

THE
ACCEPTED CEREMONIES
OF
CRAFT FREEMASONRY

ACCEPTED CEREMONIES
OF
Craft Freemasonry,

AS TAUGHT IN ALL

THE MASTER MASONS' LODGES

OF THE

Ancient, Free, and Accepted Masons of England ;

TOGETHER WITH THE

INSTALLATION OF THE W.M.
AND ADDRESSES TO THE OFFICERS.

ISSUED BY

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Bank Top View, Richmond, Yorkshire.

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LONDON :
ELLIOT STOCK, 62, PATERNOSTER ROW.
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Price Eight Shillings and Sixpence.

APOLOGY.

THIS Manual was originally purchased for cash to relieve a distressed Freemason's family, which placed them in a position once again honourable before the world; one of the daughters being on the point of marriage, when a crisis threatened to break up the home and happiness of that family.

This Manual is intended for private circulation only, as none but Freemasons can really comprehend its contents; therefore, to the uninitiated public it is utterly useless.

Much caution is exercised, and the obligation of our Noble Institution is not infringed.

It is anticipated that this Manual will save the time, aid the memory, and expedite the cause of our Grand Object universally, without disgracing that honourable Association.

This Manual has received hundreds of compliments for accuracy and value from the craft as well as the press, and on other page will be found extracts from a few. Accuracy of language the author holds to be a very important point for the good of Freemasonry, and as we know such falls far short sometimes in provincial lodges.

References can be given to Brethren who have had the Manual, and any lack of Masonic knowledge, as regards this Manual, shall be answered satisfactorily, by addressing the author and giving number of the Lodge.

OPINIONS.

The Masonic News (Glasgow), Oct 3, 1873.—Bro. B. (the Editor) says, "We have received a copy of this handy Manual issued by Bro. Mason. . . . It is the *only* copyright perfected Manual acknowledged by the Craft; and in the minuteness with which it describes the various Accepted Ceremonies, and the rare external neatness with which it is got up, is certain to command a universal acceptance at the hands of the Brethren. Please send me two dozen copies early."

The London and Provincial Press have given similar terms of praise to the Book.

London.—"The work on Freemasonry is much approved. It is one of such a nature, really Practical Masons who have an earnest desire to study the working part ought to possess it."

Manchester.—"J. H.—Enclosed is tenth cheque for a dozen more Freemason's Manuals."

Liverpool.—"Please send us a copy of Freemason's Manual"

Birmingham.—Brother M. writes, "You deserve the thanks from many brethren whose memories are not so retentive, as I have heard our beautiful ceremony, in some provincial Lodges most unmercifully cut up."

Oxford.—"The Work on Freemasonry much pleased me, and no Working Mason can do without its aid; to those Masons whose engagements prevent them attending lodge regularly it is beyond value, and its size being suitable for the pocket is a good feature."

Ipswich.—"I am much pleased with the Book; send me three more copies."

Brighton.—"Your Book of Ceremonies is beyond description."

Edinburgh.—"Send me three more Masonic Manuals, the most complete and undeniable book ever issued. The price being 8s. 6d., I presume, is owing to its private and limited circulation."

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

Lincoln.—"I enclose order for the price of five Books, I have seen the copy you sent Bro. —, and like it very much."

Yarmouth.—"The Book is far more than I expected; several friends of mine are desirous of having a copy for its correctness."

Hereford.—"Oblige me with another copy of your Book for a friend; it is most excellent, and no Practical Mason can do without it."

Newcastle.—"For those whose memory is bad it is invaluable."

New Zealand.—"The Book sent is greatly appreciated."

Glasgow.—"I consider it a very useful Book for those who desire to qualify themselves for office."

Chatham.—"I am induced by the flattering way in which your Book is spoken of by some friends to request you to send me two copies."

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The Ceremony.

First Degree.

THE brethren having assembled and being clothed, the V.L. (W.M.) gives one knock with the G., which is answered by the S. and J.V. (J.W.), (the same is done at the opening and closing in the three degrees).

V.L.—Brethren, assist me to open the lodge. (All the brethren rise.)

V.L. to J.V. (calling him by name)—Br. A.B., what is the first care of every Mason?

J.V.—To see the lodge properly Tyled.

V.L.—Direct that duty to be done.

J.V. to I.G. (by name)—Br. A.B., will you see the lodge properly Tyled?

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

J.V. gives three knocks (no sign), and reports the same to the W.M. (calling him by name).

V.L. to S.W.—Br. A.B. (name), what is our next care?

R.V.—To see that none but Masons are present.

V.L.—Brethren, to order as Masons. The brethren all stand to order.

V.L.—Br. J.W., how many principal officers are there in a lodge ?

J.V.—Three, the W.M., S. and J. Wars.

V.L.—Br. S.W., how many assistant officers are there ?

R.V.—Three besides the Tyler or Outer Guard, namely, the S. and J. Deacons, and I.G.

V.L.—Br. J.W., the situation of the outer Guard or Tyler ?

J.V.—Outside the door of the lodge.

V.L.—What is his duty ?

J.V.—Being armed with a drawn sword, to keep off all cowans and intruders to Freemasonry, and see that the candidate comes properly prepared.

V.L.—Br. S.W., the situation of the I.G. ?

R.V.—Within the entrance of the lodge.

V.L.—What is his duty ?

R.V.—To admit Masons on proof, receive the candidates in due form, and obey the commands of the J.W.

V.L.—J.W., the situation of the J.D. ?

J.V.—At the right of the S.W.

What is his duty ?

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

V.L.—Br. S.W., the situation of the S.D.

R.V.—At or near the right of the W.M.

V.L.—What is his duty ?

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

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

J.V.—In the south.

V.L.—Why are you so placed ?

J.V.—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.

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

R.V.—In the West.

V.L.—Why are you so placed ?

R.V.—To mark the setting sun, to close the lodge by the W. Master's command, after having seen that every brother has had his just due.

V.L.—Where is the Master's place ?

R.V.—In the East.

V.L.—Why is he so placed ?

R.V.—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.

V.L.—The lodge being thus 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.

D.L.—O, Master, so mote it be.

V.L.—In the name of the Great Architect of the Universe, I declare the lodge duly open for the purpose of Freemasonry in the first degree.

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

(The brethren resume their seats.)

Second Degree.

The V.L. gives one k...k, which is followed by the S. and J. Ws. ; he then says, Brethren, assist me to open the lodge in the second degree.

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

J.V.—To see the lodge properly Tyled.

V.L.—Direct that duty to be done.

J.V.—Br. I.G., see the lodge properly Tyled.

W.F. gives three k...s, and being answered by the Tyler, he takes s...p, and gives the s...n of the first degree to the J.V., and says, Br. J.W., the lodge is properly Tyled.

V.L. to S.W.—What is the next care ?

R.V....To see that the brethren appear to order as Masons.

V.L....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.

V.L. to J.W.—Are you a Fellow Craft Freemason ?

J.V....I am, W.M., try me and prove me.

V.L.—By what instrument in Architecture will you be proved ?

J.V.—The S.

V.L.—What is a S. ?

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

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

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

When the brethren have taken the s...p and s...n, and the J.W. has seen them to be correct, he makes the following report :—

V.L....The brethren have proved themselves Craftsmen, and in obedience to your commands, I thus copy their example.

V.L....Br. J.W., I acknowledge the correctness of those s...ns. (Gives it an s...p.)

V.L....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. Master...So mote it be.

V.L...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.

Third Degree.

V.L...Brethren, assist me to open the lodge in the third degree. (All rise.)

V.L....Br. J.W., what is the first care of every Master Mason ?

J.V...To see the lodge properly Tyled.

V.L...Direct that duty to be done.

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

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

V.L.—Br. S.W., what is the next care ?

R.V.—To see that the brethren appear to order as Craftsmen.

V.L.—Brethren, to order in the second degree.

The brethren stand to order with the s...n.

V.L.—Br. J.W., are you a M. Mason ?

J.V.—I am, W.M., try me and prove me.

