







SCOTTISH CRAFT MASONRY.

THE
SCOTTISH WORKINGS
OF
Craft Masonry,

COMPLETE AND ACCURATE.

COMPRISING:

THE CEREMONIES OF OPENING AND CLOSING IN THE
THREE DEGREES.

THE QUESTIONS BEFORE PASSING AND RAISING.

THE CEREMONIES OF INITIATION, PASSING, AND RAISING,
WITH THE CHARGES AND

EXPLANATIONS OF THE THREE TRACING BOARDS,
ACCOMPANIED BY

WOODCUT ILLUSTRATIONS OF THE TRACING BOARDS,
ETC., ETC.

From Standard Authority.

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Introduction.

FREEMASONRY: ITS ORIGIN, HISTORY, AND DESIGN.

THERE needs no occasional event, however interesting may be the circumstances connected with it, to secure to the Masonic Order a valid claim to public consideration. To say nothing of its antiquity—for it is by far the oldest secret organisation in existence—nor of the humanitarian objects which it professedly seeks to accomplish, its universality alone clothes it with a peculiar interest that does not appertain to associations more circumscribed in their relations. Freemasonry boasts, as did the Emperor Charles of the extent of his Empire, that there is not a civilised country of the world, whether Christian or not, in which its Lodges are not to be found. The question of the origin of Freemasonry, as a mystical association, has for more than a century and a half attracted the attention of many scholars of England,

Germany, France, and America ; also a body of treatises and essays on the subject have been published, the extent of which would surprise any one not familiar with Masonic literature. At the present day, the historians of Freemasonry who are engaged in the discussion of this question may be divided into two schools, which may be appropriately distinguished as the Mystical and Authentic. The former of these is the older, for the latter has become prominent only within the last three or four decades. Masonic opinion is, however, very steadily, and indeed rapidly, moving in the direction of thought that has been adopted by this latter school. The mystical school of Masonic history was inaugurated about the beginning of the last century by James Anderson, D.D., and Theophilus Desaguliers, LL.D., who had been mainly instrumental in elaborating what has been called the revival of Masonry by the establishment, in 1717, of the Grand Lodge of England. Dr Anderson was a man of acknowledged learning, the minister of a Scottish congregation in London, and a writer of some reputation. Dr Desaguliers was recognised as a distinguished lecturer on experimental philosophy. But it is

Anderson who is really to be considered as the founder of the school, since he first promulgated its theories in the "Book of Constitutions," which he published in 1723 by order of the Grand Lodge.

Unfortunately for the interests of truth, Anderson was of a very imaginative turn of mind; and, instead of writing an authentic history of Freemasonry, he accepted and incorporated into his narrative all the myths and legends which he found in the manuscript records of the operative Masons.

The Masonic writers of England who immediately succeeded Anderson more fully developed his theory of the establishment of the Order at the Temple of Jerusalem, the division of the Craft into Lodges, with degrees and officers, and in short an organisation precisely such as now exists. This scheme was accepted and continued to be acknowledged as the orthodox historical creed by the Fraternity during the whole of the last and the greater part of the present century. It was incorporated into the ritual, much of which is founded on the assumption that Freemasonry is to be traced, for its primitive source, to the Temple of Jerusalem. The investigations of the more

recent or authentic school have very nearly demolished this theory. All of this is now explained, not historically, but symbolically. And so important, and indeed essential, to speculative Masonry is the Temple of Solomon as a symbol, that to eradicate it from Masonic symbolism would be equivalent to destroying the identity of the Institution.

The theory of the origin of Freemasonry now most generally accepted is that of the authentic school of Masonic history. The leaders of this school in England are Hughan and Woodford; in Scotland, Lyon; in the United States, Dr Mackey and Fort; and in Germany, Findel. If a prodigality of credulity has been the weakness of the mystical school, their rivals may be charged with having sometimes exercised an excess of incredulity. They decline to accept any statement whose authenticity is not supported by some written or printed record, though they do not (as some have) go so far as to circumscribe the history of Freemasonry within the narrow limits of that period which commences with the revival, or the foundation of the Grand Lodge of England, in the beginning of the eighteenth century; but are much more sensible, and

now, as a general rule, their theory of the origin of Masonry has been accepted by the more intelligent members of the Fraternity, while the fanciful and legendary speculations of the old writers are gradually giving place to the well-supported statements, and the logical deductions, of the authentic school. By most of the leaders of this school the complex question of the origin of Freemasonry is being solved in the following way :—

There existed in Rome, from the first days of the kingdom, and all through the times of the republic and of the empire until its final decay, certain guilds or corporations of workmen, which are well known in history as the Roman colleges of artificers. Numa, who is said to have founded these guilds, established only nine, but their number subsequently greatly increased. From the Roman writers who have treated of the form and organisation of these colleges, we learn enough to show us that there was a great analogy in their government to that of the modern Masonic Lodges, especially in their character as a great society, and in their initiations and esoteric instructions to which candidates for admission and the younger members were subjected. Of these guilds, the one

to which Masons particularly refer, is that which consisted of architects or builders. The authentic school of Masonry does not claim, as the mystical most probably would have done, that the Roman colleges of architects were Lodges of Freemasons. They simply contend, that the facts of history exhibit proofs of a derivation of the Freemasonry of this day from these Roman guilds, although the course of the succession was affected by various important changes. But these changes have not been sufficient altogether to obliterate the evidence of the relationship. This relationship is thus indicated. From a very early period the Roman people were distinguished by an active spirit of colonisation. No sooner had their victorious legions subdued the semi-barbarous tribes of Spain, of Gaul, of Germany, and of Britain, than they began to establish colonies and to build cities. To every legion that went forth to conquer and to colonise, was attached a guild or college of architects, whose numbers, taken from the great body at Rome, marched and encamped with the legion, and when a colony was founded, remained there to cultivate the seeds of Roman civilisation, to inculcate the principles of Roman art,

and to erect temples of worship and houses for the accommodation of the inhabitants. In the course of time, the proud mistress of the world became extinct as a power of the earth, and the colonies which she had scattered over the Continent became independent kingdoms and principalities. The descendants of the Roman colleges of artificers established schools of architecture, and taught and practised the art of building among the newly enfranchised people. A principal seat of this body of architects was at Como, a city of Lombardy, where a school was founded which acquired so much reputation that the masons and bricklayers of that city received the appellation of masters of Como, and architects of all nations flocked to the place to acquire the correct principles of their profession. From this school of Lombardian builders proceeded that society of architects who were known at that time by the appellation of Freemasons, and who from the tenth to the sixteenth century traversed the continent of Europe engaged almost exclusively in the construction of religious edifices, such as cathedrals, churches, and monasteries. The monastic orders formed an alliance with them, so that the convents frequently

became their domiciles, and they instructed the monks in the secret principles of their art. The Popes took them under their protection, granted them charters of monopoly as ecclesiastical architects, and invested them with many important and exclusive privileges. Dis-severing the ties which bound them to the monks, these Freemasons (so called to distinguish them from the rough masons, who were of an inferior grade and not members of the corporation) subsequently established the guilds of stonemasons, which existed until the end of the seventeenth century in Germany, France, England, and Scotland.

These stonemasons, or, as they continued to call themselves, Freemasons, had one peculiarity in their organisation which is necessary to be considered if we would comprehend the relation that exists between them and the Freemasons of the present day. The society was necessarily an operative one, whose members were actually engaged in the manual labour of building, as well as in the more intellectual occupation of architectural designing. This, with the fact of their previous connection with the monks, who probably projected the plans which the Masons

carried into execution, led to the admission among them of persons who were not operative masons. These were high ecclesiastics, wealthy nobles, and men of science who were encouragers and patrons of the art. These, not competent to engage in the labour of building, were supposed to confine themselves to philosophic speculations on the principles of the art, and to symbolising or spiritualising its labours and its implements. Hence there resulted a division of the membership of the brotherhood into two classes, the practical and theoretic, or, as they are more commonly called, the operative and speculative, or "*domatic*" and "*geomatic*." The operative Masons always held the ascendancy in numbers until the seventeenth century, but the speculative Masons exerted a greater influence by their higher culture, their wealth, and their social position.

In time, there came a total and permanent disseverance of the two elements. At the beginning of the eighteenth century, there were several Lodges in England, but for a long time there had been no meeting of a great assembly. In the year 1717, Freemasonry was revived, and the Grand Lodge of England established by four of the Lodges which then existed in London.

This revival took place through the influence and by the exertions of non-operative or speculative Masons, and the Institution has ever since mainly preserved that character. Lodges were speedily established all over the world—in Europe, America, and Asia—by the Mother Grand Lodge at London, who, for that purpose, issued provincial deputations or patents of authority to introduce the Order into foreign countries. No important change has taken place in the organisation since that period. Now in every kingdom of Europe, with two exceptions, in every State of the American Union, in the Dominion of Canada and other British Provinces, and in each of the South American Republics, there is a Grand Lodge exercising sovereign Masonic power, while in some colonies which have not attained political independence Provincial Grand Lodges have been invested with slightly inferior prerogatives.

Freemasonry of the present day is a philosophic or speculative science, derived from, and issuing out of, an operative art. It is a science of symbolism. One of the authoritative definitions of Freemasonry is, that it is “a peculiar system of morality, veiled in allegory and illustrated by sym-

bols." But a more correct definition would be, that it is "a system of morality developed and inculcated by the science of symbolism."

Its original descent from an association of builders has given to its symbolism a peculiar character. All the labours of operative or stone masonry, its implements and its technical language, have been seized by the speculative Freemasons and appropriated by them as symbols, each of which teaches some important moral or religious truth. The cathedrals which their predecessors erected, some of which still remain as proud monuments of their surpassing skill in architecture, have been replaced as symbols, for esoteric reasons, by the Temple of Solomon, which has become, with one exception, the most important and significant of the symbols of the Order.

As all these symbols are applied to religious purposes, and receive a religious interpretation, we must conclude that Freemasonry is a religious institution. It is not a religion. It makes no such claim. It does not profess to offer the renovating efficacy and the spiritual consolation which make religion so necessary an element in the healthful life of man. But it does in-

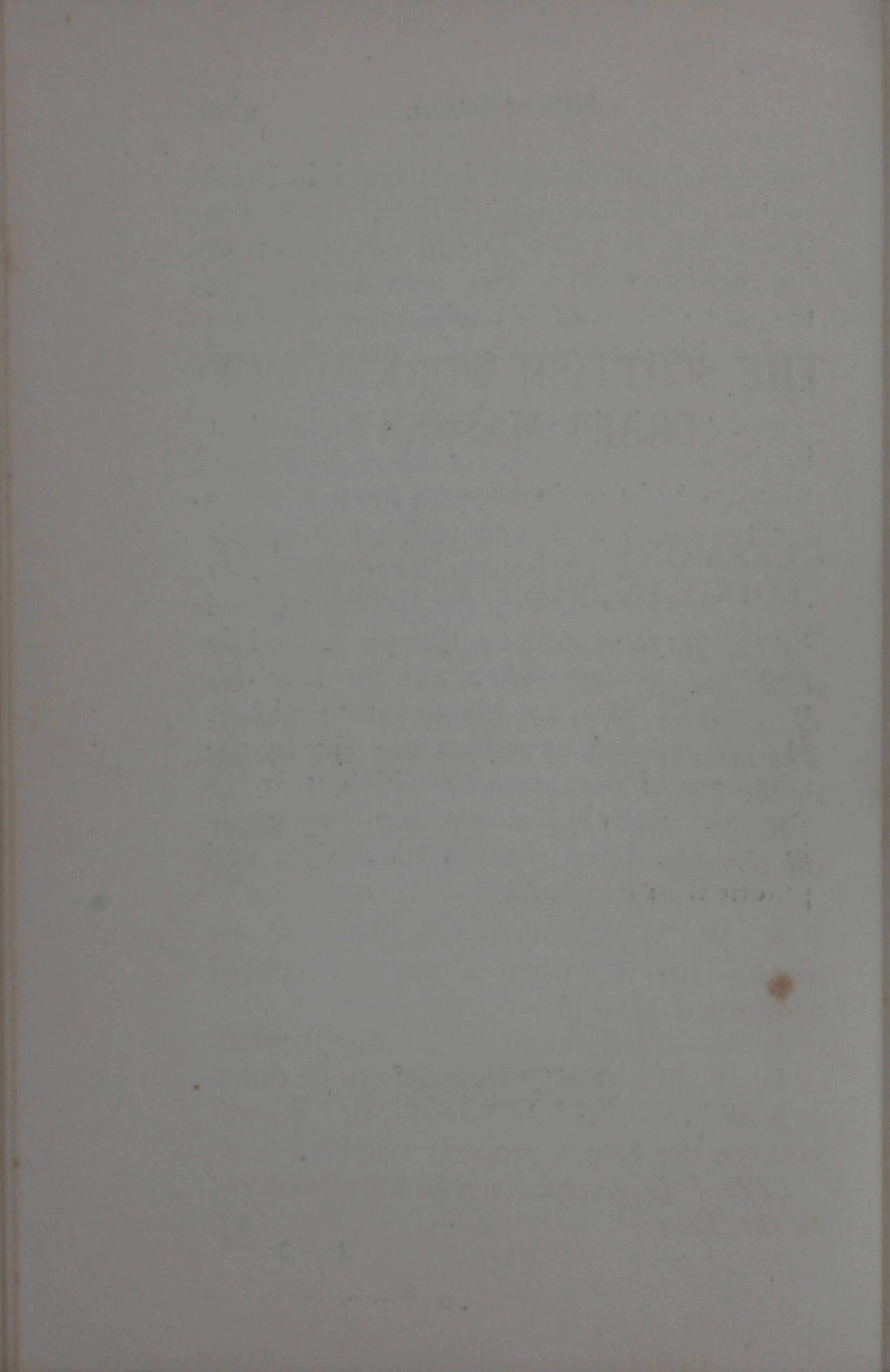
culcate some religious truths, without any attempt to define theological dogmas. It demands of its initiates a trusting belief in God, and in the immortality of the soul, and its ceremonies and its symbols impress these truths with all the moral consequences that a belief in them implies. It recognises all religious truth, and tolerates, but does not accept, sectarian dogmas. It repudiates nothing but atheism. Around its altar, consecrated to T. G. A. O. T. U., men of all creeds may kneel in one common worship, each holding in his heart with all tenacity his own peculiar faith, the brotherhood around neither approving nor condemning by word or look. Incidental to its organisation as an association of men engaged in the same pursuit, we have other characteristics common to it with all similar human associations, but which it possesses and practises with greater perfection because of its universality and its numerical extension.

