

This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

#### Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

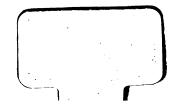
- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + Keep it legal Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

#### **About Google Book Search**

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at http://books.google.com/

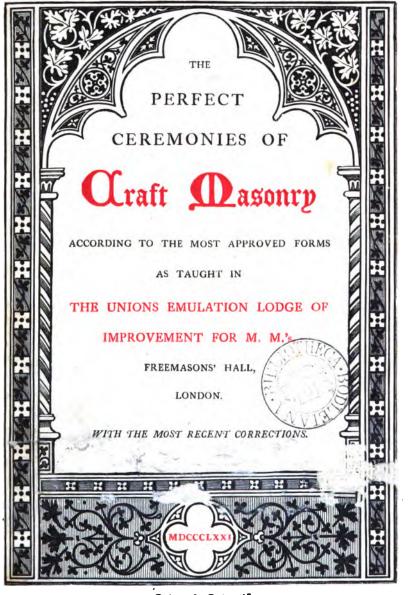


223 j. 46



• , •

• . . , • • •



Privately Printed.] 223. L,

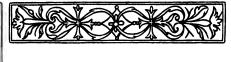
.

•

.

· · •





# To Dpen the Lodge in the first Degree.

HE brethren being affembled and clothed, the W. M. gives one k..k with the Gavil and is anfwered by the S. and J. Wardens, (the fame is done at the Opening and Clofing in the three Degrees.)

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

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

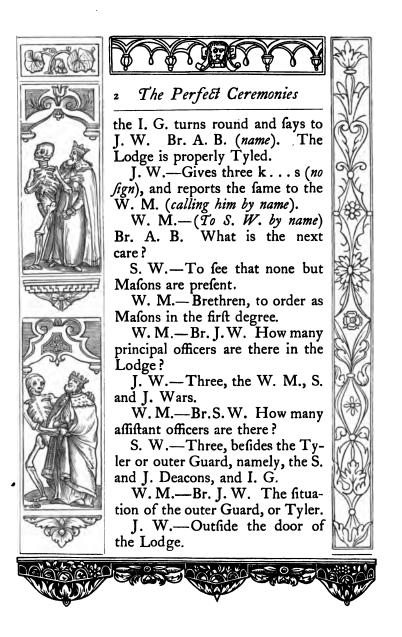
J. W.—To fee the Lodge properly Tyled.

W. M.— $(To \mathcal{J}, W.)$  Direct that duty to be done.

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

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









W. M.—(To J. W.) What is his duty?

J. W.— Being armed with a drawn fword, to keep off all Cowans and intruders to Mafonry, and fee that the Candidates are properly prepared.

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

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

W. M.—(To S. W.) What is his duty?

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

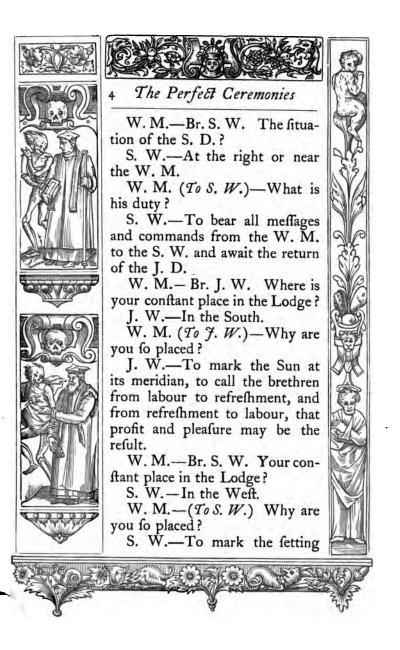
W. M.—Br. J. W. The fituation of the J. D.?

J. W. — At the right of the S. W.

W. M.—(To J. W.) What is his duty?

J. W.—To carry all meffages and communications of the W. M. from the S. to the J. W. and fee the fame punctually obeyed.







of Craft Masonry.

Sun, to clofe the Lodge by the W. Mafter's command, after having feen that every Brother has had his due.

W. M.-(To S. W.) Where is the Mafter's place?

S. W.-In the Eaft.

W. M.  $-(T \circ S. W.)$  Why is he fo placed?

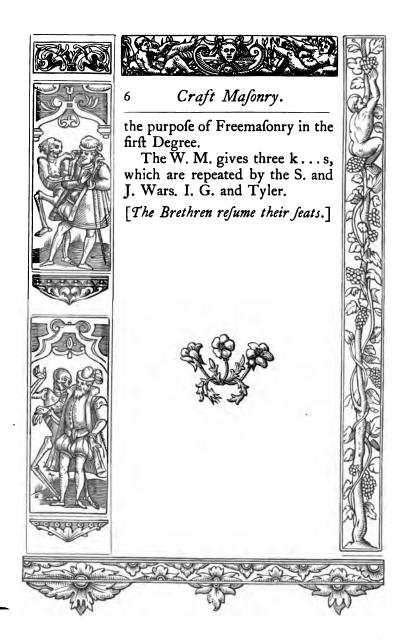
S. W.—As the Sun rifes in the Eaft, to open and enliven the day, fo is the W. M. placed in the Eaft to open his Lodge, and employ and inftruct the Brethren in Freemafonry.

W. M. — The Lodge being duly formed, before I declare it open, let us invoke a bleffing from the Great Architect of the Univerfe on all our undertakings, may our labours thus begun in order, be conducted in peace, and clofed in harmony.

P. Mafter.-So mote it be.

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







# To open the Lodge in the Second Degree.

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

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

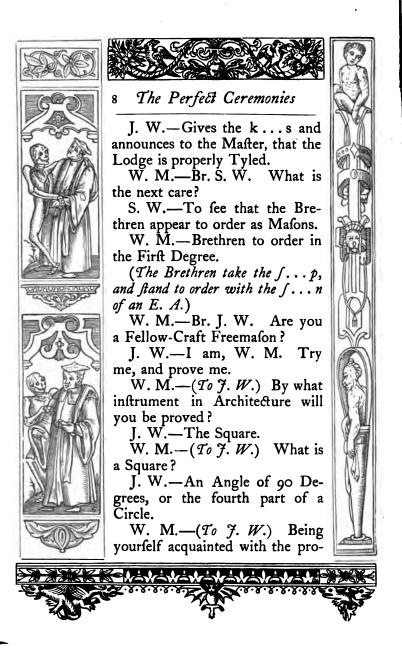
J. W.—To fee the Lodge properly Tyled.

W. M.— $(\mathcal{T} \circ \mathcal{F}, W.)$  Direct that duty to be done.

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

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









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

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

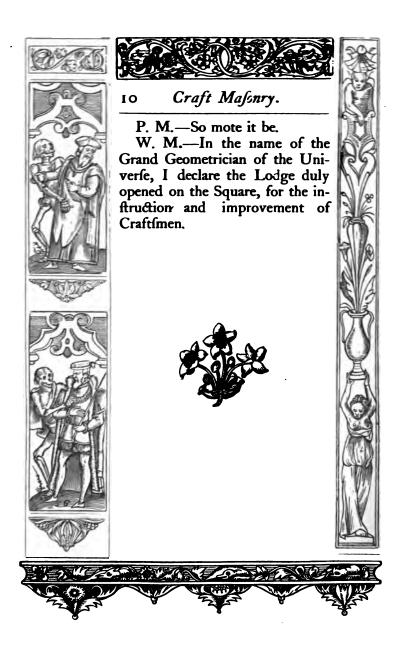
(When the Brethren bave taken the  $\int \dots p$  and  $\int \dots n$ , and the f. W. has feen them to be correct, he makes the following report :)

J. W.-W. M. The Brethren have proved themfelves Craftfmen, and in obedience to your commands I thus copy their example.

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

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







# Ceremony of Dpening the Lodge in the Third Degree.

### W. M.

RETHREN, affift me to open the Lodge in the Third Degree. (All rife.) W. M. Br. J. W. What is the firft care of every Mafter Mafon?

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

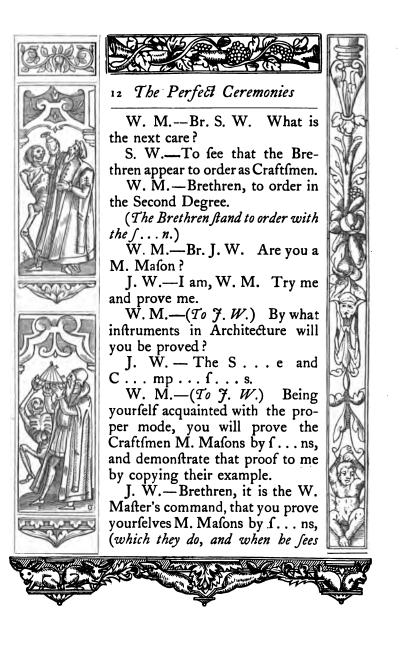
 $\dot{W}$ .  $\dot{M}$ .—( $\mathcal{T}o \mathcal{J}$ . W.) Direct that duty to be done.

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

I. G.—Gives the k...s of the Second Degree, which are anfwered by the Tyler, then advancing with the f...p and f...n, he fays, Br. J. W. the Lodge is properly Tyled.

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







of Craft Masonry.

13

they are correct, he reports as follows:)

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

W. M. Br. J. W. I acknowledge the correctness of the f... ns (gives them).

W. M.  $(To \mathcal{J}, W.)$  Whence come you?

J. W.-The Eaft.

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

S. W.-The Weft.

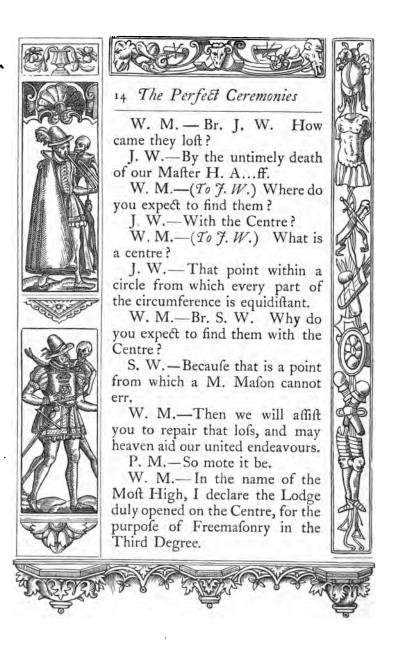
W. M.—Br. J. W. What inducement have you to leave the East and go to the West?

