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WILLIAM PRESTON'S THIRD LECTURE OF FREEMASONRY

INTRODUCTION

BY *The Late* BRO. P. R. JAMES, M.A., A.K.C. P.A.G.D.C.

(3rd March 1972)

THOUGH William Preston's First and Second Lectures of Freemasonry differ in several respects there is a pattern discernible in them. Except that it is divided into Sections and Clauses—not always shown—his Third Lecture does not conform to this pattern. It stands apart in matter and method. The main part of the matter is a ritual of the Third Degree and, though the substance of this ritual had appeared before, it may well be that Preston's arrangement presents it for the first time in somewhat familiar form. The manner of its development suggests this. The latter Sections (VII to XII) deal with matters not directly connected with the Third Degree and, apart from Section XII, there is little moralisation.

It is generally accepted that the Lecture originally consisted of twelve Sections which were subsequently reduced to seven. Only one of the extant copies (lettered BB)¹ has seven Sections and is otherwise very unusual. Written with the vowels omitted it is difficult to read and does not correspond at all well with the others. It is incomplete, has no General Section (Opening and Closing) or Section I, and there are other omissions and additions as compared with a normal text. Inside the cover are some loose sheets entitled 'Elenchus' which summarise the contents of the twenty-two pages stapled together to form a booklet. This is enclosed in a tooled binding formerly used for a copy of the *Free-Masons Calendar* with the date 1808 at the foot of the spine. The edges of the pages have been cut so that it is not now possible to ascertain the paper watermark but Bro. Ivor Grantham has given reasons² to deduce that this copy can be dated to 'the turn of the century'. The form suggests that it is an early draft which Preston revised and extended. On the other hand all the early editions (1775 to 1804) of the *Illustrations* give twelve Sections to the Third Lecture.

HARODIM

The peculiar means by which this Lecture is developed is called 'Harodim'³ and there has been speculation as to Preston's use of the word. He may have obtained it from Anderson's *Book of Constitutions*, 1723. As he used it it was both an administrative title and a ceremonial method. Soon after rejoining the Lodge of Antiquity, No. 1, in January 1787, Preston launched his 'Grand Chapter of the Ancient and Venerable Order of Harodim' for the purpose of propagating his Lectures. Its executive was a Council of Twelve and the members were divided into five Classes. A Harodim Lodge, No. 558, was warranted on 25th March 1790, 'to enable the Chapter to preserve a correspondence with the Grand Lodge and to authorize it to practise the Rites of Masonry'. The Lodge meetings were so arranged that for six months of the year they coincided with those of the Lodge of Antiquity. On 6th December 1792, the two Lodges amalgamated, giving the Chapter an accession of strength. This was a personal triumph for Preston but the plan did not succeed. There can have been but little for the Harodim Lodge to do apart from regularising the proceedings of the Chapter and, in October 1793, it was decided to surrender its Warrant. At the same time it was agreed that the Chapter should continue with the R.W. Master and Wardens of the Lodge of Antiquity attending to sanction the Opening and Closing of a Craft Lodge preparatory to the Chapter's practice of the Lectures. Four years later (Dec.

¹ Code letters have been used in all three degrees to distinguish the particular version of the text under discussion. Brethren seeking further or fuller information on the texts which formed the basis of Bro. P. R. James's earlier studies will find full particulars in *AQC* 82, pp. 104-8 with the charts on pp. 108-11, *AQC* 83, pp. 193-4 and 232-4, and for the Third Lecture, in the chapters headed 'COPIES' and 'TREATMENT OF THE TEXT', below. [Ed.]

² *AQC* Vol. 60, p. 187.

³ For Harodim generally see: L. of Antiquity, No. 1, Minute Books; Firebrace, C. W., *Records of the L. of Antiquity*, Vol. II, passim. *AQC* Vols. 25, pp. 161-2; 41, pp. 172-83; 60, pp. 162-5, 187-96; 77, pp. 74, 77, 141; 79, pp. 144-6; 81, pp. 140-1; and Vol. 83, p. 242.

manuscript came into the possession of Bro. H. R. Lewis¹ of the Lodge of Antiquity, No. 2, who, when he went to live in France (1854), gave it to a Bro. Wackerbarth.² Subsequently he retrieved it and passed it on to Bro. John Henderson, P.G.Reg., 10th January 1864. When Henderson died in 1867 Lewis got it back again and presented the MS. to the Lodge of Antiquity.³ It was subsequently bound, together with a copy of the Lodge Bye-Laws dated 1778, as a volume of 105 pages in red morocco with gilt edges and gold tooling and is in a perfect state of preservation. The only defect is the title on the spine which refers only to the Bye-Laws and so conceals what must be considered almost an original copy of Preston's Third Lecture; for reference purposes I have lettered it FF.

Whilst it was in his possession, 1864-67, Henderson made an exact and deciphered copy of the *Turk MS.* (lettered EE) with a preface which, besides much of what has just been mentioned, says: 'Bro^r Lewis, who has seen many autographs of Bro^r Preston, has no doubt that the MS. is Preston's & such was the opinion of Bro^r Meyrick, first Grand Registrar of the United Grand Lodge, who remembered Preston well . . . After deciphering the MS. I feel persuaded that it is *not* in Bro^r Preston's hand-writing, for the MS. is stated in the beginning to be "by Bro^r John Turk & carefully revised by Bro^r Wm. Preston Esq."' Henderson's opinion is probably correct for in 1816 Preston was in ill-health and had given up his Masonic activities. He died in 1818.

The decipherment of the *Turk MS.* is in a volume bound in green cloth, now in the U. G. L. Library, which contains several other items. The hand-writing varies and on a flyleaf the late Bro. H. Sadler wrote: 'This MS appears to have been chiefly written by John Henderson.' This *Henderson Notebook* (BE 210 HEN: Acc. No. 15,103) should not be confused with the *Henderson MS.* of the first two of Preston's Lectures. A copy of either the *Turk MS.* (deciphered), or of that in the *Henderson Notebook*, was made in a Blackwood's diary for 1867 and presented to the Library by Bro. James Terry in 1900 (lettered DD). It is not entirely accurate and the latter portion omits much, preferring to refer to the same passages in the *Illustrations*.

TREATMENT OF THE TEXT

What is now presented is an exact copy of EE. The Section and Clause headings (which are incomplete in the original) have been supplied from CC as far as the end of Section IX; thereafter Section headings only are used and these have been taken from the *Illustrations*. Only minor corrections, such as the addition of full stops and question marks have been made. As three copies, CC, DD and EE have been taken from the original FF, and those others which have only the First Section are almost identical with them it follows that variations in the text are relatively few and unimportant. There are, however, four versions of the General Section, with interesting differences, and these have been given in full consecutively. Even here the first is by far the most common, as is the case with the OBs.⁴

CONCLUSION

The method employed by Preston in constructing his Third Lecture and the fact that a great deal of the latter part is practically word for word the same as his *Illustrations* are likely to deter modern Brethren from using it. Indeed, it seems always to have been treated with reserve. The title-page of the *Pocket Manual* says that it was to be issued in three parts but the third has never appeared. The Third Lecture was never delivered by the early Prestonian Lecturer.⁵ Little attention need be paid to the writer (Oliver?) of the comments in the *Freemason's Magazine & Masonic Mirror*⁶ who said that

'the full delivery of Bro. Preston's lecture was suppressed, because it contained more of what is styled Christian Masonry than the authorities sanctioned and that this characteristic is more strongly marked in the third degree than in any other.'

¹ Henry Robert Lewis, initiated in L. of Antiquity 1820; joined L. of Felicity, No. 58, 1821, to which he 'proved a great acquisition'. Prov.G.M. for Sumatra 1821; Pres.B.G.P. 1827-8. Acting D.G.M. 1871. Died 1877.

² Either G. Wackerbarth, W.M. L. of Felicity 1836; G.Stwd. 1835-6; or W.K., W.M. L. of Felicity, 1840; G.Stwd. 1839-40.

³ Firebrace, *op. cit.*, p. 160.

⁴ Appendix II.

⁵ The Trustees' Account Book, extending to 1862, does not always show which Lecture was delivered but it never mentions the Third.

⁶ Part V, May 1858, pp. 919 ff.

As a whole the Third Lecture has considerable significance for it contains several important contributions to the development of our Masonic ritual¹ and on that ground is deserving of our study.

