

A HANDBOOK OF
 FREEMASONRY
 EXPLANATORY OF
 THE THREE DEGREES OF CRAFT MASONRY
 AND
 THE DEGREE OF MARK MASTER.

Containing an Explanation of the Character, Organisation,
 Definition, &c., of Freemasonry, together with the
 Charges, Prayers, &c.: also an Illustration
 of the Tracing Boards, with an Appendix.

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PREFACE.

I HAVE been induced to place this little work before my Masonic Brethren of Queensland, solely from a love of, and a desire to benefit, the Order. I have compiled it without any pretensions or selfish motives, and trust it will receive, what I am well aware it stands much in need of-the indulgence of the Fraternity.

The sole object of the work has been to place in the hands of such of my Brethren, who are precluded, by the nature of their daily avocations, from reading extensive works on the subject, information which I trust, on perusal, will be found useful and acceptable.

I trust it will be found that I have carefully avoided publishing matter which the rules of our Order forbid.

Notwithstanding the care and attention that has been paid in examining the proof sheets, I regret to observe that several inaccuracies still exist, rendering a table of errata necessary, this includes all with the exception of a few trifling transpositions and inaccuracies in the orthography, which, as the words are quite intelligible, I have not thought it necessary to include.

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South Brisbane,
1st December, 1868.

ERRATA.

Page 8. 10th line from top, omit the comma at the end of the line,

13. 9th bottom, insert "the" before the word "disposition."

„ 48. 9th bottom, for "principals" read "principles."

„ 75. 11th top, for "within" read "in."

“ „ 9:l. 5th bottom, for "looked" read "looketh."

„ 102. 7th top for "to" read " of."

„ 108. 13th, top for "of" read "to."

„ 151. 14th,, bottom for "on" read "or"

CHAPTER I.

Freemasonry; its Character, Organisation, &c.

FROM its very first existence the Society of Freemasons has attracted the observation of the world, it has been very suggestive to, and been thought worthy of the attention of many of our best and most able men, and has secured to itself the sympathy of well cultivated minds of all ranks and conditions.

Without protection either from Church or State, scarcely tolerated in many countries, sometimes even cruelly persecuted and oppressed, it has, notwithstanding, in the course of a few centuries, from an inconsiderable number of true and sincere followers, increased to an association extending over the whole of the civilized world; including within its fraternity several thousand men, of the most varied shades of opinion, and of religion, who, in this community, exempt from the restless agitation of active life, have united to exercise a salutary influence over one another, by elevating mind and soul to purer, clearer, and more sublime views of mankind in general, and their own individual existence. Although much has been done to bring it into disrepute, and to cast unworthy suspicions upon its efficacy and its tendency, yet it not only still exists, but has in the course of years, enlarged its sphere, and developed its resources, and has, in no small degree, contributed to raise the tone of social life, and assisted in the moral improvement and general culture of the people. Being based upon eternal truth and the unchangeable requirements of our nature, it has, notwithstanding its manifold errors, faithfully fulfilled its pacific and exalted mission, inclining its members to love and charity, to moral courage and fortitude, to truth and the conscientious discharge of known duties; it has comforted the afflicted, brought back the erring to the paths of virtue, dried the tears of widows and orphans, and is the parent of many an institution for benevolent purposes. The great and mighty ones of the earth have joined themselves to the fraternity, simple-minded citizens, have, under its influence, been made to feel their own innate dignity; friendship has seen many a smiling blossom flourish on its stem, and good and virtuous men, separated by the conventionalities of social routine, have here found themselves united for noble aims and purposes, who might otherwise have never been brought together.

Freemasonry, which by its followers, is most justly described as an art - as "the Royal Art,"¹ is to the Masonic brethren, what Religion is to the Church, what the substance is to the form. The former is everlasting and unchangeable, the latter is dependent upon the variations to which time,

¹ Freemasonry is described as the Royal Art, not only because it was originally practised by kings and princes, who were the first professors of it, but likewise on account of the superiority which so sublime a science gave its disciples over the rest of mankind.

place, and persons are exposed.

As Freemasonry is not a dogma, but an art, working only upon man's intellectual faculties, it cannot be taught fully in words; - by active participation in Freemasonry itself, by social intercourse with its members, must it be learned and tested. Seydel (a German writer) says that "Freemasonry is that disposition of the mind, in which the good or spiritual instinct prevails over its antagonistic principle, - i.e. over egotism, and this mastery obtained by our higher instincts, in however slight a degree, is the only qualification insisted on, in order to be received into the Masonic Fraternity."

The purest and most perfect exemplification of religious impulse, of goodness, of piety, of holiness, cannot be concentrated in a single individual, but only in a Society of individuals, organised on this firm basis, that all its members agree on this one point, viz: that they do not seek their own selfish interests, but the general and spiritual good of the whole, according as it is assigned to each individual to see, apprehend, and demonstrate, that he endeavours to mortify through life all selfish impulses, everything tending to disunion, both in himself and around him, that the universal and intellectual advantage of all may prevail, and become the fountain whence each derives happiness.

From this Fraternity, then, they are not excluded, whose creed is different, but only those whose nature and desires are opposed to this.

This union of all unions, this association of men, bound together in their struggles to attain all that is noble, who desire only what is true and beautiful, who love and practice virtue for its own sake, - this is Masonry. It is the most comprehensive of all human confederacies, the outward circle, enclosing and concentrating all smaller ones within its precincts, and therefore the purest and most sublime form of human association, there being really no other moral and religious union, which, like this, is based on the purity and genuineness of the divine instinct within us, which is the groundwork in the character of all good men. Therefore is Freemasonry the most perfect representation of that inward wrestling for the re-union of the scattered sparks of divine light, for the reconciliation between God and his creatures; between man and his fellow-man; and therein also lies its historical and intellectual title to be called into existence. Here do we find the contradictions between Mankind and the history of the human race reconciled; the virtuous out of the multitude are here gathered as in a Temple; the band of faithful believers as well as the isolated individual. However, these contradictions are by no means permitted to remain quietly in close proximity, but each member forms one of an alliance united for mutual instruction and interchange of thought, for the polishing down of all that is harsh and inharmonious, that in loving fellowship they may

approach more nearly to their ideal, until at length all incongruities are reconciled and made to accord in sweet harmony.

Life, progress, and activity, are better suited to us mortals, than the assertion, "the work is complete, there is no more that we can do." Our Fraternity has not yet reached perfection, but is still developing and extending. The ideal excellence after which it aspires is that condition in which God's will is the will of all mankind. Moral perfection, as it is the aim of the human race, is also its aim. The Mason, for his part, must, with hand that is never weary, and an ever-watchful eye, in close communion with his Brethren, strive to attain this design. Above all, he must begin with himself, if he wishes to carry out the moral and intellectual advancement of the human species; he must endeavour to arrive at self knowledge, and incessantly aspire to perfect himself, that the gladdening, blessed, and inspiring principle of love within him, may be gradually disencumbered of the fetters of selfishness, sensuosity, and supineness, which bind it, then will his aim be to diffuse truth, beauty, and goodness, around him in his daily life, and to further the welfare of mankind in obedience to God's law, and with no selfish end in view.

The position which Freemasonry assumes towards the State is a perfectly friendly one, as one of its fundamental laws prohibits all political discussions, educating its members to become good citizens, enjoining them to promote the general welfare, and fostering in them conformity to law, and the love of good order. Whatever difference of opinion we may express upon other points (as freedom of conscience is, by us, accorded to everyone) yet herein are we all of one mind, viz - that we patronise the arts and sciences, and demand the practice of the social virtues, faithfully and conscientiously avoiding giving offence to any government whatsoever, under which we may assemble peaceably in due form. Therefore it is the interest of every State to favour Freemasonry, for, wherever Freemasonry has appeared, it always has been a sign of a healthy, vigorous government, as it is oven now the token of a weak and timid one, where it is not sanctioned. This opinion has been confirmed at different periods by competent authorities.

Freemasonry takes a similar position to the Church, as it does to the State. All doctrinal tenets, it makes it a rule to leave untouched, keeping aloof from all religious entanglements, which the numerous sects have fabricated, esteeming and honouring every form of faith, insisting, above all things, that its members should display Toleration and Charity in their daily life. Genuine Masonry has to deal with man as man, and by making its followers good men, it necessarily trains them to be good members of the religious communities to which they belong. The hostile attitude assumed by the Roman Catholic and other Churches, towards Freemasonry

(wherever it has not been abandoned) is not, nor ever will be, a proof of the mischievous tendency of this Institution, but only of unfounded misrepresentations and inventions; and above all, ignorance of its real nature and influence.

Neither is there any foundation for the often-repeated reproach, that Freemasonry favours religious indifference; it relies chiefly on connecting mankind with that common link, which is the groundwork of all religions; for the only thing it takes into consideration, is the inward moral worth of its followers, leaving to each one his own individual opinion.

Thus Freemasonry is neutral ground for all political opinions and creeds, and within its Fraternity all political and religious controversies, which so greatly embitter life, and set mankind at variance, are happily avoided. The duties of a Freemason, far from being opposed to his duty to God, to himself, and others, do but invest these obligations with a more sacred character. Members who are guilty of repeated violation of the laws of the Fraternity, or of conduct unsuitable to the dignity of the Institution, must, in case the admonitions and corrections of their Brethren prove ineffectual, be turned out of the Lodge, and consequently out of the Fraternity. Freemasonry lives and instructs in Emblems and Symbols in which the leading idea is, that the Freemasons are in reality a company of real Masons, their object being the erection of a spiritual Temple. Every Freemason, and every Lodge, must strive to attain Light, Truth, and Virtue.

CHAPTER II.

Freemasonry - Its various definitions,

The design of Freemasonry is thus concisely and truly defined in Arnold's dictionary. "Masonry," says that lexicographer, "is a moral order, instituted with the praiseworthy design of recalling to our remembrance the most sublime truths in the midst of the most innocent and social pleasures, founded on liberality, brotherly-love, and charity."

The definitions of Freemasonry² have been numerous; but they all unite in declaring it to be a system of morality, by the practice of which, its members may advance their spiritual interest, and mount by the theological ladder, from the Lodge on earth, to the Lodge in Heaven. It is a mistake, however, to suppose that Freemasonry³ is a *system* of religion. It is

² There are three well known definitions of Masonry, viz:

A peculiar system of morality veiled in allegory and illustrated by symbols. 2. The study of science and the practice of virtue. 3. A science which teaches all human and divine knowledge, and the moral duties which are incumbent upon us as Masons and members of civil society.

³ To use the words of an eloquent writer, Freemasonry is an Institution, not as the ignorant and uninstructed vainly suppose, founded on unmeaning mystery, for the encouragement of bacchanalian festivity, and support of mere good fellowship : but an Institution founded on eternal reason and truth, whose deep basis is the civilisation of mankind; and whose everlasting glory is to have the immovable support of those two mighty pillars - science and morality.

no such thing. It is but the hand-maiden to religion, although it largely and effectually illustrates one great branch of it, which is *practice*. It teaches our duty to God, our neighbour, and ourselves; and is by no means silent on that other great branch of our religion, without which practice would be useless - I mean "Faith". Freemasonry not only illustrates this divine quality, as forming one principal step of the sublime ladder, but points to the glorious object of that faith, in almost every Landmark of all its numerous and complicated degrees.

Our unfortunate Brother, Dr. Dodd. describes Freemasonry as "a singularly amiable Institution, which annihilates all parties, conciliates all private opinion, and renders those who, by their Almighty Father, were made of one blood, to be also of one heart and one mind; brethren bound, firmly bound, together by that indissoluble tie - the love of their God and the love of their kind." Hutchinson says, "The foundation of Masonry is religion, because our ancient brethren having experienced, that from religion all civil ties and obligation were compacted, and thence proceeded all the bonds which could unite mankind in social intercourse; they laid the corner stone of the edifice on the bosom of religion." Calcott is less diffuse in his definition. He says, "Freemasonry is an establishment founded on the benevolent intention of extending and conferring mutual happiness; upon the best and truest principles of moral and social virtue." Laurie describes it as "an institution whose object is not only to inform the mind of its members, by instructing them in the sciences and useful arts, but to better their dispositions by enforcing the precepts of religion and morality." Jones considers it to be "a system (whether morally or religiously considered) more excellent than any, because partaking of the excellencies of all others; more practicable; more productive of effects on its professors, because free from the austerity, yet comprising the best precepts of religion; it removes the thorns in the road to happiness, and substitutes a flowery path to the same goal," Dr. Boerne, of Frankfort, thus defines Freemasonry:- "Masonry is the holy spring where faded Beauty re-found her homage, darkened Wisdom her light, and weakened Power her strength. Masonry is the refuge of threatened fidelity, the mediator of offended innocence, and the recompenser of unrewarded love. The mingled rights of life she has to regulate, the prejudiced judgment of passion to punish, the actions of the heart to scrutinise. What the clumsy hand of ignorance has thrown together, she shall separate and revive with her genius; what the fire of passion has embraced too hotly, she shall cool with her mildness; and what has been judged too severely by the ignorant multitude, she shall cover with her shield. She throws down the barriers which the prejudice of mankind has erected between man and man; she tears away the golden garment that covers her soul-less body; she arraigns heart against heart,

spirit against spirit, strength against strength and gives to the worthiest the prize; she teaches us to value the tree for its fruit, but not for the soil on which it grows, nor for the hand which planted it; she protects fortune against the arrows of malicious chance; she seizes the rudder in the storms of life, and brings the leaky ship into the harbour.”

Blanchard Power, an American Brother, in his Prize Essay on Freemasonry, thus describes the benefits which it confers on society. “So sublime and heavenly is the royal art, that it solves all difficulties. It kindles a flame of love in the breasts of those who are at the greatest distance from each other, in consequence of their political and religious tenets. It moderates and subdues the spirit of the fulminating priest: his heart is melted with tender affection towards a Brother Mason: he presents him the friendly hand, and cordially receives him into his bosom, and addresses him by the endearing appellation of a Brother. Masonry lays men under the most solemn obligation to support the government by which they are protected, and never to encourage disloyalty or rebellion. A Mason will risk his life for his Brother in the hour of danger, though he may be his enemy in the midst of battle.”

By the principle of association and a mutual interchange of sentiments, it inculcates Brotherly love amongst all mankind; it tends to soften the harshness of an exclusive or sectarian feeling towards those who differ from us in our views of religion and politics, although it allows no discussions in either the one or the other; it suppresses the attachment to class, which is the bane of all other institutions: and by the purity of its sentiments, it harmonises the mind, ameliorates the disposition, and produces that genuine feeling of benevolence and christian charity which “suffereth long and is kind; which envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all thing, believeth all things, endureth all things.”

CHAPTER III.

Freemasonry - Considered under two denominations.

Freemasonry in its general and universal application as comprehending the two divisions of human and moral science, - operative and speculative, is wisely planned and adapted for the welfare of man: for as man is a compound of body and soul, so Masonry, as a compound of human and moral science, is admirably calculated for the promotion of man’s highest interests in his present, as well as future state, and to make him what his Creator intended him to be usefu1, wise, happy, and not only to be happy in himself, but, as far as humanity will admit, to make all around him equally

happy.

By Operative Masonry, we allude to a proper application of the useful rules of Architecture, whence a structure derives figure, strength, and beauty, and whence result a due proportion and a just correspondence in all its parts; by the latter we learn to rule and direct our passions, act upon the square, keep the tongue of good report, maintain secrecy, practise charity, and every other virtue that can adorn the man.

Speculative Masonry is so far interwoven with religion, as to lay us under the strongest obligations to pay that rational homage to the Deity, which at once constitutes our duty and our happiness. It leads the contemplative to view with reverence and admiration the glorious works of creation, and inspires them with the most exalted ideas of the perfections of the Divine Creator. Operative Masonry furnishes us with dwellings, and convenient shelter from the inclemencies of seasons; and while it displays the effect of human wisdom, as well in the choice, as in the arrangement of the materials of which an edifice is composed, it demonstrates that a fund of science and industry is implanted in man, for the best, most salutary, and beneficent purposes.

The lapse of time, the ruthless hand of ignorance, and the devastations of war, have laid waste and destroyed many valuable monuments of antiquity, on which the utmost exertions of human genius have been employed. Even the temple of Solomon, so spacious and magnificent, and constructed by so many celebrated artists, escaped not the unsparing ravages of barbarous force. Freemasonry, notwithstanding, has still survived. The attentive ear receives the sound from the instructive tongue, and the sacred mysteries are safely lodged in the repository of faithful breasts. Tools and implements of architecture (symbols the most expressive!) are selected by the Fraternity, to imprint on the memory serious and solemn truths; and thus the excellent tenets of the Institution are transmitted, unimpaired, under circumstances precarious, and even adverse, through a succession of ages.

CHAPTER IV.

General Remarks.

Masonry is an art useful and extensive. In every art there is a mystery which requires a progress of study and application before we can arrive at any degree of perfection. Without much instruction, and more exercise, no man can be skilful in any art; in like manner, without an assiduous application of the various subjects treated in the different lectures of Masonry, no person can be sufficiently acquainted with the true value of the Institution.

From this remark, it is not to be inferred, that those who labour under the

disadvantage of a confined education, or whose sphere of life requires assiduous attention to business or useful employments, are to be discouraged in their endeavours to gain a knowledge of Masonry. To qualify an individual to enjoy the benefits of the society at large, or to partake of its privileges, it is not absolutely necessary that he should be acquainted with all the intricate parts of the science: these are only intended for persons who may have leisure and opportunity to indulge the pursuit.

Some may be more able than others, some more eminent, some more useful; but all in their different spheres, may prove advantageous to the community; and our necessities as well as our consciences bind us to love one another. To persons, however, whose early years have been dedicated to literary pursuits, or whose circumstances and situation in life render them independent, the offices of the lodge ought principally to be restricted. The industrious tradesman proves himself a valuable member of society, and worthy of every honour that we can confer; but the nature of every man's profession will not admit of that leisure which is necessary to qualify him to become an expert Mason, so as to discharge the official duties of the Lodge with propriety. And it must also be admitted that those who accept offices and exercise authority in the Lodge, ought to be men of prudence and address, enjoying the advantages of a well cultivated mind and retentive memory. All men are not blessed with the same powers and talents; all men, therefore, are not equally qualified to govern. He who wishes to teach, must submit to learn; and no one can be qualified to support the higher offices of the Lodge who has not previously discharged the duties of those which are subordinate. Experience is the best preceptor. Every man may rise by gradation, but merit and industry are the first steps to preferment. Masonry is wisely instituted for different ranks and degrees of men; and every brother, according to his station and ability, may be employed in the Lodge, and class with his equal. Actuated by the best principles, no disquietude is found among the professors of the Art. Each class is happy in its particular association; and when all the classes meet in general convention, one plan regulates the whole; neither arrogance nor presumption appears on the one hand, nor diffidence, nor inability on the other; but every brother vies to excel in promoting that endearing happiness which constitutes the essence of civil society.

CHAPTER V.

Friendly Admonitions.

As useful knowledge is the great object of our desire, let us diligently apply to the practice of the Art, and steadily adhere to the principles which it

inculcates. Let not the difficulties that we have to encounter check our progress, or clamp our zeal; but let us recollect, that the ways of wisdom are beautiful, and lead to pleasure. Knowledge is attained by degrees, and cannot everywhere be found. Wisdom seeks the secret shade, the lonely cell, designed for contemplation. There enthroned she sits, delivering her sacred oracles. There let us seek her, and pursue the real bliss. Though the passage be difficult, the farther we trace it the easier it will become. Union and harmony constitute the essence of Freemasonry; while we enlist under that banner, the Society must flourish, and private animosities give place to peace and good fellowship. Uniting in one design, let it be our aim to be happy ourselves and contribute to the happiness of others. Let us mark our superiority and distinction among men, by the sincerity of our professions as Masons, let us cultivate the moral virtues, and improve in all that is good and amiable: let the genius of Masonry preside over our conduct, and under her sway let us perform our part with becoming dignity: let us preserve an elevation of understanding, a politeness of manner, and an evenness of temper; let our recreations be innocent, and pursued with moderation; and never let irregular indulgences lead to the subversion of our system, by impairing our faculties, or exposing our character to derision. In conformity to our precepts, as patterns worthy of imitation, let the respectability of our character be supported by the regularity of our conduct and the uniformity of our deportment; then as citizens of the world, and friends to every clime, we shall be living examples of virtue and benevolence, equally zealous to merit, as to obtain universal approbation.

CHAPTER VI.

A Lodge.

A Lodge of Masons consists of a certain number of brethren who are assembled together to expatiate on the mysteries of the Craft; having the Holy Bible open on the pedestal, to teach them the sacred principles of religion and justice; on which rest those two expressive emblems, the Square and Compasses, to remind them of the duties they owe to society and to themselves: the Book of Constitution, where they may study the general statutes of Masonry; the By- Laws to point out their duty as Members of an individual Lodge; and the Warrant, by virtue of which, having been issued by the Grand Lodge, and enrolled in the archives of the province where it is situated, the brethren meet to transact the business of Masonry.

The more correct idea of a Lodge, however, may be conveyed by the definition of an assembly of true and faithful Brothers, who have

congregated and united themselves together in the bond of friendship and brotherly love, for the several purposes of improving their moral character, employing themselves in the advancement of scientific knowledge, and promoting the development of benevolence for the relief of widows, orphans, and worthy decayed members of a common order; being bound and knit together in an indissoluble chain of sincere affection, and acting under the auspices of a General Grand Lodge, which is invested with authority as a representative assembly, to exhort, rebuke, and punish refractory members, and others, whose conduct is alien to the general design of Masonry.

Men having but one purpose, have found themselves in one Lodge, longing to reach the highest and best this earth has to offer. All that has been acquired in their mental struggles with much toil and labour, may here in the Lodge be very appropriately deposited and presented for the profit and delight of each other, to the mutual advantage both of themselves and their brethren, either by making them aware of their own progress, or by placing before them the stirring example of others, so that the words may be well applied to the Lodge⁴.

“To present a life passed according to the dictates of reason and godliness, is regarded by each member as a study, an art, and therefore engages each one to strive to perfect himself in some one particular. A noble emulation prevails in the Fraternity, and the desire to offer something which may in some degree be worthy such an assembly, incites each one faithfully and assiduously to appropriate to himself whatever seems to be marked out for him.” The more ready the members are to communicate their thoughts to each other, the more perfect will be their fellowship. No one member has his knowledge from himself alone, he is at the same time a participator in the knowledge of others.”

Thus the Lodge is an active Institution, not merely for the bringing together of faithful friends in a Society modelled according to the perfection of good Fellowship, but likewise for the purpose of educating its members for the world, - for mankind. In this sense Lodges may be called veritable workshops, in which the members work, in order that the type of human nature, in its original purity, of which in the manifold changes and mutilations humanity is subject to, much has been lost, may be restored and revived, first in the narrow circle of the Fraternity, and further perfected when actively working in concert, to be still more widely disseminated, and made attainable to all mankind.

All business, initiations, and promotions take place in the Lodge. Every regularly initiated Freemason, has free admittance into any Lodge in the

⁴ Schleiermacher.

world, and meets therein a brotherly welcome⁵.

The Triad, "Just - Perfect - Regular" is mentioned as being characteristic of a Lodge of Masons. A Lodge is pronounced "*Just*" because it is based on the Holy Bible, which is always, in open Lodge, unfolded and placed on the pedestal in the East, displaying some particular passage connected with the degree in operation. This sacred volume is received implicitly by every good and worthy brother; as a rule of faith and an unerring guide for the regulation of his conduct. It teaches him to believe in the beneficent dispensations of a holy and omnipresent God, and being openly displayed, constitutes as clear an indication of the Divine Presence in the Lodge, as the Shekinah in the Tabernacle of Moses, which was indeed its striking and legitimate type. From this consideration it is the duty of every Brother, while standing on the consecrated floor, to keep a guard on his lips and a bridle on his tongue; that no offence against religion or morality may be committed while thus placed under the observance of the All-seeing Eye; to do justly, to love mercy, and to walk humbly with his God.

To constitute a *Perfect Lodge*, and make it competent to initiate a candidate into Masonry, it is requisite, besides the conditions already noticed, that seven Brethren, at least, should *be present*, (I am speaking of the First Degree, because five will suffice for the second, and three for the third), at the head of which stands a Triad of chief rulers; although it is not necessary that they should all have passed the third degree, for it will answer every necessary purpose if the governing officers be Master Masons, because the perfect number may be completed by the addition of two Fellow Crafts, and the same number of Entered Apprentices.

A Lodge is pronounced *Regular* when meeting under the sanction of a warrant recognised by the authorities of the state or nation where it is held; in the absence of which, the meetings would be illegal, the members liable to pains and penalties, and all the proceedings a sham and a delusion. Even initiations would be worthless, and all Brethren concerned therein, would commit a grave offence against the laws of Masonry, and incur the penalty of suspension from their Masonic functions at the will and pleasure of the Grand Master. Indeed this authority is so indispensable that nothing can be substituted for it. Should a W.M. be imprudent enough to open his Lodge in the absence of the warrant, he would render himself amenable to very serious consequences. And under such a flagrant disobedience of the first principles of jurisprudence, the Board of General Purposes would not be backward in inflicting the severest penalty. The breach of Masonic Law would be absolute, and the evidence at hand. No question of right could be

⁵ It was the declaration of the late Grand Master when the subject was brought under his consideration that a Mason's Lodge is a Mason's church: and that no qualified Brother could be legally refused admittance under any circumstances. This then is a landmark which ought to be revered.

advanced - no doubt could be pleaded in extenuation of the fault. The irregularity would be prominent, the triad incomplete, the transactions illegal, and all the parties, so to say, would be out of court. So necessary is it that a Lodge should be regular, as well as just and perfect. The W. Master has a position to maintain, and so have his Wardens. It is a position of honour, though not unattended with its share of responsibility. Being the reward of merit, it ought to be guarded with the greatest vigilance, and administered with the greatest care. Its judicious exercise may be productive of infinite good to the Brethren and the Lodge, while its wilful abuse is dangerous, and will, in many cases, be attended with disgrace and punishment.