J. W.—To feek for that which was loft, which by your inftruction, and our own endeavours, we hope to find.

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

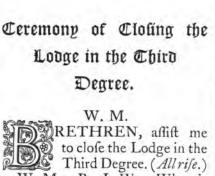
S. W.—The genuine fecrets of a M. Mafon.











W. M.—Br. J. W. What is the conftant care of every M. Mafon?

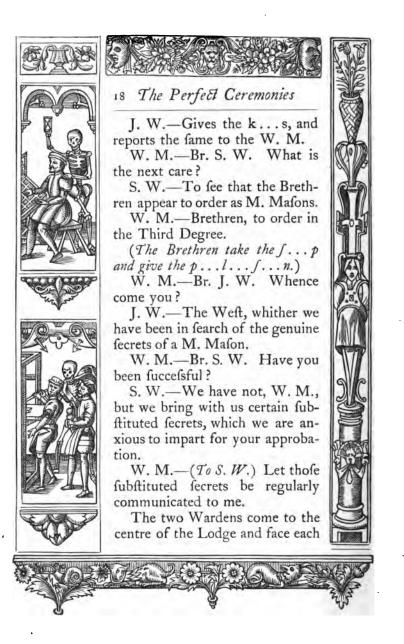
J. W.—To prove the Lodge clofe Tyled.

W. M.— $(\mathcal{T}o \mathcal{J}. W.)$  Direct that duty to be done.

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

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









## of Craft Majonry.

19

other about a yard apart, the S. faces the South and the I. the North, the J. works up the fecrets, the S. keeps his polition; after the first f...p he takes the hand of the S. and gives the p...s g...p of a M. M., and with hands elevated above the head, whifpers in his r...t ear the p...s w...d; after loofing hands he takes another pace, and goes through the full f... n of a M. M., and on the five p . . . s of f...w...p he whifpers in his l...t ear the w...s of a M. M.; after faluting the S. W. he refumes his feat.

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

The W. M. replies, Br. S. W. I will receive them with pleafure, and you will on this occasion, for the information of the Brethren, repeat the w...s aloud.





20 Craft Masonry.

The W. M. leaves the Chair (from the right fide,) and receives them as the S. W. had done, the S. W. then falutes the W. M., both return to their feats, keeping up the p...l f...n until they arrive there.

W. M. Refumes the Chair, and addreffes the Lodge as follows, Brethren, the fubfituted f...s of a M. M. which have been thus regularly communicated to me, I, as the M. of this Lodge, and thereby the humble reprefentative of King Solomon, fanction, confirm, and declare, that they fhall defignate you and all M. Mafons throughout the Univerfe, until time or circumftances fhall reftore the genuine ones.

The Brethren bending the head a little forward all exclaim, With gratitude to our Mafter we bend. Then all the Brethren (with the Grand and Royal f...n), All gratitude to the Moft High. W. M.—Br. S. W. The labours







## of Craft Masonry.

2 I

of this degree being ended, you have my commands to clofe this M. Mafon's Lodge. (Gives the k...s.)

S. W.—Brethren, in the name of the Most High, and by command of the W. M., I close this M. Masons' Lodge. (Gives the k...s.)

J. W.—And it is clofed accordingly. (Gives the k...s, alfo the I. G. and Tyler.)





- · · · · · · . • .





# Ceremony of Closing the Lodge in the Second Degree.

## W. M.



RETHREN, affift me to close the Lodge in the Second Degree.

W. M.-Br. J. W. What is the conftant care of every Fellow-Craft Freemafon?

J. W.—To prove the Lodge clofe Tyled.

W. M.-(To 7. W.) Direct that duty to be done.

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

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

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





- The Perfet Ceremonies

W. M.-Br. S. W. What is the next care? S. W.-To fee that the Brettren appear to order as Craftilmen.

W. M.-Erenheen. To order in the Second Degree.

W. M.-Br. J. W. in this fituation what have you discovered ?

J. W.-The Sacred Symbol.

W. M.-Br. S. W. Where is it fituated?

S. W.-In the centre of the building.

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

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

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

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





. ÷ . . · · · · · .



# Ceremony of Clofing the

Lodge generally.

## W. M.



RETHREN, affift me to clofe the Lodge. (All rife.) Br. J. W. What is the conftant care of every Mafon ?

J. W .- To prove the Lodge clofe Tyled.

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

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

I. G .- Gives three k ... s, takes the f...p and f...n, and fays, Br. J. W. the Lodge is clofe Tyled.

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

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

S. W.-To fee that the Brethren appear to order as Mafons.







## 28 The Perfect Ceremonies

W. M.—Brethren, to order as Masons.

W. M.—Br. S. W. Your conftant place in the Lodge ?

S. W.—In the Weft.

W. M.—(I S. W.) Why are you to placed?

S. W.—As the Sun fets in the Weft to clofe the day, fo is the S. W. placed in the Weft to clofe the Lodge, by the W. M.'s command, after having feen that every Brother has had his due.

W. M.—Before the Lodge is clofed, 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 preferve our Order by beautifying and adorning us with every moral and social virtue.

P. M.-So mote it be.

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





## of Craft Masonry. 29

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

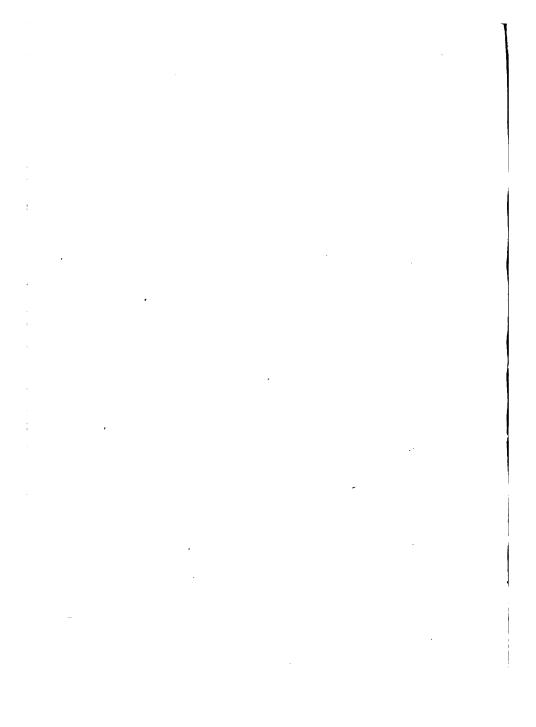
J.W.—The Lodge being clofed, I declare it adjourned until the — day of — (emergencies excepted, of which due notice will be given), and it is adjourned accordingly. (*Gives the k...s.*)

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

The P. M.—Takes one pace forward and fays, Brethren, nothing now remains but according to ancient cuftom, to lock up our f...s in a fafe and facred repository, uniting in the act, fidelity, fidelity, fidelity.

END OF THE OPENINGS AND CLOSINGS.







# Questions which must be answered by Candidates before Paffing.



in the First Degree, the W. M. thus proceeds: -Brethren, Br. A. B. is this evening a Candidate to be passed to the Second Degree, but it is first neceffary that he should give proofs of his proficiency in the former, I shall therefore proceed to put the necessary questions.

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

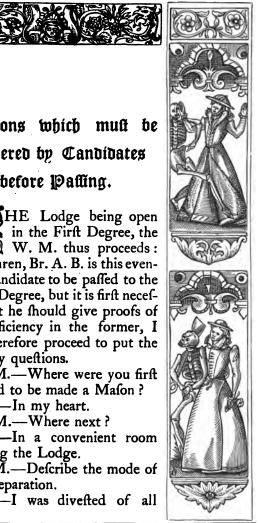
Čan.—In my heart.

W. M.—Where next?

Can.—In a convenient room adjoining the Lodge.

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

Can.-I was divested of all







m...t...ls and h...d w...d, my r...t a...m L\_t b...t and k...e were made b.. e and my r...t h...l f...p f...d, with a C...e t...w about my neck.

W. M. — Where were you made a Maion?

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

W. M.—And when?

Can.—When the Sun was at its meridian.

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

Can.—The Sun being the centre of our fyftem, and the earth conftantly revolving on its axis, and Freemafonry being univerfally fpread over its furface, it neceffarily follows that the Sun muft be always at its meridian with refpect to Freemafonry.

W. M.—What is Freemafonry? Can.—A peculiar fyftem of



of Craft Majonry. 33

morality veiled in allegory, and illuftrated by Symbols.

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

Can.—Brotherly Love, Relief, and Truth.

W.M.—Who are fit and proper perfons to be made Mafons?

Can.—Juft, upright, and free men, of mature age, found judgment, and ftrict morals.

W. M.—How do you know yourfelf to be a Mafon ?

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

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

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

W.M.—Doyouferioufly pledge your word of honour as a man, and your fidelity as a Mafon, that









Craft Mainer.

you will frailly perfevere through the ceremony of being pailed to the Second Degree ?

Car\_I do.

W. M.—Do you Ekewisepledge yourfeif, under the penalty of your former colligation, that you will conceal what I shall now impart to you with the fame first caution as the other fecrets in Masonry?

Can.-I do.

W. M.—Then I will entruft you with a teft of merit, which confifts of a p...sg...pand p...sw...d, the p...s g...p is given by a diffinct preflure of the ...... between the firft and fecond, etc. The p...s w...disS....h, which denotes plenty, and is depicted in a Fellow-Crafts Lodge by an ear of corn, near a f...l of w...r. You muft be careful to remember this w...d, as without it you will not be able to gain admiflion into a Lodge in a fuperior degree. Pafs S...h.







# Duestions which must be answered before the Candidates are Raised.

HE Lodge is opened in the Second Degree, the W. M. addreffes the Lodge as before, faying the Third inftead of the Second. The Candidate is placed before the W. M. by the S. D.

W. M.—How were you prepared to be paffed to the Second Degree ?

Can.—In a manner fomewhat fimilar to the former, fave that in this Degree I was not h.....d w.....d, my l...t a...m r...t b...t and k...e were made b...e, and my r...t h...l f...p f...d.

W. M.—On what were you admitted?

Can.—The S.....e.