Such is its social character. In the Lodge, all artificial distinctions of rank, and wealth, and power are for the time suspended, and Masons meet together on the great level of equality. The prince and the peasant, the bishop and the lay-

man, sit together, and join hand in hand in the same symbolic labour. It is but the other day that the heir-apparent of the British Crown was seen kneeling at the feet of one of his subjects and giving to him his oath of Masonic allegiance and fealty.

So, too, it is eminently a benevolent institution. There is no other institution that has built and endowed more asylums for the aged and decayed, or hospitals for the sick, or houses for orphans, or done more to clothe the naked, to feed the hungry, or relieve the poor, and in granting eleemosynary aid to the distressed Brother or his destitute widow. It hallows and sanctifies the gift by the silence and secrecy with which it is bestowed. Such is Freemasonry—venerable in its age, beneficent in its design, and practical in its charity.





THE SCOTTISH WORKINGS OF CRAFT MASONRY.



CEREMONY OF OPENING THE LODGE IN THE FIRST DEGREE.

*(The B...n having assembled, and being
c...d, the R. W. M. gives k... with his
G..., which is answered by the Wardens.
The same is done at the opening and closing
in the Three Degrees.)*

R. W. M. (*rising, says*)—B...n, assist
me to open the Lodge.

(All the Brethren rise.)

R. W. M. (*addressing the J. W. by his
name*)—Br. A., what is the first care of
assembled Masons?

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

R. W. M.—Direct that duty to be done.

J. W. (*to I. G., by name*)—Br. B., will
you see the Lodge properly tyled?

*(The I. G. gives k...s, which are answered
by the Tyler.)*

I. G. (*to J. W., by name*)—Br. A., the Lodge is properly tyled.

(*J. W. gives k..., and reports the same to the R. W. M.*)

R. W. M. (*to S. W., by name*)—Br. C., what is our next care?

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

R. W. M.—Brethren, to order as Masons.

(*The Brethren all stand to order.*)

R. W. M.—Br. Sen. W...n, how many Officers constitute a L. of Ms.?

S. W.—Seven, namely, the R. W. M., the S. and J. Ws., the S. and J. Ds., the I. G., and the O. G. or T.

R. W. M. (*to J. W.*)—The situation of the O. G. or T.?

J. W.—Outside the door of the Lodge.

R. W. M. (*to J. W.*)—What is his duty?

J. W.—Being armed with a d...n s...d, to keep off all c...s and eavesdroppers, and to see that the Cans. come properly prepared.

R. W. M.—Br. I. G., your constant place in the Lodge?

I. G.—Within the entrance of the Lodge.

R. W. M.—Your duty?

I. G.—To admit Masons on proof,

receive Cans. in due form, and obey the commands of the J. W.

R. W. M.—Br. J. D., your constant place in the Lodge?

J. D.—At the right of, or near, the S. W.

R. W. M.—Your duty?

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

R. W. M.—Br. S. D., your constant place in the Lodge?

S. D.—At the right of, or near, the R. W. M.

R. W. M.—Your duty?

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

R. W. M.—Br. Jun. W...n, your constant place in the Lodge?

J. W.—In the south.

R. W. M.—Why are you so placed?

J. W.—To mark the sun at its meridian; to call the B...n from labour to refreshment, and from refreshment to labour again—that profit and pleasure may be the result.

R. W. M.—Br. Sen. W...n, your constant place in the Lodge?

S. W.—In the west.

R. W. M.—Why are you so placed ?

S. W.—To mark the setting sun ; to close the Lodge at the R. W. M.'s command, after having seen that every Br. has had his due.

R. W. M. (*to P. M.*)—Worthy and worshipful P. M. (*name*), what is the situation of the R. W. M. ? [*If no P. M. is present, the above is addressed to the Sen. W...n, in the same mode as the former questions.*]

ANSWER.—In the east.

R. W. M.—Why is he so placed ?

ANSWER.—As the sun rises in the east to open and enlighten the day, so is the R. W. M. placed in the east to open his Lodge, and to employ and instruct the Brethren in F... M....

R. W. M.—Brethren, the Lodge being thus duly formed, before I declare it opened, let us invoke a blessing from T. G. A. O. T. U. on all our undertakings ; may our labours, thus begun in order, be conducted in peace and closed in harmony.

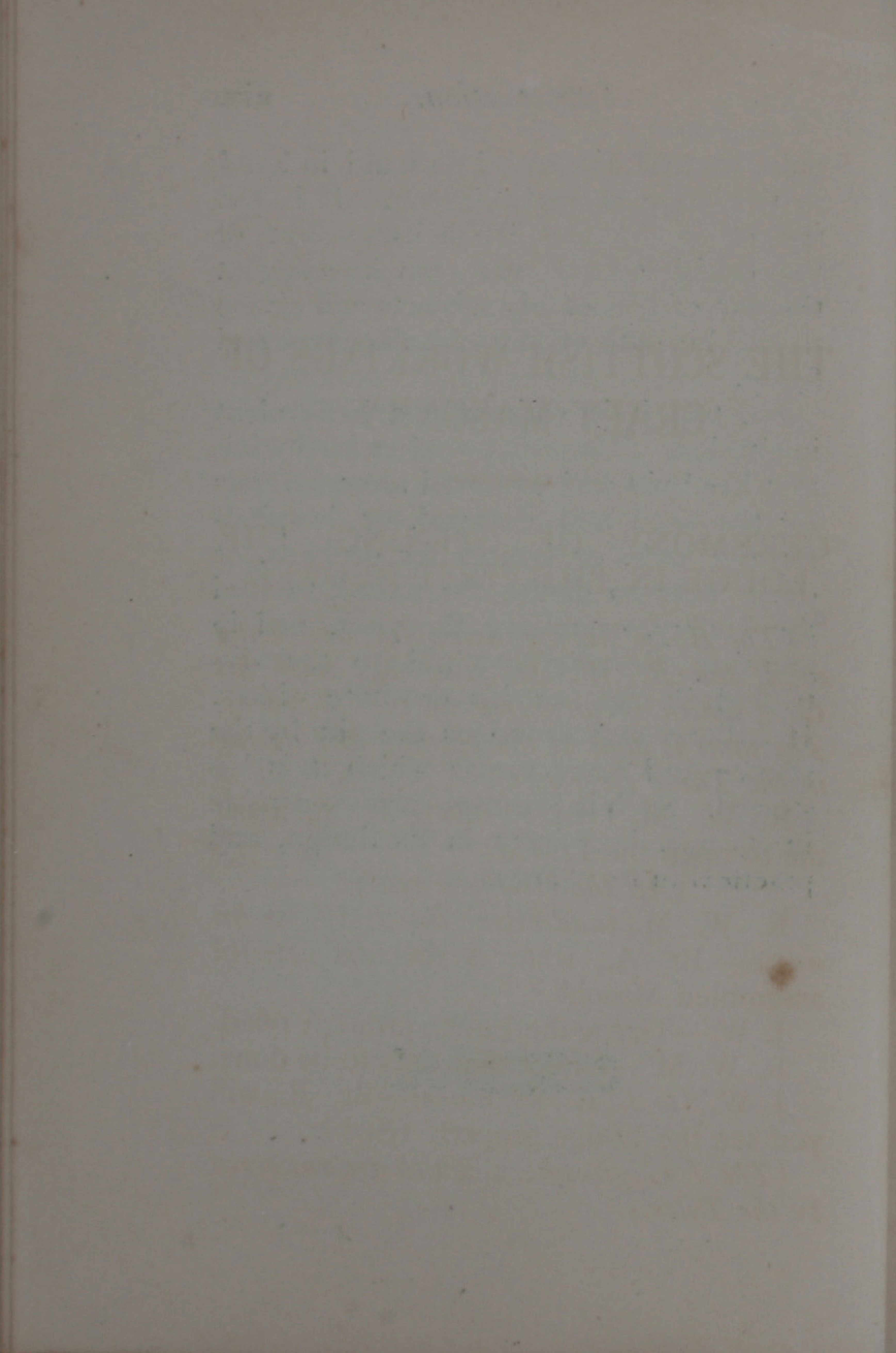
P. M.—So mote it be.

R. W. M.—Brethren, in the name of T. G. A. O. T. U., I declare this Lodge duly opened, for the purposes of F... M... in the first degree.

(The k...s are given by the R. W. M., Sen. and Jun. W...s, I. G...d, and Tyler. P. M. opens the V. of the S. L., and places both points of the C. under the S. The S. W. raises his C...n. The R. W. M. and all the Brethren take their seats. Minutes of last Lodge should now be read, and any letters or communications. Ballot for Mr. A B, a Can. for Initiation.)

END OF OPENING, FIRST DEGREE.





THE SCOTTISH WORKINGS OF CRAFT MASONRY.



CEREMONY OF OPENING THE LODGE IN THE FIRST DEGREE.

*(The B...n having assembled, and being
c...d, the R. W. M. gives k... with his
G..., which is answered by the Wardens.
The same is done at the opening and closing
in the Three Degrees.)*

R. W. M. (*rising, says*)—B...n, assist
me to open the Lodge.

(All the Brethren rise.)

R. W. M. (*addressing the J. W. by his
name*)—Br. A., what is the first care of
assembled Masons?

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

R. W. M.—Direct that duty to be done.

J. W. (*to I. G., by name*)—Br. B., will
you see the Lodge properly tyled?

*(The I. G. gives k...s, which are answered
by the Tyler.)*

I. G. (*to J. W., by name*)—Br. A., the Lodge is properly tyled.

(*J. W. gives k..., and reports the same to the R. W. M.*)

R. W. M. (*to S. W., by name*)—Br. C., what is our next care?

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

R. W. M.—Brethren, to order as Masons.

(*The Brethren all stand to order.*)

R. W. M.—Br. Sen. W...n, how many Officers constitute a L. of Ms.?

S. W.—Seven, namely, the R. W. M., the S. and J. Ws., the S. and J. Ds., the I. G., and the O. G. or T.

R. W. M. (*to J. W.*)—The situation of the O. G. or T.?

J. W.—Outside the door of the Lodge.

R. W. M. (*to J. W.*)—What is his duty?

J. W.—Being armed with a d...n s...d, to keep off all c...s and eavesdroppers, and to see that the Cans. come properly prepared.

R. W. M.—Br. I. G., your constant place in the Lodge?

I. G.—Within the entrance of the Lodge.

R. W. M.—Your duty?

I. G.—To admit Masons on proof,

receive Cans. in due form, and obey the commands of the J. W.

R. W. M.—Br. J. D., your constant place in the Lodge?

J. D.—At the right of, or near, the S. W.

R. W. M.—Your duty?

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

R. W. M.—Br. S. D., your constant place in the Lodge?

S. D.—At the right of, or near, the R. W. M.

R. W. M.—Your duty?

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

R. W. M.—Br. Jun. W...n, your constant place in the Lodge?

J. W.—In the south.

R. W. M.—Why are you so placed?

J. W.—To mark the sun at its meridian; to call the B...n from labour to refreshment, and from refreshment to labour again—that profit and pleasure may be the result.

R. W. M.—Br. Sen. W...n, your constant place in the Lodge?

S. W.—In the west.

R. W. M.—Why are you so placed ?

S. W.—To mark the setting sun ; to close the Lodge at the R. W. M.'s command, after having seen that every Br. has had his due.

R. W. M. (*to P. M.*)—Worthy and worshipful P. M. (*name*), what is the situation of the R. W. M. ? [*If no P. M. is present, the above is addressed to the Sen. W...n, in the same mode as the former questions.*]

ANSWER.—In the east.

R. W. M.—Why is he so placed ?

ANSWER.—As the sun rises in the east to open and enlighten the day, so is the R. W. M. placed in the east to open his Lodge, and to employ and instruct the Brethren in F... M....

R. W. M.—Brethren, the Lodge being thus duly formed, before I declare it opened, let us invoke a blessing from T. G. A. O. T. U. on all our undertakings ; may our labours, thus begun in order, be conducted in peace and closed in harmony.

P. M.—So mote it be.

R. W. M.—Brethren, in the name of T. G. A. O. T. U., I declare this Lodge duly opened, for the purposes of F... M... in the first degree.

(The k...s are given by the R. W. M., Sen. and Jun. W...s, I. G...d, and Tyler. P. M. opens the V. of the S. L., and places both points of the C. under the S. The S. W. raises his C...n. The R. W. M. and all the Brethren take their seats. Minutes of last Lodge should now be read, and any letters or communications. Ballot for Mr. A B, a Can. for Initiation.)

END OF OPENING, FIRST DEGREE.



CEREMONY OF OPENING THE LODGE IN THE SECOND DEGREE.

(After requesting E. As. to retire, the R. W. M. gives k..., which is repeated by the Wardens, and rising, says:)

R. W. M.—B...n, assist me to open the Lodge in the second degree.

(All rise.)

R. W. M.—Br. J. W., what is the first care in a Lodge of F... C... F... M... ?

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

R. W. M.—Direct that duty to be done.

J. W.—Br. I... G..., will you see the Lodge properly tyled ?

(The I. G. gives the k...s, which are answered by the Tyler: he advances with the s... and s..., and says:) Br. Jun. W...n, the Lodge is properly tyled.

(The J. W. gives the k..., and standing with the s..., says:) R. W. M., the Lodge is properly tyled.

R. W. M.—Br. S. W., what is our next care ?

Opening in the Second Degree. 7

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

R. W. M.—Br...n, to order in the first degree.

(The Brethren stand to order as E. As.)

R. W. M.—Br. Jun. W., are you a F... C... F... M...?

J. W.—I am, R. W. M.; try me and prove me.

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

J. W.—The square.

R. W. M.—What is a square?

J. W.—An angle of ninety degrees, or the fourth part of a circle.

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

J. W.—Br...n, it is the R. W. M.'s command that you prove yourselves C...n *(which they do, standing to order as F. Cs.)*

(The J. W. sees they are correct, and then says :) R. W. M., the Br...n present have proved themselves C...n, and in obedience to your command* I thus copy their example.

R. W. M.—I acknowledge the correctness of the proof. *(Gives s... and s....)*

* The J. W. here takes the s... and makes the s...,

R. W. M.—Brethren, before the Lodge is opened in the second degree, let us supplicate T. G. G. O. T. U., that the rays of heaven may shed their benign influence over us, to enlighten us in the paths of virtue and science.

