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THE SECOND LECTURE OF FREE MASONRY BY WILLIAM PRESTON

BY BRO. P. R. JAMES

(*24th June*, 1970)

INTRODUCTION

CONTINUING the presentation of William Preston's *Lectures of Free Masonry* begun with the First in *A.Q.C.* Vol. 82, it is now intended to provide, by a similar method, a version of the Second Lecture. Many of the descriptions and explanations given in the Introduction to the former and elsewhere[1] apply also to the latter but as there may be some who do not possess that Introduction the essentials are now repeated. Also, the Second Lecture has its own peculiar features to which it is desirable to draw attention.

In the First Lecture the Entered Apprentice is instructed in the principles of moral virtue. In the Second the Fellowcraft is expected to make himself acquainted with the liberal arts and sciences, especially the 'science' of Geometry, with particular reference to its bearing on Masonry, both Operative and Speculative. This progress provided Preston with an opportunity to display his familiarity with the then fashionable learning, an opportunity of which he took full advantage.

GENERAL DESCRIPTION

After analysing the ceremony of Passing in its First Section the Second Lecture traces the new Fellowcraft's course to the Middle Chamber in a series of discussions upon factual matters which become more and more technical, abstract and mystical. It is based on a metaphysical notion of King Solomon's Temple, which is looked upon as a sort of Masonic university, with excursions into Platonic Theory and Cabbalism. In places it is difficult to understand; more often it is hard to see what it has to do with Speculative Masonry. At times, it must be confessed, it becomes pure nonsense. Indeed, Bro. John Henderson, P.G. Reg., who transcribed these two Lectures in narrative form as the *Henderson MS.*[2] and who was responsible for the editing of the Prestonian Lectures, found part of Section II, Clause III so woolly that he refused to accept it, calling it "nonsensical and unfit for delivery." The catechetical form is retained but the approach is rhetorical. At times it is repetitive. Still, with all these drawbacks, this Second Lecture is worth reproducing as a whole, not only for the sake of completeness but also for its instruction, particularly in its best-known Clause (Sect. II, Cl. IV), that which deals with the Five Orders of Architecture, which will be found to be quite different from the account given in the *Illustrations*, which has hitherto usually been relied upon.

COPIES OF THE LECTURE

To avoid constant repetition of the official Classification Reference, which is *BE* 210 *PRE* with an accession number, all the copies have been given a letter.[3] Those which also include the First Lecture retain the letter given to them in the former paper. The letters have no other significance. With two exceptions — P, which is in the Library of Q.C. Lodge, and W, which belongs to the Library of the Grand Lodge of Iowa, U.S.A. — all the copies are in the Library of U.G.L. The basic version has again been taken from AA, the others being collated with it. This is because AA is probably the latest extant, having been sent by Bro. J. C. Burckhardt to his friend, Bro. Mordaunt Ricketts, W.M. of Lodge No. 97 at Cheltenham in 1833. Burckhardt was Deputy Master of the Lodge of Antiquity, No. 2, in 1818-19 and quite an authority on Preston's Lectures. Whether or not he was responsible for the full manuscript answers in the volume seems unlikely as the handwriting changes in Sect. III, Cl. IV. At any

[1] *A.Q.C.* Vols. 77, pp. 105-143; 79, pp. 142-147, 165-168; 81, pp. 129-151; 82, pp. 105-108.
[2] Ibid. Vols. 77, pp. 132, 140, 143; 79, pp. 146-147.
[3] See Appendix I.

rate, AA must be dated 1833, or later. In its General Section there are some additional questions to the J.W.

The copy B is a full manuscript paraphrase ending at Sect. II, Cl. I. Only the General Section (Opening and Closing) is given in E but at the back it has manuscript "Questions asked to qualify for the Second Degree", similar to those in modern use and slightly longer than those to be found at the back of D. The four booklets (II to V) of G which cover the Second Lecture are all in manuscript, with the answers only. These are written two columns to a page with half-sentences intermingled in each column. Those which make up H are similar in size, format and handwriting to G, but the two collections do not make a set for they differ otherwise considerably. In H the matter is given in a straightforward manner — answers only — while on the interleaved pages there are comments on many Clauses in a faded ink. The questions in W are as those in AA; some answers were added by Bro. A. L. Kress, and the whole has been completed by the late Bro. R. J. Meekren and Bro. A. J. B. Milborne to whom I am indebted for the loan of it. The fragments in *Acc. No.* 10,504 have now been arranged in numbered folios.

THE GENERAL SECTION

The extant copies and fragments do not fall into the same groups as in the First Lecture. There are three versions of the General Section (Opening and Closing) of which the third is much like the second, with some significant variations. It is a composite one derived from some fragments in 10,504 which provide two forms of Opening and three of Closing. Being separate items they can obviously be combined in various ways. The combination here given (ff. 125-132) is so done because of its authentication by Laurence Thompson. A possible second combination (ff. 133-136; 141-144) has both parts addressed to William Preston. There is room for the opinion that a better result would be obtained by adding ff. 137-140 as a Closing to the ff. 133-136 Opening, leaving ff. 141-144 as a separate piece. It has already been mentioned that in AA there are additional questions in manuscript to the Junior Warden. In A and D the manuscript answers differ from the printed questions. They are referred to as A ms. and D ms. respectively. The General Section does not appear in B, the *Cole MS.*, the *Henderson MS.* and the *Prestonian Lecture*, *Acc. No.* 11,301.

VARIATIONS

Generally the Sections and Clauses follow the arrangement in the basic version, AA. Important variations, such as the use of "Assistants" instead of "Wardens", are shown in footnotes. Answers in manuscript, not in cipher, are on the interleaved pages of AA,B (to Sect. II. Cl. I), G and H (as above), and W. There are also some printed answers in AA and T. The *Cole MS.* gives answers in cipher but its Clauses are out of order and incomplete. Some of the unbound material (*Acc. Nos.* 10,504, 16,501 ff) is in cipher but in most cases they have been deciphered by the late Bro. W. Wonnacott. In D the ms. answers go as far as Sect. II, Cl. I with slight differences from AA and, in places, with the words shuffled.

The two copies A and H and the folios 191-198 of 10,504 constitute a separate group, very much alike and very different from AA and the rest. The first, A, is said to have belonged to Bro. H. J. da Costa[1] and the make-up of the volume gives credence to this view. This distinguished Brother was Acting Master of the Lodge of Antiquity, No. 1 (now No. 2), in 1812 and, according to Bro. Capt. C. W. Firebrace,:—

> "The Syllabus was drawn up by Bro. H. J. da Costa. The account for printing the First and Second Lectures was paid through him in May, 1812. The Minutes of the Lodge of Instruction record that on 25th May, 1813, he delivered to each member a printed syllabus of the First Section in the Third Degree (Opening and Closing). At the meeting held 23rd April he was invited 'to continue the task until he shall have rendered complete the Syllabus of the three Degrees.' But the book ends with the First Section, so it would appear that he proceeded no further."

This copy has the questions but only a few ms. answers: H has no questions but supplies the answers in full.

Both have the same number of Sections as AA but they are divided into many more Clauses with much additional matter. On the other hand, they do not include some of the

[1] *Records of the Lodge of Antiquity, No.* 2, Vol. II, p. 154 n.

more abstruse parts of the basic version,[1] some of which will be recognised by Companions of the Royal Arch Degree who are familiar with its Lecture on the Jewel. The description of the Five Orders of Architecture in H has many differences from that in AA, whilst it bears a close resemblance to that in the *Illustrations* (3rd. Edn., 1781), including the story of Callimachus. For comparison the two versions are given consecutively. The manuscript notes on the interleaved pages of H are of a critical nature and suggest that they were written with a view to revision. Possibly they are in Preston's own hand. Thus A and H represent an early version of the Second Lecture which underwent a drastic revision resulting in AA.

THE KNOCKS

A separation into an earlier and a later redaction could also be made by treating of the Knocks (shown by X). They occur in the appropriate places in the Opening and Closing and at the head of each Section. Their meaning is explained in Section II, Clause II. Most copies have the older series, XX-X, X-X, XX-X, but AA and T have the modern usage, X-XX, X-XX, X-XX. That this is the later is shown by M which has the former crossed out in ink and replaced by the latter. No Knocks are shown in E and H.

DATING

It is impossible, without guessing, to give precise dates for any of the extant copies of the Second Lecture but in some cases an approximation can be made. Thus, while Burckhardt may have had AA in his possession for some time, the answers must be after 1833 and this is to some extent confirmed by the note in *Acc. No.* 16,541 (See note 6 to Sect. II, Cl. II below). Similarly A, and with it H, can be assigned to about 1812, that is before the Union, and this may be true of G too. In D there are some additional notes on the duties of the S.W. and J.D. towards the candidate. As its owner, Jasper Atkinson, was S.W. of the Lodge of Antiquity in 1823 it may well be that he wrote them for his own use in that year.[2] The copy L has on its front cover "Thomas Earle/Albemarle Street". There exist some letters about the Lectures to him from Laurence Thompson, another authority, dated 1812 (See the notes to General Section, Third Version, below). The copy, which may therefore be of this date, is not interleaved and has no answers. Bro. the Rev. L. D. H. Cokburne was a member of the Lodge of Antiquity from 1819 to 1822 and its Chaplain between 1820 and 1821, which gives the period to which his copy, lettered N, belongs.

TREATMENT OF THE TEXT

As with the First Lecture (*A.Q.C.* Vol. 82) the method applied has been to keep as close as possible to the words, spelling and punctuation of the original, amendments only being made to make it intelligible to a modern reader. Changes of person in the text have not been altered and no comments have been made other than for clarification. The Conclusions to the Clauses and the *Remarks* at the ends of the Sections are not always given in the original and for this Lecture the *Illustrations* does not provide them.

CONCLUSION

William Preston's Second Lecture is very different from his First, both in matter and approach. Whatever its effects upon his own students the more abstruse parts will not, at first reading, attract the modern Mason. But the more one studies it, the more acceptable it becomes and it provides material from which later writers have drawn liberally. Even though Preston was not among those who made the changes at the Union there is much in our current usage which can be traced to his Second Lecture of Free Masonry.

ACKNOWLEDGEMENTS

It is with great pleasure that I offer sincere thanks to those who have given help and advice in the preparation of this paper and especially to W. Bro. A. R. Hewitt, P.A.G.D.C., Librarian and Curator to U.G.L., the Assistant Librarian, W.Bro. T. O. Haunch, P.Prov. J.G.W. and to the Lodge Secretary and Editor, W.Bro. Harry Carr, P.J.G.D.

[1] See Appendix II.

[2] I am indebted for this suggestion to W. Bro. C. F. W. Dyer, P.A.G.D.C., Secretary, Emulation Lodge of Improvement.

SECOND DEGREE

GENERAL SECTION [First Version][1]

OPEN

R.x A.x B.x

W.M. Brethren, please to assist me to open the Lodge in the Second Degree.
Bro. J.W., what is the first care of a Fellow-Craft 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.W.xxx[2]

J.W. W.M., the Lodge is properly tyled.

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.
Bro. J.W., are you a Fellow-Craft Mason?

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

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

J.W. By the square.

W.M. What is a square?

J.W. An angle of 90° or the fourth part of a circle.

W.M. Being yourself acquainted with the proper mode be pleased to prove the Brn. present to be Fellow-Craft Masons by the three-fold sign and demonstrate that proof to me by copying their example.

J.W. Brn., by command of the W.M. you will prove yourselves Fellow-Crafts by the three-fold sign.[3]
W.M. The Brn. are in order as Fellow-Crafts and in obedience to your command I thus copy their example.

W.M. Bro. J.W., I acknowledge the correctness of the sign.

(W.M. proves)

Before I proceed to declare the Lodge open in the Second Degree let us supplicate the Great Geometrician of the Universe that the rays of Heaven may shed their influence over us to enlighten us in the paths of virtue and science.

P.M. So mote it be.

W.M. In the Name of the Great Geometrician of the Universe I declare this Lodge to be duly opened on the square for the purposes of Masonry in the Second Degree.[4]

W.M. x xx S.W. x xx J.W. x xx I.G. x xx O.G. x xx[5]

CLOSE

R.x. A.x B.x

W.M. Brn., please to assist me to close the Lodge in the Second Degree. (Rise)
Bro. J.W., what is the constant care of a Fellow-Craft Mason?

J.W. To prove the Lodge close tyled.

W.M. Let that duty be done.

I.G. x xx O.G. x xx J.W. x xx

J.W. W.M., the Lodge is close tyled.

1 This version, with slight variations, is given in AA, Ams., Dms., E, M and T. Only the first four have the answers which in AA and T are printed on following pages. For M see also the Second Version, note 5.

2 The Knocks here in Dms. are -3- and there are none at the head. In E there are no Knocks at all.

3 Here Dms. gives the Knocks x xx.

4 Instead of the last nine words E has: *for the instruction of Fellow-Craft Masons.*

5 At the end of the Opening Dms. has a rubric and catechism on the S.W.'s duty to introduce candidates for the Second Degree to the W.M. Three pages farther on there is a similar rubric and catechism on the J.D.'s duty to announce the Bro. for Passing to the W.M.

W.M. Bro. S.W., what is the next care?
S.W. To see that the Brn. appear to order as Fellow-Crafts.
W.M. To order, Brn., as Masons in the Second Degree.
Bro. S.W., in this character what do you discover?
S.W. The Sacred Symbol.
W.M. Bro. J.W., where is it fixed?
J.W. In the centre of the covering.
W.M. Bro. S.W., to what does it allude?
S.W. To the Great Geometrician of the Universe.
W.M. Then let us remember that wherever we are, whatever we do, God's all-seeing Eye observes us and that while we continue to act in conformity with the principles of the Craft let us not fail to discharge our duty to Him with fervency and zeal.
P.M. So mote it be.
W.M. Bro. S.W., you have now my command to close this Fellow-Crafts' Lodge.

x xx

S.W. In the Name of the Great Geometrician of the Universe and by command of the W.M. I declare this Fellow-Crafts' Lodge duly closed.

x xx

J.W. As happily we have met, happy may we part and happy meet again.
J.W. x xx I.G. x xx O.G. x xx[1]

SECOND DEGREE

GENERAL SECTION [Second Version][2]

OPENING THE LODGE

The assistance of the Craftsmen is requested to open[3] the Lodge in the Second Degree.
W.M. To J.A. What is the first care of a Fellow-Craft Mason?
J.A. To have the Lodge close tyled to all under that Degree.
W.M. Let that duty be done.

xx x xx x xx x[4]

W.M. To S.A. What is the second care?[4]
To order as Masons.

x x x

W.M. Are you (J.A.) a Fellow-Craft Mason?
J.A. Try me and prove me.
W.M. By what instrument can I try you?
J.A. By the square.
W.M. Then form the Lodge, prove the Craftsmen and copy their example.[5]

x x x

W.M. To S.A. Where is the Ruler's place in the Lodge?
S.A. In the east.
W.M. His duty there?[6]
J.A. To open the Lodge, draw the plans and instruct the Craftsmen.
W.M. Where is the Assistants' place in the Lodge?

[1] On flyleaves both Dms. and E have in handwriting a series of "*Questions asked to qualify for the Second Degree.*" They are similar to those in modern use.
[2] This version is given, with slight variations, in A print, C, D print, H, K, L, N, P and W. Only H has the answers.
[3] Here H has *hold*.
[4] There are no answers here and H omits the question in the Opening.
[5] From here to the end of the Opening is crossed out in ink in M and replaced by the First Version in manuscript.
[6] At the end of this question H has: $_{J}{}^{R}{}_{S}$

S.A. In the west.
W.M. Their duty there?
S.A. To strengthen the Lodge, support the Ruler and to keep order.
W.M. With your assistance I open the Lodge in the Second Degree.[1]
In the Name of the Great Geometrician of the Universe we open the Lodge.
(Law opened — compasses placed)
May the rays of Heaven shed their influence over us. May God's good greeting be to this happy meeting.[2] From the holy Lodge of Masters and Fellows I come and greet you and well welcome as Craftsmen.

xx x

S.A. From the holy Lodge of Masters and Fellows I also come to salute you as Ruler of the Craftsmen.

x

J.A. From the holy Lodge of Masters and Fellows I also come, proffer support and salute the Craftsmen under your direction.

x

P.R. Return the salute.

CLOSE THE LODGE

The assistance of the Craftsmen is requested in closing the Lodge of the Second Degree.
W.M. To J.A. What is the constant care of a Fellow-Craft Mason?
J.A. To see the Lodge close tyled against all under that Degree.
W.M. Let that duty be done.

xx x xx x xx x[3]

W.M. To S.A. What is the second care?
W.M. To order as Craftsmen.

x x x[3]

W.M. To S.A. In this character what do you discover?
S.A. The sacred sign.
W.M. Where is it fixed?
S.A. In the centre of the covering.
W.M. To what does it allude?
S.A. To the Name of the Great Geometrician of the Universe.
W.M. Then let us consider that wherever we are and whatever we do in the character of Craftsmen God is always with us and His all-seeing Eye observes us; that acting in conformity to our tenets we may declare in His Presence that we have endeavoured to discharge our duty with fervency and zeal.
In the Name of the Great Geometrician of the Universe we close the Lodge in the Second Degree.

xx x[4]

(Law closed — compasses removed)
S.A. May God's good greeting be on this our present happy meeting.[5] From the holy Lodge of Masters and Fellows I come and greet you twice heartily as Craftsmen.

x

J.A. May God's greeting be on this and all our happy future meetings. From the holy Lodge of Masters and Fellows I also come and greet you twice[6] heartily well as Craftsmen.
P.R. May God be with us.

Fidelity.

1 This sentence does not occur in H and instead of the bracketed rubric after the next it has a sketch of the square and compasses, F.C. position, with "3 *Book Chron.*" below.
2 Here W has "*note see Browne*" inserted by Bro. Kress.
3 There are no answers here and H omits the question in the Opening.
4 These Knocks are crossed out in ink in M and replaced by: x xx. Also from here to the end is crossed out in M in ink.
5 Instead of "*on this our present meeting*" H has "*to our happy next meeting*".
6 This word is overwritten to "*trice*" in H. The other copies have "*thrice*".

SECOND DEGREE

GENERAL SECTION [Third Version][1]

(The assistance of the Brn. is required to open the Lodge in the Second Degree.)[2]

W.M. Bro. J.W., what is the first care of a Fellow-Craft Mason?
J.W. To see the Lodge tiled against all who are under that degree.
W.M. Let that duty be done.

xx x xx x³ xx x³

J.W. The Lodge is tiled.

(xx x)

W.M. What is the second care of a Fellow-Craft Mason?
S.W. To see that all the Brn. in the Lodge are in order.
W.M. To order, Brn., as Masons.

x x x

W.M. Are you Bro. J.W. a Fellow-Craft Mason?
J.W. I am, try me and prove me.
W.M. By what instrument in architecture will you be tried?
J.W. By the square.
W.M. Then form the Lodge in the Second Degree, prove the Craftsmen and copy their example.

The J.W. now leaves the south and takes his place on the left hand of the S.W. and they become Assistants.[3]

J.As. The Brn. will prove themselves Craftsmen by the three-fold sign.[4]

x x x

J.As. Excellent Ruler, the Brn. appear in order as Craftsmen[4] and I copy their example.

x x x³

Ruler. Bro. S.A., the Ruler's place in the Lodge?
S.A. In the east.
Ruler. His duty in that situation?
S.A. To rule the Lodge draw the plans and instruct the Craftsmen (Brethren.).
Ruler. Bro. J.A.,[3] where are the Assistants placed?
J.A. In the west.
Ruler. Bro. S.A.,[3] their duty?
S.A. To strengthen the Lodge, support the Ruler and keep order.
Ruler. Then with your assistance I shall proceed to open the Lodge in the Second Degree. In the Name of the Great Geometrician of the Universe I open the Lodge in the

[1] This version, in cipher with Bro. Wonnacott's transcription, is among the fragments in the U.G.L. Library file *BE* 210 *PRE* (*Acc. No.* 10,504, folios 125-132). It is marked in red ink "Important". At the end of the Closing, partly in cipher, is the following letter:

My Dr Sir,

The above I believe is the correct method of opening and closing in the Second Degree, which is such at your service; with best wishes believe me to be

Sincerely yours
L. Thompson

The letter is addressed to: *Mr. Thos Earle*
Albemarle Street
Piccadilly
and is postmarked: 7 *O'Clock No.* 10 1813 *A.N.*
The paper watermark is: *J. Hagan*
1811

For Bros. Thompson and Earle see *A.Q.C.* 79, p. 144; 82, p. 105. In the same file, folios 133-136, 141-144, is another copy of the Opening and Closing in cipher with transcriptions by Bro. Wonnacott. Both parts are addressed to: *Wm. Preston Esq.*
Dean St.
Fetter Lane.
The Opening gives it as 3 *Dean Street* and the Closing is postmarked: 7 *O'Clock Fe* 17 1813 *NT* with a stamped seal. Also in this file is a third copy of the Closing only in cipher, folios 137-140. All are much like that given above. For present reference purposes they are here called Y and Z respectively and their main differences are shown in the footnotes which follow.