W. M.—What is a S.....e? Can.—An angle of 90 degrees, or the fourth part of a circle.

W. M.—What are the peculiar objects of refearch in this Degree? Can.—The mysteries of nature and fcience.

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

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

W. M.—How did they receive them ?

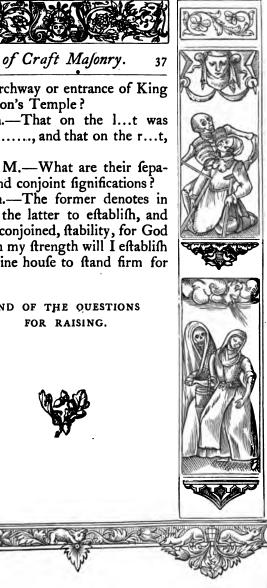
Can.—Without fcruple or diffidence.

W. M.—Why in this particular manner?

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

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





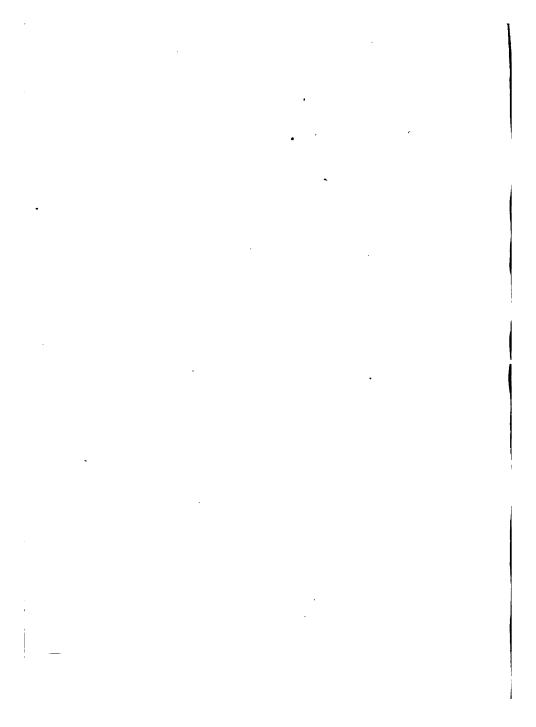
the porchway or entrance of King Solomon's Temple?

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

W. M.-What are their feparate and conjoint fignifications?

Can.-The former denotes in f...h, the latter to establish, and when conjoined, stability, for God faid, in my strength will I establish this mine house to stand firm for ever.

> END OF THE QUESTIONS FOR RAISING.





### Ceremony of Initiation.

HE Brethren being affembled, the W. M. requefts them to be clothed, after feeing that they are fo, he opens the Lodge in the First Degree, the minutes of the previous Lodge or Lodges are put for confirmation (which must at all times be done in the First Degree and no other), when the W. M. is informed the Candidate is prepared, the Tyler makes the report, the I. G. advances to the J. W. and fays there is a report, the J .W. rifes and fays W. M. there is a report.

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

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

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





Tyler. — (To I. G.) Mr. A. B., a poor candidate in a flate of d...k...s, who has been well and worthily recommended, regularly propofed and approved of in open Lodge, now comes of his own free will and accord, likewife properly prepared, humbly foliciting to be admitted to the myfteries and privileges of ancient Freemafonry.

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

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

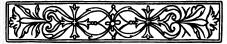
I. G.—(To T.) Let him wait while I make a report to the W. Mafter.

The I. G. clofes the door, advances with the f...p and f...n, and fays to the W. M., Mr. A. B., etc. (*fame report as the Tyler*.)

W. M.—(To I. G.) how does he hope to obtain those privileges?

I. G.—By the help of God, being free and of good report. W. M.—The tongue of good





of Craft Masonry.

**4** I

report has already been heard in his favour, do you Br. I. G. vouch that he comes properly prepared? I. G.—I do, W. M. (*He has* before *feen he was.*)

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

W. M. — Calls the Deacons, they go to the door, the J. takes the right hand of the Candidate with his left, and after gently leading him to the left of the S. W., he applies the ..... to his l...t b...t, he afks him if he feels anything, after a reply in the affirmative, he raifes his hand above his own head, to fhow the W. M. that he has fo applied it.

W. M.—(To Can.) Mr. A. B., as no perfon can be made a Mafon unlefs he is a free man and of mature age, I demand to know if you are free and of the full age of twenty-one years?

Can.—I am.

W. M. — (To Can.) Thus affured, you will k...l while the







bleffing of heaven is invoked in aid of our proceedings.

## Prayer.

Vouchfafe thine aid, Almighty Father and Supreme Ruler of the Univerfe, to our prefent convention, and grant that this candidate for Freemafonry may fo dedicate and devote his life to Thy fervice as to become a true and faithful brother among us. Endue him with a competency of Thy Divine Wifdom, that affifted by the fecrets of our Mafonic art, he may be the better enabled to difplay the beauties of true godlinefs to the honour and glory of thy Holy name.

P. M. SO MOTE IT BE.

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

Can.-In God.

W. M.-Right glad am I to find your faith fo well founded,





# of Craft Masonry.

43

relying on fuch fure fupport, you may fafely arife and follow your leader with a firm but humble confidence, for where the name of God is invoked, we truft no danger can enfue.

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

(The S. D. refumes his feat.)

The J. D. takes him by the right hand and gently leads him up the N. paft the W. M. and round to the J. W. and with the Candidate's r...t h...d ftrikes the J. W. three times on the r...t fhoulder.

J. W.—( $\mathcal{T}o \mathcal{J}$ . D.) Whom have you there?

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

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





J. D.—By the help of God, being free and of good report. The J. W. (*rifes*) takes the

r...t h...d of the Can. and fays, País frée born and of good report.

The J. D. takes him to the r...t of the S. W. who paffes him through the fame examination, he is then delivered to the other fide of the S. W. and his r...t h...d placed in the S. W.'s left.

S. W.—Rifes (with the f...n) and fays, W. M. I prefent to you Mr. A. B., a Candidate properly prepared to be made a Mafon.

W. M.—Br. S. W., your prefentation fhall be attended to, for which purpofe I will addrefs a few queftions to the Candidate, which I truft he will anfwer with candour.

W. M.—(To Can.) Do you ferioufly declare on your honour, that unbiafed by the improper folicitation of friends againft your own inclination, and uninfluenced by mercenary or any other un-



### of Craft Masonry. 45

worthy motive, you freely and voluntarily offer yourfelf as a Candidate for the myfteries and privileges of Ancient Freemafonry?

Can.-I do.

W. M. — Do you likewife pledge yourfelf that you are prompted to folicit those privileges from a favourable opinion preconceived of the Institution, a general defire of knowledge, and a fincere wish to render yourfelf more extenfively ferviceable to your fellowcreatures?

Can.-I do.

W. M.—Do you further ferioufly declare upon your honour, that, avoiding fear on the one hand, and rafhnefs on the other, you will fleadily perfevere through the ceremony of your Initiation, and, if admitted, will afterwards act and abide by the ancient ufages and eftablifhed cuftoms of the order.

Can.-I will.

W. M.-Br. S. W., you will direct the J. D. to inftruct the







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

S. W.—Br. J. D., it is the W. Mafter's command that you inftruct the Candidate to advance to the Pedeftal in due form.

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

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



of Craft Masonry.

ciples of piety and virtue, it poffeffes many great and invaluable privileges; but in order to fecure thofe privileges to worthy men, and we truft to worthy men alone, vows of fidelity are required; but let me affure you thofe vows are not incompatible with your moral, civil, or religious duties; are you, therefore, willing to take a great and folemn obligation, founded on the principles I have already flated, to keep inviolate the fecrets and myfteries of our order?

Can.—I am.

W. M.—Then you will k...l on your l...t k...e, place your r...t f...t in form of a f...e, give me your r...t h...d, and I will place it on this book, which is the vol. of the Sacred Law, flate your feveral names at length, and repeat after me.

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





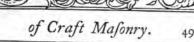


## Obligation.

I, A. B., in the prefence of the Great Architect of the Universe, and this worthy and worfhipful Lodge of ancient, free, and accepted Mafons, regularly affembled and properly dedicated, of my own free will and accord, do hereby and hereon most folemnly and fincerely fwear, that I will always hele, conceal, and never reveal any part or parts, point or points, of the fecrets or mysteries of or belonging to ancient Freemafonry, which may heretofore have been known by, fhall now, or may at any time be communicated to me, unlefs 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 fure information that he or they are worthy of that confidence, or in the body of a Lodge, just, perfect, and regular. I further folemnly promife that I will not write those fecrets, indite,







carve, mark, or engrave, or otherwife them delineate, or caufe or fuffer the fame to be fo done by others, if in my power to prevent it, on anything moveable or immoveable under the canopy of Heaven, whereby or whereon, any letter, character, or figure, or the leaft trace of a letter, character, or figure, may become legible or intelligible to any one in the world, fo that our hidden art and fecret mysteries may improperly become known through my unworthinefs. Thefe feveral points I folemnly fwear to obferve, without evafion, equivocation, or mental refervation of any kind, under no lefs penalty on the violation of either of them, than that of having, etc., or the more effective punifhment 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 fociety of men who prize honour and virtue







above the external advantages of rank and fortune, fo help me God, and keep me fteadfaft in this my great and folemn obligation, being that of an E. A. Freemafon.

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

W. M.—Having been kept a confiderable time in a ftate of d...k...s, what in your prefent pofition is the predominant wifh of your heart?

Can.—L...t.

W. M.  $-(To \mathcal{J}. D.)$  Let that bleffing be reftored to our Br.

(The Brethren raife their hands above their heads, the W. M. utters the w...s one, two, three, at the laft w...d they fimultaneoufly bring them down and strike the thigh; the J. D. at this moment restores the l...t.) W. M.—Having been restored







of Craft Masonry.

51

to the bleffing of material 1...t, let me direct your attention to what we efteem the three great though emblematical lights in Freemafonry, namely, the vol. of the Sacred Law, the Square, and Compaffes; the Sacred Writings are to rule and govern our faith, the Square to regulate our actions, and the Compafies to keep us within due bounds with all mankind, particularly with our brethren in Freemaſonry.

W. M.—Takes the Candidate by the right hand and fays, Rife, newly obligated brother among Mafons.

W. M.—You are now enabled to difcover the three leffer lights, they are fituated E. S. and W., and are meant to reprefent the Sun, Moon, and Mafter of the Lodge; the Sun to rule the day, the Moon to govern the night, and the M. to rule and direct his Lodge.

