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*THE PREMIER LODGE  
OF  
MASONIC RESEARCH*

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## THE FIRST LECTURE OF FREE MASONRY BY WILLIAM PRESTON

BY BRO. P. R. JAMES

(2nd May, 1969)

### INTRODUCTION

WILLIAM PRESTON is well known to students of Masonic literature through the numerous editions of his *Illustrations of Masonry*. His Lectures are known to but few. Indeed, the *Remarks* in the former are still being confused with the latter though they are separate and distinct works. This lack of knowledge is largely due to the facts that relatively few copies of the Lectures still exist, that there are fewer still of those which provide answers to the questions and that both the printed questions and the manuscript answers are difficult to read. Further, Preston and his successors as Preceptors in the study-classes were constantly making alterations and amendments to their contents. There are differences in the arrangement of the printed portions and it is almost true to say that no two of the manuscript additions are exactly alike. *There is no standard version of Preston's Lectures*. The present paper is an attempt to provide a version of the First Lecture by drawing upon all the extant material, whether in print or in manuscript. The result is necessarily a composite work, but every endeavour has been made to keep as close to the original as possible.

After considerable preparation William Preston presented his *Lecture on the First Degree of Freemasonry* at a Gala Meeting, attended by a number of Grand Officers and other distinguished Brethren, held at the Crown and Anchor Tavern, Strand, on 21st May, 1772. The proceedings formed the basis for the first edition of his *Illustrations of Masonry*, 1772, but the account of the Lecture there given is very brief. Encouraged by his success Preston completed the Lectures on all three Degrees by 1774, when they were delivered as "Public Lectures" to the Craft at the Mitre Tavern, Fleet Street. There followed a second edition of the *Illustrations*, 1775, which includes *Remarks* on the three Lectures but, it must be emphasized, these are *not* the Lectures themselves, which preceded them; they are excerpts from the Lectures and were published, with slight variations, in all subsequent editions of the *Illustrations*.

Meanwhile Preston issued a prospectus of *Private Lectures in Masonry* offering to instruct Brethren at thrice-weekly meetings, with books provided. Actually this instruction was given each week-day in a Lodge of Instruction within the Lodge of Antiquity No. 1, and in the Chapter of Harodim which he established in 1787. In these two bodies, and in very few others, Preston's Lectures were worked until at least 1838 and, as *Prestonian Lectures* to 1862. To enable Brethren "to preserve those Lectures when they are acquired" he published *The Pocket Manual or Freemason's Guide* (Part i, 1790; Part ii, 1792). This work summarizes the contents of the Lectures and deals with the subjects treated therein. It is fuller than the *Remarks* but is not the Lectures proper.

### THE SYLLABUS BOOKS

The books provided for the instruction were entitled *Syllabus*, each Lecture being divided into Sections and Clauses. Generally of pocket size they had blank sheets interleaved in the print. The Lectures were catechetical and the printed matter consists only of the questions given in a manner so highly abbreviated that they would convey little information to the uninitiated. The *Syllabus*, as printed, was more in the nature of an *aide-mémoire* for the Preceptor.

Though the Lecturers, Sectionists and Clauseholders were expected to memorize their parts, some copies have the answers inserted on the interleaves. Various forms of disguise were used — the omission of vowels, half-sentences on alternate lines, alternate lines written in reverse order. Whether these manuscript additions were made in study-class or elsewhere cannot now be determined. If they were made elsewhere allowance must be made for faulty memory. This is certainly the case with those copies which are entirely in manuscript, some-



times in cipher.<sup>1</sup> These were probably made privately. The published *Syllabus* was issued one Lecture at a time, the owners afterwards binding two or three in one cover. Most copies were printed by W. Lewis, St. John's Square, London, but two were the work of C. Whittinghame, Dean Street, Fetter Lane, and two by S. Gosnell, Little Queen Street, London.<sup>2</sup>

It is impossible to give a precise date to any of the extant copies of the *Syllabus*, whether printed or in manuscript. The paper watermark is too vague. It must be assumed that all of them were produced during the period when instruction was being provided. An approximate date can be arrived at for those copies whose owners can be identified, all of whom were members of the Lodge of Antiquity.<sup>3</sup> Bros. H. J. da Costa (A) and J. C. Burckhardt (AA) were distinguished members of the Craft in Preston's day and were closely associated with the Grand Master. Bro. da Costa was admitted to the Lodge in 1808, was Acting Master in 1812 and in that year drew up a copy of the *Syllabus*. He also took part in working a Lecture in 1818, only three weeks after Preston's death.<sup>5</sup> Burckhardt, a Masonic jeweller, was also admitted to the Lodge in 1808, was S.G.D. in 1816 and Deputy Master in 1818-19. His version of the Lectures, used in the preparation of the *Henderson MS.*, is said to have been obtained direct from Preston himself.<sup>4</sup> He wrote a copy of the First Lecture for one L. H. Petit and proposed that the first delivery of the *Prestonian Lecture* by Stephen Jones, on 25th May, 1820, was correct.<sup>5</sup> Bro. Thomas George John Earle (L) a bookseller and member of the Lodge of Regularity (now No. 91), joined the Lodge of Antiquity in 1811, was Inner Tyler 1812-13, Inner Guard 1818 and was struck off in 1822.<sup>5</sup> There exist five letters to him, dated 1812 and written by Laurence Thompson, *Prestonian Lecturer* 1827-52, 1854, each enclosing a portion of the Lectures. Bro. the Rev. L. D. H. Cokburne (N), Grand Chaplain 1817-26, joined the Lodge in 1819, acted as its Chaplain 1820-21 and resigned in 1822.<sup>5</sup> Jasper Atkinson (D) himself describes his career in the Lodge of Antiquity. He was a Grand Steward in 1823 and paid his dues to 1827.<sup>5</sup> All these Brethren were roughly contemporary yet their copies of the *Syllabus* differ widely. Some may have been copies of earlier ones.

Because of the considerable variations in the copies of the *Syllabus* it is necessary constantly to refer to them. All those in the Library of U.G.L. of England are now classified *BE 210 PRE* and, in addition, each has an accession number. To avoid frequent quotation of these letters and numbers each copy (with one exception, entirely in cipher), wherever located, has been given a distinguishing letter. These letters, as well as the accession numbers, have no other significance, particularly on the question of dates.

The variations consist in the form of the General Section, in the Knocks and in the number, order and contents of the Clauses. When and by whom these alterations were made is not known. Whilst they establish the fact that Preston's Lectures were not static and that there is no "standard" version of them, they do not detract from the moral and ethical instruction which it was his purpose to provide.

The General Section includes Opening, Closing, Calling Off and On (Refreshment). There are three distinct forms of this Section and, as they are too long for a footnote, they are given consecutively in the present text, with the Knocks shown by Arabic numerals, or by X.

The first Clause of each Section opens with Knocks which are marked at the head of the page. There are two distinct series of these Knocks: one has 3, 2, 2, 3 with 3, 2, 2, 1 in Section V, while the other has 3 3 3 throughout. The second series is found only in those copies lettered AA, O and T and in each of these the Knocks in Section III are given at the head of Clause II instead of Clause I. According to the introduction to the *Henderson MS.* (below) the former series is the earlier, the latter the later practice. There are no Knocks shown at all in the copies E, F and the *Cole MS.*

## THE PRINTED COPIES

The printed copies of the Lectures generally follow a common pattern and, so long as it is not taken too literally, it may be said that they fall into two groups: one includes those lettered AA, F, G, O, T, U, W; the other C, K, L, M, N, P. Four do not fit into either group, A and

<sup>1</sup> For Preston's cipher see *A.Q.C.* Vol. 79, p. 168.

<sup>2</sup> Samuel Gosnell, 8 Little Queen Street, occurs in the London and Provincial New Commercial Directory, Pigot & Co. for 1826-27. Whittinghame does not. Charles Whittinghame, 21 Took's Court, Chancery Lane, is in the London Commercial Directory (Robson) 9th Edn. 1830, but Gosnell is not. Lewis of 21 Finch Lane, Cornhill, appears in both.

<sup>3</sup> See List I, below.

<sup>4</sup> See *A.Q.C.* Vol. 79 pages 144 ff.

<sup>5</sup> For these see *Records of the Lodge of Antiquity, No. 2.* Vol. ii., Capt. C. W. Firebrace, P.M. 1926.



J, D, E. The copies A and J, identical in print, are rather shorter than the basic version AA and have eight Clauses instead of the usual six in Section III, the last two corresponding respectively to Clauses V. and VI. of AA's Section V. Also, A and J differ from AA in the questions — they have no answers — in Sect. I. Clause I, Sect. II. Clause V, Sect. III. Clauses I and IV and Sect. V. Clause IV. These points, together with the very unusual General Section in A, lead to the opinion that it is the earliest version extant.

While the copy D follows the plan of AA in the sequence of Sections and Clauses it exhibits several variations in the contents. For most of the Clauses of Sections IV, V and VI it gives two sets of answers, one on the printed page and generally only referring to the principal questions, the other on the interleaves. They are in different handwriting, do not correspond to one another nor to the basic AA.<sup>1</sup> Its Section V Clause IV is very different but as this is a feature of other copies it has been necessary to give five versions, consecutively, of it. These differences probably throw light on the de-christianization of the ritual and the substitution of Moses and Solomon for the two SS. John as the Patrons of the Order. The copy D is also peculiar in that, at the end, it gives a description, with illustrations, of twelve Working Tools.

Another copy which differs considerably from the basic AA is E whose Sections and Clauses do not correspond at all. In some Clauses its answers are longer than the usual ones. The third, fourth and fifth answers in E's Sect. III, Clause V, given with the vowels omitted, deal with the principal officers as representing the sun rising, at noon, and setting. These are to be found in AA, Sect I, Clause IV. There is nothing to correspond with AA, Sect. III, Clauses V and VI, Sect. V, Clauses V and VI.

There is a copy of the *Syllabus* in the Library of the G.L. of Iowa, U.S.A., of which the Assistant Librarian, Bro. Keith Arrington, has kindly supplied me with particulars and a reproduction of the First Lecture, Sect. VI, Clause III. The title page has "*Syllabus*" in print with "*by Wm. Preston*" in pencil below. Inside the fly-leaf is the note "*Syllabus of Wm. Preston's Lectures, 1st - 2nd - 3rd degrees of Craft Masonry Ancient Constitutions — bound in at end 'The By-laws of the Lodge of Antiquity' printed 1820 with Bro. Preston's Address*".<sup>2</sup> The leather binding is tooled in gold "*Syllabus Preston First Edition 1820*". It is not known when it was bound nor by what authority the date and claim to be a first edition were established. The date seems to have been derived from that of the By-laws. It certainly is not a first edition of the *Syllabus*. On the interleaves there are partial answers to some of the questions written by the original owner, with the lines running in opposite directions alternately. Further information from Bro. K. Arrington and followed up by Bro. A. R. Hewitt, Librarian and Curator to U.G.L. of England, shows that the volume was purchased by Bro. Robert F. Bower at the sale of Richard Spencer's Masonic library at Sotheby's (in London) on 27th July, 1875. It is catalogued as "very rare" and fetched £2. 4. 0.

A Bro. A. L. Kress made a copy of this "Iowa" version of Preston's *Syllabus* and from him it passed to the late Bro. R. J. Meekren who also obtained a microfilm of the answers from the Saywell copy (U) and, with the assistance of Bro. A. J. B. Milborne, added the questions and answers in manuscript below Kress's work. By the great courtesy of Bro. Milborne I have been lent this full copy together with files of his notes on the subject. Bro. Milborne's book (W) is an exact copy of that made by A. L. Kress. The text of the First Lecture follows that lettered U but the conclusions to the Clauses and the *Remarks* are not always given. The few differences in the text are noted in the appropriate places. Sometimes the days of the week, including Sundays are named at the heads of Clauses.

## THE MANUSCRIPT COPIES

Those copies which are entirely in manuscript must be assumed to be private productions unauthorized by the Master. They conform to the general scheme but have their own peculiarities. That lettered G, in small paper booklets, has the second form of the General Section written with two columns to a page and there are seven Clauses each to Sections V. and VI. The version which belonged to the Vitruvian Lodge, No. 338, Ross-on-Wye, consists of a number of foolscap sheets, each folded into four. There are neither a General Section nor Knocks and some of the Clauses appear more than once. It covers the First Lecture except Section III, Clauses V and VI and all Section VI. The questions and answers are given in full, with some variations from the basic copy, and one item explains the F.P.O.F. in a manner not in accord with modern usage. Probably these papers were used by various members of the

<sup>1</sup> See List III.

<sup>2</sup> *Address on opening the Weekly Meetings.*



Lodge. A number of London Brethren assisted at the consecration of the Lodge on 7th August, 1813, among them Laurence Thompson, already mentioned, and Peter Gilkes, the well-known Preceptor. It may well be that these Brethren introduced Preston's *Syllabus* to the new Lodge.

In the library of U.G.L. of England there are two narrative versions of the first two Lectures of the *Syllabus*, almost identical and corresponding with AA. The first (BE 210 PRE 11,300-1) is that used by Bro. H. G. Warren as Prestonian Lecturer in 1861-62. He derived it from Bro. John Henderson<sup>1</sup> and it was presented to the library by Bro. James Terry in September, 1900. Henderson also produced the second, known as the *Henderson MS.*, the property of the Lodge of Antiquity, No. 2, of which the G. L. library has a typescript copy. The Lodge possesses several other copies of Preston's Lectures, including the *Mortimer MS.*, written probably in 1808 or 1809. Some of its pages are watermarked "J. Jellyman 1807". Another copy is in the handwriting of J. C. Burckhardt. The General Section of the First Lectures in the *Henderson MS.* was taken from the *Pocket Manual* and the first edition of the *Syllabus*. The Opening and Closing are given twice, the first as in the Second Version below, and the second from a manuscript in cipher in the handwriting of William Preston and now in the G.L. library.<sup>2</sup> It is said to be an expansion of the first version: actually it is a paraphrase. The Sections are taken from the *Mortimer MS.* with slight corrections and variations from Burckhardt. The Clauses show the days of the week (no Sundays) on which they were studied and the Knocks are of the earlier type. Its Section V Clause IV supplies one of the variants given in the text; otherwise the First Lecture in the *Henderson MS.* corresponds with AA. The method of production was to put the *Pocket Manual* on the left and the corresponding *Syllabus* on the right of each page and, at the end, adding the subjects treated from the *Pocket Manual*.

#### FRAGMENTARY COPIES

Numerous fragments of Lectures are filed in G.L. library some of which can be attributed to Preston. In one of them (BE 210 PRE 10,504) some of the fragments are in cipher and these have been deciphered by the late Bro. Wonnacott. Where the contents are relevant they have been noticed in this paper. There are other files with accession numbers from 16,501 onwards. Among them are two addressed to L. H. Petit, Esq., Lincoln's Inn, No. 9 New Square. The first (16,602), dated Dec. 6th, 1823, contains the First Lecture, Section III Clauses V and VI in manuscript. The second (16,697), has a letter: "Mr. Burckhardt presents his compts to Mr. Petit and encloses herewith the 1st lecture for his perusal &c agreeable to his promise. 14 Northumberland St. 26 June 1823." The whole of the First Lecture is included. Louis Hayes Petit of the Lodge of Friendship was J.G.W. in 1818 in which year he joined the Lodge of Antiquity, No. 2. He resigned in 1847 and died in 1850.<sup>3</sup>

Another file (16,617), refers to a copy of the *Syllabus* (First Degree) bound in black morocco, in the possession of E. O. Farrer of Tilehurst. Apparently Bro. Farrer destined this for the museum of the Prov. G. Lodge of Berkshire but it has come to rest in the G.L. library for it cannot be found in Reading. The contents include parts of the First Lecture in clear (i.e. not cipher), but most of it is concerned with the Lodge of Reconciliation working, as demonstrated by Bro. Earnshaw in Cornwall in 1812.<sup>4</sup> Parts are in the handwriting of Sir Daniel Gooch, Bart., Prov. G.M. for Berks. and Bucks. 1868-90.

From typescript notes loose inside the cover of P it appears that in 1932 a copy of the *Syllabus* belonged to the late Bro. W. P. Breach, of 79 East Street, Chichester, a member of the Lodge of Union, No. 38. It cannot now be found but the notes indicate that it included the three Lectures, parts in cipher.

#### TREATMENT OF THE TEXTS

The method adopted for the present purpose has been to use one version, AA, perhaps the latest and one of undoubted authenticity, as the basis of the First Lecture and to compare the other copies with it. As this basic version only gives the questions in very abbreviated form the full ones have been taken from F. Also, as it has no answers to the General Section these have been derived from D, for F has no General Section at all. Minor variations of no importance to the text have been ignored: major ones have been inserted as footnotes. Exceptions to this are in the General Section, of which there are three distinct versions, and in Section V Clause IV, which has five different arrangements: in each case too long for a footnote. So they are given in their respective places consecutively. Most copies do not give the full introductory paragraphs, "Masonry is an Art, etc.; The First Lecture, etc." and these have been taken from the

<sup>1</sup> See *A.Q.C.* Vol. 79, pages 146-7.

<sup>2</sup> BE 210 PRE, 10,504, fol. 2. See *A.Q.C.* Vol. 79, page 144.

<sup>3</sup> Firebrace, op. cit.

<sup>4</sup> *A.Q.C.* Vol. 23, p. 257.



*Illustrations.* It has not been necessary to do this for the conclusions to the Clauses and the *Remarks* at the end of each Section because, although most copies omit them, the basic version has them in full (except the *Remarks* for Sect. III Clause VI).

As far as possible the original text has been preserved but certain alterations have been made, mainly to bring the English into conformity with modern usage. Thus the writer of the MS. parts of AA consistently used "s" for "x" as in "explain" and omitted the "u" in such words as "favour". The author of F always wrote "Sextion". The use of capitals for nouns in the middle of sentences and other vagaries of spelling have been amended, as has the differentiation between roman and italic print. Questions and answers have been made to alternate instead of being placed opposite to one another and question marks have been added. The manuscript numbering of questions and answers in each Clause has been omitted. In some Clauses there is a change of person, from first to third, or conversely. This has not been altered as it is felt that to do so would depart too far from the original.

In his own day Preston's Lectures had a restricted use. By the manner in which his First Lecture has now been set out it is hoped that it will reach a wider public and have a more extensive influence. By giving attention to the footnotes the Masonic student will find ample material for his expertise, but the main purpose is to offer the ordinary Brother a means whereby he may be enabled to discover what our English Craft Freemasonry is all about. For, as William Preston himself said, "Without an assiduous application to the various subjects treated in the different Lectures of Masonry, no person can be sufficiently acquainted with the true value of the institution".

With all the variations in the copies of Preston's First Lecture it has not been easy to present a text which is representative of the whole and at the same time intelligible to the reader. For example, when one is confronted with the figures 3 2 2 3 at the head of some Sections one assumes that they refer to the knocks: but who gave those knocks is not clear. Again, the letters indicating the principal officers of the Lodge are shown as in the original and sometimes one is puzzled as to what precisely they stand for. Guessing would be highly improper. Throughout the whole Lecture no attempt has been made to interpret or comment upon Preston, beyond what has been felt necessary for clarification.

It is a great pleasure to acknowledge with gratitude help received from many Brethren, especially from: W. Bro. Dr. W. Hogg, P.Prov.G.D., Secretary of Vitruvian Lodge No. 338; W. Bro. Lt.-Col. L. T. Goodenough, M.C., M.M., T.D., D.L., P.Prov.G.W., Curator of the Museum at the Masonic Hall, Reading; W. Bro. A. W. Mongor, P.Prov.S.G.W., Librarian and Curator to the Prov. G. Lodge of Sussex; W. Bro. R. C. Weekes, P. Prov.G.D., P.Dist.G.D.C. (Bengal), Secretary Lodge of Union, No. 38; W. Bro. Keith Arrington, Assistant Librarian, G. Lodge of Iowa, U.S.A.; Bro. A. J. B. Milborne, P.Dist. D.G.M. (Montreal); W. Bro. A. R. Hewitt, P.A.G.D.C., Librarian and Curator to U.G.L., and his Assistant, W. Bro. T. O. Haunch, P.Prov.G.W. Lastly, and by no means least, to Bro. Harry Carr for his encouragement.