P. M.—So mote it be.

R. W. M.—Brethren, in the Name of T. G. G. O. T. U., I declare this Lodge duly opened on the square,* for the instruction and improvement of C...n.

(The k...s are given by the R. W. M., and answered by the Ws., I. G., and T.; the Brethren resume their seats.)

SHORT METHOD OF OPENING IN SECOND DEGREE.†

R. W. M.—Brother J. W., will you be off or from?

J. W.—From.

R. W. M.—From what?

J. W.—From the degree of an E. A. P. to that of F. C.

R. W. M.—Brethren, by virtue of my

* Here P. M. exposes one point of the C...

† Care must be taken when using this method to ascertain previously that all present are F.Cs.

Opening in the Second Degree. 9

office, I hereby declare this Lodge raised to the degree of F. C.; and this I do by (*gives k...*), and this shall be your s... (*gives s.... The Ws. repeat the k..*).

END OF OPENING, SECOND DEGREE.



CEREMONY OF OPENING THE LODGE IN THE THIRD DEGREE.

(After requesting all below the rank of M. M. to retire, the R. W. M. gives the k..., which is answered by the Wardens. He rises and says :) Brethren, assist me to open the Lodge in the third degree.

(All rise.)

R. W. M.—Br. J. W., what is the first care in a Lodge of M... M... ?

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

R. W. M.—Direct that duty to be done.

J. W.—Br. I. G., will you see the Lodge properly tyled?

(The I. G. gives the k... of second degree, which are answered by the Tyler. He then advances with s... and s..., and says :) Br. J. W., the Lodge is properly tyled.

(The J. W. gives the k..., and standing with the s..., says :) R. W. M., the Lodge is properly tyled.

R. W. M.—Br. Sen. W...n, what is our next care ?

S. W.—To see that the Br...n appear to order as C...n.

R. W. M.—Brethren, to order in the second degree.

(The Brethren stand to order as F. Cs.)

R. W. M.—Br. J. W., are you a M... M...?

J. W.—I am, R. W. M.; try me and prove me.

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

J. W.—The S... and C...

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

J. W.—Br...n, it is the R. W. M.'s command that you prove yourselves M... M...s by s.... *(This they do, standing to order as M. Ms.)*

(The J. W. sees they are correct, and then says :) R. W. M., the Br...n present have proved themselves M... M...s, and in obedience to your command I thus* copy their example.

R. W. M.—I acknowledge the correctness of the proof *(gives s... and s...)*.

R. W. M.—Br. Jun. W...n, whence come you?

J. W.—From the east.

(The R. W. M. addresses these questions

* Here the J. W. takes the s... and gives the s....

alternately to the Sen. and Jun. W...ns, without naming them.)

R. W. M.—Br. Sen. W...n., whither directing your course?

S. W.—Towards the west.

R. W. M.—What inducement have you to leave the east and go toward the west?

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

R. W. M.—What is that which was lost?

S. W.—The G... S... of a M... M....

R. W. M.—How came they lost?

J. W.—By the of our M..., H. A. B.

R. W. M.—How do we hope to find them?

S. W.—With a centre.

R. W. M.—What is a centre?

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

R. W. M.—And why with a centre?

S. W.—Because that is a point from which no M... M... can err.

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

P. M.—So mote it be.

R. W. M.—Brethren, in the name of

the M. H., I declare this Lodge duly opened on the centre,* for the purposes of F... M...y in the third degree.

(The k...s are given by the R. W. M. and answered by the Ws., I. G., and T.; then all the Brethren, giving the Grand and Royal Salute, exclaim :) All Glory to the Most High !

(The Brethren resume their seats.)

SHORT METHOD OF OPENING IN THIRD DEGREE.

R. W. M.—Brother S. W., will you be off or from ?

S. W.—From.

R. W. M.—From what ?

S. W.—The degree of F. C. to that of M. M.

R. W. M.—Brethren, by virtue of my office, I hereby declare this Lodge raised to the degree of M. M. ; and this I do by *(gives k...)*, and this shall be your s... *(gives s.... The Ws. repeat the k....)*

(N.B.—Care must be taken that all present are known to be M. Ms. before using this method.)

* Here P. M. exposes both points of the C....

END OF OPENING, THIRD DEGREE.

CEREMONY OF CLOSING THE LODGE IN THE THIRD DEGREE.

R. W. M. (*rising and giving the k... , which the W...s answer*).—Brethren, assist me to close the Lodge in the third degree.

(*All the Brethren rise.*)

R. W. M.—Br. Jun. W...n, what is the constant care in a Lodge of M... M... ?

J. W.—To prove the Lodge close tyled.

R. W. M.—Direct that duty to be done.

J. W.—Br. I... G..., will you prove the Lodge close tyled ?

(*The I... G... gives the k..., and being answered by the T., advances with the s... and s..., and says :*) Br. Jun. W...n, the Lodge is close tyled.

(*The J. W. gives the k..., and standing with the s..., says :*) R. W. M., the Lodge is close tyled.

R. W. M.—Br. Sen. W...n, what is our next care ?

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

R. W. M.—B...n, to order in the third degree.

(The Brethren stand to order as M. Ms.)

R. W. M.—Br. Jun. W...n, whence come you?

J. W.—From the west, whither we have been in search of the G... S... of a M... M....

R. W. M.—Br. Sen. W...n, have you been successful?

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

R. W. M.—Let those s... s... be regularly communicated to me. *(The two Wardens then go to the centre of the Lodge, the Sen. on the north side and the Jun. on the south, facing each other, about a yard apart. The Jun. gives the S... and S... of an E... A..., then the same of a F... C.... He then takes the h...d of the S... W... with p...s g...p of a M... M...; and, with the hands elevated above the head, whispers in his right ear the p... w.... After loosing hands, he takes a short pace and goes through the full s...s of a M... M..., and, on the f... p... of f..., he whispers in his left ear the words of a M... M.... The J. W. salutes the S. W., and retires to his seat. The S. W. then faces the R. W. M., and advancing to within about two yards of the pedestal, gives the p... s..., and says:)* R.

W. M., condescend to receive from me the s...s of a M... M....

R. W. M.—I will receive them with pleasure.

(The R. W. M. descends, and facing the S. W. receives them in the same manner as before. The S. W. salutes the R. W. M. with the P...S..., and keeping it so, retires to his seat.)

R. W. M. *(ascends to his chair and says)*—Brethren, the s... s... of a M... M... thus regularly communicated to me, I, as the Master of this Lodge, and thereby the humble representative of K... S..., do sanction and confirm, and declare, that they shall designate you and all M... M...s throughout the Universe, until time or circumstances shall restore the g... o....

(Then all, giving the Grand and Royal Sign, say:) All Glory to the Most High.

R. W. M.—Br. Sen. W...n, the labours in this degree being ended, you have my commands to close the Lodge. *(Gives the k... with the l...h.... All keep up the p... s....)*

S. W.—Brethren, in the name of the M. H., and by command of the R. W. M., I close this M... M...’s Lodge. *(Drops the s.... The Br...n all do so at the same time, and the S... W... gives the k...s.)*

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

(*P. M. hides one point of the C....
The Brethren take their seats, and the F.C.s
are admitted.*)

SHORT METHOD OF CLOSING IN THIRD
DEGREE.

R. W. M.—Brother S. W., will you be
off or from ?

S. W.—Off.

R. W. M.—Off what ?

S. W.—Off the degree of M. M. to that
of F. C.

R. W. M.—Brethren, by virtue of my
office, I hereby declare this Lodge reduced
from the degree of M. M. to F. C. ; and
this I do by (*gives k...*), and this shall be
your s... (*gives s.... The Ws. repeat the
k...*).

END OF CLOSING, THIRD DEGREE.

CEREMONY OF CLOSING THE LODGE IN THE SECOND DEGREE.

R. W. M. (*rising and giving the k..., which is answered by the two W...s*).—Brethren, assist me to close the Lodge in the second degree.

(*All rise.*)

R. W. M.—Br. Jun. W...n, what is the constant care in a Lodge of F... C... F... M... ?

J. W.—To prove the Lodge close tyled ?

R. W. M.—Direct that duty to be done.

J. W.—Br. I... G...d, will you prove the Lodge close tyled ?

(*The I... G... gives the k...s, which are answered by the Tyler. He then advances with the s... and s... of a F... C..., and says :*) Br. Jun. W...n, the Lodge is close tyled.

J. W. (*giving the k...s, says with the s... :*)—R. W. M., the Lodge is close tyled.

R. W. M.—Br. Sen. W...n, what is our next care ?

S. W.—To see that the Br...n appear to order as C...n.

R. W. M.—Br...n, to order in the second degree.

(The B...n all stand to order as F. C.s.)

R. W. M.—Br. Jun. W..., in this situation what have you discovered?

J. W.—The S... S....

R. W. M.—Br. Sen. W...n, where is it situated?

S. W.—In the centre of the building.

R. W. M. *(to J. W.)*—To whom does it allude?

J. W.—To T. G. G. O. T. U.

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

P. M.—So mote it be.

R. W. M.—Br. Sen. W...n, the labours in this degree being ended, you have my commands to close the Lodge *(keeps up the s... and gives the k...s)*.

S. W.—Br...n, in the Name of T. G. G. O. T. U., and by command of the R. W. M., I close this F... C...’s Lodge. *(Drops the s...; all the Brethren copy him; gives the k...s.)*

J. W.—As happily we have met—aa.

happy we have been—so happily may we part—and happily meet again; and it is closed accordingly. (*Gives the k..., followed by I... G... and Tyler. P. M. hides both points of the C...s.*)

(*The Brethren take their seats, and the E. A.s are admitted.*)

SHORT METHOD OF CLOSING IN THE SECOND DEGREE.

R. W. M.—Brother J. W., will you be off or from?

J. W.—Off.

R. W. M.—Off what?

J. W.—The degree of F. C. to that of an E. A. P.

R. W. M.—Brethren, by virtue of my office, I hereby declare this Lodge reduced from the degree of F. C. to that of E. A. P.; and this I do by (*gives k...*), and this shall be your s... (*gives s.... The Ws. repeat the k...*).

END OF CLOSING, SECOND DEGREE.

CEREMONY OF CLOSING THE
LODGE.

R. W. M. (*rising and giving the k..., which is answered by the W...s*).—Brethren, assist me to close this Lodge.

(*All rise.*)

R. W. M.—Brother Jun. W...n, what is the constant care of assembled Masons?

J. W.—To prove the Lodge close tyled.

R. W. M.—Direct that duty to be done.

J. W.—Br. I... G...d, will you see the Lodge close tyled?

(*The I... G... gives the k...s, which are answered by the T.... He then advances with the s... and s... of an E... A..., and says:*) Br. Jun. W...n, the Lodge is close tyled.

J. W. (*gives the k..., and with the s..., says:*)—R. W. M., the Lodge is close tyled.

R. W. M.—Br. Sen... W...n, what is our next care?

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

R. W. M. — Brethren, to order as Masons.

(*All stand to order as E... A...s.*)

R. W. M.—Br. Sen. W...n, your constant place in the Lodge?

S. W.—In the west.

R. W. M.—Why are you so placed?

S. W.—As the sun sets in the west, to close the day, so is the Sen. W...n placed in the west to close the Lodge at the R. W. M.'s command, after having seen that every Brother has had his due.

R. W. M.—Brethren, before the Lodge is closed, let us, with all reverence and humility, express our gratitude to T. G. A. O. T. U. for the favours we have received; and may He continue to preserve our order by beautifying and adorning us with every moral and social virtue.

P. M.—So mote it be.

R. W. M.—Br. Sen. W...n, the labours of the evening being ended, you have my commands to close the Lodge. (*Keeps up the ...s, giving the k... with the left.*)

S. W.—Brethren, in the Name of T. G. A. O. T. U., and by command of the R. W. M., I close the Lodge. (*Drops the s...; the Brethren copy him; gives the k..., and lays down C...n.*)

(*P. M. closes the vol. of Sac. Law.*)

J. W.—And it is closed accordingly, until the day of, emergencies excepted, of which due notice will be given.

(Gives the k..., followed by I... G... and Tyler.)

P. M. *(takes a pace forward, and says:)*—Brethren, nothing now remains but that, according to ancient custom, each Brother lock up the secrets of this Lodge in the safe and sacred repository of his heart, with F...y, F...y, F...y.

R. W. M.—Br. S. W., how should F. Ms. meet?

S. W.—On the L., R. W. M.

R. W. M.—Br. J. W., how should F. Ms. act?

J. W.—On the P., R. W. M..

R. W. M.—And part on the S. So let us meet, act, and part, and may the blessing of T. G. A. O. T. U. rest upon us, and upon all true and faithful Brethren throughout the world; may brotherly love prevail, and every moral and social virtue cement us.

ALL.—S. M. I. B.

END OF CLOSING THE LODGE.

QUESTIONS TO BE ANSWERED BY
ALL BRETHREN PREVIOUSLY
TO BEING PASSED.

*(The Lodge being open in the first degree,
the R. W. M. proceeds as follows :)*

R. W. M. — Brethren, Brother A. B. is this evening a candidate to be passed to the second degree, but it is first necessary that he should give proofs of his proficiency in the former one. I shall therefore proceed to ask him the necessary questions.

(The J. D. leads the candidate to the pedestal.)

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

CAN.—In m... h....

R. W. M.—Where next ?

CAN.—In a convenient room adjoining the Lodge.

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

CAN.—I was d... of all m..., and h..., my r... a..., l... b..., and l... k... were m... b... and my r... h... s..., with a C... T. about m... n....

R. W. M.—Where were you made a Mason?

CAN.—In the b... of a Lodge—just, perfect, and regular.

R. W. M.—And when?

CAN.—When the sun was at its meridian.

R. W. M.—Masons' Lodges in this country being usually held in the evening, how do you account for this seeming paradox?

CAN.—The sun being the centre of our system, the earth constantly revolving round it on its axis, it follows that the sun is always at its meridian in some part of the globe. Free Masonry being universally spread over the surface of the globe, it follows, as a second consequence, that the sun must always be at its meridian with respect to Free Masonry.

R. W. M.—I thank you for this truly Masonic explanation. What is Free Masonry?

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

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

CAN.—Brotherly love, relief, and truth.

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

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

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

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

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

CAN.—By s...s, t...s, and the p... p...s of my e....