SOME PROBLEMS

Inevitably in the production of the texts of Preston's Lectures certain problems have arisen which it was felt could not be discussed at the time. Nor can they be dealt with now as that would make this paper inordinately long. But at last some of them can be mentioned. The first is that of authorship. The numerous variations in the several copies of the Lectures suggest that more than one person was involved in their construction. Preston himself has told us that he had the help of 'zealous friends'. No doubt they included Bros. H. J. da Costa, Meyrick, Burckhardt, Laurence Thompson and Stephen Jones, all of whom took leading parts both in the Chapter of Harodim and in the Lodge of Antiquity's Lodge of Instruction. For, although Preston was usually present and certainly was the originator and inspiring genius, he was by no means always in charge. This was very obvious on 26th March, and 23rd April 1813 (above) under da Costa, when Preston was absent. And, what were Bros. Laurence Thompson and Burckhardt doing when they sent parts of the Lectures to other Brethren?² Connected with this is the question of the cipher used in some copies, both printed and in manuscript, which was certainly not Preston's work. Again, and still connected with the problem of authorship, is the matter of the printers. Most of Preston's career was spent with a leading firm of printers (W. Strahan, the King's Printer) in which he rose to a position of influence. Yet not one of the copies of the Lectures was produced by that firm. The extant printed copies came from relatively obscure workshops. All of which suggests that both Preston's Lectures and his cipher were looked upon as the property of the Lodge of Antiquity for any member thereof to deal with as he thought fit. Why was Preston kept so much in the background – except where finance was concerned?

Mention of finance brings up another problem. Those who chose to attend the courses of Lectures were expected to pay a fee of one guinea a Degree: those who were 'initiated' into the First Class of the Order of Harodim were called upon for two shillings, any surplus to be devoted to the relief of poor and distressed Companions. What became of these monies, if they were paid? Did they go to the Lodge and Chapter or were they Preston's own perquisites? If the former why were the funds of these so often in a parlous condition? If the latter – and we have seen that he had to make good the deficiency in 1798 – surely it smacks of Finch, who made a trade of Masonry.

Again, although his last years were clouded by ill-health, Preston was a very active and prominent member of the Lodge of Antiquity, No. 1, until his last attendance on 17th January 1816. Why, then, was he not a member of either the Lodge of Promulgation (1809–11) or the Lodge of Reconciliation (1813–16)? Several of his colleagues graced those Lodges and Preston would surely have been able to give most useful advice to both of them. Next, Sections X and XI of the Third Lecture are almost verbatim the same as the *Illustrations*. If, as we are led to suppose, the Lectures preceded the book was the material in the latter taken from these two Sections or was it added later to the Lecture from the book? The Third Lecture really ends with Section VII; there seems to be no point in adding the remainder if the *Illustrations* had already been published. Further still, what connection (if any) was there between Preston's Chapter of Harodim with the Harodim of N.E. England?³ And lastly, there is the problem of the only extant seven-Section copy (BB) of the Third Lecture, already touched upon. There is sufficient matter therein to justify the assumption that it is 'Preston'. Were twelve Sections reduced to seven or seven Sections expanded to twelve? Or is BB just an oddity?

It is with the greatest pleasure that I offer sincere thanks to W.Bro. S. Kingsley Tubbs, P.J.G.D., for the access to the archives of the Lodge of Antiquity; to W.Bro. C. F. W. Dyer, P.A.G.D.C., for calling my attention to the *Moore MS*; and especially to the Librarian and Curator, W.Bro. A. R. Hewitt, P.A.G.D.C., and the Assistant Librarian, W.Bro. T. O. Haunch, P.Prov.G.W.; and to our never-failing Secretary and Editor, W.Bro. Harry Carr, P.J.G.D. Acknowledgment is also made to the Board of General Purposes for permission to quote from the original materials in their care.

¹ cf. W.Bro. T. O. Haunch's Inaugural Address in *AQC* Vol. 82.

² *AQC* Vol. 82, pp. 105, 107; 83, pp. 193–5, 199n, 232–4, 246.

³ cf. *AQC* Vol. 60, pp. 162–5.

- J.A. to S.A. Excellent Sirs, Receive from me the genuine tests of real merit, which our skilled craftsmen avow to have been the secrets of their labor.
- S.A. Condescend, most Excellent Ruler to receive from me the genuine tests of real merit, which our skilled craftsmen have agreed to institute to supply the loss we have sustained by the death of our Grand Master.
- C.R. The secrets which have been thus regularly imparted unto us, in the name of Solomon, & as his representative, I hereby ratify & confirm, & declare that henceforth & for ever they shall distinguish you & all Master Masons throughout the world.¹
- J.A. to M.M. The secrets of our skilled craftsmen are sealed with our approbation.²
- M.M. With gratitude to our rulers we bend.
(all bend in reverence)
- C.R. All gratitude to heaven! (Grand Sign)
- S.A. All gratitude to heaven! (Do.)
- J.A. All gratitude to heaven! (Do.)
- The Lodge is closed³

THIRD DEGREE

GENERAL SECTION (Second Version)⁴

OPENING

- M. Assist me, Brn., to open the Lodge in the third degree Bro. J.W., what is the first care of every Mason?
- J.W. To see the Lodge close tyled.
- M. Bro. S.W., what is the second care?
- S.W. To see that the Brn. appear to order as F.C.Masons.
- M. To order, Brn.
Bro. J.W., are you a M.M.?
- J.W. I am, Sir, try me and prove me.
- M. By what instruments in architecture will you be proved?
- J.W. By the square and compasses.
- M. Being sufficiently acquainted with the proper mode yourself you will prove the Brn. present to be M.Ms. by signs and demonstrate the proof to me by copying their example.
- J.W. To order, Brn., as M.Ms. by signs.
W.M., the Brn. present have proved themselves M.Ms. and in obedience to your command I thus copy their example.⁵
- M. I acknowledge the correctness of the signs.
Bro. S.W., from whence come you?⁶
- S.W. From the East.

¹ The Lodge of Promulgation version has an addition here.

² This sentence is not in DD.

³ The Closing in the P group reads:

C.R. Our labors being finished in the name of the Grand Jehovah we close the Lodge in the third degree. (Lodge closed.)

M. Let us depart in love, uniting in the act of fidelity.

⁴ This version, much abbreviated, is derived from E. Similar renderings are in W and the Moore MS., to the latter of which my attention was drawn by W.Bro. C. F. W. Dyer, P.A.G.D.C., Secretary of the Emulation Lodge of Improvement. The MS. is in possession of the Lodge of Antiquity, No. 2, and was probably the work of Joseph Moore, M.D., initiated in that Lodge in 1823, Deputy Master, 1830, 1831, and S.G.D. in 1831. He died in 1855. (Firebrace, *Records of the L. of Antiquity, No. 2, Vol. II*). The MS. includes the General Sections of the three degrees, where it gives the Knocks at the beginning and end of Opening and Closing, and part of the First Lecture. Where these two renderings differ materially from that given above is shown in the following notes.

⁵ Here W has: 3 fld - hav pr - I cop.

⁶ From here to the end of the Opening the roles of the Wardens are reversed in the Moore MS.