## LIST I

## SYLLABUS VERSIONS IN THE LIBRARY OF THE UNITED GRAND LODGE

G.L. Access <sup>n</sup> . No.	Watermark	Format and Printer	Letter	Contents	Notes
15,074	1830, 1831 on inter-leaves HALL.	6.7" × 4.3" Black leather, gold tooled. No printer stated.	AA	First and Second.	Used as basis. On flyleaf: To Brother Mordaunt Ricketts W:M: L. 97. at Cheltenham from his Friend & Brother J: C: Burckhardt P.M. L. No. 2 the 5 Febr'y: 5837 AD: 1833.
15,025	1796, 180-, 1807 Britannia in oval.	6.2" × 3.9" Brown leather, gold tooled. First and Second by C. Whittinghame, Dean St., Fetter Lane. Third by W. Lewis, St. John's Square, London.	A	First, Second and Third, Sect. 1.	General Section ms. unique. Order of Clauses unusual. A few ms. answers on print. All <i>Remarks</i> in ms. Said to have belonged to H. J. da Costa (A.Q.C. LXXIX, p. 146).

G.L. Accessn. No.	Watermark	Format and Printer	Letter	Contents	Notes
15,027	1795, 1796.	6.45" × 4.0" Soft cover. No printer stated.	J	First.	Exactly as A. Very few answers.
15,024	None.	5.4" × 3.5" Stiff-red morocco, gold tooled. Lewis, as above.	K	First, Second and Third, Sect. 1.	No answers.
15,029	1809, 1810.	5.5" × 3.5" Paper cover. Lewis, as above.	C	First and Second.	Not interleaved. A few answers in pencil on print.
15,028	1809, 1810.	5.6" × 3.8" Paper cover. Lewis, as above.	L	First and Second.	Not interleaved. No answers. On front cover: Thomas Earle, Albemarle Street. On flyleaf: SYLLABUS.
15,023	1809, 1810, 1815.	5.1" × 3.4" Black leather, gold tooled. Lewis, as above.	M	First and Second.	A few pencil notes.
15,022	1810, 1815.	5.5" × 3.5" Brown leather, gold tooled. Lewis, as above.	N	First, Second and Third, Sect. 1.	Some answers. On flyleaf: L. D. H. Cokburne.
15,075	1809, 1811 on print, 1816 on interleaves.	5.6" × 3.7" Black leather with clasp. Lewis, as above.	D	First, Second and Third, Sect. 1.	Numerous ms. answers and additions. On flyleaf: Br. Jasper Atkinson Esqr. Royal Mint Tower. Made a Mason 22nd Jan'y 1817. Passed 26th Feby 1817 and Raised to the Mrs Dege 25th April 1817. In- stalled as Sen. Warden on Wednesday 26th february, 1823. Duke of Sussex present.
15,026	C. Willmott 1822.	6.3" × 4.4" Olive green leather case with flap. No printer stated.	E	First, Open and Close in Second and Third.	Unusual features. Answers. On flyleaf in pencil: Matt <sup>w</sup> Flower. Received from Bro. Fenn 28th June, 1895 H.S.
16,057	None.	6.5" × 4.0" Paper cover. No printer stated.	O	First.	No answers.
20,572	None.	6.5" × 4.2" Paper cover, uncut. No printer stated.	T	First.	No answers.
16,539	Various 1811.	6.9" × 4.3" 10 booklets without covers.	G	First in booklets 1, 6-10. Second in booklets 2-5.	All ms. Clauses irregular. Answers.
19,993	Various 1811, 1812, 1814, 1823.	Folio sheets folded.	F	Parts of First.	Questions and answers in full in ms. Originally belonged to the Vitruvian Lodge, No. 338, Ross-on-Wye. Presented to G.L. in December, 1941.
20,068	1827.	7.3" × 4.8" Olive green leather, with lock.	U	First to Sect. VI. Clause IV.	Questions and answers in full in ms. In envelope stuck to flyleaf: Presented by Arthur Saywell Aug. 30/40. Received Dec. 1963.
15,096	1808.	6.0" × 4.0" Soft red cover.	—	Parts of First.	Cole MS. entirely in cipher. One of a pair.



G.L. Access <sup>n</sup> . No.	Watermark	Format and Printer	Letter	Contents	Notes
11,300	—	Exercise book.	—	First.	Narrative version in ms. derived from John Henderson and used by H. G. Warren as Prestonian Lecturer, 1861-62. Corresponds to AA.
10,504	—	Box file.	—	First, Second and Third (Open and Close).	MS. fragments (67) of which the first 24 deal with parts of the First Lecture.
16,501ff	—	Box files.	—	First, Second and Third.	MS. fragments.

## LIST II

## SYLLABUS VERSIONS NOT IN THE LIBRARY OF THE UNITED GRAND LODGE

Location	Watermark	Format	Letter	Notes
Library of Quatuor Coronati Lodge. Press I.l.c. 16,272.	G. & R. Turner.	Brown leather. Printer: First, S. Gosnell, Little Queen St., London. Second and Third, W. Lewis, St. John's Square, London.	P	Very few answers.
Lodge of Antiquity, No. 2.	—	—	—	The Lodge possesses several manuscripts of Preston's Lectures including:— <i>The Henderson MS.</i> —typescript in G. L. Library. <i>The Mortimer MS.</i> —c. 1808. <i>The Burckhardt MS.</i> —not the same as AA on List I.
Library of the G. L. of Iowa, U.S.A.	T. EDMOND(S) 1810, 1816 Britannia JELLYMA(N) 1809 Fleurs-de-lys.	3.75" × 5.5" Leather, gold tooled. Printer: First, Gosnell as above. Second, Lewis, as above, Third none stated.	W	Includes First, Second and Third, Sect. 1. Copy made by A. L. Kress from which R. J. Meekren and A. J. B. Milborne made a further copy, adding answers in ms. from U (List I). The first watermark, and T. EDMONDS occurs in F; the other name, JELLYMAN, in the <i>Mortimer MS.</i> (LIST I)



LIST III  
COMPARISON OF VERSIONS AA, D AND E

AA	D	E	Cont'd AA	D	E
Gen. Sect.	In full ms.	Not quite as D	Sect. IV.		
Sect. I.			Cl. 1.	Two sets of answers	Sect. III. Cl. 4, 5.
Cl. 1.	✓	Sect. III. Cl. 1.	Cl. 2.	Two sets of answers	Sect. III. Cl. 6.
Cl. 2.	Slight differences	Sect. I. Cl. 1.	Cl. 3.	Two sets of answers	Sect. V. Cl. 1.
Cl. 3.	Slight differences	Sect. I. Cl. 2.	Cl. 4.	Two sets of answers	Sect. V. Cl. 2.
Cl. 4.	✓	Sect. III. Cl. 2, 5.	Cl. 5.	Two sets of answers	Sect. V. Cl. 3.
Cl. 5.	✓	Sect. III. Cl. 3.	Cl. 6.	Two sets of answers	Sect. V. Cl. 4.
Sect. II.			Sect. V.		
Cl. 1.	✓	Sect. I. Cl. 3.	Cl. 1.	Two sets of answers	Sect. VI. Cl. 1.
Cl. 2.	✓	Sect. I. Cl. 4.	Cl. 2.	Two sets of answers	Sect. VI. Cl. 2.
Cl. 3.	Slight differences	Sect. I. Cl. 5.	Cl. 3.	✓	Sect. VI. Cl. 3, 4.
Cl. 4.	Slight differences	Sect. I. Cl. 6.	Cl. 4.	Considerable difference	Sect. VI. Cl. 5.
Cl. 5.	Different order	Sect. II. Cl. 1.	Cl. 5.	Layout differs	Not given
Cl. 6.	Additional questions	Sect. II. Cl. 2.	Cl. 6.	✓	Not given
Sect. III.			Sect. VI.		
Cl. 1.	Part twice in different hands, both differ	Sect. II. Cl. 3.	Cl. 1.	✓	Sect. IV. Cl. 1.
Cl. 2.	Three questions omitted	Sect. II. Cl. 4.	Cl. 2.	Two sets of answers	Sect. IV. Cl. 2.
Cl. 3.	✓	Sect. II. Cl. 5.	Cl. 3.	✓	Sect. IV. Cl. 3.
Cl. 4.	Print differs. Two sets of answers, both differ	Sect. II. Cl. 6.	Cl. 4.	Two sets of answers	Sect. IV. Cl. 4.
Cl. 5.	✓	Not given	Cl. 5.	Two sets of answers	Sect. IV. Cl. 5.
Cl. 6.	Layout differs	Not given	Cl. 6.	Two sets of answers W.Ts. added	Sect. IV. Cl. 6.

FIRST DEGREE  
GENERAL SECTION (First Version)<sup>1</sup>

OPEN

R.x — S.x — J.x

- W.M. Brn., please assist me to open the Lodge.  
Bro. A. B., what is the first care of every Mason?
- J.W. To see that the Lodge is properly tyled.
- W.M. Let that duty be done.  
I.G. XXX — O.G. XXX — J. XXX.<sup>2</sup>
- J.W. The Lodge is properly tyled.
- W.M. Bro. C.D., what is the second care?
- S.W. To see that none but Masons are present.
- W.M. To order, Brn., as Masons.  
Bro. J.W., how many principal officers are there in the Lodge?
- J.W. Three.
- W.M. Name them.
- J.W. The Master, Senior Warden and Junior Warden.
- W.M. Bro. S.W., how many assistant officers are there?
- S.W. Three, besides the O.G. or Tyler.
- W.M. Name them.
- S.W. The Senior Deacon, the Junior Deacon and the Inner Guard.
- W.M. Bro. J.W., where is the situation of the O.G.?
- J.W. Without the entrance of the Lodge.
- W.M. His duty there?
- J.W. Being armed with a drawn sword he is to keep off all intruders and cowans to Masonry and see that the candidate comes properly prepared.
- W.M. Bro. S.W., the situation of the I.G.?

<sup>1</sup> This version is given in AA, D, E, O and T. As the questions only are given in AA the answers have been taken from D, which has no Knocks at the head.

<sup>2</sup> The Knocks here in D are: 3. In E there are none at all.

- S.W. Within the entrance of the Lodge.  
W.M. His duty there?  
S.W. To admit Masons on proof, receive candidates in due form and obey the commands of the J.W.  
W.M. Bro. J.W., where is the place of the J.D.?  
J.W. At the back of or near to the S.W.  
W.M. His duty in that situation?  
J.W. To bear all communications and commands of the W.M. from the S.W. to the J.W. that the same may be punctually obeyed.  
W.M. Bro. S.W., where is the situation of the S.D.?  
S.W. At the back of or near to the W.M.  
W.M. His duty in that situation?  
S.W. To bear all communications and commands from the W.M. to the S.W. and to wait the return of the J.D.  
W.M. Bro. J.W., where then are you placed in the Lodge?  
J.W. In the south.  
W.M. Why are you thus placed?  
J.W. To mark the meridian sun, to call the Brn. from labour to refreshment and from refreshment to labour that profit as well as pleasure may be the result thereof.  
W.M. Bro. S.W., your situation?  
S.W. In the west.  
W.M. Why are you there placed?  
S.W. To mark the setting sun, to close the Lodge at the W.M.'s command after seeing that every Bro. has had his due.  
W.M. Where, then, is the W.M.'s place?  
S.W. In the east.  
W.M. Why in the east?  
S.W. As the sun rises in the east to open and enliven the day, so the W.M. is placed in the east to open the Lodge and employ and instruct the Brn. in Masonry.  
W.M. Before I proceed to declare the Lodge open let us supplicate the aid of the G.A.O.T.U. upon all our endeavours, that as this meeting is begun in order, it may be continued in peace and be closed in harmony.  
P.M. So mote it be.  
W.M. In the Name of the G.A.O.T.U. I declare the Lodge opened for the purposes of Masonry in the First Degree.<sup>1</sup>

REFRESHMENT<sup>2</sup>

- W.M. Bro. J.W., where is your place in the Lodge?  
J.W. In the south.  
W.M. Your duty there?  
J.W. To call the Brn. of the Lodge from labour to refreshment and from refreshment to labour, at the Master's command, seeing that they keep within hail.  
W.M. Bro. J.W., what time is it?  
J.W. High twelve, or noon, when the rays of the sun are most penetrating and its cool shades most refreshing.  
W.M. Then do your duty.  
J.W. By command . . . . . X X X

CALL FROM REFRESHMENT<sup>3</sup>

X X X

- W.M. Bro. J.W., Your place in the Lodge?  
W.M. What is your duty?  
W.M. What time is it?  
W.M. It is my command . . . . .  
J.W. By command . . . . .

<sup>1</sup> After this Opening D continues in ms. to deal with the S.W.'s and the J.D.'s duties towards the candidate.

<sup>2</sup> This does not occur at all in E and only the first four questions and answers are in D.

<sup>3</sup> This is not given in D or E and no answers are available.



CLOSE

- W.M. Brn. please assist me to close the Lodge.  
 Bro. J.W., what is the constant care of every Mason?  
 J.W. To prove the Lodge close tyled.  
 W.M. Let that duty be done.  
           I.G. X X X — O.G. X X X — J. X X X  
 J.W. Close tyled, W. Sir.  
 W.M. Bro. S.W., what is the next care?  
 S.W. To see that the Brn. appear to order as Masons.  
 W.M. To order, Brn., as Masons in the First Degree. X X X  
 Bro. S.W. where is your constant place in the Lodge?  
 S.W. In the west.  
 W.M. Your duty there?  
 S.W. As the sun sets in the west to close the day so the S.W. is placed in the west to close the Lodge at the W.M.'s command after seeing that every Bro. has had his due.  
 W.M. Brn., before I proceed to close the Lodge let us offer up our thanks to The G.A.O.T.U. for the blessings we have received. May He continue to preserve our Order by cementing us with every moral and social virtue.  
 P.M. So mote it be.  
 W.M. Bro. S.W., you have now my command to close the Lodge. X X X  
 S.W. In the Name of The G.A.O.T.U. and by command of the W.M. I declare this Lodge duly closed.  
 J.W. And it is closed accordingly and adjourned to . . . . ., emergencies excepted, of which you will have due notice. X X X  
 P.M. Nothing remains but that we should lock up our secrets with Fidelity, Fidelity, Fidelity.<sup>1</sup>

FIRST DEGREE

GENERAL SECTION (Second Version)<sup>2</sup>

OPEN

- M. Assist me, Brn., to open the Lodge in the First Degree.  
 What is, Bro. F., the first care of a Mason in the Lodge?  
 A.J. To see the Lodge tyled before the M. proceeds to business.  
 M. Let that duty be done.  
           X X X X X X X X X X  
 M. What is the second care?<sup>3</sup>  
 M. To order as Masons. 1 2 3  
 (The Brn. rank in order in the character of M.M. on the right, F.C. on the left of the chair, and E.A. between the Wardens.)  
 M. Bro. F., Where is the M's place in the Lodge?  
 A.S. In the east, M.  
 M. His duty there?  
 A.S. To open the Lodge and employ the Brn. in Masonry.  
 M. Then in the Name of The G.A.O.T.U. I open the Lodge.  
 (The Sacred Law is opened and the C. [*sic*. Should be S.] placed over the C.)  
 M. May the favour of Heaven be upon us and all regular Masons. As we began in order so we may continue in peace, and close in harmony.<sup>4</sup>  
 I undertake the government as M. X X X  
 S.W. From etc. greet M.  
 (The S.W. salutes the M. with a greeting from the holy Lodge of Brn. and Fellows.)  
 M. Greet as S.W.  
 (The M. returns the greeting and appoints the S.W.)  
 S.W. I accept X X X  
 (The S.W. accepts the trust.)

<sup>1</sup> This last sentence is not in D; it is taken from E.

<sup>2</sup> This version is given in A (print), C, G, J, K, L, M, P, W, *Cole MS.* and *Henderson MS.* but only G gives the answers. There is a paraphrase in BE 210 PRE10, 504, fol. 2, in cipher, from which the rubrics have been taken.

<sup>3</sup> There is no answer given to this question.

<sup>4</sup> See *Illustrations*, 14th Edn., 1829, page 29.

- J.W. From etc. . . . hearty . . .  
(The J.W. salutes the M. and conveys to the Brn. assembled a hearty good wish from the holy Lodge of Brn. and Fellows.)
- M. Welcome as J.W.  
(The M. welcomes the J.W. officially as J.W.)
- J.W. I accept X X X  
(The J.W. accepts the trust.)
- P.M. Order . . . . general salute.  
to J.W. — S.W. — M.  
(The S.W. invites the Brn. to join him in a general salute to the M.)

REFRESHMENT<sup>1</sup>

- W.M. Bro. J.W., what is your place in the Lodge?
- W.M. Your duty?
- W.M. What time is it?
- W.M. Then do your duty.

CALL FROM REFRESHMENT<sup>1</sup>

X X X

CLOSE

- M. Assist me, Brn., to close the Lodge of the First Degree.  
Bro. J.W., what is the constant care of a Mason in the Lodge?
- J.W. To see the Lodge always close tyled.
- M. Let that duty be done.  
X X X X X X X X X<sup>2</sup>
- M. To order, as Masons. 1 2 3  
Bro. S.W., where is your place in the Lodge?
- S.W. In the west.
- M. Your duty there?
- S.W. To close the Lodge at the Master's command.
- M. Then it is my command that you should close the Lodge in form. I resign my situation and my authority devolves upon you. X X X
- S.W. Brn. by command of the Master I close the Lodge in the Name of the Grand Architect of the Universe. May the blessings of Heaven be upon us and all regular Masons, to beautify and cement us with all moral and social virtues.<sup>3</sup>  
I resign my authority to the J.W. X X X
- J.W. The Lodge being closed I do adjourn this meeting to such a day, and it is adjourned accordingly. X X X

## FIRST DEGREE

111Ks: Chron or 1 Kings

GENERAL SECTION (Third Version)<sup>4</sup>

## OPEN

- M. Brn., assist me to open the Lodge.  
Bro. B., what is the first care before the Lodge is opened?
- J.W. To see that the Lodge is properly tyled.<sup>5</sup>
- W.M.\* Let that duty be done.  
. . . . .<sup>6</sup>

<sup>1</sup> This does not occur at all in G but the rest of this group have what is given.

<sup>2</sup> Another question: *What is the second care?* is given in K, N and P.

<sup>3</sup> See *Illustrations*, 14th Edn., 1829, page 29.

<sup>4</sup> This version occurs only in ms. in A.

<sup>5</sup> This answer is not given in the ms.

<sup>6</sup> The Knocks have been altered from the printed 333 to ms. 111.

\* Most of the Officers speaking from here onwards are indicated by a Sq. or Level, but the symbol relating to some of them (shown here as + +) cannot be identified with certainty. [Ed.]