V.L.—By what instruments in Architecture will you be proved ?

J.V.—The S...e and C...m...p...s...s.

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

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

V.L. to W.M.—The Craftsmen have proved themselves M. Masons by s...s, and in obedience to your commands I thus copy their example.

V.L.—I acknowledge the correctness of those s...s. (Gives them).

V.L. to J.W.—Whence come you ?

J.V.—The East.

V.L. to S.W.—Whither directing your course ?

R.V.—The West.

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

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

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

R.V.—The genuine secrets of a M. Mason.

V.L. to J.W.—How came they lost ?

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

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

J.V.—With the Centre.

V.L. to J.W.—What is a Centre ?

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

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

R.V.—Because that is a point from which a M. Mason cannot err.

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

O.L.—So mote it be.

V.L.—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.

V.L. gives the k...s which are repeated by the Wardens, then all give the Grand and Royal s...n, exclaiming, All Glory to the Most High.

CLOSING THE LODGE IN THE THIRD DEGREE.

V.L.—Brethren, assist me to close the lodge in the third degree. (All rise.)

V.L.—Br. J.W., what is the constant care of every M. Mason ?

J.V.—To prove the lodge close Tyled.

V.L.—Direct that duty to be done.

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

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

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

V.L.—Br. S.W. what is the next care ?

R.V.—To see that the brethren appear to order as M. Masons.

V.L.—Brethren, to order in the third degree.

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

V.L.—Br. J.W., whence come you ?

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

V.L. to S.W.—Have you been successful ?

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

V.L.—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 s...p he takes the hand of the S. and gives the p...s G...p of a M.M., and with hands elevated above the head whispers in his r...t ear the p...s w...d ; after loosing hands he takes another pace, and goes through the full s...n of a M.M., and on the five p...s of f...w...p, he whispers in his l...t ear the w...s of a M.M. ; after saluting the S.W. he resumes his seat.

The S.W. moves to about a yard in front of the W.M., gives the p...l s...n, and says, W.M. condescend to receive from me the substituted s...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 ; he then salutes the W.M., and returns to his seat, keeping up the p...l s...n until he arrives there.

V.L. resumes the chair and addresses the lodge as follows :—Brethren, the substituted s...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 and 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 s...n), All Glory to the Most High.

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

R.V....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.V....And it is closed accordingly. (Gives the k...s, also the I.G. and Tyler).



CLOSING THE LODGE IN THE SECOND DEGREE.

V.L....Brethren, assist me to close the lodge in the second degree.

V.L....Br. J.W., what is the constant care of every Fellow Craft?

J.V....To prove the lodge close Tyled.

V.L.—Direct that duty to be done.

J.V. to 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 closed Tyled.

The JW.. reports in the same manner to the W. Master. (First gives the k...s.)

V.L....Br. S.W., what is the next care?

R.V....To see that the brethren appear to order as Craftsmen.

V.L....Brethren, to order in the second degree.

V.L....Br. J.W., in this situation what have you discovered?

J.V....The Sacred Symbol.

V.L....Br. S.W. Where is it situated?

R.V....In the centre of the building.

V.L....Br. J.W., to whom does it allude?

J.V. to G.—The Grand Geometrician of the Universe.

V.L....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.

V.L....Br. S.W., the labours of this degree being ended, you have my commands to close the lodge. (Gives the k...s.)

R.V....In the name of the Grand Geometrician of the Universe, and by command of the W.M., I close this Fellow Crafts' Lodge. (K...s.)

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



CLOSING THE LODGE GENERALLY.

V.L....Brethren, assist me to close the lodge. (All rise.)

V.L.—Br. J.W., what is the constant care of every Mason ?

J.V.—To prove the lodge close Tyled.

V.L.—Direct that duty to be done.

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

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

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

V.L.—Br. S.W., what is the next care ?

R.V.—To see the brethren appear to order as Masons.

V.L.—Brethren, to order as Masons.

V.L.—Brother S.W., your constant place is in the lodge.

R.V.—In the West.

V.L.—Why are you so placed ?

R.V.—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 M. Master's commands, after having seen that every brother has had his just due.

V.L.—Before the lodge is closed, let us with all reverence and humility express our gratitude to the Great Architect of the Universe for the favours already received ; may He continue to preserve our order by

beautifying and adorning us with every moral and social virtue.

P.M.—O, Master, so mote it be.

V.L.—Br. S.W., the labours of the evening being ended, you have my command to close the lodge. (Gives the k...s.)

R.V.—Brethren, in the name of the Great Architect of the Universe, and by command of the W.M., I close this lodge. (Gives the k...s.)

J.V.—The lodge being closed, I declare the meeting adjourned until the — day in the ensuing month (emergencies excepted), of which every subscribing brother will have due notice ; and it is adjourned accordingly. (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 the ancient custom to lock up our s...s in a safe and sacred repository, uniting in the act of fidelity, fidelity, fidelity ; and may God be with us all.

End of Opening and Closing.

QUESTIONS WHICH MUST BE ANSWERED BY CANDIDATES BEFORE PASSING.

The lodge is open in the 1st Degree, the W.M. thus proceeds : Brethren, Br. A.B. is this evening a Candi-

date to be passed to the 2nd Degree, but it is first necessary that he should give proofs of his proficiency in the former ; I shall, therefore, proceed to ask him the necessary questions.

V.L.—Where were you first prepared to be made a Mason ?

Can.—In my heart.

V.L.—Where next ?

Can.—In a convenient room adjoining the lodge.

V.L.—Describe the mode of your preparation.

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

V.L.—On what were you admitted ?

Can.—On the P., &c., &c.

V.L.—Where were you made a Mason ?

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

V.L.—And when ?

Can.—When the Sun was at its meridian.

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

Can.—The Sun being the centre of our system, and the earth constantly revolving on its 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.

V.L.—What is Freemasonry ?

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

V.L.—Name the grand principles on which it is founded.

Can.—Brotherly love, relief, and truth.

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

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

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

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

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

By S.T. and P.P.E.

V.L...What are the P.P. of your entrance ?

Can...O. A. and O.

V.L...Describe their meaning ?

Can...Of my own, &c. ; at the, &c. ; and on the P., &c.

End of the Questions for passing.

V.L. to Can...Do you sincerely pledge your word of honour as a man, and your fidelity as a Mason, that you

will steadily persevere through the ceremony of being passed to the second degree.

Can...I will.

V.L...Do you likewise pledge yourself, under the penalty of your former obligation, that you will conceal what I now impart to you with the same strict caution as the other secrets in Masonry ?

Can...I will.

V.L...Then I will entrust you with a test of merit, which consists of a p...s G...p and p...s w...d ; the p...s G...p is given by a distinct pressure of the ... between the first and second, &c. The p...s w...d is S...h, which denotes plenty, and is depicted in a fellow Craft's Lodge by an ear of corn near unto a f.....l of w.....r. You must be careful to remember this w...d, as without it you will not be able to gain admission into a lodge in a superior degree. Pass S...h.

QUESTIONS WHICH MUST BE ANSWERED BEFORE THE CANDIDATES 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 candidate is placed before the W.M. by the S.D.

V.L...How were you prepared to be passed to the second degree ?

Can...In a manner somewhat similar to the former

save that in this degree I was not h...d w...d, my l...t a...m, r...t b...t, and r...t k...e were made b...e, and my l...t h...l s...p...d.

V.L.—On what were you admitted?

Can.—The S.....

V.L.—What is a S.....?

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

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

Can.—The hidden mysteries of nature and science.

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

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

V.L.—How did they receive them?

Can.—Without scruple or diffidence.

V.L.—Why in this particular manner?

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

V.L.—What were the names of those pillars at the porchway or entrance to King Solomon's Temple?

Can.—That on l...t was called..... and that on r...t.....

V.L.—What are their separate and conjoint significations ?

Can.—The former denotes in s...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.

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

Can.—I will.