- M. Bro. J.W., whither do you direct your course?
 J.W. To the West.
 M. Bro. S.W., for what purpose?
 S.W. To seek that which is lost and which by our own endeavour and your kind assistance we hope to find.
 M. Bro. J.W., what is that which has been lost?
 J.W. The Genuine Secrets of a M.M.
 M. Bro. S.W., how came they lost?
 S.W. By the untimely death of the G.M. – H –,¹
 M. Bro. J.W., how² do you hope to find them?
 J.W. By working towards the centre.
 M. Bro. S.W., what is the centre?
 S.W. That point within a circle from which every part of the circumference is equidistant.
 M. Bro. J.W., why within the centre?
 J.W. Because it is a point from which a M.M. cannot err.
 M. We will assist in the search and may Heaven prosper our endeavour. So mote it be. In the name of the Most High I declare the Lodge duly open on the centre for the purposes of Masonry in the third degree. All glory to the Most High.³

CLOSING

- M. Assist me, Brn., to close this M.Ms. Lodge.
 Bro. J.W., what is the constant care (of every M.M.)?
 J.W. To prove the Lodge close tyled.
 M. Bro. S.W., what is the second care?
 S.W. To see the Brn. present appear to order as M.Ms.
 M. To order, Brn., as M.Ms.
 Bro. J.W., from whence come you?
 J.W. From the West whither we have been to seek the Genuine Secrets of a M.M.
 M. Bro. S.W., have you succeeded in your search?
 S.W. We have not, Worshipful Sir, but we have discovered certain substituted secrets which we are desirous of submitting to your approbation.
 M. Let them be regularly imparted unto us.
 J.W. to S.W. and S.W. to W.M.⁴
 M. These substituted secrets thus regularly imparted I, in the name of Solomon, King of Israel, and as his representative, do duly ratify and confirm and declare that from henceforth and for ever they shall characterise you as Masons throughout the World until the genuine secrets shall be discovered.
 S.W.⁵ With gratitude to you we bend.
 M. All gratitude to the Most High.
 repeated by M. and J.W. and by M. and S.W.
 M. Our labours being ended, Bro. S.W. you have my command to close the Lodge.
 S.W. Brn., in the name of the Most High God and by command of the W.M. I declare the Lodge⁶ duly closed.
 J.W. And it is closed accordingly.⁷

¹ In E here is added, in pencil: *M B*.

² For *how* W and the *Moore MS.* have: *Wre*.

³ In E there is added, in pencil; by *WM SW & JW*. In W it is: *All gr. 3 M 2SA 1JA*. The *Moore MS.* has *Glory* for *gratitude*.

⁴ This rubric is not in W which has: *Phlx 2 AA in the W. pst grip 8 Wrd given M. deg. then 3 sign when come to the M.* The *Moore MS.* is like present practice.

⁵ This is attributed in the *Moore MS.* to the S.D. It is not in W where the next sentence is replaced by: *All grat M. Do . . . M. & S.A. Do . . . M. S. & J.A. P.M. So mote.*

⁶ In E the letter G (God) is crossed out in pencil and, before *Lodge*, also in pencil, is added: *M.Ms.*

⁷ The last sentence in W is: *J.A. Bng clos.*

THIRD DEGREE

GENERAL SECTION (Third Version)¹

OPENING

Br. Junior Master, what is the first care of every good Master Mason?
 To see that the Lodge is tiled.
 The Lodge is tiled, Excellent Ruler.
 Brethren, please to appear in order as Craft(s)men.
 Br. Junior Master, what is the next care of every good Master Mason?
 To see the Lodge tiled internally and that none but Masters are present.
 Br. Junior Master, I will thank you to ascertain that all the Craftsmen present are Masters.
 Most Excellent Ruler, the Craftsmen present have proved themselves Masters.
 Br. Junior Master, as a Master Mason from whence come you?
 From the east.
 In what direction are you travelling?
 To the west.
 What are you in search of?
 The genuine secrets of a Master Mason.
 How came they lost?
 By the untimely death of our Grand Master, Hiram.
 Brethren, we will use our best endeavours to find them for which purpose in the Name of
 the Great Jehovah I declare a Master Mason's Lodge duly open. 1.2.
 The Master and his two Assistants then say All glory to the Great Jehovah, 3 times.

CLOSING

Brethren, please to assist me in closing a Master Mason's Lodge.
 Brother J.M., what is the last as well as the first care of a good Master Mason?
 To see the Lodge close tiled.
 Brother J.M., I will thank you to see that duty done, and to ascertain that the guard is on his
 station.
 Brethren, please to appear in order as Masters.
 Br. J.M., where have the Craftsmen been travelling to?
 To the west.
 What have they been in search of?
 The genuine secrets of a Master Mason.
 Have they discovered them?
 They have not, but are in possession of substitutes.
 I will thank you to communicate those substitutes to the J.A. Ruler.
 Brethren it is my duty to inform you, that by reason of the death of our Grand Master
 Hiram the genuine secrets of a Master Mason are irretrievably lost, those . . . were substituted
 in their place by the skilled Craftsmen at his uprising shall henceforth distinguish you through
 the globe as Master Masons, and as the humble representative of King Solomon, I seal and
 sanction them with my approbation.
 S.A. We seal and sanction the substitutes with our approbation.
 J.A. We seal and sanction the substitutes with our approbation.
 R., S.A., & J.A. All glory to the Great Jehovah (3 times).
 Brethren, in the Name of the Great Jehovah I declare a Master Mason's Lodge duly closed.

I. 2. 3.

¹ This version is only in BE 210 PRE Acc. No. 10,504, ff. 246-53.

THIRD DEGREE

GENERAL SECTION (Fourth Version)¹

OPENING

- W.M. Bro. J.W., what is the constant care of every M^r?
 J.W. To see the Lodge properly tyled.
 W.M. Let that duty be done.
 J.W. W.M^r, Sir, the Lodge is properly tyled.
 W.M. Bro. S.W., what is our next care?
 S.W. To see that the Brn. appear to order as F.C.M^s
 W.M. To order, Brn. as Masons in the 2^d Degree.
 Bro. J.W., are you a M^r Mason?
 J.W. I am, W. Sir, try me and prove me.
 W.M. By what instrument in architecture will you be proved?
 J.W. By the square and compasses.
 W.M. Being yourself acquainted with the proper method be pleased to prove the C. men
 to be M^r Masons by signs.
 J.W. Brn., by command of the W.M. I request you will prove yourselves M^r Masons by
 signs . . . P¹ [=Penal]
 W.M^r, the C. men appear to order as M.Masons and I in obedience to your
 command thus copy their example.
 W.M. Bro. J.W., from whence come you?
 J.W. From the E.
 W.M. Bro. S.W., whither do you direct your course?
 S.W. Towards the W.
 W.M. Bro. J.W., for what purpose?
 J.W. In search of that which has been lost and which by your assistance and our own
 endeavour we hope to find.
 W.M. Bro. S.W., what is that which has been lost?
 S.W. The genuine secrets of a M^r Mason.
 W.M. Bro. J.W., how came they lost?
 J.W. By the untimely death of our M^r Hym Abth.
 W.M. Bro. S.W., where do you hope to find them?
 S.W. With the centre.
 W.M. Bro. J.W., what is the centre?
 J.W. That point within a circle from which every part of the circumference is equally
 distant.
 W.M. Bro. S.W., and why with the centre?
 S.W. Because that is a point from which a M^r Mason cannot err.
 W.M. Then I will assist you in your search and may Heaven prosper our endeavours.
 P.M. So mote it be.
 W.M. In the Name of the Most High I declare this M^r Masons Lodge to be duly open
 on the centre for the purposes of Masonry in the 3rd. Degree.

xx x

- W.M. All glory to the Most High.
 W.M. and S.W. Do. } no Brethren
 W.M., S.W. and J.W. Do. }
 accompanied with the Grand Sign.²

¹ This version is derived from D ms. (BE 210 PRE: Acc. No. 15,075).

² Here there follows:

*S.W.D. to int F.C. to M^r.
 Bro. AB wh hs b regy. In into 1st D & pssd into 2d D. of F.C.M. now hbly soli: to be dmtted
 to the Priv. of 3d D. wh.
 Cery. he comes prop. prep.
 How does he hope to obtain them?
 By hlp G. -- the uni Ad of & & bene of Tt of Mrt.*

CLOSE

- W.M. Brn., please to assist [me] to close the Lodge in the 3rd. Degree.
 Bro. J.W., what is the constant care of every M^r Mason?
 J.W. To prove the Lodge closely tyled.
 W.M. Let that duty be done.

xx x

- J.W. W.M^r the Lodge is close tyled.
 W.M. Bro. S.W., what is the next care?
 S.W. To see that the Brn. appear to order as Mr. Masons.
 W.M. To order, Brn., as Masons in the 3rd. Degree.
 Bro. J.W., from whence came you?
 J.W. From the W. whither we have been in search of the genuine secrets of a M^r Mason.
 W.M. Bro. S.W., have you succeeded in your search?
 S.W. We have not, W. Sir, but we have discovered certain substituted secrets which we are anxious to submit for your approbation.
 W.M. Let those substituted secrets be regularly imparted to me.
 S.W. Condescend to receive from me the substituted secrets of a M^r Mason.
 W.M. They are to me welcome and shall be duly honoured – (give them to me).
 W.M. The substituted secrets thus regularly imparted to me I, in the name of Solomon, and as his representative, hereby ratify and confirm and declare that henceforth and until the genuine secrets are restored, they shall distinguish you and all M^r Masons throughout the World. With gratitude to our Rulers we bend.¹
 W.M. (Bro. S.W.) our labours being finished you have now my command to close this M^r Masons Lodge.

xx x

- S.W. In the name of the Most High and by command of the W.M. I declare this M^r Masons Lodge duly closed.
 J.W. And it is closed accordingly.
 W.M. All gratitude to Heaven.
 W.M. & S.W. Do.
 W.M., S.W. & J.W. Do.
 accompanied with the Grand Sign.