When organised, a Lodge consists of the Worshipful Master, Senior and Junior Wardens, Treasurer, Secretary, Senior and Junior Deacons, Inner Guard, and Tyler, or Outer Guard, and as many members as a majority of the Brethren may determine. Stewards are also frequently appointed, but they are Officers of convenience not of necessity.

The Holy Bible is said, in the lectures of Masonry, to be dedicated to God, because it is one of his most inestimable gifts to man. It is therefore placed on the pedestal of a Lodge as a rule of faith, because the Most High has been pleased, to reveal more of His divine will, in that Holy book, than He has by any other means, either by the light of nature, the aid of science, or reason, with all its powers. We have no *especial* directions about the place at which it ought to be unfolded by the Past Master, at the consummation of the ceremony of opening a Lodge. Any chapter of any book will be correct, provided it has a direct application to some circumstance connected with the degree under consideration. In the First Degree, Ruth iv; Gen. xxi, xxii, xx,·iii, or 2nd of Samuel xxiv, will be appropriate. The second degree would demand 1st Kings vi or vii; 2nd Chron. iii, or Judges xii; and the Third Degree Eccles xii. And it may be added that proper Masonic lessons for any particular service in the Church, may be selected from Psalms :xv, civ, cxxii, or cxxxiii; 1st Kings v; 2nd Chron. ii, vii, or viii; Ruth iv, 1-8; Eccles. xii; Mat. xx, 1-16; John xi, 1-44; 1st Cor. xiii; 2 Thess. iii, 6-18; and many other places in that storehouse of Truth.

When the work of Masonry in the Lodge is being carried on, the S. W's column is raised, and the J. W's lowered; and when the Lodge is called from labour to refreshment, that of the J.W. is raised, and the other lowered⁶.

In the formation of a new Lodge, the first step will be to apply to the Grand Master for a warrant empowering certain brethren to assemble as Masons

⁶ In all public processions of the Craft it was formerly usual for the Wardens, as a mark of distinction, to carry their columns; but in consequence of an irregularity on the part of one of the Lodges attending a grand procession at Bath in 1819, the Grand Master gave directions that in all future processions, whether of the Grand Lodge or of a Provincial Grand Lodge, the Wardens of the subordinate Lodges cannot be permitted to carry their columns.

at a place therein specified. This application must be made by petition in the following form:-

“To the Most Worshipful Grand Master of the United Fraternity of Ancient Free and Accepted Masons of England.

“We, the undersigned, being regular registered Masons of the Lodges mentioned against our respective names, having the prosperity of the Craft at heart, are anxious to exert our best endeavours to promote and diffuse the genuine principles of the Art; and, for the conveniency of our respective dwellings and other good reasons, we are desirous of forming a new Lodge, to be named In consequence of this desire, we pray for a warrant of Constitution, empowering us to meet as a regular Lodge at on the of every month and there to discharge the duties of Masonry in a constitutional manner, according to the forms of the Order, and the laws of the Grand Lodge; and we have nominated and do recommend Brother A B to be the first Master, Brother C D to be the first Senior Warden, and Brother E F to be the first Junior Warden of the said Lodge.

The prayer of this petition being granted, we promise strict obedience to the commands of the Grand Master and the Laws and Regulations of the Grand Lodge.’

The petition must be signed by seven regular Masons, at the least, whose names have been registered in the Grand Lodge books, and the customary fees paid; in proof of which each of the petitioners is required to verify his signature, by subjoining the name of the Lodge to which he formerly belonged, that the facts may be affirmed by a reference to the register. By a recent decision of the Grand Lodge every Brother signing the petition must insert against his name, his profession, or calling, and his place of residence.

The petition must be recommended by the Officers of a regular Lodge, and be transmitted to the Grand Secretary, unless there be a Provincial or District Grand Master in the district or province in which the Lodge is proposed to be holden, in which case it is to be sent to him, or to his deputy, who is to forward it, with his recommendation or opinion thereon, to the Grand Master. If the prayer of the petition be granted, the Provincial or District Grand Master may issue a dispensation, authorising the Brethren to meet as a Lodge, until a warrant of constitution shall be received from the Grand Master.

CHAPTER VII.

On the Form and Disposition of a Mason’s Lodge.

The form of a Lodge is an oblong square, situated due East and West;

supported by three pillars, and standing on Holy ground. Its dimensions are unlimited, and its covering no less than the spangled canopy of heaven. To this object the Mason's mind is continually directed: and in those blessed regions he hopes at last to arrive by the aid of the theological ladder, which Jacob, in his vision, beheld reaching from earth to heaven; the three principal rounds of which admonish us to have "faith" in God, "hope" in immortality, and "charity" to all mankind.

From these general principles it appears that a Mason's Lodge is a microcosm or miniature world, over which the glory in the centre sheds its refulgent rays, like the sun in the firmament, to enlighten the Brethren in the paths of virtue and science. In the Lodge, the practice of social and moral virtue is as essential towards the Brethren, and invested with the same degree of approbation or censure, as the performance of our public duties as Christians and citizens of the world at large. Hence arises the propriety of that sublime recommendation in the charge which is delivered to an Entered Apprentice at his initiation; to practise "The important duties he owes to God, to his neighbour, and to himself. 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 lawful undertakings, and by looking up to Him, in every emergency, for comfort and support. To his neighbour, by acting with him on the Square; by rendering him every kind office, which justice or mercy may require, by relieving his necessities, and soothing his afflictions, and by doing to him as in similar cases he would wish to be done to. And to himself, by such a prudent and well regulated course of discipline as may best conduce to the preservation of his corporeal and mental faculties in their fullest energy, thereby enabling him to exert those talents, wherewith God has blessed him, as well to His glory, as to the welfare of his fellow-creatures."

A Mason sitting in his Lodge, surrounded by the characteristic symbols which are distributed on all sides, feels that he is a member of the universal Lodge of nature; created by the Author and Source of *Light*, and redeemed by Divine love or *Charity*. He seriously reflects on the incumbent duties that bind him to practise the permanent virtue and morality which these emblems embody and recommend; in the hope, that when he is finally summoned to give up his accounts, he may be transferred from his Lodge on earth, to the Grand Temple above, there to enjoy for ever the bright system of Freemasonry in its perfect and glorified state of ineffable Light, unbounded Charity, and undisturbed Peace.

CHAPTER VIII.

The Characteristic Principles which prevail in the form and disposition of

our Lodges considered in detail.

1. Lodges are formed in upper chambers, and carefully guarded by tyled doors and drawn swords. The highest of hills, and the lowest of valleys, are situations the least exposed to unauthorised intrusion. Thus Masons are said to meet in these situations to commemorate a remarkable custom of the ancient Jews in the building of their temples, schools, and synagogues; and as, by the Jewish Law, whenever ten of them assembled together for that purpose, they proceeded to work, - so it was with our ancient Brethren, who formed themselves into a Lodge whenever ten Operative Masons were assembled, consisting of the Master, two Wardens, and seven Fellow-crafts.

Such places were always accounted holy; and the Spirit of God was thought to repose on the highest hills. Thus the Deity appeared to Abraham on Mount Moriah; to Moses on Mount Sinai. His Cemetery was in a valley; and Jehovah was constantly present on the former mountain, after the building of the Temple. The final Grand Lodge which shall be holden on earth, will be convened in the valley of Jehoshaphat, or Judgement; when the captivities of Judah and Jerusalem shall be restored, and all nations gathered together into one fold, under one shepherd.

This belief appears to have been confirmed by the Almighty himself; for he said to the prophet Ezekiel, "Upon the top of the mountain the whole limit thereof round about shall be most holy."⁷ For the same reason the nations by which the Jews were surrounded, sacrificed on the summit of high hills. Generally, before the erection of temples, the *celestial* deities were worshipped on mounds, and the *terrestrial* ones in valleys. At a later period, we find Christian Churches placed on eminences wherever it was practicable.

In such situations, therefore, our ancient Brethren opened their Lodges; and tradition says that, on this principle, the oldest Lodge in England was held in a crypt beneath the foundations of York Cathedral. Such precautions, in those early times, were esteemed necessary for the preservation of that secrecy by which our Institution has ever been distinguished, and which constitutes its essence and pride. This is, indeed, the characteristic by which its benefits are preserved and transmitted to posterity. Deprived of its secrecy, Freemasonry would long since have been lost to mankind. Like the glorious Gospel, it is a mystery which hath been hidden from the foundation of the world. Our Saviour expressly assigns this reason for the mysterious allegories or parables in which his instruction was so frequently imbedded, - "that the people who heard him might not understand the valuable truths which he privately expounded to his disciples." Thus we follow the example of the Great Architect of the

⁷ Ezekiel xliii. 12.

Universe, who concealeth from mankind the secret mysteries of His providence. And as our lectures very sublimely teach. "The wisest of men cannot penetrate into the arcana of heaven, nor can they divine to-day what to-morrow may bring forth."

The benefits of Masonry can only be enjoyed by their union with secrecy. Lay its peculiar mysteries open to the world, and the charm would cease to operate. They resemble the sybil's leaves, - exhibiting to the uninitiated merely the appearance of a series of naked and disjointed facts; while, to the well instructed Brother, they constitute a wise and connected system, which conveys essential assistance towards the consummation of human happiness. If publicly disseminated, they would become familiar as the growth of a plant; and like that incomprehensible phenomenon, would be neglected, and perhaps despised. At the Reformation of our Church; nothing could exceed the curiosity of mankind to read and investigate the golden stores contained in the Holy Bible, which had been as a sealed book for many centuries. Yet though it contains secrets of far greater importance than those of Freemasonry - curiosity, being gratified, the passion subsided; and it is regarded by the mass of mankind with as much indifference as though it contained nothing affecting their temporal or eternal welfare. So Masonry, were its privileges thrown open to the world, would probably be neglected, because the stimulus would be wanting from which it derives its popularity and interest. But its secrets are open to the inspection of the worthy, and the good, in every class of mankind. The page is displayed before them; and if they refuse to read, it is too much to hear them complain of ignorance, or to speak evil of a science which they want the inclination or the capacity to understand.

2. The form and extent of the Lodge considered.

The form of a Mason's Lodge possesses nothing in common with the caverns of initiation into the Spurious Freemasonry, although its professors, like ourselves, used many astronomical symbols, and considered the cave as an emblem of the universe. *It was circular*, or domed, in reference to the solar worship, and all its enrichments partook of the same character, and were conducted by corresponding machinery. Our Lodges, on the contrary, are angular; ample in their dimensions, and extensive in their reference. We may indeed say in the expressive language of Zophar, the friend of Job, "*It is as high as heaven; what canst thou do? Deeper than hell; what canst thou know? The measure thereof is longer than the earth and broader than the sea.*" And what can more strongly express, or more strikingly demonstrate, an idea of universality? What can produce upon the Mason's mind a more forcible impression, that his benevolence should know no bounds, save that of prudence? Josephus asserts "that the proportions of the measures of the tabernacle proved it to be an imitation

of the system of the world,⁸ In like manner a Craft Mason's Lodge with its three chief degrees - with its science and its morals - the system and policy of its government - its constitutions and its sacred symbols arranged in due form and order, is a perfect world in itself; excluding everything which might interfere with the general harmony and brotherly love that form its great and peculiar characteristics.

That the extent of the Lodge may be more clearly typified in the mind of a well-instructed Brother, a symbol of the All-seeing eye of God, is placed in some conspicuous situation; that the idea of his universal presence, and Divine inspection, may never, for a moment, be absent from his recollection. And while the great luminaries of Heaven, those living proofs of God's eternal power and goodness, overshadow the holy place where He is seated, he is impressed with reverence and devotion to the Being whom the Heaven of Heavens cannot contain.

By this disposition of the Lodge, we are admonished that our thoughts and affections, in one glorious strain of uninterrupted praise, ought always to flow spontaneously from the heart; under the assured conviction that wherever we may be - in the temple or in the closet - in the field or in the vineyard - still we are before the altar of our God - still the protecting arm is over us. "He shall defend us under His wings, and we shall be safe under His feathers: His faithfulness and truth shall be our shield and buckler."

3. The ground of a Mason's Lodge is holy "We now approach a subject of grave and serious consideration. If there be found in the world a single spot of earth which the Deity appears to have marked with greater care, and to have consecrated with more than ordinary solemnity, - should we discover a single holy place where He himself delighted to dwell - that spot of earth is an emblem of the floor of a Mason's Lodge. There we may reasonably expect to find the Light of Truth - there we may hope to be exempt from the intrusion of those worldly passions which agitate our nature amidst the cares, and troubles and jealousies of this transitory life. Should this floor happen to be covered with a Mosaic pavement, surrounded by its beautiful tessellated border, we find no difficulty in appreciating its moral reference. We know that though we are not free from the calamities of life, yet there is a method by which adversity may be lightened, and pain deprived of its sting. When our steps tread amidst the chequered scenes of good and evil with which this uncertain world abounds - if our cup teem with affliction and sorrow, we are taught, by our emblematical floorcloth, not to grieve as if we stood alone in misery, for it is the lot of our species; not to sink into despondency, because sorrow is allotted to us as a corrective and purifier; that presumption may be subdued, and the intrusions of doubt or infidelity suppressed in the bud. Affliction constitutes an essential part of the system

⁸ Jos. Ant. Jud. 1 c. 7.

of Providence; and it is by the operation of occasional losses and disappointments, - so teaches the Masonic pavement, - that the greatest measure of general happiness is secured and distributed by a wise and beneficent Creator, "who does not afflict willingly, nor grieve the children of men."

If we look abroad, we shall find that Divine mercy, in the distribution of good, is the prevailing sentiment. Some indeed are oppressed by sickness, but more enjoy their health; a few perhaps are mourning, but numbers happily rejoice; - a sight of pain is occasionally presented to our eyes, but generally we see nothing but ease and comfort. Thus the chequered scenes of life are usually bright and cheerful; though at times obscured by an accidental shadow. Clouds and darkness are the portion of vice only, while virtue is enlightened with the sunshine of peace.

We further learn from the beautiful groundwork of our Lodge, the precariousness and uncertainty of our tenure in this life; whence arises the duty of "rejoicing with those who do rejoice; and weeping with those who weep;" or in other words, congratulating the happy, and compassionating the distressed. The latter, however, is more in unison with the benevolent lessons of Freemasonry. It is inculcated on the principle before us. How diversified soever men may be with respect to rank, or talent, or wealth, in this transitory life, the time will soon arrive when all these accidental distinctions will cease, and be effectually levelled by death. And though splendid monuments and pompous epitaphs may be the heralds of riches and power, yet it is virtue alone which ennobles the mind, and will procure lasting distinction when the grave gives up its dead. From this consideration we are taught in the old Lectures, "to conduct ourselves in our commerce with the world, according to the dictates of right reason; to cultivate 'harmony', to maintain 'charity,' and live in unity and 'brotherly love.'"

4. A few reasons to show the propriety and wisdom of placing our Lodges due East and West.

This was a disposition which universally accompanied the practice of religion in all nations, and has been thought to have originated from the rising and setting of the sun, and the origin and propagation of Divine and human learning. But there are other seasons for this custom which appear to be equally worthy of our consideration. The garden of Eden was placed in the East, and our first parents expelled towards the West. The Ark of Enoch was placed due East and West; as also were the tabernacle and temple of the Jews. If we view with the eye of philosophy and religion the beautiful works of the creation; and all things therein contained - the heavens declaring the glory of God, and the firmament showing his handiwork - it becomes an incumbent duty upon his creatures to bow with

reverence and humility before the great Creator, who has never, from the earliest period of time, left Himself without a living witness amongst men. In the first ages of the world, Abel offered a more acceptable sacrifice than his brother Cain - Noah was a just and upright man - Jacob wrestled with an angel, and obtained a blessing for himself and his posterity. But we do not find any records of a temple peculiarly set apart for Divine worship till after the deliverance of the Children of Israel from their Egyptian bondage, which it pleased the Lord to accomplish with a high hand and a stretched out arm, under the conduct of His faithful servant Moses. As this chosen people were destined to inherit the promised land, and to become a great and mighty nation, God gave them a series of laws and revelations for their moral and religious guidance; and as a repository for these invaluable documents, as well as a place for the solemnisation of Divine worship, Moses was commanded to erect a tent or tabernacle in the wilderness, which he placed due East and West, in commemoration of that great and mighty wind which first blew East and then West, by which their happy deliverance was effected, and Pharaoh and his host destroyed in his attempt to follow them through the passages of the Red Sea. As this tabernacle was intended as a temporary substitute for a more permanent building constructed on the same model, and placed in the same situation with respect to the cardinal points of the compass, when his people should have obtained peaceable possession of the land of Canaan, it may be justly inferred that the practice was sanctioned by the Divinity⁹.

Heathen temples were, in like manner, placed due East and West; and the statues being deposited at the West end, the people during their devotions stood with their faces towards that quarter. Judah the most distinguished of the tribes, had the Eastern part of the camp assigned to it, as the station of honor. The gospel was first published in the East, and afterwards spread over the western parts of the globe. Christian churches and Masonic Lodges are built due East and West, and the Eastern part in each is considered the most sacred. Interments of the dead are still conducted on a similar principle.

5. Remarks on the Pillars which support the Lodge.

Our Lodges are supported by three pillars, called "Wisdom," "Strength," and "Beauty," - which have been adopted as the basis of the system, because without wisdom to contrive, strength to support, and beauty to adorn, no piece of architecture can be considered perfect. Wisdom contrived the temple at Jerusalem: Strength supported the design with materials and men: and Beauty adorned it with a profusion of curious workmanship in timber, jewellery, and the precious metals.

In a Masonic Lodge these pillars are represented by three principal Officers,

⁹ Ezck. xxi v. 2.

whose duty in governing the Brethren is expressed in the symbols which are suspended at their breasts. But when the Lodge is harmoniously constructed these duties are not onerous; and if exercised in the spirit of genuine Masonry, they constitute the links which connect the members in an unbroken chain of brotherly love.

And here with great propriety may be offered a few suggestions to these Officers on the efficacious discharge of their several duties, that pleasure and profit may mutually result. First, let them set a good example of regularity and decorum in their own conduct, both in the Lodge and in the world. "Order is Heaven's first law." It constitutes the beauty and stability of the Masonic system. Let them open the Lodge punctually at the prescribed hour - work the lectures diligently, and scientifically, during the time of labor; and if the Junior Warden's call be heard, let not Refreshment be extended beyond the moderate bounds which decency prescribes. When the sun sets, let the Senior Warden be ready to perform his duty at the command of the Worshipful Master, and see that none go away dissatisfied or unimproved in virtue and science.

The W.M. should always bear in his memory that to him the Brethren look for instruction - on him depend the welfare and success - the credit and popularity of the community. His situation, as the chief pillar of the Lodge is most important, and if he fail in the satisfactory discharge of its duties, he inflicts a fatal blow, not only on the Lodge, which will be the first victim of an ill-placed confidence, but on the order of Freemasonry itself which will suffer in public estimation, should its principal officer prove incompetent to the high office he has undertaken; - should he fail through inattention, neglect, or incapacity, to improve the Brethren in wisdom and knowledge; or to vindicate and defend the purity of the order against the attacks and surmises of those who ridicule or condemn it, simply because they do not understand its object, and are incapable of comprehending its beauty and utility.

Freemasonry is a system of peace, order and harmony. The elements of dispute and division are not found in any of its institutes. The Brethren meet on the Level and part on the Square. The utmost extent of fraternal affection which can subsist between man and man, is supposed to be displayed amongst the brethren of a Masonic Lodge. It is enjoyed equally in the ancient Charges, the Constitutions, and the Lectures; and the world at large, amidst all their cavils and objections on other points, are inclined to give us credit for our brotherly love.

A portion of responsibility, although in an inferior degree, is incurred by the representatives of Strength and Beauty. If they conscientiously perform their allotted tasks, the Master will not only be assisted and encouraged,

but, in a manner compelled to execute his office, at least creditably, if not beneficially. He will escape censure if he do not merit praise. Prompted by the equal measures of the one, and the *integrity* of the other, he may be induced to govern his Lodge on the principles of *morality* and *justice*; even should higher incentives be absent from his bosom - even though a love of the science should have waxed cold, and he should have coveted this high office merely to enjoy its honors and its powers.

6. The cloudy canopy illustrated.

In all communications which the Creator has been graciously pleased to make with the creature, he has been enveloped in a cloud. Hence our Lodge, is figuratively said to be covered with the clouds of heaven, because a cloud is the acknowledged emblem of that glorious Being, whose All-seeing Eye inspects our actions, and whose aid we implore in all our undertakings. In the early history of the Jewish nation we find God appearing in a Cloud, became as He Himself declared by His prophet Moses, the people saw no manner of similitude on the day that the Lord spake unto them in Horeb out of the midst of the fire¹⁰; for he would not show himself to them under any specific figure, lest they should make an idol of the same form, and worship it. But the appearance of the Lord in a cloud had been adopted from the earlier times, - in the garden of Eden, - at the sacrifice of Abraham, - at the Burning Bush, - at the deliverance of the children of Israel from their Egyptian bondage, it was most remarkable: for at that period the cloud directed them through the Red Sea, and attended them during their journeyings in the wilderness, and was intended as a visible manifestation of the Divine presence, and a token that Jehovah was at hand to render them assistance in all cases of difficulty and danger.

The cloudy canopy, then, is a symbol of Heaven. There our thoughts and affections centre, while we are engaged in the moral and scientific investigations which constitute the business of the Lodge. The central Star illuminates this picture of the firmament, and opens to the contemplative eye the regions of everlasting space, accessible by a Ladder placed on the Holy Volume, containing staves or rounds innumerable to fill up the intervals of those Three Great Steps by which the Mason hopes to ascend to the blessed regions of eternal day. And when he is enabled to achieve the third and last step, which constitutes the summit of the ladder, he figuratively enters into "a house not made with hands eternal in the heavens;" veiled from mortal eye by the starry firmament, symbolised on the Tracing Board by Seven Stars surrounding the silver queen of night. A right application of the several clauses contained in this Chapter, cannot fail to convince the unprejudiced inquirer, not only of the harmonious proportions of a Masons Lodge, but also of the order and beauty arising

¹⁰ Deut. iv 15.

from the general principles of the institution. Here we see ,Wisdom standing in the East, to observe the rising of the sun, that he may commence the labour of instructing and improving the Brethren in morals and science; - Strength in the opposite quarter, to support, by virtue of his influence, the lessons which Wisdom imparts; and when the setting sun proclaims the approach of night, to close the Lodge by command, after seeing that every Brother has his due;-and Beauty in the South, to mark the sun at his meridian, that the workmen may enjoy a just proportion of rest from their labours. To perfect the arrangement, the efficiency of these three pillars is augmented by subordinate officers ready to disseminate their commands amongst the Brethren, and to see that they are punctually obeyed; while an attentive band stand round in respective silence, clothed in the badge of innocence, to the honour and antiquity of which the aristocratic orders of the Golden Fleece and Roman Eagle afford no parallel. The Theological and Cardinal Virtues as well as the Ornaments, Furniture, and Jewels of the Lodge are here arranged in a Triad form. They are -

		Comprehends	Faith
	God		Hope
			Charity
	Our	Comprehends	Brotherly love
Our duty to	Neighbours		Including
			Justice
			Relief, Truth
			Temperance
	Ourself	Comprehends	Fortitude
			Prudence

		Mosaic Pavement
	The Ornaments are	Blazing Star
		Tesselated Pavement
		Bible
	The Furniture	Square
		Compasses
		Square
	Moveable	Level
The Jewels.		Plumb
		Tracing Board
	Immovable	Rough Ashlar
		Perfect Ashlar

These subjects will be fully exemplified in the description of the E.A.P. Tracing Board.

CHAPTER IX.

The Ceremony of Opening and Closing a Lodge.

In all regular assemblies of men, convened for wise and useful purposes, the commencement and conclusion of business are accompanied with some form. In every country of the world the practice prevails, and is deemed essential. From the most remote periods of antiquity it is traced, and the refined improvements of modern times have not abolished it.

Ceremonies, simply considered, are insignificant, but their effects are sometimes important. "When they impress awe and reverence on the mind, and engage attention, by external attraction to solemn rites, they are interesting objects. These purposes are effected from judicious ceremonies, regularly conducted, and properly arranged. On this ground, they have received the sanction of the wisest men in all ages, and consequently could not escape the notice of Masons. To begin well, is the most likely means to end well; and it is justly remarked, that when order and method are neglected at the beginning, they will be seldom found to take place at the end.

The ceremony of opening and closing a Lodge with solemnity and decorum, is therefore universally adopted among Masons; and though the mode in some Lodges may vary, still an uniformity in the general practice prevails in every Lodge; and the variation, if any, is solely occasioned by a want of method, which a little application might easily remove.

To conduct this ceremony with propriety, ought to be the peculiar study of every Mason; especially of those who have the honor to rule in our assemblies. To persons thus dignified, every eye is directed for propriety of conduct and behaviour; and from them, our Brethren less informed, will naturally expect to derive examples worthy of imitation.

From a share in this ceremony no Mason is exempt. It is a general concern, in which all must assist. This is the first request of the Master, and the prelude to business. No sooner has it been signified, than every officer repairs to his station, and the brethren rank according to their degrees. The intent of the meeting becomes the object of attention, and the mind is insensibly drawn from those indiscriminate subjects of conversation which are apt to intrude on our less serious moments.

Our care is first directed to the external avenues of the Lodge, and the proper officers, whose province it is to discharge that duty, execute the trust with fidelity. By certain mystic forms, of no recent date, they intimate that we may safely proceed. To detect impostors among ourselves, an adherence to order in every part of the Masonic business is always

preserved, and the Lodge is opened and closed in solemn form.