- I.G.[?] The Lodge is tyled.  
 P.M. Fidelity Fidelity Fidelity  
 W.M. Bro. A., what is our next care?  
 S.W. To see that none but M.M's are present.  
 W.M. To order, Brn., as M.M's 1 2 3  
 W.M. Bro. A., how many M.M's are requisite to form a Lodge in the First Degree?  
 S.W. [A symbol indicating the number 7]  
 W.M. How are they represented?  
 S.W. By the Outer and Inner Guards, the Junior and Senior Deacons, the Junior and Senior Wardens and the Master of Works.  
 W.M. Bro. B., what is the place of the Outer Guard?  
 I.G.[?] At the entrance of the Lodge.  
 W.M. His duty there?  
 ++ To keep off all cowans, intruders and listeners and to see that no one either a Bro. or a friend be admitted without due warning, as also to see that the candidates for Masonry are properly prepared.  
 W.M. What is the place of the Inner Guard?  
 ++ Within the entrance of the Lodge.  
 W.M. His duty there?  
 ++ To receive the candidates in due form, to examine all M.M. before they pass the Lodge<sup>1</sup> when it is once opened and to carry all communications between the Senior Warden and the Outer Guard.  
 W.M. What is the situation of the Junior Deacon?  
 ++ Adjacent to the Senior Warden.  
 W.M. His duty there?  
 ++ To carry all communications between the Senior and Junior Wardens.  
 W.M. What is the place of the Senior Deacon?  
 ++ At the back or near to the R.W.M.  
 W.M. His duty there?  
 ++ To convey all commands from the Master to the Senior Warden.  
 W.M. What is the situation of the Junior Warden?  
 ++ In the south.  
 W.M. Why in the south?  
 ++ To mark the sun in its high meridian altitude and to invite the Brn. from labour to refreshment at the Master's command always keeping them within hail so that pleasure as well as profit may be the result.  
 W.M. Bro. A., what is the place of the Senior Warden?  
 S.W. In the west.  
 W.M. Why so?  
 S.W. To mark the setting sun and to close the Lodge at the Master's command after seeing every Bro. duly rewarded proportional to the claim of his labour.  
 W.M. What is the place of the Master?  
 S.W. In the east.  
 W.M. His duty there?  
 S.W. As the sun rises in the east to open the day so the R.W.M. is placed in the east to open the Lodge and to assign to every Bro. his portion of labour.  
 W.M. Are all the officers in their respective places?  
 S.W. They are.  
 W.M. Then, Brn., the Lodge being duly formed let us invoke the blessings of The G.A.O.T.U. on our undertakings. May our labours which we begin in order be conducted in peace and close in harmony.  
 P.M. So mote it be.  
 W.M. Brn. in the east, west, north and south, I declare the Lodge duly opened in the First Degree.  
 W.M. [?] XX X S.[W.] XX X J.[W.] XX X  
 P.M. I invite you to salute the Junior Warden.  
 J.W. I invite you to salute the Senior Warden.  
 S.W. I invite you to a double salute to the Master of Works.

<sup>1</sup> The word *portals* has been interlined here.

## CLOSE FIRST DEGREE

- W.M. Assist me, Brn., to close the Lodge.  
 Bro. J.W., what is our constant care before we close the Lodge?  
 J.W. To prove the Lodge close tyled.  
 W.M. Let that duty be done.

XX X XX X

- J.W.[?] XX X R.W.M. the Lodge is tyled.  
 W.M. To order, Brn., as M.M's. 1 2 3  
 W.M. Bro. Sr. Wn., what is your place in the Lodge?  
 S.W. In the west, R.W.M.  
 W.M. Your duty there?  
 S.W. As the sun sets in the west to close the day the Sr. Wn. is placed in the west to close the Lodge at the Master's command and to see the Brn. remunerated proportionate to their labours.  
 W.M. Before we close the Lodge, Brn., let us with all sincerity acknowledge our gratitude to The G.A. of the U. for the blessings we have received. May He continue to preserve our Order and cement as well as beautify us with every social and moral virtue.  
 P.M. So mote it be.  
 W.M. Bro. Sr. Wn. I now direct you to close the Lodge XX X  
 S.W. Brn., by command of the R.W.M. I declare this Lodge of E.A.M. duly closed. XX X  
 ++ Brn., the Lodge being duly closed I now adjourn the meeting until . . . emergencies excepted of which due notice will be given and is it adjourned accordingly.  
 P.M. Nothing remains but to lock up our secrets in a safe repository F. F. F.

## FIRST DEGREE

## SECTION I

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 to the various subjects treated in the different lectures of Masonry, no person can be sufficiently acquainted with the true value of the institution.<sup>1</sup>

The First Lecture is divided into sections, and each section is subdivided into Clauses. In this Lecture, virtue is painted in the most beautiful colours, and the duties of morality are strictly enforced. Here we are taught such wise and useful lessons as prepare the mind for a regular advancement in the principles of knowledge and philosophy; and these are imprinted on the memory by lively and sensible images, well calculated to influence our conduct in the proper discharge of the duties of social life.<sup>1</sup>

## CLAUSE I

X X X X X X X X X<sup>2</sup>

- What is the ground plan of Masonry?  
 Instruction.  
 Why is instruction the ground plan?<sup>3</sup>  
 Because no man living is too wise to learn.  
 What will a wise man do?<sup>3</sup>  
 He will diligently seek knowledge.  
 What will a Mason do?<sup>3</sup>  
 He will do more, he will travel to find it.  
 Whence come you?  
 From the furthest extremity of the west.  
 Whither do you travel?  
 To the furthest extremity of the east.  
 What is the object of your travel?  
 To seek the Master that through him I may acquire knowledge.  
 Why may you not be disappointed?<sup>3</sup>

<sup>1</sup> Most copies give only the first words of these: they are in full in A and U. See Preston's *Illustrations*, 14th Edn., 1829, pp. 23, 30.

<sup>2</sup> For the Knocks generally, see Introduction.

<sup>3</sup> These questions are not printed in A or J but are added in ms. in A.



There is always the stimulus that I never can be disappointed.

Why do you expect to find a Master in the east?

Because it ever has been, still continues to be and always shall be the situation of the Master when he acts in that capacity.

Why is instruction delivered from the east?

To commemorate three Grand Events:

first, that man, in the image of his Maker compounded of matter and spirit was formed in the east.

second, when spirit and matter had begun to act in unison and man gradually advanced to maturity, it was in the east that the first rudiments of knowledge and learning were impressed on the juvenile mind.

third, when man had arrived at the state of virility and strength, to adorn the work of the Creator, it was in the east that arts and sciences embellished the Tree of Life.

Who are entitled to learn those instructions?

All men who have a desire to gain it and abilities to improve.

Who are better entitled?<sup>1</sup>

Those who have been selected from the community at large and rank in the character of Masons.

Why are they better entitled?

Because other men may gain knowledge, it is true, by chance or accident, but Masons are led into the path to gain it and, if they fail, can never gain preferment in the Art.

Who are best entitled?

Free and Accepted Masons.

Why?<sup>1</sup>

Because all the knowledge they have acquired they will cultivate and improve to the best advantage, and when they have so done they will not indiscriminately scatter it but prudently dispense it for the general good.<sup>2</sup>

On this basis is the Ground Plan of our Masonic System established!

FIRST DEGREE  
SECTION I  
CLAUSE II

Are you a Mason?<sup>3</sup>

I am so taken and received by Brn. and Fellows.

How do you know yourself to be a Mason?

By the regularity of my initiation, by repeated trials and approbations and by my readiness to undergo the same when duly called on.

How do you make yourself known as a Mason to others?

By signs, by tokens and by perfect points of entrance.

What are signs?

Squares, levels and perpendiculars regularly given, which Masons will always honour and obey.

What are tokens?

Regular, friendly grips of the hand, mutually given and received, which distinguish Masons in the darkness of night as well as in the clearest day.

Give the perfect points of entrance.

These are secrets I am bound to conceal.

What is their number?

They are innumerable but three are generally known.

Name those three.

With you reciprocally I have no objection.

Begin.

<sup>1</sup> These questions are not printed in A or J but are added in ms. in A.

<sup>2</sup> Here E adds: *What is M(asonry)? A System of Morality veiled from the eye by Signs and Symbols and allegorical emblems.*

<sup>3</sup> This question is preceded in F by:—*To prove our claim to this instruction two points are essential — first point, to know ourselves to be Masons; second point, to make ourselves known as Masons to others.*

Off — at — on.<sup>1</sup>

Why are they called perfect points ?

Because they include the whole ceremony of initiation.

What does the first include ?

The ceremony of preparation.

What does the second include ?

The ceremony of admission.

What does the third include ?

The ceremony of the obligation.

When these points are thus fully explained there cannot be a doubt of your being a Mason.<sup>2</sup>

## FIRST DEGREE

### SECTION I

#### CLAUSE III

##### *Regularity of Initiation*

Where were you made a Mason ?<sup>3</sup>

In the body of the Lodge, just, perfect and regular.

What is a Lodge of Masons ?

Any number of Masons assembled for the purpose of explaining Masonry.

What makes the Lodge just ?

The Sacred Law unfolded. Because it is understood to contain the dictates of an unerring Being; it must therefore be considered the standard of truth and justice.

What makes it perfect ?

The number seven.

Of whom is this number composed ?

Of three Master Masons, two Fellow Crafts and two Entered Apprentices.

How are they represented ?

The three M.M's by the Master and two Wardens; the two F.C's by the Deacons; and the two E.A's by the Inner and Outer Guards.

Why is a Lodge so composed ?

That all established Degrees of the Order may be virtually present by representatives to sanction the proceedings of the Lodge.

What makes a Lodge regular ?

The Charter, Warrant and Constitution.

What is meant by the Charter ?<sup>4</sup>

The sanction of the country when the Lodge is formed.

What is the Warrant ?<sup>4</sup>

The sanction of the Grand Master.

What is the Constitution ?<sup>4</sup>

It is the sanction of fifteen M.M's congregated in Chapter.

When were you made a Mason ?

At high twelve when the sun was in the meridian.

How is this reconciled ?

The earth being almost globular and perpetually revolving on its own axis, the rays of the sun in its due meridian must ever dart their influence on some part of the globe in its diurnal revolution.

What is the inference ?

It is that this glorious luminary the sun, the emblem of God's goodness to man, that inexhausted source of light, heat and comfort, which sheds day to a thousand realms, and not confining its munificence to realms only, extends its influence to surrounding

<sup>1</sup> After this answer F has: *off what ?*

*In respect to apparel.*

*At what ?*

*The door of the Lodge.*

*On what ?*

*The l\*\*\* k\*\*\* b\*\*\*.*

<sup>2</sup> This sentence is not in D, P, or T.

<sup>3</sup> This question is preceded in F by: *To prove ourselves of one family it is necessary to state the place of our initiation, the time of our initiation and the Character by whom we are initiated.*

<sup>4</sup> These questions are not in A which has: *exemp(lify)* which is added in ms. in AA.



worlds: that great cheerer of the animal and great enlivener of the vegetable tribe which even heathens adore as their Creator, can suffer no diminution of its original splendour but is always the same, yesterday, today and forever. High twelve is therefore the hour of our initiation.

By whom were you made a Mason?<sup>1</sup>

By the Master, assisted by his Wardens and in the presence of the Brn. then assembled.<sup>2</sup>

Where is the Master's place in the Lodge?

In the east.

What does he represent?

The rising sun.

What is his duty?

To open the Lodge and employ the Brn. in Masonry.

Where is the Junior Warden's place?

In the south.

What does he represent?

The sun in its meridian.

What is his duty?

To regale the Lodge.

Where is the Senior Warden's place?

In the west.

What does he represent?

The setting sun.

What is his duty?

To close the Lodge at the Master's command.

Thus we define the regularity of our initiation and the Characters by whom we were initiated, demonstrating an important truth, the extent and universality of our system.<sup>3</sup>

#### FIRST DEGREE

#### SECTION I

#### CLAUSE IV

#### *Salutation*

Whence do Masons principally come?

From the holy Lodge of Brn. and Fellows.

What recommendation do you bring?

A double<sup>4</sup> salute to the Master of the Works.

What other recommendation do you bring?

Hearty good wishes to the Brn. assembled under his direction.

What is the purpose of your visit?

To rule and direct the passions and make progress in the Art of Masonry.

How do you hope to do that?

By the aid of Heaven, the instructions of the Master and my own industry.

When you enter a Lodge what is the first grand natural object that strikes your attention?

It is the sun emerging through darkness, rising in the east, opening the day and diffusing light, life and nourishment to all within its circle.<sup>5</sup>

Through what medium do you behold this luminary?

Through the medium of the Master who, placed in the east, opens the Lodge and conveys light to the understanding, knowledge and instruction to all who are under his direction.<sup>5</sup>

<sup>1</sup> The basic version AA is confused here. After this question which is numbered in ms. 14, it has in print: *What is* (also numbered 14), to which it gives no answer, it having already been given at the conclusion to the previous answer.

<sup>2</sup> There is also confusion here in AA. It prints *By whom* as question 15 but the ms. answer numbered 15 is the last sentence of that to question 14, *What is the inference*. The answer given here to *By whom were you made a Mason?* is taken from F.

<sup>3</sup> This conclusion is given in part only in D and T, and not at all in P and others.

<sup>4</sup> The salute is *double* also in D and BE 210 PRE 16,617. In F it is *treble* and there is added: *gives the treble salute*. The copy W adds: *accompanied with a salute*.

<sup>5</sup> The substance of these answers occurs in E, Sect. III, Clause V.

What is the second grand natural object that strikes you when you depart ?

The sun in its meridional mooring in its full splendour when its rays are the most powerful and the cool shades the most pleasing.<sup>1</sup>

Through what medium do you behold this luminary ?

Through the medium of the J.W. who, placed in the south, at high twelve invites the Brn. to the cool shade, there to enjoy rest and refreshment.<sup>2</sup> <sup>1</sup>

What is the third grand natural object that strikes you ?

It is still the sun, in a scene equally pleasing, setting in the west, closing the day and lulling as it were all nature to repose.<sup>1</sup>

Through what medium do you behold this last grand luminary ?

Through the medium of the S.W. who placed in the west, at the command of the Master closes the Lodge, renders to every Bro. the just reward of his merit, to enable him to enjoy a comfortable repose, the best effects of honest industry when they are properly applied.<sup>1</sup>

Thus we define the friendly salutations which subsist amongst Masons and thus we demonstrate this truth, that from the eye of Masons the beauties of Heaven are never screened.

## FIRST DEGREE

### SECTION I

#### CLAUSE V

#### *Key*

What is the first lesson taught in Masonry ?

It is the virtue of secrecy and the advantages we may derive from the observation of that virtue.

Where are those secrets kept ?

In a safe repository, the heart.

To whom are they revealed ?

To Free Masons only.

How are they revealed ?

By particular signs, by particular tokens and by particular words.

How do we get at those secrets ?

By means of a key, curious in its construction and singular in its operation.

Where do we find it ?

In a bow bone arch secured by ivory keys.

How do we find it ?

We find it pendent, not dormant.

Why ?

That it may ever be ready to defend and never to betray.

By what does it hang ?

By a sure hold, the thread of life.

Why so nearly connected with the heart ?

That being an index of the mind it may only express the dictates of the heart.

Of what metal is this key ?

It is composed of no metal.

Solve the mystery.

It is the tongue of good report in the act of speaking favourably,<sup>3</sup> when justice and propriety require it, otherwise using the Mason's chief virtue, silence.

Thus we define the key which opens our treasures and which every faithful Brother bear with him.

Thus ends the First Section, which is suited to all capacities and ought to be known by every person who wishes to rank as a Mason. It consists of general heads which, though short and simple, carry weight with them. They not only serve as marks of distinction but com-

<sup>1</sup> The substance of these answers occurs in E, Sect. III, Clause V.

<sup>2</sup> In F there is added: *and to see that they return in due time to labour that profit as well as pleasure might be the result thereof.* W, is similar.

<sup>3</sup> Inserted here in F is: *of all mankind but more particularly of a Bro. when it can be done with justice and propriety but when unfortunately that cannot be the case it then adopts . . .*



municate useful and interesting knowledge when they are duly investigated. They qualify us to try and examine the rights of others to our privileges, while they demonstrate our own claims: and as they induce us to inquire more minutely into other particulars of greater importance they serve as a proper introduction to subjects which are more amply explained in the following Sections.<sup>1</sup>

SALUTATION

FIRST DEGREE

SECTION II

CLAUSE I

*Middle Chamber*

X X X X X X X X X<sup>2</sup>

What preparation is necessary for Masonry?

A two-fold preparation, internal and external.

Where does the first preparation take place?

In the heart?

How is this exemplified?

In the assent given to the declaration before we were initiated.

What is that declaration?

That<sup>3</sup> unbiassed by friendly and uninfluenced by sinister motives we voluntarily offer ourselves as candidates for Masonry, that we were solely prompted to this measure by a favourable opinion conceived of the Institution; a desire of knowledge and a wish to become useful to mankind; that we were willing and ready to conform to all the ancient usages and customs which are established amongst Masons.<sup>4</sup>

Where does the next preparation take place?

In a room adjoining the Lodge.

By whom are we prepared?

By a friend we afterwards know to be a Mason.

How are we prepared?

Deprived of all metal, h\*\*\*\*\*d, s\*\*\*\*\*d and otherwise properly prepared by having the r\*\*\*\* a\*\* and l\*\*\* k\*\*\* bare.<sup>5</sup>

Why so prepared?

For various reasons which we are ever ready to explain when called for.

Why deprived of metal?

For three reasons: first reason, that no weapon be introduced into the Lodge to disturb the harmony; second reason, that metal, though of value, could have no influence in our initiation; third reason, that after our initiation metal could make no distinction amongst Masons, the Order being founded on peace, virtue and friendship.

Why h\*\*\*\*\*d?

For three reasons: first reason, that in case of a refusal to pass through the forms and ceremonies of initiation we might not be able to discover the forms used amongst Masons; second reason, that the heart may be able to conceal before the eyes may be permitted to discover; third reason, that as we are first received into Masonry in darkness we may have the rest of the world in that state respecting our forms until they are legally gained.

Why s\*\*\*\*\*?

Because the ground we are about to tread is holy.

What rendered that ground holy?

The Name of God impressed on it, Who has declared — where my Name is there I am — and therefore it must be holy.

<sup>1</sup> Only the first eight words are given in AA, the rest is taken from A ms. See *Illustrations*, 14th Edn. 1829, page 31.

<sup>2</sup> For the Knocks generally see Introduction.

<sup>3</sup> Inserted here in D is: *Being free by birth and of the full age of 21.*

<sup>4</sup> This question and answer are not in F.

<sup>5</sup> The original of W reads: *by being deprived of m\*\*\*\* ash [?] and] h\*\*\*\*\*d my r\*\*\*\* a\*\* l\*\*\* b\*\*\*\*\* and k\*\*\* made bare and my r\*\*\*\* h\*\*\* s\*\*\*\*\*.*

To what does this allude?

To a custom observed in the east of throwing off the sandals from the feet when they enter the Holy Temple.

To what does it farther allude?

To a circumstance mentioned in Holy Writing, that when the angel of the Lord appeared to Moses in the burning bush a voice was heard to utter this word — Slip thy shoes from off thy feet for the ground upon which you tread is holy. What God commands must be obeyed.

Why otherwise properly prepared by having the r\*\*\*\* a\*\* and l\*\*\* k\*\*\* bare?

To evince the naked truth and to show that in genuine Masonry there can be no deception.

Thus we define and illustrate the ceremony of preparation for admission into the rights [*sic*] of our venerable Institution.

#### FIRST DEGREE

##### SECTION II

##### CLAUSE II

Having been prepared in the manner described where were you conducted?

To the entrance of the Lodge.

How were you able to discover this?

By first meeting resistance and afterwards gaining admission.

By whom was your entrance opposed?

By the Outer Guard or Tyler of the Lodge.

What is his duty?

To keep off listeners and intruders and to see that the Candidates for the Order have been properly prepared.

How did you gain admission?

By three distinct knocks.

To what do they allude?

To an old adage inserted in the Scriptures — seek and you shall find, ask and you shall have, knock and it shall be opened to you.

How do you apply that adage?

You had sought in your mind; determined, you asked a friend; he, knowing in what manner to act, knocked and the door of Masonry was opened.

Who came to your assistance?