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





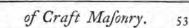


have escaped two great dangers, but there is a third which will await you till the lateft period of your existence. The dangers you have already efcaped are those of f...b...g and f...g, for at your entrance into the Lodge, this p...n...d was prefented to your naked l...t b...t, fo that had you rashly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

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







mitted to inform you that there are feveral degrees in Freemafonry, with peculiar f...ns reftricted to each; thefe, however, are not communicated indifcriminately, but are conferred on candidates according to merit and abilities, I shall therefore proceed to inftruct you with the f...ns of this Degree, or those marks by which Mafons are known to each other, and are diffinguished from the reft of the world, but must first premise for your general obfervation that all f...ns l...s and perpendiculars, are true and proper f...ns to know a Mafon by; you are therefore expected to fland perfectly erect, with your feet in form of a f...e; your body being confidered an emblem of your mind, and your feet of the rectitude of your actions.

W. M.—You will now take a fhort pace with your l...t f...t bringing the r...t h...l into the hollow; this is called the first regular f...p in Freemafonry, and







it is in this position the f...ns of this Degree are communicated : they confift of a f...n t...n and w...d; the f...n is given by placing the hand, etc.; the t...n is given; this demands a w...d which is highly prized amongst Masons, as a guard to their privileges, too much caution therefore cannot be observed in communicating it; it must never be given in full, but always either by 1...t...s or f...b...s, to enable you to do which I must first tell you what the w...d is, it is ..., as in the course of the ceremony you will be called on for this w...d, the J. D. will now dictate the answers you are to give.

W. M.—Gives the g...p and afks what is this?

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

W. M.—What does it demand? Can.—A w...d.

W. M.—Give me that w...d. Can.—At my initiation I was





taught to be cautious, but with you I will either 1...r or h...e it.

W.M.—Which you pleafe, and begin.

#### (The examination is gone through.)

W. M.—This w...d is derived from the l...t h...d p...l...r at the p...h...y or e...t...e to King Solomon's Temple, fo named after ..... the great grandfather of David, a Prince and ruler in Ifrael, and the import of the w...d is in .....

W. M.—Takes the Can. by the hand, and fays pafs.....

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

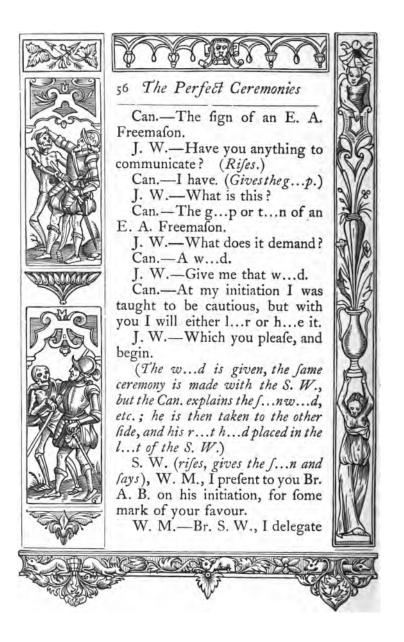
J. W. - (To Can.) You will advance to me as a Mason.

The J. D. inftructs him to advance.

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

Can.—I do. (Gives the f...n.) J. W.—What is that?







of Craft Mafonry. 57

you to inveft our Brother with the diffinguishing b...e of a Mason.

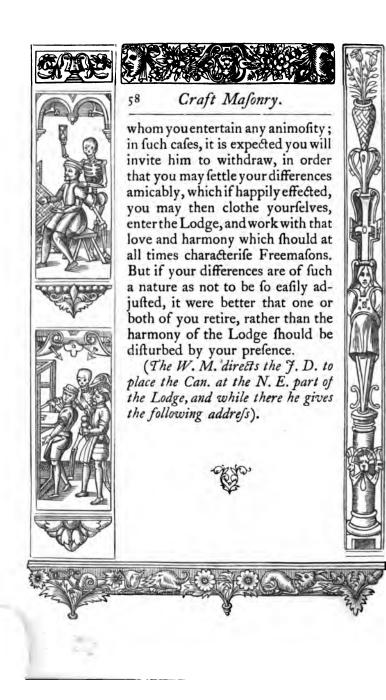
S. W.—(To Can.) By the W. Mafter's command, I inveft you with the diffinguifhing badge of a Mafon. It is more ancient than the Golden Fleece, or Roman Eagle, more honourable than the Order of the Garter, or any other order in existence, it being the badge of innocence, and the bond of friendship, and I strongly exhort you ever to wear and consider it as such, and I further inform you if you never difgrace that badge, it will never difgrace you.

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

### Address.

W. M. —1 muft add to the obfervations of the S. W. that you are never to put on that badge, fhould you be about to vifit a Lodge where there is a brother with whom you are at variance, or againft







# Addrefs.

#### W. M.



T is cuftomary at the erection of all flately and fuperb edifices, to lay the firft or foundation flone

at the N.E. corner of the building; you being newly initiated into Mafonry, are placed at the N.E. part of the Lodge figuratively to reprefent that ftone, and from the foundation laid this evening, may you raife a superstructure perfect in all its parts and honourable to the builder; you now ftand to all external appearance a just and upright man and Mafon, and I give it you in terms of ftrong recommendation ever to continue and act as fuch; indeed, I shall immediately proceed in fome meafure to put your principles to the teft, by calling on you to exercise that virtue, which may juftly be denominated the diftin-





guifhing character of a Freemafon's heart, I mean Charity. I truft I need not here dilate on its excellence, doubtlefs it has often been felt and practifed by you; fuffice it to fay, that it has the approbation of heaven and earth and, like its fifter Mercy, bleffes him who gives, as well as him who receives. In a fociety fo widely extended as that of Freemafonry, whole branches are fpread over the four quarters of the globe, it cannot be denied that we have many brethren of rank and opulence amongft us; neither can it be concealed that among the thoufands who range under its banners, there are many who, perhaps from circumstances of unforeseen misfortune and calamity, are reduced to the loweft ftate of poverty and diffrefs. In their behalt it has been our ufual cuftom to awaken the feelings of every newly-made Brother by making fuch a claim on his charity as his circumstances in life may fairly





# of Craft Masonry. 61

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

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

W. M.—(To Can.) I congratulate you on the honourable fentiments by which you are actuated, likewife on the inability which precludes you from gratifying them; believe me, this trial was not made to fport with your feelings, far be from us any fuch intentions; it was done for three efpecial reafons, firft to put your principles to the teft, fecondly to evince to the brethren that you had neither ..... nor m...t...l fubftance about you, for if you had, the ceremony of your initiation thus far muft have been







repeated, and thirdly, as a warning to your own heart, that fhould you at any future time meet a diftreffed brother who might claim your affiftance, you would think of that peculiar moment when you were admitted into Mafonry poor and p...y...s, and cheerfully embrace the opportunity of practifing towards him that virtue you now profefs to admire.

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

W. M.—I now prefent to you the working tools of an E. A. Freemalon, which are the 24-in. Gauge, the common Gavil, and Chifel. The 24-in. Gauge is to meafure our work, the common Gavil is to knock off all fuperfluous knobs and excrefcences, and the Chifel is to further fmooth and prepare the ftone, 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 fense, the 24in. Gauge reprefents the 24 hours of the day, part to be fpent in prayer to Almighty God, part in labour and refreshment, and part to ferve a friend or brother in time of need, that not being detrimental to ourfelves or connections. The common Gavil reprefents the force of confcience, which should keep down all vain and unbecoming thoughts, which might obtrude during any of the before mentioned periods, fo that our words and actions may afcend to the throne of grace, pure and unpolluted. The Chifel points out to us the advantages of education, by which means alone we are rendered fit members for regularly organifed fociety.

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







## Craft Masonry.

64

tion (opens and shews it) from the Grand Lodge of England, which is for your infpection on this or any future Lodge evening, this is our Book of Conftitutions, and these are our Bye-laws (exhibits the former and gives a copy of the latter), both of which I recommend to your ferious perufal, 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 reftore yourfelf to your perfonal comforts, and on your return to the Lodge, I shall direct your attention to a charge, founded on the excellence of our inftitution, and the qualification of its members, if time will permit.

END OF THE CEREMONY OF INITIATION.



# Explanation of the First Tracing Board.



HE ufages and cuftoms among Mafons have ever corresponded with those of the ancient Egyptians,

to which they bear a near affinity; thefe philofophers being unwilling to expose their mysteries to vulgar eyes, concealed their particular tenets and principles of polity and philofophy under certain hieroglyphical figures, and expressed their notions of government by f...ns and fymbols, which they communicated to their Magialone, and they were bound by oath never to reveal them. Pythagoras feems to have eftablished his system on a fimilar plan, and many other orders of a more recent date have copied theirexample. Mafonry, however, is not only the most ancient, but







the most moral Institution that ever existed, as every character, figure, and emblem depicted in the Lodge has a moral tendency, and ferves 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 f...e, in length from E. to W., in breadth between N. and S., its depth from the furface of the earth to its centre, and even as high as the heavens. A Mafonic Lodge is of this vaft extent, to show the univerfality of the science, likewife that a Mason's charity should know no bounds fave that of prudence.