At opening the Lodge, two purposes are effected; the Master is reminded of the dignity of his character, and the brethren of the homage and veneration due from them in their sundry stations. These are not the only advantages resulting from a due observance of the ceremony; a reverential awe for the Deity is inculcated, and every eye is fixed on that object from whose radiant beams light only can be derived. Hence in this ceremony we are taught to adore the God of Heaven, and to supplicate his protection on our well meant endeavours. Thus the Master assumes his government in due form, and under him his Wardens, who accept their trust after the customary salutations, as disciples of our general patron. After which the brethren, with one accord, unite in duty and respect, and the ceremony concludes. In cases where the Lodge is to be opened in the Third degree, the Master must beware of the solecism of rushing at once into that step without working up through the two preliminary degrees¹¹; or, more plainly, he cannot legally open a Lodge in the Second Degree, without going through the ceremony of the First, nor in the Third until he has passed through the other two; and if a Lodge, open in the Third, is to be resumed in the First, the two superior Degrees must be closed gradually and in order before the business of the preliminary degree can be entered on, for it will not be necessary to re-open it. And the law is the result of common sense; for if a lodge be opened in either of the superior grades, what becomes of the Entered Apprentices, if any should happen to be present? they can take no part in the proceedings, and must in fact withdraw; because they have no more title to enter the lodge of a Master, or Fellow Craft Mason than one of the profane, and ought not to be present during the performance of any portion of the ceremonies.

A Master Mason's Lodge is technically said to be opened on the centre, because the brethren present being all Master Masons are equally near and equally distant from that imaginary central point, which, amongst Masons, constitutes perfection as it is enunciated in the Pythagorean or Masonic triangle. Neither of the preliminary degrees can assert the same conditions, because the Lodge of an entered Apprentice may contain all the three classes, and that of a Fellow Craft may include some Master Masons; and therefore the doctrine of perfect equality is not carried out in either.

At closing the Lodge a similar form takes place. Here the less important duties of Masonry are not passed over unobserved. the necessary degree of subordination which takes place in the government of a Lodge is peculiarly marked, while the proper tribute of gratitude is offered up to the beneficent

¹¹ The expression "by the power in me vested" is very frequently, and very inconsiderately, made use of; - a W.M., no doubt, possesses the power of closing the Lodge at any moment, by exercise of his sole will and pleasure, but he must do so in due and ancient form.

Author of life, and his blessing invoked in behalf of the whole fraternity. Each brother faithfully locks up the treasure which he has received in his own repository; and, pleased with his reward, retires to enjoy and disseminate among the private circle of his friends, the fruits of his labour and industry in the lodge.

These are faint outlines of a ceremony which universally prevails among Masons in every country and distinguishes all their meetings. Hence it is arranged as a general section in every degree, and takes the lead in all our illustrations.

CHAPTER X.

Prayers used at Opening, Closing, &c.

OPENING FIRST DEGREE.

1.- Brethren ! Before I declare the Lodge opened, let us invoke the assistance of The Great Architect of the Universe in all our undertakings. May our labours, thus begun in order, be conducted in peace, and closed in harmony.

Response. So mote it be.

OR

2.- May the favour of Heaven be upon this meeting ! and as it has happily begun, may it be continued in order, and closed with harmony.

Response. So mote it be.

The W M. then in the name of The Great Architect of the Universe declares the Lodge duly opened for the purposes of Freemasonry in the First Degree.

INITIATION.

Vouchsafe thine aid Almighty Father and Supreme Ruler of the Universe, to this our present convention, and grant that this candidate for Freemasonry may so dedicate and devote his life to thy service, as to become a true and faithful Brother 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 honor and glory of thy holy name.

Response. So mote it be.

CLOSING FIRST DEGREE.

1.-Brethren ! Before I declare the Lodge closed, let us with all reverence and humility express our gratitude, for the favors already received. May he continue to preserve the Order, by cementing and adorning it with every social and moral virtue.

Response. So mote it be.

OR

2 - May the blessing of Heaven rest upon us and all regular Lodges: may brotherly love prevail and every moral and social virtue cement us.
Response. So mote it be.

OPENING SECOND DEGREE.

Brethren ! Before I declare the Lodge opened, let us fervently supplicate the Grand Geometrician of the Universe, that the rays of Heaven may shed their benign influence over us, to enlighten us in the paths of virtue and science.
Response. So mote it be.

The W.M. then, in the name of the Grand Geometrician of the Universe, declares the Lodge duly opened *on the Square* for the instruction and improvement of Craftsmen.

PASSING,

We supplicate a continuance of thine aid, O merciful Lord, on behalf of ourselves and him who kneels before Thee. May the work thus begun in Thy name, be continued to Thy glory, and be evermore established in us by obedience to Thy Divine precepts.
Response. So mote it be.

CLOSING 2nd DEGREE.

Brethren ! Before I declare the Lodge closed, let us humbly invoke the continued blessing of the Grand Geometrician of the Universe on our Fraternity. Let us remember that wherever we are and whatsoever we do, He is always with us, and His all-seeing eye observes us. While then we continue to act in conformity with the principles of the Craft, let us not fail to discharge our duties towards Him with fervency and zeal.
Response. So mote it be.

OPENING 3rd DEGREE.

Brethren ! Before I declare the Lodge opened let us humbly supplicate the blessing of The Most High. May the labors of our present convocation be so conducted that the result thereof shall be acceptable to Him and honorable to our ancient Fraternity.
Response. So mote it be.

The W.M. then in the name of The Most High declares the Lodge duly opened on the Centre, for the purpose of Freemasonry in the third degree.

RAISING.

1.-Almighty and Eternal God, Architect and Ruler of the Universe, at whose

creative fiat all things were first made, we, the frail creatures of Thy providence, humbly implore Thee to pour down on this convocation, assembled in Thy Holy name, the continued dew of Thy blessing. More especially we beseech Thee to impart Thy grace to this Thy servant, who now seeks to partake with us the mysterious secrets of a Master Mason. Endue him with such fortitude, that in the hour of trial he fail not, but passing safely under Thy protection through the valley of the shadow of death, he may finally arise from the tomb of transgression to shine as the stars for ever and ever.

Response. So mote it be.

OR

O Lord, direct us to know and serve Thee aright! prosper our laudable undertakings; and grant that as we increase in knowledge, we may improve in virtue, and still further promote Thy honor and glory.

Response. So mote it be.

CLOSING 3rd DEGREE.

Brethren, - Before I declare the Lodge closed, let us unite in humbly acknowledging our dependence on the Most High. May His right hand be as a shield and buckler to us against the assaults of our enemies, and at the final day, may each and every one of us be raised, through the merits of the Lion of the tribe of Judah, to the celestial Lodge above, where the Supreme Grand Master for ever presides,-for ever reigns.

Response. So mote it be.

Prayer used at the Installation of a Master of a Lodge.

Almighty, Eternal, and Most High God, vouchsafe thine aid to this our solemn rite, and grant that the worthy and distinguished Brother who is now about to be numbered amongst the rulers of the Craft, may be endowed with wisdom to comprehend, judgment to define, and firmness to enforce obedience to Thy law. Sanctify him with Thy grace, strengthen him with Thy mighty power, and enrich his mind with true and genuine knowledge, that he may be enabled to enlighten the Brethren and consecrate our meetings to the honor and glory of Thy most holy name.

Response. So mote it be.

CHAPTER XI.

CHARGES.

On the Management of the Craft in Working.

Masons employ themselves diligently in their sundry avocations, live

creditably, and conform with cheerfulness to the Government of the country in which they reside.

The most expert Craftsman is chosen or appointed Master of the work, and is duly honoured in that character by those over whom he presides.

The Master, knowing himself qualified, undertakes the government of the Lodge, and truly dispenses his rewards according to merit.

A Craftsman who is appointed Warden of the work under the Master, is true to the Master and fellows, carefully oversees the work, and the brethren obey him.

The Master, Wardens, and brethren are just and faithful, and carefully finish the work they begin, whether it be in the first or second degree; but never put that work to the first which has been appropriated to the second degree.

Neither envy nor censure is discovered among Masons. No Brother is supplanted or put out of his work, if he be capable to finish it: nor can any one with equal advantage to the Master, finish the work begun by another. All employed in Masonry meekly receive their reward, and use no disobliging name. "Brother" or "Fellow" are the appellations they bestow on each other. They behave courteously within and without the Lodge, and never desert the Master till the work is finished.

Laws for the Government of the Lodge. To be rehearsed at opening the Lodge.

You are to salute one another in a courteous manner, agreeably to the forms established among Masons; you are freely to give such mutual instruction as shall be thought necessary or expedient, not being overseen or overheard, without encroaching upon each other, or derogating from that respect which is due to a gentleman were he not a Mason; for though as Masons, we rank as brethren on a level, yet Masonry deprives no man of the honour due to his rank or character, but rather adds to it, especially if he has deserved well of the fraternity, who always render honor to whom it is due, and avoid ill-manners.

No private committees are to be allowed, or separate conversations encouraged; the Master or Wardens are not to be interrupted, or any Brother who is speaking to the Master; but due decorum must be observed, and a proper respect paid to the Master and presiding officers.

These laws are to be strictly enforced, that harmony may be preserved, and the business of the Lodge carried on with order and regularity. Amen. So mote it be.

Charge at Initiation into the First Degree.

BROTHER----,

As you have passed through the ceremony of your initiation, let me congratulate you on being admitted a member of our ancient and honourable Institution. Ancient, no doubt it is, as having subsisted from time immemorial; and honourable it must be acknowledged to be - a s, by a natural tendency, it conduces to make those so, who are obedient to its precepts. Indeed, no institution can boast a more solid foundation than that on which Freemasonry rests - *the practice of every moral and social virtue*; and to so high an eminence has its credit been advanced, that in every age, monarchs themselves have been promoters of the Art; have not thought it derogatory to their dignity to exchange the sceptre for the trowel; have patronised our mysteries and joined in our assemblies.

As a Freemason, let me 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. 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 with him on the square; by rendering him every kind office which justice or mercy may require; by relieving his necessities and soothing his afflictions, and by doing to him, as in similar cases you wish he would do to 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 exert those talents wherewith God has blessed you, as well to his glory as the welfare of your fellow creatures.

As A CITIZEN OF THE WORLD, I am to enjoin you to be exemplary in the discharge of your *civil* duties, by never proposing or at all countenancing any act that may have a tendency to subvert the peace and good order of society; by paying due obedience to the laws of any State which may for a time become the place of your residence, or afford you its protection; and above all, by never losing sight of the allegiance due to the Sovereign of your native land - ever remembering that nature has implanted in your breast a sacred and an indissoluble attachment towards that country, whence you derive your birth and infant nurture.

As AN INDIVIDUAL, let me recommend the practice of every domestic as well as public virtue, Let PRUDENCE direct you! TEMPERANCE chasten you! FORTITUDE support you! and JUSTICE be the guide of all your actions. Be especially careful to maintain, in their fullest splendour, those truly Masonic ornaments which have already been amply illustrated

BENEVOLENCE and CHARITY.

Still as A FREEMASON, 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 consists in an inviolable adherence to the obligation you have entered into; never improperly to disclose any of those Masonic Secrets, which have now been, or may at any future period be, intrusted to your keeping, and cautiously to avoid all occasions which may inadvertently lead you so to do.

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

Your OBEDIENCE must be proved by a strict observance of our laws and regulations; by prompt attention to all signs and summonses; by modest and correct demeanour in the Lodge; by abstaining from every topic of political or religious 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 Master and his Wardens while acting in the discharge of their respective offices.

And as a last general recommendation, let me exhort you to dedicate yourself to such pursuits as may at once enable you to become respectable in life, useful to mankind, and an ornament to the Society of which you have this day become a member; that you will more especially study such of the liberal arts and sciences as may lie within the compass of your attainments, and that, without neglecting the ordinary duties of your station, you will feel yourself called on to make a daily advancement in Masonic knowledge. From the very commendable attention you appear to have given to this Charge, I am led to hope you will duly appreciate the value of Freemasonry, and indelibly imprint on your heart the sacred dictates of TRUTH, of HONOUR, and of VIRTUE.

Charge at Passing to the Second Degree.

BROTHER -----

Being advanced to the Second Degree of the Order, we congratulate you on your preferment. The internal, and not the external, qualifications of a man are what Masonry regards. As you increase in knowledge, you will consequently improve in social intercourse.

It is unnecessary to recapitulate the duties which, as a Mason, you are now

bound to discharge; or enlarge on the necessity of a strict adherence to them; as your own experience must have established their value. It may be sufficient to observe, that your past behaviour and regular deportment have merited the honour which we have conferred; and in your new character, it is expected that you will not only conform to the principles of the Order, but steadily persevere in the practice of every virtue.

The study of the liberal arts, that valuable branch of education, which tends so effectually to polish and adorn the mind, is earnestly recommended to your consideration; especially the science of "Geometry," which is established as the basis of our Art. Geometry, or Masonry, originally synonymous terms, is of a Divine and moral nature, and enriched with the most useful knowledge; whilst it proves the wonderful properties of nature, it demonstrates the more important truths of morality.

As the solemnity of our ceremonies requires a serious deportment, you are to be particularly attentive to your behaviour in our regular assemblies; you are to preserve our ancient usages and customs sacred and inviolable, and induce others, by your example, to hold them in due veneration.

The laws and regulations of the Order you are strenuously to support and maintain. You are not to palliate, or aggravate, the offences of your Brethren; but, in the decision of every trespass against our rules, judge with candour, admonish with friendship, and reprehend with mercy.

As a Craftsman, in our private assemblies you may offer your sentiments and opinions on such subjects as are regularly introduced in the Lecture, under the superintendence of an experienced Master, who will guard the landmarks against encroachment. By this privilege you may improve your intellectual powers, qualify yourself to become a useful member of Society, and, like a skilful Brother, strive to excel in what is good and great.

All regular signs and summonses given and received, you are duly to honour, and punctually obey, inasmuch as they consist with our professed principles. You are to encourage industry and reward merit; supply the wants and relieve the necessities of Brethren and Fellows, to the utmost of your power and ability; and on no account to wrong them, or see them wronged, but timely to apprise them of approaching danger, and view their interest as inseparable from your own.

Such is the nature of your engagements as a Craftsman; and these duties you are now bound, by the most sacred ties, to observe.

Charge on being Raised to the Third Degree.

BROTHER

Your zeal for the institution of Freemasonry, the progress which you have made in the Art, and your conformity to the general regulations, have pointed you out as a proper object of our favour and esteem.

In the character of a Master Mason, you are henceforth authorised to correct the errors and irregularities of Brethren and Fellows, and guard them against a breach of fidelity. To improve the morals and correct the manners of men in society must be your constant care. With this view, therefore, you are always to recommend to inferiors obedience and submission; to equals, courtesy and affability; to superiors, kindness and condescension. Universal benevolence you are to inculcate; and, by the regularity of your own behaviour, afford the best example for the conduct of others. The ancient landmarks of the Order, which are here intrusted to your care, you are to preserve sacred and inviolable, and never suffer an infringement of our rites, or a deviation from established usage and custom.

Duty, honour, and gratitude, now bind you to be faithful to every trust; to support with becoming dignity your new character; and to enforce, by example and precept, the tenets of the system. Let no motive, therefore, make you swerve from your duty, violate your vows, or betray your trust; but be true and faithful, and imitate the example of that celebrated artist whom you have once represented. By this exemplary conduct you will convince the world that merit has been your title to our privileges; and that on you our favours have not been undeservedly bestowed.

Charge-To be rehearsed at Closing the Lodge.

When the Lodge is closed, you are to indulge yourselves with innocent mirth, and carefully to avoid excess. You are not to compel any Brother to act contrary to his inclination, or give offence by word or deed, but enjoy a free and easy conversation. You are to avoid immoral or obscene discourse, and at all times support with propriety the dignity of your character. You are to be cautious in your words and carriage, that the most penetrating stranger may not discover or find out what is not proper to be intimated; and, if necessary, you are to waive a discourse and manage it prudently, for the honour of the fraternity.

At home in your several neighbourhoods, you are to behave as wise and moral men. You are never to communicate to your families, friends, or acquaintance, the private transactions of our different assemblies; but upon every occasion to consult your own honour, and the reputation of the fraternity at large.

You are to study the preservation of health, by avoiding irregularity and intemperance, that your families may not lie neglected and injured, or yourselves disabled from attending to your necessary employments in life. If a stranger apply in the character of a Mason, you are cautiously to examine him in such a method as prudence may direct, and agreeably to the forms established among Masons, that you may not be imposed upon

by an ignorant or false pretender, whom you are to reject with contempt, and beware of giving him any secret hints of knowledge. But if you discover him to be a true and genuine Brother, you are to respect him; if he be in want, you are, without prejudice, to relieve him, or direct him how he may be relieved; you are to employ him, or recommend him to employment; however, you are never charged to do beyond your ability, only to prefer a poor Mason, who is a good man and true, before any other person in the same circumstances.

Finally, these rules you are always to observe and enforce, and also the duties which have been communicated in the Argument; cultivating brotherly love, the foundation and cope-stone, the cement and glory of this ancient fraternity; avoiding upon every occasion wrangling and quarrelling, slandering and backbiting; not permitting others to slander honest brethren, but defending their characters, and doing them good offices, as far as may be consistent with your honour and safety, but not further. Hence, all may see the benign influence of Masonry, as all true Masons have done from the beginning of the world, and will do to the end of time. Amen.-So mote it be.

Another Charge at Closing¹².

BRETHREN ! You are now to quit this sacred retreat of friendship and virtue, to mix again with the world. Amidst its concerns and employments, forget not the duties you have heard so frequently inculcated and forcibly recommended in this Lodge. Be diligent, prudent, temperate, discreet. Remember that around this altar you have promised to befriend and relieve every Brother who shall need your assistance. Remember that you have promised to remind him in the most tender manner of his failings, and aid his reformation. Vindicate his character when wrongfully traduced. Suggest in his behalf the most candid and favourable circumstances. Is he justly reprehended? Let the world observe how Masons love one another. These generous principles are to extend further. Every human being has a claim upon your kind offices. "Do good unto all. Recommend it more especially to the household of the faithful." By diligence in the duties of your respective callings; by liberal benevolence and diffusive charity; by constancy and fidelity in your friendships, discover the beneficial and happy effects of this ancient and honourable institution. Let it not be supposed that you have here "laboured in vain and spent your strength for nought; for your work is with the Lord and your recompense with your God".

¹² This beautiful Charge is extracted from an American work, entitled "The Masonic Trestle Board," and is very similar to that used on closing a R. A. Chapter.

Finally, Brethren, be ye all of one mind, live in peace, and may the God of love and peace delight to dwell with and bless you.
Amen.- So mote it be.

CHAPTER XII.

The Government of the Lodge.

The government of a Masons' Lodge is vested in *Three Superior Officers*, who are seated in the East, West, and South, to represent the rising, setting, and meridian Sun. They are distinguished by significant jewels, which are highly emblematical of their respective duties, and depicted by Three Lesser Lights, which symbolise the Sun, the Moon, and the Master; to intimate that as the Sun rules the day, and the Moon the night, with undeviating regularity, so ought the Master to rule with equal precision; that order and harmony may be as visibly displayed in a Masons' Lodge as in the uniform movements of the celestial system. Hence we find that the Master's authority in the Lodge is despotic as the Sun in the firmament, which was placed there by the Creator, never to deviate from its accustomed course, until the declaration is promulgated that time shall be no more.

To this purpose, the old Regulations of Masonry provide that "the Rulers and Governors, supreme and subordinate of the ancient Lodge, *are to be obeyed* in their respective stations by all the Brethren, according to the old charges and regulations, *with all humility, reverence, love, and alacrity.*" And in the same code, directions are given to the Brethren as follows:-"You are not to hold private Committees, or separate conversation, *without leave from the Master*, nor to talk of anything impertinently or unseemly, nor interrupt the Master or Wardens, or any other Brother speaking to the Master; nor behave yourself ludicrously or jestingly while the Lodge is engaged in what is serious and solemn; nor use any unbecoming language on any pretence whatever; BUT TO PAY DUE REVERENCE TO YOUR MASTER, WARDENS, AND FELLOWS and put them to worship."

As a fundamental recommendation, let both Officers and Brethren be, on all occasions, strictly observant of the immutable Rules of Masonry, and the ordinances of the Grand Lodge. Without a uniform attention to discipline, no society can expect to be permanently successful; discipline can only be supported in all its beauty and all its efficacy by pursuing, in an undeviating course, that line of conduct marked out by the wisdom of our superior governors, and laid down in broad characters in the Book of Constitutions. Subordination to lawfully constituted powers is the law of nature. It may be traced in every civil institution which divine or human wisdom has established for the common good of man.

There are many minor points necessary to be observed towards ruling and governing a Lodge of Masons with complete success. The Master and Officers should always be punctual in their attendance, and observe the hour of meeting with scrupulous exactness; for correct conduct in Officers will invariably produce a corresponding accuracy in the Brethren. Nothing tends more to disgust and sour the mind than the unprofitable employment of waiting impatiently for the attendance of the superior officers, with a probable expectation of being disappointed at last. If there be not an absolute certainty that the Lodge will be opened, and the minutes read at the proper hour, it must be expected that the members will visibly relax in point of punctuality, and in the end fall away altogether. If the system is to be kept vigorous and healthy, activity and address, perseverance and energy, are required on the part of its principal functionaries; for if once they allow the body, of which they are the head, to become lax and feeble, decay and dissolution are the inevitable consequences. Let the three superior officers diligently and conscientiously perform *their* duty, and then there will be little fear of irregularity or defection on the part of the inferior members.

The same policy will dictate the impropriety of exceeding the prescribed time of closing the Lodge. Late hours are always objectionable; but they are more particularly so when applied to Masonry. The Institution being founded in secrecy, a natural prejudice arises, and is cherished in the bosom of your families, which can be softened and nullified only by early hours and correct conduct in all our Masonic transactions. But how are those suspicious prejudices, nourished by an untimely return to our homes, after a meeting protracted, perhaps, by intemperate discussions, in which hostile and unbrotherly passions have prevailed, wholly dissonant with the benign principles of the Order we professedly meet to illustrate and enforce. The usual routine of business may always be performed within the proper limits.

The possession and exercise of authority is a matter of honorable and proper ambition in every Brother who really prizes the Institution into which he has been admitted, and who wishes to render his Masonry productive of its legitimate fruits - the moral improvement of his mental faculties. It is to be regretted, however, that this ambition, so praiseworthy when exercised within due bounds, is too frequently indulged, even to an unlimited extent, by Brethren who, though in other respects worthy, do not possess the requisite talent or industry to confer distinction. Or, in other words, the ambition is more frequently for the office than for the qualification to execute it with credit to themselves or benefit to the community over which they have been called on to preside.

If the superior Officers of a Lodge be unacquainted with the principles of

the Institution, it can scarcely be expected to prosper. Should the Master be ignorant of his work, the Brethren will soon learn to despise his authority. To speak in the technical language of Masonry, if he be unpossessed of the art of drawing designs, how are the Fellow-Crafts to execute, or the Apprentices to be instructed? In the discharge of his momentous duties, he is expected to rule and govern his Lodge with the same precision and effect as the Sun rules the day and the Moon the night; else how can he be consistently classed with those two great luminaries? Why is he stationed in the East, but because, as the East is a place of light, it is his duty to enlighten the understanding of his Brethren? And how can he discharge this paramount obligation unless he himself is fully imbued with the true principles of Light?

To maintain his authority, the Master of a Lodge must possess talent - moral virtue - and courtesy blended with firmness. He must teach both by precept and example, Faith the most lively, Hope the most pure, Charity the most unfeigned. He must inculcate temperance unmoved, except by the delights of science; Fortitude, unshaken alike by prosperity and adversity; Prudence, united with inflexible Justice; and he is bound to instruct the Brethren in the development of that mysterious and important fact, that man was not created to promote the selfish purposes of his own interest alone, but to use his best endeavours to advance the welfare of others; and, above all, to elucidate that leading secret of Freemasonry - the absolute necessity of acquiring a practical knowledge of ourselves.

If, then, it be the Master's province to instruct others, he must be conscious that ignorance in himself is totally inexcusable. He cannot enforce on the younger Brethren the necessity of ruling and governing their passions - of keeping a tongue of good report - of practising all the duties of morality and social order - unless he exhibit an example of these virtues in his own person. If he be insincere, his praise of Truth will stand for nothing; if he be not charitable, he cannot consistently recommend the practice of Relief; nor if he be factious, can he dilate, with any effect, on the exercise of the most beautiful feature in the Masonic system - Brotherly love or Charity - that glorious emanation of the Deity, divested of which, Freemasonry would be unworthy of attention.

Without the essential qualifications, the Chair will be bereft of its influence; the Master's authority will be disregarded by the Brethren; and disorder and disunion, though delayed, will not be the less certain to ensue.

Something more is necessary to constitute a perfect Master than the mere competency to repeat certain forms of opening, closing, qualifications and lectures. These, though absolutely essential, are but the technical trappings of a ruler in Masonry. Sterling good sense, accomplished manners, long experience, a perfect knowledge of man and things, calmness and command

of temper, prudence and foresight, added to a graceful and natural flow of eloquence, are unitedly necessary to form an efficient Governor of the Craft; and he who assumes this high and most important office without possessing the greater part of these essentials, is in danger of exposing himself to the animadversion, if not to the ridicule, of his Brethren.

CHAPTER XIII. MARK MASON.

This rank or degree was unquestionably among our ancient Brethren attached to the Fellow-Craft, or lay between him and the Master Mason. For a long time it has been abandoned by the Grand Lodge of England; but it has always been practised in Ireland, Scotland, and America, though they all differ in the ritual. The Mark Degree has, however, to a certain extent been restored to English Masonry, but not formally, as the Grand Lodge does not at present acknowledge it. This restoration has been brought about by Warrant of Constitution from Scotland, and the ceremonial is of that country's practice. This is called the *Mark Master*, and the chief distinction between the *Man* and the *Master* - or the Irish and Scottish practice - is that the ceremonial of the former is made the legend of the latter. The legend narrates the discovery of the missing keystone of the arch, which had been rejected by the assistant overseers, as not being a truly squared stone. The workman, when made known by his *mark*, was rewarded and honoured. The legend is exceedingly interesting, and it is very desirable that the Mark should be restored to the Fellow-Craft.