V.L.—Do you likewise pledge yourself under the penalty of your former obligation, that you will conceal what I now impart to you with the same strict caution as the other secrets in masonry.

Can.—I will.

V.L.—Then I will entrust you with a test of merit, which consists of a p...s G...p and p...s w...d, the p...s G ..p is given by a distinct pressure of the between the S...d and T...d, &c. The p...s w...d is T...C...n, and signifies worldly possessions. T...C...n was the son of C...n, who was the first artificer in m...t...ls, and the first to extract the I. from the O...e. You must be careful to remember this w...d, as without it you will

not be able to gain admission into a lodge of a superior degree. Pass T...C...n.

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 and says, W.M., there is an alarm.

V.L.—Br. I.G., see who wants admission.

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

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

H.F. to T.—How does he hope to obtain those privileges?

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

H.F.—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, W.M., there is at the door Mr. A.B., same report as the Tyler.

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

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

V.L.—The Tongue of good report has already been heard in his favour. Do you, Br. I.G., vouch that he comes properly prepared ?

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

V.L.—Then let him be admitted in due form.

V.L.—Calls the Deacon, they go to the door, the J. takes the right hand of the Candidate with his left, and after gently leading him to his left of the S.W., he applies the... to his l...t b...t ; he asks him if he feels anything ; after a reply in the affirmative, he raises his hand over his own head, to show to the W.M. that he has so applied it.

V.L. 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.

V.L.—Thus assured, you will k...l while the blessing of heaven is invoked in aid of our proceedings.

PRAYER.

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

P.M.—So mote it be.

V.L. to Can.—In all cases of difficulty and danger, in whom do you put your trust ?

Can.—In God.

V.L.—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.

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

(The S.D. resumes his seat.)

The J.D. takes him by the hand as before, and gently leads him up the N. past the W.M., and round to the

J.W., and with the Candidate's r...t h...d strikes him three times on the r...t shoulder.

J.V. to J.D.—Who have you there ?

I.G.—Mr. A.B., a poor, etc. (Same report as at the door.)

J.V....How does he hope to obtain these privileges ?

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

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

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

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

V.L....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.

V.L. to Can...Do you seriously declare on your honour, that unbiassed by the improper solicitation of friends against your own inclination, and uninfluenced by mercenary or any other unworthy motive, you freely and voluntarily offer yourself as a Candidate for the mysteries and privileges of Freemasonry.

Can...I do.

V.L...Do you likewise pledge yourself that you are prompted to solicit those privileges from a favourable opinion pre-conceived 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.

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

Can...I will.

V.L...Br. S.W., you will direct the J.D. to instruct the Candidate to advance to the East by the proper s...s.

S.W...Brother S.W., 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 s...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 to the h...l of his l...t f...t, one about 12 in. and another about 9 in., the J.D. taking care that he is within such a convenient

distance off the Pedestal so as to be enabled to k...l before it without any other moving the feet.

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

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

Can...I am.

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

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

OBLIGATION.

H.A.B., in the presence of the Great Architect of the Universe, and this worthy worshipful and warranted lodge of ancient, free, and accepted Masons, regularly

held, assembled, and properly dedicated, of my own free will and accord, do hereby and hereon most solemnly and sincerely, that I will always conceal and never reveal any part or parts, point or points of the secrets or mysteries of, or belonging to ancient Freemasonry, which may heretofore have been known by, shall now, or may at any future time be communicated to me, unless it be to a true and lawful brother or brethren, and not even unto him or them until after a due trial, strict examination, or a full conviction that he or they are worthy of that confidence, or in the body of a lodge, just, perfect, and regular. I further solemnly promise that I will not write those secrets, indite, carve, mark, engrave, or otherwise them delineate, or cause or suffer the same to be done by others, if in my power to prevent it, on anything movable or immovable under the canopy of Heaven, whereby or whereon any letter, character, or figure, or the least trace of a letter, character, or figure may become legible or intelligible to anyone in the world, so that our secret arts and hidden mysteries may improperly become known, and in and through my unworthiness. These several points I solemnly swear to observe without evasion, equivocation, or mental self-reservation of any kind, in me whatsoever under no less a penalty on the violation of any or either of them, than that of having, &c., or the less horrid but more 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.

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

V.L.—Having been kept a considerable time in a state of d...k...s, what is at the present moment the predominant wish of your heart ?

Can.—L.....

V.L. to the I.C.—Let that blessing be restored to our brother.

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

V.L.—For God said, " Let there be L...t, and there was L...t."

V.L.—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

that as a man of honour and a Mason you would sooner have your, etc.

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

V.L.—You will now take a short pace with your l...t foot, bringing the r...t h...l into the hollow ; this is called the first regular s...p in Freemasonry, and it is in this position the s...s of this degree are communicated ; they consist of a s...n t...n and w...d : the s...n is given by placing the hand, etc., the t...n is given, this demands a w...d which is highly prized amongst Masons as a guard to their privileges ; too much caution therefore cannot be observed in communicating it. You

must never give it in full, but either by l...t...s or s...b...s. To enable you to do this, I must first inform you what the w...d is ... it is ... as in the course of the ceremony you will be called on for this w...d. The J.D. will now dictate the answers you are to give.

V.L.—Gives the g...p, and asks what is this ?

Can.—The g...p or t...n of an E. A. Mason.

V.L.—What does it demand ?

Can.—A w...d.

V.L.—Give me that w...d ?

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

(The examination is gone through.)

V.L.—Which you please and begin.

V.L.—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

V.L.—Takes the Can. by the hand and says pass

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

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

J.V. to Can.—You will advance to me as a Mason.

The J.D. instructs him to advance.

J.V.—Do you bring anything with you ?

Can.—I do. (He gives the s...n.)

J.V.—What is that?

Can.—The sign of an E.A. Freemason.

J.V.—Have you anything to communicate?

Can.—I have. (Gives the g...p.)

J.V.—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 word.

Can.—At my initiation I was taught to be cautious, but with you as a brother 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 s...n w...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.

R.V. rises, gives the s...n and says, W.M., I present to you Br. A.B. on his initiation, for some further marks of your favour.

V.L.—I delegate you to invest your Brother with the distinguishing b...e of a Mason.

R.V. to Can.—By the W. Master's command, I invest you with the distinguishing badge of a Mason; it is more ancient than the Golden Fleece or Roman Eagle, more honourable than the Star and Garter, or any other Order in existence, it being the badge of innocence, and

bond of friendship, and I strongly recommend you ever to wear and consider it as such, and be assured if you never disgrace that badge, it never will disgrace you.

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

ADDRESS.

V.L.—I must add to the observations of my Br. 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 Masons ; but if your differences are of such a nature as not to be so easily adjusted, it were better that one or both of you retire, rather than the harmony of the lodge should be disturbed by your presence.

V.L.—Directs the J.D. to place the novitiate at the N.E. part of the lodge, and he gives while there the undermentioned

ADDRESS.

V.L.—It is customary at the erection of all stately and superb edifices, to lay the foundation-stone at the N.E. corner of the building ; you being newly initiated into Masonry, are placed there figuratively to represent

that stone, and, from the foundation laid this evening, may you raise a superstructure perfect in all its parts and honourable to the builder ; you now stand to all external appearance a just and upright man and Mason, and I give it you in terms of strong recommendation ever to continue and act as such ; indeed I shall immediately proceed to put your principles in some measure to the test, by calling on you to exercise that virtue which may justly be denominated the distinguishing 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, it bleaseth him who gives, as well as him who receives. In a society so widely extended as that of Freemasonry, whose branches are spread over the four quarters of the globe, it cannot be denied that we have many brethren of rank and opulence amongst us ; neither can it be concealed that among the thousands who range under its banners, there are many who, perhaps from circumstances of unforeseen misfortune or calamity, are reduced to the lowest state of poverty and distress. In their behalf it has been our usual custom to awaken the feelings of every new Initiate, by making such a claim on his charity as his circumstances in life may fairly warrant ; anything, therefore, that you may feel disposed to give you will deposit with the J.D.,

and it will be thankfully received and faithfully applied.