Our Lodges ftand on holy ground, on account of three grand offerings thereon made, which met with Divine approbation, (confult 4tb Section of the Lecture,) and are fituated due E. and W., becaufe all places of Divine worfhip, as well as Mafons' regularly well-formed conftituted Lodges are, or ought to be, fo fituated; for which we, as





Mafons, affign three reafons: 1ft, the Sun, the Glory of the Lord, rifes in the E. and fets in the W.; 2nd, Learning originated in the E., and from thence fpread its benign influence to the W.; there is likewife a third, laft, and grand reafon, which is too long to be entered upon now, but which in the courfe of the Lectures you will have many opportunities of hearing. Our Lodges are fupported by three great pillars, which are Wifdom, Strength, and Beauty; Wifdom to contrive, Strength to fupport, and Beauty to adorn; Wifdom to conduct us in all our undertakings, Strength to fupport us under all our difficulties, and Beauty to adorn the inward man. (Confult 4th Section of Lecture.) Solomon, King of Ifrael, for his Wifdom in building and dedicating the Temple at Jerufalem to God's fervice; Hiram, King of Tyre, for his Strength in fupporting him with men and materials; and



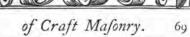




Hiram Abiff, for his curious and masterly workmanship in beautifying and adorning the fame. But as we have no noble orders in Architecture known by the names of Wifdom, Strength, and Beauty, we refer them to the three most celebrated, which are the Doric, Ionic, and Corinthian. The covering of a Masonic Lodge is a celestial canopy of divers colours, even the heavens. We hope to arrive at the fummit by the affiftance of a ladder, in Scripture called Jacob's ladder. (Confult 4th Section of Lecture.) This ladder has many flaves or rounds, but there are three principal ones, namely, Faith, Hope and Charity; Faith in the Great Architect of the Univerfe, Hope in falvation, and to be in Charity with all men. (Confult 4th Section of Lecture.) This ladder refts on the vol. of the Sacred Law, becaufe by the doctrines contained in that Holy Book, we are taught to believe in the wife dif-







penfations of Divine Providence, which belief ftrengthens our faith, and enables us to afcend the first ftep; this faith naturally creates in us a hope of becoming partakers of fome of the bleffed promifes therein contained, which hope enables us to afcend the fecond ftep, but the third and laft being Charity, comprehends the whole, and the Mafon who is in poffeffion of this virtue in its most ample fense, may be justly deemed to have arrived at the fummit of Mafonry; figuratively speaking, an ethereal manfion, veiled from mortal eyes by the ftarry firmament, emblematically depicted in our Lodges by feven ftars, which have an allufion to as many regularly made Mafons, without which number no Lodge is perfect, neither can any candidate be legally initiated therein. The interior of the Lodge is compofed of Ornaments, Furniture, and Jewels; the ornaments are the Mofaic pavement, the blazing ftar,







and the indented or teffelated border; the Mofaic pavement is the beautiful flooring of the Lodge, the blazing ftar is the glory in the centre and the indented or teffelated border is the skirtwork round the fame. (Confult 5th Section of Lecture.) The furniture of the Lodgeare the volume of the Sacred Law, the Compasses, and Square; the Sacred Writings are to rule and govern our faith, and on them we O...i...e our candidates for Freemafonry, fo 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 Compafies 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 defigns, 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 confequently bound to act thereon.

The movable Jewels are the Square, Level, and Plumb Rule. The Square is to try and adjust all rectangular corners of buildings, and affist in bringing rude matter in due form; the Level to lay levels and prove horizontals; and the Plumb Rule to try and adjust all uprights while fixing on their proper basis. They have likewise a moral tendency (confult 5th fection of Lesture). They are called movable Jewels, because they are worn by the Master and his Wardens, and are transferable to their fuccessors on nights of Installa-





tion. The immovable Jewels are the Tracing Board, the Rough and Perfect Afhlars. The Tracing Board is for the Mafter to lay lines and draw defigns on; the Rough Afhlar is for the E. A. to work, mark, and indent on; and the Perfect Afhlar is for the more expert workman to try and adjuft his Jewels on. (Confult 5th fection of the Lecture.) They are called immovable Jewels, becaufe they lie open in the Lodge for the Brethren to moralize on.

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



and as adherent to the doctrines therein contained, as those two grand parallels, it would bring us to Him who will not deceive us, neither will he fuffer deception. In traversing this c.....e, we must of neceffity touch on both those parallel lines, as well as the volume of the Sacred Law; and while a Mason keeps himself thus circumscribed, it is impossible he can err.

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





74 Craft Mafonry.

render the close of their days happy and comfortable; he has the privilege, for fodoing, to be madea Mafon, before any other perfon, however dignified.

Pendant to the four corners are four taffels, which reprefent the four cardinal virtues, namely, Temperance, Fortitude, Prudence and Juftice. The diftinguishing characteristics of every free and accepted Mason, are Virtue, Honour, and Mercy, the whole of which, tradition informs us, were practifed in an eminent degree by our ancient brethren.

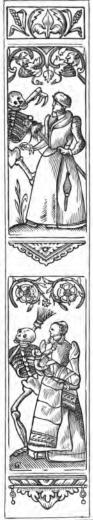
END OF THE FIRST TRACING BOARD.



# Charge after the Initiation.

W. M. (To Can.) AVING paffed through the ceremony of your initiation, allow me to congratulate you on

being admitted a member of our ancient and honourable Society; ancient no doubt it is, having fubfifted from time immemorial, and honourable it must be acknowledged to be, as by a natural tendency it conduces to make all those fo who are obedient to its precepts; indeed, no inftitution can boaft a more folid foundation than that on which Freemafonry refts, the practice of every moral and focial virtue, and to fo high an eminence has its credit been advanced, that in every age monarchs themfelves have been promoters of the art, and have not





thought it derogatory to their dignity to exchange the Sceptre for the Trowel, have patronifed our myfteries, and even joined in our affemblies.

As a Freemafon, I would first recommend to your most ferious contemplation the volume of the Sacred law, charging you to confider it as the unerring flandard of truth and juffice, to regulate your actions by the Divine precepts it contains, therein you will be taught the important duties you owe to God, your neighbour, and to yourfelf. 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 fupport.

To your neighbour, by acting with him on the fquare, by rendering him every kind office which



juffice or mercy may require, by relieving his neceffities and foothing his afflictions, and by doing unto him, as in fimilar cafes you would wifh he would do unto you.

And to yourfelf, by fuch a prudent and well regulated courfe of difcipline as may beft conduce to the prefervation of your corporeal and mental faculties in their fulleft energy, thereby enabling you to exercife those talents wherewith God has bleffed 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 difcharge of your civil duties, by never propofing, or at all countenancing, any act which may have a tendency to fubvert the peace and good order of fociety, by paying due obedience to the laws of any flate which may for a time become the place of your refidence, or afford you its protection; and above all, by





never lofing fight of the allegiance due to the fovereign of your native land, ever remembering that nature has implanted in your breaft a facred and indiffoluble attachment towards that country whence you derived your birth and infant nurture.

As an individual, I would further recommend the practice of every domeftic as well as public virtue. Let Prudence direct you, Temperance chaften you, Fortitude fupport you, and Juftice be the guide of all your actions. Be efpecially careful to maintain in their fulleft fplendour, those truly Masonic ornaments which have been so amply illustrated, namely, Benevolence and Charity.

Still, however, as a Freemafon, there are other excellencies of character to which your attention may be peculiarly and forcibly directed; amongft the foremoft of thefe are Secrecy, Fidelity, and Obedience; Secrecy confifts in an inviolable



79

adherence to the O...i...n you have entered into, never improperly to difclofe any of thofe Mafonic fecrets which have now been, or may at any future time be, entrufted to your keeping, and cautioufly to avoid all occafions which may inadvertently lead you fo to do.

Your Fidelity muft be exemplified by a clofe conformity to the conftitutions of the fraternity, by adhering to the ancient landmarks of the Order, by never attempting to extort, or otherwife unduly obtain, the fecrets of a fuperior degree, and by refraining to recommend any one to a participation of our fecrets, unlefs you have ftrong grounds to believe that by a fimilar fidelity he will ultimately reflect honour on our choice. So muft your obedience be proved by a ftrict observance of our laws and regulations, by a prompt attention to all f...s and fummonfes, by modeft and correct demeanour



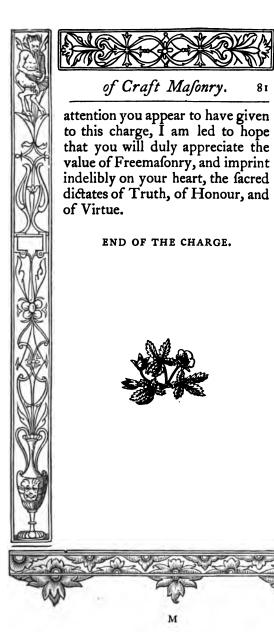




while in the Lodge, by abstaining from every topic of religious or political discussion, and by a ready acquiescence in all votes and refolutions duly passed by a majority of the brethren, by a perfect submission to the will of the W. Master and his Wardens, while acting in the discharge of their respective offices.

And as a laft general recommendation for your conduct, let me exhort you to dedicate yourfelf to fuch purfuits as may enable you to become refpectable in life, ufeful to mankind, and an ornament to the fociety of which you have this day become a member. That you will more efpecially fludy fuch of the liberal arts and fciences as may lie within the compass of your attainment, and without neglecting the ordinary duties of your station, you will feel yourfelf called on to make a daily advancement in Mafonic knowledge.

From the very commendable



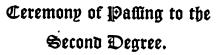


END OF THE CHARGE.

} . • . • . •

1





HE Lodge is open in the first Degree, and the W. M. addreffes the brethren, (*fee pages from 31 to 37 inclufive*). The Candidate retires to be prepared, and the Lodge is then opened in the fecond Degree. When the Candidate is ready, the Tyler gives the k...s of the first Degree, the I. G. advances towards the J. W. with the f...p and f...n, and fays, There is a report; the J. W. rifes, gives one k...k (no f...n), and reports the fame to the W. M.

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

J. W.—Br. I. G. you will *fee* who wants admiffion.

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





Tyler.—Br. A. B., who has been regularly initiated into Freemafonry, and who has made fuch progrefs as he hopes will entitle him to be paffed to the fecond Degree, for which ceremony he comes properly prepared.

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

Tyler.—By the help of God, the affiftance 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 clofes the door, and makes the fame report to the W. M.

W. M.—We acknowledge the propriety of the aid by which he feeks it, do you Br. I. G. vouch that he is in pofferfion of the p...s w...d?

I. G.-I do, W. M.

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

W. M.—Calls the Deacons, they go to the door, the S. takes the right hand of the Candidate



85

with his left, the J. D. on the other fide, they lead him gently to the left of the S. W. and the S. D. directs him to advance as a Mafon, he then applies the external angle of the f...e to his b...t, and raifes it above his head, that the W. M. may fee he has done fo.

W. M.—Let the candidate k...l while the bleffing of Heaven is invoked in aid of our proceedings.

#### Prayer.

We fupplicate the continuance of Thine aid, O merciful Lord, on behalf of ourfelves and him who k...ls before Thee, may the work thus begun in Thy name, be continued to Thy Glory, and evermore established in us, by obedience to Thy Divine precepts. P. M. So mote it be.

