

223

THE
PERFECT
CEREMONIES OF

Craft Masonry

ACCORDING TO THE MOST APPROVED FORMS

AS TAUGHT IN

**THE UNIONS EMULATION LODGE OF
IMPROVEMENT FOR M. M.'s**

FREEMASONS' HALL,

LONDON.



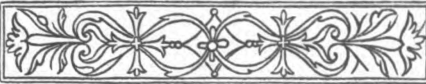
WITH THE MOST RECENT CORRECTIONS.

MDCCCLXXI

[Privately Printed.]

223. f. 46.

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To Open the Lodge in the First Degree.

THE brethren being assembled and clothed, the W. M. gives one k . . k with the Gavil and is answered by the S. and J. Wardens, (*the same is done at the Opening and Closing in the three Degrees.*)

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

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

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

W. M.—(*To J. W.*) Direct that duty to be done.

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

I. G.—Gives three k . . s, which are answered by the Tyler,





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the I. G. turns round and says to J. W. Br. A. B. (*name*). 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. by name*) Br. A. B. What is the next care?

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

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

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

J. W.—Three, the W. M., S. and J. Wars.

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

S. W.—Three, besides the Tyler or outer Guard, namely, the S. and J. Deacons, and I. G.

W. M.—Br. J. W. The situation of the outer Guard, or Tyler.

J. W.—Outside the door of the Lodge.



W. M.—(To J. W.) What is his duty?

J. W.—Being armed with a drawn sword, to keep off all Cowans and intruders to Masonry, and see that the Candidates are properly prepared.

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

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

W. M.—(To S. W.) What is his duty?

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

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

J. W.—At the right of the S. W.

W. M.—(To J. W.) 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.





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

S. W.—At the right or near the W. M.

W. M. (*To S. W.*)—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.—Br. J. W. Where is your constant place in the Lodge?

J. W.—In the South.

W. M. (*To J. W.*)—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.—Br. S. W. Your constant place in the Lodge?

S. W.—In the West.

W. M.—(*To S. W.*) Why are you so placed?

S. W.—To mark the setting





of Craft Masonry. 5

Sun, to close the Lodge by the W. Master's command, after having seen that every Brother has had his due.

W. M.—(*To S. W.*) Where is the Master's place?

S. W.—In the East.

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

P. Master.—So mote it be.

W. M.—In the name of the Great Architect of the Universe, I declare the Lodge duly open for





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Craft Masonry.

the purpose of Freemasonry in the first Degree.

The W. M. gives three k . . . s, which are repeated by the S. and J. Wars. I. G. and Tyler.

[The Brethren resume their seats.]





To open the Lodge in the Second Degree.

THE W. M. gives one k . . . k which is followed by the S. and J. Wars. He then says, Brethren, assist me to open the Lodge in the Second Degree.

W. M.—Br. J. W. What is the first care of every Fellow-C . . . t Freemason?

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

W. M.—(To *Ƴ. W.*) Direct that duty to be done.

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

I. G.—Gives three k . . s, and being answered by the Tyler, he takes the f . . . p and gives the f . . . n of the First Degree to the J. W. and says, Br. J. W. the Lodge is properly Tyled.





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J. W.—Gives the k . . . s and announces to the Master, that the Lodge is properly Tyled.

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

S. W.—To see that 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 . . . n of an E. A.)

W. M.—Br. J. W. Are you a Fellow-Craft Freemason?

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

W. M.—*(To J. W.)* By what instrument in Architecture will you be proved?

J. W.—The Square.

W. M.—*(To J. W.)* What is a Square?

J. W.—An Angle of 90 Degrees, or the fourth part of a Circle.

W. M.—*(To J. W.)* Being yourself acquainted with the pro-





per mode, you will prove the Brethren Craftsmen, and demonstrate that proof to me by copying their example.

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

(When the Brethren have taken the f...p and f...n, and the J. W. has seen them to be correct, he makes the following report :)

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

W. M.—Br. J. W. I acknowledge the correctness of the f...n. *(Gives it and f...p.)*

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



P. M.—So mote it be.

W. M.—In the name of the Grand Geometrician of the Universe, I declare the Lodge duly opened on the Square, for the instruction and improvement of Craftsmen.



Ceremony of Opening the
Lodge in the Third
Degree.

W. M.

BRETHREN, assist me to
open the Lodge in the
Third Degree. (*All rise.*)

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

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

W. M.—(*To J. W.*) Direct
that duty to be done.

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

I. G.—Gives the k . . . s of the
Second Degree, which are an-
swered by the Tyler, then advanc-
ing with the f . . . p and f . . . n,
he says, Br. J. W. the Lodge is
properly Tyled.

J. W.—Gives the k . . . s and
reports the same to the W. M.





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

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

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

(The Brethren stand to order with the f . . . n.)

W. M.—Br. J. W. Are you a M. Mason?

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

W. M.—*(To J. W.)* By what instruments in Architecture will you be proved?

J. W.—The S . . . e and C . . . mp . . . f . . . s.

W. M.—*(To J. W.)* Being yourself acquainted with the proper mode, you will prove the Craftsmen M. Masons by f . . . ns, and demonstrate that proof to me by copying their example.

J. W.—Brethren, it is the W. Master's command, that you prove yourselves M. Masons by f . . . ns, *(which they do, and when he sees*





they are correct, he reports as follows:)

J. W.—W. M. The Brethren have proved themselves M. Ma-
sons by f...ns, and in obedience
to your commands, I thus copy
their example.

W. M.—Br. J. W. I acknow-
ledge the correctness of the f...ns
(gives them).

W. M.—(To J. W.) Whence
come you?

J. W.—The East.

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

S. W.—The West.

W. M.—Br. J. W. What in-
ducement have you to leave the
East and go to the West?

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

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

S. W.—The genuine secrets of
a M. Maçon.





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W. M. — Br. J. W. How came they lost?

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

W. M.—(To J. W.) Where do you expect to find them?

J. W.—With the Centre?

W. M.—(To J. W.) What is a centre?

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

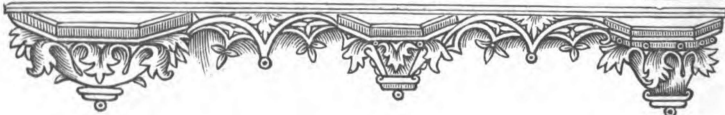
W. M.—Br. S. W. Why do you expect to find them with the Centre?

S. W.—Because that is a point from which a M. 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.

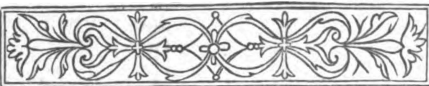
W. M.—In the name of the Moſt High, I declare the Lodge duly opened on the Centre, for the purpoſe of Freemaſonry in the Third Degree.





W. M. — Gives the k...s, which are repeated by the Wardens, then all give the Grand and Royal f...n exclaiming, All Glory to the Most High.





Ceremony of Closing the Lodge in the Third Degree.

W. M.

BRETHREN, assist me to close the Lodge in the Third Degree. (*All rise.*)

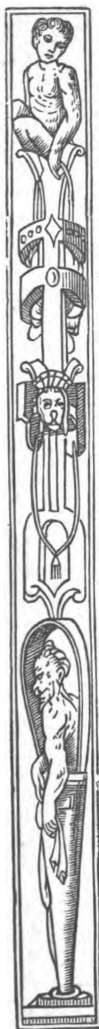
W. M.—Br. J. W. What is the constant care of every M. Mason?

J. W.—To prove the Lodge close Tyled.

W. M.—(*To J. W.*) Direct that duty to be done.

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

I. G.—Gives three k...s, which are answered by the Tyler; the I. G. takes the f...p and gives the p...n...l...f...n of the Third Degree, and says, Br. J. W. the Lodge is close Tyled.





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J. W.—Gives the k . . . s, and reports the fame to the W. M.

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

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

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

(The Brethren take the s . . . p and give the p . . . l . . . f . . . n.)

W. M.—Br. J. W. Whence come you ?

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

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

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

W. M.—*(To S. W.)* Let those substituted secrets be regularly communicated to me.

The two Wardens come to the centre of the Lodge and face each



other about a yard apart, the S. faces the South and the J. the North, the J. works up the secrets, the S. keeps his position; after the first f...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 f...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 feat.

The S. W. moves to about a yard in front of the W. M., gives the p...l f...n and says, W. M. condescend to receive from me the substituted f...s of a M. M.