R. W. M.—Brethren, these are the usual questions. If any Brother desires me to put others, I will do so.

(The J. D. takes the Can. by the right hand to the left of the S. W., and directs him to salute the R. W. M. as a M. He then retires to be prepared, and in the interval the Lodge is opened in the Second Degree.)

[Here follows the Ceremony of Passing to the Second Degree.]

QUESTIONS TO BE ANSWERED BY
ALL BRETHREN PREVIOUSLY
TO BEING RAISED.

*(The Lodge being open in the second degree,
the R. W. M. proceeds as follows :)*

R. W. M.—Brethren, Brother A. B. is
this evening a candidate to be raised to
the third degree, but it is first necessary
that he should give proofs of his pro-
ficiency in those through which he has
already passed. I shall therefore proceed
to ask him the necessary questions.

*(The S. D. leads the candidate to the
pedestal.)*

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

CAN.—In a manner somewhat similar to
that in the former, save that in this degree
I was not d... of m... or h... I had my
l... a... and b..., and r... k... m... b...
and my l... h... s...

R. W. M.—On what were you admitted?

CAN.—On the square.

R. W. M.—What is the square?

CAN.—An angle of ninety degrees, or the fourth part of a circle.

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

CAN.—The hidden mysteries of nature and science.

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

CAN.—To the M... C... of K. S. T.

R. W. M.—How did they receive them?

CAN.—Without scruple or diffidence.

R. W. M.—Why in this peculiar manner?

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

R. W. M.—What were the names of those two G. Ps. which were placed at the P. or E. of K. S. T.?

CAN.—That was called, and that

R. W. M.—What are their separate and conjunct significations?

CAN.—The former denotes, the latter, and when conjoined; for God said of K. S., 'He shall build Me an

house, and I will stablsh his throne for ever' (1 Chron. xvii. 12).

R. W. M.—Brethren, these are the usual Questions. If any Brother desires me to put others, I will do so.

(The J. D. takes the Can. by the right hand to the left of the S. W., and directs him to salute the R. W. M. as a F. C., first as an E. A. He then retires to be prepared, and in the interval the Lodge is opened in the Third Degree.)

[Here follows the Ceremony of Raising to the Third Degree.]





The Three Degrees.

CEREMONY OF INITIATION.

(The Brethren being assembled, and the Lodge opened in the first degree, the Tyler gives the k..., the I. G. advances with the s... and s..., and says :) Br. Jun. W...n, there is an alarm.

(The J. W. rises, gives the k... and s..., and says :) R. W. M., there is an alarm.

R. W. M.—Br. Jun. W...n, you will inquire who seeks admission.

J. W.—Br. I... G..., will you see who seeks admission?

(The I. G. opens the door, and says :) Whom have you there?

O. G.—Mr. A. B., a poor candidate in a s... of d..., who has been well and worthily recommended, regularly proposed and approved in open Lodge, and who now comes of his own free will and accord, properly prepared, humbly soliciting to be admitted to the mysteries and privileges of ancient Free Masonry.

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

O. G.—By the help of G..., and the T... of G... R..., being free.

I. G.—Let him wait, while I report to the R. W. M.

(*The I. G. closes the door, advances with the s... and s..., and says:*) R. W. M., there now stands at the door of the Lodge Mr. A. B., a poor candidate, etc.

R. W. M.—How does he hope, etc. ?

I. G.—By the help, etc.

R. W. M.—The T... of G... R... has already been heard in his favour ; do you, Brother Inner Guard, vouch that he comes properly prepared ?

I. G.—I do, R. W. M. (*having previously seen that it was so*).

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

(*The Can. is met at the door by the I. G., who applies the to his l... b..., asking him if he f... a... t... ; after a reply in the affirmative, he raises the above his own head, to prove to the R. W. M. that he has done so. The J. D. then takes the r... h... of the Can. with his l..., and leads him to the left of the S. W., when the R. W. M. thus addresses him :*)

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

CAN.—I am.

R. W. M.—Thus assured, I will thank you to kneel while the blessing of Heaven is invoked in aid of our proceedings. (*Gives k.... During the prayer the Ws. join their w...s over the Can's. head.*)

PRAYER.

Vouchsafe thine aid, Almighty Father and Supreme Ruler of the Universe, to this our present convention, and grant that this candidate for Free Masonry may so dedicate and devote his life to Thy service, that he may become a true and faithful Brother amongst us; endue him with a competency of Thy divine wisdom, so that (assisted by the secrets of this our Masonic art) he may be the better enabled to display the beauties of true godliness, to the honour and glory of Thy Holy Name.

P. M.—So mote it be.

R. W. M.—Mr. A. B., in all cases of difficulty and danger, in whom do you put your trust?

CAN.—In God.

R. W. M.—Right glad am I to find your faith so well founded. Relying on such sure support you may safely arise, and follow your guide, with firm but humble

confidence ; for where the name of God is invoked, we trust no danger can ensue. (*Can. rises.*) The Brethren in the north, east, south, and west, will take notice that Mr. A. B. is about to pass in view before them, to show that he is a candidate properly prepared to be made a Mason.

(*The S. D. resumes his seat. The J. D. takes the Can. by the right hand, leading him round the Lodge, up the N., past the R. W. M. in the E. to the J. W., and with the Can's. r... h... s... the J. W. t. times on the r... s...*)

J. W.—Whom have you there ?

J. D.—Mr. A. B., a poor candidate, etc.

J. W.—How does he hope, etc. ?

J. D.—By the help of, etc.

J. W. (*rising and taking the candidate by the right hand :*)—Enter, free and of good report.

(*The J. D. conducts the candidate to the S. W., with whom the same ceremony is repeated. He then delivers him over to the S. W. by putting the right hand of the candidate into the S. W.'s left hand. The S. W. then rises, and says, with the s... :*)

R. W. M., I present to you Mr. A. B., a candidate properly prepared to be made a Mason.

R. W. M.—Br. Sen. W...n, your pre-

sentation shall be attended to, but I will first address a few questions to the candidate, which I trust he will answer with candour. Mr. A. B., do you seriously declare on your honour that, unbiassed by the improper solicitation of friends against your own inclination, and uninfluenced by mercenary or any other unworthy motives, you freely and voluntarily offer yourself as a candidate for the mysteries and privileges of ancient Free Masonry?

CAN.—I do.

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

CAN.—I do.

R. W. M.—Do you further seriously declare, on your honour, that, avoiding fear on the one hand and rashness on the other, you will steadily persevere through the ceremony of your initiation; and, if once admitted, will afterwards act and abide by the ancient usages and established customs of our Order?

CAN.—I do.

R. W. M.—Br. Sen. W...n, you will

direct the Junior Deacon to instruct the candidate to advance to the east by the p... s....

S. W.—Br. Jun. D...n, it is the R. W. M.'s command that you instruct the candidate to advance to the east by the p... s....

(The J. D. conducts the candidate to within about six feet from the pedestal, and suggests to him as follows :)

J. D.—The method of advancing from west to east is by three i... s..., etc.

(When the candidate is in front of the pedestal, the R. W. M. thus addresses him :)

R. W. M.—Mr. A. B., it is my duty to inform you that Masonry is free, and requires a perfect freedom of inclination in every candidate for its mysteries. It is founded on the purest principles of piety and virtue ; it possesses many great and invaluable privileges. But in order to secure those privileges to worthy men, and we trust to worthy men alone, vows of fidelity are required ; but let me assure you that those vows are in no way incompatible with your moral, civil, or religious duties. Are you then willing to take a solemn o..., founded on the principles I have stated, to keep inviolate the secrets and mysteries of our Order ?

CAN.—I am.

R. W. M.—Then you will k... on your l... k..., keeping your r... f... in the form of a s..., and your b... e... within the s...; give me your l... h..., and I will place it under this book before me, which is the volume of the Sacred Law, while your r... h... is placed above the same, and say after me—substituting your name for mine. (*The R. W. M. here gives one k..., which is followed by the Wardens, and all the Brethren rise and stand to order as E. As.*)

OBLIGATION.

I, A. B., in the presence of T. G. A. O. T. U., and of this worthy and Worshipful Lodge of Ancient, Free, and Accepted Masons, regularly held, assembled, and properly dedicated, of my own free will and accord, do hereby and hereon most solemnly and sincerely swear that I will always Hele,* conceal, and never wilfully reveal any part or parts, point or points, of the secrets or mysteries of or belonging to Ancient Free Masonry, which may heretofore have been known by, shall now, or may at any future time be communicated to me, to anyone in the world, unless it be to a

* This is the proper term; it is an old Saxon word, which signifies to hide or to cover.

true and lawful Brother or Brethren, 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 Lodge, just, perfect, and regular. I further solemnly promise that I will not write those secrets, indite, carve, mark, engrave, or otherwise them delineate, or cause or suffer the same to be done by others (if in my power to prevent it), on anything movable or immovable under the canopy of heaven, whereby or whereon any letter, character, or figure, or the least trace of any letter, character, or figure, may become legible or intelligible, to myself or to anyone in the world, so that our secret arts and hidden mysteries may improperly become known, and that in or through my unworthiness. That I will never countenance any clandestine meeting for Masonic purposes, or Lodge not holding proper Charter from a regular Grand Lodge. That I will obey the Laws and Constitution of the Grand Lodge of Scotland and the Bye-Laws of this the Lodge, which I will always acknowledge to be my Mother Lodge of F... M.... These several points I solemnly swear to observe, without evasion, equivocation, or mental reservation of any kind, under no less a p...,

on the violation of any or either of them, than that of, etc. ; or the less h..., but more effective punishment of being branded as a wilfully perjured individual, void of all moral worth, and totally unfit to be received into this or any other warranted Lodge, or any society of men who prize honour and virtue above the external advantages of rank and fortune. So help me G..., and keep me steadfast in this my great and solemn O..., being that of an Entered Apprentice Free Mason.

R. W. M.—As a pledge of your fidelity, and to render this more binding as a solemn, I call on you to salute the volume of the Sacred Law once with your lips. (*Which is done.*)

R. W. M.—Having been kept for a considerable time in a s... of, what is, at the present moment, the predominant wish of your heart?

CAN.—.....

R. W. M.—Br. J. D., let that blessing be restored to the Can.

(*The R. W. M. takes his G., and at the proper time the Brn. c... their h...s; the J. D. at that moment restoring the The J. D. should gently lay his hand on the head of the Can. to prevent him from seeing any other object than the V. of the S. L.*)

R. W. M.—Having been restored to the blessing of material, let me direct your attention to what we consider the three great, though emblematical, l...s in Free Masonry—namely, the volume of the Sacred Law, the square, and the compasses. The Sacred Writings are to rule and govern our faith, the square to regulate our actions, and the compasses to keep us within due bounds with all mankind—more particularly our Brethren in F. My.

R. W. M. (*here takes him by his right hand, saying*)—Rise, duly o...d Brother among Masons.

(*The Brn. take their seats, and the J. D. places the newly-initiated Brother in the north-east part of the Lodge.*)

R. W. M.—You are now enabled to discover the three lesser l—s; they are situated east, south, and west, and are meant to represent the sun, the moon, and the Master of the Lodge—the sun to rule the day, the moon to govern the night, and the Master to rule and direct his Lodge.

By your meek and candid behaviour this evening, you have already escaped two g... d...s; but there is a third which will await you until the latest period of your existence. The d...s you have already escaped are those of d... by s... and s..., for at

your entrance into the Lodge this was presented to your, etc., so had you rashly attempted to rush forward, you would have been accessory to your, etc. ; not so the Brother who, as he would but have remained firm and done his duty. There was likewise this with a about, which would have rendered any attempt to retreat equally by But the d... which will await you until your latest hour, is the p... of your O..., wherein you swore that, as a man of honour and a Mason, you would rather, etc.

Now that you have taken the great and solemn O... of an Entered Apprentice Free Mason, I am permitted to inform you that there are several degrees in Free Masonry, and peculiar s... restricted to each ; these, however, are not communicated indiscriminately, but are conferred on candidates according to merit and ability. I shall therefore proceed to instruct you with the s... of this degree, or those marks by which Masons are known to each other, and distinguished from the rest of the World. But I must premise for your general information that all s... l... and p... are true and proper s... to know a Mason by ; you are expected, therefore, to stand perfectly erect.

with your feet in the form of a s... (*which the candidate does*), your body being considered an emblem of your mind, and your feet of the rectitude of your actions. You will now take one s... p... with your l... f..., bringing the r... h... into its h.... This is the first regular s... in Free Masonry, and it is in this position that the s... of this degree are communicated. They consist of a s..., a g... or t..., and a w.... The s... is given by, etc., and is in allusion to the P. of your O., implying that as a man of honour, etc. The g... or t... is given by, etc., and, when regularly given and received, serves to distinguish a Br. by night as well as by day. This demands a w..., one highly prized among Masons as a guard to their privileges; too much caution, therefore, cannot be observed in communicating it; you must never give it in full, but by l...s; the w... is As in the course of the ceremony you will be called on for this w..., the Junior Deacon will now dictate the answers you are to give.

R. W. M. (*gives the g..., and asks*)—What is this?

J. D. (*instructing Can.*)—The g... or t... of an E. A. F. M.

R. W. M.—What does it demand?

J. D.—A w...

R. W. M.—Give me that w...

J. D.—At my initiation I was taught to be cautious ; I will l... or h... it with you.

R. W. M.—Which you please, and begin.

(The examination is gone through.)

R. W. M.—This w... is derived from the l... h... p... at the p... or e... of K. S. T., so named after, the G. G. of D., a P. and R. in I. ; the import of the w... is in...

R. W. M. *(takes Can. by r. h., and says)*
—Pass,

(The J. D. takes the Can. by the r. h., to within a short distance of the J. W., and says, with the s... :)

J. D.—Br. Jun. W...n, I present to you Brother A. B. on his initiation.

J. W.—Brother A. B., I will thank you to advance to me as a Mason.

(The J. D. instructs him how to advance with the s... and s...)

J. W.—Have you anything to communicate ?

CAN.—I have.

(The J. W. rises, and Can. gives g...)

J. W.—What is this ?

CAN.—The g... or t... of an E. A. F. M.

J. W.—What does it demand ?

CAN.—A w...

J. W.—Give me that w...

CAN.—At my initiation I was taught to be cautious ; I will l... or h... it with you.

J. W.—Which you please, and begin.

(The examination is gone through.)

J. W.—Pass,

(The Can. is then conducted to the S. W., who examines him as follows :)

J. D. *(takes Can. by the r. h. to the S. W., and says, with the s...)*—Bro. S. W., I present to you Bro. A. B., on his initiation.