W. M .- Let the Can. rife.





The S. D. takes him by the right hand, and gently leads him once round the Lodge, as follows—he directs him to falute the W. M. as a Mafon, he then advances to the J. W. as fuch, flowing the f...n and communicating the t...n and w...d. He then falutes the S. W., ftanding on his right fide, after which he is taken to the left.

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

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

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



87

fents him to the W. M. as follows —W. M. (*rifes and gives the f...n* of fidelity) I prefent to you Br. A. B. as a Can. properly prepared to be paffed to the Second Degree.

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

S. W.  $(To \hat{S}, D.)$ —It is the W. Mafter's command that you inftruct the Can. to advance to the Pedeftal in due form.

W. M. (*To Can.*)—Br. A. B. as the f...s of each Degree are to be kept feparate and diffinct, another o...i...n will be required of you, in many refpects fimilar to the former; have you any objection to take it?

Can.-I have not.

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







# Obligation.

I, A. B., in the prefence of the Grand Geometrician of the Universe, and this worthy and worshipful Lodge of Fellow-Craft Freemasons, regularly held, assembled, and properly dedicated, of my own free will and accord, do hereby and hereon most folemnly fwear that I will always hele, conceal, and never reveal any of the f...ns and mysteries of or belonging to the Second Degree of Freemafonry, denominated the F. Craft, to him who is only an E. A., any more than I would either of them to the uninitiated or popular world who are not Mafons; I further folemnly promife to act as a true and faithful craftiman, to answer f...ns, obey fummonfes, and maintain the principles inculcated in the former degree; all these feveral points I folemnly fwear to obferve without evalion, equivocation, or mental refervation of any





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

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

W. M. (continues.) — As a pledge of your fidelity, and to render this a folemn O...i...n, equally binding with the former, I call on you to falute the vol. of the Sacred Law t...e with your 1...s. Your progrefs in Mafonry is marked by the polition of the S...e and C...f...s. When you were made an E. A. Freemason, both p...s were hid, in this degree one is disclosed, implying that you are now midway in Freemafonry, fuperior to an E. A., but inferior to that which will hereafter be communicated to you (takes him by the r...t h...d), rife newly O...i...d Fellow Craft. Having taken the O...i...n of a F. C., I shall now proceed to entrust you







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



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

The examination is the fame as in the firft degree (*fee p. 55*), this word is derived from the r...t hand p...r at the p...h...y or entrance to K...g S...n's T...e, fo named after J...n, the affiftant High Prieft, who officiated at its dedication; the import of the w...d is to e...b...h, and when conjoined to the one in the former Degree, denotes f...a...y, for God faid in f...h will I eftablifh this







mine house to stand firm for ever.  $(Pa/s \mathcal{J}...n.)$ 

The S. W. takes the r...t h...d of the Can. rifes with the f...n, and fays, W. M. I prefent to you Br. A. B., on his being paffed to the Second Degree, for fome further marks of your favour.

W. M.—I delegate you to inveft our Br. with the diftinguifhing b...e of a F. C. Freemaion.

S. W. (to Can.)—By the W. Mafter's command, I inveft you with the diftinguishing b...e of a F. C. Freemason, to mark the progress you have made in the fcience.

W. M. (to Can.)—I muft flate that the b...e with which you have been invefted, points out to you that, as a Craftfman, you are expected to make the liberal arts and fciences your future fludy, that you may the better be enabled to difcharge your duty as a Mason, and estimate







the wonderful works of the Almighty.

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

W. M. (to Can.) - Masonry being a progreffive fcience, 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 progrefs you have made in the fcience; you now stand, to all appearance, a just and upright F.C. Freemason, and I give it you in ftrong terms of recommendation ever to continue and act as fuch, and as I truft the import of the former charge neither has been, or ever will be, effaced from your memory, I shall content myself with observing, that as you have had an opportunity of making yourfelf acquainted with the principles of moral truth and virtue, you are now expected to extend





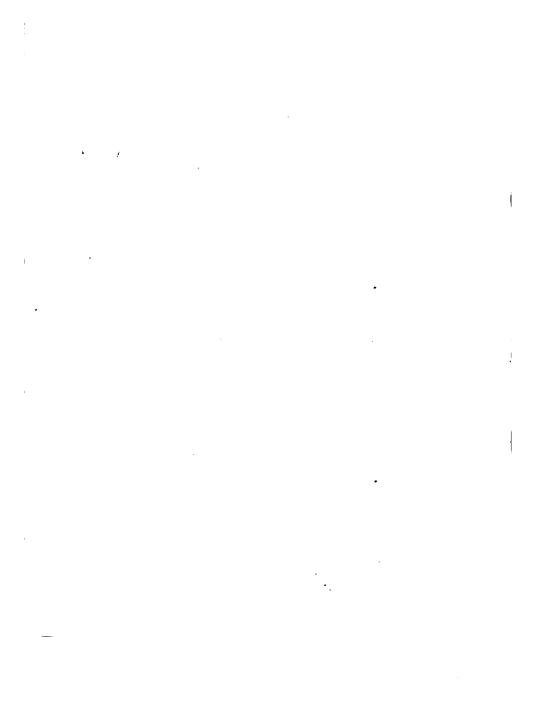


# 94 The Perfect Ceremonies

your refearches into the more hidden mysteries of nature and fcience.

W. M.-I now prefent you the working tools of a F. C. Freemafon, which are the S...e, L...l, and P...b...e; the S...e is to try and adjust rectangular corners of buildings, and affift in bringing rude matter into due form; the L...l is to lay l...ls and prove horizontals: and the P...b...e is to try and adjust all uprights, while fixing them on their proper bafis. But as we are not all operative, but free and accepted or fpeculative Mafons, we apply thefe tools to our morals, in this fenfe, the S...e teaches morality, the L...l equality, and the P...b...e justness and uprightness of life and actions. Thus by f...e conduct, l...l fteps, and upright intentions, we hope to afcend to those immortal mansions, from whence all goodnefs emanates. You are now at liberty to retire, in order to reftore yourfelf to your







#### T the building of King Solomon's temple, a vaft number of Artificers were employed, confifting of E. A. and F. Crafts; the E. A. received their weekly allowance of Corn, Wine, and Oil; the F. C. received theirs in fpecie, and went to receive them in the middle chamber of King Solomon's temple ; they got there by way of a porch, at the entrance of which their attention was particularly arrefted by two great pillars, that on the l...t was called ..... which denotes S.....h, that on the r.....t was called ..... which denotes to eftablish, and when conjoined f...a...y, for God

Explanation of the Second

Tracing Board.





faid " In my f...h will I eftablish this mine houfe to ftand firm for ever." Those pillars were 35 cubits high, in circumference 12, in diameter 4; they were formed hollow, the better to ferve as archives to Mafonry, for therein were depofited their conftitutional rolls; their outer rim or fhell was four inches or a hand's breadth, and made of molten or caft brafs; they were caft on the plains of the Jordan, in the clay grounds between Succoth and Zeredatha, where King Solomon ordered those and all his holy veffels to be caft. The fuperintendent of the cafting of them was H ... m A ... ff the widow's fon 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 whitenefs, peace; and pomegranates, from the exuberance of their feed, denote plenty.





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





afcent was opposed by the ancient I. W., who demanded of our brethren the p...s w...d of a F. C. S...o...h denotes plenty, and is depicted in a F. C. Lodge by an ear of c...n near a fall of water (confult the 3rd fection of the 2nd Lecture); after convincing him, he faid Pafs, S...o...h, he then paffed up the winding flaircafe, confifting of 3, 5, 7, or more f...ps; 3 to rule a Lodge, 5 to hold a Lodge, 7 or more to make it perfect; the 3 that rule a Lodge are the W. M. and his two Wardens; the 5 that hold a Lodge are the W. M., 2 wardens, and 2 F. C.; the 7 that make it perfect are 2 E. A. added to the former number. 3 rule a Lodge, because at the building of King Solomon's Temple there were but 3 Grand Mafters who bore fway, viz., Solomon, King of Ifrael, H., King of T ... e, and H ... m A ... ff. 5 hold a Lodge, in allufion to the 5 noble Orders in Architecture,

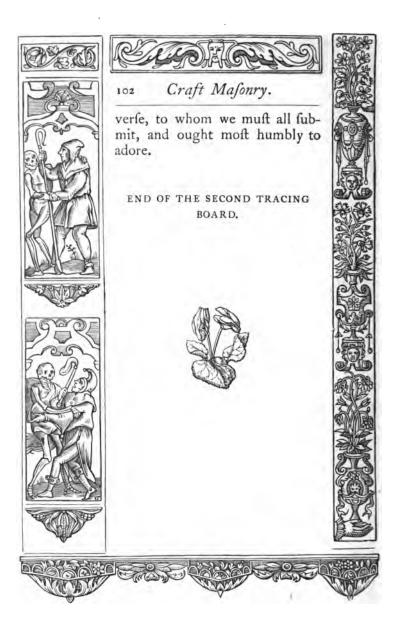






which are the Tufcan, Doric, Ionic, Corinthian, and Composite; 7 or more make it perfect, because King Solomon was 7 years and upwards in building and dedicating the Temple at Jerufalem to God's fervice; they likewife allude to the 7 liberal arts and fciences. When our brethren gained the fummit of the staircafe, 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 f...n t...n and w...d of a F. C., after giving these convincing proofs, he faid, P...s J...n, they then passed into the middle chamber to receive their wages, which they did without fcruple or diffidence. When they were in the middle chamber, their attention was particularly arrefted by certain Hebrew characters which are now depicted in a F.C. Lodge by the letter G, denoting God, the Grand Geometrician of the Uni-









### Ceremony of Raising to the

### Third Degree.

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

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

The J. W. tells the I. G. to *fee* who wants admiffion.





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

Tyler (to I.G.)—Br. A. B., who has been regularly initiated into Freemafonry, paffed the Second Degree, and has made fuch progrefs as he hopes will recommend him to be raifed to the fublime degree of a M. M., for which ceremony he comes properly prepared.

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

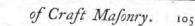
Tyler (to I. G.)—By the help of God, the united aid of the f...e and c...p...s, and the benefit of a p...s w...d.

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

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

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





I. G., vouch that he is in pofferfion of the p...s g...p and p...s w...d? I. G.—I do, W. M. (Having received it from the Can.)