The degree of the *Mark-man* is practised under the Irish Constitution only. The historical legend shows, that during the building of King Solomon's Temple, among the workmen employed, one, on presenting the result of his labours to the overseer, had the stone rejected when tried by the square; it was consequently cast aside, and its artist treated with contumely. Some time after, when the arch, the work on which they were then employed, was near its completion, the key-stone or centre could not be found - the master overseer having given out the work - until, after a diligent search, the stone which the assistant overseer had rejected was discovered to be that wanting, and its contriver being known by his mark being cut upon it, was honoured and rewarded, and proclaimed entitled to the degree of a skilled craftsman. The ritual is strictly in harmony with this narrative, and all who have witnessed its performance acknowledge it to be not only interesting, but strictly in harmony with Craft Masonry.

A learned Brother, Dr. Hopkins, is very eloquent on the ceremony of this degree. He says, "As Mark Masons it is especially our duty to make our conduct such as shall stand the test of the Grand Overseer's *square*, and fit

us for the place for which we are destined in the building. Thus far as regards ourselves; with respect also to others, let us learn by this degree not to judge by appearances; let us remember our own ignorance, and be more ready to approve than to condemn. As the stone which the builders rejected became the head of the corner, so the man we despise today may control our destiny tomorrow.”

The degree of Mark Master is historically considered of the utmost importance, since we are informed that, by its influence, each operative Mason at the building of the Temple was known and distinguished, and the disorder and confusion which might otherwise have attended so immense an undertaking was completely prevented. Not less useful is it in its symbolical signification. As illustrative of the Fellow-Craft, this degree is particularly directed to the inculcation of order, regularity, and discipline. It teaches us that we should discharge all the duties of our several stations with precision and punctuality; that the work of our hands and the thoughts of our hearts should be good and true - not unfinished and imperfect - not sinful and defective - but such as the Great Overseer and Judge of heaven and earth will see fit to approve as a worthy oblation from his creatures. If the Fellow-Craft's Degree is devoted to the inculcation of learning, that of the Mark Master is intended to instruct us how that learning can most usefully and judiciously be employed for our own honour and the profit of others. And it holds forth to the desponding the encouraging thought, that although our motives may sometimes be misinterpreted by our erring fellow-mortals - our attainments be underrated, and our reputations be traduced by the envious and malicious - there is One, at least, who sees not with the eyes of man, but may yet make that stone which the builders rejected, the head of the corner, The intimate connection, then, between the second and fourth degrees of Masonry is this, that while one inculcates the necessary exercise of all the duties of life, the other teaches the importance of performing them with systematic regularity. The true Mark Master is a type of that man mentioned in the sacred parable, who received from his master this approving language – “Well done, thou good and faithful servant; thou hast been faithful over a few things; I will make thee ruler over many things; enter thou into the joy of thy Lord.”

The Jewel of the Mark Degree is a Keystone, with initials of a sentence running around the centre, in which the Brother's mark ought to be engraved.

The following anthem is adopted in the ceremonial of admission:-

THE ANTHEM.
AIR- *“God Save the Queen.”*

Mark Masters, all appear
Before the Chief Overseer,
 In concert move;
Let him your work inspect;
For the Chief Architect
If there be no defect
 He will approve.

You who have pass'd the square,
For your rewards prepare,
 Join heart and hand;
Each with his mark in view;
March with the just and true;
Wages to you are due,
 At your command.

Hiram, the widow's son,
Sent unto Solomon
 Our great key-stone;
On it appears the name
Which raises the high fame
Of all to whom the same
 Is truly known.

Now to the Westward move,
Where, full of strength and love,
 Hiram doth stand;
But if impostors are
Mix'd with the worthy there,
Caution them to beware
 Of the right hand.

CEREMONIES.

Now to the praise of those
Who triumphed o'er the foes
Of Masons' art;
To the praiseworthy three,
Who founded this degree,
May all their virtues be
Deep in our hearts.

Charge to be read at Opening the Lodge.

“Wherefore Brethren, lay aside all malice, and guile, and hypocrisies, and envies, and all evil speaking; if so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious; ye also, as living stones, be ye built up a spiritual house, an holy priesthood, to offer up sacrifices acceptable to God.”

“Wherefore, also, it is contained in the Scriptures. Behold, I lay in Zion for a foundation a tried stone, a precious corner-stone, a sure foundation; he that believeth shall not make haste. Judgment will I also lay to the *line*, and righteousness to the *plummet*. Unto you, therefore, which believe, it is an honour; and even to them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner.”

“Brethren, this is the will of God, that with well-doing ye put to silence the ignorance of foolish men. As free, and not as using your liberty for a cloak of maliciousness, but as the servants of God. Honour all men; love the brotherhood; fear God; honour the King.”

The *first section* explains the manner of convocating and opening a Mark Master’s Lodge. It teaches the stations and duties of the respective officers, and recapitulates the mystic ceremony of introducing a candidate.

In this section are exemplified the regularity and good order which were observed by the Craftsmen on Mount Libanus, and in the plains and quarries of Zeredatha, and end with a beautiful display of the manner in which one of the principal events originated, which characterise this degree.

In the *second section*, the Mark Master is particularly instructed in the origin and history of this degree, and the indispensable obligations he is under to stretch forth his assistant hand to the relief of an indigent and worthy Brother, to a certain and specified extent.

The progress made in architecture, particularly in the reign of Solomon, is remarked; the number of artists employed in building the Temple of Jerusalem, and the privileges they enjoyed are specified; the mode of rewarding merit and of punishing the guilty is pointed out; and the marks of distinction, which were conferred on our ancient Brethren, as the rewards of excellence, are named.

It may not be amiss here to mention that ships laden with timber and marble were sent by Hiram to Joppa, a town of Palestine and the seaport of Jerusalem, to be forwarded from thence overland to Solomon for the construction of the Temple. Its shore is exceedingly rough, and much dreaded by navigators, who, on account of its exposure and the perpendicularity of its banks, are compelled to be perpetually on their

guard. The following extract from the narrative of the Baron Geramb, a Trappist, who visited the Holy Land in 1842, will be interesting to Mark Masters:- “Yesterday morning at daybreak, boats put off and surrounded the vessel, to take us to the town (of Joppa), THE ACCESS TO WHICH IS DIFFICULT ON ACCOUNT OF THE NUMEROUS ROCKS THAT PRESENT TO VIEW THEIR BARE FLANKS. The walls were covered with spectators attracted by curiosity. The boats being much lower than the bridge, UPON WHICH ONE IS OBLIGED TO CLIMB, and having no ladder, THE LANDING IS NOT EFFECTED WITHOUT DANGER. More than once it has happened that passengers, in springing out, have broken their limbs; and we might have met with the like accident IF SEVERAL PERSONS HAD NOT HASTENED TO OUR ASSISTANCE.¹³”

The place is now called “Jaffa.”

Texts of Scripture introduced and Masonically explained.

To him that overcometh will I give to eat of the hidden manna, and I will give him a *white stone*, and in the stone a new *name* written, which no man knoweth save he that receiveth it. - Rev. ii., 17.

And we will cut wood out of Lebanon, as much as thou shalt need; and we will bring it to thee in floats by sea to Joppa, and thou shalt carry it up to Jerusalem.- 2nd Chron., ii, 16.

The stone which the builders refused, is become the head stone of the corner.-Ps. cxviii., 22.

Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner? - Matt., xxi., 42.

And have ye not read this Scripture, The stone which the builders rejected is become the head of the corner? - Mark xii., 10.

What, is this, then, that is written. The stone which the builders rejected, the same is become the head of the corner?- -Luke, xx., 17.

This is the stone which was set at nought of you builders, which is become the head of the corner. - Acts, iv., 11.

He that hath an ear to bear, let him hear. - Rev., iii., 13.

Then he brought me back to the way of the gate of the outward sanctuary, which looketh toward the east, and it was shut. Then said the Lord unto me, This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the Lord, the God of Israel, hath entered in by it; therefore it shall be shut. It is for the prince; the prince, he shall sit in it to eat bread before the Lord; he shall enter by the way of the porch of that gate, and shall go out by the way of the same.

And the Lord said unto me, Son of man, *mark well*, and behold with thine eyes, and hear with thine ears, all that I say unto thee concerning all the

¹³ Pilgrimage to Jerusalem and Mount Sinai. – Vol. 1, p. 27

ordinances of the house of the Lord, and all the laws thereof; and *mark well* the entering in of the house, with every going forth of the sanctuary.- Ezek., xliv., 1-5.

PARABLE.

For the Kingdom of Heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a-day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market-place, and said unto them, Go ye also into the vineyard; and whatsoever is right, I will give you: And they went their way. And again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour, he went out and found others standing idle, and said unto them, why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive. So when even was come, the Lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the goodman of the house, saying, 'These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them and said, Friend, I do thee no wrong; didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil because I am good? So the last shall be first, and the first last; for many are called, but few chosen. - Mat., xx., 1-16.

CHARGE.

BROTHER,-I congratulate you on having been thought worthy of being promoted to this honorary degree of Masonry. Permit me to impress it on your mind, that your assiduity should ever be commensurate with your duties, which become more and more extensive as you advance in Masonry. The situation to which you are now promoted will draw upon you not only the scrutinising eyes of the world at large, but those also of your Brethren on whom this degree of Masonry has not been conferred; all will be justified in expecting your conduct and behaviour to be such as may with safety be imitated.

In the honourable character of Mark Master Mason it is more particularly your duty to endeavour to let your conduct in the Lodge, and among your

Brethren, be such as may stand the test of the Grand Overseer's square that you may not, like the unfinished and imperfect work of the negligent and unfaithful of former times, be rejected and thrown aside, as unfit for that spiritual building - that house not made with hands - eternal in the heavens. While such is your conduct, should misfortunes assail you, should friends forsake you, should envy traduce your good name, and malice persecute you, yet may you have confidence that, among Mark Master Masons, you will find friends who will administer relief to your distresses, and comfort in your afflictions; ever bearing in mind, as a consolation under all the frowns of fortune, and as an encouragement to hope for better prospects, that *the stone which the builders rejected* (possessing merits to them unknown), *became the chief stone of the corner*.

THE WORKING TOOLS.

The working tools are the *mallet* and *chisel*.

The *mallet* teaches us to correct the irregularities of temper, and, like enlightened reason, to curb the aspirations of unbridled ambition, to depress the malignity of envy, and to moderate the ebullition of anger. It relieves the mind from all the excrescences of vice, and fits it as a well-wrought stone for that exalted station in the great temple of nature to which, as an emanation of the Deity, it is entitled.

The *chisel* is emblematic of the effects of education on the human mind. For as the Artist, by the aid of this instrument, gives form and regularity to the shapeless mass of stone, so education, by cultivating the ideas, and by polishing the rude thoughts, transforms the ignorant savage into the civilised being.

Hymns for a Mark Mason's Lodge.
Words by Bro. John Mott Thearle, P.M., No. 82
P. J. G. D. Herts.
Set to music by Bro. E. Hart.

OPENING HYMN.

Grace this Lodge, Great Overseer,
With all thy pure and earnest truth,
That it may flourish through all time
Even with unabated youth.

Bless the advancing ones this night,
That through their lives they'll onward go,
Marking progress by the light

Acknowledged and derived from you.

Their Mark in hand, thy Mark at heart,
O may they ever constant prove,
And in all time and circumstance
Unite in brotherhood and love!

CLOSING HYMN.

Have we mark'd well, Great Overseer?
A work to last beyond all time;
Each his allotted task fulfill'd,
The glory and the praise be thine.

In this degree we find the truth,
On earth below, in heaven above;
The Corner-stone of every work
Should be unselfish, lasting love.

Still will we work, and working pray,
Trusting that in a better land
Our mystic Key-stone may be raised,
And fitted by thy Master Hand.

CLOSING.

The ceremony of closing a Lodge in this degree, when properly conducted, is peculiarly interesting. It assists in strengthening the social affections; it teaches us the duty we owe to our Brethren in particular, and the whole family of mankind in general, by ascribing praise to the meritorious, and dispensing rewards to the diligent and industrious.

CHAPTER XIV.

Explanation of the First or E.A.P. Tracing Board.

The great end and design of Masonry is to make men virtuous and happy, by the inculcation of moral precepts, enforced by the most engaging considerations that can be presented to the mind. The medium of instruction used by our ancient Brethren, and still preserved pure and unimpaired, was by visible symbols, in which precepts of morality were curiously enfolded and veiled from common observation. Thus:-

The Entered Apprentice's Tracing Board is intended to enlighten the Candidate on the general design of symbolisation, and to afford him some preliminary knowledge of its particular application to Freemasonry.

It exhibits the ornaments, furniture, and jewels; the form, ground, extent, situation, support, and covering of the Lodge; the three Great and three Lesser Lights of Masonry; the movable and immovable jewels, as well as the symbols of the three Theological and four Cardinal Virtues, &c., which include the morality of the First Degree, and afford an extensive field of research, which is as gratifying to the mind, as it is useful and beneficent to the morals. It contains a series of emblems, apparently portrayed without arrangement or design; but, in reality, as being typical of the degree, they are placed in the most judicious and admirable order, and display such a code of moral and religious truths as could scarcely be comprehended under any other form, within the same limits. They constitute an impenetrable mystery to the uninitiated; but to the well-instructed Brother they contain a code of morals which is of the utmost value in forming the mind and manners, and leading by imperceptible degrees to the practice of virtue, founded on the secure basis, is of religious truth.

The Tracing Board combines all the landmarks of the Degree, and includes the essence of its lectures and illustrations. It opens with morality in its feeblest state - poor and penniless, and blind and naked - and conducts the pious enquirer to a glorious immortality. It begins on earth and ends in heaven.

On this table of symbols we first notice the form, situation, and extent of the Lodge.

It is evidently an oblong square; in length between the East and West, and in breadth between the North and South, as appears from the letters on its border; in height from earth to heaven, and in depth from surface to centre. This disposition serves to indicate the prevalence of Freemasonry over the whole face of the Globe; guarded by its laws, and ornamented by the incorruptible virtue of its members. Every habitable region is illuminated by its presence, and every population feels His genial influence. Its Charity relieves the wretched; its Brotherly love unites the Fraternity in a chain of indissoluble affection, and extends its example beyond the limits of the Lodgeroom to embrace in its ample scope the whole human race, enfolding them in the arms of universal love.

Our Lodge is situated due East and West, because all places of divine worship as well as all Mason's regular, well-formed, and duly constituted Lodges are, or ought to be, so situated, for which we assign three Masonic reasons. First - the Sun, the glory of the Lord, rises in the East and sets in the West. Secondly - learning originated in the East, and from thence spread its benign influence to the West. The third and last reason has reference to the tabernacle which Moses erected in the wilderness. This tabernacle was the first place which was set apart for divine worship, and afterwards proved the model or ground plan (with respect to situation) of

the magnificent Temple built at Jerusalem by that wise and mighty Prince, King Solomon, whose regal splendour and unparalleled lustre far transcends our ideas. It was placed due East and West, in commemoration of that mighty wind which first blew East and then West on the occasion of the Israelites crossing the Red Sea.

The cardinal points of the Compass, marked on the Tracing Board, have a peculiar signification amongst us, particularly the East, West, and South. The East is a place of light, and there stands the W.M., a pillar of Masonry, as a representation of the rising Sun, and as that luminary opens the glorious day to light mankind to their labours, so the W.M. occupies this situation to open his Lodge, and to employ and instruct the Brethren in Masonry.

The South is the station of another important officer, the Pillar of Beauty, who is placed in that quarter that he may be prepared to mark the Sun at its meridian, to call the Brethren from labour, and to recruit their strength by necessary refreshment and rest, that their toils may be resumed with renewed vigour and alacrity, without which neither pleasure nor profit can result.

In the West stands the Pillar of Strength, to mark the setting Sun, and close the labours of the day by command of the presiding officer; because the declining luminary warns mankind of the necessity of repose, else our nature would sink under the effects of incessant toil, unrelieved by rest and recreation.

The physical reference of these pillars points a moral. It is the duty of the W.M. to instruct and improve the Brethren in the practice of virtue, to stimulate them to industry in the pursuit of knowledge, and particularly in that kind of knowledge which will make them ornaments to the society in which they move, and prepare them for their reward in another and a better world. The J.W. will discharge his duty faithfully by seeing that the Master's instructions do not fall on listless ears and apathetic hearts, to the moral detriment of the Fraternity; and he must so judiciously blend the useful with the ornamental as to make obedience sweet and acceptable to every capacity. The S.W. is charged with the office of seeing that, when the day is ended, the great luminary sunk in the West, and the Brethren depart in peace, they are not only not dissatisfied, but also that they are not unimproved in moral and scientific knowledge.

At the Western entrance to the Lodge the Tyler is supposed to stand, armed with a drawn sword, to keep off all *cowans* and listeners to Masonry, and to see that the Brethren come properly prepared.

Our attention is next directed to the ground of the Lodge, covered with a Mosaic floor-cloth, which is one of the ornaments.

Our Lodge is supposed to stand on holy ground, because the first Lodge

was consecrated on account of three grand offerings made thereon which meet with Divine approbation. First - The ready compliance of Abraham to 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 actually appeased the wrath of God, and stayed a pestilence, which then so sorely raged among his people, owing to his having imprudently had them numbered, and thirdly the many thanksgivings, oblations, burnt sacrifices and costly offerings which Solomon King of Israel made at the completion, dedication, and consecration of the Temple of Jerusalem to God's service.

As the steps of man tread incessantly in the various and uncertain incidents of life, as our days are chequered with innumerable events, and our passage through this existence is attended with a variety of circumstances; so is the Lodge furnished with Mosaic-work to remind us of the precariousness of our state on earth. We know not how long the Sun of fortune may shine on us, or how soon the depths of misery may engulf us. Today we may tread in prosperity, tomorrow we may totter on the uneven paths of weakness, temptation, and adversity. We know not but that the disease-stricken hand which our bounty is restoring to health may, ere long, be the humble instrument whose grasp shall save us, when the waters of sorrow are about to overwhelm us in their dark and chilly depths. Whilst this emblem is before us, we are instructed to boast of nothing, to have compassion, to give to those in distress, and to walk uprightly and with humility. On this Mosaic pavement, n.re placed the Rough and Perfect Ashlar surmounted by a Tracing Board or Trestle, containing a diagram of the 47th problem of Euclid, (said to have been discovered by Pythagoras,) and a Lewis. The Tracing Board is for the W.M. to draw his designs on; the Rough Ashlar for the E.A.P. to mark and indent on; and the Perfect Ashlar for the experienced F.C. to try and adjust his jewels on. They are termed immovable jewels, because they are distributed in the places assigned to them in the Lodge, for the Brethren to moralise upon. As, therefore, the Tracing Board is used for the plans and designs of the W.M., that the Brethren may be enabled to carry on the structure with order and regularity, so the Bible may be deemed the spiritual Tracing Board of the Great Architect of the Universe; for in that holy book He has revealed such Divine plans and moral designs that, were we conversant therein and adherent thereto, we should be prepared for an entrance into that ethereal mansion not made with hands, eternal in the Heavens.

The Rough and Perfect Ashlars denote the *mind of man* in its progress from infancy to old age, from ignorance to knowledge. In the dawn of life uncultivated nature feels its own inferiority, and is like a *rough* and

shapeless stone newly taken from the quarry, which requires the skilful hand of patient industry to mould it into form. Manhood succeeds, and the ripening faculties, emulating perfection, press on with diligence and assiduity to the great object of rational attainment. And when old age comes on, the placid mind, reflecting on a well-spent life, devoted to acts of piety and virtue, looks forward to another and a better state of existence, where, infinitely perfect, it will be filled with the fulness of God. This state of mind may be aptly compared to a well wrought and highly *polished cubical stone*, accurately exact in all its lines and angles, which though minutely tried with the Square and Compasses, will be pronounced good, perfect, and complete. The Lewis is a symbol of strength because it is constructed in such a form, that when dove-tailed into a stone it constitutes a cramp which enables the operative Mason to raise heavy weights to a given height with comparatively small exertion. This refers to the son of a Master Mason, whose duty it is to bear the burden and heat of the day, that his parents may rest in their old age; thus rendering the evening of their lives peaceful and happy; and yielding him a reward which all Master Masons know.

These Jewels indicate to the Fraternity the necessity of reducing the precepts of Freemasonry to practice, in the innocency of their lives, and the integrity of their conduct, otherwise the profession will be unfruitful to themselves, and injurious to the noble science.

The three Great Pillars, which occupy so important a position on the Tracing Board represent the three primitive orders of Architecture; "The Doric," "The Ionic," and "The Corinthian." By their antitypes they form the support of the Lodge, and are denominated Wisdom, Strength, and Beauty, qualities which essentially prevailed at the building of King Solomon's Temple, and which are absolutely necessary at the erection of all structures of importance; Wisdom being required to contrive, Strength to support, and Beauty to adorn; *Wisdom*, by our moral teaching, we require to conduct us in all our undertakings; *Strength* we need for supporting us under all our difficulties; and *Beauty* of holiness, to adorn our mind and manner. *Wisdom* is represented by the Ionic column and the Worshipful Master, because the Ionic wisely combines strength without the massiveness of the Doric, with the grace without the exuberance of ornament in the Corinthian, and because it is the duty of the W.M. to superintend, instruct, and enlighten the Craft by his superior wisdom. *Strength*, as the second principal support of Masonry, is physically and personally represented by the Doric column and the Senior Warden, because it is considered the strongest of the orders of architecture, and because it is the duty of the Senior Warden to aid the Master in his duties, and to *strengthen* and support his authority. *Beauty* is symbolised by the Corinthian Column, because that order is the most

beautiful and highly finished of all. This is committed to the care of the Junior Warden, because his situation in the Lodge enables him better to observe the bright luminary which at its meridian height is the beauty and glory of the day.

These pillars bear a reference to an edifice of much greater sublimity and beauty, even than the Temple of Solomon. They refer to the workmanship of the Great Architect of the Universe, in the construction not only of our Sun and its attendant planets: but also of those innumerable systems that occupy infinite space. These three pillars are further intended to signify the Sun, the Moon, and the Master of the Lodge, or the three lesser lights of Masonry.

Over the centre pillar is a Blazing Star¹⁴, - which forms one of the ornaments of a Lodge, and is an emblem of that Prudence which ought to appear conspicuous in the conduct of every Mason; but it is more especially commemorative of that Star which appeared in the East, to guide the wise men to Bethlehem, to proclaim the birth and presence of the Son of God¹⁵. Lower down and on each side of the Blazing star, are disposed the Compasses, Square, Level, and Plumb, which are called Movable Jewels, because they distinguish the Officers of the Lodge, and are transferable to their successors. The common use of the Square, as every Operative knows, is to try, and adjust irregular angles of buildings, and to assist in bringing rude matter into form and order. The Level is to lay lines and preserve horizontals; and the Plumb-rule is to adjust uprights on a true perpendicular when fixing them on their proper bases. But, amongst speculative Masons, the Square teaches morality and justice, the Level equality, and the Plumb integrity. This definition is brief, but expressive, and if the Free and Accepted Mason were to pursue these maxims to their fullest extent, he would experience their beneficent effect, not only in his own person, but in his intercourse with society; and mankind in every grade, would feel the influence of his example; - the social institutions and civilities of life would become more engaging, - human frailty would have fewer opportunities of displaying itself - temptation would be circumscribed within narrow limits, and the world would be governed by Brotherly Love, Relief, and Truth, under the guidance of Virtue, Honour, and Mercy. The mind of man would be his Compass - his conduct would be squared by strict rectitude and justice towards his fellow-creatures; his

¹⁴ "I have left the text according to the Prestonian System previous to the Union in 1813; because none but the Grand Lodge of England have sanctioned the Union System, and many Lodges even under the E.C., taking advantage of the sanction passed in Grand Lodge on 1st December, 1819, still adhere to the Prestonian - a system which I devoutly wish was universally restored. The following is according to the Union System:- The Blazing Star or Glory in the centre, refers us to the sun which enlightens the earth with its refulgent rays, dispensing its blessings to mankind at large, and giving life and light to all things here below." - *Dr. Hemming*.

¹⁵ In primitive Masonry The Star was the emblem of beauty, as the two pillars B - - and J - - represented wisdom and strength.

demeanour would be marked by the level of courtesy and kindness; while uprightness of heart and integrity of action, symbolised by the Plumb, would be his distinguishing characteristic; and thus guided by the Movable Jewels of Masonry, he might descend the vale of life with joy, in the hope of being accepted by the Most High as a successful candidate for admission into the Grand Lodge above.

Still higher in the Tracing Board, we see a point within a circle¹⁶ supported by two vertical parallel lines. This emblem was formerly illustrated thus.

“There is represented in every regular and well-governed Lodge, a certain point within a circle. The point represents an individual Brother, while the circle portrays the boundary-line of his duty to God and man; beyond which he is never to suffer his passions, prejudices, or interests, to betray him. The circle is embordered by two perpendicular parallel lines, representing St. John the Baptist¹⁷, and St. John the Evangelist, who were perfect parallels; in Christianity, as well as Masonry; and upon the vertex rests the Holy Bible which points out the whole duty of man. In going round this circle, we necessarily touch upon these two lines, as well as upon the sacred volume and whilst a Mason keeps himself thus circumscribed, it is impossible that he should materially err.”