The W. M. replies, Br. 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, the S. W. then salutes the W. M., both return to their seats, keeping up the p . . . l f . . . n until they arrive there.

W. M. Resumes the Chair, and addresses the Lodge as follows, Brethren, the substituted f . . . s of a M. M. which have been thus regularly communicated to me, I, as the M. of this Lodge, and thereby the humble representative of King Solomon, sanction, confirm, and declare, that they shall designate you and all M. Masons throughout the Universe, until time or 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 f . . . n*), All gratitude to the Most High.

W. M.—Br. S. W. The labours





of this degree being ended, you have my commands to close this M. Maſon's 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. Maſons' Lodge. (*Gives the k...s.*)

J. W.—And it is cloſed accordingly. (*Gives the k...s, alſo the I. G. and Tyler.*)





Ceremony of Closing the Lodge in the Second Degree.

W. M.

BRETHREN, assist me to
close the Lodge in the
Second Degree.

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

J. W.—To prove the Lodge
close Tyled.

W. M.—(*To J. W.*) Direct
that duty to be done.

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

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

J. W.—Gives the k...s, and
reports the same to the W. M.





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W. M.—Br. S. W. What is the next care? S. W.—To see that the Brethren appear to order as Craftsmen.

W. M.—Brethren. To order in the Second Degree.

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

J. W.—The Sacred Symbol.

W. M.—Br. S. W. Where is it situated?

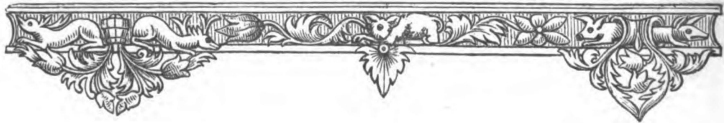
S. W.—In the centre of the building.

W. M.—Br. J. W. To whom does it allude?

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

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

W. M.—Br. S. W., the labours of this degree being ended, you





have my command 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 Fellow-Crafts Lodge. (*Gives the k...s.*)

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





Ceremony of Closing the Lodge generally.

W. M.

BRETHREN, assist me to close the Lodge. (*All rise.*) Br. J. W. What is the constant care of every Mason?

J. W.—To prove the Lodge close Tyled.

W. M.—(*To J. W.*) Direct that duty to be done.

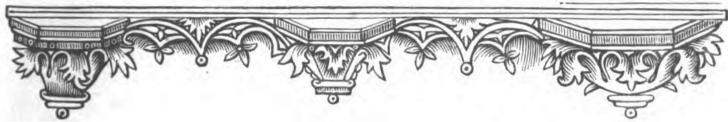
J. W.—Br. I. G. Prove the Lodge close Tyled.

I. G.—Gives three k...s, takes the s...p and s...n, and says, Br. J. W. the Lodge is close Tyled.

J. W.—Gives the k...s, and reports the same to the W. M.

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

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





W. M.—Brethren, to order as
Masons.

W. M.—Br. S. W. Your con-
stant place in the Lodge?

S. W.—In the West.

W. M.—(*To S. W.*) Why
are you so placed?

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

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

P. M.—So mote it be.

W. M.—Br. S. W. The la-
bours of the evening being ended,
you have my command to close
the Lodge. (*Gives the k...s.*)



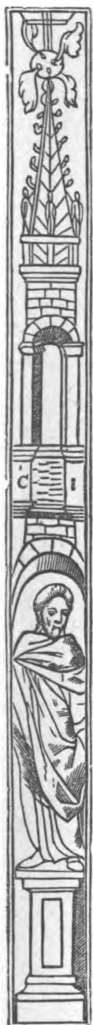
S. W.—Brethren, in the name of the Great Architect of the Universe, and by command of the W. M., I close the Lodge. (*Gives the k...s.*)

J. W.—The Lodge being closed, I declare it adjourned until the — day of — (emergencies excepted, of which due notice will be given), and it is adjourned accordingly. (*Gives the 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 ancient custom, to lock up our f...s in a safe and sacred repository, uniting in the act, fidelity, fidelity, fidelity.

END OF THE OPENINGS AND
CLOSINGS.





Questions which must be
answered by Candidates
before Passing.

THE Lodge being open in the First Degree, the W. M. thus proceeds :—Brethren, Br. 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 put the necessary questions.

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

Can.—In my heart.

W. M.—Where next ?

Can.—In a convenient room adjoining the Lodge.

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

Can.—I was divested of all





m...t...ls 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 f...p f...d, with a C...e t...w about my neck.

W. M.—Where were you made a Mafon?

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

W. M.—And when?

Can.—When the Sun was at its meridian.

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

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

W. M.—What is Freemasonry?

Can.—A peculiar system of



morality veiled in allegory, and illustrated by Symbols.

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

Can.—Brotherly Love, Relief, and Truth.

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

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

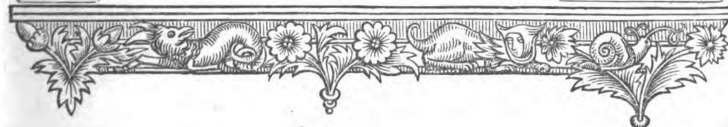
W. M.—How do you know yourself to be a Mason?

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

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

Can.—By f...ns, t...s, and the perfect points of my entrance.

W. M.—Do you seriously pledge your word of honour as a man, and your fidelity as a Mason, that





you will steadily persevere through the ceremony of being passed to the Second Degree ?

Can.—I do.

W. M.—Do you likewise pledge yourself, under the penalty of your former obligation, that you will conceal what I shall 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...sg...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 Fellow-Crafts Lodge by an ear of corn, near 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.



Questions which must be
answered before the Can-
didates are Raised.

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

W. M.—How were you pre-
pared 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
r...t h...l f...p f...d.

W. M.—On what were you
admitted ?

Can.—The S.....e.





W. M.—What is a S.....e?
 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 mysteries of nature
 and science.

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

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

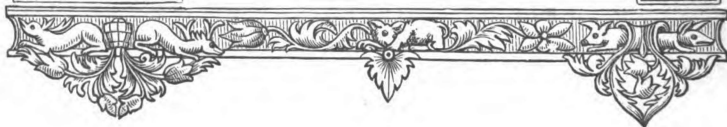
W. M.—How did they receive
 them?

Can.—Without scruple or diffi-
 dence.

W. M.—Why in this particular
 manner?

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

W. M.—What were the names
 of those two pillars that stood in





the porchway or entrance of 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 f...h, the latter to establish, and when conjoined, stability, for God said, in my strength will I establish this mine house to stand firm for ever.

END OF THE QUESTIONS FOR RAISING.





Ceremony of 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 to the J. W. and says there is a report, the J. W. rises and says W. M. there is a report.

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

J. W. — Br. I. G. See who wants admission.

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





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Tyler.—(To I. G.) Mr. A. B., a poor candidate in a state of d...k...s, who has been well and worthily recommended, regularly proposed and approved of in open Lodge, now comes of his own free will and accord, likewise properly prepared, humbly soliciting to be admitted to the mysteries and privileges of ancient Freemasonry.

I. G.—(To T.) How does he hope to obtain those privileges?

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

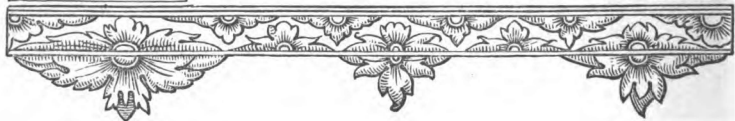
I. G.—(To T.) Let him wait while I make a report to the W. Master.

The I. G. closes the door, advances with the s...p and s...n, and says to the W. M., Mr. A. B., etc. (*same report as 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 Br. I. G. vouch that he comes properly prepared?

I. G.—I do, W. M. (*He has before seen he was.*)

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

W. M.—Calls the Deacons, they go to the door, the J. takes the right hand of the Candidate with his left, and after gently leading him to the left of the S. W., he applies the to his l...t b...t, he asks him if he feels anything, after a reply in the affirmative, he raises his hand above his own head, to show 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. — (*To Can.*) 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 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, that assisted by the secrets of our Masonic art, he may be the better enabled to display the beauties of true godliness to the honour and glory of thy Holy name.

P. M. SO MOTE IT BE.

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

Can.—In God.

W. M.—Right glad am I to find your faith so well founded,





relying on such sure support, you may safely arise and follow your leader with a firm but humble confidence, for where the name of God is invoked, we trust no danger can ensue.