The J.D. appeals to the Can., who states that 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.

V.L. 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 special reasons—first, to put your principles to the test ; secondly, to evince to the brethren that you had neither or m...t...c substances about you, for if you had, the ceremony thus far of your initiation must have been repeated ; and, thirdly, as a warning to your own heart, that should you at any future time meet a distressed brother who might claim your assistance, you might think of that peculiar moment you were admitted into Masonry poor and p...y...s, and cheerfully embrace the opportunity of practising towards him that virtue you profess to admire.

The J.D. places the Can. in front of the M.

V.L.—I now present to you the working tools of an E.A. Mason, which are in the 24in. Gage, the Common Gavil, and Chisel. The 24in. Gage is to measure our

work, the Common Gavil is to knock off all superfluous knobs and excrescences, and the Chisel is to further smooth and prepare the stone, 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 24in. Gage represents the 24 hours of the day, part to be spent in prayer to Almighty God, part in labour and refreshment, and part to serve a friend or brother in time of need, that not being detrimental to ourselves and connections. The Common Gavil represents the force of conscience, which should keep down all vain and unbecoming thoughts, which might obtrude during any of the before-mentioned periods, so that our words and actions may ascend to the throne of grace, pure and unpolluted. The Chisel points out to us the advantages of education, by which means alone we are rendered fit members for regularly organised society.

V.L.—As in the course of the evening you have been called on for certain fees for your initiation, it is but fair you should know by what authority we act. This is our charter or warrant of Constitution (opens and shows it) from the Grand Lodge of England, which is for your inspection on this or any future occasion ; this is our book of Constitution, and these are our Bye-laws (presents the former, and gives a copy of the latter),

both of which I recommend to your serious perusal, as by the one you will be taught the duties you owe to the craft in general, and by the other, those you owe to this lodge in particular. You are now at liberty to retire, in order to restore yourself to your personal comforts, and on your return to the lodge, I shall direct your attention to a charge, founded on the excellence of our institution, and the qualification of its members, likewise an explanation of the Tracing Board, if the time will permit.

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 tenet and principles of polity and philosophy under certain hieroglyphical figures, and expressed their notions of government by signs and symbols, which they communicated to their 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 de-

picted in the lodge, has 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 but that of prudence.

Our Lodges stand on holy ground, on account of three grand offerings thereon made, which met with Divine approbation. First, for the ready, etc. [see the illustrations, fourth section of the Lecture]. Our lodges are situated due E. and W., because all places of Divine worship, as well as Masons' regularly, well-formed, constituted lodges are, or ought to be, so situated, for which we, as Masons, assign three reasons: 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 not usually given on account of its length, but the candidate is informed he will have an opportunity to hear it by attending the Lodge of Instruction; should there however be time, see fourth section, [whenever, etc.]. 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. Solomon, King of Israel, for his wisdom in building and dedicating the Temple at Jerusalem to God's service ; Hiram, King of Tyre, for his strength in supporting him with men and materials ; and Hiram Abiff for his curious and masterly workmanship in beautifying and adorning the same. But as we have no noble orders in architecture known by the names of Wisdom, Strength, and Beauty, we refer them to the three most celebrated, which are the Doric, Ionic, and Corinthian. The covering of a Masonic lodge is a celestial canopy of divers colours, even the heavens ; we hope to arrive at the summit by the assistance of a ladder, in Scripture called Jacob's ladder. This ladder has many staves or rounds, but there are three principal ones, namely, Faith, Hope, and Charity ; Faith in the Great Architect of the Universe ; Hope in Salvation ; and to be in Charity with all men. (See fourth section for illustrations on them all). 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 dispensation of Divine Providence, which belief strengthens our faith, and enables us to ascend the first step : this faith naturally creates in us a hope of becoming partakers of some

of the blessed promises therein contained, which hope enables us to ascend the second step : but the third and last being Charity, comprehends the whole, and the Mason who is in possession of this virtue in its most ample sense, may be justly deemed to have arrived at the summit of Masonry : figuratively speaking, an ethereal mansion veiled from mortal eyes by the starry firmament emblematically depicted in our lodges by seven stars, which have an allusion to as many regular made Masons, without which number no lodge is perfect, neither can any candidate be legally initiated therein. The interior of the Lodge is composed of Ornaments, Furniture, and Jewels : the ornaments are the Mosaic pavement, the blazing star, and the indented or 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. (For the illustration see the fifth section). The furniture of the lodge are the Vol. of the Sacred Law, the Compasses, and Square. The Sacred writings are to rule and govern our faith, and on them we O...i...e our candidates for Freemasonry ; so are the Compasses and Square, when united to regulate our lives and actions.

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

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

The movable Jewels are the Square, Level, and Plumb Rule: the Square is to try and adjust all rectangular corners of Buildings, and assist in bringing rude matter in due form; the Level, to lay levels and prove horizontals; and the Plumb Rule to try and adjust all up-rights while fixing on their proper bases. They have likewise a moral tendency. They are called movable Jewels because they are worn by the Master and his Wardens, and are transferable to their successors on nights of Installation. 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. In the Tracing Board, etc., see the Lectures, 5th sec-

tion). They are called immovable Jewels, because they lie open in the lodge, for the brethren to moralise 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 in that Holy Book, and as adherent to the doctrines therein contained, as those two grand parallels were, it would bring us to Him who will not deceive us, neither will He suffer deception. In traversing this e..... we must of necessity touch on both those parallel lines, as well as the volume of the Sacred Law : and while a Mason keeps himself thus circumscribed it is impossible he can err.

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

comfortable ; he has the privilege, for so doing, to be made a Mason before any other person, however dignified.

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.

V.L. to Can.—Having past 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 as having subsisted from time immemorial : and honourable it must be acknowledged to be, as by 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 joined in our assemblies.

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

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

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

As a citizen of the world, I am next to enjoin you to be exemplary in the discharge of your civil duties, by never proposing or at all countenancing any act which may have a tendency to subvert the peace and good order of society, by paying due obedience to the laws

of 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 excellences 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, or may at any future time, be entrusted to your keeping, and cautiously to avoid all occasions which may inadvertently lead you to do so.

Your fidelity must be exemplified by a close conformity to the constitutions of the fraternity, by adhering to the ancient landmarks of the Order, by never

attempting to extort or otherwise unduly obtain the secrets of a superior degree, and by refraining to recommend anyone 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 signs and summonses, by modest and correct demeanour while in the lodge, by abstaining from every topic of religious or political discussion, by a ready acquiescence in all votes and resolutions duly passed by a majority of the brethren, and by a perfect submission to the will of the W. 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 opened in the First Degree, and the V.L. addresses the brethren [see pages from 14 to 17 inclusive]. The Candidate retires to be prepared ; the lodge is then opened in the Second Degree. When the Candidate is ready the Tyler gives the j...s of the First Degree, the I.G. advances with the s...p and s...n, and says, There is an alarm.

V.L.—Br. I.G., you will see who wants admission.

The H.F. opens the door and asks the Tyler who he has there.

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.

H.F.—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 V.L.

V.L.—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 ?

H.F.—I do.

V.L.—Then let him be admitted in due form.

The V.L. 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 S.D. directs him to advance as a Mason ; he then applies the external angle of the s...e to his b...t, and raises it above his head, that the W.M. may see he has so done.

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

PRAYER.

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

P.M.—So mote it be.

V.L.—Let the Candidate rise. The S.D. takes him by the right hand, and gently leads him once round the lodge, as follows : he directs him to salute the W.M. as a Mason, he then advances to the J.W. as such, showing the s...n and communicating the t...n and w...d.

He then salutes the S.W. standing on his right side, after he is taken to the left.

V.L.—Brethren, take notice, that Br. A.B., who has been regularly initiated into Masonry, is now about to pass in view before you, 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 V.L. and J.V. as a Mason, advances to the J.W. as such; he is told by the S.D. to show the s...n and communicate the p...s g...p he received from the W.M. previous to leaving the lodge.