THIRD DEGREE

SECTION I

CLAUSE I

Board of Trial²

The deputation from the chapter of skilled craftsmen greet the Rulers. In the establishment of their new system the chapter have seriously considered & maturely directed³ the preparatory steps which ought to precede the ceremony of exaltation. With due deference they submit the issue of their proceedings to your superior judgment & direction.

C.R. We shall listen with attention to the report which you are authorized to convey.

1. First Deputation. All who shall have acquired a competent skill⁴ in the art & manifested a desire of making still further progress in the rudiments of the science shall, with the consent of Masters & Fellows apply to the Rulers of the Lodge for preferment.

¹ The speaker is not indicated.

² Instead of this BB, CC and P have: *Qualifications*.

³ In DD it is: *digested*.

⁴ CC has: *a compleat skill*.

2. Second Deputation. Their sanction having been obtained, a Board of Trial shall be instituted by the Rulers to be composed of three master Masons well skilled in the art & duly obligated for the trust, they shall superintend the abilities & examine the qualifications of the separate candidates for preferment & on their unanimous report will depend the fortunate issue¹ of their application.
3. Third Deputation. Before this board, in open lodge formed, the candidates shall be presented, & having satisfactorily passed under examination in the two first degrees² of the art they shall pledge fidelity to their future trust, & be honored with the avowed test of real merit, to entitle them to rank as regular candidates for the third degree.³

C.R. We applaud these proceedings of our skilled Craftsmen in chapter convened. The tests of merit which they have instituted shall be deemed true specimens of skill, and shall entitle their possessors to our favor and protection. To our brothers in chapter convened we send our warmest greetings.

THIRD DEGREE

SECTION I⁴

CLAUSE II

Ceremony of Initiation⁵ (sic)

The chapter of the skilled craftsmen send their warmest greetings to the Rulers & proffer the result of their proceedings in the establishment of their new system to the wise determination of their leaders & patrons.

C.R. We accept with pleasure the result of their labors.⁶

1. First Deputation. The ceremony before the Board of Trial having been conducted according to ancient usage & custom every candidate for exaltation shall be properly prepared in a convenient chamber adjoining the Lodge of Master Masons, where he shall be deprived of all metals, his eyes shall be unveiled & with both a*** & both k**** bare & both f*** s**p s**d, he shall be conducted by two master masons to the entrance of the Lodge.
2. Second Deputation. To the outer guard his claim shall be stated, who, having minutely investigated the preparation 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 (sic).
3. Third Deputation. This application shall bring to his assistance the inner guard or acting Master Mason, whose duty being only to commune with the outer guard, he shall demand of him 'who comes to interrupt the harmony of the Lodge', to which the following reply shall be given 'that a skilled Craftsman who has been regularly initiated into the first degree⁷ of the order, has behaved well, served faithfully, been accepted into the second degree, approved by Craftsmen, & a board of trial, instructed⁸ by them with the past grip & word, as a mark of skill, properly prepared for exaltation, came freely to solicit admission into the Lodge of Master Masons, that he might share those secrets & privileges which his past industry & their honor had led him to expect.' The Inner Guard then desired to know by what means those secrets & privileges were expected to be gained, to which the following answer shall be given - 'By the aid of heaven, the accuracy of the square, & the virtues of the compasses, he hopes with these advantages to be enabled further to exert his talents for the benefit of mankind'⁹ he shall then be commanded to halt & wait the decision of the Rulers.

C.R. To our brothers in chapter convened our acknowledgments are justly due. With our sanction the rites are sealed, & to our Craftsmen we send our kindest greetings.

¹ For this CC has: *future decision*.

² Here CC has: *second privileges*.

³ Inserted here in CC is: (*Rulers com* :).

⁴ Here FF has: *Section 2 Clause 2*.

⁵ Instead of this heading BB, CC and P have: *Disposition*.

⁶ Here CC has: *the labours of our ingenious Craftsmen*.

⁷ CC has: *2nd deg* .

⁸ In DD it is: *entrusted*. In EE it is: *instrusted*. [sic]

⁹ In DD it is: *Masonry*.

THIRD DEGREE

SECTION I

CLAUSE III¹Ceremony of Initiation (sic) – continued²

The deputation from the chapter of skilled craftsmen greet the Rulers, & they crave permission to report further progress in the establishment of their new system.

C.R. We hail you with a hearty welcome.³

1. First Deputation. When the sanction of the Rulers has been obtained for the admission of the candidate, he shall be received by the Inner Guard on both p***** of the c**-*
***** presented at his body as a proof of his excellence. Having entered the portals of the Lodge, he shall be conducted once round the body of the representative of Hiram slain, when he reaches the West he shall front the East, pay due reverence to the rulers, & publicly make himself known in the first degree. He shall then be led a second time round the body, & in his progress, he shall deliver the pass grip & word between the first & second degrees,⁴ & when he shall have arrived in the West, the second time, he shall front the East, pay due reverence to the Rulers, & publicly make himself known in the second degree. He shall then be conducted a third time round the body, when having delivered the pass grip & word for the third degree, the brethren shall be invited from the four quarters of the world to witness the regularity of his exaltation.
2. Second Deputation. After the third circumambulation the candidate shall make known his claim to the senior assistant to whom he shall deliver the tests with which he has been entrusted by the Board of Trial, he shall then be presented to the Rulers as a regular candidate for the third degree.
3. Third Deputation.⁵ He shall then be instructed in the nature of the engagement which is restricted to that degree, & in all the points in which it varies from the engagements in the former degrees, to all of which his assent must be given.

C.R. To our brethren in chapter convened we send our thanks.⁶

THIRD DEGREE

SECTION I

CLAUSE IV⁷Ceremony of Initiation (sic) continued⁸

To the Rulers of the Lodge we offer our most sincere greetings, & convey from the Chapter the further result of their proceedings.

C.R. We attend with due regard to the subject which you are authorised to convey.

1. First Deputation. The candidate having been instructed in the nature of the engagement restricted to the third degree, shall be instructed to advance by three steps across the body of Hiram slain, to the right, to the left, & to the right again, he shall by three regular and manly steps approach the East, squaring his feet at the last step.

¹ The heading in FF is: 2.

² Here CC, P and others have: *Introduction*.

³ This is not in W which deals with the First Deputation's statement differently: *R permit obt is intrd by bth dec I.G. hold the comp bdy plcd left S.A. salut R. in 1 & 2 deg. Knls, prayer, rises, brthrn invit to tk not ent port rnd bdy in E gives to R sig tok Wrd 1 Deg in W pas grp & W to S.A. 2 tm circ in progr delvrs to R.s.t.w.2d in W pas grp & W to S.A. 3 tm giv to R test mert.* Then as in P.

⁴ Here CC adds: *of the Order*.

⁵ In CC the Third Deputation is not indicated here. It continues as if by the Second Deputation.

⁶ This is not in CC.

⁷ In FF the heading is: *IV*.

⁸ Instead of this heading CC and others have: *Admission*.

2. Second Deputation. He shall then be placed in due form for exaltation, kneeling on both knees bare, his body erect, his right hand voluntarily laid on the sacred law, & his left hand holding the c***** at his body.
3. Third Deputation.¹ Previous to the oath being administered the following invocation shall be given²

'Direct us, O Lord, to know & to serve thee aright & grant that as we increase in knowledge, we may improve in virtue, & that all our designs begun carried on & ended in thee may fulfil the purposes for which they were originally intended, & further promote the honor & glory of thy name. Amen.'

Thus we find the candidate for exaltation in humility & reverence, supplicating the rewards of his past industry.