This emblem forms the support of the Bible, Square, and Compasses, which constitute the furniture of the Lodge-being the three Great Lights of Masonry. The first is designed to be the rule and guide of our faith; the second to regulate our actions; and the third to keep us within due bounds with all mankind, and more especially with our Masonic Brethren. The

¹⁶ Vide note at page 108 which is equally applicable here In our present (the Union) System it is thus explained by the exclusion of the two St. John's: - “In all our regular, well- formed Lodges, there is a certain point within a circle, round which it is said, the genuine professors of our science cannot err. This circle is bounded north and south by two perpendicular parallel lines. On the upper, or eastern part of the periphery, rests the Holy Bible, supporting Jacob's Ladder, extending to the Heavens. The point is emblematic of the Omniscient and Omnipresent Deity: the circle represents his eternity, and the two perpendicular parallel lines, his equal justice and mercy. It necessarily follows, therefore, that in traversing a Masonic Lodge, we must touch upon those two great parallels, as well as upon the volume of the sacred law; and whilst a Mason keeps himself thus circumscribed, remembers his Creator, does justice, and loves mercy, he may hope finally to arrive at that immortal centre whence all goodness emanates. (Dr. Hemming)

¹⁷ In the Lectures which are still delivered in some of our old Provincial Lodges the following illustration is introduced. “From the building of the first temple at Jerusalem to the Babylonish captivity, the Lodges of Freemasons were dedicated to King Solomon; from thence to the advent of Christ, they were dedicated to Zerubbabel, who built the second temple, and from that time to the final destruction of the temple by Titus, they were dedicated to St. John the Baptist. But, owing to the losses which were sustained by that memorable occurrence, Freemasonry declined; many Lodges were broken up, and few could meet in sufficient numbers to constitute their legality, and at a general meeting of the Craft, held in the city of Benjamin, it was observed that the principal reason for the decline of Masonry was the want of a Grand Master to patronise it: they therefore deputed seven of their most eminent members to wait upon St. John the Evangelist, who was at that time Bishop of Ephesus, requesting him to take the office of Grand Master. He returned for answer, that though well-stricken in years (being upwards of ninety) yet having been in the early part of his life initiated into Masonry, he would take upon himself that office; he thereby completed by his learning what the other St. John had commenced by his zeal, and thus drew what Freemasons term a line parallel; ever since which Freemasons Lodges in all Christian countries have been dedicated both to St. John the Baptist, and St. John the Evangelist.”

Bible is said to derive from God to man in general; because the Almighty has been pleased to reveal more of His Divine will by that holy book than by any other means. The Compasses being the chief implement used in the construction of all architectural plans and designs, are assigned to the Grand Master in particular, as emblems of his dignity, he being the chief head and ruler of the Craft. The square is given to the whole Masonic body, because we are all obligated within it, and are consequently bound to act thereon. As it is by the assistance of the square that all rude matter is brought into due form, so it is by the square conduct of the Master that all animosities are made to subside, should any unfortunately arise in the Lodge, and the business of Masonry is thereby better conducted. Standing firmly on the Bible, Square and Compasses, is a Ladder that connects the earth with the Heavens, or covering of the Lodge, and is a transcript of that which the Patriarch Jacob saw in a vision when journeying to Padanaram, in Mesopotamia. It is composed of staves, or rounds innumerable, which point out as many moral virtues, but principally of three, which refer to Faith, Hope, and Charity; Faith, in the Great Architect of the Universe; Hope, in salvation; and to be in Charity with all mankind but more particularly with our masonic brethren. It reaches to the Heavens, and rests on the volume of the sacred law; because by the doctrines contained in that holy book, we are taught to believe in the wise dispensations of Divine Providence; which belief strengthens our faith, and enables us to ascend the first step. This faith naturally creates in us a hope of becoming partakers of the blessed promises therein recorded; which hope enables us to ascend the second step. But the third and last being Charity, comprehends the whole, and the Mason who is possessed of that virtue, in its most ample sense, may justly be deemed to have attained the summit of the science - figuratively speaking, an ethereal mansion veiled from mortal eye by the starry firmament - emblematically depicted on the Tracing Board by seven stars, without which number of regularly made Masons, no Lodge can be esteemed perfect, nor can any candidate be legally initiated into the Order.

The Tracing Board is surrounded by an indented or tessellated border, anciently called "the Indented Trasel," which refers to the planets in their various revolutions, that form a beautiful skirt-work round that grand luminary the sun, as the border does round a Masonic Lodge. At the four angles appear as many tassels, which seem to be attached to a cord or cable tow. These refer to the principal points, denominated from the four rivers of Paradise, and the four parts of the human body, the guttural, pectoral, manual, and pedal; and alluding to the same number of cardinal virtues, viz:- Temperance, Fortitude, Prudence and Justice.

The guttural sign or tassel, alludes to Temperance, which is a virtue

particularly applicable to both Operative and Speculative Masonry. Labour needs refreshment, but it must be used moderately, as a means of recruiting the physical strength which may have been expended in toil: and not for the purpose of carnal indulgence, which will prostrate the reason, and cause us to incur the risk of violating a solemn obligation, and becoming liable to its penalty. The pectoral refers to Fortitude. In the absence of this virtue, no person can perform his duty, either to God, his neighbour, or himself, in an acceptable manner. He will be too sensibly overwhelmed with the cares and troubles of the world, to find either leisure or resolution to protect himself from the evil machinations which will be arrayed against him during his progress through life, and may be innocently led to rend asunder the sacred ties of brotherhood, which unite men of all parties, religious or political, by revealing those inestimable secrets which have been entrusted to his care, and become the victim of his own weakness and pusillanimity. The manual reminds us of that sacred pledge which is planted in the heart, and sealed with the symbol of fidelity. It alludes to Prudence a virtue which should be the peculiar characteristic of every Brother, not only for the government of his conduct while in the Lodge, but also when abroad in the world. It should be particularly attended to in all strange and mixed companies, never to expose the least symptom of a sign, token, or word, whereby the secrets of Masonry may be unlawfully obtained. The pedal is the point on which the first recommendation of the W.M. is given to continue good men and upright Masons. It denotes the principle of strict and universal justice, which incites us to act towards others, in all the transactions of life, as we could wish they would act towards us. Justice is the boundary of right, and the cement of civil society. This virtue, in a great measure, constitutes real goodness, and is, therefore, represented as the perpetual study of the accomplished Mason. Without the exercise of justice, universal confusion would ensue; lawless force would overcome the principles of equity and social intercourse would no longer exist. Near the Rough Ashlar appear the working tools of an Entered Apprentice, viz. "The 24 inch gauge," "the common gavel," and "the chisel."

The 24 inch gauge is to measure and ascertain the extent of any building, that the expenses may be accurately computed. Hence we derive a lesson of instruction. It recalls to our mind the division of the day into twenty four hours and directs us to apportion them into three parts, viz. eight hours to work in, eight hours to serve God and our neighbour in, as far as it lies in our power, without being detrimental to ourselves or family, and eight hours for rest and refreshment.

The common gavel, is an important instrument of labour, without which no work of manual skill can be completed. From which we learn that skill

without industry will be of no avail; that labour is the lot of man; for the heart may conceive, and the head devise in vain, if the hand be not prompt to execute the design.

The Chisel though a small instrument, is calculated to make a permanent impression on the hardest substance, and the mightiest structures are indebted to its aid. It morally demonstrates the advantages of discipline and education. The mind like the diamond in its natural state, is unpolished; but as the effects of the chisel on the external coat soon presents its latent beauties to the view; so education discovers the latent virtues of the mind, in order to display the summit of human knowledge - our duty to God and man.

CHAPTER XV.

Explanation of the 2nd. or F.C. Tracing Board.

The Tracing Board of a F.C. Mason has been skilfully framed, as it brings us judiciously acquainted with some important details in the Temple of Solomon. This glorious edifice was built on the same plan as the tabernacle. In fact it was simply the tabernacle on an extended scale, but more superbly decorated and wrought out in the details.

The whole area was an oblong square; the length from wall to wall was sixty cubits; the breadth twenty cubits; and the height thirty cubits, so that the Temple was twice as long every way as the tabernacle. The porch was one hundred and twenty cubits high, its length twenty, and breadth ten cubits. The oracle or most holy place was a perfect cube of twenty cubits, thereby shadowing the perfection of happiness. The wall of the outer court, or that of the Gentiles, was 7,700 feet in compass and all the courts and apartments would contain 300,000 people. The whole was adorned with 1,453 columns of Parian marble, twisted, sculptured, and voluted with 2,906 pilasters, decorated with magnificent capitals, and about double that number of windows, besides those in the curious pavement. The Oracle and sanctuary were lined with massive gold, adorned with all the embellishments of sculpture, and set with numerous gorgeous and dazzling decorations of diamonds and precious stones.

No structure can be compared with the Temple for its exact proportions and beautiful ornaments, from the magnificent portico on the East, to the venerable Sanctum Sanctorum on the West; with the numerous apartments for the Kings, Princes, Sanhedrim, Priests, Levites, and People of Israel. The Prospect of it transcended all that we are now capable to imagine, and was esteemed the finest piece of Masonry on earth.

Some of the most remarkable details of the Temple are displayed on this Tracing Board.

The first object which occupies the attention is a staircase leading through

an arch, flanked by two pillars, surmounted by as many spheres; the capitals of the columns are decorated with lily work, network, and pomegranates.

Beyond the arch we are favoured with the view of an open country intersected by a river; an ear of corn being seen on this side of the bank, between the pillars and a corn field, on the opposite side of the stream.

The Arch is situated at the foot of a winding staircase, where the ancient Junior Warden is stationed, clothed in his apron, and bearing in his hand a plumbline, as a Sentry or Tyler to prevent any unauthorised person from ascending to the sacred chamber at its summit.

The number of steps consist of 3, 5, 7, 11 or more and as an additional precaution to hinder the occurrence of such an inclusion, the Ancient Senior Warden is here stationed clothed also in his apron, standing on a mosaic pavement under an arch-way, sunk in the solid wall. Above is seen the sacred triangle from which a glory emanates in every direction, and within the archway, the walls are decorated with the emblems of the first degree.

The door open, but closely tyled, displays the mystical equilateral triangle of nine in the middle chamber, and above the ornamental cornice of the vestibule, and over the head of the Senior Warden, is the sacred name encircled with rays of glory.

The two pillars on this Tracing Board are the representatives of those which stood at the entrance of the porch of King Solomon's Temple - emblems of strength and stability. They are also emblematical of the two pillars which guided the Lord's chosen people in their wanderings through the wilderness, the one a pillar of cloud to guide them by day, the other a pillar of fire to guide them by night.

The pillars at the Porch of the Temple were composed of cast brass, and were manufactured in the clay ground between Succoth and Zeredethah along with the holy vessels for the Temple worship. They were made hollow for the purpose of serving as archives for masonry, and to hold the constitutional records. They were twenty-seven feet in height, eighteen feet in circumference, six feet in diameter, and the brass of the outer rim was four inches in thickness¹⁸. They were richly adorned with chapters seven and a half feet high, and enchased with lily-work, net-work, and pomegranates; to denote the peace, unity, and plenty, with which the building of the Temple was accompanied; the former, from the whiteness of

¹⁸ These two pillars were cast in one piece of thirty five cubits in length. This piece of brass, being cut into two equal lengths, formed the two columns which, consequently were each of seventeen and a half cubits, which is the eighteen mentioned 1 Kings vii. 15, therefore it says in the singular the height of each column; but in Chronicles it is in the plural, pillars. The half, then, which is deficient in the account, was a part of the height of the capital, which is termed a crown; or of the lily work that was at the top of these pillars, called flower of lily. Or it may be said, the round number of eighteen is stated instead of seventeen and a half.

its colour, denoted "purity and peace," for during the erection of the Temple, no instrument of iron was permitted to break the silence or disturb the repose of the building; - the Net-work was a symbol of "unity," from the connection of its meshes, expressive of the "unity," that was preserved among the workmen by the excellent arrangement of their Lodges;- and the Pomegranate represented "plenty," from the exuberance of its seed, in remembrance of the boundless riches of King Solomon and the abundance of all necessities which his munificence had provided for the workmen. They were also surmounted by two spherical balls, which represented the two globes of the earth and heavens, and pointed out *Masonry universal*. They were thus placed by the express direction of King Solomon himself, in reference to the remarkable pillar of a cloud and of fire, which proved a light and guide to the Israelites in their miraculous escape from Egyptian bondage ; and, covered with darkness to the Egyptians, proved their destruction in the Red Sea. King Solomon, fearing his subjects might at some future time, forget the circumstances attending that remarkable deliverance, placed the pillars, thus surmounted, in this elevated situation, as a public monument to remind the Jews, when they entered in or left the temple, of the mercy of God to their nation in that great event.

Passing these pillars we enter a Porch, which constitutes one of the earliest specimens of a tower on record. We then come to a winding staircase protected by an Officer at its foot, as well as by one at its summit, where we behold the entrance to a room of presumed magnificence, from the decoration:, of its arched portico.

The staircase is situated near a stream of water, on the banks of which appears the emblem of plenty, and is an epitome of that winding ascent which led the Fellow-crafts to the entrance of the middle chamber.

These steps, like all the masonic symbols, are illustrative of discipline and doctrine, as well as of natural, mathematical and metaphysical science, and open to us an extensive range for moral and speculative enquiry.

In their delineation, the steps which count odd numbers should be more particularly marked as 1, 3, 5, 7, and eleven, and in ascending them, the Fellow-craft should pause on each alternate step, and consider the several stages of his progress, as well as the important lessons which are there inculcated.

On the first step he is instructed to reflect on the Great Geometrician of the Universe whose being and attributes form the basis of the system into which he has been admitted; the foundation of his religion - the one object of his faith and hope. At each subsequent step the details of Masonic Government, and discipline unfold themselves. On the third, he pauses to find the three superior officers who rule the Lodge, and to reflect on the

sacred Trinity of persons in the godhead. On the fifth he discovers the number who may lawfully hold a Lodge in this degree. On the seventh he discovers what number of Brethren assembled together with the three great lights of Masonry, the book of constitutions, and the warrant empowering them to act, are sufficient to make a Lodge perfect.

Three rule a Lodge in commemoration of the three most sacred parts of the Jewish temple; viz. the sanctum sanctorum, the holy place, and the porch, and also of the three Grand Masters, and the Holy Trinity combined in the Shekinah, which over-shadowed the Cherubim of the Mercy Seat. The five who hold a Lodge refer to the fifth liberal science which is 'Geometry,' one of the ancient names for Masonry. The five noble orders of Architecture, as well as the five sacred treasures contained in the sanctum sanctorum, viz., the ark of the covenant, the golden censer, the roll of the law, the rod of Aaron, and the pot of manna; and also to the five manifestations of the Divinity which were wanting in the second temple.

At the seventh step the Fellow-craft will reflect on the divisions of time which were occupied in the creation of the world; the Almighty Architect working on six successive days, and hallowing the seventh as a season of rest. He is further instructed to meditate on the seven liberal sciences, - Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music and Astronomy. By grammar, he is taught the proper arrangement of words; by the use of rhetoric he will speak copiously and fluently on any subject with all the advantages of elegance and force; logic will guide his reason in the general knowledge of things, and direct his inquiries after truth; the powers and properties of numbers are discovered by the use of arithmetic, and by geometry of magnitudes in general where length, breadth and thickness are considered. Music is the art of forming concords so as to compose a delightful harmony; and by astronomy we read the wonderful works of the Almighty Creator in those sacred pages, the celestial hemisphere.

The eleventh step refers to the eleven treasury rooms, which formed the boundary or enclosure of the holy and most holy places. From hence the Brother if properly qualified, entered into the proper chamber to receive the reward of his labour¹⁹. This the F.C's., received in specie, while the E.A's received a weekly allowance of corn, wine, and oil. They took their wages without scruple or diffidence - without scruple, knowing they had justly earned them, and without diffidence from the unbounded confidence they placed in the integrity of their employers in those days.

The arch and pilasters on the Tracing Board are represented as being profusely enriched with sculptured designs to indicate the riches and glory of the Temple, which was indeed ornamented with a profusion of gold,

¹⁹ Some old rituals mention the number eleven, in allusion to the patriarchs and apostles; because in both cases when Joseph was sold into Egypt, and Judas had betrayed his master there were only eleven remaining.

ivory, and precious stones, inlaid with great taste and splendour by H.A.B. At the top of the Tracing Board, inscribed within two equilateral triangles, appears the letter G, a symbol wherewith many Lodges, and the medals of Master Masons are ornamented, - To apply it to the name of God only, is depriving it of part of its Masonic import. The symbols indeed used in Lodges are expressive of the Deity, as the Great Master of Masonry, The Architect of the World, and the divine object of worship and adoration; but this significant symbol with us, also denotes the fifth liberal science namely Geometry, which to artificers is the science by which all their labours are calculated, formed, and proved, and to Masons, contains the determination, definition, and proof of the order, beauty, and wonderful wisdom of the power of God in his creation.

There appears on the Tracing Board another expressive symbol, which date its origin from a period anterior to the building of the Temple. It is an ear of corn placed on the banks of a running stream. This emblem conveys a valuable lesson on the dispensations of Divine Providence in supplying the necessary plenty of food for the sustenance of his creatures.

Many old Masons however appear to think that the introduction of this symbol into Freemasonry was intended to perpetuate a remembrance of the transit over the river Jordan, by the armies of Israel, when they entered the land of Canaan for the first time under the command of Joshua. This event, so important in the Jewish history, having taken place at the celebration of the Passover, when the promised land was covered with fields of ripe corn; the ear was assumed as a symbol of that plenty which gladdened their hearts, after a pilgrimage of forty years in the wilderness, where they had been fed with manna only, and eagerly longed for a change of food.

The more general and legitimate interpretation of the symbol however refers to the following passage in the life of Jephthah.

This famous warrior was the son of Gilead by a concubine. He possessed the most exalted virtues in early life, and frequently distinguished himself for valour and military conduct, even beyond his years, which caused his father to esteem him more than all his other children. This excited their jealousy and hatred, and in the end drove him from his father's house.

Abeliacab, one of his sons, stung with envy at his father's partiality for the son of a concubine bribed an Ammonitish chief to murder Gilead, that his brethren might, with greater security, execute their vengeance upon Jephthah. The attempt succeeded, but not unrevenged, for Jephthah slew the Ammonite after he had perpetrated the deed.

When Gilead was dead the brethren expelled Jephthah from their presence, contending that, as the son of a bondwoman, he had no right of inheritance to the possessions of the free born. Jephthah destitute of every means of

subsistence, took up his residence in the land of Tob, and collected together a band of adventurers, who lived by the forced contributions of the neighbouring countries.

A war being declared between the Gileadites and the Ammonites, the former were defeated in several successive battles for want of an experienced general to take the command of their army. The military fame of Jephthah induced them to apply to him in this emergency, who stipulated to assist them, provided they would banish Abeliacab, the murderer of his father, and invest him with powers as the head of his family and tribe. The preliminaries being acceded to, and ratified by a solemn appeal to Jehovah, Jephthah reviewed his forces; and after a humane but ineffectual attempt to settle their differences by treaty, both parties prepared for battle. Before Jephthah commenced his attack upon the Ammonites he humbled himself before God, and vowed a vow, that if God would grant him the victory he would sacrifice the thing which should first pass the threshold of his own door to meet him as he returned home in triumph. Jephthah then put his army in battle array, and in a well contested fight, defeated the Ammonites with great slaughter, drove them from his native land, and delivered his country from all further incursions by that people.

As he returned at the head of his victorious army, to receive the honours due to his valour, and to reign in peace, over his people, his only child, a virgin just arrived at maturity, who hearing of her father's success, had made a pageant to welcome him, issued from his dwelling and came forth to meet him at the head of her damsels, and saluted him with timbrels and dances after the manner of the daughters of Israel. The sight of his daughter under such circumstances, was a judgement he was unprepared to meet. Had the earth opened and swallowed up his whole army before his face, he could not have received a greater shock. He rent his clothes, and, falling on her neck, revealed to her his imprudent vow, cursing the hour which gave him birth. She received the doom of death with dignity and fortitude, bade her father calm his agonising passions, and, at the end of two months, cheerfully became the sacrifice of his ambition.

It is supposed by many that there is a trifling error in our received version. The words are, "shall surely be the Lord's, and I will offer it up for a burnt offering," and it is supposed that the daughter of Jephthah was consigned to perpetual celibacy, which the Jewish women considered little superior to death.

Josephus, however, distinctly states that Jephthah did actually offer his daughter up as a burnt sacrifice, adding²⁰ that in doing so he offered such an oblation as was neither conformable to the law nor acceptable to God, not weighing with himself what opinion the hearers would have of such a

²⁰ Josephus' Antiquities, b. v., ch. vii., para. 10.

practice.

The Ephraimites who occupied the adjacent territories on the opposite bank of the river, hearing of Jephthah's success, collected an army, and accused him of a breach of faith in going out against the Ammonites without their assistance, with whom the Gileadites were in league. Jephthah expostulated with them on the folly of their plea, as he had solicited their aid and they had refused to join him in the expedition. His reasoning was totally ineffectual, and they threatened to destroy him and his house with fire. He therefore gave them immediate battle in a field of standing corn, and totally routed them. The Ephraimites endeavoured to secure their safety by flight over the passes or fords of Jordan; but Jephthah was too experienced in military tactics to allow this advantage. He had taken the precaution to secure the passes of the river by strong bands of armed men, with positive instructions to let none escape. but if an Ephraimite should appear, and acknowledge himself to be such, he was to be slain without mercy. As, however, the love of life might induce many to deny their country, a word was directed to be proposed to them, which, from the peculiar dialect of their country, they should be unable to pronounce. Thus the word "*Shibboleth*," invariably pronounced by the Ephraimites "*Sibboleth*," was an unequivocal indication of their tribe, and carried with it certain death. In the field of battle and by the passes of the river there fell forty-two thousand Ephraimites, and Jephthah thus secured himself from further interruption.

Shibboleth signifies "waters," thus when the Ephraimites prayed the men of Gilead to allow them to pass over, and were asked in return "to pass over what?" they could not answer "shibboleth," or "the waters," without betraying themselves to the enemy. Such is the historical account of the origin and result of the warfare of Jephthah with the Ephraimites, and the reputed origin of the symbol and its interpretation, because the battle took place in a field of corn near the river Jordan.

The Working-tools of a Fellow-craft are the Square, Level, and Plumb-rule. The Square, as an appendage to an Operative :Mason, is, indeed, merely used to try, and to adjust all irregular angles, and to assist in bringing rude matter into due form; but, as a Speculative Mason's jewel, it teaches morality and justice; it shows the beauty of order and sobriety, and displays the advantages arising from a mutual communication of benefits;- in a word, we are instructed by this instrument to act upon the square with all mankind, though more particularly with a Brother Mason, by doing to others as in similar circumstances we would they should do to us.

The Level is an emblem of equality, and demonstrates that as we are descended from the same stock, and partake of the same nature, and share the same hope, we ought strictly to render unto others the same measure of

kindness and affection which, in similar circumstances, we should require of them. It is intended to remind us that in the eyes of God all men are equal; that he causeth His sun to shine upon the poor man's cottage as well as on the king's palace; and that with Him there is no distinction. It is also to teach us that when in a Lodge, we are to meet our Brethren on a level. The Plumb signifies uprightness, and admonishes us to walk uprightly in our station, and to use justice and equity in all our dealings, to hold the scale of justice in equal poise, to observe the happy medium between intemperance and rigid self-denial, and to make our passions and prejudices coincide with the straight line of duty; so that we may hope to obtain an entrance into that Grand Lodge above, not made with hands, eternal in the heavens. Brethren should meet on the level and part, on the square.

CHAPTER XVI.

Explanation of the Third or *M.M.* Tracing-Board

The Master-Mason's Tracing-board is covered with emblems of mortality, reading a lesson to the initiated of the certainty of death, and also of a resurrection from the dead²¹. Like that of the two preceding degrees, it is an oblong square, but circumscribed by a black border within the four cardinal points of the compass. The principal figure is a black coffin on a white ground, at the head of which is placed a sprig of evergreen, called Cassia, or Acacia, which appears to bloom and flourish over the grave, as though it said, "O, death, where is thy sting! O, grave, where is thy victory." The coffin is a striking emblem of mortality, which cannot be misunderstood. It shows the instability of human life, and reminds us of the dark abode in which our bodies must be consigned to our mother earth, to become the prey of worms and corruption. Here we view a striking instance of the uncertainty of life, and the vanity of all human pursuits. The last offices paid to the dead are only useful as lectures to the living; from them we derive instruction, and consider every solemnity of this kind as a summons to prepare for our approaching dissolution. Notwithstanding the various mementos of mortality which we daily meet, notwithstanding death has established his empire over all the works of nature, yet, through some unaccountable infatuation, we forget that we were born to die. We go on from one design to another, add hope to hope, and lay out plans for the employment of many years, till we are suddenly alarmed with the approach of death, when we least expect him, and at an hour which we probably conclude to be the meridian of our existence. What are all the externals of majesty, the pride of wealth, or charms of

²¹ Eccles. xii., 1, 7.

beauty, when nature has paid her just debt? Fix your eyes on the last scene, and view life stripped of her ornaments, and exposed in her natural meanness, you will then be convinced of the futility of those empty delusions. In the grave all fallacies are detected, all ranks levelled, and all distinctions done away²².

There is some difficulty attending the explanation of the sprig of cassia, and in assigning the true reason why it was introduced into the system of Freemasonry. Some say it originated in the Jewish custom of planting a branch of *acacia vera* (gum-arabic plant) on the grave of a departed relative; others, in the custom of mourners bearing a branch of it in their hands at funerals. But it is doubtful whether either of these customs ever existed among the Jews. There are many reasons assigned for this, but the following may be deemed the most probable, namely:- that the sprig of acacia is an emblem of innocence (acacia being the Greek word for innocence), and figurative *solely* of the innocence of life of H.A.B. proposed for the candidate's imitation.

Upon the coffin we find several emblems, which it will be necessary to explain.

First we have a square, and above that, a level, plumb, and mallet, the uses of which, together with the reasons for their introduction here every M.M. knows, as they do also the reference of the figure "5." On the Mosaic pavement we see the entrance to a porch or room, being an arch supported on pillars, and perceive by the withdrawing of a veil that it is the Sanctum Sanctorum of the Temple, and contains the ark of the covenant, covered with its mercy-seat, over which are a human skull and cross-bones, which are also emblems of mortality, and prove that there is no security from death's devouring weapon. Over these emblems is the date of the year when the events occurred, which are recorded on this Tracing-board, surmounted by a pair of compasses, as a symbol of beauty, or the Master Architect of the Temple.