S. W.—I will thank Bro. A. B. to advance to me as a Mason. *(Takes sp.)*

S. W. *(to Can.)*—What is that ?

CAN. — The first r... sp. in Free Masonry.

S. W.—Do you bring anything else ?

CAN.—I do. *(Gives the sn.)*

S. W.—What is that ?

CAN.—The sn. of an E. A. F. M.

S. W.—To what does it allude ?

CAN.—The p... of my o..., implying, that as a man of honour, and a Mason, I would rather, etc., than imp. dis. the Ss. intrusted to me.

S. W.—Have you anything to communicate ?

CAN.—I have.

(The S. W. rises, and Can. gives g...)

S. W.—What is this ?

CAN.—The g... or t... of an E. A. F. M.

S. W.—What does it demand ?

CAN.—A w...

S. W.—Give me that w...

CAN.—At my initiation I was taught to be cautious ; I will l... or h... it with you.

S. W.—L... it and begin. (*Done.*)

S. W.—Whence is this w... derived ?

CAN.—From the l... h... p... at the p... or e... of K. S. T., so named after, the G. G. of D., a P. and R. in I.

S. W.—The import of the w... ?

CAN.—In

S. W.—Pass,

(*The J. D. conducts the Can. to l... of S. W., and places his r. h. in S. W.'s l*)

S. W. (*gives the Sn., and says*)—W. M., I present to you Bro. A. B., on his initiation, for some mark of your favour.

R. W. M.—Br. Sen. W..., I delegate to you the authority to invest our Brother with the distinguishing Badge of a Mason.

(*The S. W. leaves his chair, invests the Can., and delivers the following address :*)

S. W.—Brother A. B., by the R. W. M.'s command I invest you with the distinguishing Badge of a Mason: It is more ancient than the Golden Fleece or the Roman Eagle, and more honourable than

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.

You will observe that this Apron is made from the skin of a lamb, and as the Lamb has been from time immemorial the universally acknowledged emblem of Purity and Innocence, you will be thereby reminded of that purity of life and actions which should at all times distinguish a Free Mason, and which is most essential to your gaining admission to that Grand Lodge above, where the blessed ever rest in eternal peace.

I trust that you may live many years to wear that Badge, with pleasure to yourself, usefulness to the Craft, and honour to the Lodge in which you have been initiated; and let me further exhort you never to disgrace that Badge (*the S. W. loudly strikes it, and all the Brn. s... their b...*), for you may be assured that it will never disgrace you. (*The J. D. now turns the face of the Candidate towards the R. W. M.*)

ADDRESS.

R. W. M. (*to Can.*)—I must add to the observations of my Brother the Sen. W...n, that you are never to put on

that Badge should you be about to enter a Lodge where there is a Brother with whom you are at variance, or against whom you entertain any feeling of animosity. In such cases it is expected that you will invite him to withdraw, in order that you may settle your differences amicably; which being happily effected, you may then clothe yourselves, enter the Lodge, and work with that love and harmony which should at all times characterize Free Masons. But if unfortunately your differences should be of such a nature, as not to be so easily adjusted, it were better that one or both of you should retire. rather than that the harmony of the Lodge should be disturbed by your presence.

R. W. M.—Brother Jun. D...n, you will place our newly initiated Brother in the north-east part of the Lodge.

(This being done, the R. W. M. proceeds :)

R. W. M.—It is customary at the erection of all superb and stately edifices to lay the foundation-stone at the north-east corner of the building ; you being newly initiated into Free Masonry, are placed there, figuratively to represent that stone, and from the foundation laid this evening may you raise a superstructure perfect in all its parts, and honourable to the Builder.

You now stand to all external appearance a just and upright man and Mason, and I give it you, in terms of strong recommendation, ever to continue and act as such. Indeed, I shall immediately proceed to put your principles in some measure to the test, by calling on you to exercise that virtue which may justly be called the distinguishing characteristic of a Free Mason's heart—I mean charity. I trust I need not here dilate on its excellences; doubtless, it has been often felt and practised by you. Suffice it to say that it has the approbation of Heaven and Earth; and, like its sister Mercy,

‘Is twice blessed:

It blesseth him that gives and him that takes.’

In a Society so widely extended as that of Free Masonry, whose branches are spread over the four quarters of the globe, it cannot be denied that we have many Brethren of rank and opulence among us; neither can it be concealed that among the thousands who range under its banners, there are many who, perhaps from circumstances of unforeseen misfortune and calamity, are reduced to the lowest state of poverty and distress. In their behalf it has been our usual custom to awaken

the sympathies of every newly-initiated Brother, by making such a claim on his charity as his circumstances in life may fairly warrant ; anything therefore that you may feel disposed to give you may deposit with the Junior Deacon, and I assure you that it will be thankfully received and faithfully applied.

(The J. D. appeals to the Can., who states that he has been d...d of everything v...l...e previously to entering the Lodge. The J. D. asks if he would give were it in his power, to which the Can. replies in the affirmative ; the J. D. reports the same to the R. W. M. as follows :)

J. D. *(with s...)*.—R. W. M., our newly-initiated Brother affirms that he was d...d of everything v...l...e previously to entering the Lodge, or he would give freely.

R. W. M. *(to Can.)*.—I congratulate you on the honourable sentiments by which you are actuated, likewise on the inability which at present precludes you from gratifying them. Believe me this trial was not made to sport with your feelings ; far from us be any such intentions. It was done for these special reasons :

Firstly. To put your principles to the test.

Secondly. To evince to the Brethren

that you had neither m... nor m... substance about you, for if you had, the ceremony of your initiation must thus far have been repeated ; and

Thirdly. As a warning to your own heart, that should you, at any future time, meet a distressed Brother who might claim your assistance, you would think on that particular moment when you were admitted into Masonry p... and p..., and cheerfully embrace the opportunity of practising towards him that virtue which you now profess to admire.

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

R. W. M.—I now present to you the Working Tools of an E. A. F. M., which are, the Twenty-four inch G...e, the Common G...l, and the C...l. The Twenty-four inch G...e is to measure our Work, the Common G...l to knock off all superfluous knobs and excrescences, and the C...l to further smooth and prepare the stone, and render it fit for the hands of the more expert Craftsman. The Twenty-four inch G...e is the first instrument placed in the hands of a workman, as it enables him to measure the work he is about to begin, so that he may estimate the time and labour it will cost. The

G...l is an instrument of labour. Known to Artists under various appellations, it is still admitted by them all that no work of manual skill can be completed without its aid. The C...l is a small instrument, solid in its form, but of such exquisite sharpness as fully to compensate for the diminutiveness of its size. It is calculated to make impression on the hardest substances, and the loftiest structures are indebted to its aid.

But as we are not operative, but rather Free and Accepted, or Speculative Masons, we apply those Tools to our Morals. In this sense the Twenty-four inch G...e represents the twenty-four hours of the day, —part to be spent in Prayer to Almighty God, part in Labour, Refreshment, and Sleep, and part to serve a friend or Brother in time of need, that not being detrimental to ourselves or our connections. The Common G...l represents the force of conscience, which should keep down all vain and unbecoming thoughts, so that our words and actions may appear before the Throne of Grace pure and unpolluted. The C...l points out to us the advantages of Education and Perseverance, by which means alone we are rendered fit members of regularly organized Society.

That the rude material can receive a fine polish from repeated efforts alone. From the whole we deduce this moral: That Knowledge, aided by Labour and prompted by Perseverance, will finally overcome all difficulties, raise ignorance from despair, and establish truth in the paths of Nature and Science.

As at the conclusion of the ceremony you will be called upon for certain fees for your initiation, it is right that I should inform you by what authority we act. This is our Charter or Warrant of Constitution (*opens and shews it*) from the Grand Lodge of Scotland, which is open for your inspection now or on any future occasion. This is our Book of Constitutions, and these are our Bye-Laws (*exhibits the former, and gives a copy of the latter**), both of which I recommend to your serious perusal, as by the one you will be taught the duties you owe to the Craft in general, and by the other, those that are due to this Lodge in particular. You are now at liberty to retire, in order to, etc., and on your return into the Lodge, I shall direct your attention to a charge founded on the excellence of our Institution and

* It is desirable to present a copy of each to every Initiate.

the qualifications of its members, as well as to an explanation of the Tracing Board, if time will permit.

(The J. D. takes the Can. to the left of the S. W., and directs him to salute the R. W. M. on retiring.)

END OF THE CEREMONY OF INITIATION.



CHARGE AFTER THE INITIA-
TION.

(On the re-entry of the newly initiated Brother, the following charge is delivered by the R. W. M. or S. W.)*

As you have now passed through the ceremony of your initiation, allow me to congratulate you on being admitted a member of our ancient and honourable Society. Ancient undoubtedly it is, as having subsisted from time immemorial, and honourable it must be acknowledged to be, because, by a natural tendency, it conduces to make all those honourable who are strictly obedient to its precepts. Indeed, no institution can boast a more solid foundation than that on which Free Masonry rests—namely, the practice of every moral and social virtue; and to so high an eminence has its credit been ad-

* This charge is sometimes given to the Brother standing before the R. W. M., but the centre of the Lodge is preferable. It should never be omitted, if there is a possibility of its being delivered on the evening of initiation.

vanced, that in every age monarchs themselves have been promoters of the Art, have not thought it derogatory to their dignity to exchange the sceptre for the trowel, have patronized our mysteries and joined our assemblies

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

To God, by never mentioning His Name but with that awe and reverence which are due from the creature to his Creator, by imploring His aid on all your lawful undertakings, and by looking up to Him in every emergency for comfort and support.

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

And *to yourself*, by such a prudent and well-regulated course of discipline as may

best conduce to the preservation of your corporeal and mental faculties in their fullest energy, thereby enabling you to employ those talents wherewith God has blessed you, as well to His glory as to the welfare of your fellow-creatures.

As a citizen of the world, I next enjoin you to be exemplary in the discharge of your civil duties, by never proposing or at all countenancing any act which may have a tendency to subvert the peace or good order of society ; by paying due obedience to the laws of any State which may, for a time, become the place of your residence, or afford you its protection ; and, above all, by never losing sight of the allegiance due to the sovereign of your native land, ever remembering that nature has implanted in your breast a sacred and indissoluble attachment towards that country from which you derived your birth and infant nurture.

As an individual, I would further recommend to you the practice of every domestic as well as public virtue : let prudence direct you, temperance chasten you, fortitude support you, and justice be the guide of all your actions. Be especially careful to maintain, in their fullest splendour, those truly Masonic ornaments which have been

already so amply illustrated — namely, Benevolence and Charity.

Still, however, as a Free Mason, there are other excellences of character to which your attention may be peculiarly and forcibly directed ; among the foremost of these are Secrecy, Fidelity, and Obedience.

Secrecy may be said to consist in an inviolable adherence to the obligation you have entered into, never improperly to divulge any of those Masonic secrets which have now, or may be at any future time, entrusted to your keeping ; and cautiously to avoid all occasions which may inadvertently lead you so to do.

Your *fidelity* must be exemplified by a close conformity to the Constitutions of the Fraternity, by adhering to the ancient landmarks of the Order, by never attempting to extort, or otherwise unduly obtain, the secrets of a superior degree, and by refraining to recommend anyone to a participation in our secrets, unless you have strong reason to believe that by a similar fidelity he will ultimately reflect honour on our choice.

So must your *obedience* be proved by a strict observance of our Laws and Regulations, by a prompt attention to all signs and summonses, by a modest and correct demeanour while in the Lodge, by abstain-

ing (when there) from all topics of religious or political discussion, by a ready acquiescence in all votes and resolutions duly passed by a majority of the Brethren, and by a perfect submission to the will of the Master and his Wardens when acting in the discharge of the duties of their respective offices.

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

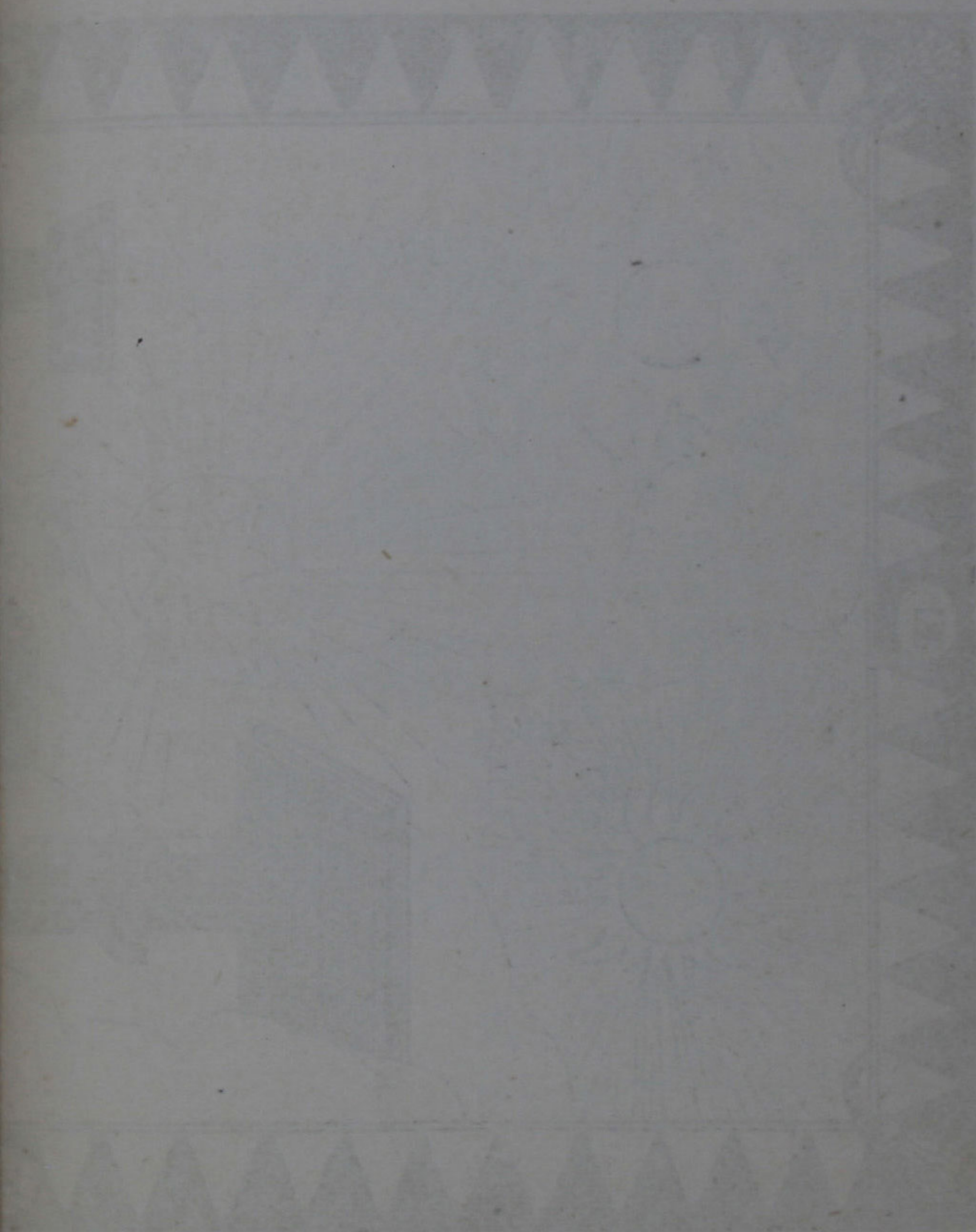
From the very commendable attention you appear to have given to this Charge, I am led to hope that you will duly appreciate the value of Free Masonry, and that there will be indelibly imprinted on your heart the sacred dictates of Truth, of Honour, and of Virtue.