The Inner Guard or the representative of the J.W.

What is his duty?

To commune only with the Outer Guard.

What does he demand?

Who comes there?

What is the answer?

A poor blind Candidate for Masonry, worthy amongst men, well recommended to Masons, regularly approved in the Lodge, properly prepared, comes of his own free will, humbly to solicit, not to demand, the secrets and privileges of the First Degree of the Order.

What is then asked?

How he expected to obtain these secrets and privileges.

What is the answer?

Not from any vain merit he possessed but by the help of God and the tongue of good report.

What is then done?

He was then commanded to halt in his present situation till his intentions and approach should have been made known to the Master and his sanction obtained.

Here we wait with patience the issue of the Master's decision.

#### FIRST DEGREE

##### SECTION II

##### CLAUSE III

How are you first received in a Mason's Lodge?

With a c\*\*\*\* t\*\* around the neck and the point of a sharp instrument presented to the n\*\*\*\* l\*\*\* b\*\*\*\*\*.



Why so received ?

Three reasons are assigned for this mode of reception: first reason, to show that we are exposed to double danger should our then present conduct deviate from our past declaration, for should we advance we might be in danger of being stabbed, or should we retreat we might have been strangled; second reason, to prove courage and fortitude of the heart; third reason, to impress on the mind we were about to enter on what was serious, solemn and awful.

How were you then disposed of ?

Conducted to the J.W.

What does the J.W. demand ?

Who comes there ?

What was the reply ?

A poor Candidate for Masonry who, having been<sup>1</sup> duly proposed and approved in open Lodge, properly prepared by a Bro., now comes by his own free will accord to solicit, not to demand, the privileges of Masonry.

What ensues ?

Conducted to the S.W.

What does the S.W. demand ?<sup>2</sup>

The same as the J.W.

What was the reply ?

The same as to the J.W.

What was next done ?

Conducted to the portals of the Lodge and there instructed to kneel.<sup>3</sup>

Repeat the Invocation.

Vouchsafe Thine aid Almighty Father of the Universe, to this our present convention and grant that this Candidate for Masonry may dedicate and devote his life to Thy service and become a true and faithful Bro. amongst us. Endue him with a competence of Thy divine wisdom that by the secrets of this Art he may be better enabled to display the beauties of godliness to the honour of Thy Holy Name. Amen.<sup>4</sup>

The Invocation being ended what question is asked ?

In whom on the approach of danger can you most safely rely ?

What is the answer ?

In God.

What is then said ?

If your confidence be in God, perilous as your situation may be with a c\*\*\*\* t\*\* round your neck and the point of a sharp instrument at your breast, you may safely arise follow your leader and fear no danger. Under the care of this kind Conductor we may safely rely for protection and defence.

## FIRST DEGREE

### SECTION II

#### CLAUSE IV

How were you then disposed of ?

I was introduced into the body of the Lodge.

How did you appear ?

Neither naked nor clothed, bare foot nor shod, but in a humble posture he moves and halts alternately.

Why so appear ?

Three reasons are assigned for his appearance in this manner: first reason, that he may represent for a time a seeming scene of poverty and distress; second reason, that he may never forget the particular manner in which he was first received amongst Masons; third reason, that should he ever discover a Mason reduced by necessity to the same situation in which he appears from choice, the kindness which he then received may be extended to that Bro., pity flow from his breast and relief without prejudice accompany the feelings of his heart.

<sup>1</sup> The remainder of this answer has been taken from F, AA having: &c. &c.

<sup>2</sup> There is no answer to this question in AA.

<sup>3</sup> The version F has instead: *To remove fear and to cause attention he was commanded to kneel that the aid of heaven might be invoked.*

<sup>4</sup> See *Illustrations*, 14th Edn., 1849, page 32.

How was he then conducted ?

He was led up to the north, traversed the east, passed the south and in the west was delivered over to the S.W. in due form as a fit object for Masonry.

Why so conducted ?

That all the Brn. from the north, south, east and west may be invited to witness that he comes freely to be initiated into the Order, that he was properly prepared and is the real person who has been previously proposed as a fit object for Masonry.

Who are fit objects for Masonry ?

Free men,<sup>1</sup> upright in stature, without visible maim or defect, of mature age, sound judgement and strict morals.

Why are the privileges of Masonry restricted to free men ?

That the vicious habits which are prevalent among slaves, may never taint the true principles of freedom on which Masonry is founded.

Why to men upright in stature and without maim ?<sup>2</sup>

That the rectitude of the person may agree with the integrity of the mind and the external figure add consequence to the Fraternity. That all may equally share the labour and no one encroach on the privileges of the Order.

Why to men of mature age ?

That they may judge and determine with propriety in every measure which respects the general good.

Why to men of sound judgement and strict morals ?

That they may discriminate the value of the Masonic Institution and enforce by example and precept a due observance of its rules.

Thus we demonstrate the proprieties of our introduction within the body of the Lodge and point out the proper objects who are entitled to a participation of our privileges.

## FIRST DEGREE

### SECTION II

#### CLAUSE V<sup>3</sup>

Having been delivered over in the manner described what does the S.W. do ?

He orders him to be presented to the Master.

What is then requested ?<sup>4</sup>

That he should publicly answer three questions ?<sup>5</sup>

- |                |   |
|----------------|---|
| First request  | That he had not been prevailed on against his inclination to become a Mason.  |
| Second request | That he was then freely presented before the Master for the purpose of initiation.  |
| Third request  | That he was ready and willing to enter into the engagement founded on the principles which had been stated; to preserve the privileges of the Order for worthy men and worthy men alone who might legally claim them. |

What is the S.W. then ordered to do ?

To instruct the candidate to advance to the east for the purposes intended.

How does he advance ?

By three steps, irregular at that time on account of his situation but actually referring to three regular steps.

Of what do they consist ?

Right lines and angles.

What moral impression does this make on his mind ?

That his present upright intentions and his past well-squared actions entitled him to receive the benefit of initiation into Masonry.

<sup>1</sup> Here D adds: *by birth*.

<sup>2</sup> This question is inserted in manuscript in AA.

<sup>3</sup> The questions and answers in this Clause are given in F in the order: 1, 10 — 14, 2 — 5, 16, 6 — 9, i.e. omitting 15, which seems more logical. In A the order is: 1, 2 (print) 11 — 14, 2 (ms.) — 5, 16, 6 — 9, i.e. omitting 10 and 15.

<sup>4</sup> The printed *purp(ose)* has been crossed out in ink and replaced by: *req.*

<sup>5</sup> This answer is preceded by one crossed out, the substance of which is given in 10.



Arrived in the east what ensued ?

He was apprised by the Master, or his deputy, of the nature of the Institution, the principles on which it was founded and the purport of the engagement.

How was he apprised ?

By an explanation of three points :

- First point That Masonry was free and required freedom of inclination in every candidate for its mysteries.
- Second point That it is founded on the purest principles of religion, piety and virtue.
- Third point That to preserve its privileges to worthy men and to worthy men alone, vows of fidelity are required but that those vows are not incompatible with any law human or divine.<sup>1</sup>

What did the Master then demand ?

Whether I consented to enter into a solemn obligation never to reveal what might be communicated.

Did you assent ?

I did, most cheerfully.

Such are the wise and prudent steps which the Founders of our Art have established as a prelude to the initiation into our mysteries.

FIRST DEGREE  
SECTION II  
CLAUSE VI

Having advanced to the east did the Master receive you into Masonry ?

He did, in due form.

Describe the form.

Kneeling on the l\*\*\* k\*\*\* b\*\*\*, body erect within the square, right hand voluntarily laid on the Holy Law, left hand either supporting the Law or holding the compasses in the form of a square and one point extended at the n\*\*\*\* l\*\*\* b\*\*\*\*\*.<sup>2</sup>

Why kneeling ?

As a mark of humility and reverence to the Great Architect of His Blessed Son whose aid he was then about to invoke.

Why l\*\*\* k\*\*\* b\*\*\* ?

Because the l\*\*\* k\*\*\* amongst Masons is deemed the weaker and less noble joint in reference to the First Degree of the Order, into which we must first enter and which ranks inferior to the more advanced Degrees.

What moral is deduced ?

That though in weakness we begin, by perseverance we shall strengthen.

Why body erect ?

To remind us that being obligated within the square, we are ever afterwards bound to act upon it.

What moral is deduced ?

A strict observance of the Golden Rule to do unto others as you wish they should do unto you.

Why right hand on the Holy Law ?

That we may ratify our conformity to that Law by the most sacred pledge, the right hand.

What moral is deduced ?

That from that moment the Law of God becomes the guide of our conduct.

Why is the left hand employed in supporting the compasses to the n.l.b. ?

Because it is our duty to uphold and maintain the Law which is to be the guide of our conduct.

What moral is deduced ?<sup>3</sup>

<sup>1</sup> At the end of this answer A has: *not only not incompatible with any law, human or divine, but, on the contrary, tend to make us more correct in our moral and civil capacity, by the obligations they impose on us of scrutinising our conduct more minutely and severely by a more frequent and constant internal communication with ourselves.*

<sup>2</sup> After this question and answer F inserts: *Why received in this manner ? For various reasons. Will you define those reasons ? Regularly and progressively I have no objection.*

<sup>3</sup> No answer is given to this question.

Why the compasses?<sup>1</sup>

Because the l\*\*\* b\*\*\*\*\* is nearest the heart which is the most valuable part of man and ought to be properly guarded.

What moral is deduced?<sup>1</sup>

That what is then a seeming pain to the heart a violation of the Law will render a lasting one to the mind.

In this form what information was conveyed?

He was about to enter into a solemn obligation of an E.A.M.

Of how many parts?

Of three parts.

First part That we shall not unlawfully disclose the secrets of Masonry by speech.

Second part That we shall not unlawfully disclose the secrets of Masonry by writing.

Third part The penalty we shall incur by a violation of our engagement not less than the loss of life by having<sup>2</sup> my t\*\*\*\*\* c\*\*, my t\*\*\*\*\* t\*\*\* from the root and that with my body buried in the sands of the sea at low water mark, where the tide ebbs and flows every twenty-four hours.

Why so dreadful a penalty?

That the secrets of the Order may be preserved inviolate.

Why inviolate?

Because we are to view them as Keys to our privileges and estimating their value from their utility prize them accordingly.<sup>3</sup>

Thus we exemplify the tenor of our engagement with which we close the ceremony of initiation into our mysteries.

Thus ends the Second Section which make us acquainted with the peculiar forms and ceremonies which are adopted at the initiation of a man into Masonry and convinces us beyond the power of contradiction of the propriety of our rites, while it demonstrates to the most sceptical and hesitating mind their excellency.<sup>4</sup>

Salutation.

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## FIRST DEGREE

### SECTION III

#### CLAUSE I

##### *Middle Chamber*

X X X X X X X X X<sup>5</sup>

Having entered into the engagement of an E.A.M. what is the first act of duty that is performed?

To seal that engagement with our lips on the Sacred Law that water and spirit might confirm the act.

What is the consequence?

What was then a temporary engagement from that moment became a lasting obligation.<sup>6</sup>

What question was asked?

What it was in his present situation would be most desirable to him.

What was the answer?

To be restored to light.

What ensued?

The S.W. was commanded to restore the Candidate to the blessings of light, of which for a time he had been deprived.

What was the result?

<sup>1</sup> These questions are inserted in ms. in AA and A and the answers in AA. There seems to be some confusion here; perhaps they should be combined with the immediately preceding two questions.

<sup>2</sup> AA has here: *&c &c &c*. The rest of this sentence is taken from F which adds: *Define the penalty*.

<sup>3</sup> After this F adds: *then follows the engagement*. A has [*Rep Eng*].

<sup>4</sup> See *Illustrations*, 14th Edn., 1829, page 31.

<sup>5</sup> The Knocks in AA are placed at the head of Clause II, which seems to be an error. For the Knocks generally see Introduction.

<sup>6</sup> At the end of this answer AA has: *and the Candidate was raised up by the right hand as an obligated Bro. amongst Masons*. This is all crossed through in pencil.



He obeyed the command. Darkness was withdrawn. The newly initiated Bro. hailed the light and rejoiced with his Brn.

Being restored to light to what did the Master direct his attention?<sup>1</sup>

To the three principal lights in Masonry.

What was then done?

He raised me by the hand as an obligated Mason.

When raised to what further did the Master direct his attention?

To the three lesser lights in Masonry, placed in the east, south and west.

Why so placed?

To mark the sun at its rising, meridian and setting.

Thus we define the first introduction to light and the disquisition required for our venerable system.

### FIRST DEGREE

#### SECTION III

#### CLAUSE II

Being raised what information was conveyed to you?

That Masonry was a universal system.

What further information was given?<sup>2</sup>

That it was formed on the purest principles of morality, founded on allegory and explained by Holy Symbols.

What were you ordered to do?

To advance one step.

Of what did the next information consist?

That there were three essential points in Masonry:

First point That there are several Degrees in the Order and particular secrets restricted to each Degree.

Second point That these particular secrets are not indiscriminately given but regularly conferred according to merit and ability.

Third point That there are many mysteries amongst Masons which relate to their mode of government and these can only be acquired by a regular attendance on the duties of the Lodge.

What was then entrusted to your care?

The particular secrets of the First Degree or those marks by which Masons are known to each other and distinguished from the rest of the world.

What is the first secret?<sup>3</sup>

The due guard of an E.A.M.

Give the sign. — Done.

To what does it allude?

To the penalty of the obligation.

What does it imply?

That as a man of honour I would sooner have<sup>4</sup> my t\*\*\*\*\* c\*\* than betray my trust.

What is the second secret?

The token or grip of an E.A.M.

Give the grip. — Done.<sup>5</sup>

What is the use of this grip or token?

To distinguish Masons in the darkest night as well as in the clearest day.

What is the third secret?

The word of an E.A.M.

Give the word. — Given.<sup>6</sup>

<sup>1</sup> Questions and answers 7, 9 and 10 are omitted in A and F which give the others in the order 1, 2, 8, 3, 4, 5, 6.

<sup>2</sup> Questions 2, 4, 5 and 6 are omitted in A, F, P, the answers being included in that to 1.

<sup>3</sup> Between questions 9 and 10 F adds: *Give the guard —*

<sup>4</sup> From here AA has: *&c &c &c*. The remainder has been supplied from F.

<sup>5</sup> The printed question 14 is: *G.T.* - *Giv* which means: Give the token - token given.

<sup>6</sup> The questions and answers 17 and 18 are replaced in F by: *Will you give me the word?*

*Too much caution cannot possibly be used in the delivery of this word as it guards the privileges of Masonry and has received the sanction of the wisest prince that ever reigned. By letter or syllable, however, I am ready with you reciprocally to pronounce it. I accept the challenge and begin. Pronounce the word.*

Give the word by letters and begin — by syllables — at length.

Done in a treble way and then a treble salute.

What advantages are derived from these secrets ?

Courtesy and esteem from Masons wherever we meet them.

Thus we illustrate the manner in which our invaluable secrets are communicated and the advantages to which possessions of them are entitled.

#### FIRST DEGREE

#### SECTION III

#### CLAUSE III

Having been entrusted with the particular secrets restricted to the First Degree to whom were you assigned ?

To the Wardens of the Lodge.

For what purpose ?

For trial in and approbation of those particular secrets.

To whom were you first assigned ?

To the J.W.

To whom were you next assigned ?

To the S.W.

How were you then disposed of ?

To the W.M.

For what purpose ?

To show the progress made and to have that progress honoured by his sanction.

What further mark of his favour did he confer ?

The W.M. commanded the S.W. to invest the new Bro. with the ancient clothing of a Mason.

What is the ancient clothing of a Mason ?

White gloves and a white leather apron.

What do the first denote ?

Purity.

What does the second denote ?

Innocence.

How are they both considered ?

Ensigns of the Order of Masonry: more ancient and honourable than the ensigns of any other Order: and always to be worn by Masons as the badge of innocence and the bond of friendship.

What does the Master observe ?

That this apron was never to be put on when at variance with any Bro. in the Lodge you are about to enter &c &c &c. [*sic*]<sup>1</sup> reconciliation first.

What benefit is to be derived from this clothing ?<sup>2</sup>

We are kindly received into the assemblies of Masons and honoured by them with the endearing name of Brother.

From the particular secrets with which we are entrusted and the ancient clothing with which we are invested we secure the privileges of our Fraternity, rank as Brn. of one family and act in unison and, from the clothing we bear, stamp our real value as members of one household.

#### FIRST DEGREE

#### SECTION III

#### CLAUSE IV

Entrusted and invested in the manner described what is his proper situation in the Lodge ?

At the north-east corner of the Lodge or at the right hand of the Master.

Why is he so placed ?

That he may tread sure and obey the commands of the Master.

<sup>1</sup> So in AA. The question and answer are not in A, F, or P.

<sup>2</sup> At the end of this question F adds: *and the secrets entrusted*, and having for answer: *Free admission into any Lodge and when there to be hailed with the endearing name of Brother, of one family and household acting in unison for the general weal.*



Why does he tread sure at the north-east corner rather than at any other part of the Lodge?  
Because there he treads on the foundation stone of the building.

To what does it allude?

To an established custom of laying the foundation stone of all capital buildings at the north-east corner.

What advantages are to be derived from this custom?

When the ravages of time or violence may have destroyed every vestige of the superstructure that stone, when it is discovered, will prove that such a building did exist, announce the names of the Founders and the purposes for which it had been erected.

How do we apply this in Masonry?

That when amidst the depravity of manners the influence of example may tend to subvert the principles of virtue, the original rules of the Institution, then impressed on the mind of the Mason on the foundation stone, might never be obliterated from his memory, but the seeds of virtue which had been sown there might ward off the danger of infection, prevent the operation of the poison and preserve the mind uncontaminated amidst the general wreck of polished manners.

In what form does he appear?

With his feet formed into a square, body erect and eyes fixed on the Master.

What recommendation does he then receive?

That as he then stood to all appearances before God and the Lodge a just and upright man and Mason<sup>1</sup> so to maintain that character through life.

What next ensues?<sup>2</sup>

The principle of charity, its beauties, excellencies, &c., are displayed.

What was your reply?

That I readily would assist whenever I had the power to do so.

What did the Master further observe?

That when from that spot I departed I should be resolved on and particular in maintaining through life my Masonic character.

Here we close the ceremony of initiation with a lasting impression of our important tenet which alone dignifies our character and conduct.

FIRST DEGREE  
MASTER'S CLAUSE<sup>3</sup>  
SECTION III  
CLAUSE V

What recommendations are given?

The recommendations given to support the character of an upright man and Mason are three particular recommendations and one general recommendation.

What is the first recommendation?

To study the Volume of the Sacred Law.

How should it be studied?

By considering it as the dictates of an unerring Being and the standard of truth and justice; and viewing it as the proper regulator of our conduct.

What is the second recommendation?

To practice the three moral duties: to God, our neighbour and to ourselves.

Explain the first duty.

That in the character of Masons we are taught to hold in peculiar awe and veneration the Sacred Name of the Deity; to implore His aid in all our laudable pursuits; and to supplicate His protection in all our well-meant endeavours.

Explain the second duty.

In our acting on the square: to consider our neighbour equally entitled with ourselves to share the blessings of Heaven and to render unto him such friendly offices as we in similar situations should expect to receive.

<sup>1</sup> The remainder of the sentence is crossed out in ink in AA and, on the opposite page, in pencil is: *he should ever preserve that character through life.*

<sup>2</sup> The remainder of this Clause, i.e. questions and answers 9, 10 and 11, is omitted in A, F and P.

<sup>3</sup> At the head of the ms. answers AA and Henderson MS. have *The Master's Clauses — viz., 5, 6, 7 & 8.* In A, in ms. is: *The Masters Clauses 5th and 6th to be delivered at the end of the Third Section.* Clauses 5 and 6 are not in F at all. See Introduction.