C.R. We approve the plans which you have conveyed, and to our brethren in chapter convened we send our Greetings.³

THIRD DEGREE

SECTION I

CLAUSE V⁴

Ceremony of Initiation (sic) continued⁵

To the rulers of the Lodge we offer our humblest⁶ greetings, & crave permission to recite the tenor of the engagement which the chapter intend shall preserve our rites should it be honored with your approbation.

C.R. A point so important merits our serious consideration.⁷

1. First Deputation. Every candidate for preferment shall declare, in presence of Almighty God⁸ & the Lodge of Master Masons, properly ruled & dedicated, that he will of his own free will & accord, hail, conceal & never reveal the secret or secrets of the third degree of the order commonly called the degree of a Master Mason, to a Fellow Craft Mason or to an entered apprentice Mason, or the secret or secrets of any of the three degrees to the uninstructed world.
2. Second Deputation. The candidate shall further declare that before God & the rulers of the Lodge he shall engage to adhere to the rules of the square, to honor signs & to maintain the duties which have been inculcated in the former degrees of the order, to be true & faithful, steady & diligent, chaste & prudent, to rule with caution, admonish with friendship & reprehend with mercy, the five points of fellowship he will enforce, the land marks preserve,⁹ & the dignity of the order support and maintain.

¹ For the Third Deputation W substitutes: *SITUAT| the brthrn ar cild to ord| to view the cand| in humlt and rev| suppl rwrds| past ind entl him to| C. Approv and.*

² See *Illustrations* (1788 edn.) p. 86.

³ For the last four words CC has: *our thanks are due.*

⁴ The heading in FF is: *V.*

⁵ Instead of this heading CC, P and its group have: *Obligation*. In place of the generalised version given above W has a different one, given through three Deputations by the first letter only of each word. It is in '*the presence of the Most High God*', the F.P.O.F. and the penalties being in full. The Breach copy (loose inside P) is almost exactly the same. The group including P have another version, somewhat like that above but with only the first letter of each word. It is in '*the presence of Aſ*' and the penalties are in full. Yet another version is on loose paper at the back of A. It is in a square cipher – there is a key – and is in '*the presence of the Most High God*', the Lodge being dedicated '*to His service in the name of St. John*'. The F.P.O.F. and penalties are given in full. This version is also to be found in BE 210 PRE; Acc. No. 10,504, ff. 254–62. See Appendix II.

⁶ In CC *humblest* is replaced by *sincere* and the next phrase by: *From the Chapter we convey the further result of their proceedings and . . .*

⁷ After this CC adds: *Let the aid of Heaven be invoked (all rise)* followed by the Invocation given in Clause IV above.

⁸ Here P has: *J.*

⁹ A blank in CC.

3. Third Deputation. To all these points, without evasion or equivocation he shall, in presence of God & the rulers of the Lodge, pledge fidelity, under no less penalty than¹ the loss of life, by having his b*** s*****, his b***** taken out and b**** to a****, & afterwards scattered before the four winds of heaven, that no more remembrance may be had of him among men or masons, & he prays to God to keep him steadfast in the solemn engagement of a Master Mason.

C.R. To the tenets of this engagement we readily adhere,² & to our beloved brethren & fellows in chapter convened we send our warmest greetings.

THIRD DEGREE

SECTION I

CLAUSE VI³

Ceremony of Initiation continued

We presume to convey our affectionate greetings & report the issue of the mystery which the chapter have discovered.⁴

C.R. We are ready to attend the report.⁵

1. First Deputation. The blessing of heaven having been invoked & the obligation duly administered & sealed, the candidate shall be raised up by the right hand, saluted as Master Mason, & informed of the character which he is supposed to represent, & the glorious cause in which he fell; in imitation of him, & of his fate, he shall also fall prostrate before the Rulers. Here he shall be left in awful silence to reflect on his then situation, & on the circumstances which attended the fatal catastrophe of his deceased Master.
2. Second Deputation.⁶ The companions around shall travel from East to West, to repair the loss, & discover if possible the perpetrators of the murder. After the first circumambulation, a vain attempt shall be made to raise the body by a superficial hold. After the second circumambulation, a similar attempt shall be made, but with no better success. After a third circumambulation, the Chief Ruler shall actually raise the body by a more substantial hold from the square to the compasses, or from a superficial flat to a perpendicular, by the five points of fellowship.
3. Third Deputation. H*** to h***, f*** to f***, k*** to k***, b***** to b*****,⁷ & h*** upon back shall compose these points. The sincerity of our profession shall be marked by the union of our hands, in good intentions we shall walk paralels, (sic), one God eternal we shall worship, our secrets keep inviolate, & support each other in the various vicissitudes of life. Thus though we fall as brethren we shall rise more distinguished as masons.⁸

C.R. To all these points we pledge fidelity & seal them with our sanction & to our brethren in chapter convened we send our greetings.

¹ The words of the penalties are not given in DD.

² From here to the end is not in P and its group.

³ In FF the heading is: VI.

⁴ The introductory remarks differ in CC and the P group: *The Chapter of skilled Craftsmen send their most affectionate greetings to the Rulers and crave permission to report the issue of their former proceedings.*

⁵ CC has: *result of their labours.*

⁶ The Second Deputation's statement in CC is: *Round his body shall be arranged his companions and fellows who shall travel from E to W to repair the loss and discover the perpetrators of the barbarous act. After the first circumambulation search for the secrets shall be made, and if the attempt be vain, the Junior Assistant shall endeavour to raise the body by a superficial hold. The companions shall again travel from E to W round the body a second time, when the senior assistant shall make a similar attempt to raise it with no better success. The companions shall then make a third circumambulation round the body when the C.R. shall actually raise it by a more substantial hold, from the square to the compass or from a superficial flat to a perpendicular by the five points of fellowship.*

⁷ Here DD has: *heart to heart.*

⁸ This sentence is not in the P group.

THIRD DEGREE

SECTION I

CLAUSE VII¹Ceremony of Initiation continued²

To the Rulers of the Lodge we offer reverence & respect & transmit the usual salutations from the Craftsmen in Chapter convened.

C.R. We hail you with a hearty welcome.

1. First Deputation. The obligated Master Mason having been raised up by the five points of fellowship, shall be instructed³ with the particular secrets of the third degree. The⁴ signs shall be delivered to him, & to these shall be added a Grand & Royal Sign.⁵ To these signs shall succeed a token or grip which being accompanied with the five points of fellowship shall demand the pronunciation of the emphatic word restricted to this degree, breathed reciprocally in a whisper.
2. Second Deputation. The explanation of those secrets shall next be given. The first sign arose from a casual circumstance which took place when the body of our Grand Master Hiram was first discovered, when all the craftsmen around appeared in the same form. It is therefore termed the casual sign. The second was the sympathetic sign which proceeded from a more minute inspection of the body in its mangled state when the fracture in the skull induced the craftsmen around to give the sign. The third was the penal sign which implied the punishment we should incur by a violation of our trust. The Grand & Royal sign is traced from the act of King Solomon himself, who, on viewing the remains of his deceased friend & brother, is said to have raised his hands in an extasy of grief to have joined them in sincere contrition⁶ (sic) & to have dropped them in pensive melancholy, exclaiming with emotion, 'Oh Lord God thou excellent Mason, has such been the fate of my friend!' ⁷ The explanation of the signs shall be followed by an explanation of the token or grip, which is said to have originated at raising the body of Hiram when two superficial grips having failed a more substantial one effected the purpose. This grip denotes our union, and being accompanied by the five points of fellowship leads to the reciprocal communication of the secret word.
3. Third Deputation. By the preservation of those secrets we shall be enabled to transmit to posterity the remembrance of the patron⁸ we are bound to imitate, bewail his loss, & revere his memory. To these secrets shall be annexed the duties of a Master Mason, which are, to sow the seeds of universal benevolence, to employ the diligent, to improve the uninstructed, to reward the industrious, to enforce the tenets of the institution, preserve the land marks & revere our rites. Thus we shall convince the world that merit is the only title to our privileges, & that the honors of the Craft have not been undeservedly bestowed upon you.⁹

C.R. We have received with gratitude all the judicious plans of our skilled craftsmen in Chapter convened,¹⁰ & to them, with our decided approbation, sanction is given, & we declare them to be land marks for the preservation & establishment of our new system for future generations which neither time nor violence shall ever be suffered to remove nor the faithful mason be known to betray.