Our M.H. was ordered to be reinterred as near the S.S. as the Israelitish laws would permit; there in a grave from the centre, three feet East, three feet West, three feet between North and South, and five feet or more perpendicular. He was not buried in the S.S., because nothing common or unclean was suffered to enter there except the High Priest, and he was only allowed to do so once in every year, on the great day of expiation, and that after repeated washings and ritual purifications, for, by the Israelitish law, all flesh is deemed unclean. The ornaments of an M.M.'s Lodge are the

²² Masonic funeral service. Here the pot of incense presents itself to our notice as an emblem of a pure heart which is always an acceptable sacrifice to the Deity; and as this glows with fervent heat, so should our hearts continually glow with gratitude to the great and beneficent Author of our existence for the manifold blessings and comforts we enjoy.

Porch, Dormer, and Square Pavement. The Porch constitutes the entrance into the Sanctuary; the Dormer, inscribed with the Ineffable Name, is the avenue by which it is enlightened; and the Stone Pavement was for the High Priest to walk on with naked feet, when engaged in burning incense to the honour and glory of God, and offering up prayers to the throne of grace that the Most High would be pleased to give peace and tranquillity to the Israelitish nation throughout the ensuing year.

The Skirret, Pencil, and Compasses are the working-tools of a Master Mason.

The Skirret, acting on a centre pin, is used to mark out the ground of a new building; with the Pencil the Master draws his plans for the direction of the workmen; but it is by the use of the Compasses that he ascertains their limits and proportions with accuracy and truth. Speculative Masons apply these tools as so many symbols of moral duties. Thus as the Skirret has a chalked line attached to it, it points out the straight line of duty chalked out in the sacred law of God. The Pencil teaches the doctrine of responsibility, for our words and actions being recorded in the Divine Book, we shall be summoned on the last day to account for them all.

The Compasses refer to the Divine justice, which, having given us a law, and prescribed obedience thereto, has left us free to choose and free to refuse, with the certainty of reward or punishment, as we may obey or disregard these laws.

Thus if we attend to the teaching of these working tools, and act according to the light that has been vouchsafed to us, we may live in the assured hope, through the merits of the Almighty Architect of the Universe, of ascending to the Grand Lodge above, when, peace, order, and harmony shall for ever reign.

CHAPTER XVII.

Consecration of a Lodge.

The Deputy of the Grand Master being ready, a procession is arranged from the ante-room, and he is conducted into the apartment in which the Lodge is to be held; he takes his position in the East, having a representative D.G.M. on his right, and the Chaplain on his left; he directs two Brethren, being Past Masters, to fill the Wardens' chairs, and forthwith opens the Lodge in the three degrees, and an ode is sung.

Brother Preston says:- "The Master and his officers, accompanied by some dignified Clergyman, having taken their stations, and the Lodge, which is placed in the centre, being covered with white satin, the Consecration ceremony commences; all devoutly kneel, and the preparatory prayer is

rehearsed.²³”

Although the practice is not universal, an extemporary prayer is generally adopted at the opening of the ceremony. From the mass of odes, the following, written by Brother Dunckerley, a Mason of great and deserved celebrity, is given, and, as the air is patent to the British people, it is easy of adoption: -

TUNE - “*God Save the Queen.*”

Hail ! universal Lord !
By Heaven and Earth adored :
All hail ! great God.
Before Thy name we bend,
To us Thy grace extend,
And to our prayers attend :
All hail ! great God !

The Deputy Grand Master is then informed by the Secretary (*pro. tem.*) that the Brethren present desire to be formed into a new Lodge, and, having presented a petition for a Warrant, or Charter of Constitution, which has been granted, pray it may be constituted in ancient and solemn form. The Deputy Grand Master orders the petition, and the warrant, or the dispensation, to be read, which done, the minutes of the proceedings of the petitioners are to be read, and these are to be approved and confirmed, and signed by the Deputy Grand Master, who then takes the warrant in his hand, and requests the Brethren of the new Lodge publicly to signify their approbation or disapprobation of the Officers who are nominated in the warrant to preside over them. This being signified accordingly, an anthem is sung, and an oration on the nature and design of the Institution is delivered.

The Chaplain then offers a prayer:-

Almighty Father, God Most High, the Grand Geometrician and Great Architect of the Universe, we implore Thy blessing, with every confidence in Thy providence and protection upon this Lodge, convened for the sacred object of solemnly dedicating its House of Assembly to Thy honour and glory. We pray most fervently that all who meet within these walls may be ever endued with the lofty principles of brotherly love, relief: and truth; and, above all, of devotion to Thee, through whose bounty our cups overflow with corn, wine, and oil in plenteousness; from whom we have received the heart to feel, the hand to labour, the eye to behold, the ear to hear, the tongue to proclaim, and all the faculties which make us susceptible of every moral and natural good. May the blessed volume of Thy matchless wisdom be the *Square* to regulate all our conduct, the

²³ 17th Edition, 1861, page 62.

Compasses within whose hallowed circle we may ever walk with peace and safety, the infallible *Plumb-line* of rectitude and truth. Enable us to fill each sphere of duty with integrity and honour; to win the love of our personal associates, by amiable attention to all the sweet and endearing charities of human life; - and as fathers, husbands, friends, and Masons to exalt the profession in which we glory. And while we invoke Thy heavenly grace in behalf of our Order, wherever established on the face of the globe, we especially beseech Thee to bless the Grand Master of our native land, and his representatives at home and abroad; endue them in this world with peace, honour, and length of days; let Thine arm protect them, and Thy wisdom counsel them in all that may tend to the furtherance of all noble principles; and when at thy summons they shall lay down the gavel of Masonry here, admit them, we pray Thee, to the grand and perfect Lodge above, which is now veiled in clouds and darkness at the summit of the ladder, there to behold that bright Morning Star, whose auspicious rising brings peace and salvation to the faithful and obedient of the human race.

Omnes- All glory be to God on high,
Peace on earth,
Good will towards men.
So mote it be.

GRAND HONOURS.

The Tracing-board lying in the centre, which, in the Consecration Ceremony, is denominated The Lodge²⁴, and covered "with a fair linen cloth, is now unveiled. The consecrating vessels being prepared., an ode or anthem is sung. Then to slow and solemn music the corn, wine, and oil are diffused by three Past Masters, saying:-

1st.- "Glory be to God on high."

2nd. - "Peace on earth."

3rd.- "Goodwill towards men."

Omnes- "So mote it be."

Sanctus- "Glory be to Thee, O Lord."

The Chaplain then takes the censer three times round the Lodge, and halting in the East, gives prayer.

The Deputy Grand Master then delivers Solomon's Invocation, I Kings, viii., 23. - "Lord God of Israel," to end of ver. 4:3, and ver. 49, to end of ver. 53.

ANTHEM.-(Psalm cxxxiii.)

²⁴ At the Union Grand Lodge, held in 1813, there was a piece of furniture constructed under the direction of Brother John Soane, Treasurer Superintendent of Works, to represent the Ark of the Covenant, and this was denominated The Lodge.

Behold! bow pleasant and how good
For Brethren such as we,
Of the Accepted Brotherhood,
To dwell in unity.

'Tis like the oil on Aaron's head,
Which to his feet distils;
Like Hermon's dew, so richly shed
On Zion's sacred hills.

For there the Lord of light and love,
A blessing sent with power;
Oh ! may we all this blessing prove,
E'en life for evermore.

On friend ship's altar rising here,
Our hands now plighted be,
To live in love, with hearts sincere,
In peace and unity.

The Deputy Grand Master then solemnly dedicates the Lodge to God, to Masonry, and to benevolence and universal charity, and constitutes it, in form. The Hallelujah Chorus closes the ceremony.

It is customary at Consecrations that the distinguished Brother to whom the duty is entrusted should, in the course of the ceremony, address the Brethren present on the occasion. The address is generally adapted to the circumstances or locality. The address which follows is by the accomplished and eloquent Rev. Brother Thaddeus Mason Harris:-

ADDRESS.

BRETHREN. - The ceremonies we are about to perform are not unmeaning rites, nor the amusing pageants of an idle hour; but have a solemn and instructive import. Suffer me to point it out to you, and to prepare your minds for those important sentiments they are so well adapted to convey.

This Hall, designed and built by wisdom, supported by strength, and adorned in beauty, we are first to consecrate in the name of the great Jehovah; which teaches us in all our works begun and finished to acknowledge, adore, and magnify Him. It reminds us, also, in his fear to enter the door of the Lodge, to put our trust in Him while passing its trials, and to hope in Him for the reward of its labours.

Let, then, its altar be devoted to his service, and its lofty arch resound with his praise! May the eye which seeth in secret witness here the sincere and unaffected piety, which withdraws from the engagements of the world to silence and privacy, that it may be exercised with less interruption and less ostentation.

Our march round the Lodge reminds us of the travels of human life, in which Masonry is

an enlightened, a safe and a pleasant path. Its tessellated pavement of Mosaic-work intimates to us the chequered diversity and uncertainty of human affairs. Our step is time; our progression, eternity.

Following our ancient constitutions, with mystic rites, we dedicate this Hall to the honour of Masonry.

Our best attachments are due to the Craft. In its prosperity we find our joy, and in paying it honour we honour ourselves. But its worth transcends our encomiums, and its glory will out-sound our praise

Brethren, it is our pride that we have our names on the records of Masonry. May it be our high ambition that they should shed a lustre on the immortal page.

The Hall is also to be dedicated to virtue.

This worthy appropriation will always be duly regarded while the moral duties which our sublime lectures inculcate with affecting and impressive pertinency, are cherished in our hearts and illustrated in our lives.

As Freemasonry aims to enliven the spirit of philanthropy and promote the cause of charity, so we dedicate this Hall to universal benevolence; in the assurance that every Brother will dedicate his affections and his abilities to the same generous purpose; that while he displays a warm and cordial affection to those who are of the fraternity, he will extend his benevolent regards and good wishes to the whole family of mankind.

Such, my Brethren, is the significant meaning of the solemn rites we are now to perform, because such are the peculiar duties of every Lodge. I need not enlarge upon them now, nor show how they diverge as rays from a centre, to enlighten, to improve, and to cheer the whole circle of life. Their import and their application is familiar to you all. In their knowledge and their exercise may you fulfil the high purposes of the Masonic Institution.

How many pleasing considerations, my Brethren, attend the present interview! Whilst in almost every other part of the world political animosities, contentious, and wars, interrupt the progress of humanity and the cause of benevolence, it is our distinguished privilege, in this happy region of liberty and peace, to engage in the plans and to perfect the designs of individual and social happiness.

Whilst in other nations our Order is viewed by politicians with suspicion, and by the ignorant with apprehension, in this country its members are too much respected and its principles too well known, to make it the object of jealousy or mistrust. Our private assemblies are unmolested, and our public celebrations attract a more general approbation of the fraternity. Indeed, its importance, its credit, and we trust its usefulness, are advancing to a height unknown in any former age. The present occasion gives fresh evidence of the increasing affection of its friends; and this noble apartment fitted up in a style of elegance and convenience which far exceed any we have among us, does honour to Masonry, as well as the highest credit to the respectable Lodge for whose accommodation and at whose expense it is erected.

We offer our best congratulations to the Worshipful Master, Wardens, Officers, and Members of the Lodge. We commend their zeal, and hope it will meet with the most ample recompense. May their Hall be the happy result of piety, virtue, and benevolence! May it be protected from accident, and long remain a monument of their attachment to Masonry! May their Lodge continue to flourish, their union to strengthen, and their happiness to abound! And when they and we all shall be removed from the labours of the earthly Lodge, may we be admitted to the brotherhood of the perfect, in the building of God, the Hall not made with hands, eternal in the heavens!

Then follows the installation of the W.M.

CHAPTER XVIII.

The Ceremony of Installation of the Master of a Lodge.

It is a prominent advantage of the popular form of government that the grounds of distinction and advancement being chiefly personal qualities, men are classed according to their individual abilities and merit. This is strikingly illustrated in the system of Freemasonry, which, to a certain extent, inculcates the doctrine of equality; but although each Brother has equal pretensions to power, yet to every Lodge there must of necessity be a head. This ruler is the Master, to whom is entrusted for one year the entire responsibility of government. On the completion of his year of office, he falls into the ranks of the Past Masters, who may be considered a select council, assisting the Master in the general control of the affairs and accounts of the Lodge, and at all times exercising a vigilant care over its well-being. Thus, although the democratic principle is to a certain extent allowed, yet the most perfect equality of rights can never prevent the ascendancy of superior minds, displayed (according to the Masonic theory) in those Members who have passed the ordeal of the chair.

All Lodges have a fixed day for the installation, when more than ordinary exertions are made to do honour to the occasion; all the Members generally endeavour to be present, and visitors from other Lodges are invited. There must be at least three Past Masters present at an installation; and the Brother who undertakes the performance of the ceremony (not necessarily a Member of the Lodge) ought to be well skilled in the Craft, and profess a thorough acquaintance with all the ceremonies.

The Lodge is opened in the second degree, the Installing Master being in the chair. The Master elect is presented by a Past Master of the Lodge (as duly elected) for installation, his merit and services bring his recommendation for the high office of a ruler in the Craft.

The Installing Master addresses the Master elect as follows:-

It has been customary from time immemorial among Masons, once in every year, to select from their number an expert Brother to preside over them. Their suffrages have on this occasion fallen on you, and we greatly rejoice in the selection the Brethren have made. But every candidate for the office of Master ought to be true and trusty, of good report, and held in high estimation among his Brethren; he ought to be of exemplary character, courteous in manner, easy of address, but steady and firm in principle. He must have been regularly initiated, passed, and raised, in the three established degrees of Freemasonry, well skilled in this our noble science, a lover of the Craft, and have served the office of Warden in a Warranted Lodge for twelve months. He must have been duly balloted for and elected by the Master, Wardens, and Fellows in open Lodge assembled, and presented for installation to a board of Installed Masters. You having been so elected and presented, it now remains for me to ascertain whether you can

conscientiously accept the duties of the office under these qualifications?

Ans.-I can.

Installing Master. - I now claim your attention while the Secretary reads the ancient rules and regulations, to which you will signify your assent at the conclusion of each clause:-

1. - You agree to be a good man and true, and strictly to obey the moral law.
2. - You are to be a peaceable subject, and cheerfully to conform to the laws of the country in which you reside.
3. - You promise not to be concerned in plots or conspiracies against government, but patiently to submit to the decisions of the supreme legislature.
4. - You agree to pay a proper respect to the civil magistrate, to work diligently, live creditably and act honourably by all men.
5. - You agree to hold in veneration the original rulers and patrons of the Order of Freemasonry, and their regular successors, supreme and subordinate, according to their stations; and to submit to the awards and resolutions of your Brethren in general Lodge convened in every case consistent with the Constitutions of the Order.
6. - You agree to avoid private piques and quarrels, and to guard against intemperance and excess.
7. - You agree to be cautious in your carriage and behaviour, courteous to your Brethren, and faithful to your Lodge.
8. - You promise to respect genuine and true Brethren, and to discountenance Impostors and all Dissenters from the original Plan of Freemasonry.
- 9 - You agree to promote the general good of Society, to cultivate the Social Virtues, and to propagating the knowledge of the Mystic Art as far as your influence and ability can extend.
10. - You promise to pay homage to the Grand Master for the time being, and to his Officers when duly installed, and strictly to conform to every Edict of the Grand Lodge.
11. - You admit that it is not in the power of any man, or body of men to make innovation in the body of Masonry.
12. - You promise a regular attendance on the Communications and Committees of the Grand Lodge, upon receiving proper notice thereof; and to pay attention to all the duties of Freemasonry upon proper and convenient occasions.
13. - You admit that no new Lodge can be formed without permission of the Grand Master or his Deputy, and that no countenance ought to be given to any irregular Lodge, or to any person initiated therein; and that no public processions of Masons, clothed with the Badges of the Order, can take place without the special license of the Grand Master or his Deputy.
14. - You admit that no person can regularly be made a Freemason or admitted a Member of any Lodge without previous notice, and due enquiry into his character; and that no Brother can be advanced to a higher Degree except in strict conformity with the Laws of the Grand Lodge.
15. - You promise that no visitor shall be received into your Lodge without due examination, and producing proper vouchers of his having been initiated in a regular Lodge.

At the conclusion, the Installing Officer addresses the Master elect as follows:- "Do you submit to and promise to support these charges and regulations as Masters have done in all ages? Upon receiving a reply in the

affirmative, the ceremony of Installation proceeds.

The Master is then required, by solemn obligation, to accept the office, and to govern his Lodge according to the laws of the Grand Lodge of England; neither himself to introduce, nor to allow in others, any deviation from the ancient usages and landmarks of the Order, but, on the contrary, to preserve the same in their integrity, and in all respects faithfully to discharge his duties as a ruler. This obligation is undertaken for one year, or until a new Master shall have been duly elected and installed in his stead.

The Lodge is then opened in the Superior Degree, and all except installed Masters having retired, a board of installed Masters is declared, and the ceremony of installation proceeds, and on this solemn occasion the Divine aid is thus invoked:-

PRAYER.

Almighty, Eternal, and Most High God, vouchsafe thine aid to this our solemn rite, and grant that the worthy and distinguished Brother who is now about to be numbered amongst the rules of the Craft, may be endowed with wisdom to comprehend, judgment to define, and firmness to enforce obedience to thy law. Sanctify him with thy grace, strengthen him with thy mighty power, and enrich his mind with true and genuine knowledge, that he may be enabled to enlighten the Brethren, and consecrate our meetings to the honour and glory of thy most holy name.

Response. - So mote it be.

The Master is now called on to take the obligation of an Installed Master.

After which the Installing Master thus proceeds:-

Let me once more call your attention to the three great lights of Freemasonry, which are the Volume of the Sacred Law, the Square and Compasses. The Volume of the Sacred Law is that great light which will guide you to all truth, will direct your steps in the paths of happiness, and point out to you the whole duty of man. The Square is to regulate your life and actions by the principles of morality and virtue. The Compasses teach you, in every station of life, to limit your desires; that, rising to eminence by merit, you may live respected and die regretted.

The Installing Master here leaves the chair on the left side, and proceeds with an address after which the Master is taken to the left of the chair, and invested with the badge of an installed Master which is the highest honour the Craft can give, or the Lodge bestow on any of its members, he is also invested with the collar and jewel of his office. This jewel represents the Square because, as the Square is employed by Operative Masons to fit and adjust the stones of a building, that all the parts may properly agree, so the Master of the Lodge is admonished, by the symbolic meaning of the Square upon his breast, to preserve that moral deportment among the Members of his Lodge, which should ever characterise good Masons, and to exert his authority to prevent any ill-feeling or angry discussion arising to impair the harmony of their meetings.

The Master is now placed in the chair according to ancient custom; but

which the rules of the Order preclude being mentioned more in detail. Next is presented to him the gavel which is also called the *hiram*, because as Solomon controlled and directed the workmen in the Temple by the assistance of "Hiram" the builder, so does the Master preserve order in the Lodge by the aid of the gavel.²⁵

The Master is then entrusted with the Warrant of the Lodge, which is committed to his keeping during his period of office - which cannot extend beyond two years in succession, nor can the same Brother be Master of more than one Lodge at the same time.

He has then his attention directed to the various implements of the profession, emblematical of our conduct in life, and upon this occasion they are carefully enumerated.

Finally to the Worshipful Master are presented the Book of Constitutions as his guide at all times in cases of difficulty; and the By-laws of the Lodge, which he is required to cause to be read once in the year, so that none may plead ignorance of their contents.

The Worshipful Master then invests his immediate Past Master, who acts as his assistant in his absence as well as in his presence; it being the established custom when the Master is unable to be present, that his immediate predecessor should preside.

After being saluted, as an installed Master, with grand honours, and also in token of respect as a Master of arts and sciences, the board of installed Masters is closed.

The Brethren below the chair are then admitted - Master Masons first; the others in succession; the installing Master proclaiming the Worshipful Brother in the East West and South as duly installed.

The new Master enters immediately on the duties of his office, by appointing his Officers, who are separately conducted to the pedestal - generally by the installing Brother, with the collar and jewel of his office in the following form:-

"Brother C. D., - I appoint you Senior Warden of this Lodge, and invest you with the ensign of your office - "the level" - which will remind you, while presiding over the labours of the Lodge, that it is your duty to see that every Brother meets upon the level, and that the principle of equality is preserved during the work, without which, harmony, the chief support of our institution, cannot be preserved. Your regular attendance at our stated meetings is essentially necessary, as in my absence you may be called on to rule the Lodge, and in my presence to assist me in its government. I firmly rely on your knowledge of the Art, and attachment to the Lodge, for the faithful discharge of the duties of the office."

"Brother E. F.,-I appoint you Junior Warden of this Lodge, and invest you with the collar

²⁵ The true form of the gavel is that of a Stone-Mason's hammer. It is to be made with a cutting edge that it may be used to break off the corners of rough stones - an operation which could never be affected by the common hammer or mallet. It derives its name from its shape, that of the old gable or gavel end of a house. The distinction between this implement and the setting maul is understood by every M.M.

and jewel of office; that jewel, "the plumb-rule," being an emblem of uprightness and integrity, will teach you the peculiar correctness of conduct that is expected from you, particularly in the introduction of visitors. To you is committed the superintendence of the Brethren during the hours of refreshment; it is therefore indispensably necessary that you should not only be temperate and discreet in the indulgence of your own inclinations, but carefully note that none others be suffered to convert the purposes of refreshment into intemperance and excess. Your regular attendance is particularly requested; and I have no doubt that you will faithfully execute every duty."

The Treasurer, who has been elected by the Lodge, is next invested with the jewel of his office, the Worshipful Master thus addressing him:-

"Brother G. H., - I have the pleasure of investing you with the jewel of the office to which you have been elected by the Brethren. It is your duty to receive all moneys from the hands of the Secretary, keep just and regular accounts of the same, and pay them out at the W.M.'s will and pleasure, with the consent of the Lodge. I trust your regard for the Fraternity will prompt you to the faithful discharge of the duties of your office."

The Secretary is then presented and invested; the Worshipful Master thus addressing him:-

Brother J. K., - I appoint you Secretary of this Lodge, and invest you with your jewel of office. It is your duty to observe the W.M.'s will and pleasure, to record the minutes of, and issue the summonses for, our meetings; to receive all moneys, and pay them into the hands of the Treasurer. Your good inclinations for Masonry and the Lodge will no doubt induce you to discharge the duties of the office with fidelity, and by so doing you will merit the esteem and approbation of the Brethren."

The Deacons are then named and invested, the W.M. addressing them as follows:-

"Brothers L. M. and N. O., - I appoint you Deacons of this Lodge. It is your province to attend on the Master, and assist the Wardens in the active duties of the Lodge - such as the reception of candidates in the different degrees, and in the immediate practice of our rites."

The next Officer appointed is the Inner Guard, whom the W.M, addresses as follows:-

"Brother P. Q., - I appoint you Inner Guard of this Lodge, and I invest you with the implement of your office. Your duty is to admit Masons on proof; to receive the candidates in due form, and to obey the commands of the Junior Warden."

The Stewards are next appointed, with the following address:-

"Brothers R. S. and T U., - I appoint you Stewards of this Lodge. The duties of your office are, to see that the tables are properly furnished at refreshment, and that every brother is suitably provided for, and generally to assist the Deacons and other officers in performing their respective duties. Your regular and early attendance will afford the best proof of your zeal and attachment to the Lodge."

The Tyler is then invested and addressed as follows:-

"Brother V. W., - You are appointed Tyler of this Lodge, and I invest you with the implement of your office. As the sword is placed in the hands of the Tyler, to enable him effectually to guard against the approach of cowans and eavesdroppers, and suffer none to pass or repass but such as are duly qualified, so it should admonish us to set a guard over our thoughts, a watch at our lips, and post a sentinel over our action,, thereby preventing the approach of every unworthy thought or deed, and preserving

consciences void of offence towards God and toward man.”

The investiture of Officers being completed, the installing Master addresses the Master, Wardens, and Brothers, somewhat to the following effect:-

Worshipful Master !-The Brethren having committed the government of this Lodge to your care, you cannot be insensible of the obligations which devolve on you as their head, nor of your responsibility for the faithful discharge of the important duties annexed to the appointment. The honour, reputation, and usefulness of your Lodge will materially depend on the skill and assiduity with which you manage its concerns, whilst the happiness of its members will be generally promoted in proportion to the zeal and ability with which you promulgate the genuine tenets and principles of our institution. For a pattern of imitation consider the great luminary of nature, which, rising in the East, regularly diffuses light and lustre to all within its circle. In like manner it is your province to spread and communicate light and instruction to the Brethren of your Lodge. Forcibly impress on them the dignity and high importance of Masonry, and seriously admonish them never to disgrace it. Oblige them to practise out of the Lodge those duties they are taught within it, and by amiable, discreet, and virtuous conduct, convince mankind of the goodness of the Institution, so that when a person is said to be a member of it, the world may know that he is one to whom the burthened heart may pour forth its sorrows, to whom distress may prefer its suit, whose head is guided by justice, and whose heart is expanded by benevolence. In short, W. Sir, by a diligent perusal of the Constitutions of the Fraternity, the By laws of your Lodge, and, above all, the Volume of the Sacred Law, which is given as a rule and guide of your faith, you will acquit yourself with honour and reputation, and lay up a crown of rejoicing which shall never fade away, but continue when time shall be no more.”²⁶

“Brother Wardens, - You are too well acquainted with the principles of our Institution to warrant any distrust that you will be found wanting in the discharge of your respective duties. Suffice it to say, that what you have seen praiseworthy in others, you should carefully imitate; what in them may have appeared defective, you should yourselves amend. You should be examples of good order and regularity, for it is only by a due regard to the laws in your own conduct that you can expect obedience to them from others. You are assiduously to assist the Master in the discharge of his trust; diffusing light, and imparting knowledge to all whom he shall place under your care. In the absence of the Master you may succeed to higher duties; your acquirements, therefore, must be such as that the Brethren never suffer for want of proper instruction. From the spirit which you have hitherto evinced, I entertain no doubt that your future conduct will be such as to merit the applause of the Brethren, and the testimony of a good conscience.”²⁷

“Brethren, such is the nature of our Institution, that some must of necessity rule and teach, so others must of course learn to submit and obey; humility in both is an essential duty. The Officers who are appointed to govern your Lodge are sufficiently conversant with the rules of propriety and the laws of the Institution, to avoid exceeding the powers with which they are entrusted; and you are of too generous a nature to envy their preferment. I trust, therefore, you will have but one aim - meeting in the grand design of being happy, and conferring happiness - to please each other. Finally, my Brethren, as this Association has been formed and perfected in such unanimity and concord, in which we greatly rejoice, so may it long continue and remain a monument of

²⁶ The Investing Master here moves to the W.