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

(The S. D. resumes his seat.)

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

J. W.—*(To J. D.)* Whom have you there?

J. D.—Mr. A. B. a poor, etc. *(same report as at the door).*

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





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

The J. W. (*rises*) takes the r...t h...d of the Can. and says, Pass free born and of good report.

The J. D. 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 to you Mr. A. B., a Candidate properly prepared to be made a Mason.

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

W. M.—(*To Can.*) Do you seriously declare on your honour, that unbiaised by the improper solicitation of friends against your own inclination, and uninfluenced by mercenary or any other un-



worthy motive, you freely and voluntarily offer yourself as a Candidate for the mysteries and privileges of Ancient 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, you will steadily persevere through the ceremony of your Initiation, and, if admitted, will afterwards act and abide by the ancient usages and established customs of the order.

Can.—I will.

W. M.—Br. S. W., you will direct the J. D. to instruct the





Candidate to advance to the East by the proper f...s.

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

The J. D. states to the Candidate that the method of advancing from W. to E. is by three irregular f...s, and after leading him about a yard from the W. M., he first directs him to take a short pace of about 15 in. with his l...t f...t bringing his r...t h...l into the hollow thereof, one about 12 in., and another about 9 in., the J. D. taking care that he is within such a convenient distance of the Pedestal, so as to be enabled to k...l before it without any other moving of the feet.

W. M.—(*To Can.*) Mr. A. B., it is my duty to inform you that Masonry is free, and requires a perfect freedom of inclination in every Candidate for its mysteries; it is founded on the purest prin-



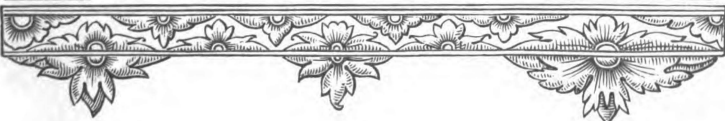


ciples of piety and virtue, it possesses many great and invaluable privileges ; but in order to secure those privileges to worthy men, and we trust to worthy men alone, vows of fidelity are required ; but let me assure you those vows are not incompatible with your moral, civil, or religious duties ; are you, therefore, willing to take a great and solemn obligation, founded on the principles I have already stated, to keep inviolate the secrets and mysteries of our order ?

Can.—I am.

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

(The W. M. and Wardens give one knock, the Brethren rise and place the right hand on the left breast.)





Obligation.

I, A. B., in the presence of the Great Architect of the Universe, and this worthy and worshipful Lodge of ancient, free, and accepted Masons, regularly assembled and properly dedicated, of my own free will and accord, do hereby and hereon most solemnly and sincerely swear, that I will always hele, conceal, and never reveal any part or parts, point or points, of the secrets or mysteries of or belonging to ancient Freemasonry, which may heretofore have been known by, shall now, or may at any time be communicated to me, unless it be to a true and lawful brother or brethren, and not even unto him or them until after a due trial, strict examination, or sure information that he or they are worthy of that confidence, or in the body of a Lodge, just, perfect, and regular. I further solemnly promise that I will not write those secrets, indite,





carve, mark, or engrave, or otherwise them delineate, or cause or suffer the same to be so done by others, if in my power to prevent it, on anything moveable or immoveable under the canopy of Heaven, whereby or whereon, any letter, character, or figure, or the least trace of a letter, character, or figure, may become legible or intelligible to any one in the world, so that our hidden art and secret mysteries may improperly become known through my unworthiness. These several points I solemnly swear to observe, without evasion, equivocation, or mental reservation of any kind, under no less penalty on the violation of either of them, than that of having, etc., or the more effective punishment of being branded as a wilfully perjured individual, void of all moral worth, and totally unfit to be received into this worshipful Lodge, or any other warranted Lodge, or society of men who prize honour and virtue





above the external advantages of rank and fortune, so help me God, and keep me steadfast in this my great and solemn obligation, being that of an E. A. Freemason.

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

W. M.—Having been kept a considerable time in a state of d...k...s, what in your present position is the predominant wish of your heart ?

Can.—L...t.

W. M.—(*To ƒ. D.*) Let that blessing be restored to our Br.

(*The Brethren raise their hands above their heads, the W. M. utters the w...s one, two, three, at the last w...d they simultaneously bring them down and strike the thigh ; the ƒ. D. at this moment restores the l...t.*)

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 vol. 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 with our brethren in Freemasonry.

W. M.—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 M. to rule and direct his Lodge.

W. M.—By your meek and candid behaviour this evening, you





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have escaped two great dangers, but there is a third which will await you till the latest period of your existence. The dangers you have already escaped are those of f...b...g and f...g, for at your entrance into the Lodge, this p...n...d was presented to your naked l...t b...t, so that had you rashly attempted to rush forward, you would have been accessory to your own death by f...b...g; not so the Brother who held it, as he would have remained firm, and only done his duty. There was likewise this C...e t...w with a running noose about your neck, which would have rendered any attempt to retreat equally fatal; but the danger which will await you until your latest hour is the penalty of your obligation, wherein you swore that as a man of honour and a Mason, you would sooner have your, etc.

W. M. — Having taken the great and solemn obligation of an E. A. Freemason, I am now per-





mitted to inform you that there are several degrees in Freemasonry, with peculiar signs restricted to each; these, however, are not communicated indiscriminately, but are conferred on candidates according to merit and abilities, I shall therefore proceed to instruct you with the signs of this Degree, or those marks by which Masons are known to each other, and are distinguished from the rest of the world, but must first premise for your general observation that all signs lines and perpendiculars, are true and proper signs to know a Mason by; you are therefore expected to stand perfectly erect, with your feet in form of a line; your body being considered an emblem of your mind, and your feet of the rectitude of your actions.

W. M.—You will now take a short pace with your feet bringing the feet heels into the hollow; this is called the first regular sign in Freemasonry, and





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it is in this position the s...ns 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; it must never be given in full, but always either by l...t...s or s...b...s, to enable you to do which I must first tell you what the w...d is, it is ..., as in the course of the ceremony you will be called on for this w...d, 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. A. Freemason.

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 I will either l...r or h...e it.

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...l...r at the p...h...y or e...t...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

W. M.—Takes the Can. by the hand, and says pasf.....

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

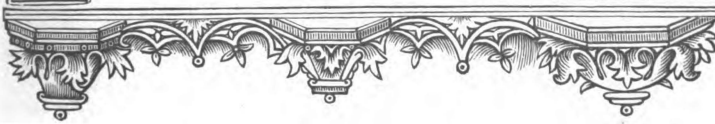
J. W.—(To Can.) You will advance to me as a Mason.

The J. D. instructs him to advance.

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

Can.—I do. (Gives the f...n.)

J. W.—What is that?





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Can.—The sign of an E. A. Freemason.

J. W.—Have you anything to communicate? (*Rises.*)

Can.—I have. (*Gives the g...p.*)

J. W.—What is this?

Can.—The g...p or t...n of an E. A. 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 I will either l...r or h...e it.

J. W.—Which you please, and begin.

(The w...d is given, the same ceremony is made with the S. W., but the Can. explains the f...nw...d, etc.; 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 f...n and says*), W. M., I present to you Br. A. B. on his initiation, for some mark of your favour.

W. M.—Br. S. W., I delegate



you to invest our 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 Order of the Garter, or any other order in existence, it being the badge of innocence, and the bond of friendship, and I strongly exhort you ever to wear and consider it as such, and I further inform you if you never disgrace that badge, it will never disgrace you.

(*The F. D. now turns the face of the Can. towards the W. M., who delivers to him the following*)

Address.

W. M.—I must add to the observations of the S. W. that you are never to put on that badge, should you be about to visit a Lodge where there is a brother with whom you are at variance, or against





whom you entertain any animosity ; in such cases, it is expected you will invite him to withdraw, in order that you may settle your differences amicably, which if happily effected, you may then clothe yourselves, enter the Lodge, and work with that love and harmony which should at all times characterise Freemasons. 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.

(The W. M. directs the F. D. to place the Can. at the N. E. part of the Lodge, and while there he gives the following address).

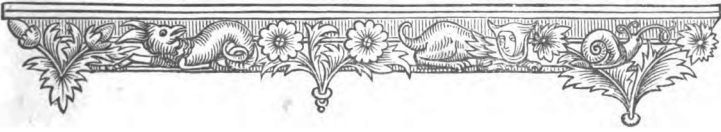




Address.