Explain the third duty.

By it we are taught to use, but never to abuse, the bounties of Providence; not to impair the faculties by irregularities nor degrade the profession by intemperance.

What is the third recommendation?

That we should always conform to the government of the country in which we live; obey the laws which afford us protection; but never lose our attachment to the place of our nativity or the place we first drew breath in; nor the allegiance that is due to the patrons and protectors of that spot in our absence.

What is the general recommendation?

To practice benevolence and charity.

Why?

Because they have distinguished Masons in every age and country.

How is this exemplified?

In the power of sympathy which warms the heart with true philanthropy and inclines us to soothe affliction and alleviate pain.

What is the result?

That we listen to complaints with attention, bewail misfortunes and relieve the distressed.

Thus we are instructed to support the dignity of our station as Masons and to maintain our real importance in life throughout the world.

FIRST DEGREE  
SECTION III  
MASTER'S CLAUSE  
CLAUSE VI

The preceding Clause explains the recommendation of supporting the character of an upright man and in this Clause is explained how to support the character of a just and upright Mason.

What are you recommended to study as a Mason?

The Constitutions of our Order for without their assistance we can never be enabled to comprehend the real value of our system.

Of what do they consist?

Of two parts, oral and written communications.

What does the first part comprise?

The genuine effusions of the improved mind by speech, or that knowledge which is only to be gained by personal observation and experience. In this part, therefore, three essential points are inculcated:

First point    Forms and ceremonies.  
Second point    Secrets and Land Marks.  
Third point    Types and allegories.

What is inculcated?

Three useful lessons:

First lesson    Universal conformity.  
Second lesson    Adherence to order.  
Third lesson    General knowledge.

What does the second part comprise?

The genuine effects of study and education in explaining by writing those symbols which transmit to posterity the tenets of the Institution.

In this part, therefore, three essential points are also inculcated:—

First point    The rise, progress and effect of genuine Masonry.  
Second point    The lives and character of its eminent patrons.  
Third point    The Ancient Charges and general regulations of the Craft.

What do these inculcate?

Three valuable themes:

First theme    The advantages of civilization to correct the barbarous habits and manners of men.  
Second theme    Improvement by example, leading us to imitate the virtues and shun the vices of these distinguished leaders.  
Third theme    Order in society and universal harmony.



What is the GRAND ULTIMATUM?

Masons live to improve and improve to enjoy.

The admiration that is excited by the display of talents and virtues is a pleasing sensation; curiosity is gratified by marking the steps of fortune; the views of men are enlarged by tracing the effects of conduct; and the heart is meliorated when it contemplates the principles whence good actions proceed.

Thus ends the Third Section which by the reciprocal communication of our marks of distinction, proves the regularity of our initiation; and inculcates those necessary and instructive duties which dignify our character in the double capacity of men and Masons.<sup>1</sup>

Salutation.

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FIRST DEGREE  
SECTION IV  
CLAUSE I

X X X X X X X X X<sup>2</sup>

Introduced into the Inner Chamber what did you discover?

The Master and his Brn., all zealously employed in investigating the rise, progress and effect of hieroglyphic learning.

What ensued?

Three judicious observations:

First observation That it was a duty incumbent upon every Mason to make daily progress in the Art, as no end could be more noble than the pursuit of virtue and benevolence, no motive more alluring than the practice of honour and justice, or any instruction more beneficial than the accurate delineation of symbols which tend to improve and embellish the mind.

Second observation That objects which particularly strike the eye will more immediately engage the attention and imprint on the memory serious and solemn truths.

Third observation That Masons have adopted this mode of conveying instruction by allegory and of preserving their tenets and mysteries secret and inviolate, never permitting them to descend within the reach of inexperienced novitiates from whom they might not have been received with due veneration.

What information was then conveyed?

Three essential points:

First point That the usages and customs amongst Masons were nearly connected with those of the ancient Egyptians who, unwilling to expose their mysteries to vulgar eyes, concealed their principles of polity and philosophy under hieroglyphical figures and expressed their notions of government by signs and symbols, which were only communicated to the magi or priests and they were bound by oath never to reveal them.

Second point That Pythagoras had established his system on the same plan, and many other Orders of more recent date had copied the example.

Third point That Masonry was not only the most ancient but the best moral plan which has been ever devised by human wisdom. Every mark, character and emblem portrayed in the Lodge had a moral tendency and serves to inculcate the practice of virtue in every spectator.

What did the Master proceed to do?

To illustrate and explain the various emblems and figures which are delineated before them.

<sup>1</sup> The 'Remark' is not given in AA and is taken from A which adds here two Clauses, VII and VIII, with the 'Remark' at the end of the latter. These two Clauses correspond to AA, First Degree, Section V, Clauses V and VI. See *Illustrations* 14th Edn., 1829, page 33.

<sup>2</sup> For the Knocks generally see Introduction.

How was he enabled to do this ?

By the assistance of three great lights.

How are they situated ?

In the east, south and west.

Why ?

To represent the sun at its principal periods in its diurnal course, rising in the east, in its meridian in the south and in its setting in the west.

What moral inference do we draw from this ?

That in the morning when we commence labour, at noon when we refresh, and in the evening when we close the fatigues of the day, that glorious emblem of God's goodness to man may always open to our view and we may be thence led to venerate the Source whence all blessings flow.<sup>1</sup>

What do these great lights represent ?

The sun, the moon and the Master of the Lodge.

What does the first represent ?

The sun, as ruler of the day.

What does the second represent ?

The moon, as ruler of the night.

What does the third represent ?

The Master, as ruler of the Lodge.

Why is the Master compared with the sun and moon ?

As it is by the influence of the sun and moon that we are enabled as men to discharge the duties of social life, so it is by the assistance and instructions of the Master we are enabled to discharge, as Masons, the duties of the Craft.

Thus we define the employment of the Master and Brethren in the Inner Chamber of the Lodge and the proper commencement of Masonic employment.

#### FIRST DEGREE

##### SECTION IV

##### CLAUSE II

Thus assisted what have you discovered ?

The form of the Brn. in Lodge assembled.<sup>2</sup>

What is the form ?

A parallelogram or long<sup>3</sup> square.

What is its length ?

Though seemingly limited it is boundless, for in length it extends from east to west.

What is its breadth ?

It fills up the whole space between north and south.

What is its height ?

The heavens.

What is its depth ?

The centre of the earth.<sup>4</sup>

What do these morally exemplify ?

The universality of the system and the extended influence of its laws, uniting men of every country and opinion in the same plan — the glory of God and the good of their kind.

Thus we exemplify that universal school which extends its general influence to every nation in the world.

#### FIRST DEGREE

##### SECTION IV

##### CLAUSE III

In the art of building what is the first object of the Architect ?

The nature of the soil on which it is intended to build.

<sup>1</sup> The questions and answers in this Clause up to this point are to be found in E, Sect. III, Clauses IV and V.

<sup>2</sup> In F it is: *The form of the Lodge as it is then drawn before us.*

<sup>3</sup> In F it is: *oblong.*

<sup>4</sup> In F it is: *From the surface of the earth to its centre.*



What is the next object?

To take care that the foundation of the building corresponds with the nature of the soil.  
On what ground is the Masonic mansion raised?

On holy<sup>1</sup> ground.

Why?

For two reasons:

First reason Because the Name of God must be thereon impressed.

Second reason Because the ground on which the first regular Lodge under the royal sanction was formed was peculiarly sacred.

What rendered that ground holy?<sup>2</sup>

Three grand offerings were on that spot presented which met with divine approbation:

First offering The act of Abraham.

Second offering The act of King David.

Third offering The act of King Solomon.

What do these offerings exemplify?

Three singular instances of divine mercy and of unparalleled virtue:

First instance In the first offering we have a remarkable proof of filial obedience and unfeigned piety in viewing a tender father urged by the purest principles offering on that spot a victim, an only son, the dearest pledge of his love, when in the awful moment of sacrifice we view his hand stayed and the Lord pleased to accept the will for the deed, and to substitute another victim more acceptable in his stead.

Second instance In the second offering we have a singular instance of conscious remorse and sincere contrition, by viewing a great monarch prostrating himself on the same spot before his God; acknowledging in painful accents his error and pouring forth from his guilty heart effusions of piety by prayer and supplication to assuage the divine wrath and to allay the pestilence which then reigned amongst his people, the direful effects of his having dared, in disobedience to the will of Heaven, to number them.

Third instance In the third offering we have as conspicuous a proof of sincere gratitude by viewing a wise and renowned sovereign humbly acknowledging on the same spot the goodness and bounty of his Creator by enabling him to plan, carry on and complete, for the worship of his God, that stupendous structure, the Temple of Jerusalem, and accepting from him in praise and thanksgiving, the simple tribute of gratitude.

Why are these offerings so peculiarly marked by Masons?

Because these objects in their effects are so interesting and in their nature so conspicuous as never to be obliterated from the annals of the Institution.

What GRAND MORAL is derived from the whole?

From these offerings we derive this moral: That on no occasion have we reason to despair but, relying on the mercies of Providence, we may rest assured the eye nor the ear of heaven can be shut to the devout supplication of the contrite and sincere.

On this basis we found the real sanctity of the Masonic pile.

<sup>1</sup> By a slip of the pen AA has "what" instead of "holy".

<sup>2</sup> What follows is treated differently in F and P. *Three grand offerings made hereon which met with divine approbation. The first offering is the act of Abraham who from a principle of unfeigned piety and in obedience to the Will of his Maker, on that spot offered up his only son, Isaac, the dearest pledge of his love, a victim, when it pleased the Lord in the awful moment of sacrifice to stay his hand, accept the will for the deed and substitute another victim more acceptable in his room. The second offering is the act of David who, from a principle of pure contrition, on that spot poured forth from a guilty heart prayers and ejaculations to the great Jehovah to assuage his wrath and allay the pestilence which then raged among his people, the dire effects of his having, in disobedience to the will of heaven, dared to number them. The third offering is the act of King Solomon who, from a principle of sincere gratitude, on that spot offered up sacrifice, praise and thanksgiving to the God of his fathers at the completion of the Temple of Jerusalem for divine service.*

*What do these offerings exemplify? Three peculiar instances of divine beneficence:*

*What is the first instance? Instinctive duty and unfeigned piety.*

*Second instance? Acknowledgement of error and sincere contrition.*

*And what is the third instance? Filial submission and sincere gratitude. of. A.Q.C. Vol. 80, page 339.*

## FIRST DEGREE

## SECTION IV

## CLAUSE IV

The ground being determined what is the next object of the builder ?

The proper situation of the building and the construction of its walls.

What is the proper situation of the Masonic building ?

Due east and west.

Why is it so situated ?

Because all places for the adoration of God are to be so situated.

Why are places of adoration so situated ?

Three reasons are assigned :

First reason Because the sun, the glory of the Lord, first rises in the east and then gradually directs its course to the west. (*vide* reasons for Masonry originating in the east).

Second reason To remind us that learning<sup>1</sup> originated in the east and then spread its influence to the west for the benefit of mankind. (There must be some philosophical reason deducted for the sun shining on all the building).

Third reason Because that Tabernacle which Moses erected in the wilderness<sup>2</sup> as a repository for the Ark, the symbol of the Divine Presence and the judicial, ceremonial and moral Law for the conduct of the Jews, was, by especial command, situated due east and west in conformity to a plan said to have been received by Moses from the Lord on the Mount. From the situation of this rude fabric in early ages of the world King Solomon adopted it as the ground plan of his more magnificent structure, the Temple of Jerusalem, a pattern of symmetry and proportion begun, carried on and completed under the auspices of a sovereign whose regal splendour and unparalleled lustre have almost surpassed idea. In the situation of the building, therefore, we copy his example.

How were the walls constructed ?

Of well-chosen material formed by nature, improved by arts and strengthened by everlasting cement.

Why were the walls so constructed ?

That they may better resist the storm and tempest and alike ensure protection and defence.

What is the GRAND MORAL ?

From the construction of our walls we deduce this moral: that men who are born free, improved by culture and strengthened by social union, will always be able to repel the hostile attacks of invasion, blunt the arrow of affliction and stand the torrent of oppression.

Thus we define the proper situation of the Masonic building and the protection we derive from the durability of its construction.

## FIRST DEGREE

## SECTION IV

## CLAUSE V

The walls being raised what is the next object of the builder ?

To cover the fabric for the accommodation of the inhabitants.

What is the covering of the Masonic mansion ?

A clouded canopy of divers colours.

Why those colours ?

That it may represent the heavens which are clouded and never to be screened from the view of the contemplative Mason.

By what is this covering supported.

Three great pillars.

<sup>1</sup> Inserted here in F is: *both moral and theological.*

<sup>2</sup> Inserted here in F is: *to commemorate the miraculous deliverance of the children of Israel from their Egyptian bondage was, by special command, so situated.*



Of what Orders in architecture are those pillars composed ?

Doric, Ionic and Corinthian.

Why are these Orders preferred ?<sup>1</sup>

Because in these Orders the general progress of science is demonstrated and strength, beauty and wisdom emblematically displayed.

Exemplify the allusion.

When men first raised artificial shelters it evidently appears that strength, not ornament was their object. The rude column first supported the temporary room and gave rise to the idea of the Doric pillar, the emblem of strength. The human mind, always prone to active industry, soon led men to reduce this column into figure and shape. This happily produced, in process of time, the idea of the Ionic pillar, the emblem of beauty. A spirit of emulation was now excited, each man vied to excel his fellows and by the exertion of their united talents, ornament to grace the columns gave birth to the idea of the finished base and enriched capital of the Corinthian pillar, the emblem of wisdom. [sic]

What is the GRAND MORAL ?<sup>2</sup>

From the covering, then, we deduce the following moral: that when we fix our eyes on the celestial firmament and contemplate the beauties which are there displayed, we behold wisdom to contrive, strength to support and grace to adorn the handiwork of the Creator in the construction of this canopy.

Thus we delineate the beauties of our splendid covering and confirm established truth in the Order, that neither from the eyes nor from the mind of the deserving Mason can the wonderful works of the Great Creator be obscured.

## FIRST DEGREE

### SECTION IV

#### CLAUSE VI

How do we arrive at the summit of the building ?

By means of a ladder consisting of many but strengthened by three principal steps.

What is the proper situation of those three principal steps ?

At the bottom, middle and top of the ladder.

To what do they refer ?

Three religious virtues.

Name them.

Faith, Hope and Charity.

Explain those virtues.

Faith in One Supreme Omnipotent Being; Hope in the favour and protection of that Being; Charity to all mankind, or universal benevolence.

Where does this ladder reach ?

To the heavens.

On what does it rest ?

On the Sacred Law.

Why is it so supported ?<sup>3</sup>

<sup>1</sup> To this question F has the answer: *Because they represent original character, ingenuity and invention in the demonstration of strength, wisdom and beauty.*

<sup>2</sup> The Grand Moral in F is: *When we cast our eyes to heaven we behold wisdom to contrive, strength to support and beauty to adorn.*

<sup>3</sup> To this and all the following questions in this Clause the answers in F differ: *Because by that Law we are taught to believe in the wise dispensations of Providence, which strengthens our faith and confidence in the Supreme Being, enables us to ascend the first step and thereby overcome the first difficulty. How do we then proceed ?*

*Having our faith well grounded we direct our course to the second step.*

*What is the consequence ?*

*A hope is raised in us of sharing the protection of that Being and becoming partakers of the promises recorded in that Law.*

*What impression does this make upon us ?*

*We cherish the hope to surmount the second difficulty and pursue our way to the next step.*

*Where do we next reach ?*

*At the top of the ladder where Charity kindly hails us welcome.*

*What comfort does she administer ?*

*Having surmounted every difficulty and reached the summit of your wish, enjoy the comforts of universal benevolence.*

(footnote continued on p. 136)

Because by that Law our faith in the Supreme Being and our belief in the wise dispensations of His Providence are strengthened. This enables us to overcome the prime difficulty and, fearless of danger, to ascend the first step of the ladder.

How do we then proceed?

Our faith being well grounded, to the second step we proceed, which is carefully guarded by hope.

What is the consequence?

The consequence of our having proceeded thus far is that we are encouraged by hope to expect the favour and protection of the Being in Whom we have confided. To our view is presented the reward of our labour in a participation of the blessings which are recorded in His Law.

What impression does this make upon us?

We cherish the promised blessings, ascend the second step of the ladder and glory in having surmounted another difficulty.

Where do we next reach?

To the third step of the ladder where Charity kindly hails us welcome.

What comfort does she administer?

Be not discouraged; you have now overcome every difficulty and reached the summit of your wish.

What counsel does she give?

She gives this counsel: dispense to others the blessings you have shared; enter the mansion which has been prepared for your reception and enjoy your reward in endless felicity.

What is that reward?

Possession of a mansion not built by human hands, veiled from mortal eyes by the starry firmament, the receptacle of the virtuous, which existed before the world began and will to eternity endure.

How do we describe that firmament?

By a representation of the heavens where, amidst the planets, moving in various orbits, we discover seven brilliant stars shining truly resplendent.

Why is it so described?

They are so conspicuous because from their number we deduce that which adds perfection to our system and, in the union of all the Degrees of the Order, by that number we complete the harmony of the Lodge.

What is the GRAND MORAL? [EXPLAIN CHARITY]

That the source of all knowledge will ever be auspicious to the view of the contemplative Mason and enable him to survey from the summit of his mansion the blest effects of his labours on the morals and manners of men in the more immediate Presence of a Being whose radiant beams prevail every circle and rivet the affections of man to man.

Thus ends the Fourth Section which rationally accounts for the origin of our hieroglyphical instruction and points out the advantages which accompany a faithful observance of our duty. It illustrates at the same time certain particulars, our ignorance of which might lead us into error and which, as Masons, we are indispensably bound to know.<sup>1</sup>

#### SALUTATION

(continued from p. 135)

What counsel does she give?

*The blessing which you have received dispense to others and enjoy your reward.*

What is that reward?

*The possession of an ethereal mansion veiled from mortal eyes by the starry firmament, not made by human hands but yet will endure to all eternity.*

How do we describe that firmament?

*By seven stars in reference to seven Masons assembled in the three Degrees.*

Why is it so described?

*Because without that number the Lodge cannot be perfect nor any Mason regularly received.*

What is the GRAND MORAL?

*From the summit of our mansion we view the blessed effects of our labours on the morals and manners of men in the more immediate Presence of that Being whose radiant beams pervade every circle and rivet the affections which unite man to man.*

<sup>1</sup> This conclusion is taken from D for AA has: *Finale of Section, Preston. pp. 8 & 17. See Illustrations 14th edn; 1829, pages 40 and 17.*



FIRST DEGREE

SECTION V

CLAUSE I

*Internal Ornaments*

X X X X X X X X X<sup>1</sup>

Having surveyed the general construction and the external figure of the Lodge what is the next object ?

To consider the internal ornaments of the building.

Of what do they consist ?

Of the mosaic or chequered pavement; the blazing star and the indented skirting.

What is the situation of these ornaments ?

The first is the beautiful and variegated floor on which we tread; the second is the centre of the covering, which is the fixed object of our attention; the third is the finished border which surrounds the building, unites the separate parts in harmony and gives strength and stability to the whole.

What moral picture do they convey to the mind ?

To the view of the contemplative Mason they afford a curious delineation of all the beauties of nature and art, agreeably blended, so as at once to attract the eye and captivate the mind.

What does the first ornament exhibit ?

A true emblem of the variety that is displayed in the works of the Creation and of all the vicissitudes to which the life of man is exposed in the midst of that Creation.

How is this exemplified ?

By adverting to the instability of human events, as today we may tread the flowery mead of prosperity and tomorrow we may totter on the rude track of adversity.

What does the second ornament exhibit ?

A lively emblem of the omnipresence of the Deity who superintends with love and beneficence the various works He has created.