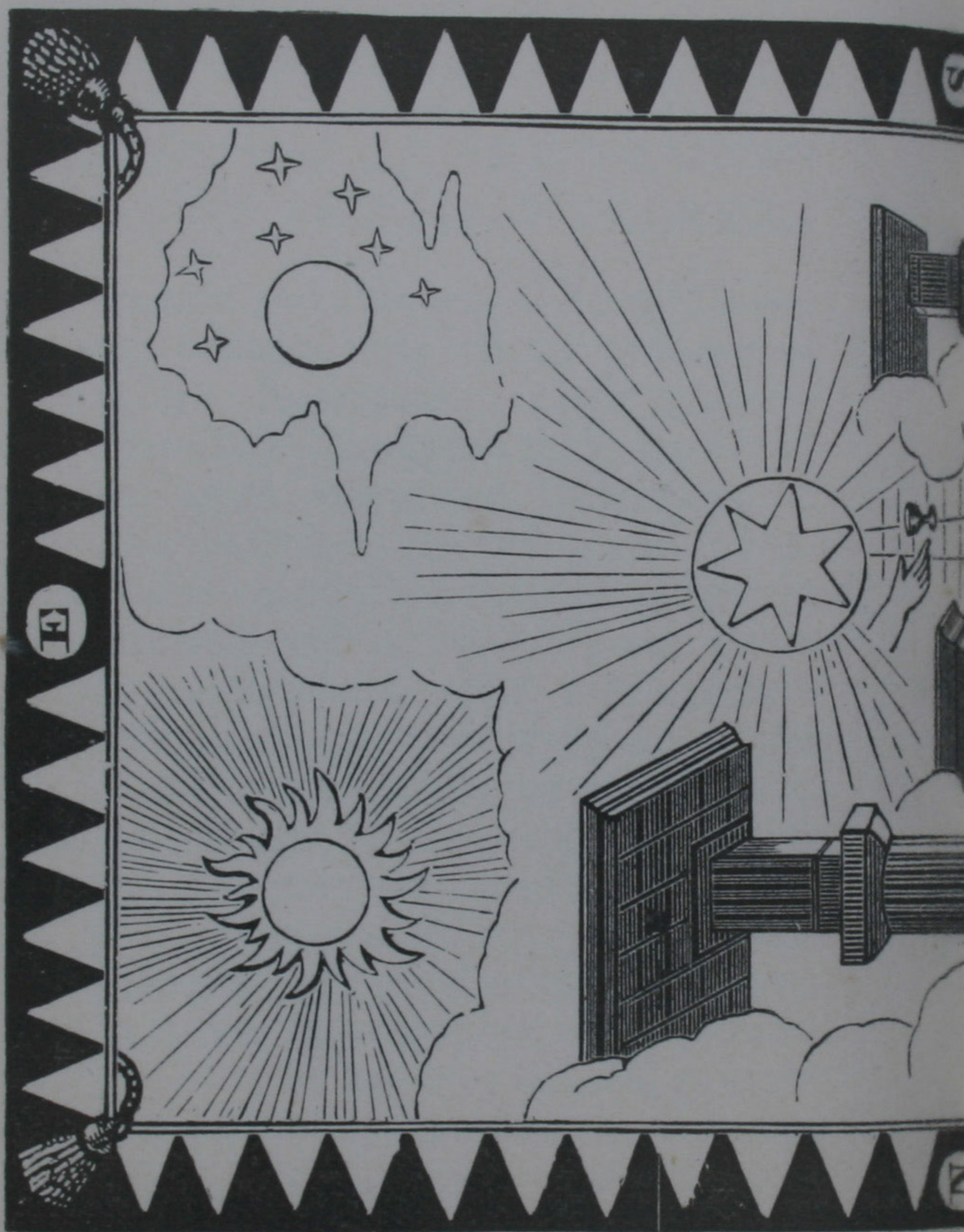
END OF THE CHARGE AFTER INITIATION.

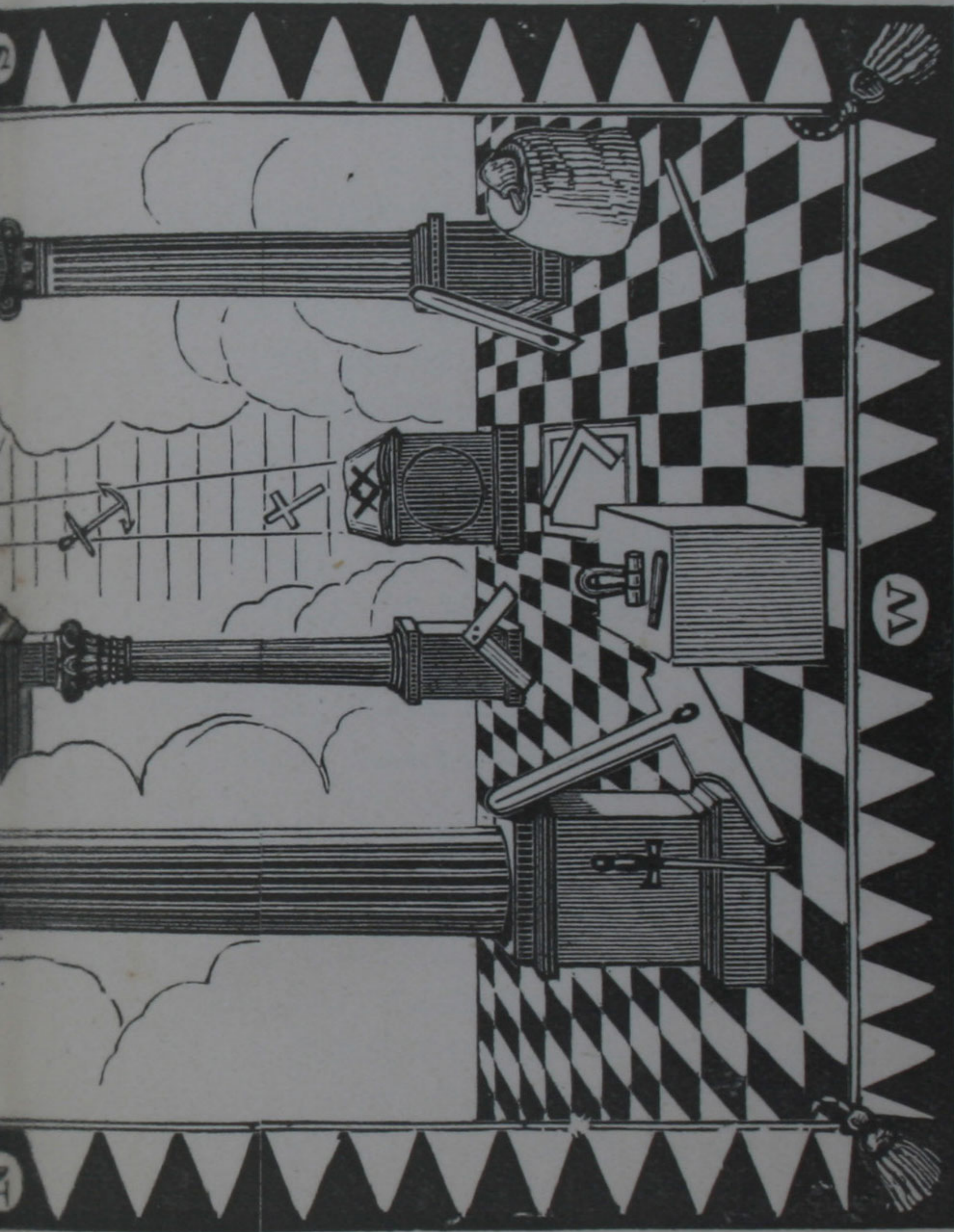
EXPLANATION OF THE TRACING BOARD OF THE FIRST DEGREE.

The usages and customs of Free Masons have ever borne a near affinity to those of the ancient Egyptians. Their philosophers, unwilling to expose their mysteries to vulgar eyes, concealed their peculiar tenets and principles of polity and philosophy under certain hieroglyphical figures, and expressed their notions of government by signs and symbols, which they communicated to their priests or magi only, who were bound by oath never to reveal them. Pythagoras seems to have established his system on a similar plan, and many orders of a more recent date have also copied their example. Free Masonry, however, is not only the most ancient, but the most perfect order that has ever existed, as every character, figure, and emblem, depicted in our Lodges, has a moral tendency, and serves to inculcate the practice of virtue in all its genuine professors.

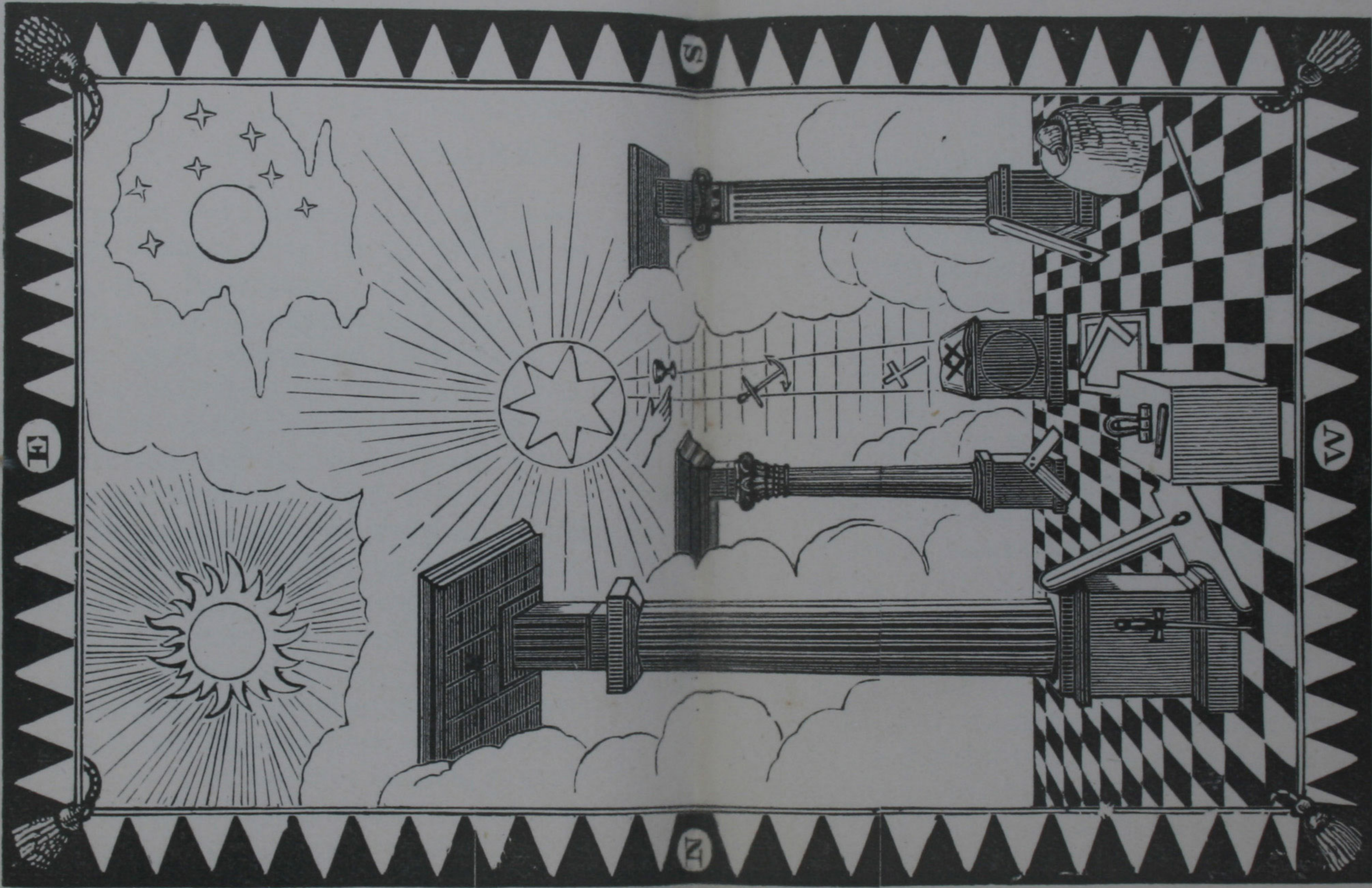
Let me first direct your attention to the form of the Lodge, which is an oblong







TRACING BOARD—FIRST DEGREE.



TRACING BOARD—FIRST DEGREE.

square,* in length from east to west, in breadth between north and south, in depth from the surface of the earth to its centre, and even as high as the heavens. A Mason's Lodge is of this vast extent to show the universality of the science, also that a Mason's charity should know no bounds save those of prudence. Our Lodges stand on holy ground because the first Lodge was consecrated on account of three grand offerings thereon made which met with the Divine approbation.

Firstly, the ready compliance of Abraham with the will of God, in not refusing to offer up his only son Isaac as a burnt-sacrifice, when it pleased the Lord to substitute a more acceptable offering in his stead.

Secondly, the many pious prayers and ejaculations offered up by King David, which God was graciously pleased to accept, and thereupon stayed a pestilence which raged sorely among his people, owing to his having had them numbered.