The S.D. takes him to the other side of the S.W., who presents him to the W.M. as follows: W.M. (rises and gives the s...n of fidelity), I present to you Br. A.B. as a Can. properly to be passed to the second degree.

V.L.—You will direct the S.D. to instruct the Can. to advance to the E. by the proper s...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.

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

Can.—I have not.

V.L.—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 repeat your name at length, and say after me :—

OBLIGATION.

H.A.A., in the presence of the G..... G..... of the U....., and this worthy and worshipful Lodge of Fellow Craft Freemasons, regularly held, assembled, and properly dedicated, of my own free will and accord, do hereby and hereon most solemnly swear, that I will always, conceal and never reveal, any of the or, of, or belonging to the second degree of Freemasonry, denominated the F. Craft, to him who is only an E.A., any more than I would either of them to the uninstructed world who are not Masons ; I further solemnly promise to act as a true and faithful craftsman, to answer, obey, and maintain the principles inculcated in the first degree ; these several points I solemnly swear to observe without e....., e....., or mental re..... of any kind, under no less a penalty, on the violation of any of them, than that of having my So help me Almighty God, and keep me steadfast in this my, etc.

(The S.D. removes the S...e.)

V.L. continues:—As a pledge of your fidelity, and to remember this, a solemn, equally binding with the former, I call on you to salute the of the Sacred Law t...e with your Your progress in Masonry

is marked by the position of the and When you were made an E.A. Freemason both were hid ; in this degree one is disclosed, implying that you are now in the midway of Freemasonry, superior to an E.A., but inferior to that which will hereafter be communicated to you (takes him by the). Rise newly Fellow Craft. Having taken the of a F.C., I shall now proceed to entrust you with the of this degree ; you will therefore advance to me as a Mason. (Which he does). You will now take another short with your and bring the into the as before, that is the second s...p in Freemasonry, and it is in this position the of this degree are communicated ; they consist, as in the former instance, of a and, with this difference, that the in this degree is threefold. This is called the of fidelity (gives it), emblematically to shield the repository of your from the attacks of the insidious. This is the or of perseverance (gives it), said to have been made use of by J...a, when fighting the battles of the Lord in the valley of Jehosaphat. When in this position, he prayed fervently that the Almighty would continue the light of day, that he might complete the overthrow of his enemies ; this is the (gives it), and you may perceive alludes to the of your that you would rather, etc., than improperly disclose the of this degree. The or is a

distinct pressure, etc., this demands a that you are to observe as much caution with as the one in the former degree ; you are never to give it but by, etc. ; it is called, as in the course of the ceremony you will be called on for this, the S.D. will dictate the answers you are to give.

The examination is the same as in the first degree (see pages 30-31). This word is derived from the hand, at the or entrance to K...g S.....s T.....e, so named after, the assistant priest, who officiated at its dedication ; the import of the word is to e...b...h, and when conjoined to the one in the former degree denotes s...a...y, for God said in My s...h will I establish this My house to stand firm for ever.

(Pass J.)

The R.V. takes the right hand 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.

V.L.—I delegate you to invest our Br. with the distinguishing b...e of a F.C. Freemason.

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

V.L. to Can.—I must state that b...e, with which you have been invested, points out to you that, as a Craftsman, you are expected to make the liberal arts and

sciences your future study, that you may be the better enabled to discharge your duty as a Mason, and estimate the wonderful works of the Almighty Creator.

V.L.—You will now place the Br. at the S.E. part of the lodge.

T.L. 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., and I give it you in terms of strong recommendation ever to continue and act as such, and as I am led to hope that the import of the charge delivered to you in the first degree never has or ever will be effaced from your memory, I shall content myself with observing, that as you have had an opportunity of making yourself acquainted with the principles of moral truth and virtue, you are now permitted to extend your researches into the more hidden paths of nature and science.

V.L.—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 all rectangular corners of buildings, and assist in bringing rude matter into due form; the L...l is to lay l...s and prove horizontals, and the P...b...e is to try and adjust all uprights, while fixing them on their proper bases. But as we are not

all operative, but free and accepted, or speculative Masons, we apply these tools to our morals, in this sense : the S...e teaches morality, the L...l equality, and the P...b...e justness and uprightness of life and actions. Thus, by s...e conduct, l...l steps, and upright intentions, we hope to ascend to those immortal mansions whence all goodness emanates. You are now at liberty to retire, in order to restore yourself to your personal comforts, and, on your return into the lodge, I shall direct your attention to an explanation of the Lodge 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 into the middle chamber of King Solomon's Temple ; they got there by way of a porch, at the entrance of which their attention was particularly arrested by two great pillars ; that on the l...t was called, which denotes to establish, and, when conjoined, stability, for God said, " In My s...h I will establish this Mine house to stand firm for ever." Those pillars were 35 cubits high, in circumference 12, in dia-

meter 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, there in the clay grounds, between Succoth and Zaradatha, where King Solomon ordered those and all his holy vessels to be cast. The superintendent of the casting of them was H...m A...ff, the widow's son of T...e. They were adorned with two chapiters 5 cubits each, and enriched with net work, lily work, and pomegranates : net work, from the connection of its meshes, denotes unity ; lily work, from its whiteness, peace ; and pomegranates, from the exuberance of their seed, 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 the entrance of the Temple as a memorial to the children of Israel of the happy deliverance of their forefathers from their Egyptian bondage, and in commemoration of the pillars of fire and cloud. King Solomon ordered them to be placed at the entrance to the Temple, as the most proper and conspicuous part, that the children of Israel might have that happy event continually

before their eyes ingoing to and returning from Divine worship. After passing those two great pillars they arrived at the foot of a winding staircase, when their ascent was opposed by the ancient J.W., who demanded of our brethren the ... of a F.C. ... denotes plenty, and is depicted in a F.C. lodge by an ear of c...n near a fall of water [for the illustration see the 3rd section of the second lecture]. After convincing him, he said, Pass He then passed up the winding staircase, consisting of 3, 5, 7, or more s...s, 3 to rule a lodge, 5 to hold a lodge, 7 or more to make it perfect ; the 3 that rule a lodge are the W.M. and his two 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 tyled by the ancient S.W., who demanded of them the

... .. and ... of a F.C.: after giving those convincing proofs, he said P...s...; 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., which denotes the Grand Geometrician of the Universe, to which we must all submit, and ought to most cheerfully obey.

End of the Second Tracing Board.

CEREMONY OF RAISING TO THE THIRD DEGREE.

The lodge is opened in the second degree, the V.L. addresses the brethren, and examines the Can. (see pages 14 to 17), he then retires to be prepared, the lodge is then opened in the third degree. When the Can. is ready, the report by the Tyler is in the second degree; on hearing it the I.G. advances with the s...n, and addresses the W.M., There is an alarm.

The V.L. 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 to 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.

H.F. to Tyler.—How does he hope to obtain those privileges ?

Tyler to I.G.—By the help of God, the united aid of the S...e and C...s..., and the benefit of a p...s w...d.

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

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

V.L.—We acknowledge the powerful 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 (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. as a F.C., first as an E.A.

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

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

PRAYER.

Almighty and Eternal God, Architect and Ruler of the Universe, at whose creative fiat all things were first

made, we, the frail creatures of Thy providence, humbly implore Thee to pour down on this convocation assembled in Thy holy Name the continual dew of Thy blessing. More especially we beseech Thee to impart Thy grace to this Thy servant, who now seeks to partake with us the mysteries ... of a M.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, he may finally rise from the tomb of transgression, to shine as the stars, for ever and ever.

P.M. (So mote it be.)

V.L.—Let the Can. rise; the Deacons gently lead him three times round the lodge, as follows: the first salutes the W.M. and S.W. as a Mason, advances to the J.W. as such, showing the s...n, and communicating the t...n and w...d... The second time he salutes the W.M. and J.W. as a F.C., advances to the S.W. as such, showing the and communicating the and he is then brought round to the l...t of the S.W.