¹ The heading in FF is: VII.

² Instead of this other copies have: *Secrets*.

³ In DD it is: *entrusted*.

⁴ In CC and W the word is: *Three*.

⁵ Here W adds: *and another convent of aid*.

⁶ This phrase is not in CC.

⁷ The rest of this Deputation's remarks are not in W. Cf. Sect. V, Cl. 1, 2nd Deputation below.

⁸ For this word CC has: *pattern*.

⁹ This sentence is not in the P group. In W there is: *shirrliu* [? skirret]; *pencl*; *comp*.

¹⁰ From here to the end is not in the P group nor in W. Both have instead: *Remark. - Thus ends the first section &c.*

THIRD DEGREE

SECTION II

CLAUSE I¹Ceremony of Initiation continued²

1. First Deputation. Merit & experience having properly qualified us for preferment, we have been regularly introduced into the Lodge of Master Masons, properly ruled in the respectable character of skilled craftsmen. We now offer tribute to our Rulers.
2. Second Deputation. Three rulers governed the whole Craft during the building of the Temple of Jerusalem, & in commemoration of that circumstance the same number rule in our assemblies at this day. To you therefore we now pay reverence.
3. Third Deputation. The Master wisely draws the plans, communicates the leading instructions, & governs the Lodge. The Wardens obsequiously obey his commands, strengthen his designs,³ & carefully oversee the work. To you, therefore, in open Lodge convened, our gratitude we express.

C.R. Aided by your counsel⁴ the beauties of the order of Free Masons shall shine forth with transcendent lustre, while social harmony, uninterrupted felicity, & constant unanimity shall render permanent the splendor & dignity of the Craft.

THIRD DEGREE

SECTION II

CLAUSE II⁵Ceremony of Initiation continued⁶

1. First Deputation. By the divine aid & our zealous endeavors to promote the general good, we have gradually improved in the mysteries of the art, & according to our abilities, we have vied⁷ to excel. To our rulers we now pay tribute.
2. Second Deputation. In our first progress, we have been taught the principles of piety & virtue, to support with propriety the dignity of our nature, & to pass through life with credit & reputation. Thus trained, we have endeavored to be useful, & to our rulers we now pay reverence.
3. Third Deputation. In our further advancement, the faculties of the mind have been employed in the cultivation of knowledge, & philosophy, & joining theory with practice, we have attempted to display our talents to advantage. Our gratitude to our rulers we now express.

C.R. By such friendly assistance, the purposes of our institution may be more⁸ effectually promoted, the works of ingenuity patronized, & the merits of the industrious rewarded.

¹ The heading in FF is: VIII.

² Instead of this CC has: *The whole section relates to the opening of the Chapter and: The first 3 enter.*

³ Here DD has: *desires.*

⁴ Here DD has: *council.*

⁵ The heading in FF is: IX.

⁶ Instead of this CC has: *2d Dep^t and Knocks.*

⁷ Here CC has: *said.*

⁸ Here CC has: *most.*

THIRD DEGREE

SECTION II

CLAUSE III¹

Ceremony of Initiation continued

1. First Deputation. From the square to the compasses we have been exalted & raised from a superficial flat to a perpendicular, by the five points of fellowship. To our rulers we now offer tribute.
2. Second Deputation. By these points, we are² taught to be wise, prudent, temperate & resolutely³ virtuous. To our Rulers we now express⁴ our gratitude.⁵
3. Third Deputation. To extend science, to cultivate knowledge, & to promote brotherly love are declared to be⁶ our professed objects, & the general result of all our ties. To our Rulers therefore, we bend with reverence.

C.R. With such friends we rejoice to associate, & the points which you have described⁷ shall secure our privileges to the just & deserving.

THIRD DEGREE

SECTION II

CLAUSE IV⁸

Ceremony of Initiation continued

1. First Deputation. By regular signs, ancient customs, & established forms, one & the same throughout the world, we are known, & our privileges secured. To our Rulers our attachment is due.
2. Second Deputation. Our mode of initiation into the separate degrees,⁹ & the uniformity of our government, mark the progress we have made by day & by night, at home & abroad. To our Rulers our salutations are now due.
3. Third Deputation. As citizens of the world we rank, all nations are our friends,¹⁰ & every¹¹ climate is our home. With reverence & gratitude to our Rulers, we now bend.

C.R. To the *four*¹² deputations we express our attachment, & with their assistance shall now form the chapter. Let us therefore prove ourselves in the first degree. Let us also prove¹³ ourselves in the second degree. Let us unite¹⁴ in the third degree. In the name of the Great¹⁵ Jehovah we open the chapter.

[The newly exalted¹⁶ Master Mason is introduced into the chapter, the ancient charges are rehearsed, & he is publicly honored by the Chief Ruler with a rod, & he is appointed Master¹⁷ of the work, & overseer of the Craft.]

C.R. In the name of the Great¹⁵ Jehovah, the chapter is closed, with the Grand signs in solemn form.

[Ceremony of initiation concluded.]

¹ The heading in FF is: X.

² Here CC has: *have been*.

³ Here CC has: *strictly*.

⁴ Here DD has: *extend*.

⁵ Instead of this CC has: *With homage we bend*.

⁶ The words *declared to be* are not in CC.

⁷ Here CC has: *supplied*.

⁸ At the head FF has only: *XI*; CC has: *4th Dept*

⁹ Here CC inserts: *the ceremonies and secrets which are restricted to each degree*.

¹⁰ For the previous seven words CC has: *we make all nations our friends*.

¹¹ Here CC has: *any*.

¹² Possibly an error for *three*.

¹³ Instead of *also prove* CC has: *form*.

¹⁴ For *unite* CC has: *form ourselves*.

¹⁵ DD has: *Grand*.

¹⁶ In CC it is: *initiated*.

¹⁷ DD has: *ruler*.

THIRD DEGREE

SECTION III

CLAUSE I¹

Royal compact instituted²

Deputation. Most excellent ruler & members of the chapter. I am now authorized, in this deputation to refer the result of the proceedings of the chapter of skilled craftsmen to your serious consideration, & to pay a proper tribute to the illustrious rulers of the art.³

1. First Deputation. David King of Israel had long resolved to build & consecrate a Temple for the Great Jehovah, but having engaged in war & fearing the blood which he had spilled, & the crimes which he had committed might pollute the sanctity of the work, he procrastinated the carrying his designs into execution, till it pleased the Lord to frustrate the attempt, it being the will of heaven that Solomon his son should live to accomplish the work. To our rulers with submission I bend.
2. Second Deputation. The princes of the tribes, the Priests, & the rulers of Israel, were convened by proclamation in Grand & Royal Chapter, when David communicated unto them his intended designs & the intelligence which he had received from heaven, by Nathan the Prophet, that his son should be authorized to begin, carry on, & complete that work. In their presence, he delivered over to Solomon the various plans which were then⁴ drawn, & exhorted him to be strong & of good cheer, to fear not or be dismayed⁵ but to serve the Lord with a perfect heart & a willing mind who would never fail or forsake him.⁶ He then addressed the assembly on the youth & inexperience of Solomon, & solicited their friendly aid, & liberal contributions, to enable him to finish the great & important work. To the Rulers, therefore, I now pay tribute.
3. Third Deputation. David then closed the chapter, in all the splendor of Majesty, with praises & thanksgiving, in which the whole assembly joined, saying 'blessed be thou, Lord God of Israel, our father for ever & ever amen. Thine, oh Lord, is the greatness, the power, the glory, the victory, & the majesty. All that is in heaven & earth is thine, thine is the Kingdom, oh Lord, & thou art exalted as head above all, both riches & honor come of thee, thou reignest over all.⁷ In thine hand is power might, & in thine hand it is to make great, & to give strength unto all. Now therefore, our God thank thee & praise thy glorious name'. To our rulers I now pay reverence & gratitude.⁸

C.R. To the brethren in this deputation I express my obligations, & shall duly attend to the important knowledge which they conveyed & therefore most cordially salute you.

THIRD DEGREE

SECTION III

CLAUSE II⁹

Hiram Abbiff introduced as an associate

We the Deputation from the chapter of skilled craftsmen most humbly submit the further result of their proceedings to your serious¹⁰ consideration.

¹ The heading in FF is: *Section III* only.