[2] This rubric is in Y only.
[3] Not in Y nor Z (where applicable).
[4] In Y it is: *Brn., prove yourselves Craftsmen.*
and *The Craftsmen are proved.*

Second Degree and may the rays of Heaven shed their influence over us: and may God's good greeting be upon our present happy meeting. From the holy Lodge of Masters and Fellows I come and greet you all heartily well and welcome as Craftsmen.

xx x

S.A. From the holy Lodge of Masters and Fellows I come and greet (salute) you well as Ruler of the Craft(smen).

J.A. From the holy Lodge of Masters and Fellows I also come and proffer support and salute the Craftsmen under your direction.

x

P.Ruler Return the salute.

x x x (B) (H) (T)
Fidelity Unity Friendship

CLOSING[1]

Ruler.[2] Bro. J.As.,[3] what is the last[4] and[4] constant care of a Fellow-Craft Mason?[5]

J.A. To see the Lodge close tiled against all who are under that degree.[6]

Ruler. Let that duty be done.[7]

xx x xx x xx x[8]

J.A. The Lodge is close tiled.[9]

Ruler. Bro. S.A., what is the second duty?[10]

S.A. To see that the Craftsmen[11] appear in order.

Ruler. Do that duty.[4]

S.A. To order as Craftsmen by the three-fold sign.[12]

x x x

Ruler. Bro. S.A., in the character in which you now appear what are [you] enabled to discover?[13]

S.A. The sacred sign.

Ruler. Where is it fixed?

S.A. In the centre of the covering.

Ruler. To what does it allude?

S.A. To the Name of the Great[14] Geometrician of the Universe.

Ruler. Then in the Name of the Great Geometrician of the Universe I close the Lodge in the Second Degree.[15] Let[16] us remember[17] that wherever we are or[18] whatever we do[19] that[20] God is with us, that[20] His all-seeing Eye observes us, that[20] we may be enabled[21] to declare before Him that we have endeavoured to discharge our duty with freedom, fervency and zeal.

xx x

1 At the head in Z there is the rubric: *The Assisdance* [sic] *of the Craftsmen is required to close the Lodge in the second degree.* cf. note 2 on previous page.
2 The speakers are not indicated in Y or Z.
3 In Y this is *Junior Assistant.* Z has nothing.
4 Not in Y nor Z (where applicable.
5 In Z it is: *Fellow-Craftsmen* (*J.A.*).
6 This is, in Z: *Always to see that the Lodge is . . .* and omits *who are.* In Y it is: *To see that the Lodge is . . .*
7 In Y it is: *be now done.*
8 There are no knocks in Y. The third set is deleted in ink in Z.
9 This reply is not in Y. Z adds *xx x* (*J.A.*).
10 For *duty* Y and Z have: *care of a fellow-Craft mason?* (*S.A.*).
11 It is *Brethren* in Z.
12 This is not in Y. In Z it is: *Then to order Brethren as craftsmen.* Neither Y nor Z has Knocks.
13 For this Z has: *In this character what do you discover* (*S.A.*).
14 For *Great* Y has *Grand.*
15 For *Great* both Y and Z have *grand* and put this sentence after *zeal.* Z adds: *Lo.C.*
16 Z inserts: *Then.*
17 Both Y and Z have: *consider.*
18 Y omits *or* and Z replaces it with *and.*
19 Here Z interlineates: *more especially when engaged in Masonry.* Y has the same, omitting *more.*
20 Z omits *that.* Before the second *that* both Y and Z have: *and.*
21 Both Y and Z omit *be enabled to.*

S.A. May God's good greeting be upon our next happy[1] meeting. From the Holy Lodge of Masters and Fellows I come and greet you, greet you all twice[2] heartily well and welcome as Craftsmen.

x

J.A. May God's good greeting be on[3] all our future happy meetings. From the Holy Lodge of Masters and Fellows I also come and greet you, greet you, greet you[4] all thrice heartily well and welcome as Craftsmen.

x

Ruler. May God be with us.

P.M. Let us lock up our secrets with fidelity, unity and friendship.

1	2	3[5]
Heart	Hand	Badge

SECOND DEGREE

FIRST SECTION

Masonry is a progressive science, and is divided into different classes or degrees, for the more regular advancement of its professors in the knowledge of its mysteries. According to the progress we make, we are led to limit or extend our inquiries; and, in proportion to our genius and capacity, we attain to a greater or less degree of perfection. Masonry includes within its circle almost every branch of polite literature. Under the sanction of its mysteries, is comprehended a regular system of science. Many of its illustrations to the confined genius may appear dull, trifling, and unimportant; but to the man of more enlarged faculties, they will appear in the highest degree useful and interesting. To please the accomplished scholar and the ingenious artist, Masonry is wisely planned; in the investigation of its latent doctrines, the philosopher and mathematician will experience equal delight and satisfaction.

The first degree of Masonry is well calculated to enforce the duties of morality, and to imprint on the memory the noblest principles which can adorn the human mind. It is therefore the best introduction to the second degree, which not only extends the same plan, but comprehends a more diffusive system of knowledge. Here practice and theory join in qualifying the industrious mason to share the pleasures which an advancement in the art must necessarily afford him. Listening with attention to the wise opinions of experienced craftsmen on important subjects, he gradually familiarizes his mind to useful instruction, and is soon enabled to investigate truths of the utmost concern in the general transactions of life.[6]

CLAUSE I Preparation and External Progress

x xx x xx x xx[7]

What preparation is necessary ?[8]
External and internal.[8]
Where does the first take place ?[8]
In the heart.[8]
Where does the second ?[8]
In a convenient chamber adjoining the Lodge.[8]
How was he prepared ?

1 Instead, Y has: *on this our present.*
2 Y has: *thrice* and omits *and welcome.*
3 Here Y inserts: *this and.*
4 After each *greet you* Y has: (*M*), (*S.A.*), (*F*), respectively.
5 Instead of this final remark by the P.M., Y has:

P.M. Now nothing remains but to be faithful.
Fidelity Fidelity Fidelity

Z has the same except that it has (*P.R.*) for *P.M.* and *Nothing now* for *Now nothing.*

6 Only the first words of these paragraphs are usually given. They are in full in H and in Preston's *Illustrations.* At the end H has: *Something ought to be said of Numbers, chiefly* 1, 2, 3.
7 For the Knocks generally see Introduction.
8 Instead of these questions and answers A, D, H, K, N, P and W have: *Wre prep* 2 *deg.*

Similar to the First Degree, a few variations excepted: which consist in not being h********* and having r**** a** and l*** k*** b*** and r**** f*** s******d, but having eyes unveiled, l*** a** and r**** k*** b*** and l*** f*** s******d.

Where was he conducted?

To the entrance of the Lodge of Fellow-Crafts regularly held by deputation from the three Degrees in open Lodge convened and sanctioned by their authority.

How did he find it guarded?

By an expert Craftsman, on whose confidence we may safely rely.

His duty?

To guard the entrance against all intruders under the Degree of Fellow-Craft Mason; to prove the claims of the candidates for preferment; to examine into their previous preparation for a more advanced Degree.

How did he gain admittance?

By one and two knocks, thus x xx[1]

Who came to his assistance?

The Inner Guard or Junior Deacon.[2]

His duty?

To commune only with the Outer Guard.

What did he demand?

Who comes there to solicit entrance?

What was the answer?

A Bro. Mason who has been initiated into the First Degree of the Order, has behaved well, served faithfully and is desirous of becoming more expert in the art of Masonry by being passed to the Second Degree; that he, being regularly proposed and approved by the Master, Fellows and Brn. in open Lodge as a candidate for preferment, honoured by them with the Test of Merit, properly prepared by Craftsmen and comes of his own free will and accord humbly to solicit, not to demand, the secrets and privileges of the Second Degree as a reward for his past industry.

What was he asked?

How these secrets and privileges were expected to be gained.

What answer did he give?

By the help of God and the square which he brought with him.

What was then done?

The candidate was desired to remain in his then situation till his intentions and approach had been regularly communicated to the Ruler of the Craftsmen and his sanction obtained.

What was then said?

The J.W. conveyed the report to the Master who honoured it with his sanction.

What ensued?

The candidate was commanded to be received within the entrance according to ancient form by the Test of Merit which he brought with him and then to pass under due examination.

What were the consequences?

The candidate was examined in the sign, token and word of an E.A. Mason, the p.w. and g.[3] with which he had been entrusted by his Brn. and Fellows, and satisfactorily answering such general points in the First Degree as might denote his ability and skill in the necessary qualifications for preferment. His claims were then admitted and the J.D. was authorized to receive him under his protection by the Test he had produced.[4]

Thus we define the Ceremony of Preparation for the Second Degree, the duties which are assigned to those who are destined to guard the avenues of our mansion, omitting no essential points necessary for our investigation and improvement.

1 Here P has: 3 *even K* 2 *&* 1 *ind(icating) h(avin)g S(erved) as E Ap.* H has: *By three knocks as before, only varying the mode, we are instructed to solicit admittance. What is the variation? Not by three regular and distinct knocks as in the former degree, thus* 1-1-1*; but by two and one thus* 2-1 *the application is made. What it means? Nothing. Therefore ought to be* 5*: representing* 5 *years.* 5 *is also the number required to hold a f.c. Lodge; also* 5 *senses.*

2 P omits *J.D.*

3 Instead of *and g* B has: *from the First Degree to the Second.*

4 Here A, C, D, N, P and W have: *Exam const — Giv S T & W of E A — P G & W — Ans G Q Wt said.*

SECOND DEGREE
FIRST SECTION
CLAUSE II Admission

On what was he admitted ?[1]
On the angle of a square.[2]
What is a square ?[3]
The fourth part of a circle or an angle of 90 degrees.
Why so admitted ?[1]
The square being allowed to be the chief test of merit intimates that his conformity to its rules could only have entitled him to share further privileges in the Order — or — To demonstrate his sincerity and attachment.[4]
What are the principal[5] objects of research in this degree ?
The study of the liberal arts and sciences.
Where did our Brn. go to receive their wages ?
The E.A. in the Outer Chamber, the F.C. in the Middle Chamber, the Master in the Inner Chamber of the Temple.
How did they receive them ?
The wages of a F.C. consisted of a certain allowance of corn, wine and oil to each Lodge and a sum of money to each F.C.
Why so ?
The corn, wine and oil to reward their labour and support their physical strength; the money to reward their zeal and encourage their industry.
What were the names of the pillars in the porchway of the Temple ?
The pillar on the left was called B and that on the right J.
What are their separate and conjoint meanings ?
B signifies strength, J stability: these conjointly allude to the declaration of the Almighty, Who said "In strength will I establish this My house for ever."[6]
The candidate having been admitted on the square how is he disposed of ?
The candidate is ordered to kneel.[7]
What ensues ?
The W.M. invites him to attend to a solemn Invocation.
Repeat the Invocation.
We supplicate the continuance of Thy Grace, O Almighty Architect of the Universe, on this our present convention. May the work begun in Thy Name be continued to Thy Glory and evermore perfected in us by obedience to Thy holy precepts.
What is then done ?
The candidate is ordered to rise and is introduced into the body of the Lodge of Fellow-Crafts.
How is he conducted ?
He is led up to the north; in the east he salutes the W.M. as an E.A.; in the south he proves himself such to the J.W.; in the west he salutes the S.W. in the First Degree and is placed on his left side, who then examines him in the Test of Merit or those secrets which lead from the First to the Second Degree.
What does the S.W. do ?[8]
He presents the candidate to the W.M.
Why so presented ?
That by him he may be duly apprised of the nature of the Engagement which is restricted to the Second Degree and of all the points in which it varies from the Engagement of the First Degree.
What is the S.W.[8] ordered to do ?
He is desired to instruct the candidate[9] to advance in due form to that place where the secrets and privileges of the Second Degree can only be conferred.

[1] Some copies have: *received.*
[2] B adds: *presented to his n**** l*** b******.*
[3] Questions and answers 2, 4-9, 11-14 are not in B, N, P and W. For A and H see Appendix II.
[4] B adds: *to the square.*
[5] T has: *peculiar.*
[6] Compare Sect. I Cl. IV below.
[7] In this answer P has an unintelligible ms. note.
[8] Some copies have: *Assistant.* B has: *S.D. is commanded to present by S.A.*
[9] Interlineated in AA: *cause the candidate to be instructed.*

How does he advance?
By seven[1] winding steps commencing with the right foot.
To what do they refer?
To the number of steps which led to the Middle Chamber by the winding staircase of the Temple of Jerusalem where King Solomon ordered all gifts of merit to be conferred.
How does he farther advance?
By three additional and regular steps consisting of right lines and angles as in the First Degree.
Why?
To demonstrate the true means by which we hope to gain preferment; that the uprightness of his intentions and the accuracy of his well-squared actions could only establish his claim to further favour and secure success: for talents however eminent which are not grounded on virtue often prove more injurious than beneficial to society.[2]
Where does he reach?
To the place of initiation where with humility and reverence he was brought to supplicate the secrets and privileges of the Second Degree as a reward of his past industry.

Thus we define the Ceremony of Presentation and Advancement with the duties of the Wardens and Deacons in their respective offices.[3]

SECOND DEGREE
FIRST SECTION
CLAUSE III Engagement

Arrived in the east did the Ruler pass him into the Second Degree?
He did in due form.
Describe the due form.
Kneeling on the r * * * * k * * * b * * *, body erect within the square, the right hand voluntarily laid on the Sacred Law and the l * * * h * * * supported in an upright position by the square.
In this position what was he about to do?
Freely to enter into the solemn Engagement of a F.C. Mason.
Of how many parts does it consist?
Of three parts.
Describe the first part.
First, that we shall keep sacred and inviolate all the secrets and privileges of the Second Degree distinct and apart from those of the First Degree and the secrets of both from the uninstructed world.
Describe the second part.
Second part is that we shall act as true and faithful Craftsmen, honour and obey signs and strenuously support and maintain the principles which are inculcated in the former Degree.
Describe the third part.
Third part, that a violation of this Engagement would justly incur the penalty of the loss of life.
What is the penalty?
It consists in having the l * * * b * * * * * laid open, the h * * * * t * * * o * * and given to the ravenous vultures of the air.
What is the first action?
To seal the Engagement with our lips on the Sacred Law and from that moment it becomes a lasting obligation.
The Engagement sealed, what ensues?[4]
What is then done?
We are raised up by the right hand by the Ruler of the Craftsmen and saluted by him as an obligated Bro. in the Second Degree.

1 Here H has: *By 7 regular winding steps* ***** B has: *By five regular steps — winding staircase to middle chamber — alluding to where the five mystical sciences were taught in five years.* See also Sect. III Cl. IV n.5 below.
2 Compare Sect. III Cl. V n.1 below.
3 Interlineated in AA: *official situations.*
4 This question is not in N, P and W and has no answer in AA. It should be combined with the next question and answer.

With what is he entrusted?
The particular secrets of this Degree or the marks by which F.C. are known to each other consisting of the sign, token and word of a F.C. Mason.
What is the first secret?
It is the three-fold sign.
Give the first part. Gives it.
To what does it allude?
To the penalty of the Obligation.
Give the second part. Gives it.
To what does it refer?
To the fidelity of a Craftsman.
Give the third part. Gives it.
To what does it refer?
To the perseverance of a Craftsman.
What is its moral import?
From this sign, all the parts included, we deduce this moral: that while we are faithful and persevere in the truth God will prosper us.
What is the second secret?
It is the token or grip of a F.C. Mason.
Give it.
What is its use?
Being mutually given and received in due form, not otherwise, it will distinguish us as F.C. by day and by night.
What is the third secret?
The word of a F.C. Mason: and too much caution cannot be used in pronouncing this word as it guards the privileges of a F.C. Mason and marks the superiority of those who are in possession of it.
Give it.
What is its use?
This word is highly prized by F.C. Masons as the genuine test of real merit and guards the privileges of the Second Degree and marks the superiority of those who possess it.[1]
What advantages do these secrets confer?
When we are honoured with those particular secrets and supported by conscious integrity we may travel through the world without dread or apprehension, resting secure in the enjoyment of those privileges and honourable distinctions which approved merit and past industry justly entitle us to claim for the Fellows of the Order.

Thus we define the Ceremony of Passing into the Second Degree and the impressive marks which distinguish Craftsmen Masons in every climate and in every nation.

SECOND DEGREE
FIRST SECTION
CLAUSE IV Secrets explained

To whom were you then assigned?
To the Assistants[2] for trial and approbation of the particular secrets which had been entrusted to our care.
How were you disposed of?
Having been approved of we are again presented to the Ruler of the F.C. Masons.
Why so presented?
That we may show the progress which we have made in those secrets and have that progress honoured with his sanction.
What is the first explanation?
The Ruler commences his elucidation with the three parts of the three-fold sign.
What is the first part?
1. It is intended to remind us of the penalty which we should incur by breach of our trust.
What is the second part?

1 There seems to be some confusion in these answers. Perhaps they should be combined.
2 D has *W*(ardens) and numbers the questions differently.

2. To remind us of our fidelity in guarding the repositories of our secrets with the r * * * * h * * * and s * * * * * * * * * our b * * * * * * against the attacks of the insidious.
What is the third part?
3. part To remind us of our perseverance of [*sic*] the truth and in imitation of a wise leader never to shrink from a meritorious act.
What is the origin of this sign?
In the battle between the Israelites and the Amalekites Moses attended by Aaron and Hur is said to have gone up into a mountain in order to supplicate the divine aid when it was observed that while Moses raised his hand in the act of adoration and persevered in this position the Israelites prevailed, but when through weariness he dropped his hand the Amalekites prevailed. To support his arm in this favourable position and enable him to persevere in the act of devotion he was seated on a stone and a temporary prop reared by his two attendants who continued with him to the close of the day when the enemy was totally vanquished and the Israelites remained masters of the field.[1] Hence originated the sign of perseverance amongst F.C. Masons.
What is the second explanation?
The token and grip of a F.C. Mason.
What observation was made?
That it could only be given or received by a transfer or grip of the former Degree, and in this transfer must be included the pass grip and word between the Degrees.
What does the password denote?
Plenty, which is the just reward of persevering industry.
How is plenty represented?
By an ear of corn adjacent to a fall of water, which is intended to intimate that plenty is usually depicted amongst our symbolic emblems.
What moral is deduced?
That while we are bountifully supplied with bread and water we can never be destitute of the pure elements of life.
What is its use?
To mark real merit being the avowed seal of public approbation before Master, Fellows and Brn. in open Lodge assembled.
What is the origin of this password?
From a circumstance recorded in Holy Writ[2] that when the Ephraimites passed the river Jordan to quarrel with Jephtha who had returned victorious from the Ammonite war and had not sent for them to share in the spoils of victory as former leaders had been accustomed to do, they proceeded to extremities and insisted on their right. Jephtha, like a wise and prudent general, endeavoured to appease them by mild means and persuade them to depart. Finding these means ineffectual and so many dissensions distributed amongst his troops, he endeavoured to have recourse to violence and compel their retreat. A battle ensued and the Ephraimites were put to flight. Unwilling to expose his troops to danger and unnecessary fatigues he declined to pursue the fugitives. Aware that when their fury was abated they would return home by the passes he preferred stratagem to military ardour and commanded these passes to be guarded so that none should escape who refused submission. Well-knowing that there was a native impediment in their speech which disenabled them from pronouncing the word S********* he ordered the word to be stamped at the passes and that all who returned should be examined by this test. In straggling parties, when their fury had abated, they began to appear at the passes. All who came were put to the test. Those who confessed themselves Ephraimites and refused submission were immediately slain. Those who, like traitors, denied their country had their eyes directed to this word which they were commanded to pronounce, calling S******** not Sh********. Their fallacy was immediately detected and they shared the fate of their fellows. Thus by this curious device of Jephtha the disturbers of his peace were prevented from returning home and keeping alive the seeds of discord, and the peace of the country restored. This word which was originally calculated to detect imposition and to mark the genuine patriot from the cowardly traitor has been carefully adopted by Masons as an additional fence to their invaluable privileges.
What is the third explanation?
The words which are restricted to the First and Second Degrees of the Order.

1 *Exodus* xvii. 10-13.
2 *Judges* xii. 1-6. In *BE* 210 *PRE Acc. No.* 16, 542 (unbound material) there is a similar account but it is connected with the winding staircase.

Whence are they traced?
From the names of the two massy pillars which King Solomon had commanded to be raised at the entrance of the porch of the Temple at Jerusalem.
Explain them.
The one on the right as denoting Strength, the other on the left as denoting Establishment.[1]
What is their moral import?
What was then universally believed that God in His strength would establish and make firm His house for ever.[2]

Thus we define the explanation of the particular secrets of the Second Degree and amply state many curious circumstances to which they have given rise.[3]

SECOND DEGREE
FIRST SECTION
CLAUSE V Primary Situation

What is the proper situation of the newly-accepted Fellow-Craft?
In the S.E. corner of the Lodge at the left hand of the Ruler is his proper situation.
Why?
To mark a distinction from the preceding Degree and to show he has been regularly accepted a Fellow-Craft in that situation which is usually assigned to the Second Degree of the Order.
In what form?
With his feet formed in a s*****, his body erect and his eyes fixed on the Ruler.
What information is then conveyed?
That he stands to outward appearance before God and the Lodge a just and upright F.C. and is recommended that from henceforth through life wherever he may travel he is bound to support and maintain that character.
What further information is given?
Of the specified duties which are restricted to the Second Degree of the Order, to the observance of which he is pledged to conform.
What are these duties?
Three.
Give the first duty.
1. That he shall respect and obey all signs and summonses which have been delivered by the hand of the F.C. Mason or received from the Lodge of a F.C. Mason in so far as these signs and summonses are consistent with the general principles of the Institution.
Give the second duty.
That he shall encourage merit and reward industry by supplying the wants and relieving the necessities of F.C. Masons to the utmost of his power and ability.
Give the third duty.
That he shall not wrong a F.C. Mason or see him wronged if it be in his power to prevent it, but that he shall apprise him of all approaching danger and consider his interest as his own.
Here we define the specified duties which are restricted to our profession and conclude the First Section of our Lecture which elucidates the mode of introduction into the Second Degree and instructs the diligent F.C. Mason how to conduct the ceremonies that are used on the occasion. It enables him to judge of the value of those rights[4] and convinces him of the propriety of adhering to the established usages. In this Section we are entrusted with the particular test to prove our title to extended favour and satisfactory reasons are assigned for their adoption. The duties which have cemented in the firmest union well-informed Brn. are illustrated and an opportunity given to mark the abilities of F.C. Masons who have made the requisite advance in the art.