V.L.—Brethren, take notice that Br. A.B., who has been regularly initiated into Freemasonry, passed to the second degree, is now about to pass in view before you, to show that he is a 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 s...n, and communicating the p...s g...p

and p...s w...d he received from the W.M., previous to leaving the lodge.

The S.W. rises, takes the r...t hand of the Can. and presents him as follows (penal s...n): W.M., I present to you Br. A.B. as a Can. properly prepared to be raised to the sublime degree of M.M.

V.L. to S.W.—You will direct the Deacons to instruct the Can. to advance to the E. by the proper s...s.

R.V. to the Deacons.—It is the W. Master'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 s...n s...s, the first, second, and third are emblematical of stepping over a g...e, the other four are bold ones; he then goes through them, and after placing the Can. in the proper position, teaches him to do so likewise.

V.L. to Can.—It is but fair to inform you that a most serious and solemn, as well as a greater trial of your fortitude and fidelity now awaits you; are you therefore prepared to meet them as you ought?

Can.—I can.

Then you will ... on both ... place your ... on the vol. of the Sacred Law, repeat your name at length, and say after me:—

OBLIGATION.

I, A.B., in the presence of the Most High, and thir

worthy and worshipful Lodge of ... regularly held and properly dedicated, of my own free will and accord, do hereby and hereon, most solemnly and sincerely promise and ... that I will always ... conceal, and never improperly reveal, any or either of the ... or ... of or belonging to the third degree, to any one in the world, except it be to him or them to whom the same may justly and lawfully belong ; and not even to him or them, until after due trial, strict examination, or a full conviction that he or they are worthy of that confidence, or in the body of a M.M. Lodge, duly opened on the I further solemnly engage myself to adhere to the principles of the and, to answer and obey all lawful and summonses sent to me from a M.M.'s Lodge, if within the length of my, and to plead no excuse thereto but that of sickness, or the pressing emergency of my own public or private avocations ; I further solemnly pledge myself to maintain and uphold the five of in act, as well as in word, that my given to a M.M. shall be a sure pledge of brotherhood, that my shall traverse through dangers and difficulties to unite with his in forming a column of mutual defence and support, that the posture of my daily supplications shall remind me of his wants, and dispose my heart to succour his weakness and relieve his distresses, as far as may fairly be done without injury to myself or family, that my breast shall be the

sacred repository of his when entrusted to my care, murder, treason, felony, and all other offences contrary to the Laws of God and the ordinances of the realm being at all times especially excepted ; and finally, 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 done by others if in my power to prevent it ; but on the contrary will boldly repel the slanderer of his good name, and most strictly respect the chastity of those nearest and dearest to him, in the persons of his wife, his sister, and his child. These several points I solemnly swear to observe without,, or mental of any kind, under no less a penalty on the violation of either of them, than that of being ...

V.L.—As a pledge of your fidelity, and to render this a solemn ... binding for so long as you shall live, I call on you to salute the vol. of the Sacred Law, &c.

Let me once more direct your attention to the position of the and when you were made an E.A. both 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 those to render the circle of your Masonic duties complete (takes him by both h...s)—rise, therefore, newly L.L.

THE EXHORTATION.

Having taken the great and solemn of a L.L.,

you have now a right to demand of me that last and greatest trial, by which alone you can be admitted to a participation in the secrets of M.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 their mortal existence ; it inculcated the useful lessons of natural equality and mutual dependence ; it instructed you too in the active principles of universal beneficence and charity, to seek the solace of your own distress, by extending relief and consolation to your fellow creatures in the hour of their affliction ; 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, as well to His Glory, as the welfare of your fellow creatures.

Proceeding onwards, and still guiding your steps by the principles of moral truth, you were led in the second degree to contemplate the intellectual faculties, and trace them from their development through the paths of Heavenly science, even to the throne of God Himself.

The secrets of nature and the principles of intellectual truth were then unveiled to our 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 winding of this mortal state, she finally instructs you how to die.

Such, my brother, is the peculiar object of this 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 G...m B...ff, who was just at the completion K...g S...o...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 of that superior class of workmen, who were appointed to preside over the rest, seeing that the Temple was nearly finished, and they were not in possession of the s...s 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 E., N., 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, and in a threatening manner demanded of him the ... of a M.M., warning him that death would be the consequence of a refusal ; but our M.H., true to his, answered, that those were known to but in the world, and without the consent of the other two, he neither could nor would divulge them, but intimated he had no doubt that diligence and patience would in due time entitle the worthy Mason to a participation of them, but for himself he would rather suffer death than betray the sacred trust reposed in him. This answer not proving satisfactory, the ruffian aimed a blow at the of our M.H., but being startled at the firmness of his demeanour, he missed his, but glanced with such force on his, as to cause him to sink on the ; recovering from this shock, he made for the N. door, where he was opposed by the second ruffian, to whom he answered as in the former instance, but with undiminished firmness, when the villain, who was armed with a ..., struck him

a violent blow on the, which brought him to the ground on the Our M.H., now finding all chance of escape cut off at both those quarters, staggered faint and bleeding to the E. door, where the third ruffian was posted, who on receiving a similar reply to his insolent demand (for even at that trying moment our M.H. remained firm and unshaken), and being armed with a heavy, struck him a violent blow on his, which laid him at his feet.

(Such was the manner of his D...h.)

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. Aff., who lost his life from his unshaken fidelity to the trust reposed in him ; this I trust will make a lasting impression on his or your minds should you ever be placed in a similar state of trial.

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

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

V.L.—Br. W.'s, having both failed in your attempts, there yet remains a peculiar method, which is by taking a more firm hold of the of the and to ... him on the of which with your assist...

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

V.L. to Can.—(Standing on his r...t side.) It is thus, my Br., that all M.M.'s are ... from a figurative to a re-union with the companions of their former toils.

The V.L. still standing delivers the following

CHARGE.

Let me now beg you to observe that the light of a L.L. is but darkness visible, serving only to discover that gloom which rests on the prospect of futurity : it is that mysterious vale of darkness which the 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 now lie around you lead you to contemplate on your inevitable destiny, and guide your reflections into that most interesting of all human studies, the knowledge of yourself ; be careful to perform thy allotted task while it is day ; continue to listen to the voice of nature, which bears witness that even in this perishable frame resides a vital and immortal principle, which inspires a holy confidence that the Lord of life will enable us to trample the King of Terrors beneath our feet, and lift our eyes to that Bright Morn-

ing star, whose rising brings peace and tranquility to the faithful and obedient of the human race.

V.L. continues.—I cannot better reward the attention you appear to have given to this Exhortation and Charge than by immediately entrusting you with the of this degree. You will therefore advance to me as a F.C., first as an E.A. (which is done); you will now take another short space with your left ... as before: this is the third regular in Freemasonry, and it is in this position the ... of the degree are communicated; they consist of and of the, the first and second are casual, and the third penal; the first casual is called the of, and is given by elevating the; the second casual is the of, and is given by striking the with the, etc.; the is given by drawing the across the, etc.

The S.D. will now take the Can. to the S.W. for presentation.

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

V.L. to S.W.—I delegate you to invest Br. A.B. with the distinguishing b...e of a M. Mason.

S.W.—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.—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 to the lodge, the ceremony will be proceeded with.