Thirdly, the many thanksgivings, burnt-sacrifices, and costly offerings made by King Solomon at the building, completion, and dedication of the Temple at Jerusalem to God's service.

* A parallelopipedon.

Those three did then, have since, and I trust ever will, render the groundwork of Free Masonry holy.

Our Lodges are situated due east and west, because all places of divine worship, as well as Masons' well-formed and regularly-constituted Lodges, are, or ought to be, so situated, for which we as Masons assign three reasons.

Firstly, the sun, the glory of the Lord, rises in the east and sets in the west.

Secondly, learning originated in the east, and thence spread its benign influence towards the west.

There is likewise a third, last, and grand reason, which is as follows—whenever we contemplate the beautiful works of creation, with what humility and gratitude ought we to adore the Almighty Creator! From the earliest period of time we have been taught to believe in the existence of the Deity, who has never left Himself without a living witness among men.

We read early in Holy Writ that Abel brought a more acceptable offering to the Lord than his brother Cain; that Noah was a just and upright man, and a teacher of righteousness; that Enoch walked with God and met his reward; and that Jacob wrestled with an angel, prevailed, and

thereby obtained a blessing for himself and his posterity. But we never hear or read of any place being set apart for the solemnization of divine worship until the happy deliverance of the children of Israel from their Egyptian bondage, which it pleased the Almighty to effect with a high hand and stretched-out arm, under the conduct of His faithful servant Moses, according to a promise made to his forefather Abraham, that He would make of his seed a great and mighty nation, even as the stars of heaven for number, or the sand of the seashore for multitude. And as they were to possess the gates of their enemies, and inherit the promised land, it pleased the Almighty to reveal unto them those three celebrated institutions—the Moral, the Ceremonial, and the Judicial Laws. And for the better solemnization of divine worship, as well as for a receptacle for the Books and Tables of the Law, Moses caused a tent or tabernacle to be erected in the wilderness, which, by God's especial command, was situated due east and west, for Moses did everything according to the commands given him by the Almighty on Mount Sinai. This tent or tabernacle afterwards proved the model or ground-plan (with respect to situation) of

that most magnificent Temple, built at Jerusalem, by that wise and mighty prince, King Solomon, the regal splendour and unparalleled lustre of which far transcend our ideas. This is the third, last, and grand reason which we Free Masons assign for all places of divine worship, as well as regularly-constituted Lodges, being so situated.

Our Lodges are supported by three great Pillars—namely, Wisdom, Strength, and Beauty. Wisdom, to direct us in all our undertakings; Strength, to support us in all dangers and difficulties; and Beauty, to adorn the inward man. They represent—S. K. T., H. K. T., and H. A. S. K. T., for his wisdom in building and dedicating the Temple at Jerusalem to God's service; H. K. T., for his strength in supporting him with men and materials; and H. A., for his curious and masterly workmanship in beautifying and adorning the structure. But as we have no noble orders in architecture known by the names of Wisdom, Strength, and Beauty, we refer them to the three most celebrated in ancient times—namely, the Ionic, Doric, and Corinthian.

The covering of a Mason's Lodge is a celestial canopy of divers colours, even the

heavens. We hope to arrive at the summit by the assistance of a ladder, called in Scripture Jacob's Ladder. This ladder has as many staves or rounds as comprise all the moral virtues, but three are principal ones—namely, Faith, Hope, and Charity. Faith in T. G. A. O. T. U. ; Hope in salvation ; and Charity towards all men. This ladder rests on the V. of the S. L., because by the doctrines contained in that Holy Book we are taught to believe in the wise dispensations of Divine Providence, which belief strengthens our faith, and enables us to ascend the first step. Thus Faith naturally creates in us a Hope of becoming partakers of the blessed promises therein contained. But the third and last, being Charity, comprehends the whole, and the Mason who is in possession of this virtue in its most exalted sense, may justly be deemed to have arrived at the summit of Free Masonry, which is, figuratively speaking, an ethereal mansion, veiled from mortal eyes by the starry firmament, and emblematically depicted in our Lodges by seven stars, which refer to as many regularly-made Masons, without which number no Lodge is perfect, neither can any candidate be legally initiated therein.

The interior of a Lodge is composed of

Ornaments, Furniture, and Jewels. The ornaments are the mosaic pavement, the blazing star, and the indented or tessellated border. The mosaic pavement is the beautiful flooring of the Lodge; the blazing star is the glory in the centre; and the indented or tessellated border is the skirt-work round the same. The furniture of the Lodge consists of the V. of the S. L., the Cs., and the S. The S. Ws. are to rule and govern our faith, and on them we our candidates for Free Masonry; and so are the Cs. and the S., when united, to regulate our lives and actions. The S. Ws. are derived from God to man in general. The Cs. belong to the G. M. in particular; and the S. to the whole Craft. The V. of the S. L. is derived from God Himself, because the Almighty has been pleased to reveal to man more of His Divine will in that Holy Book, than he has by any other means. The Cs. belong to the G. M., as they, being the chief instrument made use of in the formation of all architectural plans and designs, are appropriated to him in particular, as an emblem of his dignity, he being the head and ruler of the Craft. And the Craft being o...d within the S., are consequently bound to act thereon.

The movable jewels are the S., the L., and the P-n. They are called movable jewels because they are worn by the Master and his Wardens, and are transferred to their successors on the day of installation. The immovable jewels are the Tracing-board and the Rough and Perfect Ashlars. The Tracing-board is for the Master to lay lines and draw designs on. The Rough Ashlar is for the E. A. to work, mark, and indent on ; and the Perfect Ashlar is for the more expert Craftsman to try and adjust his jewels on. These are called immovable jewels, because they lie open in the Lodge for the Brethren to moralize on.

In all well-formed and regularly-constituted Lodges there is a point within a c., round which a Mason cannot err. This c. is bounded between north and south by two grand parallels, the one representing Moses and the other King Solomon. On the upper part of the c. rests the V. of the S. L., which supports Jacob's Ladder ; and were we as conversant with that Holy Book, and as adherent to the doctrines therein contained, as those two grand parallels were, it would bring us to Him who will not deceive us nor suffer deception from us. In traversing this c., we

must of necessity touch both those parallel lines, as well as the V. of the S. L. ; and while a Mason keeps himself thus circumscribed, he cannot possibly err.

The implement by which the Perfect Ashlar is suspended is termed a Lewis. Lewis denotes strength, and is here represented by certain pieces of metal dovetailed into a stone, which forms a cramp, and enables the operative Mason to suspend stones at the height required, preparatory to fixing them. Lewis likewise denotes the son of a Mason, whose duty it is to bear the burden and heat of the day, from which his parents, by reason of their age, ought to be exempt ; and to assist them in time of need, so as to render the close of their days happy and comfortable. He has a privilege for so doing—namely, to be made a Mason before any other person, however dignified by rank or station.

Pendent to the four corners of the Lodge are four tassels, which represent the four cardinal virtues—namely, Temperance, Fortitude, Prudence, and Justice.

The distinguishing characteristics of every Free and Accepted Mason are Virtue, Honour, and Mercy, all of which, tradition informs us, were practised in an

eminent degree by our ancient Brethren ;
and should they be banished from all other
societies, may they ever be found in the
breast of a Free Mason.

END OF THE FIRST TRACING BOARD.



CEREMONY OF PASSING TO THE SECOND DEGREE.

(The Lodge is opened in the First Degree, and the R. W. M. addresses the Lodge and examines the Candidate, etc. See Questions before Passing, ante. The S. D. directs the Candidate to salute the R. W. M. as an E. A. before leaving the Lodge. The Candidate then retires to be prepared, and the Lodge meanwhile is opened in the Second Degree. When the Candidate is ready the Tyler gives the k...s, the I. G. advances with the s... and s... towards the Jun. W.. n, and says :)

I. G.—Brother Junior Warden, there is an alarm.

(The J. W. rises with the s..., but no k..., and says :)

J. W.—R. W. M., there is an alarm.

R. W. M.—Brother J. W., you will inquire who seeks admission.

J. W. *(resuming his seat)*.—Brother Inner Guard, will you see who seeks admission ?

(The I. G. opens the door, and asks :)

I. G.—Whom have you there?

C. — Brother A. B., who has been regularly initiated into Free Masonry, and has made such progress as he hopes will entitle him to be passed to the second degree, for which ceremony he comes properly prepared.

I. G.—How does he hope to obtain the privileges of the second degree?

C.—By the help of God, the assistance of the s..., and the benefit of a p... w...

I. G.—Can he give me the p... g... and p... w..., etc.?

C.—He cannot, but I will give them for him (*which is done*).

(The I. G. closes the door, takes the s..., gives the s..., and says :)

I. G.—R. W. M., there now stands at the door of the Lodge Brother A. B., etc.

R. W. M.—How does he hope to obtain, etc.?

I. G.—By the help, etc.

R. W. M.—We acknowledge the propriety of the aid by which he seeks admission. Do you, Brother Inner Guard, vouch that he is in possession of the p... w...?

I. G.—He is not, but his conductor has given it for him.

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

(The Can. is met at the door by the I. G., who applies the to the Can's. B., and then raises it above his own head, to show the R. W. M. that he has so applied it. The S. D. then with his l... h... takes the r... h... of the Can., the J. D. on the other side, leads him to the left of the S. W., and directs him to advance as an E. A.)

R. W. M.—Let the candidate kneel, while the blessing of Heaven is invoked in aid of our proceedings (*gives k...*).

PRAYER.

We supplicate the continuance of Thine aid, O G. G. O. T. U., on behalf of ourselves and him who kneels before Thee; may the work thus begun in Thy Name be continued to Thy glory, and be evermore established in us, by obedience of Thy Divine precepts.

P. M.—So mote it be.

R. W. M.—Let the candidate rise and perambulate the Lodge.

(The S. D. takes him by the right hand, and leads him once round the Lodge, directing him to salute the R. W. M. as an E. A. in passing him, and to advance to the J. W.

as an E. A., giving the s... and communicating the t... and w...

J. W.—Have you anything to communicate?

CAN.—I have.

(The J. W. rises, and Can. gives g...)

J. W.—What is this?

CAN.—The g... or t... of an E. A. F. M.

J. W.—What does it demand?

CAN.—A w...

J. W.—Give me that w..., and on this occasion in f...

CAN.—.....

J. W.—Pass,

(Can. then salutes the S. W. as an E. A. in passing him. When at the left hand of the S. W., he is halted, and the R. M. W. says, with the k..., which is answered by the Wardens;)

R. W. M.—The Brethren in the north, east, south, and west, will take notice that Brother A. B., who has been regularly initiated into Fy., is about to pass in view before them, to show that he is a candidate properly prepared to be passed to the second degree.

(He is again conducted round the Lodge, saluting the R. W. M. and J. W. as an E. A., he then advances to the S. W. as an E. A., giving the s....)

S. W.—Can you give me the p... g... and p... w... leading from the first to the second degree?

C.—He cannot, but I will give them for him.

(The S. W. rises and C. gives p... g...)

S. W.—What is this?

C.—The p... g... leading from the first to the second degree.

S. W.—What does this p... g... demand?

C.—A p... w...

S. W.—Give me that p... w...

C.—.....

S. W.—What does denote?

C.—.....

S. W.—How is it usually depicted in our Lodges?

C.—By an e. of c. near to a f. of w.

S. W.—Pass,

(When at the left hand of the S. W. he is again halted, and the S. W. taking him by the right hand, rises with the s..., and says :)

S. W.—R. W. M., I present to you Brother A. B., a candidate properly prepared to be passed to the Second Degree.

R. W. M.—Brother Senior Warden, your presentation shall be attended to, for which purpose you will direct the Senior

Deacon to instruct the candidate to advance to the east by the p... s....

S. W.—Br. S. D., it is the R. W. M's command that you instruct the Can. to advance to the E. by the p... s....

S. D. (*to Can.*)—The method of advancing from west to east in this degree, is by f... s..., emblematical of, etc. You will copy me.

R. W. M. (*to Can.*)—As the s... of each degree are to be kept separate and distinct, another o... will now be required of you, in many respects similar to the former one; are you willing to take it?

CAN.—I am.

R. W. M.—Then you will k... on your r... k..., your l... f... formed in a s..., place your right hand on the v... of the S. L., while your left arm will be supported on the, and say after me, substituting your name for mine:

(The R. W. M. rises and gives the k..., which is answered by the Wardens, and all the Brethren rise with the s... of F.)

OBLIGATION.

I, A. B., in the presence of T. G. G. O. T. U. and of this worthy and worshipful Lodge of Fellow Craft Free Masons,

regularly held, assembled, and properly dedicated, of my own free will and accord, do hereby and hereon most solemnly and sincerely swear that I will always hele, conceal, and never wilfully reveal any or either of the secrets or mysteries of or belonging to the second degree in Free Masonry, denominated the Fellow Craft's Degree, to him who is but an Entered Apprentice, any more than I would either of them to the popular and uninstructed world, who are not Masons. I further solemnly promise to act as a true and faithful Craftsman, to answer signs, obey summonses, and maintain the principles inculcated in the first degree. These several points I solemnly swear to observe, without evasion, equivocation, or mental reservation of any kind, under no less a penalty, on the violation of any or either of them, than, etc. So help me A. G., and keep me steadfast in this my great and solemn o..., being that of a Fellow Craft Free Mason. (*The J. D. removes the*)

R. W. M.—As a pledge of your fidelity, and to render this more binding as a solemn o..., I call on you to seal it with your l... t... on the v... of the S. L. (*Done.*) Your progress in Free Masonry is marked by the position of the S. and Cs. When you

were made an Entered Apprentice, both p... were concealed ; in this degree one is exposed, implying that you are now midway in Free Masonry—superior to an Entered Apprentice, but inferior to that which, I trust, will hereafter be communicated to you, should you be found worthy.