Salute — Fidelity — Unity — Friendship[5]
(Salute — 2nd Degree)

1 Compare Second Degree, Sect. I, Cl. II above.
2 In Sect. I, Cl. VI of H there is a note on the interleaf: *The columns mark the difference between the lunar and the solar year. They are not of any known order of architecture. The moral is excused.* In Sect. IV, Cl. V of H there is an account of the naming of the columns at a solemn festival and of their significance.
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FIRST SECTION
CLAUSE V Primary Situation

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To mark a distinction from the preceding Degree and to show he has been regularly accepted a Fellow-Craft in that situation which is usually assigned to the Second Degree of the Order.
In what form?
With his feet formed in a s*****, his body erect and his eyes fixed on the Ruler.
What information is then conveyed?
That he stands to outward appearance before God and the Lodge a just and upright F.C. and is recommended that from henceforth through life wherever he may travel he is bound to support and maintain that character.
What further information is given?
Of the specified duties which are restricted to the Second Degree of the Order, to the observance of which he is pledged to conform.
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SECOND DEGREE
SECOND SECTION
CLAUSE I

1. Qualification[1]
2. Lodge held
3. Geometry
4. Orders in Architecture
5. External Senses

x xx x xx x xx[2]

How many Degrees are there in Freemasonry?
0 0 0.

Name them.
E A 1st Class, F C or 2nd Class, M M or 3rd Class.[3]

When were they established in the world?[4]
It appears to be of a very ancient date and adopted through succeeding ages by every regular system of sciences, communities and civil establishments. Thus, for instance, the Egyptians and Chaldeans had their initiated Fellows and Magi; the principal Christians their Catechumens,[5] Believers, Rulers, and thus again subdivided into Bishops, Priests and Deacons. The Orders instituted at the time of the Crusades had their novitiates, professed and chiefs. The Indian superior castes of men, called Brahmin, are also of three sorts and only the highest can wear the treble-coloured cordon round the neck or down the shoulders.

Why?[6]
That by a regular gradation from one part of the system to another we may methodically arrive at the end of the science and give proof of our attachment for the Institution. For no science, art or knowledge can be acquired without a regular gradation and systematical progression, nor the dispositions of men be known without repeated trials.

When were they established among us?[7]
At the time of the building of the Temple of Jerusalem where all the persons employed in the Temple were divided into 000 classes, Rulers, Overseers and Craftsmen, as well for their studies as for their employment in the building.

Of whom were they composed?
Of skilful men from all known countries but all men of pure customs and high birth. For the rest of the people employed in the Temple were only applied to menial works as hewers, porters etc.

What were their qualifications?
Beside the above qualifications they were to serve 000 years as an E A in the first class composed wholly of young novitiates, deserving youths learning morals, purpurating science. Second, they should have shown specimens of their abilities and applications. Third, they should have been entrusted with the Test of Merit and then they could be admitted into the Second Degree.

Why morals before science?
Because the secrets of nature must be imparted to those only who are incapable of abusing them.

How long did they serve?
000 years was the stipulated period to be admitted into the Second Degree but merit and abilities might be sufficient in a shorter time.[8]

1 These Clause headings are placed here in AA ms. The Clause corresponds to H Sect. II, Cl. III which has on the interleaf: *The whole of this Clause is useless. The ∟ is introduced here as a symbol of Geometry, the first of sciences: and this already been used.*
Sect. II, Cl. II of H treats of the Test of Merit, i.e. the square, with its own conclusion.

2 For the Knocks generally see Introduction.

3 This answer is replaced in D with: *When the different classes were established in the World.* See the next question.

4 Before this question N has in addition: *Into which of these Degrees were you DTNI? Into the first class of the Order or the Degree of an E.A.M. we are DTNI.* H is similar.

5 AA has *Cacatumens.*

6 This question and answer are not in H.

7 The question and answer in H are different.

8 The answer in H differs and says that the service was for seven years.

How did they serve?
One unerring rule was, however, to be observed, that no one could be advanced to the Second Degree who had not served in the First Degree untainted and unimpeached, with freedom, fervency and zeal.[1]

Thus we define the qualifications necessary to become an useful member of our Institution and to pass from the First to the Second Degree of the Order.[2]

SECOND DEGREE
SECOND SECTION
CLAUSE II[3]

Where were you passed?
In the body of a Lodge of F.C.M. regularly held.
What is the distinction between held and assembled?[4]
The Lodge in the First Degree is said to be assembled because there is an assembly of all the Degrees of the Order virtually represented. The Lodge in the Second Degree is said to be held because only a deputation from the general Lodge can be authorized to hold such a Lodge and no E.A. are there permitted to assemble.
What number is necessary?
0 0 0 0 0
What are their denominations?
000 MM — 00 FC who represent all the absentees of the Second and Third Degrees of the Order.
How are they represented?
By the Ruler and his Assistants the 000 MM are represented; by the 00 Deacons the F.C.
Why scientifically?
These alluded to the division of the sciences in 00000 branches and the 00000 years employed in learning the rudiments of these sciences, which was the time fixed to constitute a F.C.M.
Why morally?
In allusion to our 00000 senses, seeing, hearing, feeling, tasting and smelling, for they are the channels by which our ideas of external objects are obtained and, like signs in the natural language, have the same significance in all climates and in all nations.[5]
Explain the Knocks [6]
They apply to the years of servitude of the candidate before his application for preferment and by their division in Masonry the possession of one Degree and his hope to obtain two superior Degrees. They likewise allude to the power in potency and thereby to the system of natural science taught in the Second Degree.
Where is the Ruler's place?
- - - - - - where he denotes that Wisdom, represented by the column bearing the light in the east, was before all things and is over all the works of Creation.[7]
What is his duty?
To dispense light, govern the Lodge, draw and explain the plans and instruct the Craftsmen.

[1] B ends here.

[2] The *Remark* in H is: *Such are the qualifications, which were originally instituted, for the preservation of our system; and while this sway(s) the conduct of masons the dignity of the Order will be maintained, & its primitive lustre revived.*

[3] On the opposite page W has in ms.: *Note in the Second Clause we define the Lodge held and the no. of which it was originally composed . . . and is over all the works of creation;* with references to *A.Q.C.* Vol. XLI, pp. 174, 175.

[4] This question and answer are not in H.

[5] See Second Degree, Sect. II, Cl. V below.

[6] Opposite Sect. II, Cl. II, q. 8 *BE* 210 *PRE* (unbound material) *Acc. No.* 16, 541 has: *Before The Union*

Expl(ain) Knock(s): The Ks apply to the 00000 *years, and their combination to the reproduction of Beings in this world, and the expectative situation of a F.C.* 00-0 *signifies the productive power in potency — the* 000 *following the same power in action — the* 000-00 *the two productions already in potency to produce, or the FCM in Expectation to become a M. Therefore allude to the System of Natural Science taught in the 2nd deg:*

Acc. No. 16,542 contains an incomplete draft or copy of a letter, dated 17th January, 1815, and said to be in Preston's handwriting, about the changes in the ritual at the time of the Union.

[7] Instead of this answer H has: *In the E.*

Where is the Junior Warden's place ?[1]
Where they decide that the light of Wisdom is actually reflected in the perfect union of strength and beauty, represented by the 00 columns bearing the lights in the west and south and so in our modern ideas we call the Orders of these 000 pillars Doric, Ionic, Corinthian.
His duty ?
To support the Master in the just government of the Lodge and to improve and instruct Craftsmen and maintain the precepts of both Degrees.
Where is the Senior Warden's place ?[2]
Senior Deacon on the right hand of the W.M., Junior Deacon ditto of the Senior Warden.
His duty ?
To hail the Craftsmen on their entrance to the Lodge and to examine the candidate in the Second Degree by the Test of Merit and conduct him safely through the ceremony of Passing, while the privileges of the Order are more immediately consigned to their care.

Thus we define the Lodge held and the number[3] of which it was originally composed.

SECOND DEGREE

SECOND SECTION

CLAUSE III[4]

Why were you passed ?
For the sake of Geometry.[5]
Why ?
Because originally Masonry and Geometry must have been synonymous terms as they were taken for the sciences in general: but in the progress of civilization and improvement in knowledge Geometry was limited to a certain part of science though still considered as essential to all and symbolical of knowledge.
What is Geometry ?
Simply considering the act of measuring.
What is its origin ?
We cannot trace in history its beginnings but by the Egyptians who cultivated this science with peculiar attention it was transmitted to us and the improvement, if not the discovery, of this science was in that country occasioned by the overflowing of the Nile at certain seasons of the year which occasioned the destruction of the landmarks established by the inhabitants to separate their lands, which caused disputes amongst them.
What were the consequences ?
The drafts and schemes which the inhabitants of Egypt were annually compelled to make enabled them to discover the properties of the figures which they had drawn. This combination, reduced into a science, passed into Greece whence it diffused itself through Europe, where it has been improved by the theory of flexions and the discovery of many curves, and applied to many useful arts and sciences, as astronomy, architecture, mechanics &c. &c.
Why is Geometry part of our system ?
Because architecture, the basis of many sciences, supposes a sufficient knowledge of Geometry to understand the art of building and the other subjects to which Craft Masons direct their attention.
What is the proper subject of Geometry ?
Magnitude and extension, and for this reason we gradually proceed in our researches from the point[6] to the line,[6] from the line[6] to the superficies and from the superficies to the solid.

1 A.H.N.P. and W. have "*Assistants*'" instead of "*Junior Warden's*". For the rest of this Clause, H differs in question and answer. The answer given here occurs not only in AA, but also in Acc. No. 16541, where it is under the heading "*Before the Union*".

2 Here A,H,N,P and W have: *Where are the Deacons placed ?* with *the answer: On the right hand of the senior assistant is placed the senior deacon; on the left hand of the Junior assistant is placed the Junior deacon.* They omit the next question and answer.

3 Here H has: *genuine members.*

4 This Clause corresponds to Sect. II, Cl. VI to IX in H where there is an introduction on the motives of Craftsmen in their studies. There are considerable differences and some additions.

5 See *A.Q.C.* Vol. 76, p. 184.

6 These words are represented by dashes in AA.

What do the properties of Geometry include?
All the operations of modern inventions as algebra, conic sections, spherics, statics; in short every science where proportions are considered.
Why?
Because the word quantity in Geometry means that which being compared with another thing of the same nature is said to be greater or less than it, or equal or unequal to it, as for instance, extensions and number, weight, time or motion.
Explain algebra originally.
Algebra is a peculiar kind of arithmetic which takes the quantity sought in a more abstract manner than in our common arithmetic: as, for instance, arithmetic will take any number given — 6 for instance — and form upon it operations without considering what kind of things there be designated. Algebra takes any combination of numbers designating them by characters, (a) for instance, without adverting to the peculiar number or numbers which are the object of the specific operation.[1]
What are conic sections?
It is the art of defining the cone or the solid body described by the motion of a triangle round its sides and all the curves which may be marked by the sections of its different parts.
What are spherics?
The doctrine of the sphere or those subjects which relate to the orbs of the planets: all the lines and angles formed in globes and spheres.
What are statics?
It is the science which considers the absolute and relative weight of bodies.
What advantages are there?
Thus assisted we can trace the nature and measure of an asymptotic[2] space which is a species of knowledge at once wonderful and comprehensive for, while it displays the mighty powers of the Great Architect of the Universe, it equally exhibits the spiritual nature of the soul of Man.
Of what does asymptotic space consist?
The asymptotic space consists of an extension actually infinite comprehended between a right line and a curve, which though continually approaching each other never meet.
Illustrate this.
These lines though infinitely produced are found by Geometry to be equal to a O or other determined figure and may be brought within the measure and calculations of the sciences, while the mind more capacious and extensive is enabled to comprehend their utmost dimensions.
What important truth is derived from this?
That Man by the light of the mind can penetrate beyond infinity and can discover what no sensible experience can bring to his knowledge. It proves to his firm conviction that besides his material faculties of perception and imagination, which proceed from the organs of the body, there is in Man a power independent of these, separate from matter and by no means deriving its origin from the body, whence he is enabled to judge, to reason and determine.
What is the moral elucidation?
By the theory of proportions we trace nature through their [*sic*] various windings and discover the Wisdom, Power and Goodness of the Supreme Architect.[3]
What are the effects?
By these means we are led to contemplate the celestial systems, trace the motions of the planets, make new discoveries and anticipate the returns of the seasons.
What is its extent?
It extends to an infinite number of worlds around us in the vast expanse of space, all conducted by one Almighty Power.
What are the consequences?
It expands an immense field to the contemplation of the inquisitive and every production of nature may be a source of great pleasure to the understanding.
Illustrate this.
Thus employed our views are extended and our minds delighted by the order, beauty and symmetry of the universe. Hence we are led to contemplate the vegetative system, the animal creation, the ores, fossils, shells and the beauties of the ethereal concave.
In the vegetative system.

[1] The *Henderson MS.* says this is "*nonsensical and unfit for delivery*". It substitutes "*the language of authors of repute and at least rational*".
[2] This word is variously spelt.
[3] The *Henderson MS.* occasionally differs slightly. Here it has: *Artificer* instead of *Architect.*

Hence we admire the symmetry and proportion of every plant. Not a part of the most minute plant but what follows a constant rule in all its innumerable vessels, fibres and joints, always adhering to the infallible progress, rise, maturity and decay.

In the animal creation.

From Man to the smallest animal we observe an admirable concordance and proportion for the preservation of existence. Divine Wisdom is everywhere admired and the pencil of the Almighty is always patent to the observing mind.

In the ores and fossils.

The bowels of the earth afford us in their ores and fossils, in their variegated composition, equal series of beautiful proportion and our wonder is equally excited.

In the fishes and shells.

The watery elements abound likewise with objects for our contemplation and admiration of the incomprehensible Wisdom of the Creator, exemplified in the shells so beautifully delineated.

In the ethereal concave.

The ethereal concave so symmetrically arranged and so wonderfully disposed impresses us with an idea of constant order and proportion, and which could only be formed by Infinite Wisdom.

To what does this give rise?

The survey of nature therefore leads us to the perfection of any art in the observance and imitation of its laws: and thus we prove this study to be infinitely useful to society and beneficial to mankind.[1]

Thus we prove in elucidating Geometry that when industry and talents are exerted to perfect the system of proportions in imitation of the divine plan, the lines laid down, when improved by Geometry, will produce works which will attract the respect and admiration of ages.

SECOND DEGREE

SECOND SECTION

CLAUSE IV[1] [First Version]

What is Order in architecture?

A regular system of geometrical proportions applied to architectural purposes.

Of how many parts does it consist?

Of 00 essential parts, the column and the entablature. The pedestal is not to be found in any ancient remains of good architecture, the column resting always on the floor or on a simple plate of marble.

What are their divisions?

Each of these parts are [*sic*] divided into 3 principal members: the column is composed of the base, shaft and capital; the entablature of the architrave, frieze and cornice.

How many Orders are there at present?

00000.

How are they measured?

Their proportions are determined by the module or semi-diameters of the column, which is again divided into two equal parts called minutes.

Name the Orders.

T[uscan], D[oric], I[onic], C[orinthian] and Composite.

Explain them.

The difference of these Orders consists chiefly in the proportion between diameter and height, and their ornaments.

The Tuscan is 7 diameters high, the D.8, the I.9, the C.10 and the Comp. 10 with the volutes appertaining to the I. with rows of leaves belonging to the Corin. Order.

What is their excellence?

In the judicious arrangements of their several members, ornaments and proportions, so that the whole when taken together is understood to form one beautiful, perfect and complete body.

Why have they Grecian names?

Not on account of their Grecian origin but because it is through the medium of the ancient Greeks that the Moderns have received the true notion of architectural beauty and magnificence.

1 On the opposite page W refers to the *Illustrations*.

Whence are they traced?
From the first formation of human society when men, endeavouring to shelter themselves from the inclemency of the weather, raised first huts, placing trees on end and others across to support the covering. The metopes, or bands, which connected these trees at the top and bottom served as a sort of grace to the pillars and gave birth to the original idea [of] the base and capital of the columns, an idea which the united exertions of talents and ingenuity matured to perfection and afterwards completed in the marked characters of the 5 Orders.
What number is truly ancient?
The number truly ancient is 000 as the Tuscan and Comp. Orders are only deviations from the 3 principal Orders.
Name them.
D. I. and C.
What do they represent?
S. W. and B.[1]
To what did they give rise?
Strength and Durability, Wisdom[2] and Elegance.
How were their proportions found?
In these Orders we trace the gradual progress of science.
The D. is the first and we have an example of it in the Temple of Argos built in honour of Juno by Dorus, the son of Helen, grandson of Deucalion. They only consulted the convenience of strength. After they gave to the column the same proportions found in the body of a man, between the length of the foot and the height of the body, which made them give to the D. column 6 diameters in height, to which they afterwards added the 7th. The Ionians tried to throw more delicacy into this figure and imitated in the proportions that [*sic*] of the body of a woman, making it 8 diameters high, making in the capital the volutes, imitating the ornaments of the hair of a woman. And lastly, the Corinthians adopted the last improvement by adding new ornaments and still increasing the proportions in height.

Thus we define the Orders in architecture, their invention and improvement, and trace by them the progress of civilization.

SECOND DEGREE
SECOND SECTION
CLAUSE IV [Second Version][3]

Clause 4th Orders in architecture.[4]

Why do five scientificaly hold the L.·.?
To the 5 orders in architecture the numbers required to hold the L.·. scientificaly refers. In these orders the principles of symetry & proportion are traced; hence in the seminaries of craftsmen they have been always viewed striking objects of study & invitation.[5]
Name the five orders in architecture?
The Tuscan, Doric, Ionic, Corinthian, & Composed, are the names by which they are distinguished.
In what the excellence of those orders consists?
In the judicious arrangements of their several members, ornaments and proportions their chief excellence consists.
So that the whole when taken together is understood to form one beautiful, perfect, & compleat whole.
Whence are these orders traced?
From the first formation of human society, order in architecture is traced. When men wandered from natural rocks, & caves, in search of food and subsistence, shelter from the inclemency of the weather, set their invention afloat, & induced them to raise temporary huts, by placing

1 Cp. First Lecture, Sect. IV, Cl. V, and *A.Q.C.* Vol. 77, pp. 133-4, 136-7.
2 Here the *Henderson MS.* has *utility*.
3 This version is found only in A and H. It is here taken from H. See Introduction.
4 On the facing interleaf and in faded ink there is: *This, and the rest of the clauses of this section, may be dispensed with, as it is not connected with the system of MY, the science of GY, but in the general explanation of the sciences.*
5 *Sic*, for *imitation?*

trees on end, and laying others across, to support the covering. The hoops or bands, which connected these trees, at top & bottom, served as a sort of grace to the pilar, and gave birth to the original idea of the base & capital of columns; an idea which the united exertions of talents and ingenuity, and invention, matured to perfection; and afterwards compleated in the marked characters of the five orders.

To what do these give rise?

To delicacy, & figure; strength, & durability; wisdom & elegance; these orders have given rise; and in their construction & application have gradualy displayed genius & invention.

Explain the T. order?

The T. order, being the most simple and solid, ranks first, in order it was invented in Tuscany: its columns is 7 diameters high; and its capital, base and entablature, have few mouldings. The simplicity of its construction has rendered it eligible in all places where solidity is the main object.

Explain the D.?

The D. order is the most ancient, and was invented by the Greeks. Its column is 8 diameters high; it has no ornaments, except mouldings, either in the base or capital. The frize is distinguished by triglics, & metops; and the triglics compose the ornaments of the frize. This order is the best proportioned, and from its solid composition has a preference in all structures, where strength and a noble but rash[1] simplicity is required.

Explain the I.?

The I. order bears a mean proportion betwen the most solid & delicate orders. Its colum is 9 diameters high, its capital is adorned with volutes, & its cornice had denticals; there is delicacy & figure displayed in this pilar; which was invented by the Ionians. The famous temple of Diana, at Ephesus, is said to have been of this order.

Explain the C.?

The C. order is the richest of the 5 orders; and was invented at Corinth by Calimachus. Its column is ten diameters high; & its capital is adorned with two rows of leaves, and its[2] volutes which sustain the abacus. The frize is ornamented with curious devices, and the cornices have indenticals & simple modilions. This order is deemed the masterpiece of art, & is generaly used, in stately and magnificent buildings. Calimachus is said to have taken the hint of the capital of this column from the following circumstance. Accidentaly passing by the tomb of a young lady, he perceived a basket of toys covered with a tyle, which was placed over an acanthus root, having been left there by her nurse. As the branches grew up the[y] encompassed the basket till arriving at the tyle they met with an obstruction & bent downwards. Calimachus, struck with the object, set about imitating the figure, the base of the capital he made to represent the basket, the abacus the tyle, and the volutes the bending leaves.