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

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

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

### Prayer.

Almighty and Eternal God! Architect and Ruler of the Univerfe, at whofe creative fiat all things were first made, we, the







frail creatures of Thy providence, humbly implore Thee to pour down on this convocation affembled in Thy Holy name, the continual dew of Thy bleffing. More efpecially we befeech Thee to impart Thy grace to this Thy fervant, who now feeks to partake with us the mysterious f...ns of a M. M. Endue him with fuch fortitude that in the hour of trial he fail not, but passing fafely under Thy protection, through the valley of the fhadow of death, may finally arife from the tomb of transgression, to shine as the ftars for ever and ever. (P. M. So mote it be.)

W. M.—Let the Can. rife.

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



### of Craft Masonry. 107

Val

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

W. M.—The Brethren will take notice that Br. A. B., who has been regularly initiated into Freemafonry, paffed to the degree of a Fellow Craft, is now about to pafs in view before them to fhow that he is a Can. properly prepared to be raifed to the fublime degree of a M. M.

In going round the third time, he falutes the W. M. and J. W. as a F. C., advances to the S. W. as fuch, flowing the f...n and communicating the p...s g...p and p...s w...d he received from the W. M. previous to leaving the Lodge.

The S. W. rifes, takes the r...t hand of the Can. and prefents him as follows (*penal* f...n) W. M., I prefent to you Br. A. B. as a Can. properly prepared to be







raifed to the fublime degree of a M. M.

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

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

The S. D. ftands oppofite the W. M. and ftates that the method of advancing from W. to E. is by f...n f...s, the firft, fecond, and third are emblematic of ftepping over a g...e, the other four are regular, he then goes through them, and after placing the Can. in the proper polition, teaches him to do likewife.

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







of Craft Masonry. 109

Can.—I am.

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

### Obligation.

I, A. B., in the prefence of the Moft High, and this worthy and worshipful Lodge of M. M., regularly held and properly dedicated, of my own free will and accord, do hereby and hereon most folemnly and fincerely promife and fwear, that I will always hele, conceal, and never improperly reveal any or either of the fecrets or mysteries of or belonging to the Third Degree, to anyone in the world, except it be to him or them to whom the fame 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. Masons Lodge, duly opened on the c...e. I further folemnly engage myfelf to adhere to the principles of the f...e and c...f...s, to answer and obey all lawful f...ns and fummonfes fent to me from a M. M's Lodge if within the length of my c...e t...w, and to plead no excufe thereto but that of fickness or the prefling emergency of my own public or private avocations. I further folemnly pledge myfelf to maintain and uphold the five p...s of f...w...p in act as well as in word, that my h...d given to a M. M. fhall be a fure pledge of brotherhood, that my f...t shall traverse through dangers and difficulties to unite with his in forming a column of mutual defence and fupport, that the posture of my daily supplications shall remind me of his wants, and difpofe my heart to fuccour his weakness and relieve his neceffities, as far as may





# of Craft Masonry. 111

fairly be done without detriment to myfelf or connections; that my breaft shall be the facred repository of his fecrets when entrusted to my care as fuch, murder, treafon, felony, and all other offences contrary to the laws of God and the ordinances of the realm being at all times efpecially excepted; and finally, that I will maintain a M. M.'s honour and carefully preferve it as my own, that I will not injure him myfelf, nor knowingly fuffer it to be fo done by others, if in my power to prevent it; but on the contrary, will boldly repel the flanderer of his good name, and most strictly respect the chaftity of those nearest and dearest to him, in the perfons of his wife, his fifter, and his child. These feveral points I folemnly fwear to observe, without evasion, equivocation, or mental refervation of any kind, under no lefs penalty on the violation of either of them, than that of being, etc.







### 112 Craft Masonry.

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

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





### The Erhortation.

AVING taken the great and folemn O ... i... n of a M. M., you have now a right to demand of me the laft and greateft trial, by which alone you can be admitted to a participation in the fecrets of a M. M. but it is first my duty to call your attention to a retrofpect of those degrees through which you have already paffed, by which you will be the better enabled to diffinguifh and appreciate the connection of our whole fyftem, and the relative dependency of its feveral parts. Your admission among Mafons in a ftate of helplefs indigence, was an emblematical reprefentation of the entrance of all men on this their mortal existence: it inculcated the ufeful leffons of natural equality and mutual de-





pendence, it inftructed you in the active principles of universal beneficence and charity, to feek the folace of your own diffrefs, by extending relief and confolation to your fellow-creatures in the hour of their affliction; but above all, it taught you to bend with humility and refignation to the will of the Great Architect of the Univerfe, and to dedicate your heart, thus purified from every baneful and malignant paffion, and fitted only for the reception of truth and wifdom, to His Glory, as well as the good of your fellowcreatures.

Proceeding onwards, and fill guiding your fteps 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 fcience, even to the throne of God himfelf. The fecrets of nature and the principles of intel-





# of Craft Masonry. 115

lectual truth were then unveiled to your view. To your mind, thus modelled by virtue and fcience, nature however prefents one great and ufeful leffon more, fhe prepares you, by contemplation, for the clofing hour of your exiftence, and when, by means of that contemplation, fhe has conducted you through the intricate windings of this mortal ftate, fhe finally inftructs you how to die.

Such, my brother, is the peculiar object of the third degree in Mafonry; it invites you to reflect on this awful fubject, and teaches you to feel that to the juft and virtuous man death has no terrors equal to the ftain of falfehood and difhonour; of this great truth the annals of Freemafonry afford us a glorious example in the unfhaken fidelity and noble death of our Mafter, H...m A...ff, who was f...n juft at the completion of K...g S...o...n's Temple, at the conftruction of which he was (as





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

Fifteen F...w C...s, of that fuperior clafs of workmen who were appointed to prefide over the reft, feeing that the Temple was nearly finished, and that they were not in poffeffion of the f...ns of the third degree, confpired together to obtain them by any means, and even to have recourfe to violence; on the eve of carrying their fcheme into execution, twelve of them recanted, but three of a more determined and atrocious character than the reft ftill perfisted in their impious defign, in the profecution of which, they placed themfelves refpectively at the N.E. and S. entrances of the Temple, whither our M. H...m had retired to offer up his prayers to the MOST HIGH, as was his wonted cuftom at the hour of high twelve. His devotions being



of Craft Mafonry. 117 ended, he attempted to return by the S. door, where he was accofted by the first of those ruffians, who for want of other weapons, had armed himfelf with a heavy p...b r...e, and in a threatening manner demanded of him the f...ns of a M. M., warning him that death would be the confequence of a refufal; but our M. H., true to his O...i...n, answered that those f...ns were known to but t...e in the world, and without the confent of the other t...o, he neither could nor would divulge them, but intimated he had no doubt that diligence and patience would in due time entitle the worthy Mafon to a participation of them, but for himfelf he would rather fuffer death than betray the facred trust reposed in him. This answer not proving fatisfactory, the ruffian aimed a blow at the h...d of our M. H., but being flartled at the firmnefs of his demeanour, he miffed his f.....d, but glanced





with fuch force on his l...t t...e as to caufe him to fink on his r...t k...e. Recovering from this fhock, he made for the N. door, where he was oppofed by the fecond ruffian, whom he answered as in the former instance, but with undiminished firmnefs, when the villain, who was armed with a l...l, ftruck him a violent blow on the r...t t...e, which brought him to the ground on the l...t k...e. Our M. H. now finding all chance of efcape cut off at both those quarters, staggered faint and bleeding to the E. door, where the third ruffian was posted, who received a fimilar reply to his infolent demand (for even at that trying moment our M. H. remained firm and un-(haken), when the ruffian, who was armed with a heavy m...l, ftruck him a violent blow on his f...e...d, which laid him l...s at his feet.

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



### of Craft Masonry. 119

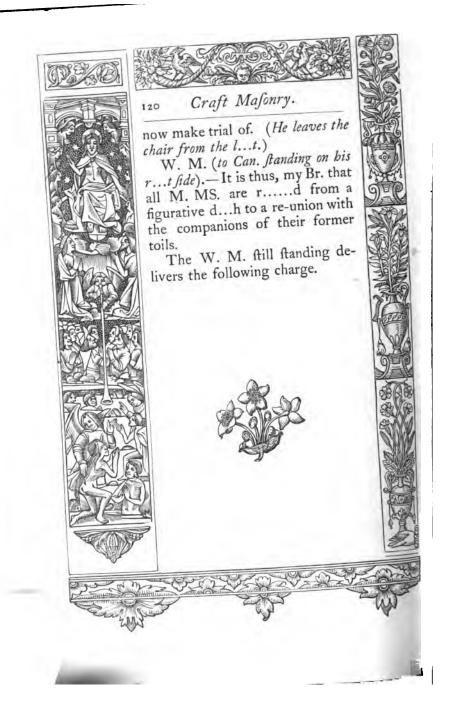
well as in his prefent fituation, our brother has been made to reprefent one of the brighteft characters recorded in the annals of Freemafonry, namely H. A., who loft his life from his unfhaken fidelity to the truft repofed in him; and I hope this will make a lafting impreffion on his and your minds, fhould you ever be placed in a fimilar flate of trial.

W. M. (to  $\mathcal{J}$ . W.)—You will attempt to raife the reprefentative of our M. H. by the E. As... which he does, and reports (with p...l f...n) W. M. it proves a f...p.

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

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









ET me now beg of you to obferve, that the light of a M. M. is but darknefs visible, ferving only to difcover that gloom which refts on the profpect of futurity; it is that mysterious veil of darkness which the eye of human reafon cannot penetrate, unlefs affifted by that light which is from above; yet even by this glimmering ray you may perceive that you fland on the very brink of the g.....e into which you have just figuratively defcended, and which, when this transitory life shall have passed away, will again receive you into its cold bofom; let the emblems of mortality which lie around you lead you to contemplate your inevitable deftiny, and guide your reflections into that most interesting of all human ftudies, the know-







ledge of yourfelf. Be careful to perform your allotted tafk while it is yet day, continue to liften to the voice of nature, which bears witnefs that even in this perifhable frame refides a vital and immortal principle, which infpires a holy confidence that the Lord of life will enable us to trample the king of terrors beneath our feet, and lift our eyes to that bright morning ftar, whofe rifing brings peace and falvation to the faithful and obedient of the human race.