V.L.—On your leaving the lodge we left off at that part of our traditional history which mentioned the of our Master 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 Menatschisms, or Prefects, or more familiarly speaking, the Overseers of the work, deputed some of the most distinguished of their number to acquaint the King with the utter confusion into which the absence of had plunged them, at the same time to express their apprehension that some fatal catastrophe must be attributed to his so sudden and mysterious disappearance. King Solomon immediately ordered a general muster of the

workmen throughout the various departments, when three of the same class were not to be found, and on the same day, the twelve who had originally joined the conspiracy, went before the King and made a voluntary confession of all they knew up to the time of their having withdrawn themselves from the number of 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, if he were yet alive, or had suffered death in the attempt to extort from him the of his exalted degree. Accordingly, a stated day having been previously fixed for their return to Jerusalem, they formed themselves into three F.C...s l...s, and departed from the three entrances of the Temple ; many days were spent in fruitless search ; indeed, one class returned to Jerusalem, without having effected any discovery of importance ; but a second class were more fortunate, for on the evening of a certain day, after having suffered the greatest privations and personal fatigue, one of the brethren, who had rested himself in a reclining posture, in order to assist his rising, caught hold of a shrub that grew near, which, to his surprise, came easily out of the ground. On a closer examination he found that the earth had been recently disturbed ; he therefore hailed his brethren, and with their united efforts succeeded in re-opening it, and there found the body of our,

very indecently interred. They covered it again with all respect and reverence, and in order to distinguish the spot, stuck a sprig of ... at the head of the ... ; they then hastened to Jerusalem, to impart the afflicting intelligence to King Solomon, who, when the first emotions of grief had subsided, ordered them to return and raise the body of our to such a sepulchre as became his rank and exalted talents, at the same time informing them that, by his untimely death, the genuine ... of a M.M. were lost ; he therefore charged them to be particularly careful in observing whatever casual ..., ... or ... that 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 reopening the ground, one of the brethren, looking around, saw some of his companions in this situation, expressive of their h...r at the afflicting sight, and others, viewing the ghastly w...d still visible on his, smote thus on their own, in sympathy with his sufferings ; two of the brethren then descended, the ... one of whom endeavoured to raise him by the E.A. ..., which proved a ..., the other tried the F.C., which proved a ... also ; having both failed in their attempts, a more zealous and expert brother descended, and, with their assistance, raised him on the five, while others, still more animated, exclaimed, or, both words having a similar import, the one

implies the ... of the builder, the other, the builder is ...

King Solomon ordered that those casual ... , and ... should designate all M.M.'s throughout the Universe, until time or circumstances should restore the genuine ones. It only remains for me to state that the third class of C...smen had pursued their researches in the direction of Joppa, and were meditating their return to Jerusalem, when accidentally passing the mouth of a cavern, they heard sounds of deep lamentation and regret, and on entering to satisfy themselves of the cause, they found three men answering the description of those that were missing; who, on being charged as the perpetrators of the, and finding all chance of escape cut off, confessed their guilt; they were bound and led to Jerusalem, where King Solomon sentenced them to that death which the heinousness of their crime had so justly 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 in a ... 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 un-

clean 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 the Sanctum Sanctorum, the Dormer the window that gave light to the same, and the Square Pavement for the High Priest to walk on. The High Priest's office was to burn incense to the honour and glory of the Most High, and to pray fervently that the Almighty, through His unbounded wisdom and goodness, would be pleased to bestow peace and tranquility to the Israelitish nation throughout the ensuing year. The t...s with which our Master was slain (as you have already been informed) were the P...b rule, L...l, and heavy Maul. The Coffin, Skull, and Cross-bones are emblems of mortality, and allude to His untimely d...th, which occurred three thousand years after the creation of the world.

I now present to you the working t...s 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 out to mark the ground for the foundation of the intended structure; with the Pencil the skilful artist delineates the building in a draught or plan, for the direction and guidance of the workmen;

and the Compasses enable him with accuracy and precision to ascertain and determine the limits and proportions of its several parts. But as we are not all operative, but free and accepted or speculative Masons, we apply these tools to our morals. In this sense the Skirrit points out that straight and 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, which in having defined for our instruction the limits of good and evil, will either reward or punish us as we have obeyed or disregarded His Divine commands. Thus the working tools of a M.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 that Grand Lodge above, where the world's Great Architect lives and reigns for evermore.

Installation

OF THE

W.M. AND ADDRESS TO OFFICERS.

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

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

Brethren, From time immemorial, it has been an established custom amongst Fellow Craft Freemasons at each Lodge once in every year, at a stated period, to select, from amongst those who are P.Ws., an experienced Craftsmen to preside over them in the capacity of Master: he must have been regularly elected by the Master Wardens and Brethren in open Lodge assembled, and have been presented to a Board of Installed Masters, to receive from his predecessor the benefit of Installation, the better to qualify him for the discharge of the duties of his important trust.

Bro. A.B., You having been so selected and presented. I claim your attention while I recite to you those qualifications which are essential in every candidate for the Master's chair.

Firstly: Every candidate for the Office of Master ought

to be of good report, true and trusty, and held in high estimation amongst his Brethren and Fellows.

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

Thirdly : He ought to be exemplary in conduct, courteous in manner, easy of address, and steady in principle, able and willing to undertake the management of the work ; well-skilled in the Ancient Charges, Regulations and Landmarks of the Order ; have been duly elected by the Master, Wardens and Brethren in Open Lodge assembled, and approved by a Board of Installed Masters.

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

W.M. Elect.—I can.

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

THE CHARGES.

(To be given by the Secretary.)

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

2nd.—You are to be a peaceable subject, and cheerfully to conform to the laws of the country in which you reside.

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

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

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

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

7th.—You agree to be cautious in your carriage and behaviour, courteous to your Brethren, and faithful to your Lodge.

8th.—You promise to respect genuine and true Brethren, and to discountenance impostors, and all Dissenters from the original Plan of Freemasonry.

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

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

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

12th.—You promise a regular attendance on the Communications and Committees of the Grand Lodge, upon receiving due notice thereof, and to pay attention to all the duties of Freemasonry upon proper and convenient occasions.

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

place, without the Special License of the Grand Master or his Deputy.

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

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

I.M.—Do you submit to, and promise to support these Ancient Charges and Regulations as Masters have done in all ages?

W.M. Elect.—I do.

I.M.—Then you will advance to the pedestal and take a S...l...n Ob...l...n, as regards your Duties as the Master of this Lodge. You will k...l on your r...t k...e, place your r...t h...d on the V...e of the S...d L...w, repeat your names, and say after me:—

I. A.B., in the Name of the G...G...of the U.....e, and of this W. and W. Lodge of the F. C. Freemasons, regularly held, assembled, and properly dedicated—do agree to—accept the Office of Master of this Lodge, and the Duties thereof.—Zealously, faithfully, and impartially administer, until the next regular period of Election within this Lodge, and until a Successor shall have been duly elected and installed in my stead. I further solemnly promise, that I will not, either during my Mastership, or at any time the Lodge shall be under my Direction, permit or suffer any deviation from the Ancient Landmarks of our Order.

I will not administer, or cause to be administered, any Rite or Ceremony contrary to or subversive of our Ancient Institution; but, on the contrary, will support, maintain, and uphold, pure and unsullied, the Principles and Tenets of the

Craft. That I will to the uttermost of my power enforce due obedience to those excellent Rules and Regulations to which I have already given my assent, and will in all respect, conscientiously discharge my duty as a Ruler in the Craft and Master of this Lodge, so help me G..., and keep me steadfast in this my Solemn Obligation.

(Salutes the V. twice.)

INSTALLED MASTER'S DEGREE.

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

The Master gives one k..., and declares the Board of Installed Masters opened.

The brethren are requested to turn towards the East and K..., and the I.M. gives the following prayer:—

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

[So mote it be.]

I.M.—Bro. A.B. (W.M. elect), you have already taken an Obligation as regards your duties as the Master of this Lodge; you will now take an Obligation as regards the secrets restricted to the Master's Chair. You will k...l on both k...s, place both h...s on the V... of the S... L..., repeat your names, and say after me,—

I, A.B., in the presence of the Most High, and before this Board of Installed Masters, duly constituted and regularly assembled, of my own free will and accord, do hereby and hereon most solemnly promise and swear that I will for ever conceal and never divulge any or either of the Secrets or Mysteries restricted to the Master's Chair, except it be to an Installed Master, or a Candidate duly appointed to that Office, nor then unless assisted by two or more Installed Masters regularly assembled for that purpose. These several points I solemnly swear to observe, without evasion, equivocation, or mental reservation of any kind, under no less a penalty, on the infraction of any of them, than that of having my r...t h...d struck off and slung over my l...t f...r, there to wither and decay; so help me G..., and preserve me inviolate in this my Solemn Obligation.