Explain the C.?

The composit order was contrived by the Romans, being compounded of the other orders; its capital has the two row of leaves of the Corinthian, & the volutes of the Ionic order. Its column has the quarter round of the Toscan, & Doric orders, is ten diameters high; & its cornices has denticals or simple modilions. In the construction of this pilar, strength, elegance, and beauty are united.

Of the number of these pilars, how many are truly ancient?

Three.

Name them?

The Doric, Ionic, and Corinthian.

What do these three represent?

These differ matterialy from each other, and equaly show invention, and particular character. The T. & Cōp. order have nothing but what is borrowed, and differ only by accident: the T. being plainer than the D.; and the Comp. more ornamented, if not more beautiful than the C.

Explain these orders?

In these three orders we trace the gradual progress of science. In the D. column we behold the emblems of strength. In the I., the emblem of shape & figure; & in the C., the emblem of wisdom, and united talents. To the industrious craftsm. these orders prove a grateful feast. In ancient times men were ignorant of the art of proportioning the various parts of a building; and though they used columns, they cut them at hazard; without rule or principle. The

1 *Sic*, for *rough?*
2 *Sic*, for *eight?*

temple built[1] at Argos, in honour of Juno, by Doras the son of Helen, & grandson of Deucalion was found by chance to be constructed acording to the taste and proportions of the D. order. And the form of this building was afterwards adopted in the construction of other edifices. When Ion the nephew of Doras was sent by the Athenians into Asia, with a colony[2] he seized on Caria, where he founded many Cities and the new inhabitants began to build temples after the model of the temple of Juno at Argos. Ignorant of the proportions of columns they determind to make them sufficiently strong to support the edifice; but at the same time, agreable to the sight; hence they gave to the column the same proportion that they found, between the foot of a man and the rest of his body; acording to their ideas the foot made a sixth part of human height, which made them give to a Doric column, including its capital six of its diameter; that is they made it six times as high as it was thick. The 7th diameter was afterwards added. The Ionians tryed to throw more delicacy and elegance into their edifices; they took the same method which had been adopted in the composition of the Doric, but instead of taking for model the body of a man they took took that of a wooman, to make the columns of the new order more plain and agreable, they gave them eight times as much height as they had diameter. They also made chandelings among the trunks, to imitate the foldings of the robes of woomen. The volutes of the chapitel represented that part of the hair, which hangs in curls, in each side of the face; and to these columns, the Ionians added a base. The Corinthian order was not invented till long after the others, & the origin of it has been already explained.

Thus we have deffined the reason, which is scientificaly given for the number that is requisite to form the L.·., which is regularly held; and while such subjects engage the attention of craftsmen, their time & talents can never be more usefully[1] employed.

SECOND DEGREE
SECOND SECTION
CLAUSE V[3] External Senses

How many senses are there?
Five, though they may be reduced and explained by only the one of feeling.[4]
Name them.
Seeing, hearing, smelling, tasting and feeling,[5] and from these originated all our ideas of colour, sound, invisible effluvia, extension and motion.
Explain them.
By seeing we distinguish the colour, figure and dimensions of objects as far as the influence of light enables us to do it. By hearing we discern sounds and enjoy the perfections of harmony, melody and music and therefore reap the benefit of speech, a source of great comfort in society. By smelling we distinguish the effluvia emanating from bodies and are enabled to avoid subjects obnoxious to our existence and enjoy the comforts of others agreeable to our nature. By tasting we make a proper distinction between wholesome and obnoxious food and enjoy the comforts that nature and the arts of cookery can afford us in aliment to our bodies. By feeling we preserve the different qualities of bodies such as heat and cold, hardness and softness, solidity and extension, from which a variety of sensations are produced, which are for the most part beyond human enquiry.
What are their excellencies?
In confirming the documents of nature which are true and wholesome they enable us to distinguish the power and effect of nature's works and ascertain the occasion in which the mind is led to form simple notions into abstract ideas and may be considered as the first principles or elements of knowledge.
Whence are they traced?
From the bounty of nature's Great Architect Who created Man in the full possession of intellectual powers.
How are they to be considered?

[1] Page cropped, word uncertain.
[2] Written over another word which may have been *cohort.*
[3] On the opposite page W refers to the *Illustrations.*
[4] In this Clause A and H differ from AA and are closer to the *Illustrations.* Instead of the first question and answer they have: *Why is five morally considered the essential number for holding the Lodge? In allusion to the 5 external senses this member morally refers, as from these senses originates our ideas of colour, sound, hardness, extension and motion.* Cp. Sect. II, Cl. IV (Second Version), n.4 above.
[5] These senses are treated in a different order with some differences in the questions and answers in H.

The senses are the channels by which the objects of human knowledge are conveyed to the mind and, like signs in the natural language, have the same signification in all climates and in all nations.[1] They are the gift of nature and primary regulators of all our actions and powers and by them we become conscious of the distance, nature and properties of all external objects.[2]
What number is truly essential?
There are 3 essential for the practice of our art.
Name them.
Seeing, hearing and feeling.[3]
Why are they essential?
Because without the use of these senses the S.T. and W^{ds} in the several Degrees would not answer the purposes for which they were originally intended. Were such impediments permitted to exist amongst Masons the general plan of the system would be rendered abortive.
What is their proper use?
Through the medium of these senses we form accurate notions of the operations of nature by the perception of external objects, for without the organ of the senses the mind must have remained destitute of knowledge.[4]
What are their advantages?
That the examination of the operation of the external senses leads us to the more abstract and difficult knowledge of the mind and, as the senses are the mediators between the mind and external material objects, the better we understand their nature and use, their defects and disorders we shall apply them with greater success.
Illustrate.
To sum up the measure of God's transcendent goodness to Man we need only observe that memory, imagination, taste, reasoning, moral perception and all the active powers of the soul present such a vast and boundless field of philosophical disquisition as far exceeds human enquiry. We will and we act in consequence of such will, but how we will or how we act are mysteries only known to nature and to nature's God.[4]

Thus we define the reason why 5 in number are morally necessary to hold the Lodge, illustrate the foundation of all sciences and offer useful and agreeable employment for our Craftsmen.[5]
Thus ends the Second Section.

(Salute 2d Degree)

SECOND DEGREE
THIRD SECTION

CLAUSE I[6]

1. What is the place of a F.C.M. in the Lodge?
2. Periods of labour and divisions of time.
3. Columns.
4. The staircase and foundation of system.
5. F.C. in the Middle Chamber.[7]

x xx x xx x xx[8]

How many classes were there at the building of the Temple?
The various artificers who were imployed in building the Temple were formed by command of K.S. into three classes,[9] a circumstance particularly marked by Masons as it is from the plans of K.S. to carry on this magnificent building that we deduce the origin of our present system of government.

1 Cp. Sect. II, Cl. II above.
2 After this answer H adds: *Explain Hearing|Seeing|Feeling|Smelling|Tasting* with appropriate answers.
3 These senses are treated in a different order with some differences in the questions and answers in H.
4 H adds to these answers.
5 The conclusion differs in H.
6 On the opposite page H has: *This clause becomes useless because (it) contains only historical facts recorded in the bible, which are not explained in our system: the clauses are exemplified in the Qualifications for the degree, Sect. 2, Cl. 1.*
7 The Clause headings are placed here in AA ms.
8 For the Knocks generally see Introduction.
9 The remainder of this answer is not in H.

Name them.
Rulers, or General Directors; Overseers or Comforters of the People; and Craftsmen, or executives of the work.
What were their numbers?
It is stated that there were 300 Rulers, 3,600[1] Overseers and 80,000 Craftsmen. The Overseers were men of science and for the purpose of learning and dividing among themselves their employments were subdivided into Companies of Lodges composed of 7 E.A. and 5 F.C. so that there were in the whole 1500 F.C. and 2100 E.A. Over each of these Lodges presided one of the Rulers under the name of G***** an Excellent Master.
Describe the Rulers.
The class of Rulers consisted of the most curious artists who were entrusted with the general directions and from this class proceeded the plans of the building.
Describe the Overseers.
[They] acted as deputies of the Rulers and circulated the plans amongst the F.C.M. They also had the superintendence of all the labourers and men of burthen who were the immediate servants of the Craft. They were skilled Masons and capable of supplying the place of any M*****[2] in case of death or absence.
Describe the Craftsmen.
The Craftsmen were men skilled in the art of hewing stones, cutting and sculpturing, from all nations then flourishing in these useful arts.
Why those divisions?
Because this triple division, besides being symbolic, had the advantage to procure promotion to merit, enforce subordination and prevent confusion in the works.
Under whom were they employed?
S K I — H K T — H A B.
In what capacities?
S. furnished the plans and original designs, which he had obtained from his father; H K T provided many workmen and materials and H A B superintended and executed the whole according to the strictest rules of symmetry and proportion.[3]
What were their wages?
They consisted in a certain allowance of corn, wine and oil to each Lodge and a sum of money to each F.C.
Where were they paid?
[The] F.C. in the column J, the E.A. near the column B.
Where were the materials prepared?
They were all prepared out of the city of Jerusalem. Such was the correctness of the artists that the stones cut from the quarry and the timber felled from the woods of Lebanon were brought ready to be placed in their respective places in the building without any further necessity of labour but that of placing them according to their marks and numbers.
Under whose superintendence?
The 30,000 employed in preparing the materials were under the superintendence of Adoniram, an ingenious artist who, by his skill and fidelity in discharging the duties of his office, arrived at the highest honours, having free access to the Sovereign Presence as Superintendent of the Works.[4]
How was the Temple finished and dedicated?
After the Temple was finished it was dedicated by Solomon to God with all the pomp and magnificence that man could invent to acknowledge the Glory of his Maker and to render Him due homage. The prayer used on this occasion is still extant in the sacred records.[5]
What was the total number of workmen?
The whole number of people employed in this great fabric was 118,600 men and,[6] notwith-

1 In H this number is 3300 and the answer ends at *Craftsmen.*
2 So in ms. It may be *Master* or *Mason.* H has *Ruler.*
3 Here H ends with a conclusion.
4 Sect. III, Cl. V in H refers to *Adoniram Superintendent of the King's works. He is represented in the chapter of Harodim by the general Director of the Crafts* and deals with the distribution of the Clauses and the arrangement of the lectures. Sect. III, Cl. VI of the same version deals with the consecration and dedication of the Temple but a note on the interleaf (by Preston?) says this is for the Third Degree when the No. 7 is explained.
5 1 Kings viii. 22-60.
6 Here H has: 113,600 *plus* 70,000 *labourers and men of burthen.*

standing this immense concourse, such was the order and regularity kept among the different classes that not a word of discontent or a moment of confusion ensued.
How long were they employed?
Seven years and 6 months, as it was begun in the 4th year of the reign of K.S., on the 2nd day of the 2nd month, and was completed in the 11th year of his reign. The ceremony of dedication took place in the following year in the presence of the 12 tribes of Israel and an immense concourse of spectators from the surrounding nations.[1]

Thus we illustrate the classes at the Temple and show the admirable effects of order and system in carrying on our laudable pursuits.[2]

SECOND DEGREE

THIRD SECTION

CLAUSE II[3]

What periods of labour were stipulated?
Six days in every week, leaving the 7th day to rest.
Why divided into 7 days?
This division has an astronomical reason for the 7 days are the 4th part of a lunar month, which is composed of 28 days, a period attended to by all nations as highly interesting to agricultural purposes, navigation and other useful employments in life.
How was the day apportioned?
The day was apportioned into three divisions, one to the worship of God and contemplation of nature, and another to labour and industry, and the 3rd to temporal rest, refreshment and pleasure.
How were the 24 hours divided?
In three parts commencing with the eve or first part of the evening, then the night and lastly the morning, each consisting of 8 hours.
Why?
Because the 3 employments allowed to those 3 divisions are equally essential to the happiness of Man and distinguish him from the brute creation: for man must support himself by the produce of his manual industry. But then he equally wants rest and comfort to continue his work and, as a rational being he is also bound to employ his mental faculties in the contemplation of nature and pay due worship to his Omnipotent Maker.
How were they symbolized?
The 24 hours were symbolized in the 24 inch gauge which was in the hands of almost every workman.
Why?
To show the relation between space of time and space of extent and its coincidence with numbers: likewise for the sake of facility in marking the gauge to the workmen, the hours of beginning and ending the daily labour according to the seasons of the year.
How was the 7th day employed?
This day was set apart as an exemption from labour but the employment by the gauge was in that day equally apportioned, the hours of labour being then marked to survey and venerate nature's inexhaustible stores.[4]
What was the moral end?

1 Instead of this phrase H has: *inquisitive connoisseurs of all nations.*
2 At the end G has in ms:—

Rulers	300 Porters	70,000			2 Chr.
Overseers	3600 Craft	80,000			2.18
Craft	80,000	150,000	/	15*	
	83,900			10,000	

* Masters 3
Craft 5
App 7
15

3 On the interleaf opposite H has: *"ought to contain astronomical reason for 7 day week & 24 hour day.*
4 There is an addition here in H and the next two questions and answers are omitted.

By this wise arrangement men were brought to consider their moral duties and their respect to God without which no society can be preserved.
What was the physical end?
By this timely rest and abstinence from labour the faculties of the body are kept in proper equilibrium as they would otherwise be exhausted by an unremitting assiduity to labour, while the employment of the mind in exercising the mental faculties prevents their being effaced, for without this men would assimilate[1] themselves to brutes. To this probably alluded the history of King Nebuchadnezzar who, by attending only to corporeal pleasures and disregarding the high satisfaction of the mind, became a brute. Should all mankind do the same men would soon sink into the savage state and perhaps pass to that of a brute and be subservient to the most powerful animal: the elephant would no longer serve man but man the elephant.
Trace the Creation.
To these also allude the work of Creation in 7 days. In the 1st Light was separated from Darkness; 2nd the Firmament was divided from the waters of the Earth; on the 3rd the Sea was commanded to its limits and the Earth was covered with plants; on the 4th the Sun and Moon received existence; on the 5th the Animal Creation was produced; on the 6th Man was formed in the image of his Maker; the 7th was sanctified by the Supreme God of the Universe.[2]

Thus we explain the period of employment in the Temple, demonstrate the important concerns for the division of time, and prove their correctness by the symbolic description of the Creation.

SECOND DEGREE

THIRD SECTION

CLAUSE III[3]

What was worthy to be observed in the porch?
Two massy columns of curious workmanship.
Of what were they composed?
Of molten or cast brass.
Where were they cast?
In the plains of Jordan between Succoth and Zarthan.
Of what Order were they?[4]
They were not composed of any Order of architecture at present known, their proportions being 4½ diameters high or reckoning the capitals 5¾ diameters.
What were their proportions?
18 cubits high, 4 cubits diameter and nearly 12 cubits in circumference.
How were they constructed?
Hollow not solid.
Why?
To facilitate their conveyance to Jerusalem and diminish the weight of the metal; 2nd to preserve within the columns certain documents highly interesting to the people of Israel.
What was the thickness of the shell?
It was said to have been 4 metres.[5]
What were their ornaments?
They were chiefly the two chapters that surmounted the columns.
What was the height of the capitals?
Four cubits.[6]
How were they adorned?
With lily work, net work and pomegranates.
Of what were these emblematic?
The lily work of peace, the network of unity, the pomegranates of plenty.

[1] In AA ms. it is *assimulate.*
[2] This answer is much fuller in H and mentions *the Grand Jehova.*
[3] The corresponding Clause (Sect. III, C.l IV) in H deals with *Matterials prepared* and on the opposite interleaf it has: *This clause is of no use in the system.*
[4] In H Sect. IV, Cl. I this question and answer is replaced by: *By whom planned? HAB.*
[5] In H it is: *Four inches or a handsbreadth.*
[6] In H it is: *five.*

What was the number of pomegranates?
Two rows of 100 pomegranates each so that in the whole 400 pomegranates were delineated.

What moral can be deducted?
That the blessings of plenty will ever be the happy effect of peace and unity.[1]

What were the coverings?
The coverings were few — ornaments and[2] the columns;[3] and they consisted of 2 globes or spheres, one on each column.

Why?
To represent the system of the world in the sphere and demonstrate the two systems of the year, solar and lunar, in their several combinations.

Thus we define the columns at the porch of the Temple, showing their form, construction and proportions, and some of the uses for which they were intended.

SECOND DEGREE

THIRD SECTION

CLAUSE IV[4]

Where did the F.C. arrive?
The F.C. after passing the columns at the porch arrived at the entrance or foot of the winding staircase leading to the Middle Chamber.

Who guarded it?
A skilful Craftsman whose duty it was to receive, examine and report the claims of the candidate presented for preferment.

What was the number of steps?[5]
Five.

To what do they refer?
To the natural or physical sciences taught in the Middle Chamber, at each of the steps being a door which led to the place where a science was taught according to the division of science then used in relation to the external senses.

What is the modern division of the sciences?
Some centuries ago the sciences and the liberal arts were classed together in 7 divisions, to wit, Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music and Astronomy. This gave rise to the introduction of ooooooo steps in the 2nd Degree in some Lodges. But this division of the sciences and the liberal arts is of no use at present as the new discoveries and improvements have added many new sciences to the stock of human knowledge which cannot be classed in that division.

What is Masonry?[6]
Masonry is a peculiar system of science explained under the allegory of a building and communicated by symbols. The word appears to be a new one derived from the Greek[7] Mastoes which signifies to enquire, to investigate; and the word Masonry appears to be a corruption of the Greek word mesouanion, in the middle of the world, or mysterion, mystery or hidden thing; else from the Hebrew word Massoroah, signifying tradition or verbal instruction. The use of their teaching science by the parts of a building appears to be to perpetuate them more effectually than can be done by other records as houses and buildings will always be needful to man.

1 There is an addition here in H.
2 Should this be *on?*
3 From here the answer in H Sect. IV, Cl. IV differs.
4 The handwriting in the ms. answers in AA changes. The answers in H Sect. III, Cl. I, II, though dealing with the same subject, do not correspond with those in AA.
5 There is no answer to this question in AA. That given is taken from the *Henderson MS.* In Sect. IV, Cl. VI H has: *seven steps referring to the 7 Liberal Arts and Sciences,* which are explained at length. Compare Sect. I, Cl. II note 1 above.
6 On the interleaf to its Sect. III, Cl. I H has: *My is not united with Gy as this is part of the other.* The remainder of the note is similar to the answer here in AA to the question *What is Masonry.*
7 The etymology and the Greek is quite different in G, Sect. III, Cl. IV and in H, Sect. III, Cl. I.

Also in the moral part to make the abstruse ideas of morality intelligible to all men by symbols which, striking[1] our external senses, may easier be comprehended by those who are not accustomed to exercise their mental faculties in abstract contemplations.

What is the distinction between Operative and Speculative Masonry?
Masonry is divided into Operative and Speculative. Operative Masonry comprehends all the mathematical and mechanical knowledge as far as the same are subject to our external senses and also the plain exposition of moral duties. Speculative Masonry comprehends the hidden order of the Universe and secret things, both of heaven and earth, more particularly those of a spiritual and intellectual nature. Operative Masonry directs our works to perfection, Speculative to happiness. One directs us to discern and use the gifts of nature, the other enables us to investigate the order and system of the universe and adapts to its constant rules our ideas of justice, the only means by which man can live with comfort and happiness in the world.

When was this distinction begun?[2]
This distinction is of so ancient a date as not to be ascertained by history and probably began with the different nations when their state of civilization and knowledge enabled them to distribute in classes the fruits of [the] learning and experience of their ancestors so as to be taught and practised by different persons. Thus one took for its basis Geometry and physical experience, the other was grounded on the pure operations of the mind and therefore requires in its practitioners reflection, secrecy and morality. The present system appears to have been formed by the Chaldeans and Egyptians: at least we have no records or traditions of any other nations before them having set apart and distinct these two branches of our system. But it is natural to suppose that when their state of civilization arrived at such a point of perfection as to require separation of the different branches of employment the Rulers and wise men of all nations would take upon themselves the direction; the rest of the community the execution of the important works of the nation.

By what means was this system established among us?
By the arrangement of the system of government during the building of the Temple of Solomon this system was established among us.

Why was it established as a system?
The art of building though simple in itself as even rational[3] animals build, such as the beaver, bees, birds, rabbits, ants, &c., yet to build with regularity so as to enjoy with advantage all the comforts afforded to us by nature in an art sublime, requiring a variety of knowledge [and] therefore restricted to an improved mind, which, not being very compatible with constant corporeal employment and hard labour, but only proper to persons accustomed to the abstruse application of the mind, rendered it necessary to establish a distinction between Operative and Speculative Masonry and even a subdivision of Operative into theoretic and mechanical.

What advantages resulted?
By the distribution of employment each man becomes more perfect in his peculiar business, as has been most admirably exemplified in the arrangements at the building of the Temple.

Why was it recorded?
Because from the strictness of those distinctions we date the beginning of our system and recommend to posterity its imitation.