² Instead of this heading CC has: *Prelude to the historical record.*

³ Except the first three words this paragraph is not in CC.

⁴ In CC it is: *he had.*

⁵ The previous six words are not in DD.

⁶ The previous seven words are not in DD.

⁷ The previous eleven words are not in DD.

⁸ This Clause ends here in CC.

⁹ Instead of this DD and FF have: *Section IV* with the heading and first paragraph here given.

None of this is in CC which has: *Clause 2* and: *2nd Dep.* at the head.

¹⁰ For this word DD has: *further.*

1. First Deputation. Soon after the chapter of the Princes of the tribe & rulers of Israel David died & Solomon ascended the throne. The neighbouring princes hearing of his great fame, joined in congratulatory epistles to him on this occasion.¹ Hiram King of Tyre particularly distinguished himself by requesting a reward² of the ancient league of amity³ & friendship which had existed⁴ between the Kingdom of Israel & Tyre during the reign of his father David. Solomon cheerfully acquiesced in the measure, & well knowing that Tyre could supply both men & materials to complete the structure which he intended to rear, he readily applied to Hiram for assistance, who agreed not only to send his most skilled artificers, but to furnish every material that his country could produce to forward the work.
2. Second Deputation. During this intercourse several mystical letters are said to have passed between them, & a solemn compact was at last sealed⁵ & ratified by both sovereigns to distinguish merit & to reward industry, which could only⁶ be revealed to the most deserving with the consent of both Princes. A lasting friendship was established between them, & the ablest artificers, & the choicest materials were conveyed from Tyre to Jerusalem to assist Solomon in completing the design.

Among the rest was sent Hiram Abiff, a widow's son of the tribe of Napthali, to whose abilities Hiram was no stranger, & who had long merited his countenance & protection. To our Rulers we bend with submission.

3. Third Deputation. With this curious artist a letter was dispatched⁷ unto Solomon recommending him in the warmest manner to his favor, & requesting that if on examination he should answer the character given of him, he might be received as an associate in the compact that was made between them, & enjoy every privilege that his merits might claim. To our Rulers we pay reverence & tribute.

C.R. To our brethren in chapter convened we send our warmest thanks, & gratefully acknowledge our obligation for the result of their proceedings.

THIRD DEGREE

SECTION III

CLAUSE III⁸

Hiram Abiff admitted an associate

Authorised from the general chapter of skilled craftsmen we are appointed, as deputation, to offer our respects to the rulers of the Lodge, & lay before them the genuine result of their farther proceedings.

1. First Deputation. On the arrival of Hiram Abiff at Jerusalem he was received by Solomon with every mark of royal favor. In a private interview with that sovereign he so wisely answered all the questions that were put to him and solved every proposition to so exact a nicety, as not only to gain his esteem, but to confirm the wish of Hiram that he should be admitted an associate in the royal compact that had been ratified between them. To our Rulers we offer tribute.
2. Second Deputation. Having obtained this honor, he was appointed by Solomon general superintendent of the works, & was authorised by him to act as supreme ruler of the craft, to arrange all the plans of the building, & was invested with full⁹ power to preside in the absence of Solomon, as Grand Master of all the classes. With reverence & respect I greet the rulers.

¹ Instead of the previous two words CC has: *on his accession. On this occasion Hiram*

² EE has *reward*; FF copies this but has *sic - renewal?* interlineated.

³ In CC it is: *unity*.

⁴ In CC this is: *long subsisted*.

⁵ For *sealed* CC has: *framed, settled,*

⁶ For *which could only* CC has: *when it was agreed that this compact should*

⁷ In CC it is: *transmitted*.

⁸ There is no heading in FF and in DD it continues straight on from Clause II, with the heading and first paragraph, neither of which are in CC which has simply: *Clause 3rd*.

⁹ In CC this is: *royal*.

3. Third Deputation. Thus assisted, Solomon laid the first stone of the Temple in the fourth year of his reign, at a period when peace & tranquillity universally prevailed, & in little more than seven years, such was the rapidity of the work, that the whole building was completed, to the astonishment of an admiring world. With due gratitude & respect I offer submission to the rulers.
- C.R. The researches of our craftsmen in chapter convened deserve our warmest approbation. The history which they mean to record, when transmitted to latest posterity, will preserve¹ the remembrance of an event which first introduced order & arrangement into society, & united men of all ranks in social union² – (sic).

THIRD DEGREE

SECTION IV

CLAUSE I³

Hiram Abiff murdered

We the Deputation authorised by the chapter of skilled craftsmen, take the liberty of presenting the issue of their proceedings for your serious consideration, & consequently we bend with reverence to the rulers.⁴

1. First Deputation. When the Temple of Jerusalem was nearly completed, & orders had been issued for celebrating the Capstone with joy & festivity, an unforeseen accident put a stop to the intended celebration. A few days before the appointed time, a conspiracy was formed by three Craftsmen against the life of Hiram Abiff, the general superintendent. Whether jealousy of the pre-eminence, envy of merit, or desire of gain were the motives cannot now be determined, but this much is certain that in consequence of this conspiracy the world lost a man the glory of the age in which he lived, whose abilities & qualifications have transmitted his name⁵ with honor to posterity. By his death we have experienced a loss which cannot be repaired, the preservation of a secret which was limited to three persons whose virtues & talents must ever be revered. In this dismal event we perceive an instance of innocence & goodness at once attacked & our noble Grand Master rather than betray his trust fall a sacrifice to the cruel hands of barbarous assassins. With reverence we greet the rulers.
2. Second Deputation. Tradition thus related the event. At high twelve, or noon, whilst the men refreshed, it was usual for Hiram Abiff to go into the Temple, to pay his adoration to the Divine Being, to oversee the work, & to draw such designs as he deemed necessary to transmit to the class of rulers, who regularly assembled at stated periods to receive them, & communicate directions to the inferior classes. The craftsmen knowing this to be the daily custom of Hiram Abiff, embraced this opportunity to waylay (him). Convinced of the advantages of the secrets which he possessed, they determined to extort them from him by force if no other measure could be devised & (to?) surpass (surpass?)⁶ him in the favor of the King. Fixed in their determination they planted themselves at the three open entrances of the Temple, at the South, at the East, & at the West gates.⁷ Hiram Abiff having discharged his usual duty with (was?) coming out at the South gate, when the first ruffian accosted him. He stated that the Temple being nearly finished, he should be obligated to travel into other countries for subsistence, & as the secrets of a master mason which he possessed, if revealed to him would always entitle him to distinction, he therefore earnestly requested that those secrets should be immediately disclosed. Surprized at unexpected salute, Hiram Abiff told him that those secrets were not to be obtained in that manner, neither could he deliver them, he recommended time,

¹ Interlineated with a question mark in EE since *will preserve* does not occur in FF.

² CC has *bonds*.

³ Here DD and FF have: *Section V*. In CC *1st Dep.* is added and the other heading is omitted.

⁴ This paragraph is not in CC.

⁵ In CC this is: *memory*.

⁶ So in the original; wrongly deciphered, FF has *supplant*.

⁷ In BB Sect. III, Cl. IV, the order of the gates is east, south, west.

patience & industry as the means to acquire them.¹ The desperate assassin unsatisfied with this reply, immediately had recourse to violence, raised his hand & struck him. The good man recovering from the stupor which this blow had occasioned, directed his course to the Eastern gate, but unfortunately another ruffian was here planted, he made a similar demand with the other ruffian, which was attended with no better success. Being resolute & callous he copied the example of the other conspirator, & by another blow immediately laid him prostrate. Recovering from this attack² he made his way to the Western gate, his last & only refuge, but here, alas! his egress was finally stopped, here a more desperate assassin was planted, who though he viewed the bleeding wounds of his dying Master, destitute of every tender feeling, repeated the request of the other conspirators. The good man unwarmed by passion (sic) & a stranger to revenge, meekly replied that the secrets which he required could not be received nor could they be given in the manner expected; that there were only three persons,³ himself included, in possession of them, that unless all these three were present they could not be revealed, that they were bound by compact before heaven never to divulge them apart, & that fear of death should never extort them from him. Upon this the daring ruffian copied the example of the two other conspirators, & by another fatal blow put a period to his existence, thus he fell & in imitation of him & of his fate, all master masons must fall till by the five points of fellowship they are again restored to life. To our rulers we bend with submission.