Seal this thrice, &c.

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

Rise, Newly Obligated Installed Master.

The I.M. leaves the Chair on the left side, and thus proceeds:—When the Temple at Jerusalem was completed, King Solomon, attended by a numerous retinue, went to view it. On entering the building, the King seeing Adonhiram at a distance, beckoned him, thus (the S...n is here given); he, on approaching his royal master, was about to k...l, which the King prevented, by taking him thus (gives the g...p),

saying, Rise, G...m, which signifies Excellent Master. When the Royal Party were about to retire, Adonhiram saluted the King thus, in token of humility (the s...t...n is here given); hence is derived the G...p and w...d of an Installed Master, and the s...n and s...t...n of a Master of Arts and Sciences. I now invest you with the Badge and Jewel of your office, which is the highest Honour the Lodge has in its power to bestow on any of its Members. The S...e being the implement which forms the Rude and proves the Perfect Mass, is well applied by M.Ma. to inculcate the Purest Principles of Piety and Virtue; masonically speaking, it should be the guide of all your actions. With the g...p and the w...d of an Installed Master, I place you in the Chair of King Solomon, being fully satisfied you will justify the choice the Brethren have made; to that end, I place in your hand this g...l, as an emblem of Power, to enable you to preserve Order in the Lodge, more especially in the East. You will now please to invest the immediate P.M. of the Lodge. (Is done). The I.M. then calls upon the Brethren to greet the W.M. as Installed Masters with five.

The I.M. gives one k...k, and declares the Board of Installed Masters closed, after which the M.Ma. are called in. The procession is then formed, the Brethren salute the W.M., by giving the p...l s...n of a M.M. in passing. The I.M. in the East proclaims him, as follows:—Brethren, during your temporary absence, Bro. A.B. has been regularly Installed in the Chair of King Solomon, according to Ancient custom, and I now, for the first time, proclaim him W.M. of the Lodge (names it) No. ..., under the Registry of the Grand Lodge of England, until the next regular period of election within the Lodge, and until a successor shall have been duly elected and Installed in his stead.

Brethren, you will greet the W.M. as M.Ma. (which is done).

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

The F.Cs. are admitted, the Procession again formed, and the Brethren salute the W.M. as F.Cs., in passing. The I.M., in the West, proclaims the W.M. (as before) saying the second instead of the first time, the Brethren then greet him as F.Cs., giving the S...n five times.

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

The E. apprentices are admitted; the procession is once more formed, the W.M. saluted as E. apprentices, and the I.M. stands in the South and proclaims him the third time; he is then greeted three times as E.As. The Installing Master presents the Working Tools of the First Degree and explains them, and then proceeds: I now present to you the Warrant of the Lodge. It has for many years been entrusted to the hands of Worthy and Distinguished Freemasons, and I am sure that in delivering it to your charge it will lose none of its former splendour, but will be transmitted to your Successor—pure and unsullied—as you now receive it. I now present you with the Book of Constitutions, which I recommend to your serious perusal, as you will find there is scarcely a case can occur in your Lodge but this Book will set you right. These are the Bye-Laws of your Lodge, which I recommend you to have read at least once a year, in order that the Brethren may not plead ignorance of them.

ADDRESS TO OFFICERS.

The Officers are invested, commencing with the S.W., to the following import:—Brother A.B., I appoint you S.W. of this Lodge; you are expected to be punctual in your attendance at all its Meetings, and to assist the Master in the discharge of the important Duties of his Office; you will likewise not fail to attend the Quarterly Communications of the

Grand Lodge, in order that this Lodge may be properly represented.

Bro. A.B., I appoint you J.W. of this Lodge; you are to be regular in your attendance at our stated meetings, to assist in transacting the business of the evening.

The I.M. from the West delivers the following address:

W.M., you having been installed in the chair of this W. and W. Lodge, cannot be insensible to the obligations which devolve on you as its Head, nor of the responsibility for the faithful discharge of the Duties annexed to the appointment; the Honour, Reputation, and Usefulness of this Lodge will materially depend on the Skill and Assiduity, with which you manage its Concerns, while the Happiness of its Members will generally be promoted in proportion to the Zeal and Ability with which you promulgate the Genuine Principles of the Institution; as a pattern for imitation, consider that Glorious Luminary of Nature, which regularly diffuses Light and Lustre to all within its circle; in like manner it will be your peculiar province to communicate Light and Instruction to the Brethren of your Lodge: forcibly impress upon them the Dignity and high importance of Freemasonry, seriously admonish them, never to disgrace it, charge them to practise out of the Lodge those duties they have been taught in it, and by virtuous, amiable, and discreet conduct prove to the World the happy and beneficial effects of our Ancient Institution, so that when any one is said to be a Member of it, the world may know he is one to whom the burdened heart may pour forth its sorrows, to whom the distressed may prefer their Suit, whose Heart is expanded by benevolence; in fine, W.M., by a strict observance of the Bye-Laws of your Lodge, the Constitution of Freemasonry, but above all, by the use of the Sacred W...r...gs, which are given as the Rule and Guide of your Faith, you will be enabled to lay up a crown of joy and rejoicing, which will

continue, when time with you shall be no more, and God grant you health and strength to perform the duties of your high office with satisfaction to yourself, and advantage to the Lodge.

The I.M. then, in the East, delivers the address to the Wardens.

Bro. S. and J. Ws., the W.M., having appointed you to his principal offices, you are to consider yourselves, by the acceptance thereof, as pledged to a strict performance of the duties attached thereto, and to a regular attendance during the time for which you are appointed. You are too well acquainted with the principles of Freemasonry and the Laws of our Institution, to warrant any distrust that you will be found wanting in the Discharge of the duties of your respective offices; suffice it to say, that what you observe praiseworthy in others, you will carefully imitate, and what in them may appear defective you will in yourselves amend; you ought to be examples of Good Order and Regularity, for it is only by paying due observance to the Laws in our own Conduct we can reasonably expect compliance to them from others; you are assiduously to assist the W.M. in the discharge of the Duties of his important trust, by communicating Light and imparting Knowledge to all whom he may place under your direction. From the spirit you have hitherto evinced, we entertain no doubt your future conduct will be such as to merit the Esteem of the Brethren, and the gratifying testimony of a clear conscience.

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

Brethren, such is the nature of our Constitution, that as some must of necessity rule and teach, so others, of course, must learn to submit and obey: humility in each is an essential qualification. The Brethren whom the W.M. has selected to assist him in the ruling and governing of the

Lodge are too well acquainted with the principles of Freemasonry and the Laws of our Institution to warrant any distrust that they will be found wanting in the discharge of the duties of their respectable offices, or that they will exceed the power with which they are entrusted; and you, Brethren, are of too generous a disposition to envy their preferment; I, therefore, trust we shall have but one aim in view, to please each other, and unite in the grand design of being happy and communicating happiness, and as this association has been formed and perfected with so much unanimity and concord, long may it continue; may Brotherly Love and Affection ever distinguish us as men and Freemasons; may the principles and tenets of our profession, which are founded on the basis of religious virtue, teach us to measure our Actions by the Rule of Rectitude, square our Conduct by the Principles of Morality, and guide our Inclinations and even our Thoughts within the Compass of Propriety; hence we shall learn to be meek, humble, and resigned; to be faithful to our God, our country, and our laws; to drop a tear of sympathy on the failings of a Brother, and to pour the healing balm of consolation in the bosom of the afflicted. May these principles and tenets be transmitted pure and unpolled through this Lodge from generation to generation.

INVESTING OF THE TREASURER, SECRETARY, AND DEACONS.

The Installing Master in addressing the Treasurer, Secretary, and Deacons, exercises his good taste, according to his ability for the occasion. We refrain from giving any formal address owing to its being so very much varied in congratulations.

End of the Installation.