How was this system preserved?
When Solomon built the Temple at Jerusalem, having collected artificers from all the neighbouring countries, it was necessary to establish clear marks of distinction for their employment to avoid confusion and produce amity in the system, energy in the execution and cordiality and good fellowship among all. Masonry stamping therefore on that very Temple the emblem denoting the scientific reasons of these divisions and directing all Masons afterwards to form themselves into a society to disseminate those principles through the world.

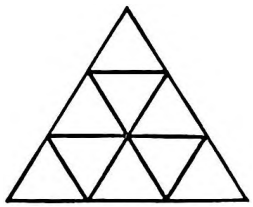
Thus we prove the real meaning of the symbolic staircase and show the grounding [of] our studies upon the experience of others. We may labour to improve without the difficulty of discovering or opening new paths.

[1] AA has *sticking*.
[2] AA has *began*.
[3] The fragment *BE* 210 *PRE Acc. No.* 10,504, f. 198 has *irrational*.

SECOND DEGREE
THIRD SECTION
CLAUSE V

How did he approach the Middle Chamber?
By ascending the winding staircase and then being led through the avenue which led to the entrance of the Middle Chamber.
Who guarded it?
A second guard, a F.C.
What was his duty?
To demand of all who approached it the proofs of merit and instruct them how to advance further by 3 steps.
What did he demand?
The additional proofs established by Solomon as the criterion of moral rectitude and groundwork of all claim to preferment, for talents however eminent when not supported by virtue are more injurious than beneficial to society.[1]
What is the test?
It is symbolically represented by the square.
What is its construction?
Of a right angle formed by the intersection of 2 lines falling perpendicularly on each other.[2]
How is it considered?
As a comparative measure to all other angles and therefore by it Geometry is symbolised.
How is it used?
In making lines square to other lines, proving perpendiculars and trying squareness.
What is its value?
In the art of building it is the most useful of all mathematical instruments and enables the operative mason to form and fashion his work. In morals its typical representation extends equally to the monarch on the throne and the peasant in the cottage and teaches us to form and fashion our lives and instructs us in that universal law of nature deeply implanted in the heart of every man and which is the grand tenet of our profession: Do unto others as you would wish them to do unto you and live upon the square with all mankind.
What were the decorations of the Middle Chamber?
The decorations of this Chamber were all emblematical of the abstract sciences. The figures of Geometry were depictured and the 5 Platonic bodies and the figures by which the Tetractys are explained.
What struck his attention?[3]
The splendour that adorned the members of the Council, the decorations of the chamber and the sacred sign.
To what does it refer?
It is emblem of El Shaddai and represents the omnipotence of the Deity.
Where was it placed?
In the centre of the chamber.
Why?
To represent the Omnipotent as the Supreme Judge of the world under Whose auspicious influence the Council was assembled to judge the merits of the candidate.
What did he then discover?
All the illustrious professors of the sciences who in regular rotation attended the Council in order to investigate the rights of the claimants for the royal bounty.
What is understood by the Tetractys?[4]
The Tetractys depicted in this Chamber is called the Pythagorean emblem and consists of a triangle subdivided in 10 points and into 9 smaller triangles.

1 Compare Sect. I, Cl. II above.
2 There is a peculiar fragment in *BE* 210 *PRE*, *Acc. No.* 10,504, folio 225 which begins: *What is a right angle?* to which the answer bears some similarity to that given here but its other three questions and answers are unlike anything else in Preston's Lectures.
3 Compare H, Sect. IV, Cl. VIII, quoted in *A.Q.C.* Vol. 76 p. 184.
4 The tetractys is the Pythagorean name for the sum of the first four numbers = 10 (*O.E.D.*). Compare Hutchinson, *The Spirit of Masonry* (1775) page 43.



What does it elucidate?

This emblem powerfully elucidates the mystical relation between numerical and geometrical symbols. The first of the triangles represents unity, called by a Greek name, monad, and is denominated a point in geometry, each being the principle[1] by the multiplication of which all combinations of forms and numbers are respectively generated. The next two points are denominated duad, representing the No. 2 and answers to the geometrical line, which consists of length without breadth and is bounded by two extreme points. The three following points are called a triad, representing the No. 3 and may be considered as having an indissoluble relation to a superficies, which consists of length and breadth when contemplated and substructed from thickness. This relation is proved by the consideration that no rectilinear surface can have less than 3 distinct points of extension. The 4 points at the base, denoting the No. 4, have similar relation to a solid wherein are combined the principles of length, breadth and thickness in as much as no solid can have less than 4 extreme points of boundary. And for as much as all our abstract ideas are analytically derived and synthetically included in that of a solid body the Pythagoreans affirmed that a Tetractys or No. 4 to be [the] No. of completion in all things and the more so because in its progressive generations is completed the decad or No. 10 the recurring series by which all arithmetical calculations are effected. The Pythagorean philosophers therefore and their ancestors considered a Tetractys or No. 4 — 1st as containing the decad; 2ndly as completing an entire and perfect triangle; 3rdly as comprising the 4 great principles of arithmetic and geometry; 4thly as representing in its several points the 4 elements of A[ir], F[ire], W[ater] and E[arth], and collectively the whole system of the universe; lastly as separately typifying the 4 external principles of existence, generation, emanation, creation and preservation, thence collectively denoting the G.A. of the U. Wherefore to swear by the Tetractys was their most sacred and inviolate oath.

1 + 2 + 3 + 4 = 10

What were the consequences?

The candidate fell prostrate before before this scene of magnificent splendour. On recovering from admiring the symbols before him he rehearsed his theme before the Council and if his claims were approved by the professors due honours were conferred on him and a commission authorizing him to teach the Craft, marking the rise of merit and selecting from the community men of talents and virtue to propagate the royal art.[2]

Finale — Thus we define the Middle Chamber of the Temple, the uses to which it was appropriated and the importance of the decorations.

Remark — Thus ends the 3rd Section

(Salute — 2nd Degree)

SECOND DEGREE

FOURTH SECTION

CLAUSE I The sciences exemplified in the Temple.

C.1. General description of the Temple.
2. The Temple religiously considered.
3. Morally considered.
4. Scientifically considered.
5. Origin of the present establishment.[3]

[1] In AA ms. it is *principal.*

[2] The corresponding answer to this in H, Sect. IV, Cl. IX is quite different.

[3] The Clause headings are given overpage in ms. in AA.

x xx x xx x xx[1]

What attracts the Craftsmen's attention in the Temple?
The form, the divisions and the emblematical ornaments.
What is the form?
A p[arallelogram][2] due east and west.
What were the divisions?
The principal divisions were the Outer Chamber, Middle Chamber and Inner Temple.
What were the emblematical ornaments?
There were many, some relating to religious duties, some to morality and some to explain natural sciences.
What were the subdivisions?
The Inner Temple was again subdivided into 3 parts, the entrance, the Holy Place and the Holy of Holies.
What compartments were there?
There were besides many other divisions and compartments on both sides of the Temple, elevated on several floors.
What was their use?
They were devoted, some for the necessary service of the priests and persons employed in the Temple, some for archives and some for schools.
The Middle Chamber was used for what?
The Middle Chamber was properly the place of the Craftsmen for there were the arts and sciences theoretically learned.
What was their use?
To have the students separate from other persons employed in the Temple that they might at leisure and uninterruptedly study their respective sciences.
What were the principal ornaments?
There were many relating to the rudiments of the several sciences and the most important propositions of Geometry — the theory of proportions and the relative qualities and powers of numbers which concealed truths of the greatest importance.
What were the Platonic bodies?
The regular system of geometrical proportions being public since the compilation of them was made by Euclid, we shall give only an idea of the 5 regular solids called the Platonic bodies as they refer to symbolic Geometry; 1st the *Triadone*[3] or pyramid contained under 4 equal and equilateral triangles representing Fire: 2nd [the] *Hexadron* contained under 6 such triangles representing Water: 3rd the *Octriadon* contained under 8 such triangles and representing Air: 4[th] [the] *Eicosiadron* or cube, contained under 6 squares and representing Earth, 5[th] [the] *Dodikiadron* under 12 equal and equilateral pentagons, representing the whole system of the Universe.[4]
How were the divisions appropriated?
The three grand divisions were thus appropriated: the innermost only to God. None were permitted to enter there but the High Priest on a certain day of the year after many purifications and solemn ceremonies. It is even said that he was tied by 2 ropes round his body that in case he should die there his body might be pulled out without any person entering the Holy of Holies. The second was apportioned to the priests and the 3rd to the people of Israel in general.
How were they called?
The innermost was denominated Heaven, the middle was called Sea and Earth and the outer part the Believers' Place.
What do the numbers exemplify?
The numbers were invented to exemplify abstract ideas in marking the proportions between one and the other bodies of the same nature in which an immense variety of combinations may take place.
Instruction in 70 and 72.

1 For the Knocks generally see Introduction.
2 Only the first letter is given in AA.
3 These stand for tetrahedron, hexahedron, octahedron, icosahedron and dodecahedron respectively.
4 In the *Henderson MS.* these figures are explained differently: *The Tetraedron, or Pyramid, contained under four equal and equilateral triangles, and representing fire.*
The Hexaedron, or Cube, having six equal and square sides, and representing earth.
The Octaedron, having eight sides and representing water.
The Dodecaedron, having twelve sides and representing air.
The Eikosaedron, having twenty sides and representing the Universe.

It may be exemplified in the Nos. 70 and 72 which occur very frequently in the sacred[1] text. It is to be observed that the orientalists divided the zodiacal signs into 3 parts — the 12 signs of the zodiac were thus divided into 36 parts. These parts were again variously subdivided: by 10, considered with respect to the circle, and being multiplied by 10 amount to 360, the number of days contained in the civil year. Considered with respect to the 12 signs of the zodiac[2] they were divided and multiplied by 12 and these are called decans[3] and dodecans.[3] The 3 decans of each sign contained 10 degrees each, amounting to 30 for each sign and $30 \times 12 = 360$. Now the 3 dodecans contained 12 each, amounting to 36 for each sign and $36 \times 12 = 432$. The excess of 432 above 360 is 72; that is the reason of the No. But the 36 decans and dodecans into each of which the whole zodiac was divided being multiplied by 2 amount again to 72 and this No. seems consequently to have been a favourite among the Cabbalists. The Cabbalists and calculators reckoned all periods as circles; they therefore considered the first and last terms of the period as units. Thus they reckoned the first dodecan of Aries as the same with the last dodecan of Pisces and consequently instead of containing 36 decans or dodecans in the zodiacal circle they reduced them to 35. Again they counted the first term or degree of the first dodecan in the sign as one and the same with the last term or degree of the last dodecan. Thus the No. of degrees in the 3 dodecans amounted, according to this mode of calculation, to 35 instead of 36. Hence it happens that when the degrees of the 3 first dodecans are multiplied by 2 we find sometimes $35 \times 2 = 70$ and sometimes $36 \times 2 = 72$. Perhaps the hieroglyphic by which the revolutions of time were denoted will help to explain how we see the tail of the serpent in its mouth and the first and last terms of the circle united.[4]
In abraxas.

A	B	P	A	X	A	Σ[5]
1	3[6]	100	1	60	1	200 = 366

In Arabic characters.

0 (zero) signifies Eternity -/ live / dead matter
1 (perpendicular) animated matter
2 The spirit coming to animal matter
3 The spirit of Earth revolving
4 Divinity in Man
5 The reunion of the spirit of Air
6 The spirit of nature descending to the earth to animate it
7 The spirit of God
8 The reproduction of existence
9 Germination

Thus we point out such parts of the Temple of Jerusalem, their divisions and symbols, which have an immediate connection with our system.

SECOND DEGREE
FOURTH SECTION
CLAUSE II[7]

In how many parts do we consider the Temple?
Three, in a religious, moral and scientific point of view. 1st point: As a place where the worship of the true God might be exercised free from the superstitious ideas of idolatry. 2nd point: As a repository for all maxims of morality and government by which the people of Israel were

[1] The *Henderson MS.* has: *second.*
[2] This is *Geo* in AA ms.
[3] These two words are variously spelt.
[4] The *Henderson MS.* does not give this answer, only a generalisation.
[5] This was the name given by the Gnostic Basilides to the highest god, the Prince of Heavens, from which emanates the 365 heavens in his system, right down to the Earth. Abraxas is mentioned in the account of the Basilides in the early Christian writers, Irenaeus and Hippolytus. A notice in Jerome's *Commentary on Amos* indicates an Iranian origin of the number magic: thus Abraxas corresponds to Mithras.
[6] The *Henderson MS.* has 2 instead of 3, making the total 365.
[7] On the opposite interleaf H, Sect. III, Cl. VI has; *The rest of this clause ought to contain the description of such parts of the temple of Sol which we know to have been intended to exemplify useful knowledge.* Sect. IV, Cl. I to IV, of AA which are not in A, H, may be the result of this note.

to be directed. 3rd point: As a place of study for all physical sciences then understood and taught as in the temples of Egypt and other countries.
How did they exemplify religion?
Religion was exemplified by certain types alluding to some of the attributes of the Divinity and by certain acts performed as external marks of the respect of men towards God.

Prayers: The first of these acts were prayers, psalms and hymns.
Offerings: The second were offerings and sacrifices.
Command: The third was conformity to the express command of God preserved in that most authentic record, the Tables of Moses.

How was the Divinity represented?
The Divinity was represented by the Shekina and other symbolic representations which were intended to convey a sensible idea of some of the attributes of God.
What was the Sacred Sign?
The Sacred Sign was called El Shaddai and represented the triune essence of the Deity and represented His Omnipotence and when the other emblem was added in the centre represented also the Omnipresence of God.
Why were there no living creatures?
No living creatures or their figures were employed to represent any of the attributes of the Deity to avoid the great risk of idolatry as happened with almost all ignorant people among the eastern nations who adored as God creatures whose images were intended to represent the attributes of God or to demonstrate the principles of science.
What was the Ark of the Covenant?
This symbol is the most mysterious in the Temple, intended as the repository of the written commands of God and regarded in a religious point of view as the very Oracle of the Living God.
How was it regarded among the heathens?
The Ark was also an object of reverence among the Gentiles and in some nations represented as containing the body of Osiris or the sun when in the lower hemisphere and therefore carried in procession when the sun was in the sign of Scorpio; and therefore representing by the name of Osiris and Apis the passage of the sun to the lower signs of the zodiac.
Why was the Temple ☐ ?
☐
☐ The form of the Temple was a [BLANK][1] to exemplify the whole world so represented by the Egyptian cosmographers.
What was the advantage?
To show that יהוה was no local or national God but the Lord of all things and the same as worshipped by the learned men of all nations in all ages.
Thus we apply the description of the Temple to the purposes of religion and demonstrate the universality of its tenets intended for all men who, not depraved by ignorance or corruption, acknowledge the true God.

SECOND DEGREE
FOURTH SECTION
CLAUSE III

How did they exemplify morality?
In the 10 Commandments and other laws enacted of God, exposed to the peoples for their observance with all respect, pomp and persuasion capable of influencing the human heart.
Why morality before science?
Because the important secrets of nature and discoveries of wise men must only be taught and imparted unto men whose moral conduct may vouch for their not abusing of their knowledge for improper purposes.
Why was morality taught by natural emblems?
Morality denotes a conformity in all things and actions to those unalterable obligations which result from the nature of our existence and the necessary relations of life, whether to God as

1 Blank in AA ms.

our Creator or to mankind as our fellow creatures. It is therefore necessary to be acquainted with the laws of nature to be able to point out the laws of morality. Hence the E.A. is only taught the moral law which every man ought to know; the F.C. then learns the reasons of it, as pointed out by nature and revealed to all men who wish to make a proper use of their mental faculties.

How is this typified?

In the various emblems of Operative Masonry; in the several proportions of geometrical figures: for, being derived from the laws of nature and represented by natural objects, they show the conformity between the actions of man and other beings which surround him.

Why so?

That those lively and sensible images may produce a strong sensation on the mind and the ideas they excite may not be easily forgotten.

How did they exemplify law?

The constitutional laws of the country were exemplified in the division of the people into 12 families or tribes, in the distribution of land in 12 portions, in the reckoning of time by twelve periods; all symbolised in the Temple.

What were the divisions of land?

The land was distributed according to the tribes and their possessions exemplified in the Temple.

How were the tribes divided?

The tribes were divided into 12 with an explanation of the 12 families from whence they were said to have sprung.[1]

What were the advantages?

That as all land and other important property was to return to its original possessors after a stated period the constitutional rights of the several families could not be better recorded and preserved than by the symbols of the Temple.

Why is the period of the year important?

The importance of fixing the period of the year is such that no legislator could overlook it and therefore the astronomical systems were most particularly attended to in the building of the Temple.

What is its importance in the laws?

Its importance in the laws is exemplified in the fulfilment of contracts and stated periods for rewards and punishments according to the laws.

What is its importance in agriculture?

In agriculture it is necessary for the regulation of its labours which require a prenotion of the seasons.

What is its importance in navigation?

In navigation those divisions are essentially necessary to guide the mariner. Hence the useful divisions in all nations of the civil, agricultural and astronomical year.

Why was the Temple rebuilt?

Notwithstanding all the precautions of Solomon to perpetuate in such a stately building the religion, laws and sciences of the Jews they were destroyed by the Temple being pulled down in the invasion of Nebuchadnezzar. But it was rebuilt by Z***** in the reign of Darius. This was again destroyed by Pompey at the storming of Jerusalem and a 3d time erected and again levelled to the ground by Titus in the reign of the Emperor Vespasian.

How was the system preserved?

The system observed in the first building was religiously preserved in the two following though not with the same magnificence; and, indeed, many of its typical representations are still followed in our regular built churches; where the situation is E. and W.; two steeples or two pillars or columns at the chief door;[2] three principal[3] doors and other important works only overlooked by ignorant architects of modern times. They were and are thus preserved because they are the result of wise determinations, laborious observations and instructive meditation, not to be contemned by any prudent Mason.

Thus we describe the importance of the Temple in explaining the moral laws and government of that country.

[1] AA ms. has: *sprang*.
[2] Compare Sect. IV, Cl. IV, below.
[3] AA ms. has: *principle*.

SECOND DEGREE
FOURTH SECTION
CLAUSE IV[1]

How did they exemplify the sciences?
The principal[2] sciences known in the time of King Solomon were[3] also typified in the form, proportions, divisions, external decorations and internal ornaments of the Temple.
Why there?
To consign to permanent characters the rudiments of [the] sciences then known and taught amongst the Israel[ite]s that the principles of knowledge might be exhibited to the disciples of the different parts of the building and thus easily and more permanently be transmitted to posterity.
What was the form as to science?
The form of the ☐ exemplifies the globe as according to the custom of the Egyptians the Lodge was represented in a parallelogram as well as the rotundity of the earth; a custom still observed in many of the mathematical demonstrations on the division of the zodiac and earthly circles in four parts.
To what did this give rise?
The ill-understood system of the Egyptians who represented the zodiac and the earth in a ☐ gave rise to a wrong notion that the figure of the earth was actually a ☐ when that figure was used by scientific men only for certain geometrical demonstrations.
What did the four faces of the Temple exemplify?
The four faces of the Temple exemplified the 4 elements which, according to the system of most of the ancient philosophers composed the world as well as the 4 parts of the zodiac which mark the 4 seasons of the year.
What did the three divisions of the Temple exemplify?
The 3 great divisions marked the 3 sources of human knowledge from which Operative Masonry is derived: 1st, observation and experience, which is common to all mankind; 2nd, judgement and reflection which God has indulged to His several creatures in such various degrees as it has pleased His incomprehensible Wisdom; 3rdly, tradition and instruction which we receive from the masters of wisdom and science in every age, written or unwritten.
Why had the first gate no door?[3]
Of the 3 gates of the Temple representing the 3 kinds of evidence by which we may put to the test the truth or untruth of every proposition, viz., mathematical or intellectual evidence, physical evidence and moral evidence. The first gate had no door to represent the universal visibility of heaven and that it cannot be excluded from any place.
What did the 3 courts exemplify?
The 3 courts exemplified the 3 grand divisions of science into moral, physical and intellectual: the moral comprehending logic, ethics, politic[s] and law: the physical, natural history, physics, chemistry, botany, mineralogy and astronomy: the intellectual, metaphysics and mathematics: where those sciences comprehend and have for their object the exemplifying what the senses cannot discern, as the abstruse ideas of numbers, lives, asymptotic space, &c.
For what were the collateral chambers used?
The collateral chambers were devoted to the several liberal arts and sciences which serve either as preliminaries to learn the scences or to embellish and preserve them: such as languages to profit by the discoveries of other nations, painting and sculpture to preserve and transmit to others our ideas of observation.
Where were those chambers situated?
Those chambers were situated on both sides of the Temple, divided into several floors and in many compartments.
What was their use?
In those chambers the various arts were explained to disciples, the necessary instruments kept and various records carefully preserved.
What was the use of the columns?
The two massy columns (already described) were the place where the E.A. and F.C. were

1 On the opposite page W has in ms: Liberal Arts & Sciences with reference to the *Illustrations*.
2 AA ms. has: *principle* and *where* respectively.
3 In AA print this question and answer is given in two parts.

paid their wages, the first near the column B, the 2nd near the column J, and this custom was observed in all regular-built churches in two steeples or two columns at the chief door.[1]
What did the 2 parallel columns represent?
They represented the 2 parallel lines drawn on the sides of the zodiac or circle which the sun describes in its regular rotation, which cannot exceed the bounds marked by these two great parallels.[2]
What did the two globes demonstrate? Two year system?
The 2 globes over the columns demonstrated the solar and lunar year in the delineation of the terrestrial and celestial spheres. The explanation of the two yearly systems, solar and lunar, is of the greatest importance in as much as both are of great use in our pursuits of life, although no possible division of days and nights can agree with the perfect annual revolution of the sun or moon. These differences occasioned the necessity of introducing the leap year and other corrections to make our computation of days agree with the periodical of these planets.
How in modern times were they exemplified?
These two parallels in modern times were applied to exemplify the two St. Johns as Patrons of the Order, whose festivities are celebrated near the solstices[3] or the time when the ⊙ in its zodiacal career touches these two parallels.[4]
What did the pomegranates represent?
The pomegranates which ornamented the columns served to represent the number of days in those two yearly systems; and the fixed stars and their combinations demonstrated in the lily work and net work which served as coverings and decorations of the globes.
What did the other external ornaments demonstrate?
The other external ornaments or decorations in like manner were destined to demonstrate various branches of physical science.
What did the molten sea signify?
The molten sea was the type of the hemisphere.
What of the Flood?
There was a record kept of the general Flood proved by the tradition of the Deluge of Xixenstis[5] among the Chaldeans; that of Peiping[5] with the Chinese, and Noë with the Hebrews; that of Dogiges among the Greeks; Deucalion with the Seites; and that from which the Temple of the ⊙ was saved according to the traditions of the Americans.
The vines at the outer gates?
The vines at the outer gates as well as the bows, knops and flowers were either specimens of natural history or astronomical emblems.
The offerings?
The offerings also in a scientific point of view afforded an opportunity, by the inspection of the internal parts of the animal, to anatomical enquiries.
For what were the internal ornaments destined?
The internal ornaments were destined to preserve the most important truths in the discoveries of science.
The veil — royal colours?
The veil was composed of 4 colours and had thereon embroidered all that [is] mystical in the heavens, except the 12 signs of the zodiac, represented by living creatures. The royal colours, 4 in No., are thus explained by the learned Josephus (B.5 C.5). The scarlet there seemed fire enigmatically signified; by the white of the fine flax which composed the groundwork of the curtain the earth was represented; by the blue the air; and by the purple the sea as this colour was taken from certain shells.