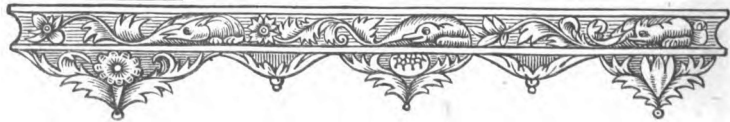
W. M.

IT is customary at the erection of all stately and superb edifices, to lay the first or foundation stone at the N.E. corner of the building; you being newly initiated into Masonry, are placed at the N.E. part of the Lodge figuratively to represent that stone, and from the foundation laid this evening, may you raise a superstructure perfect in all its parts and honourable to the builder; you now stand to all external appearance a just and upright man and Mason, and I give it you in terms of strong recommendation ever to continue and act as such; indeed, I shall immediately proceed in some measure to put your principles to the test, by calling on you to exercise that virtue, which may justly be denominated the distin-





guishing character of a Freemason's heart, I mean Charity. I trust I need not here dilate on its excellence, doubtless it has often been felt and practised by you; suffice it to say, that it has the approbation of heaven and earth and, like its sister Mercy, blesses 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 and calamity, are reduced to the lowest state of poverty and distress. In their behalf it has been our usual custom to awaken the feelings of every newly-made Brother by making such a claim on his charity as his circumstances in life may fairly

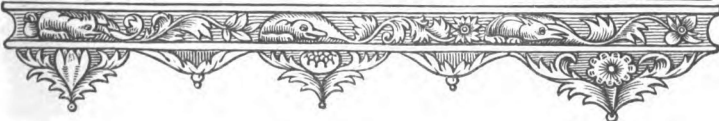




warrant ; anything therefore you may feel disposed to give, you will deposit with the J. D., it will be thankfully received and faithfully applied.

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

W. M.—*(To Can.)* I congratulate you on the honourable sentiments by which you are actuated, likewise on the inability which precludes you from gratifying them; believe me, this trial was not made to sport with your feelings, far be from us any such intentions; it was done for three especial reasons, first to put your principles to the test, secondly to evince to the brethren that you had neither nor m...t...l substance about you, for if you had, the ceremony of your initiation thus far must have been





repeated, and thirdly, as a warning to your own heart, that should you at any future time meet a distressed brother who might claim your assistance, you would think of that peculiar moment when you were admitted into Masonry poor and p...y...s, and cheerfully embrace the opportunity of practising towards him that virtue you now profess to admire.

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

W. M.—I now present to you the working tools of an E. A. Freemason, which are the 24-in. Gauge, the common Gavil, and Chisel. The 24-in. Gauge is to measure our work, the common Gavil is to knock off all superfluous knobs and excrescences, and the Chisel is to further smooth and prepare the stone, and render it fit for the hands of the more expert 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-in. Gauge represents the 24 hours of the day, part to be spent in prayer to Almighty God, part in labour and refreshment, and part to serve a friend or brother in time of need, that not being detrimental to ourselves or 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 organised society.

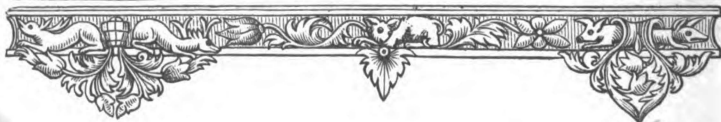
W. M.—As in the course of the evening you will be called on for certain fees for your initiation, it is but fair you should know by what authority we act. This is our charter or warrant of Constitu-





tion (*opens and shews it*) from the Grand Lodge of England, which is for your inspection on this or any future Lodge evening, this is our Book of Constitutions, and these are our Bye-laws (*exhibits 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, if time will permit.

END OF THE CEREMONY OF
INITIATION.





Explanation of the First Tracing Board.

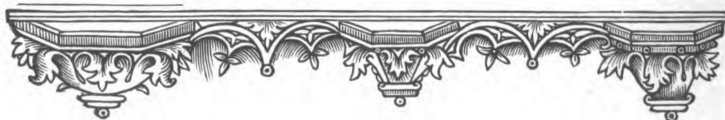
THE usages and customs among Masons have ever corresponded with those of the ancient Egyptians, to which they bear a near affinity; these philosophers being unwilling to expose their mysteries to vulgar eyes, concealed their particular tenets and principles of polity and philosophy under certain hieroglyphical figures, and expressed their notions of government by f...ns and symbols, which they communicated to their Magi alone, and they were bound by oath never to reveal them. Pythagoras seems to have established his system on a similar plan, and many other orders of a more recent date have copied their example. Masonry, however, is not only the most ancient, but





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

Our Lodges stand on holy ground, on account of three grand offerings thereon made, which met with Divine approbation, (*consult 4th Section of the Lecture,*) and 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



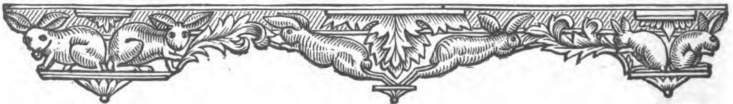


Masons, assign three reasons: 1st, the Sun, the Glory of the Lord, rises in the E. and sets in the W. ; 2nd, Learning originated in the E., and from thence spread its benign influence to the W. ; there is likewise a third, last, and grand reason, which is too long to be entered upon now, but which in the course of the Lectures you will have many opportunities of hearing. Our Lodges are supported by three great pillars, which are Wisdom, Strength, and Beauty ; Wisdom to contrive, Strength to support, and Beauty to adorn ; Wisdom to conduct us in all our undertakings, Strength to support us under all our difficulties, and Beauty to adorn the inward man. (*Consult 4th Section of Lecture.*) 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. (*Consult 4th Section of Lecture.*) 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. (*Consult 4th Section of Lecture.*) This ladder rests on the vol. of the Sacred Law, because by the doctrines contained in that Holy Book, we are taught to believe in the wise dis-





penfations of Divine Providence, which belief strengthens our faith, and enables us to ascend the first step; this faith naturally creates in us a hope of becoming partakers of some of the blessed promises therein contained, which hope enables us to ascend the second step, but the third and last being Charity, comprehends the whole, and the Mason who is in possession of this virtue in its most ample sense, may be justly deemed to have arrived at the summit of Masonry; figuratively speaking, an ethereal mansion, veiled from mortal eyes by the starry firmament, emblematically depicted in our Lodges by seven stars, which have an allusion to as many regularly made Masons, without which number no Lodge is perfect, neither can any candidate be legally initiated therein. The interior of the Lodge is composed of Ornaments, Furniture, and Jewels; the ornaments are the Mosaic pavement, the blazing star,





and the indented or tessellated border; the Mosaic pavement is the beautiful flooring of the Lodge, the blazing star is the glory in the centre and the indented or tessellated border is the skirtwork round the same. (*Consult 5th Section of Lecture.*) The furniture of the Lodge are the volume of the Sacred Law, the Compasses, and Square; the Sacred Writings are to rule and govern our faith, and on them we 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 act 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 basis. They have likewise a moral tendency (*consult 5th section of Lecture*). They are called movable Jewels, because they are worn by the Master and his Wardens, and are transferable to their successors on nights of Installa-





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tion. The immovable Jewels are the Tracing Board, the Rough and Perfect Ashlars. The Tracing Board is for the Master to lay lines and draw designs on ; the Rough Ashlar is for the E. A. to work, mark, and indent on ; and the Perfect Ashlar is for the more expert workman to try and adjust his Jewels on. (*Consult 5th section of the Lecture.*) They are called immovable Jewels, because they lie open in the Lodge for the Brethren to moralize on.

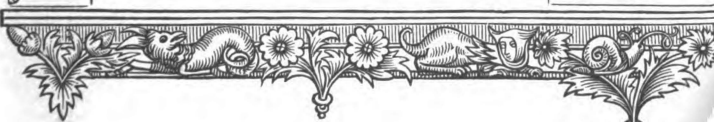
In all regular well formed constituted Lodges, there is a point within a c.....e round which a Mason cannot err ; this c.....e is bounded between North and South by two grand parallel lines, the one representing Moses, the other King Solomon ; on the upper part of the c.....e rests the volume of the Sacred Law, which contains the laws of the prophets and supports Jacob's ladder ; and were we as conversant with that holy book,





and as adherent to the doctrines therein contained, as those two grand parallels, it would bring us to Him who will not deceive us, neither will he suffer deception. In traversing this c.....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.