How is this exemplified ?

By our beholding in that figure infinite goodness overshadowing the whole system and darting, as it were, from His beneficent bounty, beams of love and mercy to the beings of every species formed by Him.

What does the third ornament exhibit ?

A striking emblem of the care of Providence in the preservation of existence.

How is this exemplified ?<sup>2</sup>

By divine wisdom concentrating into one mass the disjointed parts of the Creation and cementing the whole in union for general preservation and protection.

What is the GRAND MORAL ?

That in contemplating the ornaments of our building we are taught that in union our system is formed and in union it must be preserved; that symmetry and proportion grace the general construction while harmony completes the figure and crowns the labour of the artist with permanence and durability.

FIRST DEGREE

SECTION V

CLAUSE II

When the building is complete in all its parts what is the next object of our attention ?<sup>3</sup>

<sup>1</sup> For the Knocks generally see Introduction.

<sup>2</sup> Instead of these answers to the last three questions F has:

*The powerful influence of Providence.*

*The care in surrounding and the wonder in protecting that system.*

*That each part of that system moves in order and harmony crowns the whole.*

<sup>3</sup> Whilst again the questions in F are the same as those in AA, the answers are different:

*The furniture of the dwelling.*

*The Sacred Law, the compasses and the square.*

*The Sacred Law is the rule of our Faith in respect to our duty to God.*

*Hence on that Law we obligate our Brn. into the sundry Degrees of the Order: while the compasses and square united regulate our lives and actions and limit our conduct with respect to our neighbour and ourselves.*

*The Sacred Law is appropriated to the Fraternity in general; the square is assigned to the true Craftsmen; while the compasses are restricted to the Grand Master alone.*

(footnote continued on p. 138)

The introduction of the furniture for the accommodation of the inhabitants.

What is the proper furniture ?

It consists of the Sacred Law, the square and the compasses.

What is the use of that furniture ?

The Sacred Law is used as the guide of our faith and inculcates our duty to God. On that Law we pledge fidelity in every Degree of the Order. The square and compasses are united in that Law to mark the class to which we belong and to inculcate the duty we owe to our neighbour and to ourselves. By the proper use of this furniture we are instructed to manifest to the world our merit as Masons.

How is that Furniture appropriated ?

To the separate classes of the Order. To the Brn. of every class the Sacred Law is laid open; to the Craftsmen or Fellows of the Order the virtues of the square are displayed; to the overseers or Master Masons the accuracy and merits of the compasses are made known; and from this latter part of the furniture we trace the badge of honour which marks the Grand Patron of the Art.

Why is the Sacred Law appropriated to the Fraternity in general ?

Because in that Law our Great Creator has made known more of His divine Will to man than has otherwise been done by the light of nature with all her beauties displayed to the discerning eye, or by the strength of reason with all its powers exerted to cultivate and improve the mind.

Why is the square assigned to the Craftsmen ?

Because the Craftsmen, obligated within the square, bound to act upon it, always tried by it, must know its merit and be able to estimate its value.

Why are the compasses restricted to the Grand Master ?

The compasses are appropriated to Master Masons because it is the chief instrument used in the delineation of their plans and from this class all genuine designs originate. By true designs the accuracy of the work is traced and the value of labour ascertained. As an emblem of dignity and excellence the compasses are pendent to the breast of the Grand Master to mark the superiority of character he bears amongst Masons.<sup>1</sup>

What is the GRAND MORAL ?

From this Clause therefore we derive one grand moral: that when furniture so valuable is provided for our accommodation it becomes our duty to preserve it in its original purity. Hence we enjoy in our happy retreat the comforts it affords and are encouraged to exert our united talents to effect the completion of our designs and add to the perfection of our system.

## FIRST DEGREE

### SECTION V

#### CLAUSE III

The mansion being furnished what next engages our attention ?<sup>2</sup>

(continued from p. 137)

*The Almighty Creator has by that Law made known more of His divine Will than has otherwise been done by the light of nature with all his beauties displayed to the visual organ, or by the force of reason with all its powers extended to the intellectual faculty.*

*They are obligated within it, bound to act upon it, always tried by it, and therefore, knowing its virtue, are best able to estimate its value.*

*They are the chief instrument used in the formation of every curious design and therefore worn by him as an emblem of dignity and excellence, as from him alone can genuine designs in true Masonry proceed, and under his auspices only can any valuable work be done.*

*Comfortably provided with furniture so valuable and so useful we enjoy the social blessings of our hospitable mansion; and in unity of talents and cordiality of sentiment perfect and complete the happiness of our system.*

<sup>1</sup> Inserted between the printed questions, in pencil, is: *Another question, but no such question or answer is given.*

<sup>2</sup> The answers to all the questions, except those marked with an asterisk, differ in F where they are, in order:

*The proper means of employing usefully the inhabitants and to preserve order and good government in society. To distinguish merit and to reward industry.*

*By selecting certain tools and implements in architecture as honorary emblems or jewels and allotting to each Degree its respective employment.*

*By the first we try uprights or perpendiculars when fixed on a proper level and thus we establish the solidity of the building; by the second we lay levels and prove horizontals so that two separate pieces tried by it may unite and seem as one; and by the third we try the corners of the building and bring rude matter into form.*

*The rough ashlar, the perfect ashlar and the tracing board.*

(footnote continued on p. 139)



The introduction of the inhabitants into the possession of the building.

What is the first study of our Masonic establishment ?

The useful employment of time and the proper mode of preserving order and good government amongst men.

How is that affected ?

By planning the arrangement of a judicious system to encourage merit and reward industry. Separate classes were then instituted under different leaders and certain tools and implements of architecture selected as honorary jewels to mark the merits of the leaders and to assign to each class its respective employment.

How many jewels are admitted amongst Masons ?\* [\* See p. 138, f.n.2, line 1]

Six, three moveable, restricted to the person and three immoveable, restricted to the employment.

Name the moveable jewels.\*

The plumb, level and square.

What is their use ?

The first is to try uprights and perpendiculars that the building may be secured on a firm basis; the second is used to lay levels and prove horizontals, so as to make two surfaces united as one solid: the third is used to try the corners of the building and to bring rude matter into form as well for ornament as for use.

Name the immoveable jewels.

The rough ashlar, smooth ashlar and the tracing board.

What is their use ?

The first is the representation of the brute stone taken from the quarry, which is assigned to the apprentices or Brn. of the First Degree whose time is least valuable; that by their industry it might be brought into due form and made fit for use. The second is the smooth stone, or polished ashlar, which has undergone the skill of the Craftsman and is used by him to adjust his tools and implements, as the criterion of truth and accuracy. The third is the implement on which the designs of Masters are formed, which therefore is restricted to the Overseers, whose duty it is to arrange and distribute the plans of the building amongst the Craftsmen that the work may be properly executed according to the rules of symmetry and proportion. Thus in the use of these three jewels we find the Brn. of all the three Degrees usefully employed in their separate departments.

Why are these tools and implements called jewels ?\*

On account of their moral tendency which renders them jewels amongst Masons of inestimable value.

What moral is deduced from the moveable jewels ?\*

The plumb is the emblem of uprightness and integrity, the level of equality and union, the square of morality and harmony.

(continued from p. 138)

*The first is the rough stone taken from the quarry which is used by the E.A. Mason that on it he may learn to indent and by his care and industry it may be brought into form and made fit for use. The second is the polished stone of true die and square by which the implements in architecture are tried and adjusted by the true Craftsman; and the third is the tracing board of the Master on which the plans and designs of the building are traced and by which the Craftsmen are enabled to execute them according to the rules of symmetry and proportion.*

*Because they are worn by the three principal officers of the Lodge as marks of distinction.*

*To mark the uprightness and integrity of his conduct in the faithful discharge of his duty and to prove the solidity of the base of the building by his carefully examining, trying and proving all strangers who may through him claim admission into the Lodge, lest by his neglect the privileges of the Order be illegally gained and the Brn. present be subject to violation of their oath and the mansion we rear with so much care be made to totter to the base.*

*To mark the equality of his government in the west with that of the Master in the east in order to effect that union in the Lodge which can alone render our happiness durable and permanent.*

*To remind him of the happy influence of those moral tenets which it becomes his duty to inculcate, that by his mild sway private animosities may be buried in oblivion, unity of sentiment universally prevail and under his auspices happiness and harmony may pervade the Lodge.*

*The rough ashlar represents the mind of man in its pristine state, rude and uncultivated like unto the stone previous to improvement by pious example or virtuous education. The perfect ashlar represents the mind of man in an improved state with all the advantages of example, education and study, enjoying that serene tranquillity which ever results from a clear and unsullied conscience. The tracing board is an emblem of the book of nature with all the designs of Infinite Wisdom, drawn and delineated by the Supreme Architect of the Universe which, though he who runs may read, the Mason who contemplates will dare to imitate and pursue the plans which will ensure present and lead to eternal happiness.*

*This important truth that though nature with a liberal hand may supply materials, the art, skill and industry of man are required to make those materials truly useful.*

*Because in every Lodge they may be fixed as implements of real utility and perpetual mementos of their moral representation.*

Why are they termed moveable?

Because they hang pendent to the breasts of the three principal rulers of the Lodge, J.W., S.W., and M., as honourable badges of their stations.

How is the J.W. distinguished? \* [\* See p. 138, f.n.2, line 1]

By the plumb.

Why is he so distinguished?

Because by that instrument placed at his breast he exemplifies his uprightness and integrity in the faithful discharge of his duty as the guardian of the Lodge against the attempts of intruders who may dare to encroach on the privileges of the Institution. To him, therefore we owe the preservation of our rights, the sanctity of our oaths and the permanency of our system.

How is the S.W. distinguished? \*

By the level.

Why is he so distinguished?

This instrument he bears on his breast as an emblem of the equality of his government in the west with the government of the Master in the east, as without their joint aid that union could not be effected in the Lodge which only contributes to its durability and strength.

How is the Master distinguished? \*

By the square.

Why is he so distinguished?

He bears this instrument on his breast as an emblem of the moral tenets it becomes his duty to inculcate to promote that harmony and ensure that happiness amongst the Brn. which his judicious sway is intended to cherish and support.

What moral is deduced from the immoveable jewels?

The rough ashlar is an emblem of the human mind in its pristine state which, rude and uncultivated, is like that stone before it has been improved by pious example and virtuous education. The smooth ashlar is a representation of the mind, improved by culture and civilization, enjoying all the advantages that can be derived from study, example and education.

The tracing board is an emblem of the book of nature, in which are delineated the designs of an All Supreme Being. An observance of these designs will lead to the perfection of our system, afford present and ensure future happiness.

What further moral is deduced from these jewels united?

That though nature bountifully supplies materials for our accommodation and use, it is the art and industry of man which can only render those materials truly valuable.

Why are these jewels termed immoveable?

Because they are perpetually fixed before us in the Lodge as perpetual mementos of their moral tendency.

Thus usefully employed and honorably adorned we practise the rights<sup>1</sup> of our profession undisturbed by noisy clamours of party dissension and uninterrupted by the tainted fumes of unbridled licentiousness.

## FIRST DEGREE

### SECTION V

#### CLAUSE IV [First Version]<sup>2</sup>

To Whom is the Lodge dedicated?

To the G.A.O.T.U.

Why so dedicated?

Because our whole life and all our works are intended by Him for the manifestation of His Glory, and that, having constantly in view the Perfection of all Wsdm, we may conform our actions to His unerring rules.

<sup>1</sup> [sic].

<sup>2</sup> This version occurs in AA and T. At the head of the page AA has other manuscript answers, all crossed out in ink:

*To the G.A. of the U.*

*In conformity to the plan of King David who in a vision received a command to erect a Temple to the Living God.*

*By Solomon King of Israel.*

*By prayers and offerings.*

*By the holy Shekina or Ark of the Covenant.*

A narrative version is given in BE 210 PRE 11,300, page 108.



By whom was it dedicated ?

By Solomon, King of Israel.

How was it dedicated ?

By prayers and sacrifices.

How was it more particularly dedicated ?

By the Shekina, representing the Glory of God. |⊙|

What does it represent ?

First it represents the G.A.O.T.U., whose goodness we typify by the sun for the benefits we receive from that great luminary.

Second, to represent the course of the zodiac between the tropics, which prescribe the motion of the sun and points out the limited nature of that most wonderful creature we behold.

Third, it reminds us of a Being superior to the sun, Who has set bounds to all His creatures and prescribed the limits of all our actions.

### FIRST DEGREE

#### SECTION V

#### CLAUSE IV [Second Version]<sup>1</sup>

To Whom is the Lodge dedicated generally ?

To the G.A.O.T.U.

Why ?<sup>2</sup>

By whom was it dedicated ?

By Solomon, King of Israel.

To whom was it dedicated particularly ?<sup>3</sup>

Why ?<sup>3</sup>

Had he any equal ?<sup>3</sup>

In What ?<sup>3</sup>

How is it portrayed in the Lodge board ?<sup>4</sup>

By a |⊙| with a centre > described therein; and with two parallel pillars exhibited as tangents to that circle.

### FIRST DEGREE

#### SECTION V

#### CLAUSE IV [Third Version]<sup>5</sup>

To Whom is the Temple dedicated ?

To the G.A.O.T.U.

Why ?

Because our life and all our works are intended by Him for His Glory.

What is the moral ?

Having always in view the Fountain of wisdom and goodness we may conform our actions to the unerring rules of the G.A. of the U.

By whom was the Temple dedicated ?

By Solomon, King of Israel.

How was it more particularly dedicated ?

By  $\aleph \iota \kappa \psi$  [= Shekinah] representing the Glory of the G.A.U.

How is the dedication designated in Lodges ?

By a > |⊙| within a ⊙ with two parallel pillars described as tangents to that circle.

Why ?

As representing the Centre of the Universe, the Divine Architect, whose goodness we represent in the sun and for the benefits we derive from this great luminary.

<sup>1</sup> This version occurs in A, N (print) and P. There are no answers in A, in the others they are in manuscript.

A adds the Remark at the end of the Section (see note to Section III, Clause VI).

<sup>2</sup> Crossed out in ink in N (print) and replaced by the next question.

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<sup>4</sup> This question and answer are given only in N (print).

<sup>5</sup> This version occurs in manuscript in N on the pages preceding the printed Clause. The first six questions and answers are given in K while M has some of the questions but none of the answers. See also note to Fifth Version.

Why are they termed moveable ?

Because they hang pendent to the breasts of the three principal rulers of the Lodge, J.W., S.W., and M., as honourable badges of their stations.

How is the J.W. distinguished ?\* [\* See p. 138, f.n.2, line 1]

By the plumb.

Why is he so distinguished ?

Because by that instrument placed at his breast he exemplifies his uprightness and integrity in the faithful discharge of his duty as the guardian of the Lodge against the attempts of intruders who may dare to encroach on the privileges of the Institution. To him, therefore we owe the preservation of our rights, the sanctity of our oaths and the permanency of our system.

How is the S.W. distinguished ?\*

By the level.

Why is he so distinguished ?

This instrument he bears on his breast as an emblem of the equality of his government in the west with the government of the Master in the east, as without their joint aid that union could not be effected in the Lodge which only contributes to its durability and strength.

How is the Master distinguished ?\*

By the square.

Why is he so distinguished ?

He bears this instrument on his breast as an emblem of the moral tenets it becomes his duty to inculcate to promote that harmony and ensure that happiness amongst the Brn. which his judicious sway is intended to cherish and support.

What moral is deduced from the immoveable jewels ?

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The tracing board is an emblem of the book of nature, in which are delineated the designs of an All Supreme Being. An observance of these designs will lead to the perfection of our system, afford present and ensure future happiness.

What further moral is deduced from these jewels united ?

That though nature bountifully supplies materials for our accommodation and use, it is the art and industry of man which can only render those materials truly valuable.

Why are these jewels termed immoveable ?

Because they are perpetually fixed before us in the Lodge as perpetual mementos of their moral tendency.

This usefully employed and honorably adorned we practise the rights<sup>1</sup> of our profession undisturbed by noisy clamours of party dissension and uninterrupted by the tainted fumes of unbridled licentiousness.

## FIRST DEGREE

### SECTION V

#### CLAUSE IV [First Version]<sup>2</sup>

To Whom is the Lodge dedicated ?

To the G.A.O.T.U.

Why so dedicated ?

Because our whole life and all our works are intended by Him for the manifestation of His Glory, and that, having constantly in view the Perfection of all Wsdm, we may conform our actions to His unerring rules.

<sup>1</sup> [sic].

<sup>2</sup> This version occurs in AA and T. At the head of the page AA has other manuscript answers, all crossed out in ink:

*To the G.A. of the U.*

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What does it represent ?

First it represents the G.A.O.T.U., whose goodness we typify by the sun for the benefits we receive from that great luminary.

Second, to represent the course of the zodiac between the tropics, which prescribe the motion of the sun and points out the limited nature of that most wonderful creature we behold.

Third, it reminds us of a Being superior to the sun, Who has set bounds to all His creatures and prescribed the limits of all our actions.

### FIRST DEGREE

#### SECTION V

#### CLAUSE IV [Second Version]<sup>1</sup>

To Whom is the Lodge dedicated generally ?

To the G.A.O.T.U.

Why ?<sup>2</sup>

By whom was it dedicated ?

By Solomon, King of Israel.

To whom was it dedicated particularly ?<sup>3</sup>

Why ?<sup>3</sup>

Had he any equal ?<sup>3</sup>

In What ?<sup>3</sup>

How is it portrayed in the Lodge board ?<sup>4</sup>

By a |⊙| with a centre > described therein; and with two parallel pillars exhibited as tangents to that circle.

### FIRST DEGREE

#### SECTION V

#### CLAUSE IV [Third Version]<sup>5</sup>

To Whom is the Temple dedicated ?

To the G.A.O.T.U.

Why ?

Because our life and all our works are intended by Him for His Glory.

What is the moral ?

Having always in view the Fountain of wisdom and goodness we may conform our actions to the unerring rules of the G.A. of the U.

By whom was the Temple dedicated ?

By Solomon, King of Israel.

How was it more particularly dedicated ?

By  $\aleph \iota \psi$  [= Shekinah] representing the Glory of the G.A.U.

How is the dedication designated in Lodges ?

By a > |⊙| within a ⊙ with two parallel pillars described as tangents to that circle.

Why ?

As representing the Centre of the Universe, the Divine Architect, whose goodness we represent in the sun and for the benefits we derive from this great luminary.

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What does the circle represent?

The zodiac is here represented as the prescribed motion of the sun's system, to mark the limited nature of the most wonderful creature we behold.

What do the parallel pillars represent?

The tropics; to remind us of the superior Being Who has set bounds to all creatures and prescribed the limits of the planetary system.

### FIRST DEGREE

#### SECTION V

##### CLAUSE IV [Fourth Version]

[This version occurs only in D. Its owners have so altered it as to make it unprintable. The original gave the particular dedication of the Temple to St. John the Baptist whose equal was St. John the Evangelist "who completed by his learning what the former began by his zeal." The amendments make it similar to the Second Version.]

### FIRST DEGREE

#### SECTION V

##### CLAUSE IV [Fifth Version]<sup>1</sup>

Ded gen? [Dedication general]

To the memory of Solomon who was King of Israel; who was alike renowned for the depth of his wisdom, the extent of his power, and the superiority of his skill in the art.

Why?

Because he was the first G.M. who reduced the present system into form, and under whose love and protection the mysteries we retain first received sanction. To this eminent character therefore the Fraternity is bound to pay a grateful tribute and due veneration.

Ded part? [Dedication particular]

In the later periods of the world other distinguished characters have attracted notice; hence John the Baptist stands forward as our leading Patron. To his memory we pay tribute. In him we have a singular instance of beauty of mind, quality of zeal, simplicity of manner and an ardent wish to benefit mankind by his example. To him we are indebted for the introduction of that grand tenet of our Institution, which it is our glory to support: Peace on Earth, Goodwill to Man.