/ 2 cherubs?
/ four faces?

The cherubs represented the two hemispheres therefore the 4 faces typified the 4 chief signs of the zodiac viz., Aquarius by the face of the Man; Leo by the face of the Lion; Taurus by the face of an Ox, and Scorpio by that of an Eagle: which in some of the ancient zodiacs is put in the place of Scorpio, thus explaining the two solstices[6] and the two equinoxes which take place

1 Compare Sect. III, Cl. I and Sect. IV, Cl. III, respectively.
2 Compare First Deg. Sect. V, Cl. IV, (Third Version).
3 In AA ms. this is spelt: *solitices*.
4 Compare First Deg. Sect. V, Cl. IV (5th Version).
5 In *BE* 210 *PRE, Acc. No.* 10,504, f. 221, these two names are given as *Xixustis* and *Peyrun* respectively.
6 In AA ms. this is spelt: *solitices*.

in those 4 signs. And here likewise it is to be observed that the devices of the 4 tribes of Reuben, Judah, Ephraim and Dan were those 4 principal signs of the zodiac.

/ 12 wings ?

The 12 wings of the cherubs showed the 12 months of the year and therefore in a mystical sense the arch between the cherubs represented the Divinity present everywhere and at all times.

What did the seven lamps represent ? 70 divisions ?

The lamps of the candlestick represented the 7 planets corresponding with the 7 days of the week [Unintelligible source references. Ed.] and each of the 7 branches was divided into 70 parts all corresponding to the 70 decans of the planets. The priests' dress; 366 bells; pomegranates; 12 stones, 4 rows ? Here also may be mentioned the scientific meaning of the dress of the priests. The 366 bells representing the sidereal and not the solar year were alternate with pomegranates which symbolised the fixed stars though others leave it to represent the phenomena of thunder and lightning. The 12 stones in four rows are evidently symbols of the 12 months of the year or what is the same the 12 signs of the zodiac. Being distributed in 4 rows or the 4 seasons of the year these 12 stones also represented the 12 tribes of Israel. The quality of these stones had also a scientific meaning of [*sic*] the 5 gems and 2 carbuncles represented the 7 planets, the two last Saturn and the Moon: since the former to the south is thought to be humid, earthly and heavenly aspect, and the other is airy and for that reason was named Artemis (*Greek*) and is by some explained (*Greek*)[1] or air cutter.

What did the altar of incense signify ?

The altar of incense by its 13 kinds of sweet-smelling spices signified that God is the possessor of all things. Many others of the internal decorations were likewise of a scientific tendency, such as the table, representing the earth, whose 4 feet showed the 4 seasons of the year: the shewbread, whose 12 loaves designated the 12 months of the year: and even taking the whole Tabernacle or portable Temple, of which we find an imitation among the Chinese and ancient Tsabaist, it represented the solar light. It is, however, particularly to be observed that the Egyptians were divided into 2 sects, the one comprehended the types, the other the materialists. Thus the tabernacle of the Tabasists were types [*sic*] of the material universe and Eloim therein represented were emblems of material powers and properties: where in the Tabernacle of Moses the Universe was typified as governed and presided over by the infinite immaterial Being of whose agency there can be no cessation. Thus though the adoration of the Ox among the Egyptians took its rise from the sign Taurus, which was then the first sign of the zodiac by which the year began, the design of the Lamb among the Israelites, which then was the sign in which the year began and was called Jubel (from the Hebrew יובל) or Jubilee would never produce the idolatrous effect, it being explained by the commencement of a period marked by civil effects in the law and explained by acts of adoration to the Living God.

Thus we define the great and magnificent purposes for which the Temple was constructed.

SECOND DEGREE
FOURTH SECTION
CLAUSE V

What method was adopted ?

The Rulers and Overseers of the different classes were assembled by order of Solomon after the building had been completed to consult together as to the best plan to perpetuate the remembrance of that great work and preserve the privileges, honour and advantages they had derived from being engaged in it.

What plan was instituted ?

The Chapter of Rulers digested a code of laws for the future government of the society founded on the same principles adopted in the distribution of the classes at the Temple, and obtained the sanction of Solomon and Hiram for the execution of the plan. Imitating the system of government at the Temple 3 Degrees were established, particular secrets were restricted to each Degree and separate chambers allotted for the instruction of the pupils.

What were the Degrees established ? 1. Composition and number ?

1 In *BE* 210 *PRE*, *Acc. No.* 10,504, f. 222, the brackets are replaced by the words in Greek, *Artemis* and *Aerotomos* respectively.

1st. The first Degree was intended to be the school of discipline and was composed of young pupils selected by judicious citizens and [they] were instructed in the general principles of moral virtue.
2. Composition and number?
2nd. The second was intended as a seminary of science where the principles of nature and art were to be investigated, and was to be composed of a choice from those pupils who had manifested their skill before Masters and Fellows, expressed a desire for future improvement and honoured with the Test of Merit.
3. Composition and number?
3d. The 3rd Degree was intended to be a seminary of sage experience, the cabinet of ancient lore, the reward of ingenuity and standard of eminence. [It] was to be composed of able and experienced Craftsmen selected from the 2nd Degree, tried and approved by three eminent Master Masons. In this class the ancient landmarks were be to preserved, the rites and ceremonies explained and the privileges of the Order maintained. From this Degree only the Rulers and Counsellors were to be selected.
The privileges of the Craftsmen and to whom were they conferred?
The privileges of the Craftsmen were conferred on those who had been honoured with the admission to the middle Chamber, and were extended to all the ingenious artificers and conferred by a deputation of expert Craftsmen.[1]
Name of Craftsmen?[2]
G******
What does it denote?
Excellence and skill.
The privileges — their extent?
The eldest of their male issue enjoyed particular privileges under the denomination of Lewis or Lupton. They had the right of being introduced into the royal presence and the power of transmitting to the son the privileges of the father after his death.
What was the duty of a Lewis?
The duty of a Lewis was to ease his father of the burthens from which age entitled him to exemption and to render the eve of his life happy and comfortable.
What does the name denote?
The name denotes strength importing that the skill of the father supported by the strength of the son would establish the family to rank and preferment.
What were his privileges?
He was entitled to pre-eminence in the rights [*sic*] of initiation into every Degree or class of the Order in preference to all distinctions which birth, rank or fortune might claim.
How is it represented in the lodge?
It is represented in the lodge by an ingenious implement contrived to save labour in raising weights. This implement consists of a cramp of metal composed of pieces curiously combined together.
When was the cape stone celebrated?
Within one year after the completion of the Temple.
What were the consequences?
All classes assembled under their several leaders, confirmed the resolutions of the Craftsmen respecting the institution of the new establishment and obtained leave of Solomon to disperse themselves throughout the world, with a recommendation to live in peace with each other, extend the principles of the art and submit to the laws and government of the country where they might reside.
How did they separate?
They agreed to meet once or twice a year, as many as could conveniently assemble, to celebrate their union of the Temple and take care of the preservation of the landmarks. This is the origin of the festival of the two equinoxes which Masons celebrate at the two St. Johns.
What course did they take?
Those who wished to acquire more knowledge than they already possessed directed their way towards the east; those who wished to disseminate what they had already acquired went to the west.[3]

[1] This answer is slightly different in H, Sect. IV, Cl. X.
[2] There is no answer here in AA ms. It is given in H, Sect. IV, Cl. X and in 10,504, fol. 223.
[3] In H, Sect. IV, Cl. XII, there is added a question and answer on where they usually assembled — on hill or in vale — Why?

Why a secret society?
They assembled secretly for three important reasons: 1st, to secure their labours from interruption and themselves from calumny and reproach; and this plan was always followed by the primitive philosophers who veiled with mystery their occupations in the cultivation of the sciences and the meditation of nature; 2nd, that only virtuous and chosen men might be entrusted with the secrets of nature to prevent their being used to offend instead of serving of fellow creatures; 3rd, to avoid the opposition of fanatics and intolerants who in all ages and countries were prone to persecute what they were not able to understand.

What was the object of separating?[1]
To learn, to instruct and improve the human race by the diffusion of the art of Masonry.

What was the grand aim?
To be happy and to make others happy by the united strength of their wisdom and talents.

Remark — Thus ends the 4th Section.

(Salute 2nd Degree)

APPENDIX I

Copies of Preston's Second Lecture of Free Masonry

Letter	Acc. No.	Watermark (W)/ Approx. date (D)	Remarks
AA	15,074	1830, 1831, HALL (W) 1833+ (D)	Used as basis. On flyleaf: "To Brother Mordaunt Ricketts W. M. Lo. 97 at Cheltenham from his Friend & Brother J. C. Burckhardt P. M. No. 2 the 5 Febry AD: 1833." Printed and ms. answers. Additional ms. questions to J. W. See See Introduction.
A	15,025	1796, 180—, 1807 (W) 1812 (D)	Possibly belonged to H. J. da Costa. Print and ms. differ in General Section. See Introduction
B	15,098	1808 (W)	Ms. paraphrase to Sect. II, Cl. I. No General Section.
C	15,029	1809, 1810 (W)	Not interleaved.
D	15,075	1809, 1811 1816 (W) 1823 (D)	On flyleaf: "Br. Jasper Atkinson Esqr Royal Mint Tower ..... Installed as Sen. Warden on Wednesday 26th February, 1823." Additional notes on S.W.'s and J.D's duty to candidate. Also questions leading to 2nd. Degree. In Gen. Sect. print & ms. differ. Answers slightly different from AA and some with words shuffled. See Introduction.

1 Instead of this H has (Sect. IV, Cl. XIII) *What was the object of the Craftsmen in their search?* with an addition.

Copies of Preston's Second Lecture of Free Masonry—*continued.*

Letter	Acc. No.	Watermark (W)/ Approx. date (D)	Remarks
E	15,026	C. Willmott 1822 (W)	Gen. Sect. in ms. only. At back additional questions on preparation necessary for 2nd Degree.
G	16,539	Various (W) 1812 ? (D)	All ms. No questions or Knocks. Half-sentences intermingled in two columns per page.
H	16,540	1809, 1810 J. Jellyman J. Whatman (W) 1812 ? (D)	All ms. No questions. See Introduction and Appendix II.
K	15,024	1810, 1811 (W)	No answers.
L	15,028	1809, 1810 (W) 1812 (D)	On front cover: "Thomas Earle/Albemarle Street." Not interleaved. See Introduction.
M	15,023	1809, 1810, 1815 (W)	A few pencil notes. Up-dating alterations.
N	15,022	1810, 1815 (W) c.1820 (D)	On flyleaf: "L. D. H. Cokburne." A few ms. answers. See Introduction.
P	In Library of Q.C.Lo. Press I.i.c. 16,272	G. & R. Turner (W)	A few ms. answers.
T	20,573	None (W)	Paper covered, uncut. Answers printed on following pages.
W	In Library of G.L.Iowa	T EDMOND(S) 1810, 1816 Britannia JELLYMAN 1809 Fleurs-de-lys (W)	On binding: "First Edition 1820"—which cannot be correct. See Introduction.
—	15,097	?	*Cole MS.* In cipher and incomplete.
—	Unbound material 10,504 ff. 125-225	—	Fragments, some in cipher.
—	Unbound material 16,501 ff.	—	Not all Preston. See G, H above.
—	*Henderson MS.*	c.1835	Typescript of original in possession of Lo. of Antiquity, No. 2. No Gen. Sect.
—	11,301	1861-62	Almost verbatim as *Henderson MS.* Used by H. G. Warren as Prestonian Lecturer.

APPENDIX II

COMPARISON OF VERSIONS AA, A AND H

AA	A and H
Gen. Sect. 1st Version	A ms. 1st Version A print, H 2nd Version
M. is a progressive science etc.	Same
Sect. I, Cl. I	Omit qq. 1, 2, 15; A & H add qq.
II	Omit qq. 2, 4-7, 12-14
II qq. 8, 9	Sect. IV, Cl. V qq. 4-10
II qq. 15-22	Sect. I, Cl. III
III	Sect. I, Cl. IV, V
IV	Sect. I, Cl. VI
V	Sect. I, Cl. VII
Sect. II, Cl. I	Sect. II, Cl. I; considerable differences
II, qq. 1, 3-5, 9-10	Sect. II, Cl. III; also 10,504, f. 192
III	Sect. II, Cl. VI-IX; considerable differences
IV	Sect. II, Cl. IV; given as 2nd Version
V	Sect. II, Cl. V; some differences
Sect. III, Cl. I, qq. 1-3, 8-10, 15, 16	Sect. III, Cl. III
II, qq. 1-11	Sect. III, Cl. VII; matter rather than words
III	Sect. IV, Cl. I-IV; additions
IV, qq. 1-3	Sect. IV, Cl. VI; additions
V (parts)	Sect. IV. Cl. VII, VIII; differences
Sect. IV, Cl. I-IV	Not given
V	Sect. IV, Cl. X-XIII; similarities

Sections II, Cl. II, VII; III, Cl. I, II, V; IV, Cl. I, pt. i, IV pt. ii, V, VI pt. ii, VII, VIII and IX of A and H are not in AA.

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

EXHIBITS

From the Grand Lodge Library and Museum:—

A Printed version of the lectures, interleaved, showing on the printed page the Questions in cipher and on the right hand MS. answers. (Acc. No. 15,074)

The Cole MS., giving answers in cipher. (Acc. No. 15,097)

Part of a MS. set of answers in "clear" but jumbled by the use of half lines and written out of sequence. (Acc. No. 16,539)

The printed Questions, in cipher, together with a MS set of Answers both opened at the Second Lecture, Sect. II, Clause IV (The Orders of Architecture) for comparison. (Acc. Nos. 15,025 & 16,540)

Example of Preston's cipher used in a letter, dated 10 Nov. 1813, concerning the Lectures from L. Thompson (Printer) to Thos. Earle (Bookseller & member of the Lodge of Antiquity No. 1 (now No. 2).) (Acc. No. 10,504)

Engraving of a Portrait of William Preston, by Samuel Drummond, A.R.A., engraved 1795; another of a later portrait by Drummond, painted 1810, the original of which hangs on the staircase to the Grand Lodge Museum gallery.

Preston's Certificate of joining membership of the Lodge of Antiquity, No. 1 (now No. 2), dated 18 February, 1778, to which he was elected 1st June, 1774 (Master 15 June 1774).

Exhibited by Bro. Wright of the Shakespeare Lodge, No. 426, Spilsby:—

A sword, with partly serpentine blade, engraved and gilt with Masonic emblems, bearing the name Shakespeare Lodge, No. 492, a lodge meeting at Henley-in-Arden, 1791-1804; now belonging to the Shakespeare Lodge, No. 426, Spilsby, Lincs., and used by the Inner Guard.

At the conclusion of the Paper a Hearty Vote of Thanks was accorded to Bro. P. R. James, on the proposition of the W.M., seconded by the Junior Warden. Comments were also offered by R.W. Bro. W. R. S. Bathurst and Bros. J. R. Clarke, R. A. Wells, Alex Horne, R. H. Brown, C. F. W. Dyer, H. W. Peck, H. Mendoza and the Vote of Thanks was carried by acclamation.

Bro. T. O. HAUNCH, W.M., said:—

Our thanks are once again due to Bro. P. R. James for providing us with this reconstructed text, this time of Preston's Lecture of the Second Degree, and we should also congratulate him on having successfully completed the second stage of this extraordinarily detailed collating of such a great number of texts and manuscript fragments.

In commenting last year on Bro. James's paper dealing with the First Lecture I spoke of the telling conciseness of Preston's language. I fear that the same cannot be said of his Second and many will be constrained to agree with Bro. James's verdict that it does not, at first acquaintance, appeal either in style or in content. Nevertheless, it is useful to have it on record and especially to have at last the actual text of the Lecture on the Five Orders about which we have heard a great deal in this Lodge in recent years.

I think that it must be stressed — as the author has done — that what he has produced is a composite version of Preston's Lectures, there being no standard version. In the introduction to his paper on the First Lecture, and in discussing the several variants in the latter, Bro. James stated that it was not known when and by whom the alterations were made. It seems likely however that these variations represent pre- and post-Union practices in certain respects. Bro. James says as much in the case of the differing versions for the knocks, for instance. As I have reason to believe that the general question of the reflection of these alterations in Preston's Lectures may be examined in another contribution, I will for the moment confine myself to this subject of the knocks which I find somewhat confusing.

The Third Version of the General Section (that is, the Opening and Closing rehearsed this evening) is dated 1813; the knocks are two and one and there is no mention of the Inner and Outer Guard. The First Version (from Bro. James's basic source AA) is post-Union, 1833 or later, and the usage is that of today with the Inner and Outer Guards participating. Browne's *Master Key* (2nd ed., 1802) confirms the former version — pre-Union practice — in a rubric for the proving of the lodge close tyled which states "The Junior Warden goes to the door and gives two and one knocks. The Tyler gives two and one knocks in like manner". The third set of knocks in our version this evening should, I consider, be the Junior Warden confirming the Tyler's reply, or — possibly — his reporting to the Master.

Browne's cipher ritual is in general a useful comparison for the Preston system given in Bro. James's two papers since it is of roughly the same date. In an endeavour therefore to discern if possible the pattern, if any, of the knocks used before the Union, I compiled a table comparing the *Master Key* with Preston's *Pocket Manual* (which, unlike the Lecture *Syllabuses*, has the merit of being dated and having clearer instructions than the latter) and found that these two sources coincide on the basic knocks of the degrees although not in certain minor details.

What I am trying to get at is whether it was Preston who established the basic pattern as a series of distinctive knocks where before there had been no uniformity or a very much simpler system. The mid-eighteenth century exposures (e.g. *Three Distinct Knocks*, 1760, *Jachin & Boaz*, 1762) refer merely to three distinct knocks, although "distinct" may not, of course, necessarily mean "regular" but rather "distinctive" — another matter altogether. Earlier still Prichard (1730) speaks of the candidate who was to be made a mason gaining admittance "by three great knocks". In the *Dialogue between Simon and Philip* (*c.* 1725 according to Knoop and Jones' revised dating) he was admitted "By three knocks on the Door the last at a double distance of time from the former and much larger". In a footnote to this it is explained that "The reason for those three Knocks is not known to Prentices but to the Master [Mason]". Bro. James has argued privately with me that this implies that these knocks—two and ONE — belong therefore not to the E.A. but to the M.M. but I consider that this footnote is open to another interpretation: that these knocks (xx X) were *the only ones used* but their symbolism was not revealed until the Third Degree. This is in fact what the footnote in the MS goes on to state; to complete the quotation:—

> "The reason of those three Knocks is not known to Prentices but to the Master, which is from HIRAM the Grand Master in SOLOMON'S TEMPLE. Being murdered by his three Prentices and was dispatch'd by the third Blow the last Prentice gave him and this because he would not discover the secrets to them".[1]

Bro. James has told me that I must not argue from the particular to the general, but can he produce any evidence to show what were the knocks before the distinctive series shown in the *Pocket Manual* (Pt. i, 1790; Pt. ii, 1792; Pt. iii of the *Manual* was never published), or whether it

[1] *AQC*, lvii, p. 9.

was not Preston who, with what Bro. J. R. Rylands has called "his passion for systematizing", was trying to tidy up the whole thing into some sort of logical and progressive sequence. Bro. Gordon Hills has told us[1] that Preston was no innovator and that what he endeavoured to do was "to correct, refine and amplify the old workings, welding together Lectures, addresses, eulogies, in a complete system according to his method". It was, then, his own personal system and had, as Bro. James has observed, only restricted use in his own day. Is it because of this, and because Preston was essentially the illustrator and expounder, that he did not figure in the work of the Lodge of Promulgation — which is surprising in view of his standing in the Craft (the Duke of Sussex had just appointed him his Deputy Master in the Lodge of Antiquity) — nor of the Lodge of Reconciliation (although illness in the last years of his life may have prevented his being active in that Lodge)?