Lewis denotes strength, and is here depicted by certain pieces of metal dovetailed into a stone, which forms a cramp, and enables the operative Mason to raise great weights to certain heights, while fixing them on their proper basis, without which convenience he could not so easily do. Lewis likewise denotes the son of a Mason, whose duty it is to bear the burden and heat of the day, which his parents, by reason of their great age, ought to be exempt from ; to assist them in time of need, so as to






render the close of their days happy and comfortable ; he has the privilege, for so doing, to be made a Mason, before any other person, however dignified.

Pendant to the four corners are four tassels, which represent the four cardinal virtues, namely, Temperance, Fortitude, Prudence and Justice. The distinguishing characteristics of every free and accepted Mason, are Virtue, Honour, and Mercy, the whole of which, tradition informs us, were practised in an eminent degree by our ancient brethren.




END OF THE FIRST TRACING BOARD.





Charge after the Initiation.

W. M. (*To Can.*)



HAVING passed through the ceremony of your initiation, allow me to congratulate you on being admitted a member of our ancient and honourable Society; ancient no doubt it is, having subsisted from time immemorial, and honourable it must be acknowledged to be, as by a natural tendency it conduces to make all those so who are obedient to its precepts; indeed, no institution can boast a more solid foundation than that on which Freemasonry rests, the practice of every moral and social virtue, and to so high an eminence has its credit been advanced, that in every age monarchs themselves have been promoters of the art, and have not





thought it derogatory to their dignity to exchange the Sceptre for the Trowel, have patronised our mysteries, and even joined in our assemblies.

As a Freemason, I would first recommend to your most serious contemplation the volume of the Sacred law, charging you to consider it as the unerring standard of truth and justice, to regulate your actions by the Divine precepts it contains, therein you will be taught the important duties you owe to God, 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

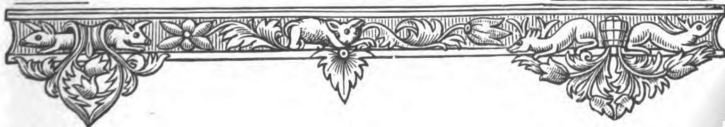




justice or mercy may require, by relieving his necessities and soothing his afflictions, and by doing unto him, as in similar cases you would wish he would do unto you.

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 their fullest energy, thereby enabling you to exercise those talents wherewith God has blessed you, as well to His Glory as the welfare of your fellow-creatures.

As a citizen of the world, I am next to enjoin you to be exemplary in the discharge of your civil duties, by never proposing, or at all countenancing, any act which may have a tendency to subvert the peace and good order of society, by paying due obedience to the laws of any state which may for a time become the place of your residence, or afford you its protection; and above all, by





never losing sight of the allegiance due to the sovereign of your native land, ever remembering that nature has implanted in your breast a sacred and indissoluble attachment towards that country whence you derived your birth and infant nurture.

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

Still, however, as a Freemason, there are other excellencies of character to which your attention may be peculiarly and forcibly directed; amongst the foremost of these are Secrecy, Fidelity, and Obedience; Secrecy consists in an inviolable





adherence to the O...i...n you have entered into, never improperly to disclose any of those Masonic secrets which have now been, or may at any future time be, entrusted to your keeping, and cautiously to avoid all occasions which may inadvertently lead you so to do.

Your Fidelity must be exemplified by a close conformity to the constitutions of the fraternity, by adhering to the ancient landmarks of the Order, by never attempting to extort, or otherwise unduly obtain, the secrets of a superior degree, and by refraining to recommend any one to a participation of our secrets, unless you have strong grounds to believe that by a similar fidelity he will ultimately reflect honour on our choice. So must your obedience be proved by a strict observance of our laws and regulations, by a prompt attention to all f...s and summonses, by modest and correct demeanour

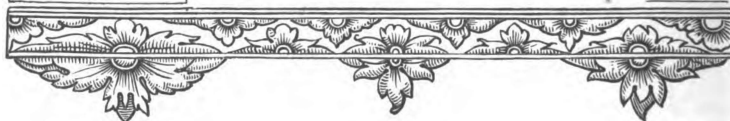


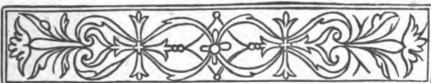


while in the Lodge, by abstaining from every topic of religious or political discussion, and by a ready acquiescence in all votes and resolutions duly passed by a majority of the brethren, by a perfect submission to the will of the W. Master and his Wardens, while acting in the discharge of their respective 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 led to hope that you will duly appreciate the value of Freemasonry, and imprint indelibly on your heart, the sacred dictates of Truth, of Honour, and of Virtue.

END OF THE CHARGE.





Ceremony of Passing to the Second Degree.

THE Lodge is open in the first Degree, and the W. M. addresses the brethren, (*see pages from 31 to 37 inclusive*). The Candidate retires to be prepared, and 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 towards the J. W. with the s...p and s...n, and says, There is a report ; the J. W. rises, gives one k...k (*no s...n*), and reports the same to the W. M.

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

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

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





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

I. G.—How does he hope to obtain 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 Br. I. G. vouch that he is in possession of the p...s w...d?

I. G.—I do, W. M.

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

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 square to his breast, and raises it above his head, that the W. M. may see he has done so.

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

Prayer.

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

P. M. So mote it be.

W. M.—Let the Candidate rise.



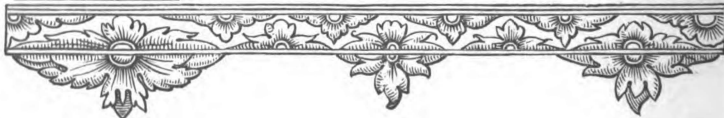


The S. D. takes him by the right hand, and gently leads him once round the Lodge, as follows—he directs him to salute the W. M. as a Mason, he then advances to the J. W. as such, showing the f...n and communicating the t...n and w...d. He then salutes the S. W., standing on his right side, after which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

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

The Can. is again led round, he salutes the W. M. and J. W. as a mason, advances to the S. W. as such, he is told by the S. D. to show the f...n and communicate the p...s g...p he received from the W. M. previous to leaving the Lodge.

The S. D. takes him to the other side of the S. W., who pre-





fents him to the W. M. as follows — W. M. (*rises and gives the s...n of fidelity*) I present to you Br. A. B. as a Can. properly prepared to be passed to the Second Degree.

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

S. W. (*To S. D.*)—It is the W. Master's command that you instruct the Can. to advance to the Pedestal in due form.

W. M. (*To Can.*)—Br. A. B. as the f...s of each Degree are to be kept separate and distinct, another o...i...n 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 vol. of the Sacred Law, while your l...t a...m will be supported on the S...e, you will state your names at length, and repeat after me :



Obligation.

I, A. B., in the presence of the Grand Geometrician of the Universe, and this worthy and worshipful Lodge of Fellow-Craft Freemasons, regularly held, assembled, and properly dedicated, of my own free will and accord, do hereby and hereon most solemnly swear that I will always hele, conceal, and never reveal any of the s...ns and mysteries of or belonging to the Second Degree of Freemasonry, denominated the F. Craft, to him who is only an E. A., any more than I would either of them to the uninitiated or popular world who are not Masons; I further solemnly promise to act as a true and faithful craftsman, to answer s...ns, obey summonses, and maintain the principles inculcated in the former degree; all these several points I solemnly swear to observe without evasion, equivocation, or mental reservation of any



kind, under the no less penalty, on the violation of any of them, than that of having my l...t b...t, etc. So help me Almighty God, and keep me steadfast in this my, etc.

The S. D. removes the S...e.