(Taking Can. by the right hand, the R. W. M. says :)

R. W. M.—Rise, duly o... Fellow Craft Free Mason.

R. W. M.—As you have now taken the solemn o... of a Fellow Craft Free Mason, I shall proceed to entrust you with the s... of this degree ; first, however, let me inform you that on your seeking admittance into this Lodge a p... g... and p... w... were demanded, which (you being unable to give them) were given for you by your Conductor. The p... g... is, etc. The p... w... is ; this word is usually depicted in F. C. Lodges by an of hanging over or near a fall of The import of the word is It is always given in f... and at the door of a F. C. Lodge. You will now advance to to me an E. A. ; take another s... p... toward me with your l... f..., bringing the r... h... into its h... as before. That is

the second r... s... in Free Masonry, and it is in this position that the s... of this degree are communicated. They consist, as in the former, of a s..., t..., and w...; with this difference, that in this degree the s... is t... f.... The first part is called the s... s..., or s... of f..., emblematically to shield the repository of our s... from the attacks of the insidious. The second part is called the h... s..., or s... of p..., which was made use of by Moses when Joshua was fighting the battles of the Lord in the Valley of Rephidim. (*See Exodus xvii. 9-13*). The third part is the p... s..., which you may perceive alludes to the penalty of your o..., wherein you swore that, as a man of honour, and a F. C. F. M., you would, etc. The g... or t... is given by, etc. This g... demands a w..., one with which you must observe the same strict caution as with the one in the former degree—namely, by never giving it at length, but always by, etc. It is..... As in the course of the ceremony you will be called on for this t..., and the Senior Deacon will now dictate the answers you are to give.

R. W. M.—What is this?

S. D. (*instructing Can.*)—The g... or t... of a F. C. F. M.

R. W. M.—What does it demand ?

S. D.—A w...

R. W. M.—Give me that w...

S. D.—In this, as in the former degree, I was taught to be cautious ; I will l... or h... it with you.

R. W. M.—Which you please, and begin.

(The examination is gone through.)

R. W. M.—This w... is derived from the r... h... p... at the p... or e..., to K. S. T., so named after, the A. H. P. who officiated at its dedication. The import of the w... is, and when united to the one in the former degree denotes ; for God said of King Solomon, ‘He shall build Me an house, and I will stablsh his throne for ever.’*—Pass,

(The Candidate is led to the J. W. by the S. D., who says :)

S. D. *(with s...)*—Brother Junior Warden, I present to you Brother A. B., on being passed to the second degree.

J. W.—Brother A. B., you will advance to me first as an E. A., then as a F. C.

(J. D. instructs him how to advance with s... and s...)

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

CAN.—I do. *(Gives the s..., instructed by S. D.)*

* 1 Chron. xvii. 12.

J. W.—What is that?

CAN.—The s... of a F. C. F. M.

J. W.—Have you anything to communicate?

CAN.—I have. (*The J. W. rises, and Can. gives g...*)

J. W.—What is this?

CAN. (*instructed by S. D.*)—The g... or t... of a F. C. F. M.

J. W.—What does it demand?

CAN.—A w...

J. W.—Give me that w...

CAN.—I was taught to be cautious in this degree as well as in the former. I will l... or h... it with you.

J. W.—Which you please, and begin. (*Done.*)

J. W.—Pass,

(*The Can. is then conducted to the S. W., and presented similarly.*)

S. W.—I will thank Bro. A. B. to advance to me as a F. C. ; first as an E. A.

(*Can. takes s...*)

S. W.—What is that?

CAN. (*instructed by S. D.*)—The s... r... s... in F. M.

S. W.—Do you bring anything else?

CAN.—I do. (*Gives S... of F...*)

S. W.—What is that?

CAN.—The S... of F..., emblematically

to shield the repository of my s... from the attacks of the insidious.

S. W.—Do you bring anything else?

(*Can. gives H... S..., or S... of P...*)

S. W.—What is that?

CAN.—The H... S..., or S... of P...

S. W.—When did it take its rise?

CAN.—At the time that J... fought the b...s of the L..., etc.

S. W.—Do you bring anything else?

CAN.—I do. (*Gives P... S...*)

S. W.—What is that?

CAN.—The P... S...

S. W.—To what does it allude?

CAN.—The p. of my o., implying that, as a man of honour, and a F. C. F. M., I, etc.

S. W.—Have you anything to communicate?

CAN.—I have.

(*The S. W. rises, and Can. gives g...*)

S. W.—What is this?

CAN.—The g... or t... of a F. C. F. M.

S. W.—What does it demand?

CAN.—A w...

S. W.—Give me that w...

CAN.—I was taught to be cautious in this degree as well as in the former. I will l... or h... it with you.

S. W.—Which you please, and begin.
(*Done.*)

S. W.—Whence is this w... derived?

CAN.—From the r... h... p... at the p... or e... of K. S. T., so named after, the A. H. P., who officiated at its dedication.

S. W.—The import of the w...?

CAN.—To

S. W.—And what when conjoined with that in the former degree?

CAN.—....., for God said, 'He shall build Me an house, and I will stablsh his throne for ever.'

S. W.—Pass,

(The Can. is taken to left of S. W., who, rising with the s..., takes him by the r. h., and presents him to the R. W. M. as follows :)

S. W.—R. W. M., I present to you Br. A. B., on his being passed to the second degree, for some further mark of your favour.

R. W. M.—Brother Sen. Warden, I delegate to you the authority to invest our Brother with the distinguishing badge of a Fellow Craft Free Mason.

S. W.—Brother A. B., by the R. W. M.'s command, I invest you with the distinguishing badge of a Fellow Craft Free Mason, to mark the progress you are making in the Science.

R. W. M. (*to Can.*)—I must state that the badge with which you have now been invested, is intended to point out to you, that, as a Craftsman, you are expected to make the liberal Arts and Sciences your future study, that you may be the better enabled to discharge your duty as a Mason, and estimate the wonderful works of the Almighty Creator.

R. W. M.—Brother Senior Deacon, you will place our Brother in the south-east part of the Lodge.

R. W. M. (*to Can.*)—When you were made an Entered Apprentice, you were placed in the north-east part of the Lodge, to show that you were newly admitted ; but Free Masonry being a progressive Science, you are now placed in the south-east part, to mark the progress you are making. You now stand, to all appearance, a just and upright man and Craftsman, and I earnestly recommend you ever to continue and act as such. And as I am led to hope that the import of the Charge delivered to you in the first degree, neither has, nor ever will be, effaced from your memory, I shall content myself with observing that, as you have had an opportunity of making yourself acquainted with the principles of Moral Truth and Virtue, you are now permitted to

extend your researches to the more hidden paths of Nature and Science.

(The Can. is now placed by the S. D. in front of the R. W. M.)

R. W. M. *(to Can.)*—I now present to you the working tools of a Fellow Craft Free Mason. They are the S..., the L ..., and the P...-r... The S... is to try and adjust all rectangular corners of buildings, and to assist in bringing rude matter into due form. The L... is to lay levels, and prove horizontals. And the P...-r... is to try and adjust all uprights while fixing them on their proper bases. But as we are not Operative, but rather Free and Accepted, or Speculative Masons, we apply these tools to our Morals. In this sense—

The S... teaches us to regulate our actions by the Masonic line and rule, and so to correct and harmonize our conduct in this life as to render us acceptable to that Divine Being from Whom all goodness emanates, and to Whom we must give an undisguised account of our lives and actions.

The L... demonstrates that we are all sprung from the same stock, are partakers of the same nature, and sharers of the same hope ; and that, although distinctions among men are highly necessary to pre-

serve due subordination and to reward merit and ability, yet that no eminence of station should cause us to forget that we are Brethren ; and that he who is placed on the lowest spoke of Fortune's wheel is equally entitled to our regard with him who has attained its highest, as a time will most assuredly come (and the best and wisest of us know not how soon), when all distinctions, save those of Piety and Virtue, shall cease, and Death, the grand leveller of all human greatness, shall reduce us all to the same state.

The infallible P...-r..., which, like Jacob's Ladder, forms a line of union between Heaven and Earth, and is the criterion of Moral Rectitude and Truth, teaches us that to walk with Humility and Uprightness before God, neither turning to the right hand nor to the left from the strict path of Virtue, is a duty incumbent on every Mason. Not to be an enthusiast, persecutor, slanderer, or reviler of religion ; not bending towards avarice, injustice, malice, or envy and contempt of our fellow-creatures, but giving up every selfish propensity which may tend to injure others, and steering the bark of this life over the rough seas of passion, without quitting the helm of rectitude, is the highest degree of

perfection to which human nature is capable of attaining. As the builder raises his column by the level and the perpendicular, so ought every Mason to carry himself in this life as to observe a due medium between avarice and profusion, to hold the scales of Justice with an equal poise, to make every passion and prejudice coincide with the strict line of his duty, and in every pursuit to have Eternity in view.

Hence the S... teaches us Morality ; the L..., Equality ; and the P...-r..., Justness and Uprightness of life and actions.

Thus by square conduct, level steps, and upright actions, we hope to ascend to those Immortal Mansions, where the Just will assuredly meet their reward.

R. W. M.—You are now at liberty to retire, in order to restore yourself to your personal comforts ; and on your return into the Lodge I shall direct your attention to an explanation of the Tracing Board, if time will permit.

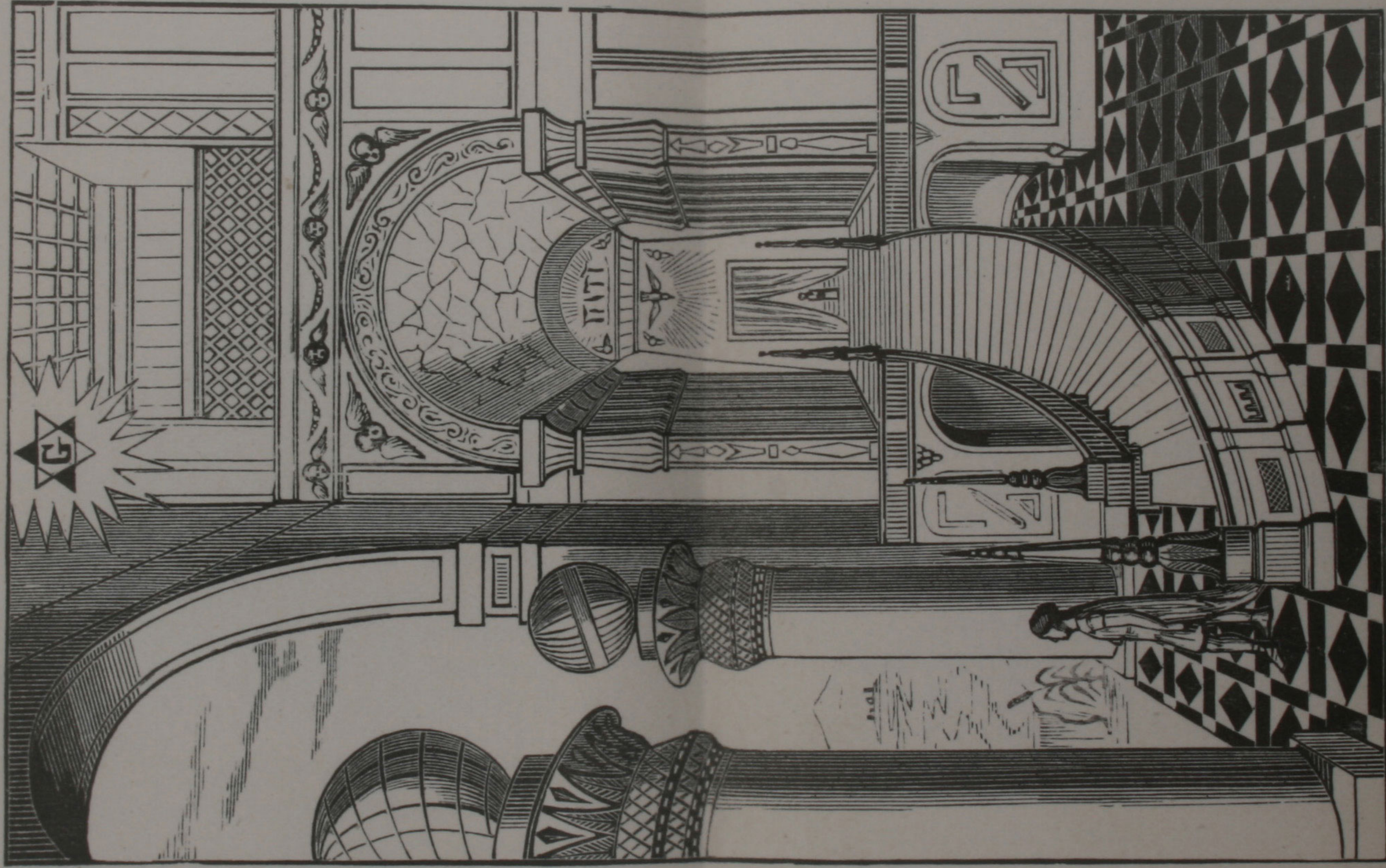
(The S. D. takes the Candidate to the left of the S. W., and instructs him to salute the R. W. M. as a F. C., first as an E. A., and then conducts him to the door.)

END OF THE CEREMONY OF PASSING.





TRACING BOARD—SECOND DEGREE.



TRACING BOARD—SECOND DEGREE.

EXPLANATION OF THE TRACING BOARD OF THE SECOND DEGREE.

At the building of King Solomon's Temple, a vast number of artificers were employed, consisting of Entered Apprentices and Fellow Crafts. The Entered Apprentices received their wages in corn, wine, and oil. The Fellow Crafts were paid in specie, and went to receive their wages in the M. C. of K. S. T. They arrived there by way of a P..., at the entrance of which stood t... g... p... That was called, which denotes in; that was called, which denotes to, the t... conjoined signify, for God said of King Solomon, 'He shall build Me an House, and I will stablish his throne for ever.'

Every Mason's Lodge has, or ought to have, two columns, one on each side of the Master's chair; these are intended to represent the pillars at the entrance of the Temple. They were in height seventeen cubits and a half, in circumference twelve, and in diameter four. They were

formed hollow, that they might serve as receptacles for the Archives of Free Masonry. Their outer rim or shell was four inches, or one hand, in thickness, and made of molten or cast brass. They were cast in the Plain of Jordan, in the clay ground between Succoth and Zarthan, where King Solomon ordered these and the holy vessels to be cast. The superintendent of the casting of them was Hiram, the son of a widow of Nephthali. They were adorned with two Chapiters, each five cubits high, and encircled with network, lilywork, and rows of pomegranates—one hundred in each row. Network, from the connection of its Meshes, denotes Unity. Lilywork, from its whiteness, Peace; and Pomegranates, from the exuberance of their seed, denote Plenty. They were further adorned with two Spherical Balls, on which were delineated maps of the Celestial and Terrestrial Globes, which denote the universality of Free Masonry, and were considered finished when the network or canopy was thrown over them. They were placed at the entrance of the Temple, as a memorial to the Children of Israel of the happy deliverance of their forefathers from their Egyptian bondage, and in commemoration of the pillar of fire and cloud, which had