Going back to the actual text of Preston's Lecture, another subject which interested me was the dissertation on the Five External Senses, of which I knew from the *Illustrations* but which here, after a brief reference in Sect. II, Cl. II is developed at length in Cl. V of the same Section. Was this a flight of fancy of Preston's, seeking further to expand and expound the question "Why do five scientifically hold the L ∴ [*sic*]?" over and above equating their symbolism with the Five Orders of Architecture? This particular piece of symbolism does not seem to have gained any general currency in the English Craft system, unlike America where the *Monitors* by several authors, copying from Preston's *Illustrations* and each other, adopted it. I believe that the Five Senses still figure in certain American presentations of what is called the "Staircase Lecture". Perhaps some brother present this evening may be able to confirm whether this is so or not. The Five Senses certainly have a place in one English lodge, Prince Alfred, No. 233, Bermuda, whose Explanation of the Second Degree T.B. incorporates remarks on them — no doubt due to the influence of American *Monitors* as is suggested by other features also. (The Explanation of the First Tracing Board in the same Lodge still, incidentally, retains the two Saints John as the Two Parallel Lines). Bro. James will no doubt recall, too, that the Five Senses figure on the Second Tracing Board of the Lodge of Honour, No. 379, Bath, in the set painted for the Lodge by Arthur L. Thiselton in 1825, each step of the winding staircase of three, five and seven steps depicted on the Board bearing the initial letter of whom, or what it represents and including 'S' 'F' 'H' 'S' 'T' for Seeing, Feeling, Hearing, Smelling and Tasting.

To finish on a lighter note I cannot resist referring to two passages in Sect. III, Cl. I which, in spite of what I said at the beginning, particularly appealed to me. Describing the building of King Solomon's Temple, Preston tells us that "Such was the correctness of the artists that the stones . . . and the timber . . . were brought ready to be placed in their respective places without any further marks and numbers". Furthermore, notwithstanding the "immense concourse" of 118,600 men employed "such was the order and regularity kept among the different classes that not a word of discontent or moment of confusion ensued". Those of us who, in this later day and age, have had any connection with the building industry may well sigh and exclaim with heartfelt admiration indeed "O Wonderful Masons!"

Bro. S. VATCHER, J.W., said:—

I have much pleasure in supporting the vote of thanks, and congratulate Bro. James on yet another valuable contribution. There are just a few points that occur to me:—

At the beginning of the paper (under the heading "Variations") we are told that Bro. H. J. da Costa drew up the *Syllabus*. He joined the Lodge of Antiquity from the Lodge of the Nine Muses, No. 235; and from the records of the latter Lodge we learn that he was none other than that Bro. Hippolyto José da Costa Pereira Furtado da Mendonça, who wrote a book about his alleged experiences in the prisons of the Lisbon Inquisition, where he says he was detained for three years from 1802. He gives circumstantial details about his imprisonment, and hints (though he does not say so in terms) that he finally escaped by walking out of the main gate in daylight. He had been initiated in Philadelphia, having been born in Brazil. On going to Portugal he was arrested, apparently on a charge of being a Freemason. He says that he was interrogated for 2½ years. After his escape he came to England, and joined first the Lodge of the Nine Muses in 1807, and the Lodge of Antiquity in 1808, becoming acting Master in 1812 and 1813.

1 *The Collected Prestonian Lectures.* London, 1965, p. 16.

He was made Prov. Grand Master of Rutland in 1813, but as there were at the time no Lodges in Rutland, this was rather a sinecure! He later became Pres. of the Bd. of Finance 1819-1823, and later was one of the two Companions who examined the Duke of Sussex in the Royal Arch prior to his Installation as First Grand Principal. Needless to say, his report was favourable!

We have had a search made in the archives of the Lisbon Inquisition, and so far have found no trace at all of any documents relating to him unfortunately.

In the ceremony of opening in 2° (Third Version), it will be noted that the Principal Officers change their titles and positions in the course of the ceremony; they start as W.M., S.W., & J.W.; and after the Brn. have proved themselves F.C.s, the J.W. crosses the floor, and stands on the left of the S.W., and thereafter the Master is referred to as the Ruler, and the Wardens as Assistants.

We know, of course, that in early Lodges the Wardens were placed in the West; thus Prichard (1730), in *Masonry Dissected*, says:—

"Q.— Where stands your Wardens?
A.— In the West."

There must of course have been a transition from that position to the present one, and it may be that this 3rd version marked that transition.

I, myself, have not found the use of the term "Assistants" much in English practice, though Burd in *A Master-Key to Freemasonry*, 1760 (which seems to be largely a translation of the French exposure *La Désolation*), refers to "hymns of various sorts . . . some are for the Assistants"; but it is notable that in the Inquisitional trials in Lisbon, of Coustos, and of the Irish Lodge, Wardens are referred to as *Servidores*, translated as Assistants. Other prisoners, however, used the word *Sorvelhantes*, which is not a Portuguese word, but is clearly derived from the French *Surveillant*, French for Warden.

In the First Section, we find differing versions as to the number of steps by which the Can. advances in 2°. Some versions give 5, others 7. Coustos in his confession gave 7 as the number of steps in the staircase over which those who wished to become Craftsmen advanced, and he gave the explanation, now found in the 2nd T.B. Lecture, "3 rule a Lodge, 5 hold a Lodge, and 7 make it more perfect and complete". I feel that here again we have an evolution, from a primitive 7, to agree with the 2nd T.B., to a later 5, a mean between the 3 of the 1°, and the 7 of the 3°. In the Third Section, an attempt is made to explain and rationalise these variations.

In Sect. 4, Clause 3, I find it interesting that the Columns J. & B, are identified with the two Grand Parallels at the sides of the circle, and that:

> "these two parallels in modern times [i.e. contemporary] were applied to exemplify the two St. Johns as Patrons of the Order, whose festivities are celebrated near the solstices or the time when the ⊙ in its zodiacal career touches those two parallels."

Thus clearly identifying them with S. John Baptist (June 24), and S. John Evangelist (Dec. 27), the two Patron saints of Masonry.

At one time this symbol was very much regarded in the Craft. It is still found in old country Lodges, and is often referred to by the members as the "101".

The significance of the two SS. John was of course, that S. John Baptist marked the beginning of Christ's ministry on Earth, namely his baptism, and S. John Evangelist the end, he having been present at the Crucifixion; their festivals fall, respectively, on the longest and shortest days of the year.

It has been suggested, that the point within the circle "from which a Mason cannot err", may have symbolized Christ himself.

Currently, of course, the de-Christianized ritual makes them symbolize Moses and King Solomon.

R.W. Bro. The Hon. W. R. S. Bathurst, said:—

First — a few footnotes. The Lodge of which Bro. Mordaunt Ricketts was Master 1833/34 — No. 97 — is the present Foundation Lodge No. 82. It was founded in London in 1753, and in 1807, by one of the fictitious transfers usual at that date, transferred to Abingdon. From thence in 1817 it was, with some semblance of reality, transferred to Cheltenham. Grand Lodge issued a Warrant of Confirmation in place of the original warrant which was evidently not forthcoming, but one brother from Abingdon came to Cheltenham and presided over the proceedings of transfer.

Bro. J. C. Burckhardt was Senior Grand Deacon in 1816. He became Deputy Grand Master of the Knight Templar Order and Acting Grand Master during the three years' interregnum between the death of The Duke of Sussex in 1843 and the appointment of Colonel C. K. Kemeys-Tynte in 1846.

The Rev. Dr. L. D. H. Cokburne, LL.D. was Grand Chaplain 1817-26. He appears to have been closely connected with The Duke of Sussex in that he is recorded as having written in May 1820 that he had the honour to lay before the M.W.G.M. plans for the Masonic Temple which the Foundation Lodge was then about to build at Cheltenham: which looks as if he was acting as secretary or chaplain to H.R.H. at the time.

William Preston was a Scotsman and, like his compatriot Anderson before him, was impelled to take what he found and "digest it in a new and better method". His particular mission in life was to re-write the existing Masonic Catechisms and to expand them out of all recognition. His impressive erudition does not bear close inspection.

He treads dangerous ground by bringing Greek words into play. Even if *he* knew any Greek it was certain that later copyists would not and, by their mistakes, would make the work appear ridiculous.

In Section IV, Clause I, the mistakes are elementary. The designations of the Five Platonic Bodies are barbarously mis-written. At the end of the clause the word *Abraxas* appears. Someone has attempted to write it in Greek capital letters, but was unaware that the Greek letter that looks like *X* is not *Xi* but *Chi*.

In Section III, Clause IV, English words are "derived from alleged Greek words which do not exist". There is no such word as *Mastoes*. There is a verb *maomai* and it does mean "to inquire", "to investigate". Curiously the noun formed from this verb is *mastir*. If Preston had known this he could have pretended that the English word "Master" was derived from the Greek, with conviction. Similarly there is no such word as *mesouanion* in Greek. There is a word *mesouranios* = "in the middle of the heaven", "at the meridian", which could have been pressed into service. *Mesos* means "middle". There is a verb *mesow* meaning "to be in the middle" and its infinitive is *mesoun*.

Here again, given the absurdity of deriving the English word "Mason" from Greek, he could have done it more convincingly. The probable truth is that he did not know Greek, jotted down some notes in conversation with a man who did, and then misread them.

Brother James deserves our warmest thanks. We now know what Preston's lectures were like. Preston's bequest could not possibly be carried out nowadays. As we have heard, the sage did not leave us one authentic text of his work. But in one form or another the Lectures are verbose and full of absurdities. Some Prestonian Lecturers may have wondered why the modern lectures take a form so very different from that desired by the testator. Now we know why. Thank you, Brother James, for a most laborious work of explanation — Prestonian Lecturer Extraordinary!

Bro. J. R. CLARKE said:—

I would like to add my congratulations to Bro. James for a further scholarly study of the original Prestonian Lectures. I had drafted some comments when I decided that textual criticism was the province of Mr. D. Hamer who had collaborated with Knoop and Jones, so I have had conversations with him, before writing this contribution. He has added to my knowledge and what follows is the gist of these talks. I am pleased to note that at the opening of his analysis Brother James places the word "science" in inverted commas, indicating that he uses it with the original meaning of ascertained knowledge and not in its present-day restricted sense. This is very necessary when an eighteenth century writing is under consideration, as is shown by the second answer in Clause III of the Second Section. In this Clause Preston develops his own ideas; some of these have little to do with Freemasonry and exception can be taken to a few of them. For example, "weight, time and motion" were not included in Geometry by Galileo and Newton; by definition of the word, it is not possible to "penetrate beyond infinity" even "by the light of the mind". The use of the expression "asymptotic space" does not occur before 1671 and even "asymptote" only appeared in 1656; which proves that all this is based on what was then *modern* material. The word "pencil", used a little lower down, deserves a footnote to say that in the eighteenth century it had the meaning of a fine paint brush; and it may be remarked also that such phrases as "the Sacred Law" are eighteenth century, for the medieval phrase would have been "the book (= the Bible)", as in the Old Charges.

In short, there are many things in this Lecture which show that the Operatives had been almost, if not quite, eliminated from Freemasonry by the middle of the eighteenth century.

There is something further to be said about "Operative and Speculative Masonry", which receives attention in the Third Section. In Clause I of the Fourth Section it is stated: "The Middle Chamber was properly the place of the Craftsmen for here there were the arts and sciences theoretically learned" and so on; and in Clause IV of the Third Section, "the natural or physical sciences (were) taught in the Middle Chamber, at each of the steps being a door which led to a place where a science was taught". I suppose five steps do involve four doors for the four sciences, but I should like to know the authority for the doors and places where the sciences were taught: indeed, I did not know that the *quadrivium* was known at the time the Temple was built. It has long been the opinion of Mr. Hamer and myself that the requirement of the Old Charges that the candidate for admission to the Craft should be of good birth, indicated that some of them, at least, should be capable of the further study necessary to be able to design buildings. The latin *geometria speculativa* means theoretical geometry; a speculative mason was originally a theoretical geometrician, that is, he was able to design buildings on paper or on the ground by geometry, by triangulation and circles and by mensuration to scale; but he would also have a good knowledge of various stones and what could be done with them. It was such men who became what we now call architects. Hugh Miller (1802-56) was a very late example of one of these, though he ultimately won fame as a geologist: for seventeen years he worked as a stone-mason in the summer and spent the winter in study. Apparently Preston had the same idea when he stated the necessity for a place for study.

In this sense it is true that "Operative Masonry comprehends all the mathematical and mechanical knowledge . . .", but I am sure that as in Miller's time, so in the eighteenth century and in all the centuries before that, only a few operatives were able to compass the knowledge and become truly speculative masons. Preston gave a new definition of Speculative Masonry, necessary at the time by reason of the elimination of the old operatives from the Craft. Whether we, who call ourselves speculative masons, are able "to investigate the order and system of the universe, and adapt to its constant rules our ideas of justice" is another matter. Things are so complicated nowadays that I cannot live up to that and prefer to be "accepted" among my brethren. Perhaps Preston could do it, though I doubt it, because he could believe also (Fourth Section. Clause V) that Solomon knew of three degrees of masons with separate chambers for their instruction. He seems to have had an imagination, or credulity, which surpassed even that of Anderson.

I have a comment to make also on the Platonic bodies mentioned in the Fourth Section. Nowadays these are defined by mathematicians as they are named in the *Henderson MS;* our icosahedron is not a cube with six faces but a twenty-sided body, and rightly so since the Greek *eikosi* means twenty. Perhaps I may be allowed to say that the rest of this First Clause seems to me far fetched, but I am not a Cabbalist, only a fairly modern scientist. Nevertheless, I am interested in the connection between Abraxas and Mithras.

Finally, another comment by Mr. Hamer. The idea of the two columns which "were the place where the E.A. and F.C. were paid their wages" may have been medieval. The Serjeants of the Law stood for hire at the pillars in St. Paul's to which they were allocated as their stands when they were made Serjeants. They were supposed to stand there for an hour, but whether this was done regularly and whether they were paid "on the nail" at the columns for legal advice which did not involve court proceedings, seems not to be known. Church naves were then public meeting places, as there were no church or parish halls, and guildhalls were restricted to members.

Bro. Roy A. Wells *writes:*—

Bro. James has earned our warm thanks for collating the varied copies of Preston's "Second Lecture of Free Masonry" having now added to the versions of the "First Lecture" which he provided for us last year.

In the First Section, Clause IV, I note the explanation of the third part of the three-fold sign (which is not so designated in our working nowadays — ". . . Moses raised his hand in the act of adoration and persevered in this position . . .". Preston has based this on Exodus XVII, 8-12, and although there is no detailed description of the sign in the Biblical account the circumstances are in keeping with pious perseverance, i.e. Joshua was successful when

Moses' hand was raised but unsuccessful when it was dropped. However, I feel that we should specially bear in mind a little more, particularly verse 9:—

> "And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: tomorrow I will stand on the top of the hill with the rod of God in mine hand."

In my opinion this is the key to the whole situation. The "rod of God" figured prominently from the time it was cast upon the ground, and, as a sign to Moses, was changed into a serpent (Exodus IV., 2-4). It was used to "smite the waters" in an endeavour to change Pharaoh's attitude to the Jews (Exodus VII, 15-20); it was "lifted up" to divide the waters to enable the Children of Israel to pass over on dry land in the midst of the sea (Exodus XIV., 16), and it was also with Moses when he smote the rock at Mount Horeb to provide drinking water for his people (Exodus XVII, 5-6). Moses' "weariness" is quite understandable if he was trying to hold up this rod for all to see during the battle, which swayed to and fro.

Preston's account is appropriate and I fail to understand why some modern rituals have strayed from it and taken an entirely different occasion, i.e. the battle of Joshua against the Amorites (Joshua X, 12-13) which took place after Moses had died. These rituals describe this part of the sign:—

> "This took its rise at the time that J. fought the battles of the Lord when it was in this position he prayed fervently to the Almighty to continue the light of day, that he might complete the overthrow of his enemies."

On this subject Carlile wrote in *The Republican* in July, 1825:—

> ". . . the second part [this is the same as Preston's third part] is called the hailing sign, and is given . . . It took its rise at the time when Joshua fought the battles of the Lord in the valley of Rephidim: and from the memorable event of Moses having his hands supported by his brother Aaron, whilst Joshua was fighting the Amalekites. It was also the position of Joshua, when he prayed fervently to the Almighty to continue the light of day, that he might complete the overthrow of his enemy. And Moses also, when he came down from the mount, hailed his brethren with this double sign (the first and second part) in order to arrest their attention, as a signal for them to what he was about to deliver, and as a pledge of his sincerity and truth, and also of the importance of what he was about to declare. This was the origin of the sign, and on the morning that the foundation stone of the Temple was laid, King Solomon adopted the same double sign: the right hand as a token of the sincerity of his holiness and piety towards God, and the left hand as a token of an upright hand and heart, in earnest prayer, imploring the blessing of the most high on their pious undertaking, in erecting the Temple of Jerusalem to his holy service."

It would be of interest to determine whether Carlile was drawing upon versions of ritual extant in his period or whether he compiled a form of catalogue to expand the possible application of this sign. To say the least, he provided alternatives for those who wanted a selection.

Bro. ALEX HORNE *writes*:—

Bro. P. R. James has once again put us in his debt by presenting a Second Lecture in the Preston collection. In one sense, however — and this is no fault of Bro. James — it is, as a Lecture, disappointing. Noting its extreme length and complexity, it is seriously to be doubted, whether any such Lecture would have been intended for presentation in actual Lodge working, in its entirety; or, if so intended, whether the intention had ever been carried out. I wonder if there are any actual Lodge records in that direction; perhaps Bro. James can tell us.

As a literary production, however, the Lecture is of profound interest insofar as it discloses numerous items of practice or symbolism which still have meaning for present-day Freemasonry, after the passage of two hundred years. Also, it discloses some items which appear to have been dropped, or at least de-emphasized, in English working — perhaps as a result of the union — but which have fortunately been retained in American working, where Freemasonry has enjoyed a continuous historical progress, with no necessary break in its continuity or uniformity such as had come about in the England of 1813.

One example is in the Ceremony and Lecture of the Winding Staircase, which is still an important element of the Second Degree in America, where it is appropriately called "The Staircase Lecture", with wording taken verbatim from the *Illustrations of Masonry*, via Webb's American *Freemason's Monitor*, and carried out in some places in more or less elaborate fashion.

On the other hand, we find some Prestonian elements carried over into present-day English Masonry that have no corresponding carry-over in American work, so far as I know. One example is the Sign of Perseverance and the explanatory Lecture based on the battle, in Mosaic times, between the Israelites and the Amalekites. Of necessity, also — since we in America have nothing in the Craft comparable to a Board of Installed Masters, and no Installation Ceremony that is open only to Installed Masters, with its own Word — the details given with respect to the "Rulers" at the building of King Solomon's Temple, "under the name of G***** an Excellent Master" will have no significance to American readers; unless, perchance, they happen to have taken the Past Master Degree in the York Rite, as a preparation for the Royal Arch — a qualification still required here, though no longer so in England.

But some Prestonian items are found to have no parallel in any Craft working today, anywhere. It is therefore worth commenting on the fact that Preston's Lecture on the Tetractys of Pythagoras is found elaborated on — and much more profoundly than anything that Preston had or could have attempted — in the Lecture on the Lesser and Greater Tetractys of Pythagoras in the 32° of the Ancient and Accepted Scottish Rite, Southern Jurisdiction, U.S.A., according to the revised ritual generally credited to Albert Pike, one time Sovereign Grand Commander of the Rite, and creator of much of its philosophy and symbolism. Parenthetically, it may be remarked that this 32° is one of the "mandatory" Degrees that must be conferred in full form, while most of the others can be simply "communicated", as time permits; and it is thus conferred on all Initiates in the Rite, unlike the Ancient and Accepted Rite in England and Wales, where only the 18° is thus conferred, the higher Degrees being bestowed only on chosen individuals, for merit — which, incidentally, is more in the spirit of Pike's original idea.

In this Preston's Second Lecture, the details given with respect to the building of King Solomon's Temple are of natural interest to me, and I notice the many instances where these are given correctly with respect to the relative passages in the Bible — sometimes from the Book of Kings; at other times, from the Book of Chronicles, these two Books being at times at odds with each other, in matters of detail. At one point — the efficient preparation of the materials for the building — the Prestonian account is clearly influenced by a parallel passage in Josephus. But one account — enumerating the number of men employed in the construction — totalling 118,600 — is clearly inaccurate in this version of the Lectures, but is found corrected in the alternative "H" version. Another error is in the description of the Two Pillars in the Porch being "4 metres" in shell thickness. This was obviously a slip for "four inches" or a handsbreadth, as now given in English work (corresponding to the "four fingers" in the Revised Standard Version of the Bible, and in Moffatt's Translation), and given simply as "a handsbreadth in thickness" in American work.