W. M. (*continues.*) — As a pledge of your fidelity, and to render this a solemn O...i...n, equally binding with the former, I call on you to salute the vol. of the Sacred Law t...e with your l...s. Your progress in Masonry is marked by the position of the S...e and C...f...s. When you were made an E. A. Freemason, both p...s were hid, in this degree one is disclosed, implying that you are now midway in Freemasonry, superior to an E. A., but inferior to that which will hereafter be communicated to you (*takes him by the r...t h...d*), rise newly O...i...d Fellow Craft. Having taken the O...i...n of a F. C., I shall now proceed to entrust you





with the f...ns of this degree, you will therefore advance to me as a Mason (*which he does*), you will now take another short p...e with your l...t f...t and bring the r...t h...l into the h...w as before, that is the second regular f...p in Freemasonry, and it is in this position the f...ns of this Degree are communicated. They consist, as in the former instance, of a f...n, t...n, and w...d, with this difference, that the f...n in this degree is three-fold. This is called the f...n of fidelity (*gives it*), emblematically to shield the repository of your f...ns from the attacks of the infidious. This is the h...l...g f...n or f...n of perseverance (*gives it*) said to be made use of by J...a when fighting the battles of the Lord, in the valley of Jehoshaphat. It was in this position he prayed fervently that the Almighty would continue the light of day, that he might complete the overthrow of his enemies; this is the p...l f...n



(*gives it*), which alludes to the p...l...y of your O...i...n, that you would rather etc., than improperly disclose the s...ns of this degree. The g...p or t...n is a distinct pressure, etc., this g...p demands a w...d, a w...d that you are to observe as much caution with as the one in the former degree, you are never to give it but by, etc.; it is called J...n; as in the course of the ceremony you will be called on for this w...d, the S. D. will now dictate the answers you are to give.

The examination is the same as in the first degree (*see p. 55*), this word is derived from the r...t hand p...r at the p...h...y or entrance to K...g S...n's T...e, so named after J...n, the assistant High Priest, who officiated at its dedication; the import of the w...d is to e...b...h, and when conjoined to the one in the former Degree, denotes f...a...y, for God said in f...h will I establish this



mine house to stand firm for ever.
(*Pass 7...n.*)

The S. W. takes the r...t h...d of the Can. rises with the s...n, and says, W. M. I present to you Br. 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 Br. with the distinguishing b...e of a F. C. Freemason.

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

W. M. (*to Can.*)—I must state that the 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 the better be enabled to discharge your duty as a Mason, and estimate





the wonderful works of the Almighty.

W. M. (*to S. D.*)—You will now place the Br. at the S. E. part of the Lodge.

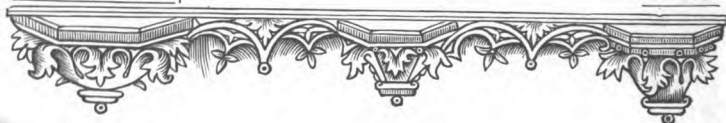
W. M. (*to Can.*)—Masonry being a progressive science, when you were made an E. A. Freemason you were placed at the N.E. part of the Lodge to show that you were newly admitted, you are now placed at the S.E. part, to mark the progress you have made in the science; you now stand, to all appearance, a just and upright F. C. Freemason, and I give it you in strong terms of recommendation ever to continue and act as such, and as I trust the import of the former charge neither has been, 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 expected to extend





your researches into the more hidden mysteries of nature and science.

W. M.—I now present you the working tools of a F. C. Freemason, which are the S...e, L...l, and P...b...e; the S...e is to try and adjust rectangular corners of buildings, and assist in bringing rude matter into due form; the L...l is to lay l...ls and prove horizontals: and the P...b...e is to try and adjust all uprights, while fixing them on their proper basis. But as we are not all operative, but free and accepted or speculative Masons, we apply these tools to our morals, in this sense, the S...e teaches morality, the L...l equality, and the P...b...e justness and uprightness of life and actions. Thus by f...e conduct, l...l steps, and upright intentions, we hope to ascend to those immortal mansions, from whence all goodness emanates. You are now at liberty to retire, in order to restore yourself to your

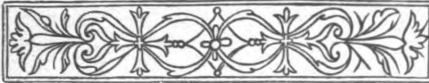




personal comforts, and on your return into the Lodge, I shall direct your attention to an explanation of the Tracing Board, if time will permit.

END OF THE PASSING.





Explanation of the Second Tracing Board.

AT the building of King Solomon's temple, a vast number of Artificers were employed, consisting of E. A. and F. Crafts; the E. A. received their weekly allowance of Corn, Wine, and Oil; the F. C. received theirs in specie, and went to receive them in 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 S.....h, that on the r.....t was called which denotes to establish, and when conjoined f...a...y, for God



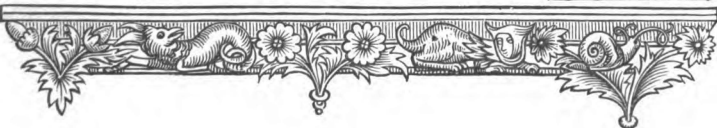


faid “ In my f...h will I establish this mine house to stand firm for ever.” Those pillars were 35 cubits high, in circumference 12, in diameter 4; they were formed hollow, the better to serve as archives to Masonry, for therein were deposited their constitutional rolls; their outer rim or shell was four inches or a hand’s breadth, and made of molten or cast brass; they were cast on the plains of the Jordan, in the clay grounds between Succoth and Zeredatha, where King Solomon ordered those and all his holy vessels to be cast. The superintendent of the casting of them was H...m A...ff the widow’s son of T...e. They were adorned with two chapters, 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, denote plenty.





There were two rows of pomegranates on each chapter, one hundred in a row, they were further adorned with two spherical balls, on which were delineated maps of the celestial and terrestrial globes, which point out to us Masonry as being universal, and considered finished when the net work or canopy was thrown over them. They were placed at entrance of the Temple, as a memorial to the children of Israel of the happy deliverance of their forefathers from their Egyptian bondage, and in commemoration of the pillars of fire and cloud; King Solomon ordered them to be placed at the entrance of the Temple, as the most proper and conspicuous part, that the children of Israel might have that happy event continually before their eyes, in going to and returning from Divine worship. After passing those two great pillars, they arrived at the foot of a winding staircase, when their





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ascent was opposed by the ancient J. W., who demanded of our brethren the p...s w...d of a F. C. S...o...h denotes plenty, and is depicted in a F. C. Lodge by an ear of c...n near a fall of water (*consult the 3rd section of the 2nd Lecture*); after convincing him, he said Pass, S...o...h, he then passed up the winding staircase, consisting of 3, 5, 7, or more f...ps; 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 Wardens; the 5 that hold a Lodge are the W. M., 2 wardens, and 2 F. C.; the 7 that make it perfect are 2 E. A. 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, viz., Solomon, King of Israel, H., King of T...e, and H...m A...ff. 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 tyed by the ancient S. W., who demanded of them the s...n t...n and w...d of a F. C., after giving these convincing proofs, he said, P...s J...n, they then passed into the middle chamber to receive their wages, which they did without scruple or diffidence. When they were in the middle chamber, their attention was particularly arrested by certain Hebrew characters which are now depicted in a F. C. Lodge by the letter G, denoting God, the Grand Geometrician of the Uni-





verse, to whom we must all submit, and ought most humbly to adore.

END OF THE SECOND TRACING BOARD.





Ceremony of Raising to the Third Degree.

THE Lodge is open in the Second Degree, the W. M. addresses the Brethren and examines the Can. (*see page 35*); he then retires to be prepared, and the Lodge is then opened in the Third Degree. When the Can. is ready, the Tyler reports in the Second Degree; on hearing it the I. G. advances to the J. W. with the p...l f...n of a M. M. and says there is a report, the J. W. rises with the f...n but no k...k, and reports the same to the W. M.

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

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





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

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

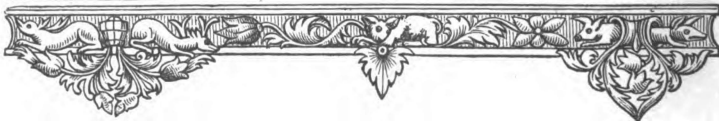
I. G. (*to Tyler.*)—How does he hope to obtain those privileges?

Tyler (*to I. G.*)—By the help of God, the united aid of the f...e and c...p...s, and the benefit of a p...s w...d.

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

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

W. M.—We acknowledge the powerful aid by which he seeks to gain admission, do you, Br.





I. G., vouch that he is in possession of the p...s g...p and p...s w...d ?

I. G.—I do, W. M. (*Having received it from the Can.*)

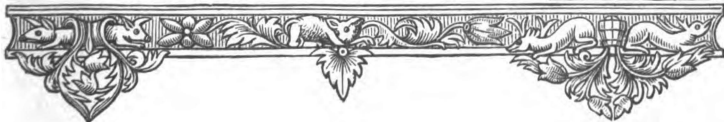
W. M.—Then let him be admitted in due form ; he calls the two Deacons—the S. takes the right side ; they lead him to the l...t of the S. W. and direct him to advance towards the W. M., first as an E. A., and then as a F. C.

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

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

Prayer.