²⁷ The Investing Master now moves to the S

wisdom, strength, and beauty, which ages cannot wither, nor adversity decay. May you long enjoy every satisfaction and delight which disinterested friendship can afford; may kindness and brotherly affection distinguish your conduct as men and Masons; within these peaceful walls may your children's children celebrate with joy and gratitude the annual recurrence of this auspicious solemnity. May Freemasonry flourish in every part of the globe, become influential in diffusing the light of wisdom, aiding the strength of reason dispensing the beauties of virtue, and lessening the aggregate of human misery and vice. Firm in rectitude, may it rise superior to opposition, like the bleak mountain which bares its breast with dignified composure to every tempest, and fearlessly presents its bosom to the midnight storm. As our Order is founded on the purest principles of morality and virtue, may it teach us to measure our actions by the rule of rectitude, square our conduct by the principles of morality, and guide our conversation and our very thoughts within the compass of propriety; hence we may learn to be meek, humble, and resigned, to moderate the passions, the excess of which deform the very soul, and the Brother who has thus far discharged his duty as a Mason, can patiently await the arrival of his dying throb; when we must experience that awful moment, when the soul shall take wing to that boundless and unexplored expanse above. Brethren !-Such are the genuine tenets and principles of our Order; may they be transmitted through your Lodge, pure and unimpaired from generation to generation.

CHAPTER XIX.

The Ceremony observed at Funerals, according to ancient custom; with the Service used on those occasions.

No Mason can be interred with the formalities of the Order unless it be at his own special request, communicated to the Master of the Lodge of which he died a Member, foreigners and sojourners excepted; nor unless he has been advanced to the Third Degree of Masonry, from which restriction there can be no exception. Fellow-crafts or Apprentices are not entitled to the funeral obsequies.

The Master of a Lodge having received notice of a Master-Mason's death, and of his request to be interred with the ceremonies of the Order, he fixes the day and hour for the funeral, and issues his command to summon the Lodge; if Brethren from other Lodges are expected to attend, he must make application through the Grand Secretary to the Grand Master, or his deputy, for a dispensation, to enable him to supply the place of the Grand Master at such funeral, and to regulate the procession, which is to be solely under his direction; and all the Brethren present must be properly clothed. The dispensation having been obtained, the Master may invite as many Lodges as he thinks proper, and the Members of those Lodges may accompany their Officers in form; but the whole ceremony must be under the direction of the Master of the Lodge to which the deceased belonged for which purpose only, the dispensation is granted; and he and his Officers must be duly honoured, and cheerfully obeyed on the occasion.

All the Brethren who walk in procession should observe as much as

possible a uniformity in their dress. Decent mourning, with white gloves, and aprons is most suitable and becoming. No person should be distinguished by a jewel, unless he is an Officer of one of the Lodges invited to attend in form, and all the Officers of such Lodges should be ornamented with sashes and hat-bands; as also the Officers of the Lodge to whom the dispensation is granted, who are, moreover, to be distinguished with white rods.

THE FUNERAL SERVICE²⁸.

The Brethren being assembled at the house where the body of the deceased lies, the Master of the Lodge to which he belonged opens the Lodge in the third degree, with the usual forms, and an anthem is sung. The body being placed in the centre on a couch, and the coffin in which it is laid being open, the Master proceeds to the head of the corpse, and the service begins.

MASTER.-What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave?

RES. - Man walketh in a vain shadow; he heapeth up riches, and cannot tell who shall gather them.

MASTER.-When he dieth, he shall carry nothing away: his glory shall not descend after him.

RES.-Naked he came into the world, and naked he must return; the Lord gave and the Lord hath taken away: blessed be the name of the Lord.

The grand honours are then given, and certain forms used, which cannot be here explained. Solemn music is introduced, during which the Master strews herbs or flowers over the body: and taking the *Sacred Roll* in his hand, he says.

Let us die the death of the righteous, and let our last end be like his.

The Brethren answer.

God is our God for ever and ever: he will be our guide even unto death.

The Master then puts the Roll into the Coffin and says,
Almighty Father ! into thy hands we commend the soul of our loving
Brother !

The Brethren answer three times, giving the grand honours each time.
The will of God is accomplished ? So mote it be.

The Master then repeats the following

PRAYER.

²⁸ As prescribed by Brother Preston.

Most glorious God! Author of all good, and Giver of all mercy ! pour down thy blessings upon us, and strengthen all our solemn engagements with the ties of fraternal affection ! May the present instance of mortality remind us of our approaching fate, and draw our attention to Thee, the only refuge in time of need! that when the awful moment shall arrive that we are about to quit this transitory scene, the enlivening prospect of thy mercy may dispel the gloom of death: and that after our departure hence in peace, and in thy favour, we may be received into thine everlasting kingdom, and there enjoy, in union with the souls of departed friends, the just reward of a pious and virtuous life. Amen.

An anthem being sung the Master retires to the pedestal, and the coffin is covered. An oration, suitable to the occasion, is then delivered: and the Master recommending love and unity, the Brethren join hands and renew to each other their pledged vows. The Lodge is then adjourned, and the procession to the place of interment is formed. The different Lodges rank according to seniority, the junior preceding; and each Lodge forms one division. The following order is then observed.

The Tyler; with his sword.

The Stewards; with white rods.

The Brethren, out of office, two and two.

The Secretary with a roll.

The Treasurer with his badge of office.

The Senior and Junior Wardens hand in hand.

The Past Master,

The Master.

The Lodge to which the deceased Brother belonged in the following order, all the members having flowers or herbs in their hands.

The Tyler.

The Stewards.

Martial music, drums muffled and trumpets covered.

The Members of the Lodge.

The Secretary and Treasurer

The Senior and Junior Wardens.

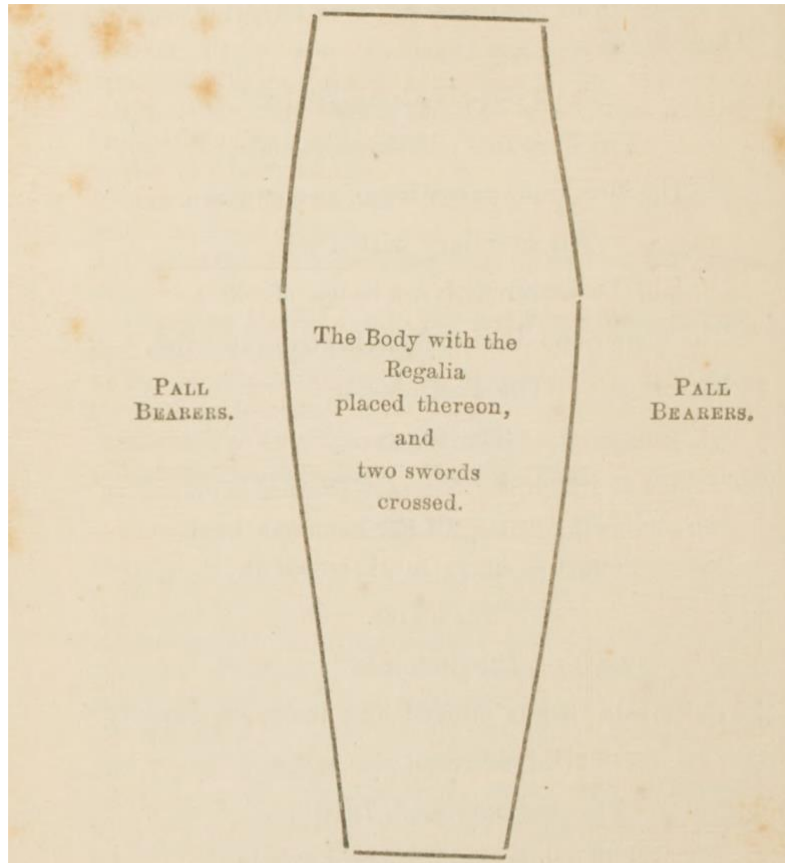
The Past Master.

The Holy Writings on a cushion covered with black cloth, carried by the oldest Member of the Lodge.

The Master.

The Choristers singing an anthem.

The Clergyman.



Chief Mourner.
Assistant Mourners.
Two Stewards.
A Tyler.

One or two Lodges advance, before the procession begins, to the churchyard, to prevent confusion, and make the necessary preparations. The Brethren are not to desert their ranks or change places, but keep in their different departments. When the procession arrives at the gate of the churchyard, the Lodge to which the deceased Brother belonged, the mourners and the attendants on the corpse, halt, till the members of the other Lodges have formed a circle round the grave, when an opening is made to receive them. They then advance to the grave, and the clergyman and officers of the acting Lodge take their station at the head of the grave, with the choristers on each side all the mourners at the foot. After the clergyman has concluded the solemn services of the church, an anthem is sung, and the following exhortation given:-

Here we view a striking instance of the uncertainty of life, and the vanity of all human pursuits. The last offices paid to the dead are only useful as lectures to the living; from them we are to derive instruction and consider every solemnity of this kind as a summons to prepare for our approaching

dissolution.

Notwithstanding the various mementos of mortality which we daily meet; notwithstanding death has established his empire over all the works of nature yet, through some unaccountable infatuation, we forget that we are born to die. We go on from one design to another, add hope to hope, and lay out plans for the employment of many years, till we are suddenly alarmed by the approach of death, when we least expect him and at an hour which, amidst the gaities of life, we probably conclude to be the meridian of our existence.

What are all the externals of majesty, the pride of wealth or charms of beauty, when nature has paid her just debt? Fix your eyes on the last scene, and view life stript of its ornaments, and exposed in its natural meanness, you will then be convinced of the futility of those empty delusions. In the grave all fallacies are detected, all ranks are levelled, and all distinctions are done away. While we drop the sympathetic tear over the grave of our deceased friend, let charity incline us to throw a veil over his foibles, whatever they may have been, and not withhold from his memory the praise that his virtue may have claimed. Suffer the apologies of human nature to plead in his behalf; perfection on earth has never been attained: the wisest, as well as the best of men have erred. His meritorious actions it is our duty to imitate, and from his weakness we ought to derive instruction.

Let the present example excite our most serious thoughts, and strengthen our resolutions of amendment. As life is uncertain, and all earthly pursuits are vain, let us no longer postpone the important concern of preparing for eternity, but embrace the happy moment, while time and opportunity offer, to provide against that great change, when all the pleasures of this life shall cease to delight, and the reflections of a virtuous life yield the only comfort and consolation. Thus our expectations will not be frustrated, nor ourselves be called away unprepared into the presence of an all-wise and omnipotent Judge, to whom the secrets of all hearts are known, and from whose dread tribunal no sinner can escape.

Let us, while in this stage of existence, support with propriety the character of our profession, advert to the nature of our solemnities, and pursue with assiduity the sacred tenets of our Order. Then, with becoming reverence, let us supplicate the divine grace, to ensure the favour of that Eternal Being, whose goodness and power know no bounds: that, when the awful moment arrives, be it soon or late, we may be enabled to prosecute our journey, without dread or apprehension, to that far distant country whence no traveller returns. By the light of the divine countenance, we shall pass without trembling through those gloomy mansions where all things are forgotten; and at the great and tremendous day of trial and tribulation,

when arraigned at the bar of Divine Justice, let us hope that judgment will be pronounced in our favour, and that we shall receive our reward in the possession of an immortal inheritance, where joy flows in one continued stream, and no mound can check its course.

The following invocations are then made by the Master, and the usual honours accompany each:-

MASTER.- "May we be true and faithful; and may we live and die in love."

ANSWER.- "So mote it be."

MASTER.- "May we profess what is good ; and always act agreeably to our profession."

ANSWER.- "So mote it be."

MASTER.- "May the Lord bless us, and prosper us; and may all our good intentions be crowned with success."

ANSWER.- "So mote it be."

The Secretaries then advance, and throw their rolls into the grave, with the usual forms, while the Master repeats in an audible voice -

"Glory be to God on high! on earth peace ! goodwill towards men!"

ANSWER.- "So mote it be, now, from henceforth, and for evermore."

The Master then concludes the ceremony at the grave in the following words:-

"From time immemorial, it has been a custom among the Fraternity of Free and Accepted Masons, at the request of a Brother on his death-bed, to accompany his corpse to the place of interment, and there to deposit his remains with the usual formalities."

"In conformity to this usage, and at the special request of our deceased Brother, whose memory we revere, and whose loss we deplore, we have assembled in the character of Masons to resign his body to the earth, whence it came, and to offer up to his memory, before the world, the last tribute of our Fraternal affection; thereby demonstrating the sincerity of our past esteem, and our inviolable attachment to the principles of the Order."

"With proper respect to the established customs of the country in which we live, with due deference to our superiors in church and state, and with unlimited good-will towards men, we here appear clothed as Masons, publicly to express our submission to peace and good government, and our wish to serve the interests of mankind. Invested with the badge of innocence, we humbly bow to the Universal Parent, and implore his blessing on every zealous endeavour to promote pence and good-will, and we pray for our perseverance in the principles of piety and virtue."

"The great Creator having been pleased, out of his mercy, to remove our Brother from the cares and troubles of a transitory life to a state of eternal

duration, and thereby to weaken the chain by which we are united, man to man, may we, who survive him, anticipate our approaching dissolution, and be more strongly cemented in the ties of union and friendship, that during the short space allotted for our present existence we may wisely and usefully employ our time; and, in the reciprocal intercourse of kind and friendly acts, mutually promote the welfare and happiness of each other.” “Unto the grave we consign the body of our deceased friend, there to remain until the general resurrection, in favourable expectation that his immortal soul may then partake of the joys which have been prepared for the righteous from the beginning of the world. And may Almighty God, of His infinite goodness, at the grand tribunal of unbiassed justice, extend his mercy toward him and all of us, and crown our hope with everlasting bliss in the expanded realms of a boundless eternity! This we beg, for the honour of his name, to whom be glory, now and for ever. Amen.

Thus the service ends; and the usual honours are given; after which the procession returns in due form to the place whence it set out, where the necessary duties are complied with, and the business of Masonry is renewed. The regalia and ornaments of the deceased, if an officer of a Lodge are returned to the Master with the usual ceremonies; after which the charges for regulating the conduct of the Brethren are rehearsed, and the Lodge is closed in the Three Degrees with a blessing.

APPENDIX I.

Description of the Clothing, Jewels, &c., of the Grand Lodge of England, &c.

The following clothing and insignia shall be worn by the Craft, and no Brother shall, on any pretence, be admitted into the Grand Lodge, or any Subordinate Lodge, without his proper clothing.

No honorary or other Jewel or emblem shall be worn in the Grand Lodge or any Subordinate Lodge which shall not appertain to, or be consistent with, those degrees which are recognised and acknowledged by, and are under the control of the Grand Lodge, as part of pure and ancient Masonry.

JEWELS.

The Compasses extended to 45° with the segment of a circle at the points and a gold plate included, on which is to be represented an eye irradiated within a triangle also irradiated.

The Grand Master.

The Pro. Grand Master. The same.

Past Grand Masters and Past Pro. Grand Masters.

A similar Jewel without the gold plate.

Deputy Grand Master.

The Compasses and Square united, with a five-pointed Star in the centre.

Past Deputy Grand { The Compasses and Square Masters. only.

Senior Grand Warden.-The Level.

Junior Grand Warden.-The Plumb.

Grand Chaplains.-A Book within a Triangle.

Grand Treasurer.-A chased Key.

Grand Registrar.-A Scroll with Seal appended.

President of the Board.-Arms, Crest and Supporters of Grand Lodge.
of General Purposes

Grand Secretary -Cross Pens with a tie.

Grand Deacons.-Dove and Olive branch.

Grnnu. Su f; · :. : n<ln t of } A Ecmicircular protracto1·.

Grand Director of Ceremonics.-Cross lloc.18'. Assistant Ditto. Ditto.

Grand Sword Bearer.-Cross swords.

Grand Organist.-A Lyre.

Grand Pursuivant. Arms of the Grand Lodge,
with Rod and S1,ord crossed

The Jewcls of the Grand Chapin, Jlcgi8trar, PresiJeut of the boar,l of
general pnrpose,, Secretary, Deacons, Su11 criut cnclnt of "rorks, Director
of Ceremouics, and Assistant Dircelor of Ceremonies Sword Bearer,
Orgauist, aucl Pursuivant, are to b withiu a wreath composed of a sprig of
acacia, and an ear of corn.

The Grand Stewards for the year wear silver gilt Jewels pendent to collars
of crimson ribbon four inches broad, and bear wliite wands. The J ewe! of a
Grauel Steward is-A Cornucopia between the legs of a pair of Compasses
extended, upon an irradiated gold plate, within a circle, on which is
engrnvcn-"United Grand Lodge of Antient Free and Accepted l\Iusons of
England."

Past Grand Stewards, so long as they continue to subscribe to some Lodge,
wear Jewels pendent to collars of crimson ribbon, four inches broad, with
silver cord on each edge. The Jewel of a Past Grand Steward is oval in form,
and the same device as the Jewel of a Grand Steward, but on crimson
enamel instead of the irradiated plate.

I The same device ou crimson enamel, instead of the irradiated gold plate,
but of smaller size, to be worn ou the breast.-

Past Grand Steward.

The Compasses and Square

Provincial Grand Master. with a, five-pointed Star in the centre.

Deputy Provincial Grand Mastcr.-The Square.

All other Officers of } Jewels of the same tlescrip- Provincial G rnn1l tio•1
as those worn by the Lodges. Offieern of th Craud Longe

,Jewel similar to those ProviucialGranc1Stewartls worn by the Stewards of
the

} Grand Louge.

The Jewels of the Provincial Grand Master and other Provincial Grand
Officers and Provincial Grand Stewards, are to be placed within a circle, on
which the name of the province is to be engraven.

All Past Grand Officers and Past Provincial Grand Officers may wear the
Jewel of their respective Offices on a blue enamelled oval medal.

All the above Jewels to be gold or gilt.

Masters of Lodges.- The Square.

Past Masters.

of the 47th Prop. 1st Bk. of Euclid engraven on a silver plate pendent within it.

Senior Warden.-The Level.

Junior Warden.-The Plumb.

Treasurer.-The Key.

Secretary.-The Cross Pens.

Deacons.-The Dove.

Inner Guard.-Cross Swords.

Tyler.-The Sword.

The above Jewels to be in silver, except those of the Officers of the Lodge of Antiquity, No. 2, and of the British. Lodge No. 8, which are golden or gilt.

The collars to be light blue ribbon, four inches broad; if silver chain be used, it must be placed over the light blue ribbon.

In the Grand Lodge, and at great ceremonials and festivals, where the Grand Officers appear in their official capacities, the actual Grand Officers wear chains of gold, or metal gilt, instead of collars; but upon all other occasions collars of garter-blue ribbon, four inches broad, embroidered or plain.

Past Grand Officers of the Grand Lodge of England, in the Grand Lodge, or at any great ceremonials or festival, to wear embroidered collars; and in private Lodges, collars either embroidered or plain.

Provincial Grand Masters wear chains of gold or metal gilt, or collars of garter-blue ribbon, four inches broad.

Deputy Provincial Grand Masters and other subordinate Provincial Grand Officers, present and past, wear collars of garter-blue ribbon, four inches broad, with narrow edging of gold lace or cord, but not bullion or fringe, nor plain, except in the Grand Lodge, in which they must wear their collars and jewels of the Lodges and Offices respectively, in right of which they attend as members of the Grand Lodge. Provincial Grand Stewards, during their period of office only, wear collars of crimson ribbon two and a half inches broad.

APRONS.

Entered Apprentice.-A plain white lamb-skin, from fourteen to sixteen inches wide, twelve to fourteen inches deep, square at bottom, and without ornament, white strings.

Fellow Craft.-A plain white lamb-skin, similar to that of the Entered Apprentice, with the addition only of two sky blue rosettes at the bottom.

Master Mason.-The same, with sky blue lining and edging, one and a half inch deep, and an additional rosette on the fall or flap, and silver tassels. No other colour or ornament shall be allowed except to Officers and Past Officers of Lodges, who may have the emblems of their offices in silver or

white in the centre of the apron: and except as to the members of the Prince of Wales' Lodge No. 25 who are allowed to wear a narrow internal border of garter blue on their aprons.

Grand Stewards, Present and Past.-Aprons of the same dimensions lined with crimson, edging of the same colour three and a half inches, and silver tassels. Provincial Grand Stewards, while in office the same except that the edging is only two inches wide. The collars of the Grand Steward's Lodge to be crimson ribbon four inches broad,

Grand Officers of the Grand Lodge, Present and Past.-Aprons of the same dimensions, lined with garter blue edging three and a half inches, ornamented with gold, and blue strings, and they may have the emblems of their offices, in gold *or* blue, in the centre.

Provincial Grand Officers, Present and Past.- Aprons of the same dimensions lined with garter blue, and ornamented with gold, and with blue strings; they must have the emblems of their offices in gold or blue in the centre within a double circle, in which must be inserted, the name of the province, The garter blue edging to the aprons must not exceed two inches in width.

The apron of the Deputy Grand Master to have the emblem of his office in gold embroidery in the centre, and the pomegranate and lotus alternately embroidered in gold on the edging.

The apron of the Grand Master is ornamented with the blazing sun embroidered in gold in the centre, on the edging the pomegranate and lotus with the seven eared wheat at each corner, and also on the fall, all in gold embroidery; the fringe of gold bullion.

The apron of the Pro. Grand Master.- the same.

The Masters and Past Masters of Lodges to wear, in the place of the three rosettes on the Master Masons apron, perpendicular lines upon horizontal lines, thereby forming three several sets of two right angles; the length of the horizontal lines to be two and a half inches each, and of the perpendicular lines one each; these emblems to be of ribbon half an inch broad, and of the same colour as the lining and edging of the apron. If Grand Officers, similar emblems of garter blue or gold.

APPENDIX II.

Description of The Clothing Jewels, &c. of the Grand Lodge of Scotland. &c. *The Jewels of the G1 and Lodge (Gold) are as follows:-*

THE GRAND MASTER.

A Brilliant Star, having in the centre a Field Azure, charged with a St. Andrew on the Cross.-pendant therefrom the Compasses extended, with the square, and Segment of a circle of 90°.- the points of the Compasses

resting on the Segment. In the centre, between the Square and Compasses the Sun in full glory.

PAH'r GRAND MAS'rER

A similar Jewel of less <lnncn ,ions, hut without the Sun botween the Squaro trnd C,impasc .

DEPUTE GRAND MASTJJ[t.

The Compasses and Square united pendant from a small brilliant Star.

SUBSTITUTE GRAND MASTER.

The Square pendant from a Stnr. Senior Grand Warden. The Level Ditto.

Junior Grand Warden.-The Plumb Ditto.

Grand Treasurer.-A Chased Key.

Grand Secretary.-Key and Pen crossed with a Tic.

Grand Clerk.-Cross Pens with a Tie.

„ The Square and Compasses Level and Plumb-rule are the Masonic Jewels proper, the others are honorary Jewels.

Grand Chaplain.-Irradiated Eye in a Triangle. Senior Grand Deacon.-The Mallet within a Wreath. Junior Grand Deacon.-The Trowel Ditto.

Grand Architect.-Corinthi:\n Column, based on a Segment of 90°

Gt-and Jeweller--A Goldsmith's hammer within a wreath

Grand Bible Bearer.-The Bible, encircled with branches of Acacia and Palm.

Grand Director of Ceremonies.-Cross Rods with Tie Grand Bard.-A Grecian Lyt-e.

Grand Sword Bearer.-Cross Swords with Tie.

Grand Director of Music-Cross Trumpets with Garland Grand l\ farslrn.11s.- Cross Baton and Sword.

Grand Tyler.--The Sword.

President of the Board of Grand Stewards.-Coruu- copia and Cup, within a Wreath.

Provincial Grand Master. -'rhe Compasses and Square with a five pointed Star in Centre.

Provincial Depute Grand Master.-The Compasses and Square.

The other Officers of Provincial Grand Lodges are entitled to wear Jewels of the same description as those worn by the corresponding Office-bearers of the Grand Lodge.

The Grand Master's Collar from which his Jewel is su pende<l, is of gold, of the depth of one inch and 2-10tbs, and consists of sixteen thistles, between each of which are the letters "G.L." in double cypher, interlaced. The Thistles enamelled in thefr proper colour.

The Collars from which the Jewcls of the other Grand Officers and Provincial Grand Officers are suspended, are of thistle green ribbon.

The Office-bearers of the Grand Lodge wear over the right shoulder, and under the left arm, Cordons or Sashes of thistle green ribbon not exceeding four inches broad.

The apron of the Grand Master is trimmed with two-inch gold lace (acorn pattern) and is colored in gold, on the fall, which is semicircular and of green satin, -the Compasses and the Sun in Splendour, -the Moon and Seven Stars, &c., within a wreath of thistles.

The aprons of the other Grand Officers are all trimmed with green, and have green falls, on which are embroidered in gold the emblems of their respective offices encircled by garlands of thistles, acacia, palm, &c., 'the Badge of *Honorary Members of the Grand Lodge of Scotland* is worn as a medal on the breast, but neither the Apron nor Cordon of the Grand Lodge is conferred on them - their distinction being the distinctive badge proper for them,

Representative Members to Sister Grand Lodges, wear clothing (viz. Apron, Collar, and Ribbon, with Badge,) similar to the clothing of Grand Officers. The *two* large Vases - the one for oil, and the other for wine - are of silver, having the Arms of the Grand Lodge beautifully chased thereon, the top surmounted by a St Andrew on the Cross.