Of purely technical interest, I notice that this Second Lecture that Bro. James presents appears to be the one I had occasion to refer to in my 1968 paper on the Five Orders of Architecture as carrying the incorrect word "metopes", in place of "hoops", in the First Version of Preston's description of the origin of the art of building (later corrected in the Second Version). But I don't understand the significance of the "*sic*" in the paragraph on the origin of the Ionic column (Second Section, Clause IV). This appears to refer to the word "that", the meaning of which Bro. James apparently questions. It appears clear to me, however, that the word refers to the previously-given word "delicacy"; in this case, the delicacy of a woman's body, as inspiring the proportions of the Ionic column.

Without further comment on my part, we now await, with bated breath, the Third Lecture. As before, I am sure Bro. James will not disappoint us.

Bro. RICHARD H. BROWN, of New York, said:—

Worshipful Master, I am happy to respond to your invitation to say a word about the form of the American work corresponding to that which is the subject of this evening's paper. But first, I wish to express my admiration of Brother James's achievement: on the occasion of my first visit to this Lodge last year, his paper on the First Lecture was read; and I have been delighted to be present for his reading of his paper on the Second; God willing, when Brother James reads his paper on the Third Lecture, I shall come again.

Each of the States of the United States of America has a Grand Lodge and each of them has standard Masonic work; no two of which are exactly alike. But most of them are greatly

similar, one to another, differing more in language than in substance. And most of them are derived from the work of a remarkable man named Thomas Smith Webb, who, in the early years of the 19th century immersed himself (I know not how or from what source), in William Preston's work and travelled widely throughout the United States instructing Masons in his own reconstruction of Preston's lectures. Very little has been done in the way of comparison of Webb's lectures with Preston's. When Brother James's papers shall have appeared in print. I am almost persuaded to promise something along that line — I repeat, "almost"!

Most American jurisdictions make a prominent feature of the work of the Second Degree; an elaborate lecture usually called the "Middle Chamber" lecture; it has been referred to here tonight as the "Staircase" lecture. It is our acid test for Senior Deacons, whose duty it is to deliver it. We are to imagine the newly-made Fellowcraft being conducted by the Senior Deacon up a flight of winding stairs, consisting of three, five and seven steps, eventually to a place representing the Middle Chamber of King Solomon's Temple, there to receive the wages due a Fellowcraft. The lecture consists of instruction and explanation given along the way. After the ascent of the five steps, the fellowcraft is told that these represent the five orders of architecture and the five human senses. The comment upon the senses is extremely detailed, and in practice a permitted short form is usually substituted. I once heard a Senior Deacon who later became a very competent Master, wade through the long form, until he came to the paragraph on Smelling; he started it bravely, stumbled, threw up his hands, and walked off the floor, saying to the brother who had been acting as his coach and prompter: "Jack, you have to take it from here!"

It is over forty years since I have done the Middle Chamber lecture on the floor of a Lodge and I do not want to be caught as was my brother just mentioned! As I recall it, the short form is as follows:

> "The five human senses are Hearing, Seeing, Feeling, Smelling and Tasting, the first three of which have ever been deemed prerequisite to being made a Mason: for by hearing, we distinguish the word ******; by seeing, we perceive the sign (which is given); and by feeling we receive that friendly or brotherly grip, whereby one Mason may know another, in the dark as in the light." (The grip exchanged).

Bro. C. F. W. DYER, said:—

The only regret that I have about the excellent work that Bro. James has done in preparing both these papers on Preston's Lectures is that he has made no further attempt to date them.

Two copies of the First Lecture *Syllabus* — J, and that in A, are watermarked 1795 and 1796, while J appears to have belonged to a member of the Lodge of Antiquity who was an officer of the Chapter of Harodim in 1799. This would seem to date them as the second half of the 1790s, so far as the printed questions are concerned. They show some minor differences from the *Pocket Manual* published in 1790. The *Pocket Manual* containing the Second Lecture questions was published in 1792.

The copies lettered C, D, K, L, M, and N, are identical and the printing of the questions (i.e. as distinct from the blank paper inserts) are on paper watermarked 1809 and 1810. On a cursory examination which is all I have yet had time to do, there are differences in the printed questions — for example, the complete transfer of Clauses 7 and 8 of Section III to become Clauses 5 and 6 of Section V. As it is known that da Costa "drew up" a *Syllabus* early in 1812 it seems likely that this was it. The Lodge of Promulgation, which made substantial changes in Modern's procedure had just finished meeting; this Lodge was dominated by members of the Lodge of Antiquity and it may be that the changes made, thought by them to be sufficient to promote a Union without any further changes, prompted the 1812 edition.

The copies which are definitely post-Union must have been influenced in their "drawing up" by the many changes of detail made just after the Union — hence the many differences in copy AA (1833) from the earlier copies. I hope to be able to do some further work on this aspect in extension of what Bro. James has produced, but from what I have looked at so far, I would say that a conglomerate based on the latest may not give us a complete answer as to what Preston's Lectures were; there were probably three separate editions, all different, as they were brought up to date.

Bro. HUGH W. PECK *writes*:—

I am not a particular enthusiast for the work of William Preston as I am for that of William Hutchinson and some others, whose scholarship is just as good, sometimes better, but whose work also contains more inspiration of the sort to make Freemasons better men, which is after all the object for which our Order exists.

I know, of course, that Q.C. Lodge is the leading world source for the spread of Freemasonic learning and education, but I feel that such work should also have some bearing on our behaviour; although, of course, Papers which do not have such bearing are often very interesting in themselves.

In this sense I welcome the present Paper with admiration and gratitude because, together with others issued or about to be issued by Q.C., it tidies up the work of William Preston, which, whatever we think of its quality, was certainly left in a very sorry state in the matter of arrangement.

This Paper deals with the Lecture on the 2nd Degree and I give it a particular welcome because in the Notts. Provincial Study Circle with which I am associated, we have a team which does a demonstration of some Sections of the 2nd Degree Lecture. We use the form taken from the Emulation Working which is the more practical and simple version of Preston's work (devised by Peter Gilkes, who realized that many Freemasons found the understanding of the ritual a rather difficult business).

I am puzzled about Clause Five of the Third Section where all the observations seem to me to relate much more to Royal Arch Working than to Craft, and I wonder why this should be.

I am certainly fascinated by a number of interesting aspects of the Lecture revealed in this comprehensive Paper. Almost throughout it would seem that the appellation "Great Geometrician" is used rather than "Grand Geometrician" which is the one with which most of us are familiar. Yet in the First Section, Clause Two, dealing with admission, the "Almighty Architect of the Universe" and not the "Geometrician", either "Grand" or "Great", is the recipient of our supplications.

Bro. James is to be thanked and congratulated on the presentation of this Paper.

Bro. H. MENDOZA *writes*:—

Unfortunately I was prevented from being present (as a member of the Correspondence Circle) when Bro. P. R. James gave his Paper. However, Bro. Harry Carr was kind enough to give me an advance proof, so that I was able to read and study it at leisure.

There are two points upon which I would like to comment. The first is found in the last answer in Clause III of the Fourth Section, which says (in dealing with the system of building the Temple) that:—

> ". . . . . many of its typical representations are still followed in our regular built churches; where the situation is E. and W.; two steeples or two pillars or columns at the chief door; three principal doors . . . . . ."

I must couple with this extract another from the answer to the 12th question found in the following Clause where, in connection with the "two massy columns" reference is made to

> ". . . . . this custom was observed in all regular-built churches in two steeples or columns at the chief door."

By these excerpts I take Preston to imply that the old English (and possibly Continental) churches were built on an E.W. axis; that they had two steeples, pillars, or columns at the chief door (which was usually the West door); and that there were three principal doors. The first and last of these (i.e. the E.W. axis and the three principal doors) do generally occur in such buildings, but not the second (i.e. the reference to the steeples, pillars or columns).

Insofar as the three principal doors are concerned, they were invariably situated in the west, south and north. Many old churches soon used only the door in the south. The door in the north was originally used for processional purposes — an important feature in medieval services. This door has been called the "devil's door" and was said to be left open at baptismal services so that any evil spirits supposed to have been in the child could, when the child was christened, pass through the doorway. It is now often blocked, probably because of the dislike of draughts.

The door in the west was more often than not the principal door from the architectural point of view. But in many churches this, too, is often blocked up.

The south door is the one that is generally used. As a rule it is protected by a porch, often an addition to the original building. The porch still contains certain notices of general interest. Furthermore, on the wall adjoining this door (or porch) one can sometimes see traces of an old "mas (or scratch) dial" — an early form of sundial which marked the time of the Masses so that the illiterate had no excuse for not knowing when the services were held! One may also occasionally see votive crosses near this door — crosses said to have been made by passing pilgrims or crusaders.

I do not know of any church where a principal door is in the east. It is possible that the Temple of King Solomon had one. Certainly we find a reference in the Hiramic legend to "the East entrance". There are also references to an eastern door in Whiston's "Josephus" (Ch. III 2. "Its front door was in the East" and later, referring to the upper room over the temple, ". . . . . it had no large door on the east end, as the lower house had . . . . . "). Of the Biblical description, there is no mention of an eastern door in either 1 Kings or 2 Chronicles. There are, however, some references to "gates which faced east" in Ezekiel; they refer to the wall round the temple, the outer and inner courts and the sanctuary. If there was such an entrance, it was not one of the "typical representations" that Preston referred to as " . . . . . are still followed . . . . . "

Although Preston uses the word "churches", he may, of course, have meant cathedrals. But many of the remarks above concerning doors still apply.

The typical English cathedral had three towers, one over the crossing and two flanking the west front. These towers usually supported a spire (and were, therefore, steeples), but there is now only one cathedral that still has the three spires for which the towers were intended — Lichfield. Four cathedrals still have a spire rising from the central tower — Oxford, Salisbury, Chichester and Norwich. The rest have either fallen down at some time or were taken down for one reason or another.

Insofar as steeples are concerned, I think Preston must have had cathedrals rather than churches in mind. Although he refers to steeples, it is difficult to be sure whether he meant steeples or spires. A steeple can be defined as the tower and spire of a church taken together. A spire is a tall pyramid, polygonal, or conical structure rising from a tower or roof (usually of a church) and terminating in a point.

Churches with steeples were plentiful. Some had "parapet" spires, i.e. rising from within the parapet of the tower; others were "broach", where the square tower changes to an octagonal spire by means of branches at the corners. However, there was usually only one steeple to a church; its position varied according to the style of architecture and the whim of the architect.

It is not known with certainty that Preston was the original author of the quotations cited earlier; he may have taken the words or idea from someone else. Two events may have influenced the writer, insofar as the references to steeples, pillars, or columns are concerned — provided the words were not penned before 1675. One was the west end of Wren's St. Paul's, the other the towers flanking the west end of Westminster Abbey.

The plan for St. Paul's that was approved was known as the "Warrant Design". It bears some resemblance to the executed building, but a clause in the Warrant allowed Wren ". . . . . the liberty . . . . . to make variations, rather ornamental than essential, as from time to time he should see proper." One such variation was the wonderful dome we now see. So, too, probably were the west towers. An extract from a Pelican book. *A History of English Architecture* by Kidson, Murray and Thompson is worth quoting:—

> "The west front, except for the towers, was perhaps also designed in the 1680s, but here Wren was severely handicapped by being unable to get stones large enough for a Giant Order. This is the reason for the double order of coupled columns in the portico, always regarded as one of the weakest parts of the design, but largely offset by the triumphant Baroque of the great west towers, contrasting with, and yet subserving, the glorious curve of the dome rising above them. They were executed between 1705 and 1708, after the dome itself was largely settled . . . . . "

The two towers flanking the west end of Westminster Abbey were designed by Nicholas Hawkesmore, a disciple of Wren's, and built between 1715 and 1740.

Thus a comparatively short while before Preston was born, we find two major buildings in London, St. Paul's and Westminster Abbey being given something akin to "two steeples or two pillars or columns at the chief door." (See Illustrations in *A.Q.C.* vol. 81, pp. 328/9).

I now turn to the second point on which I would like to comment. This is the reference to the platonic bodies in Clause I of the Fourth Section.

The platonic bodies are not nowadays referred to in Craft masonry, but a brief reference is

made to them in Royal Arch. I have been trying to find the earliest Masonic reference to them and Bro. James's Paper has given me another lead. The earliest date quoted by him, however, is that attributable to the "W" version of the Lecture, bearing watermarks dated 1809, 1810 and 1816. Confirmation that a reference to the platonic bodies does occur in this version has been given to me by Bro. A. J. B. Milborne, who has a copy of this version and who was kind enough to reply to my request for information.

In a footnote, Bro. James explains that there is a difference in the relationship of the platonic bodies to the four elements between the basic version of the lecture he uses (AA) and the Henderson version. In fact, both differ from what might be considered the source — Plato's *Timaeus*. An English version, (Everyman's Library, No. 493, *Timaeus* translated by John Warrington) gives a still different version. The differences are summarized below:—

Platonic Body	Said to represent in		
	"Timaeus"	Basic Version (AA)	Henderson Version
Tetrahedron: a four-sided solid with four equilateral triangles	Fire	(Triadone) Fire	Fire
Octahedron: an eight-sided solid with eight equilateral triangles	Air	(Octriadon) Air	Water
Icosahedron: a twenty-sided solid with twenty equilateral triangles	Water	(See next para.) Water	Universe
Hexahedron: a six sided solid with six equal squares (a cube)	Earth	(See next para.) Earth	Earth
Dodecahedron: a twelve sided solid with twelve equilateral pentagons	The sphere of the universe	(Dodikiadron) The whole system of the universe	Air

It should be noted that in the AA version the terms used are slightly different and that there would appear to be a mix-up in the Icosahedron and Hexahedron. The Eicosiadron is stated to be cube and the Hexadron is said to contain 6 equal and equilateral triangles — a figure that could never be a regular solid.

It is not known at what date the reference to the platonic bodies passed from Craft to Royal Arch. It is possible, though it cannot be substantiated, that when Rev. George Adam Browne carried out the revision of the Royal Arch ritual in 1834/5, he added (amongst other things) some of the material found in Preston's Lectures — including the reference to the platonic bodies.

Bro. P. R. JAMES *writes*, in reply:—

In proposing the vote of thanks the W.M. said that it seems likely that the variations in Preston's Lectures represent pre- and post-Union practices. This may well be true but it would be very difficult to establish this view for lack of information. Bro. Haunch concerns himself at first with the Knocks in an attempt to find out if Preston were responsible for the basic pattern of a series of distinctive Knocks and he quotes the *Dialogue* (1725 or 1740). Why does Bro. Haunch add the word "Mason" at the end of his first quotation from that source? By doing so he reaches quite a different interpretation from that which would apply were it not added and that is the interpretation I prefer. Masonic ritual developed considerably in the half-century or so between the *Dialogue* and Preston. There is no consistency in the Knocks given in any of Preston's three Lectures, each of which has two main series. Considering the manner by which the different versions were produced this is not surprising. In the Second

Lecture, Section II, Clause II, question 8, it says: "Explain the Knocks" but the explanation given in the text would not make sense in either the First or Third Lecture. That from Acc. No. 16,541: "Before the Union" is unintelligible to me. Again, in his Third Lecture, Section I, Clause II, (1816) Preston has: (The candidate) "shall permit his friends to apply for admission by three knocks as in the former degree, only varying the mode, not by 2 — 1, but by 1 — 2." Which is not very helpful. The Lodge of Reconciliation (Shadbolt) ritual has the Knocks of present-day usage. To try to reconcile the varieties in Preston with this is, I feel, an impossible task.

As to Bro. Haunch's comment on the Five External Senses I would refer him to my Introduction to this paper and to the footnotes to Section II, Clause II, where he will see that Preston *did* develop his ideas on the number 5. The early versions, A and H, refer to the number essential to hold a lodge and, no doubt, this was dropped in later versions because it resembles too closely the first question and answer in the previous Clause. The answer to Bro. Haunch's enquiry as to practice in the U.S.A. will be found in Bro. Alex Horne's comment.

Bro. Vatcher's contribution calls for no reply except to draw his attention to *A.Q.C.* Vol. 79, page 179, with regard to the position of the J.W.

Our late R.W. Bro. Bathurst disliked the Greek words in Section III, Clause IV and Section IV, Clause I. It is not so much whether or not Preston had a knowledge of that language; his editors obviously had not, or little. It is noteworthy that the handwriting in the answers in the basic version, AA, changes in Section III, Clause IV and the corresponding portions of G and H differ a good deal here, including the Greek words. The spelling of ABRAXAS is as in the original and a distinguished classical scholar has confirmed it. Hutchinson in his *Spirit of Masonry* dealt with this subject and Carlile (*Republican*, Vol. XII (1825), pp. 181-182), implies that Preston copied him.

In like manner W. Bro. J. R. Clarke, in collaboration with Mr. D. Hamer, is not satisfied with the "scientific" knowledge displayed in this Lecture. In the latter part of the XVIIIth century students and gentlemen of leisure were turning their minds from the old metaphysical philosophies and "the rules of old architecture" to the new sciences and no doubt those who were responsible for the various editions of Preston — da Costa, Laurence Thompson, Burckhardt and others — dabbled in the new culture. Evidently they did not rightly understand it, just as I don't. John Henderson had the right idea. Of course, there is no "authority" for much of what appears. Preston was concerned with producing a Masonic legend: in any case, he was notoriously a bad historian.

W. Bro. R. A. Wells draws attention to the H.S. or S. of P., also mentioned by Bro. Alex Horne. He emphasises the importance of "the rod of God". To explain this would lead to a discussion of matters which are forbidden to us as Masons. There are numerous accounts of the origin of the sign and of its location; it is impossible to say why any particular one was selected by the compilers of our rituals. One answer — for what is it worth — is in Everden's *Freemasonry and its Etiquette* (Lewis, 1919, p. 233):—

> "As to the historical basis of the H.S., a great difference of opinion exists as to the locality in which these words were uttered, as well as in the rendering of the words themselves. An unprejudiced [*sic*] examination of the facts, which undoubtedly connect the miracle with Joshua, and both with a certain locality (see Josh. x. 11-13), must lead to the conclusion that our H.S. is derived from the events recorded in those verses."

Modern opinion holds that there was no such place as the Valley of J . . . . . .t. For Carlile's hotchpotch I would refer Bro. Wells to *A.Q.C.* Vol. 79, p. 163.

The details given of the building of K.S.T. are naturally of special interest to W. Bro. Alex Horne but little reply can be given to his comment as the text reproduced is that of the original. The [*sic*] in the paragraph on the origin of the Ionic column (Sect. II Cl. IV, First Version), is indeed mine and here, apparently we don't agree on a small point of grammar. In Bro. Horne's view the relative "that" has its antecedent in "delicacy" whereas my view is that it is in "proportions", Also he asks if there are any actual lodge records showing that this Second Lecture was presented (or illustrated) in its entirety. The answer is "No" but there are plenty of references in the original records of the Lodge of Antiquity, No. 1 — for which these Lectures were intended — showing that Sections and Clauses of all three Lectures were regularly rehearsed at the Lodge of Instruction every Friday evening at 8 o'clock. The First Lecture was taken on the first and third Friday, the Second on the second and the Third on the fourth. If there were five Fridays in the month the First was illustrated again. For example, on Friday, 30th October, 1812, "The General Points (i.e. questions; First Lecture) were explained and Clauses 1 to 3 of the Second Section illustrated". Thanks were accorded to those

who took part and the Clauses for the next Friday were arranged. (cf. *A.Q.C.* Vol. 79, p. 146). The "Staircase Lecture" is dealt with by W. Bro. Richard H. Brown in his comment.

It would be wonderful if we could give a precise date — or even an approximate one — to the various extant copies of Preston's Lectures. We could then produce a paper showing the evolution of his ideas — perhaps. Unfortunately, Preston himself did *not* issue all the copies. Moreover, we have insufficient knowledge of the work of the Lodges of Promulgation and Reconciliation to be able to show how it influenced our author. Even when we know the owner of a particular copy, we don't know how long it had been in print before he obtained it. In my view the task Bro. Dyer adumbrates is quite impossible and I am quite at a loss to understand how he reached the conclusion stated in his last sentence.

The remarks of Bro. Richard H. Brown, W.M. of the American Lodge of Research, are most acceptable, even without the compliments. No reply seems to be called for.

Bro. Hugh Peck is, of course, entitled to his preferences. As will be seen in Preston's Third Lecture he was much influenced by Royal Arch working, though the reason is not clear. I am not aware of any reliable evidence that Peter Gilkes devised a more practical and simple version of Preston's work for the benefit of the E.L. of I.

Bro. Mendoza's comment is very interesting. It is pretty certain that K.S.T. had an eastern door for it was not entirely devoted to the worship of the God of Israel, but we may not discuss the reasons. The Platonic theory and bodies are fully dealt with in the Lecture on the Jewel in our R.A. working. In Bro. Mendoza's table it is notable that, in spite of the strange spelling, the basic version AA is nearer to the *Timaeus* than is Henderson.

Bro. Batham's corrections have been attended to and I am very grateful for them.

From the number and quality of the comments it is evident that the paper has proved useful and interesting. I do not consider it part of my function to defend Preston and I am greatly indebted to the contributors to the discussion.