Almighty and Eternal God !
Architec̄t and Ruler of the Uni-
verse, at whose creative fiat all
things were first made, we, the





frail creatures of Thy providence, humbly implore Thee to pour down on this convocation assembled in Thy Holy name, the continual dew of Thy blessing. More especially we beseech Thee to impart Thy grace to this Thy servant, who now seeks to partake with us the mysterious f...ns of a M. M. Endue him with such fortitude that in the hour of trial he fail not, but passing safely under Thy protection, through the valley of the shadow of death, may finally arise from the tomb of transgression, to shine as the stars for ever and ever. (P. M. So mote it be.)

W. M.—Let the Can. rise.

The Deacons gently lead him three times round the Lodge, as follows—the first time he salutes the W. M. and J. W. as a Mafon, advances to the S. W. as such, showing the f...n, and communicating the t...n and w...d. The second time he salutes the W. M.

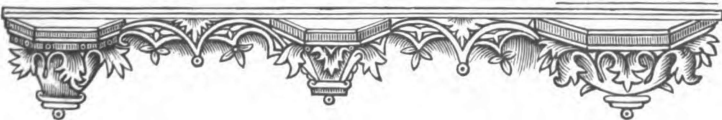


and J. W. as a F. C., advances to the S. W. as such, showing the f...n and communicating the t...n and w...d. He is then brought round to the l...t of the S. W.

W. M.—The Brethren will take notice that Br. A. B., who has been regularly initiated into Freemasonry, passed to the degree of a Fellow Craft, is now about to pass in view before them to show that he is a Can. properly prepared to be raised to the sublime degree of a M. M.

In going round the third time, he salutes the W. M. and J. W. as a F. C., advances to the S. W. as such, showing the f...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 hand of the Can. and presents him as follows (*penal f...n*) W. M., I present to you Br. A. B. as a Can. properly prepared to be





raised to the sublime degree of a M. M.

W. M. (*to S. W.*)—You will direct the Deacons to instruct the Can. to advance to the E. by the proper f...ps.

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

The S. D. stands opposite the W. M. and states that the method of advancing from W. to E. is by f...n f...s, the first, second, and third are emblematic of stepping over a g...e, the other four are regular, he then goes through them, and after placing the Can. in the proper position, teaches him to do likewise.

W. M. (*to Can.*)—It is but fair to inform you that a most serious and solemn O...i...n, as well as a greater trial of your fortitude and fidelity, now awaits you; are you therefore prepared to meet them as you ought?





Can.—I am.

W. M.—Then you will k...l
on both k...s, place your h...s on
the vol. of the Sacred Law, state
your several names at length, and
repeat after me—

Obligation.

I, A. B., in the presence of the
Most High, and this worthy and
worshipful Lodge of M. M., regu-
larly held and properly dedi-
cated, of my own free will and
accord, do hereby and hereon most
solemnly and sincerely promise and
swear, that I will always hele, con-
ceal, and never improperly reveal
any or either of the secrets or
mysteries of or belonging to the
Third Degree, to anyone 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 con-
viction that he or they are worthy





of that confidence, or in the body of a M. Mafons Lodge, duly opened on the c...e. I further solemnly engage myself to adhere to the principles of the f...e and c...f...s, to answer and obey all lawful f...ns and fummonses sent to me from a M. M's Lodge if within the length of my c...e t...w, 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 p...s of f...w...p in act as well as in word, that my h...d given to a M. M. shall be a sure pledge of brotherhood, that my f...t shall traverse through dangers and difficulties to unite with his in forming a column of mutual defence and support, that the posture of my daily supplications shall remind me of his wants, and dispose my heart to succour his weakness and relieve his necessities, as far as may





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fairly be done without detriment to myself or connections; that my breast shall be the sacred repository of his secrets when entrusted to my care as such, murder, treason, felony, and all other offences contrary to the laws of God and the ordinances of the realm being at all times especially excepted; and finally, that I will maintain a M. M.'s honour and carefully preserve it as my own, that I will not injure him myself, nor knowingly suffer it to be so 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 evasion, equivocation, or mental reservation of any kind, under no less penalty on the violation of either of them, than that of being, etc.





Craft Masonry.

W. M. (*to Can.*)—As a pledge of your fidelity, and to render this a solemn O...i...n, binding for so long as you shall live, I call on you to seal it with your l...s three times on the vol. of the Sacred Law.

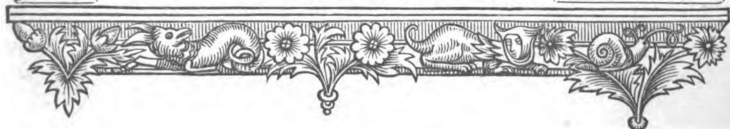
W. M. (*to Can.*)—Let me once more direct your attention to the position of the f...e and c...p...s; when you were made an E. A. both p...s were hid, in the Second Degree one was disclosed, in this the whole are exhibited, implying that you are now at liberty to work with both these p...s, to render the circle of your Masonic duties complete, (*takes him by both h...s*) rise, therefore, newly O...i...d M. M.





The Exhortation.

HAVING taken the great and solemn O...i...n of a M. M., you have now a right to demand of me the last and greatest trial, by which alone you can be admitted to a participation in the secrets of a M. M. but it is first my duty to call your attention to a retrospect of those degrees through which you have already passed, by which you will be the better enabled to distinguish and appreciate the 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 emblematical representation of the entrance of all men on this their mortal existence; it inculcated the useful lessons of natural equality and mutual de-





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pendence, it instructed you in the active principles of universal beneficence and charity, to seek the solace of your own distress, by extending relief and consolation to your fellow-creatures in the hour of their affliction; but above all, it taught you to bend with humility and resignation to the will of the Great Architect of the Universe, and to dedicate your heart, thus purified from every baneful and malignant passion, and fitted only for the reception of truth and wisdom, to His Glory, as well as the good of your fellow-creatures.

Proceeding onwards, and still guiding your steps by the principles of moral truth, you were led in the Second Degree to contemplate the intellectual faculties, and trace them from their development through the paths of Heavenly science, even to the throne of God himself. The secrets of nature and the principles of intel-



lectual truth were then unveiled to your view. To your mind, thus modelled by virtue and science, nature however presents one great and useful lesson more, she prepares you, by contemplation, for the closing hour of your existence, and when, by means of that contemplation, she has conducted you through the intricate windings of this mortal state, she finally instructs you how to die.

Such, my brother, is the peculiar object of the third degree in Masonry; it invites you to reflect on this awful subject, and teaches you to feel that to the just and virtuous man death has no terrors equal to the stain of falsehood and dishonour; of this great truth the annals of Freemasonry afford us a glorious example in the unshaken fidelity and noble death of our Master, H...m A...ff, who was f...n just at the completion of K...g S...o...n's Temple, at the construction of which he was (as



I have no doubt you are already aware,) the principal Architect; the manner of his death was as follows:—

Fifteen F...w C...s, of that superior class of workmen who were appointed to preside over the rest, seeing that the Temple was nearly finished, and that they were not in possession of the s...ns of the third degree, conspired together to obtain them by any means, and even to have recourse to violence; on the eve of carrying their scheme into execution, twelve of them recanted, but three of a more determined and atrocious character than the rest still persisted in their impious design, in the prosecution of which, they placed themselves respectively at the N. E. and S. entrances of the Temple, whither our M. H...m 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 p...b r...e, and in a threatening manner demanded of him the s...ns of a M. M., warning him that death would be the consequence of a refusal; but our M. H., true to his O...i...n, answered that those s...ns were known to but t...e in the world, and without the consent of the other t...o, 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 h...d of our M. H., but being startled at the firmness of his demeanour, he missed his f.....d, but glanced





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with such force on his l...t t...e as to cause him to sink on his r...t k...e. Recovering from this shock, he made for the N. door, where he was opposed by the second ruffian, whom he answered as in the former instance, but with undiminished firmness, when the villain, who was armed with a l...l, struck him a violent blow on the r...t t...e, which brought him to the ground on the l...t k...e. 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 received a similar reply to his insolent demand (for even at that trying moment our M. H. remained firm and unshaken), when the ruffian, who was armed with a heavy m...l, struck him a violent blow on his f...e...d, which laid him l...s at his feet.

The brethren will take notice that in the recent ceremony, as





well as in his present situation, our brother has been made to represent one of the brightest characters recorded in the annals of Freemasonry, namely H. A., who lost his life from his unshaken fidelity to the trust reposed in him; and I hope this will make a lasting impression on his and your minds, should you ever be placed in a similar state of trial.