Why?

The above —

Equal?

To carry into execution this grand tenet and to transmit to future ages so valuable a doctrine an equal has been selected, John the Evangelist, in whom we find talents and learning alike conspicuous; thence to him we pay due allegiance as the Patron of our art.

In what?

He is considered to be equal in this. As the personal influence of John the Baptist could not extend beyond the bounds of a private circle, or so effectively diffuse the benefits of the plan he had introduced, an assistant was necessary to complete the work he had begun.

<sup>1</sup> This version occurs in the *Henderson MS.* and U from the latter of which it was entered in manuscript in W. It is also given in an item in BE 210 PRE 10,504 fols. 106-111 on paper watermarked: Iping 1807.

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*How design ded.*

*By a point within a circle bounded by || alluding to Shekinah representing the Glory of God.*

The questions in the later *Syllabus* are the same as in the *Burckhardt MS.* The *Henderson MS.* follows *Burckhardt* in the main but states that the point within the circle typifies "the point from which the true Mason will never err, the centre of the Universe, and the Almighty power of Him who bounds and controls the Universe."

There is a further note: "This Clause is not in *Burckhardt's* hand and is post 1819. It therefore represents alteration after the Union of 1813."

In John the Evangelist, therefore, we discover the same zeal as (in) John the Baptist and superior abilities displayed to perfect the improvement of man. Copying the example of his predecessor we view him arranging and ably digesting, by his eminent talents, the great doctrine which had been issued into the world, and transmitting by his writings for the benefit of posterity the influence of that doctrine to which the zeal of his predecessor had given birth. As parallels in Masonry we rank these two Patrons and class them as joint promoters of our system. To their memory, in conjunction with Solomon, we are taught to pay due homage and veneration, while in the ceremony of dedication we commemorate their virtues and transmit them to later ages, we derive from their favour patronage and protection.

### FIRST DEGREE

#### SECTION V

##### MASTER'S CLAUSE

##### CLAUSE V<sup>1</sup>

What injunctions are laid after initiation?

The injunctions that are laid on every Mason after his initiation are these:

First injunction That he shall regularly attend the duties of the Order.

Second injunction That he shall pay due homage and respect to the Master of the Lodge.

Third injunction That he shall diligently apply to his work in Masonry.

How are these injunctions exemplified?

Three important points of distinguished excellence:

First point Zeal and attachment in obedience to signs and summonses.

Second point Humility and submission in propriety of conduct.

Third point A wish to improve by industry and application.

How are these points mitigated?

By three kind admonitions:

First admonition That we do not neglect our useful employment in life.

Second admonition That we never suffer our zeal to exceed the bounds of discretion.

Third admonition That we never enter into dispute with those who may be inclined to ridicule the system through ignorance.

What do they produce?

Three pleasing effects:

First effect We shall live creditably in the world.

Second effect We shall live comfortably in ourselves.

Third effect We shall live peaceably with all men.

What is the Succedaneum?<sup>2</sup>

To supply the loss that may be sustained by the non-observance of the injunctions and admonitions a succedaneum is provided which enforces adherence to three important points:

First point That we shall study the liberal arts at our leisure.

Second point That we shall trace science in the works of eminent masters.

Third point That we shall apply to the well-informed for instruction, who will be always as ready to give as we can be to receive.

What is the result?

Three beneficial consequences:

First consequence That we shall gain knowledge by our diligence.

Second consequence That we shall improve that knowledge by our experience.

Third consequence That we shall extend that knowledge by our excellence.

What is the GRAND ULTIMATUM?

The Grand Ultimatum is that having gained true wisdom we shall be found useful in every station, and aim to acquire real happiness.

<sup>1</sup> The questions in this Clause are in A, First Degree, Section III, Clause VII, where they are not marked as *Master's Clause*.

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What does the circle represent?

The zodiac is here represented as the prescribed motion of the sun's system, to mark the limited nature of the most wonderful creature we behold.

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#### FIRST DEGREE

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FIRST DEGREE  
SECTION V  
MASTER'S CLAUSE  
CLAUSE V<sup>1</sup>

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What do they produce ?

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- First effect We shall live creditably in the world.
- Second effect We shall live comfortably in ourselves.
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What is the Succedaneum ?<sup>2</sup>

To supply the loss that may be sustained by the non-observance of the injunctions and admonitions a succedaneum is provided which enforces adherence to three important points:

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<sup>1</sup> The questions in this Clause are in A, First Degree, Section III, Clause VII, where they are not marked as *Master's Clause*.

<sup>2</sup> i.e. a substitute (O.E.D.).



FIRST DEGREE  
SECTION V  
MASTER'S CLAUSE  
CLAUSE VI<sup>1</sup>

What is the last Charge given after initiation ?

The last Charge given to every person after his initiation is that he shall adhere to the Constitutions and support the privileges of the Order.

How will he be enabled to perform the first part ?

He will be enabled to perform the first part of this Charge by three effective means, which will at once reveal his great zeal and regard to the Institution and enable him to perform that part of his duty:

First means By conforming to the ancient usages.

Second means By keeping the peculiar secrets of the several Degrees inviolate.

Third means By preserving the Land Marks.

What exemplifications are there ?

Three:

First exemplification Judgement and discretion.

Second exemplification Honour and fidelity.

Third exemplification Wisdom and discernment.

How will he be enabled to perform the second part ?

By three means also:

First means By never extorting the secrets of any Degree.

Second means By never being the medium through which they may be improperly conveyed.

Third means By never giving sanction by our presence to the improper administration of our rites.<sup>2</sup>

What are the consequences ?

Three:

First consequence We shall enhance the value of Masonry by the due difficulty of the purchase.

Second consequence We shall prove our estimation of the Institution by the quality of the members.

Third consequence We shall establish the reputation of the Craft by our prudence.

What is the GRAND ULTIMATUM ?

We shall reap the fruits of honest industry, enjoy the feast of sense and reason and by wise and benevolent acts ensure the applause of the world.

Eulogium: Masonry comprehends within its circle . . . (*vide* Preston.)<sup>3</sup>

Thus ends the Fifth Circle<sup>4</sup> which explains the nature and principles of our Constitution and teaches us to discharge with propriety the duties of the different departments which we are appointed to sustain in the government of the Lodge. Here, too, our ornaments are displayed and our jewels and furniture specified,<sup>5</sup> while a proper attention is paid to our ancient and venerable patron.

SALUTATION

<sup>1</sup> This Clause constitutes Section III, Clause VIII in A, where the 'Remark' for ending the Third Section is given. It is Section V, Clause VII in G.

<sup>2</sup> The ms. of AA has 'rights'.

<sup>3</sup> So in AA ms. See *Illustrations*, 14th edn., 1829, page 38, where it is attributed to the end of the Third Section. See also *Second Degree*, Sect. I.

<sup>4</sup> So in AA ms. for 'Section'.

<sup>5</sup> The 'Remark' in AA ms. ends here. The full version is given in D. See *Illustrations*, 14th edn., 1829, page 41.

FIRST DEGREE

SECTION VI

CLAUSE I

X X X X X X X X X<sup>1</sup>

On what do we meet?

On a level.<sup>2</sup>

On what do we part?

On the square.<sup>2</sup>

Why?

Because when we meet on the level as Masons all distinctions amongst us as men for the time cease; and when we part as Masons everyone resumes his former station in life and honour is rendered to whom honour is due.

Where are we found?

Always between the square and the compasses.

Why?

While we act on the one we cannot exceed the limits of the other.

What is our distinguishing characteristic?

Love of Virtue centred in the heart.

How is this exemplified?

Should virtue be denied a residence amongst societies of men collectively in the breast of a Mason it will always be found individually.

Are Masons free to or free from?

They are to good fellowship free but from vice they are exempt, their lives and conduct being alike exemplary.

FIRST DEGREE

SECTION VI

CLAUSE II

In our intercourse with the world what have we in view?

The comfort and happiness of man.

How many Grand Principles are there?

Three.

Name them.

B.L. — R. — T. [i.e. Brotherly Love, Relief and Truth].

Explain B.L.

By this Principle we are taught to regard the whole human species as one family, the high and the low, the rich and the poor, being all creatures by the same Almighty Being, and preserved in existence for mutual aid, support and protection.

How is this Principle applied in Masonry?

By this Principle in Masonry men of the most distant countries and most discordant sentiments are in the Lodge united in one bond of union, pursuing the great plan of general good, unthwarted by prejudice and conciliating through friendship different ranks of men who might otherwise have remained at a perpetual distance.

Explain R.

By this Principle we are taught to feel for the misfortunes of our fellow creatures and, in the act of generous beneficence, not only to soothe the affliction but to alleviate pain and allay distress.

How is this Principle applied in Masonry?

By this principle we are prompted to kind and friendly offices which strengthen our connections and preserve our attachment. We not only feel for the misfortunes of our Brn. but never desert them in the hour of distress till the wounds of their hearts are healed and peace is restored to their disturbed minds.

Explain T.

By this Principle we are taught to secure the favourable opinions of the world by the sincerity of our conduct. It is a divine attribute and the foundation of every virtue, while to the two former Principles it adds energy and effect.

<sup>1</sup> For the Knocks generally, see Introduction.

<sup>2</sup> These answers are reversed in P with a pencilled X at the side, all in ms.



How is this Principle applied in Masonry ?

In Masonry this Principle has a peculiar influence for, swayed by it in the Lodge, hypocrisy and deceit are unknown; sincerity and plain dealing mark our conduct and heart and tongue unite to promote the welfare and rejoice at the prosperity of our Brethren.<sup>1</sup>

Thus we define the valuable Principles of our Institution and demonstrate that to every branch of the animal creation their influence may extend; while they dignify the character which we are bound to support in the establishment of our profession.

## FIRST DEGREE

### SECTION VI

#### CLAUSE III

##### *Principal Points*

What impression does Masonry make on the mind ?

Honour, fidelity and attachment to regulate his conduct in the general commerce of society.

How many principal points impress this on our memory ?

Four.

Name them.

Guttural, pectoral, manual and pedal.

Explain them.

The guttural is intended to remind us of the dire effects of the breach of fidelity in reference to the penalty of the obligation. The pectoral is intended to shield the breast, which is the repository of our secrets, with the fence of honour against insidious attacks and refers to the compasses presented to the n\*\*\*\* b\*\*\*\*. The manual is intended to remind us of that truth and sincerity which are to guide our conduct in conformity to God's Law and refers to the right hand voluntarily laid on that Law as a pledge of our attachment. The pedal is intended to remind us of the path we are to pursue in the journey of life and refers to our position at the north-east corner of the Lodge and the recommendation which is there given.

To what do they allude ?

To the four cardinal virtues.

Name them.

Temperance, Fortitude, Prudence and Justice.

Explain temperance.

By this virtue we govern our passions and check our unruly desires. The health of the body and dignity of the mind are equally concerned in its observance.

How is this applied in Masonry ?

To the guttural point it applies for vicious habits and irregular indulgences might throw us off our guard and by a breach of fidelity subject us to the penalty of the obligation to which that point more immediately refers.

Explain fortitude.

By fortitude we are taught to resist temptation and encounter danger with spirit and resolution, alike distinct from rashness and cowardice. When possessed of this virtue we are seldom shaken and never overthrown by the storms which surround us.

How is this applied in Masonry ?

To the pectoral point it alludes, for true courage can only centre in the breast where our treasure is lodged and from which cabinet our secrets can never be extorted without that lasting pain to the mind which the pectoral point so strongly inculcates.

Explain prudence.

By prudence we are taught to regulate our conduct by the rule of right reason, judge and

<sup>1</sup> See *Illustrations*, 14th Edn., 1829, pages 42-43.

determine with propriety in every measure which respects the general good. This virtue therefore, constitutes the best jewel that can adorn the human frame.<sup>1</sup>

How is this applied in Masonry?

To the manual point it applies, for where can prudence be more properly exercised than when we pledge conformity to a solemn vow with the right hand which ought never to seal what the heart is not inclined to perform?<sup>2</sup>

Explain justice.

By this virtue we render to every man his due without distinction. It is not only consistent with divine and moral law but it is the standard and cement of civil society. Without justice universal confusion would ensue, lawless force would overcome equity and social intercourse no longer exist.<sup>2</sup>

How is this applied in Masonry?

To the pedal point it applies, for when placed at the north-east corner of the Lodge, resting secure on the foundation stone of the building, that virtue is warmly recommended in the prosecution of our journey through life to secure the esteem and merit the approbation of men.

Thus we illustrate the means which the wise founders of the Art have adopted to inculcate a lasting impression of our tenets and enable them to maintain the character of true and faithful amongst Masons.

#### FIRST DEGREE

#### SECTION VI

#### CLAUSE IV

#### *Privileges*

What are the privileges of a Mason?

Free entrance into the Lodge and the benefit of fellowship there.

How do Masons rank?

As brothers to Kings, fellows to princes, regardless of situations or circumstances.

Why?

Because we are considered as members of the same family, children of the same Parent and brethren by the same tie.

What advantages are there?

In the Lodge an uniformity of opinion prevails and strengthens the ties of friendship and equally promotes regard and esteem.

ILLUSTRATE THEM.

Swayed by this principle a King when present is reminded that although the crown may adorn his head and the sceptre the hand, the blood in the veins is derived from the common Parent of mankind and is no better than the blood that circulates in the veins of the meanest subject. The most polished statesman, the most distinguished orator and the most skilful artist are, in the Lodge, reminded that equally with others less favoured by Providence they are exposed to similar dangers and misfortunes; that an unforeseen accident or a disordered frame may impair their faculties and level them with the most abject of their species. This, therefore, checks pride and softens austerity of manners. Men in lower stations, feeling the advantages of this equality are encouraged in the Lodge to look up to their superiors and claim from them the benefits of confraternity. When they view before them the most exalted characters, divested of external pomp and blending their talents in the same school, bereft of partiality and prejudice, to accomplish the general good, veneration and esteem rivet the chain of attachment and the hearts of high and low are united in the bonds of true friendship. Virtue is true nobility and wisdom is the channel

<sup>1</sup> In the manuscript answers in W, Prudence and its application are differently rendered:

*By this principle we are taught to secure the favourable opinion of the world by the sincerity of our conduct. It is a divine attribute and (the) foundation of every virtue, while to the former principle it adds energy and effect. To Masonry the principle has peculiar influence for, swayed by it, we think hypocrisy and deceit are unknown. Sincerity and plain dealing mark our conduct, and it and tongue united promote the welfare and rejoice at the prosperity of Brethren. Thus we define the valuable . . . [sic].*

There is nothing on Justice.

<sup>2</sup> See *Illustrations*, 14th Edn., 1829, page 43.



by which virtue is conveyed and directed. Virtue is, then, the prize at which we grasp; each rank vies to excel and he who is wisest and most virtuous in his station will ever be entitled to eminence and distinction amongst us.<sup>1</sup>

If these are the privileges which we enjoy as Masons how necessary it is to support the dignity of character from whence such benefits are derived.

## FIRST DEGREE

## SECTION VI

## CLAUSE V

*Master honoured*

How do we see the Master ?

With homage and respect we would hail him Master of the Art.

How should he be clothed ?

That the world should mark his consequence we should clothe him in royal robes, blue, purple and scarlet.

Why should he be clothed thus ?

Because these colours adorn the thrones of eastern monarchs, celebrated for their pageantry; and of such colours was the veil of the Temple of Jerusalem composed, which attracted the attention of the twelve tribes of Israel.

Why do we clothe him thus ?

That by this testimony of our regard we might exemplify to the world our opinion of his merit and afford him an opportunity to display his superior skill and distinguished talent before the world, that he might receive the honours to which he was justly entitled.

What is his conduct in return ?

With becoming deference he would receive from his Brn. this proof of their attachment and condescend, for a time at least, to bear the honours which their kind partiality had inclined them to bestow; while the propriety of his behaviour in his dignified character, the affability of his manner and elegance of his address might justify his claim<sup>2</sup> to the applause of the world. But amidst all this splendour mark his conduct to his Brn. in return. The Lodge is no sooner formed than his robes and external ornaments he instantly renounces and clothes himself with the badge of innocence and friendship, flies to his Brn. that in union with them he may blend his talents to cultivate the sciences and promote philanthropy in the school of wisdom sacred to God and virtue.

Thus we exemplify the respect we bear to the patrons of the Art and the kind return which they generously make for the favours and partiality of their Brethren.

## FIRST DEGREE

## SECTION VI

## CLAUSE VI

How should you meet a private Brother ?

You should hail him with courtesy and esteem but try and prove him be it day or be it night.

How do you prove him by day ?

By observation and design.<sup>3</sup>

How do you prove him by night ?

By the token and the word.<sup>4</sup>

How blows the wind ?

Favourably it would waft him to a home,<sup>5</sup> be it east, be it west.

For what purpose should it so blow ?

That he may have rest and refresh himself under the rays of the meridian sun, should he bear this testimony of claim to our favour.

<sup>1</sup> See *Illustrations*, 14th Edn., 1829, page 44.

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To what does it allude?

To the influence of that wind which exemplifies the benignity of Providence in the miraculous deliverance of God's favoured people. After their fortunate escape from Egyptian bondage an east wind separated the waters of the Red Sea and enabled the Israelites to pass over. A west wind made the waters return to the former channels and overebbed their enemies in the pursuit of them.

What time is it?

High twelve, for the sun is then ever in the due meridian and the first object of the Mason's admiration. If, therefore, his claim to our favour has been proved it is our duty to screen him from the scorching rays of the sun and enable him to feel his comforts without being injured by its effects.

What is then done?

Inviting him to the sheltered cove or to the cool recess we should invite him to enjoy the pleasures of a blessed retreat, hail him with a hearty welcome, and ease his fatigues with benevolence, and gladden his heart with joy at our friendly repast.

Finale: Thus we demonstrate our attachment to the younger branches of our family enabling them by our generous beneficence to enjoy the comforts of life within the verge of a hospitable mansion.

Thus ends the Sixth Section which, though the last in rank, is not the least considerable in consequence. It strengthens those which precede and enforces in the most engaging manner a due regard to character and behaviour in public as well as in private life, in Lodge as well as in the general commerce of society.<sup>1</sup>

Such is the mode of arrangement of the Sections in the First Lecture which, including the forms adopted at opening and closing the Lodge, comprehends the whole of the First Degree. This plan has not only the advantage of regularity to recommend it but the support of precedent and authority, and the sanction and respect which flow from antiquity. The whole is a regular system of morality conceived in a strain of interesting allegory, which readily unfolds its beauties to the candid and industrious inquirer.<sup>1</sup>

Salutation<sup>2</sup>

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Bro. A. R. Hewitt, Librarian and Curator of Grand Lodge, drew attention to the following:

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At the conclusion of the Paper, a hearty Vote of Thanks was accorded to Bro. P. R. James on the proposition of R.W. Bro. J. W. Stubbs, the W.M., seconded by Bro. T. O. Haunch, S.W. Comments were also offered by Bro. H. W. Peck and written comments were received from Bros. A. Horne and P. A. Tunbridge.

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R.W. Bro. J. W. Stubbs, said:—

Brethren, I have the privilege of moving a hearty vote of thanks to Bro. P. R. James with an expression of sincere hope for his speedy recovery. He has brought together into a coherent and eminently convincing whole a large number of texts so successfully that even if future generations argue about the details of these lectures they will have a solid foundation on which to base their discussion. He has done a job which needed doing and has done it so thoroughly that it will not need to be done again — and for this we must all be indeed grateful to him.

I would also like to thank the Wardens for co-operating with me in rendering selections from the catechisms.