The Jewels of Subordinate Lodges are generally of silver, and are as under:-
Master. - The Compasses and Square, Segment of Circle and Sun.

Past Master. - The Compasses, Square, and Segment. Depute Master. - The Compasses, and Square.

Substitute Master. - The Square.

Senior Warden. - The Level.

Junior Warden. - The Plumb.

Treasurer. - The Key.

Secretary. - The Cross Pens.

Chaplain. - Irradiated Eye in a Triangle.

Deacon. - The Mallet and Trowel.

Architect - Corinthian Column on Segment of 90°.

Jeweller. - Goldsmith's Hammer.

Bible Bearer. - The Bible. Inner Guard. - Cross Swords. Tyler. - The Sword.

The Grand Lodge, with a view to uniformity, recommend for adoption the following patterns for aprons.

Apprentice. - A plain white lamb-skin, (with semi-circular fall or flap,) sixteen inches wide, and fourteen inches deep; square at bottom, and without ornament, white strings.

Fellow Craft. - Same as above. - Edged with the colour of the Lodge, with the addition of two rosettes of the colour worn by the Lodge at the bottom.

Illustrious Master. - Dimensions as above, edged with the colour of the Lodge, and an additional rosette on the fall or flap.

Masters and Past Masters of Subordinate Lodges.- In place of each of the rosettes on the Master Mawu's apron a horizontal line, two and a half inches long, with a perpendicular line from the centre, one inch high, thereby forming two right angles, in imitation of a rude level. These emblems to be of ribbon, half an inch broad, of the colour of the Lodge of which the wearer is the Master or Past Master.

The Office bearers of Subordinate Lodges may wear Sashes of the colour adopted by the Lodge, not exceeding, four inches broad, and in front may have embroidered, or otherwise distinctly marked thereon, the name and number of the Lodge.

APPENDIX EXTRACTS.

IIT

The following replies to Correspondents which have from time to time been extracted from the Freemason, Quarterly Review are here inserted, in hopes they may be found both useful and instructive.

BANNER. A Private Lodge cannot be a Purple Lodge. Vol. 1. p. 1
Hi.

BLACK-BALL. Although a Candidate for Freemasonry may be black-balled in one Lodge. The Constitution; do not prevent his election as a Candidate in another provided the articles are strictly observed. Should he be rejected, he afterwards present himself at such Lodge as a Mason, not being under suspension he can claim admission to the Privilege. "A Mason's Lodge is a Mason's Church." Supposing that sound and consistent reasons barred his admission to Lodge A, those reasons might not weigh sufficiently with Lodge B, the determination *not* to associate intimately may be prudent in the one case, and yet not consistent in the other.

If however the reasons for the black-ball were most stringent, and the party

BOARD OF
REGISTERED MASONS.

Do.

Do.

Do.

CLAROE.

was unfit to be introduced into the Order; in such case, Lodge A, (if they suspected his intention) should have apprised Lodge B, of the facts, and thus spared them the mortification of enrolling an improper person. As it is Lodge A, cannot refuse admission to the rejected one, unless they are prepared to support their case at the Board; but common sense if not *decency* should prompt the party not to disturb the harmony of a Lodge, if it has expressed its opinion upon sound and consistent principles. Vol. G p. 551.

None are admitted into the *secret* in- installment of the W.I.I. of a Craft Lodge except those who have been installed as such themselves. All but Masters and Past Masters must retire. Vol. 9, p. 470.

A Board of Installed Masters cannot be formed unless; at least three regularly installed Masters or Past Masters are present. Vol. 8, p. 507.

None can be present at a Board of Installed Masters, but such as are really so, and the *Candidate*. No Arch Mason (merely as such) can claim admittance. Vol. 6, p. 116.

No Brother unless by dispensation can occupy the chair for three years consecutively. Vol. 8, p. 128.

A Master cannot resign his chair unless to a Master or Past Master. Vol. D, p. 470.

The Charge may be read whenever the Master may direct and by whom he may appoint. It is usually delivered by a Past Master as the most proper party. Vol. 6, p. 388.

CLOTHING. It is altogether unconstitutional to wear even Arch clothing; or such as the Templars and Rose Croix in a Craft Lodge. Vol. G, p. 266.

Do. A Companion is not entitled to wear any Royal Arch Clothing in a Craft Lodge. Vol. 8, p. 371.

Do. The Stewards of Private Lodges are not entitled to the red collar and badge. Vol. 9, p. 116.

DEGREES. It is not correct to commence business in the Second degree, as

by such process the E A's are excluded from the prac
LoDGE. tical transactions. Three can *liold* a Lodge. Five wo1·k and seven
rnake a perfect Lodge, for wbat? 'I'o make l\Iasous.

TYLER. A Tyler's plnce is out:,idc the Ludge, when inside the LoLlgo how
c:111 ho perform a <louhlc dnty. Vol. 7, p. 517.

E) rnr,mm,; Ol:' 'rhero is no law against wearing the OFFI0E. em11cm of
yom· Office on the b:1d11 c, but we do not recommend it. Vol. 1, p. -!G:3

EJIPOWERING. A l\Iaster cannot empower nny Brother (unless a l\lai,cr
or a Past

.Master) to initiate, pass, or misc. Vol. 9, p. 470.

EXTRACTS

FROI\I\IASONIC

WoRKS.

INITIATION.

As time and eircumtitances permit, it
is correct for the Master to read in open Lodge, or to direct some Brothct·
to do so, extracts from Preston, Oliver, and other Masonic Authors, always
however with a view of promoting harmony, and affording instruction. Vol.
G, p. 388.

May more than one candidate be ini- tiated at the same time? There is no
actual law against such practice, but it

INITIATION.

Do.

Do.

LEWIS.

LoDGE OPENING.

LODGES OF EMERGENCY.

MARK I\IASONRY.

H

is better that Candidates should be introduced separately; at a certain period of the ceremony another may enter, and so on to the fifth, and the ceremony may then be concluded, before all. Vol. 6, p. 265.

As the Master has no power to direct a Warden (the Warden not being a Master or Past Master) to initiate, he cannot complain of the manner in which such Warden may have illegally acted. Indeed the Master would be amenable to Masonic Law. Vol. 9, p. 470.

Unless by dispensation, not more than five Brethren can be initiated at one meeting, and each should be separately introduced until after the ceremony when the ceremony may be completed in the presence of all the candidates. Vol. 1, p. 344.

A Lewis cannot be initiated until 21 unless by dispensation. He can only claim precedence to be made before others, even of a Prince. - The Prince not being a Lewis. Vol. 6, p. 388.

Is it proper to open a Lodge in the Second and Third degrees without going through the ceremony of the First? Certainly not. Is it lawful to resume a Lodge from the Third degree to the First when it has not been opened in the First degree? Certainly not.

Vol. 1, p. 65.

The expenses of a Lodge of Emergency should be defrayed by the Lodge, unless the By-laws otherwise provide for the case. Vol. 6, p. 388.

The Grand Lodge of England does not recognize Mark Masonry. Vol. 1, p. 266.

MASTER OF CEREMONIES This term is incorrect, it should be CEREMONIES. "Director of Ceremonies." Vol. 0, p. 470.

MASTER OF LODGE No Brother is eligible for the office of a Lodge Master, unless he shall have served (mark *se1-ved*) the office of Warden for twelve months. Vol. 6, p. 550.

MEETINGS OF INSTRUCTION Is it in conformity with the constitutions for any Master or Past Master to hold meetings of instruction at his house, by invitation without first obtaining the sanction of a Lodge?

No Lodge of Instruction can be held without proper sanction, and in all respects in conformity with the regulations that such sanction declares; but friends meeting as qualified Masons for the purposes of mutual instruction, is rather praiseworthy than otherwise, and surely every Brother is at liberty to invite, or accept invitation for so laudable a purpose. Vol. 6, p. 266.

MOURNING The constitutions do not prevent a Master from directing the Lodge to put on mourning for a P.M. Vol. 9, p. 21:3,

OFFICES. The constitutions do not prevent a Member of a Lodge from holding the offices of Treasurer and Warden or Deacon, and for this obvious reason. That many Lodges are not sufficiently numerous for the appointment of every office. The union of Secretary and Treasurer in one Brother is by no means uncommon. Vol. 7, p. 547 ,

PAST MASTER A Past Master who shall discontinue a subscribing member for twelve months may, on re-joining his Lodge take rank as P.M. but only as junior. His seniority

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PAST MASTER. Seniority of membership in the Lodge can only date from the period of his re-joining. In joining any other Lodge, he must be bound by its laws; but in no case can the forfeited privilege be recovered but by order of the Grand Lodge. The passing through the chair a second time is not a recovery of the former, but the obtaining of a new privilege. Vol. 6, p. 114.

Do. The re-election of a Master does not alter the case of the immediate Past Master, both retain their positions Vol. 6, p. 551.

Do. A Brother cannot be installed as a Past Master unless he has acted as Master. He may be requested to sit occasionally as one, but thereby attains no rank. Vol. 6, p. 551.

WARDENS. Although the Constitutions do not declare that the Master of one Lodge may not hold a seat as Warden in another, yet if by so doing he keeps a Brother from office it is "contra bonos mores." The Spirit of the Law is that all Lodges shall be efficiently represented, not that one Brother should represent several Lodges. Vol. 6, p. 114.

Do. A Warden (unless a Past Master) cannot initiate, pass, or raise; and can only become a R. A. 1st by exaltation in a regular Chapter. Vol. 8, p. 128.

Do. A Master may, in the absence of his

Wardens, request other Brethren, being Past Masters, to act as Wardens, *pro tem*. but such Brethren should vacate their seats on the entrance of the regular Wardens Vol. 9, p. 470 .

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APPENDIX IV.

Articles of Union between the Two Grand Lodges of England.

IN THE NAME OF GOD-AMEN.

The Most Worshipful His Royal Highness Prince Edward Duke of Kent and Strathearn, Earl of Dublin, Knight Companion of the Most Noble Order of

the Garter, and of the Most Illustrious Order of Saint Patrick, Field Marshal of His Majesty's Forces, Governor of Gibraltar, Colonel of the First or Boylston's Regiment of Foot, and Grand Master of Free and Accepted Masons of England, according to the Old *Institutions*; the Right Worshipful Thomas Harper, Deputy Grand Master; the Right Worshipful James Perry, Past Deputy Grand Master; and the Right Worshipful James Agar, Past Deputy Grand Master of the same Fraternity; for themselves and on behalf of the Grand Lodge of Freemasons of England, according to the Old *Institutions*; being thereto duly constituted and empowered on the one part;

The Most Worshipful His Royal Highness Prince Augustus Frederick Duke of Sussex, Earl of Inverness, Baron of Blythburgh, Knight Companion of the Most Noble Order of the Garter, and Grand Master of the Society of Free and Accepted Masons, under the *Constitution of England*; the Right Worshipful Waller Rodwell Wright, Provincial Grand Master of Masons in the Ionian Isles; the Right Worshipful Arthur Tappin, Past Grand Warden, and the Right Worshipful James Deane, Past Grand Warden of the same Fraternity; for themselves and on behalf of the Grand Lodge of the Society of Freemasons under the Constitution of England; being thereto duly constituted and empowered on the other part; Have agreed as follows:-

I. There shall be, from the day of the festival of Saint John the Evangelist, a full, perfect, and amicable Union of a Fellowship between the two Fraternities of Free and Accepted Masons of the Kingdom of England; and that the said community shall be represented in one Grand Lodge, to be solemnly constituted, and held on the said day of the festival of Saint John the Evangelist next ensuing, and from thenceforward for ever.

II. It is declared and pronounced that pure Ancient Masonry consists of three degrees, and no more, viz.:— those of the Entered Apprentice, the Fellow-Craft, and the Master Mason (including the Supreme Order of the Holy Royal Arch). This article is not intended to prevent any Lodge or Chapter from holding a meeting in any of the degrees of the Orders of Chivalry, according to the constitutions of the said Orders.

III. There shall be the most perfect unity of obligation, of discipline, of working the Lodges, of making, passing, and raising, in clothing Brother; so that but one pure, unsullied system, according to the genuine landmarks, laws, and traditions of the Craft shall be maintained, upheld, and practised throughout the Masonic world, from the day of the date of the said Union until time shall be no more.

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IV. To prevent all controversy or dispute as to the genuine and pure obligations, forms, rules, and ancient traditions of Masonry, and further to unite and bind the whole Fraternity of Masons in one indissoluble bond, it is agreed that the obligations and forms that have, from time immemorial, been established, used, and practised in the Com. Fr., shall be recognised, accepted, and taken by the Members of both Fraternities as the pure and genuine obligations and forms by which the Incorporated Grand Lodge of England, and its dependent Lodges, in every part of the world, shall be bound; and for the purpose of receiving and communicating due light, and settling this uniformity of regulation and instruction (*and particularly in matters which can neither be expressed nor described in writing*), it is further agreed that brotherly application be made to the Grand Lodges of Scotland and Ireland, to authorise, delegate, and appoint any two or more of their enlightened members to be present at the Grand Assembly on the solemn occasion of uniting the said Fraternities; and that the respective Grand Masters, Grand Officers, Masters, Past Masters, Wardens, and Brothers, then and there present, shall solemnly engage to abide by the true forms and regulations (*particularly in matters which can neither be described nor written*), in the presence of the said Members of the Grand Lodges of Scotland and Ireland; that it may be declared, recognised, and known that they are all bound by the same solemn pledge, and work under the same Law.

V. For the purpose of establishing and securing this perfect uniformity in all the warranted Lodges, and also to prepare for this Grand Assembly, and to place all the Members of both Fraternities on the level of equality on the day of Re-union, it is agreed, that, as soon as these presents shall have received the sanction of the respective Grand Lodges, the two Grand Masters shall appoint, each, nine worthy and expert Master Masons, or Past-Masters, of their respective Fraternities, with warrant and instructions to meet together at some convenient central place in London; when, each party having opened (in a separate apartment) a just and perfect Lodge, agreeably to their peculiar regulations, they shall give and receive mutually and reciprocally the obligations of both Fraternities, deciding by lot which shall take priority in giving and receiving the same; and, being thus all duly and equally enlightened in both forms, they shall be empowered and directed, either to hold a Lodge under the warrant or dispensation to be entrusted to them, and to be entitled "The LODGE of RECONCILIATION;" or to visit the several Lodges holding under both the Grand Lodges for the purpose of *obligating*, instructing, and perfecting, the Master, Past-Masters, Wardens, and Members, in both the forms, and to make a return to the Grand Secretaries of both the Grand Lodges of the names of those whom they shall have thus enlightened. And the said Grand

Secretaries shall be empowered to entrol the names of all the Members
lllls re-made in the register of both the Grand Lodges, without fee or
reward; it being ordered that no person shall be tll0s obligated and
registered whom the Master and Wardens of his Lodge shall not certify, by
writing under their hands, that he is free on the books of his particular
Lodge. Thus, on the day of the Assembly of both Fraternities, the Grand
Officers, Masters, Past-Masters, and Wardens, who are alone to be present,
shall all have taken the obligation by which each is bound, and be prepared
to make their solemn engagement, that they will thereafter abide by that
which shall be recognized and declared to be the true and universally
accepted obligation of the Master Mason.

VI. As soon as the Gro.nd Masters, Grand Officers, and Members, of the
two preli\ent Grand Lodges, shall, on the day of their Re-union, have made
the solemn declaration, in the presence of the deputation of grand or
enlightened l\asons from Scotland and Ireland, to abide and act by the
universally recognized obligation of Mas ter l\ason, the Members shall
forthwith proceed

to the election of a Grand)faster for the year ensuing ; autl, to prevent
delay, the lhoth(‘r so elected bhull forthwith be obligated, *pro tw1porP*, that
the Grand L,,dge rn y be formed. The said Grand l\Jaster shall then
nominate and appoiut his Deputy Grand Master, together with a Senior
:rn<l J·uuior Grand \ \ 7 arden, U rand Sec rotary, or :-:iccrtarits, G nrnJ
Treasurer, GranJ Olnrnphin, Grand Swor,l· Bearer, Grand Pursui-
vaut, and Urnud T\lcr, who shall all be July obligated anl [‘facc,1; a1111 the Ura11<I
l111•urporatt·d Lodge shall then be opened, in ample fonn, nuder the tyle
and title of “ The U.:ITED GRA:\D LODGE oF A WIENT
1-’m,E:\L\SO·s uF ENGLAND.”

The GnwJ Officers who held the several offices before (unless snch of them
as may be rc-appoint ed) shall take their places, as Past Grand Officers, ia
the respec- tive degrees which they held before; and in case eithet· or both
of the pre- cut GrnwJ Secretaries, Pursui.ants, and Tyler , shouhl uot he rc-
appoiutcd to t,heir format· sittrntions, th1•11 a1111nitics hall be paid to
them during their respective livC’S out of the Urand Fund.

VII. “‘1’110 UxTTrn GR\NI> L01>GE OF a\NCH’.NT
Faf:E:\IAS0”1S OF Exor, L·n;’ hall be co1(Jpo ed, l’Xccept
ou the Jays of festi,·al, iu t!Je ft1llnwing n1annc1·, as a
ju t and pcrfrct representative of the whole .Mnsou;c

.Fraternity of l 11!!land; that is to bay, of

The G ruxD ..\J ASI’LR. Past Grand l\fos•ers. Deputy Grand :Vlaster.

l’ast DE1puty Graud M::u:iters.

0 rand \Vardcns. Provincial Grnud)Listers. Past Grand \\'arch·ns.

Pust Provincial Grand 1Iastcrs. (Irand Chaplain.

Grand Secretary.

Joint Grand Secretary, or Grand Secretary, if there be only one.

Grand Sword-Bearer.

Twelve United Stewards, to be designated by the

Stewards' Lot, from among the Members existing at the Union; it being understood and agreed, that, from and after the Union, an annual appointment shall be made of the Stewards if need be.

The actual Masters and Wardens of all Warranted Lodges.

Past Masters of Lodges, who have regularly served and passed the chair before the day of Union, and who have continued without secession, regularly contributing Members of a Warranted by Lodge. It being understood, that of all Masters who, from and after the day of the said Union, shall regularly pass the chair of their respective Lodges, but one at a time, to be delegated by his Lodge, shall have a right to sit and vote in the said Grand Lodge; so that after the decease of all the regular Past Masters of any regular Lodge, who had attained that distinction at the time of the Union, the representation of such Lodge shall be by its actual Master, Wardens, and one Past Master only.

And all Grand Officers in the said respective, Grand Lodges shall retain and hold their rank and privileges in the United Grand Lodge, as Past Grand Officer, including the present Provincial Grand Masters, the Grand Treasurers, Grand Secretaries, and Grand Chaplains, in their several degrees, according to the seniority of their respective appointments; and, where such appointments shall have been contemporaneous, the seniority shall be determined by lot. In all other respects the above shall be the general order of precedence in all time to come; with this express provision, that no Provincial Grand Master, hereafter to be appointed, shall be entitled to a seat in the Grand Lodge, after he shall have retired from such situation, unless he shall have discharged the duties thereof for full five years.

VIII. The Representatives of the several Lodges shall sit under their respective banners according to seniority. The two first Lodges of each Grand Lodge to draw a lot in the first place for priority; and to which of the two the lot No. 1 shall fall, the other to rank as No. 2; and all the other Lodges shall fall in alternately; that is, the Lodge which is No. 2 of the Fraternity whose lot it shall be to draw No. 1, shall rank as No. 3 in the United Grand Lodge, and the other No. 2 shall rank as No. 4, and so on alternately, through all the numbers respectively. And this shall for ever after be the order and rank of the Lodges in the Grand Lodge, and in Grand Processions, for which a plan and drawing shall be prepared previous to the Union. On the renewal of any of the Lodges now dormant, they shall take rank after all the Lodges existing at the Union, notwithstanding the

numbers in which they may now stand on the respective rolls.

IX. The United Grand Lodge being now constituted, the first proceeding, after solemn prayer, shall be to read

and proclaim the Act of Union, as previously executed and sealed with the great seals of the two Grand Lodges; after which the same shall be solemnly accepted by the Members present. A day shall then be appointed for the installation of the Grand Master, and other Grand Officers, with due solemnity; upon which occasion, the Grand Master shall, in open Lodge, with his own hand, affix the new great seal to the said instrument, which shall be deposited in the archives of the United Grand Lodge, and to be the bond of union among the Masters of the Grand Lodge of England, and the Lodges dependent thereon, until time shall be no more. The said new great seal shall be made for the occasion, and shall be composed out of both the great seals now in use; after which the present two great seals shall be broken and defaced; and the new seal shall be alone used in all warrants, certificates, and other documents to be issued thereafter.

The Regalia of the Grand Officers shall be, in addition to the white gloves, and apron, and the respective jewels or ornaments, of distinction, of silver and gold; and they shall henceforth belong to the Grand Officers present and past.

XI. Four Grand Lodges, representing the Craft, shall be held for quarterly communication in each year, on the first of January, June, September, and December; on each of which occasions the Masters and Wardens of all the warranted Lodges shall assemble into the presence of the Grand Secretary and Grand Treasurer, a faithful list of all the contributions of the Lodges; and the warranted Lodges in and adjacent to London shall pay towards the grand fund one shilling per quarter for each Member, over and above the sum of half-a-guinea for each new made Member, for the registry of his name; together with the sum of one shilling to the Grand Secretary, as his fee for the same; and that this contribution of one shilling for each Member shall be made quarterly, and each quarter, in all time to come.

XII. At the Grand Lodge to be held annually on the first Wednesday in September, the Grand Lodge shall elect a Grand Master for the year ensuing (who shall nominate and appoint his own Deputy Grand Master, Grand Wardens, and Secretary) and they shall also nominate three fit and proper persons for each of the offices; of Treasurer, Chaplain, and Sword-Bearer; out of which the Grand Master shall, on the first Wednesday in the month (If December, choose and appoint one for each of the said offices; and on the festival of St. John the Evangelist, then next ensuing, or on such other day as the said Grand Lodge shall appoint, there shall be held a Grand Lodge for the solemn installation, of all the said Grand Officers, according to

ancient custom.

XIII. After the day of the Re-union, as aforesaid, and when it shall be ascertained where are the obligations, forms, regulations, working, instruction, to be universally established, speedy and effectual steps shall be taken to obligate all the members of each Lodge in all the degrees, according to the form taken and recognized, by the Grand Master, Past Grand Masters, Grand Officers, and Representatives of Lodges on the day of Re-union ; and for this purpose the worthy and expert Master Masons, appointed as aforesaid, shall visit and attend the several Lodges, within the Bills of Mortality, in rotation, dividing themselves into quorums of not less than three each, for the greater expedition: and they shall assist the Master and Wardens to promulgate and enjoin the pure and unsullied system, that perfect reconciliation, unity of obligation, law, working, language, and dress may be happily restored to the English Craft.

XIV. When the Master and Wardens of a warranted Lodge shall report to the Grand Master, to his satisfaction, that the Members of such Lodge have taken the proper enjoined obligation, and have conformed to the uniform working, clothing, &c., then the Most Worshipful Grand Master shall direct the new Great Seal to be affixed to their warrant, and the Lodge shall be adjudged to be regular, and entitled to all the privileges of the Craft; a certain term shall be allowed (to be fixed by the Grand Lodge) for establishing this uniformity: and all constitutional proceedings of any regular Lodge, which shall take place between the date of the Union and the term so appointed, shall be deemed valid, on condition that such Lodge shall conform to the regulations of the Union within the time appointed; and means shall be taken to ascertain the regularity, and establish the uniformity, of the Provincial Grand Lodges, Military Lodges, and Lodges holding of the two present Grand Lodges in distant parts; and it shall be in the power of the Grand Lodge to take the most effectual measures for the establishment of this unity of doctrine throughout the whole community of Masons, and to declare the Warrants to be forfeited, if the measures proposed shall be resisted or neglected.

XV. The property of the said two Fraternity, whether freehold, leasehold, fund, real, or personal, shall remain sacredly appropriate to the purposes for which it was created; it shall constitute one grand fund by which the blessed object of masonic benevolence may be more extensively obtained. It shall either continue under the trusts in which, whether freehold, leasehold, or funded, the separate parts thereof now stand; or it shall be in the power of the said United Grand Lodge, at any time hereafter to add other funds to the said trusts; or, in case of the death of any Trustee, to nominate and appoint others for perpetuating the

A meeting of the two Grand Lodges, in 1813, of Article V., was held on the 1st of December, 1813, at the Anchor Tavern in the Strand. The articles of Union were laid before the Lodge, and received with masonic acclamation; the Articles were unanimously confirmed. "Timothy Lo:ca: of the COXCILIA'PIO:-," was then constituted; the Royal Grand Masters, respectively, having issued the following Decree to form the same:

Old Institutions.

R. F.- Mestayer, of the Lodge No. 1.

Thomas Harper, Jun. 1.

J. H: Goldsworthy 2,

W. Fox ... 4.

J. Ronalds 16.

William Oliver 77.

Michael Corcoran 194.

R. Bayley 240.

James M'Cann 244.

And Brother Edward Harper, Secretary thereof.

Constitution of England.

Rev. Samuel Hemming, D.D. of the Lodge No. 384, RW?, 1 William J\Icyrick, P.i\I 1. S.W. William Sha<lbolt, G. Stewards' Lodge J. W. Stephen Jones, P.?I. 1.

Laurence Thomson 5 i.

Joseph Jones ... GG.

Jacob Henry Sarratt 118.

Thomas Bell 180.

J. Joyce 453.

And Brother William Henry White, Secretary thereof, Their Royal Highnesses the Grand Masters then signed the Articles of Union, and each affixed the Great Seal thereto in Grand Lodge; and the same was countersigned by the Grand Secretary of each of the two Grand Lodges respectively.

Rogers & Harley, Printers, Elizabeth Street, Brisbane