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

W. M. (to S. W.)—You will try the F. Cs., which he does, and reports the same.

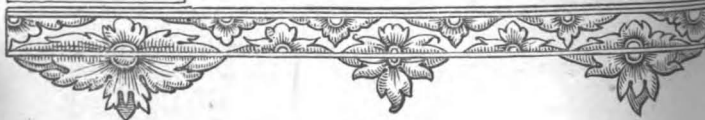
W. M.—Br. Ws. having both failed in your attempts, there yet remains a peculiar method, which is by taking a more firm hold of the of the..... and to r...e him on the f...e p...s of f...w...p, which with your assistance I will



now make trial of. (*He leaves the chair from the l...t.*)

W. M. (*to Can. standing on his r...t side*).—It is thus, my Br. that all M. MS. are r.....d from a figurative d...h to a re-union with the companions of their former toils.

The W. M. still standing delivers the following charge.





Charge.

LET me now beg of 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 veil of darkness which the eye of human reason cannot penetrate, unless assisted by that light which is from above; yet even by this glimmering ray you may perceive that you stand on the very brink of the 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 lie around you lead you to contemplate your inevitable destiny, and guide your reflections into that most interesting of all human studies, the know-





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ledge of yourself. Be careful to perform your allotted task while it is yet day, continue to listen to the voice of nature, which bears witness that even in this perishable frame resides a vital and immortal principle, which inspires a holy confidence that the Lord of life will enable us to trample the king of terrors beneath our feet, and lift our eyes to that bright morning star, whose rising brings peace and salvation to the faithful and obedient of the human race.

W. M.—(*continues.*) I cannot better reward the attention you appear to have given to this Exhortation and Charge, than by immediately entrusting you with the f.....ns of this degree. You will therefore advance to me as a F. C., first as an E. A. (*which is done*) you will now take another short pace with your left f...t as before —this is the third regular f...p in Freemasonry, and it is in this position the f.....ns of this degree are





communicated: they consist of f...ns, t...ns, and w...s; of the f...ns, the first and second are casual, and the third penal; the first casual f...n is formed from the F. C., and is called the f...n of h...r...r, and is given by elevating the r...t, etc.; the second casual f...n is the f...n of f...p...y, and is given by striking the f...e...d with the h...d, etc.; the p...l f...n is given by drawing the h...d across the b...y, etc.; g... or t... on the first of the first p..., etc.

S. W. (*To W. M.*)—I present to you Br. A. B., on his being raised to the sublime degree of a M. M., for some further mark of your favour.

W. M. (*To S. W.*)—I delegate you to invest Br. A. B. with the distinguishing b...e of a M. M.

S. W. (*To Can*)—By the W. Master's command, I invest you (*puts it on*) with the distinguishing b...e of a M. M., to mark the





further progress you have made in the science.

W. M. (*To Can.*)—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. M., but is likewise meant to remind you of those great duties you have just solemnly engaged yourself to perform, and while it marks your own superiority, it calls on you to afford assistance and instruction to the brethren in the inferior degrees.

You are now at liberty to retire, in order to restore yourself to your personal comforts, and on your return into the Lodge, those f...ns, t...ns, and w...s will be further explained.





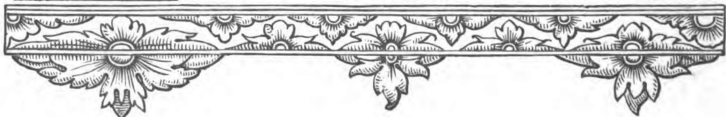
W. M.

IN your leaving the Lodge we left off at that part of our traditional history which mentioned the death of our Master H...m: a loss so important as that of the principal Architect, could not fail of being speedily and severely felt; the want of those plans and designs which had hitherto been so regularly supplied throughout every department of the work were the first indications that some heavy calamity had befallen him. The Menatschins, or Perfects, or more familiarly speaking, the Overseers of the work, deputed some of the most distinguished of their number to acquaint the King with the utter confusion into which the absence of H...m had plunged them, at the same time to express their apprehension that to some fatal



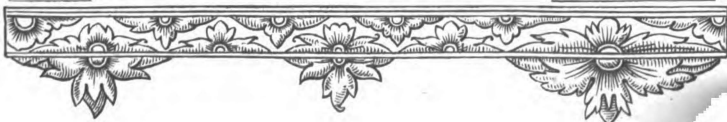


catastrophe must be attributed his sudden and mysterious disappearance. King Solomon immediately ordered a general muster of the workmen throughout the various departments, when three of the same class were not to be found, and on the same day the twelve who had originally joined in the conspiracy went before the King, and made a voluntary confession of all they knew, up to the time of their having withdrawn themselves from the number of the conspirators. His fears being awakened for the safety of the chief artist, he selected fifteen trusty F. C...s, and ordered them to go and make diligent search after the person of our M. H. if he were yet alive, or had suffered death in the attempt to extort from him the secrets of his exalted degree. Accordingly, a stated day having been previously fixed for their return to Jerusalem, they formed themselves into three F. C...s l...s and de-





parted 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 M. H...m, very indecently interred. They covered it again with all respect and reverence, and in order to distinguish the spot, stuck a sprig of A...a at the head of the g...e, 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 b...y of our M. H...m to such a sepulchre as became his rank and exalted talents; at the same time informing them that by his untimely death, the genuine s...s of a M. M. were lost; he therefore charged them to be particularly careful in observing whatever casual s...n, t...n, or w...d might occur among them, while paying this last sad office of respect to departed merit. They performed their task with the utmost fidelity, for on the moment of re-opening the ground, one of the brethren looking round, saw one of his companions in this situation (gives the s...n of h...r...r), expressive of their h...r...r at the afflicting sight, and others, viewing the ghastly w...d, still visible on his f...e...d, smote their own in sym-





pathy of his sufferings; two of the brethren then descended the g...e, one of whom endeavoured to raise him by the E. A. g...p, which proved a f...p; the other tried the F. C., which proved a f...p also; having both failed in their attempts, a more zealous and expert brother descended, and with their assistance, raised him on the five p...s of f...w...p, while others still more animated, exclaimed or, both words having a similar import; the one implies the d...h of the builder, the other the builder is f...n King Solomon ordered that those casual f...ns, t...ns, and w...s should designate all M. M.s throughout the universe, until time or circumstances should restore the genuine S.....s.

It only remains for me to state, that the third class of C...men 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 the sounds of deep lamentation and regret, and on entering to satisfy themselves of the cause, they found three men answering the description of those that were missing, and on being charged as the perpetrators of the m...r...r, and finding all chance of escape cut off, they confessed their guilt; they were then bound and led to Jerusalem, when King Solomon sentenced them to that death which the heinousness of their crime so amply merited.





Explanation of the Third Tracing Board.

OUR M. H...m was ordered to be re-interred as near the Sanctum Sanctorum as the Israelitish laws would permit, there is a G...e from the centre, three feet E., three feet W., three feet between N. and S., and five feet or more perpendicular. He was not buried in the Sanctum Sanctorum, because nothing common or unclean was allowed to enter there, except the High Priest once a year, and not even then, until after many washings and purifications against the great day of expiation of sins, for by the Israelitish law all flesh is deemed unclean. The ornaments of a M. M's. l...e are the Porch, Dormer, and Square Pavement. The Porch was the entrance to





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the Sanctum Sanctorum ; the Dormer, the window that gave light to the fame ; and the Square Pavement for the High Priest to walk on. The High Priest's office was to burn incense to the honour and glory of the most High, and to pray fervently that the Almighty through his unbounded wisdom and goodness, would be pleased to bestow peace and tranquillity to the Israelitish nation throughout the ensuing year. The t...s with which our Master was slain (as you have already been informed), were the P.....b r...e, the L.....l, and heavy M...l. The Coffin, Skull, and Cross-bones are emblems of mortality, and allude to his untimely d...h, which happened 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 Skirrit is an implement which





acts on a centre pin, whence a line is drawn to mark out the ground for the foundation of the intended structure; with the Pencil the skilful artist delineates the building in a draft or plan, for the direction and guidance of the workmen; and the Compasses enables 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 undeviating 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, in having defined





for our instruction the limits of good and evil, and that He will either reward or punish us as we have obeyed or disregarded His divine commands. Thus the working tools of a M. M. 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 the Grand Lodge above, where the world's great Architect lives and reigns for evermore.