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Bro. T. O. HAUNCH, S.W., said:—

When a year ago I commented on Bro. Alex Horne's paper I was accused of heresy for doubting — not, in point of fact, as then assumed, the existence of Preston's lectures — but whether anyone could today point to what truly represented them. It now gives me much pleasure, therefore, publicly to recant, in order to thank Bro. James for synthesising the Lectures for us and presenting tonight what I hope may be the first instalment, the Lecture of the First Degree. We are only too sorry that illness has prevented his being here to read his paper in person, and trust that his return to health and his reappearance among us will not be long delayed. Having some acquaintance with the source material on which Bro. James has worked — and it could quite literally be described as "raw" material, as brethren can judge from the samples on exhibition in the Lodge room this evening — I know what a formidable task he has had and we should congratulate him on the results of his labours. Future students, and the general reader interested in the development of our ritual, will, with us, be greatly indebted to him.

In reading through the First Lecture it is interesting to note how every now and then a well-known phrase or sentence or two suddenly beacons out from among less well-known or wholly unfamiliar material. Taking the modern Emulation Lectures (rightly or wrongly) as typical of post-Union craft lectures, I was particularly struck by the telling conciseness and crispness of Preston compared with the turgid wordiness of the former.

To comment on one or two textual details in the Lecture: it was surprising to find, on referring to the footnotes that the Second Version of the General Section occurs in so many of the sources. Reading straight through the three versions had left me with the impression that this, the Second, must be the aberrant version. (This may be a reminder not to judge the past by the present practice.) The appointment of the principal officers in the opening and their acceptance of office is a most interesting feature, as is their successive relinquishing of control in the closing. Commanding the S.W. to close the lodge the Master says, "I resign my situation and my authority devolves on you." I am reminded how, last year, Bro. Clarke, as Master of this Lodge, — although not saying as much — in effect did just that. After handing over to his S.W. he sat down in the Chair and left his Wardens to complete the closing of the Lodge. This, too, I believe, is the custom in Bristol. Carlile also has this procedure in his version of the Third Degree closing in which, after each principal officer has said his closing words, he "gives the knocks and sits down".

In Section I, Clause III, there is mention of Deacons as officers of the lodge, whereas Section III, Clause I, suggests a procedure with the candidate still in charge of the Wardens in the ceremony: "The S.W. was commanded to restore the Candidate to the blessings of light . . ." — the one post-Union, the other pre-Union, Moderns' practice. Perhaps Bro. James may care to comment on this apparent discrepancy (unless it is merely the result of the collating of different sources).

In the form for calling-off from labour to refreshment, and calling-on again, as described in the General Section, the expression "high twelve" is consistently used — as it is elsewhere throughout the Lecture. This seems to confirm that the rather meaningless phrase now used — "high time" — is indeed a corruption, as argued by Cartwright<sup>1</sup>.

Bro. James has spoken of the difficulty of dating his source material, and I appreciate this, but I wonder if he could find it possible to suggest, however speculatively, what in his opinion is the date bracket which his reconstructed text might represent. From the Gala of 1772 until 1862 (the date he mentions as that up to which the Prestonian Lectures were worked in

<sup>1</sup> E. H. Cartwright: *Commentary on the Freemasonic Ritual*, 1947, pp. 123-4.



Antiquity and Harodim) is the best part of one hundred years. Does Bro. James think that this present composite text is likely to be representative of what may have been used throughout that period, or during a much narrower date bracket, — say the 1820s and 1830s, — as was my impression?

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Bro. HUGH W. PECK said:—

As was to be expected, Bro James has given us a cool reconstruction of that part of Preston's work which is not known (although it should be) by many Freemasons, who, generally, can only think of Wm. Preston as the author of *The Illustrations*. This is a most useful paper and constitutes a test of the advancement one has made in Masonic knowledge.

Bro. James in his introduction gives us the background of the Lectures with which he deals but, largely, leaves us to find out for ourselves the revelations which it contains and the shocks which it administers to most (and particularly Emulation) ritualists.

I cite a few examples. The first is on p. 112 where we learn that the commands of the W.M. go from the S.W. to the J.W. that they may be punctually obeyed and not to receive the dubious treatment "to see that the same are punctually obeyed". By whom?

Later, on p. 112, we note in the Calling-off, "high twelve or noon" mentioned much more sensibly than "high time"; which is the phrase we usually hear. Again, on p. 113, I prefer the practice of thanking the G.A.O.T.U. for blessings rather than favours, for the two things are not really quite the same.

Curiously, on p. 113, although we are in the 1st degree, we find the Brethren called to order as M.M's. and not as Masons in the 1st degree.

In Sect. II, Cl. II, it is far more logical to find the Tyler required to keep off "Listeners" rather than "cowans" who in fact do not exist at all in Speculative Freemasonry.

E. H. Cartwright would approve the term "Conductor" as meaning the Deity (Sect. II, Cl. III) with less suggestion of "follow my leader" as in a child's game. Perhaps the most startling thing, however, is in Sect. IV, Cl. I, where the *great lights* are said to be the sun, the moon and the Master of the Lodge, whereas we usually think of these as the *lesser lights*.

It would take too long to remark on all the interesting points which emerge from this paper, over which great pains must have been taken, and so I must be content to congratulate Bro. James on his certainly evocative (not to say provocative) contribution to our researches.

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Bro. P. A. TUNBRIDGE writes:—

Much of the material examined by Bro. James is of course readily identifiable with present-day working. Such differences as there are help to clarify and explain those portions of our ritual which may not be immediately obvious. For example, it has always seemed illogical to me for the J.D. to reply to the W.M. in the Opening that his duty is to bear the W.M's. communications from the S.W. to the J.W. and "*to see that the same are punctually obeyed*". This carries an implication that the J.D. is to ensure that his superior officer complies with the said communications. The wording in the General Section (first version) puts this somewhat differently and, I feel, more accurately by omitting the words in italics. In the Closing, we are used to our Order being cemented with every moral and social virtue but "*cementing us*" is a very pleasant variation of this prayer.

In his *Freemasonry and its Etiquette* (London, 1932, pp. 192/3), Campbell-Everden devotes two pages to the incorrect practice of addressing the W.M. as "Worshipful Sir". The Closing of the same General Section, wherein the J.W. replies to the W.M., "Close tyled, W. Sir", is one indication of how this practice may have arisen. Presumably Everden was not aware of the contents of this particular section of the Lectures of William Preston whose illustrious name formed part of his own, i.e., *William Preston Campbell-Everden*. This author incidentally has some interesting comments on the Lectures, particularly on page 404, where he writes that they were used authoritatively until the Union in 1813 "when it was determined to revise the system of Lectures".



Bro. ALEX HORNE writes:—

Once again Bro. P. R. James has put us in his debt, and we now have before us, at long last, a representative example of the famous Preston Lectures in the First Degree — something we have been talking about for a long time, but probably with a good deal of puzzlement, especially on the part of the general reader. The enormous amount of painstaking effort and industry that Bro. James has had to expend to bring all this material into coherent shape is impressive, and can be appreciated to some extent only by one who has had a little familiarity with some of these many versions, manuscripts, and printed texts, that have been collated and drawn upon here. Bro. James deserves our unstinted gratitude, and the bibliographical notes contained in the introductory portion will surely prove to be of inestimable value to future generations of students.

In this Introduction, I should have liked to have seen in the first few paragraphs a clearer distinction made between the "Preston Lectures" that are basically the subject of this paper, and the "Remarks on the First Lecture, the Second Lecture, and the Third Lecture" as found in Preston's *Illustrations of Masonry*. Bro. James does make this distinction correctly enough, and for the knowledgeable reader it is certainly sufficient for the purpose, but I am afraid that for the general reader, this is still apt to be confusing. But if the curious and perhaps puzzled reader will briefly glance at one of the versions of the Preston Lectures that Bro. James presents in this paper, and compares it even superficially with the "Remarks" in the *Illustrations*, he will see the distinction at a glance.

I see again in this paper a reference to the *Cole MS.* which was very briefly alluded to also in Bro. James's previous paper (Vol. 79, p. 179) but without sufficient description of its contents, in either the present paper or in the previous one. If this *Cole MS.* is merely a typical "Preston Lecture" in cipher, no further description, of course, is necessary, and perhaps that is why Bro. James did not think it necessary to make any further comment.

Bro. James mentions a cipher used by Preston, and gives a reference to his previous paper in Vol. 79, p. 168, where the code is "broken". However, the code is surprisingly also found printed in Preston's *Pocket Manual* itself, where most of the work is also in cipher, and troublesome to transliterate. Just why the code should be found printed in the same work as this troublesome cipher is a mystery I have never been able to account for. Perhaps Bro. James has an idea.

He also makes reference to several items of Prestonian material in the possession of the Lodge of Antiquity, No. 2, among them the *Mortimer MS.*, and another of Preston's Lectures in the handwriting of J. C. Burckhardt. There is also mention of "the *Henderson MS.*, the property of the Lodge of Antiquity, No. 2, of which the G.L. library has a typescript copy". I should here like to ask Bro. James whether all these are items that he had himself seen, or whether he was merely repeating the information at second-hand. The reason I am pointedly raising the question is that in my 1964 paper on Preston's Second Degree Lecture on the Five Orders, I also had occasion to make mention of this *Henderson's MS.*, and which I explained in a footnote to be :

"an early 19th cent. MS., supposed to be in the possession of the Lodge of Antiquity, No. 2 . . . I have myself so far only seen a typescript of this MS. (courtesy of our late Bro. J. R. Dashwood). The original, if it still exists, is not accessible."

This remark led to the assertion, in the Discussion that followed (Vol. lxxvii, p. 140), to the effect that "this document, . . . to all intents and purposes, does not exist . . . The whereabouts of the original is unknown." Now, it would appear (if I read Bro. James correctly), that it does exist, and I should like to have Bro. James's confirmation or denial, to place the matter beyond doubt.

In my later 1968 paper, with the sub-title "Preston's Ritual Workshop," I also had occasion to refer to a Ceremony of Initiation that is said to have been "fully described in a Manuscript of Preston's First Lecture which is in the Archives of the Lodge of Antiquity", the part in quotation marks being a direct quote from Firebrace's *Records of the Lodge of Antiquity, No. 2*. My attempts at seeing this important document proved of no avail, and our Worshipful Master, who is also Treasurer of the Lodge of Antiquity, denied its being in the Archives of the Lodge, which, incidentally, are in the keeping of the Grand Lodge Library. In the Discussion of my paper, Bro. A. R. Hewitt, Grand Lodge Librarian and Curator, made the very plausible explanation of its non-existence by suggesting that it may have in fact been only an item "on loan", and which may subsequently have been retrieved by the lender



(Vol. 81, p. 146). I have now come to wonder whether this, too, may have been one of the documents that Bro. James has been fortunate enough to have actually seen, among the archives of the Lodge of Antiquity, despite its apparent non-existence.

While playing this game of "Button — button — who's got the button?", may I refer to an interesting letter I received from our late Bro. R. J. Meekren in 1956 — we exchanged a good deal of lengthy correspondence over the years, on the subject, generally, of Ritual — in which he made mention of a micro-film he had of a Prestonian

"Lecture in the first degree, . . . taken from a MS. . . . in book form, very well bound, and provided with a lock. The owner [of the MS., a Member of Q.C., whose name, however, Meekren did not give me] said that he had been informed that there was a copy of the MS. in the G.L. Library and another in the archives of Antiquity Lodge, No. 2. This latter is not shown to anyone . . ."

He also made mention of a:

"third degree lecture, or rather ritual, [which] is a printed work. The copy I saw was very well bound in leather, with gilt edges, and, as I said, in cipher. I only remember that it was not very difficult to read. I was inquiring about the Preston Lectures, and Wonnacott (who was then the Librarian of the G.L.) said that he did not think there was a copy in the Library, and he showed me this book (perhaps from his own collection). It was by the way a pocket size, about 2 by 3 inches as I remember — but it was thirty years ago. This ritual was printed by or for Preston, privately."

I again wonder whether Bro. James can throw any light on either of these works, and if he had perchance seen them.

Now by way of comment on a side-issue, I should like to refer to an item in Preston's First Lecture, Section III, Clause II. namely, "the word of an E.A.M.," which, of course, is not given, but only indicated. But in *Henderson's MS.*, where the word is similarly left out, it is nevertheless explained as being "derived from the name of the left hand pillar . . ." Now, this raises an important and intriguing question. This *Henderson's MS.* is supposed to represent a Preston working of a Moderns Lodge, after the time of the transposition of the words about 1739, an innovation which had led to the formation of the competing Grand Lodge of the Antients, who insisted on retaining the older form. This older form is said to have been reverted to in the Articles of Union of 1813. However, if, in Preston's time, before the Union, the word was "derived from the name of the left hand pillar," it then follows that the "older form" maintained by the Antients must have been a word "derived from the name of the right hand pillar". On the other hand, it is clearly indicated, in Browne's *Masonic Master-Key* (Second Edition, 1802), also representing Moderns working, that the word in Preston's time was indeed derived from the *second* pillar, and not as stated in *Henderson's MS.*

Now, remembering the word at present in use, are we in fact following the practice of the Antients, re-instituted at the time of the Union, or are we still continuing the innovatory practice of the Moderns? The latter is improbable, to say the least, because of the Articles of Union. My only solution of the enigma is that the word as indicated in *Henderson's MS.*, is not, in fact, the word used in Preston's time, but may have been transposed back again, perhaps by Henderson himself, to make it conform to the actual practice in his own time. John Henderson, a member of the Lodge of Antiquity, No. 2, was initiated in 1827; that is, after the Union.

Turning now to the question of hand-writing, Bro. James speaks of "a manuscript in cipher in the handwriting of William Preston . . ." On this question of handwriting, which I also had occasion to comment upon, in my 1964 paper, Bro. Harry Carr expressed the opinion during the Discussion that it was actually impossible to determine that a manuscript was in Preston's hand by comparison with either one of the two signed letters that were at that time the only unquestioned examples of his handwriting. I consequently made the recommendation at that time that these manuscripts, thought to be in Preston's hand, be submitted to the scrutiny of a professional handwriting expert, for definite appraisal. Fortunately, we now have not two but as many as five Preston letters in the G.L. Library to compare with, and this might make the job of determination even easier. But, apart from that, the definite determination of what is in fact in Preston's own hand, and what is not, is of extremely great value for Masonic posterity, and I reiterate my recommendation that the job be undertaken



And in conclusion, I should like to express the hope that the reception Bro. James's work has undoubtedly received may have encouraged him to continue with a similar production of Preston's Second Lecture, and, eventually, of the Third.

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Bro. P. R. JAMES writes in reply:—

I welcome the opportunity to offer thanks: to the W. Master and his Wardens for giving the demonstration which undoubtedly added interest to the paper and brought it to life; to Bro. Harry Carr for reading the summary so ably, in spite of its difficulties; to Bro. Hewitt for arranging the exhibits; and to all the Brethren who have made comments, especially for their complimentary remarks and for their sympathy in my enforced absence. It is generally agreed that Preston's First Lecture is superior to anything of the nature that has been produced before or since, an opinion with which I am in entire agreement. Whether that will remain true for the Second and Third Lectures remains to be seen.

To Bro. Haunch, S.W., who has been so helpful and who knows a good deal about the raw material, I would suggest that the second version of the General Section is intermediate between the third, which is probably the oldest, and the first, which may be the youngest we have. When the W.M. commands the S.W. to close the lodge and has given the Knocks he has, in effect, delegated his authority; so he sits. This is the current practice in many old lodges.

The "apparent discrepancy" to which Bro. Haunch refers is *not* the result of collating different sources. In this connection there is no material difference in them. Apart from the General Section (first and third versions) and the occasion to which he refers, the Deacons are not otherwise mentioned in the Lecture (*Cp. A.Q.C. Vol. 81, p. 179*).

Again, as I have said in the Introduction, I have kept as far as possible — and that means almost entirely — to the basic version, AA, which Burckhardt sent to Mordaunt Ricketts in 1833. It was chosen because of the fulness of its answers. Those answers were probably added after it had been sent, but by whom it is impossible to say.

I am glad that Bro. H. Peck thinks Preston's phraseology is an improvement on some of our modern usage, for he is not much of a Preston admirer (*A.Q.C. Vol. 81, p. 147*). So far as I know the third version of the General Section is unique in that the Opening and Closing are confined to M.M's. As I have already said to Bro. Haunch, the print is probably the oldest we have but it is impossible to say who was responsible for the MS. additions. With regard to the lights I feel that Bro. Peck has indeed caught Jupiter nodding. I don't think it is my function to account for Preston's seeming discrepancy but I can draw a red herring across the argument! The three great lights in Sect. IV, Cl. I are said to be situated and to be representative in the same way as the three lesser lights in Sect. III, Cl. I. Apparently others have noticed the contradiction for, as the footnote to the latter says, three of the last four questions and answers are not included in some versions. Also, in Sect. IV, Cl. I the version F, which is entirely in manuscript, replies to the question: "What do those three great lights represent?" with: "Three still greater lights, the sun . . .", etc.

To Bro. Alex Horne I would say that I have done my best in the past and shall do in the future to emphasise the difference between the *Illustrations*, the *Pocket Manual* and the Lectures. The *Cole MS.* (Access. No. 15, 096/7) is contained in two red limp-covered notebooks, is entirely in cipher and is incomplete. The *Pocket Manual* was for use of members of the Chapter of Harodim. There could be no objection to them having the key to Preston's code for they would need it to decipher the contents.

My knowledge of the Preston material in the possession of the Lodge of Antiquity, No. 2, was obtained some time ago (*A.Q.C. Vol. 79, p. 146*) from some notes in the Library of the U.G.L. They refer to Preston's Lectures on the First and Second Degrees, part by Thomas Mortimer and part by J. C. Burckhardt. There is also reference to the Prestonian Lectures of these Degrees by John Henderson. Bro. Hewitt, the Librarian and Curator, has recently confirmed that none of this material is in his care and I have not seen it. The preface to the *Henderson MS.* points out that it is derived from manuscripts by Mortimer and Burckhardt and it may have been put together when Henderson delivered the Prestonian Lecture in 1853 instead of Laurence Thompson who was ill. It is a secondary source of late date and, in the circumstances, I have been satisfied with the typescript.

The Lodge of Antiquity, No. 2, did not adopt the changes made "in or about 1739" and cannot be deemed a Moderns' Lodge. Consequently the "word of an E.A.M.", had it been given in Preston's First Lecture, Sect III, Cl. II or in the *Henderson MS.*, would have been the same as that which was reverted to by the Moderns' Grand Lodge in 1809. (There is no reference to this word in the Articles of Union, 1813). In the Second Lecture, Sect. I, Cl. II Preston gives the names and the significations of the two pillars as we have them today, but in Sect. I, Cl. IV he puts them the other way round!

Bro. Alex Horne will, I think, find the clue to the micro-film of the First Lecture and the leather-bound book with a lock if he re-reads my remarks in the Introduction to the paper and the List I where they refer to copies U and W, both of which I have studied in detail. On the question of handwriting my view is that there is still insufficient material to warrant a conclusion where there is no signature. In any case none of the manuscript in any of the available copies is in Preston's hand but in those of his students.

Bro. Tunbridge, after pointing out the well-known difficulty with regard to the J.D.'s response to the W.M., refers to *Freemasonry and its Etiquette* by W. P. Campbell-Everden Cartwright, *op. cit.*, pp. 24/5, rightly perhaps, held a low opinion of this book as a work of propaganda for *Emulation*. Whether or not Everden's condemnation of the use of "Worshipful Sir" today is valid or not is not to the point. It was certainly in use in Preston's day and to apply the usages of today to the customs of a century and a half ago is to contravene the canon of literary criticism. Bro. Tunbridge goes on to quote, with apparent approval, Everden's remarks on Preston's Lectures, though Everden is not to be trusted. He had lifted some of this material from Oliver's *Revelations of a Square* another work whose reliability is more than suspect.

Once again, thank you, Brethren all.

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