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



of Craft Mafonry. 123

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

S. W. (*ToW. M.*)—I prefent to you Br. A. B., on his being raifed to the fublime degree of a M. M., for fome further mark of your favour.

W. M. ( $\mathcal{T}o$  S. W.) — I delegate you to inveft Br. A. B. with the diffinguishing b...e of a M. M.

S. W. (To Can)—By the W. Mafter's command, I inveft you (puts it on) with the diffinguifhing b...e of a M. M., to mark the





### 124 Craft Masonry.

further progrefs you have made in the fcience.

W. M. (To Can.)—I muft add to what has been flated by the S. W., that the b...e with which you have been invefted, not only points out your rank as a M. M., but is likewife meant to remind you of those great duties you have just folemnly engaged yourself to perform, and while it marks your own superiority, it calls on you to afford affistance and instruction to the brethren in the inferior degrees.

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

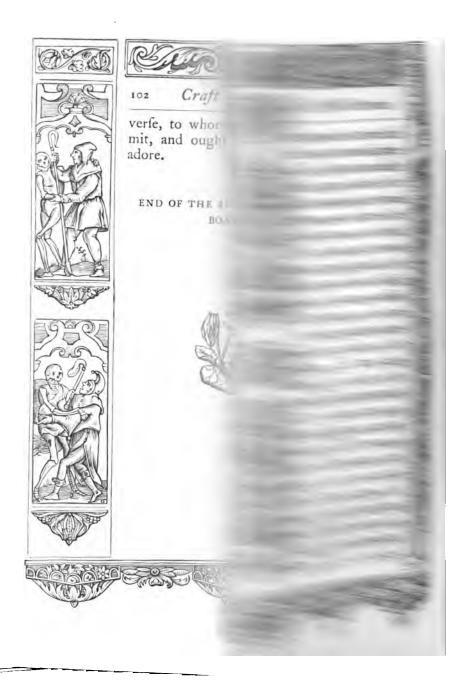


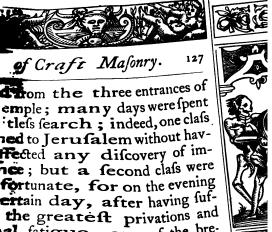


### W. M.

N your leaving the Lodge we left off at that part of our traditional hiftory which mentioned the d...h of our Mafter H ... m: a lofs fo important as that of the principal Architect, could not fail of being fpeedily and feverely felt; the want of those plans and defigns which had hitherto been fo regularly fupplied throughout every department of the work were the first indications that fome heavy calamity had befallen him. The Menatichins, or Perfects, or more familiarly fpeaking, the Overfeers of the work, deputed fome of the most diftinguished of their number to acquaint the King with the utter confusion into which the absence of H...m had plunged them, at the fame time to express their apprehension that to fome fatal





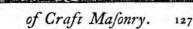


tless search ; indeed, one class red to Jerufalem without havfected any difcovery of imnce; but a second class were fortunate, for on the evening ertain day, after having fufthe greatest privations and sal fatigue, one of the brethe had refted himfelf in a ing posture, in order to affist ing caught hold of a fhrub rew near, which, to his fureafily out of the came id; on a closer examination, ind that the earth had been ntly disturbed; he therefore his brethren, and with their efforts, succeeded in reing it, and there found the of our M. H ... m, very inntly interred. They covered gain with all refpect and reence, and in order to diffinguish Spot, fluck a sprig of A...a at head of the g...e, they then



cataffrophe mult be attributed his fudden and mysterious difappearance. King Solomon immediately ordered a general mufter of the workmen throughout the various departments, when three of the fame clais were not to be found, and on the fame day the twelve who had originally joined in the confpiracy went before the King, and made a voluntary confession of all they knew, up to the time of their having withdrawn themfelves from the number of the confpirators. His fears being awakened for the fafety of the chief artift, he felected fifteen trufty F. C...s, and ordered them to go and make diligent fearch after the perfon of our M. H. if he were yet alive, or had fuffered death in the attempt to extort from him the fecrets of his exalted degree. Accordingly, a flated day having been previoully fixed for their return to Jerufalem, they formed themfelves into three F. C ... s l...s and de-





parted from the three entrances of the Temple; many days were fpent in fruitless fearch; indeed, one class returned to Jerufalem without having effected any difcovery of importance; but a fecond clafs were more fortunate, for on the evening of a certain day, after having fuffered the greatest privations and perfonal fatigue, one of the brethren, who had refted himfelf in a reclining pofture, in order to affift his rifing caught hold of a fhrub that grew near, which, to his furprife, came eafily out of the ground; on a clofer examination, he found that the earth had been recently difturbed; he therefore hailed his brethren, and with their united efforts, fucceeded in reopening it, and there found the body of our M. H ... m, very indecently interred. They covered it again with all refpect and reverence, and in order to diffinguish the fpot, fluck a fprig of A ... a at the head of the g...e, they then







hastened to Jerusalem to impart the afflicting intelligence to King Solomon, who, when the first emotions of grief had fubfided, ordered them to return and raife the b...y of our M. H...m to fuch a fepulchre as became his rank and exalted talents; at the fame time informing them that by his untimely death, the genuine f...s of a M. M. were loft; he therefore charged them to be particularly careful in observing whatever cafual f...n, t...n, or w...d might occur among them, while paying this last fad office of respect to departed merit. They performed their task with the utmost fidelity, for on the moment of re-opening the ground, one of the brethren looking round, faw one of his companions in this fituation (gives the f...n of h...r...r), expressive of their h...r...r at the afflicting fight, and others, viewing the ghaftly w...d, still visible on his f...e...d, fmote their own in fym-





# of Craft Masonry. 129

pathy of his fufferings; two of the brethren then defcended the g...e, one of whom endeavoured to raife him by the E. A. g...p, which proved a f...p; the other tried the F. C., which proved a f...p alfo; having both failed in their attempts, a more zealous and expert brother defcended, and with their affistance, raifed him on the five p...s of f...w...p, while others ftill more animated, exclaimed ..... or ....., both words having a fimilar import; the one implies the d...h of the builder, the other the builder is f...n King Solomon ordered that those cafual f...ns, t...ns, and w...s fhould defignate all M. M.s throughout the univerfe, until time or circumftances fhould reftore the genuine S.....s.

It only remains for me to ftate, that the third class of C...men had purfued their refearches in the direction of Joppa, and were meditating their return to Jerufalem, when accidentally paffing the







### 130 Craft Masonry.

mouth of a cavern, they heard the founds of deep lamentation and regret, and on entering to fatisfy themfelves of the caufe, they found three men answering the description of those that were missing, and on being charged as the perpetrators of the m...r..r, and finding all chance of escape cut off, they confessed their guilt; they were then bound and led to Jerusalem, when King Solomon sentenced them to that death which the heinous field their crime fo amply merited.





# Explanation of the **Chird** Tracing Board.

UR M. H...m was ordered to be re-interred as near the Sanctum Sanctorum as the Ifraelitish laws would permit, there is a G...e from the centre, three feet E., three feet W., three feet between N. and S., and five feet or more perpendicular. He was not buried in the Sanctum Sanctorum, becaufe nothing common or unclean was allowed to enter there, except the High Prieft once a year, and not even then, until after many washings and purifications against the great day of expiation of fins, for by the Ifraelitish 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 fame; and the Square Pavement for the High Prieft to walk on. The High Prieft's office was to burn incense to the honour and glory of the moft High, and to pray fervently that the Almighty through his unbounded wifdom and goodnefs, would be pleafed to beftow peace and tranquillity to the Ifraelitish nation throughout the enfuing The t...s with which our vear. Master was slain (as you have already been informed), were the P.....b r...e, the L.....l, and heavy M...l. The Coffin, Skull, and Crofs-bones are emblems of mortality, and allude to his untimely d...h, which happened three thousand years after the creation of the world.

I now prefent to you the working tools of a M. M., which are the Skirrit, Pencil, and Compaffes. The Skirrit is an implement which





of Craft Mafonry. 133

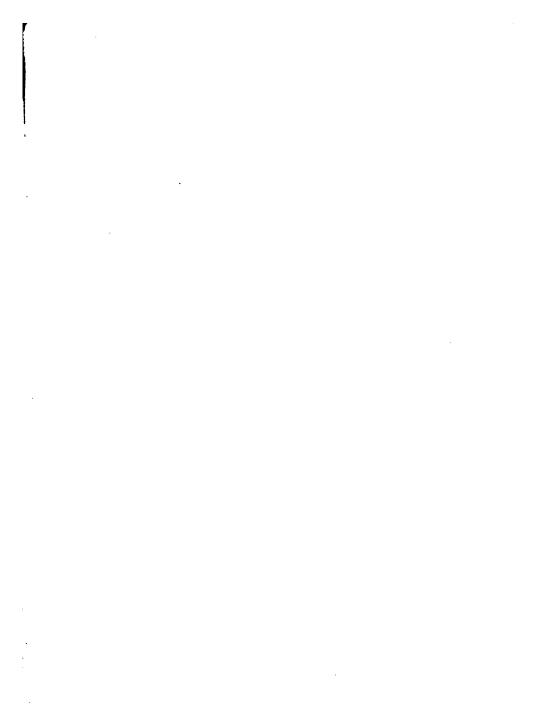
acts on a centre pin, whence a line is drawn to mark out the ground for the foundation of the intended structure; with the Pencil the skilful artist delineates the building in a draft or plan, for the direction and guidance of the workmen; and the Compasses enables him with accuracy and precifion to afcertain and determine the limits and proportions of its feveral parts. But as we are not all operative, but free and accepted or fpeculative Masons, we apply thefe tools to our morals. In this fenfe, the Skirrit points out that ftraight and undeviating line of conduct marked out for our purfuits in the volume of the Sacred Law; the Pencil points out to us that all our words and actions are observed and recorded by the Most High, to whom we must give an account of our actions through life; and the Compasses remind us of His unerring and impartial justice, in having defined





# 4 Craft Mafonry.

for our inftruction the limits of good and evil, and that He will either reward or punifh us as we have obeyed or difregarded 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, fo that when we fhall be fummoned from this fublunary abode, we may afcend to the Grand Lodge above, where the world's great Architect lives and reigns for evermore.



• • •

• • • .