3. Third Deputation. Thus, for a moment, let us view this good man bending under the uplifted hand of barbarous assassin, imploring mercy on his bended knees, while the remorseless murderer, void of honor, & of principle, with his ears shut against all the cries of mercy, dares to raise his arm, & by one stroke to put a period to the life of one of the best of men, whose glorious example is recommended as a patron is worthy of⁴ imitation (sic). To confirm the truth of this event, our present customs shall be a proof, & shall transmit to latest posterity the remembrance of an act which never can be obliterated from our annals. For this clear & comprehensive detail we shall here close the duties which have been entrusted to our care.⁵

THIRD DEGREE

SECTION IV

CLAUSE II⁶

1. First Deputation. A loss so general could not fail of being soon & sensibly felt. Hiram Abiff not appearing before the King, according to custom, to report the progress of the work, & to receive further instructions, Solomon suspected some accident must have happened. This suspicion was confirmed on his not appearing on the following day. No new designs being forwarded to the rulers, a deputation from their class was nominated to wait on the King, & to report the unexpected obstruction to the progress of the work. Solomon was much affected on the occasion & attributed the absence of Hiram Abiff to some serious accident which ought to be minutely investigated as we was well convinced should no accident have occurred, he would have never neglected his duty. He immediately issued orders for a general muster of all the workmen, & commanded the rulers to consult together on the most effectual means to obtain the discovery. A muster instantly took place, when it appeared that three craftsmen were missing.⁷ This was accompanied with

¹ In CC is added: *and secure the favour of the King.*

² Instead of *this attack* CC has: *that fatal state.*

³ There is added in CC: *in the World.*

⁴ In CC this is replaced by: *as a pattern worthy of . . .*

⁵ This sentence is not in CC. Should the first word be: *With?*

⁶ From here there are no headings in DD, EE and FF. CC has: *2^d Dep.*

⁷ Interlineated here in CC in a different hand is: *At this time 12 F.C. who had originally joined in the Conspiracy having attired themselves with W. Gloves and aprons emblematic of their own purity and innocence came to the K - and made a voluntary Con - of the part they had taken and of all they knew on the subject to the Period of their withdrawing from the conspiracy - This naturally increased the apprehensions of K.S. who instantly . . . (three words illegible).*

- the whisper of assassination to which it was afterwards discovered that others had been privy.¹ Every measure was therefore adopted to trace the particulars, without success.
2. Second Deputation. The rulers having met & consulted together it was agreed that² fifteen brethren should be selected from each of the three classes, who should be empowered to trace the ground around the Temple with the utmost circumspection in search of the body of their Grand Master,³ & discover if possible any marks of blood or signs of violence that might have been used on the occasion. Fifteen of the most experienced craftsmen were appointed by Solomon himself, for the discharge of this duty, who were immediately formed into a chapter, when it was determined that they should separate into three parties, & direct their courses from the three open entrances of the Temple, that each party should keep within hail, & that in the evening of each day, they should return to the Temple, & report their success.⁴
 3. Third Deputation. Having thus settled their plans, messengers were dispatched all over the country in search of the brethren who had absented themselves from the general muster, & they immediately proceeded in their distant⁵ course from the Temple. To our Rulers in chapter convened, we report the progress of the work.

THIRD DEGREE

SECTION IV

CLAUSE III⁶

1. First Deputation. With submission to our Rulers we bend. After fifteen days fruitless (search),⁷ the discovery was made. A brother in one of the parties, being weary, happened to rest on the brow of a hill, while the others pursued their search. Being seated here some time, he attempted to rise. Taking hold of a shrub to facilitate the ascent, it readily gave way, & on a more narrow inspection, he found that the ground had not long remained in that situation, but had been lately dug, he hailed the brethren, they removed the earth, pursued the search & actually found the body. They then replaced the earth, planted a sprig of Cassia at the head of the grave which they intended for ornament & to mark the place.
2. Second Deputation. In the evening they returned to the Temple & reported to the other two parties their success, it was then resolved that a deputation from the chapter should wait on the King, & inform him of the discovery which had been made previous to the meeting of the class of rulers. On the following day, five were nominated on the deputation, who were actually the five by whom the discovery was made. With gratitude to our rulers we bend.⁸
3. Third Deputation. They readily gained an audience of Solomon, who expressed his sorrow at the loss which the craft had sustained by the death of his friend, & commanded the same party to return to the place where the body was laid, & to raise their Grand Master for a more decent interment, suitable to the dignity of his station; he desired⁹ them to examine the body, & said that by his death the secrets of a master mason must now be lost to future generations. As a reward for their diligence,¹⁰ should any secrets be discovered at raising the body, on its being communicated to him it should be substituted as a mark for a superior order in the craft, to which they only should be admitted

¹ CC adds here: *but had recanted.*

² Interlineated here in CC in a different hand is: *fifteen trusty F.C, should proceed in search of their Master to ascertain if he were not [? yet] living or had fallen a sacrifice in the attempt which had probably been made to extort from him the secrets of a Mr. M.*

³ CC has: *good Master.*

⁴ CC has: *progress.*

⁵ CC has: *destined.*

⁶ Here in CC there is the addition: *3^d Dep* and the first phrase is omitted.

⁷ This word is not in the original.

⁸ These sentences are not in CC.

⁹ CC has: *He desired to see the body.*

¹⁰ Inserted here in CC is: *however, he told them that . . .*

& such others as they might deem deserving of distinction, at the same time he acquainted them that if they failed, the first sign or other form used at raising the body should supply the loss, & be equally honored with his approbation.¹ These words of the King were regularly conveyed to the chapter and duly honored by them. With gratitude & submission to the rulers of the Craft we pay obedience.⁸ (p. 92)

THIRD DEGREE

SECTION V

CLAUSE I

We now hail the rulers & proffer the result of the farther proceedings of the chapter of skilled craftsmen.²

1. First Deputation. The whole chapter in obedience to the commands of King Solomon, proceed in form to the place where the body was deposited, when the following circumstance took rise. The brethren being arranged round the grave as craftsmen, the earth was no sooner removed than they discovered the body. Struck however by one (e?)motion,³ the whole chapter was observed in the same position. On a nearer inspection, they viewed⁴ the mangled corpse of their deceased master, when the power of sympathy inclined them to change their position. The body was then raised, & being supported by the five points of fellowship occasioned the pronunciation of the secret word by which all Master Masons are now distinguished.
2. Second Deputation. The body was then placed on a bier, & conveyed in solemn form to the Palace of Jerusalem.⁵ Solomon commanded the body to be brought into his presence, when, on viewing it, he suddenly raised his hands & in an extacy of grief exclaimed 'Oh Lord God, thou excellent mason, has such been the fate of my friend!' In this ceremony the whole chapter joined.
3. Third Deputation. Solomon then commanded the necessary preparations to be made for the pompous interment of Hiram Abiff, which took place as near the sanctum sanctorum as the Jewish law would admit. On the day appointed for the funeral, the whole chapter accompanied the remains of their deceased master, & dressed in white gloves & white leather aprons as badges of their innocence, deposited his corpse with the usual formalities. In commemoration of this circumstance, the ceremony is still used at the interment of all master masons, at the present day.

C.R. Thus we have faithfully reported the proceedings of our brethren in chapter convened, resting the issue at your disposal.⁶

THIRD DEGREE

SECTION V

CLAUSE II

With pleasure we submit to the rulers the further proceedings of the Chapter.⁷

1. First Deputation. During these transactions the means of detecting the murderers were not neglected. The missing craftsmen being Tyrians were suspected to have returned home. Orders were therefore issued to pursue them & prevent their escape. Messengers

¹ Another version is given in Appendix I.

² This sentence is not in CC.

³ CC has: *emotion*.

⁴ Here CC inserts: *more minutely*.

⁵ The rest of this Deputation's statement is not in DD which goes straight on to the next without mentioning the Third Deputation.

⁶ This sentence is not in CC. The speaker seems to be wrongly indicated.

⁷ This sentence is not in CC.

- had been dispatched to Jopram (?Joppa?) to which place they had directed their course,¹ in order to obtain a passage home. Contrary winds & tempestuous weather had obstructed them from making their escape.
2. Second Deputation. Providence wisely interferes in cases of murder, seldom or never fails to bring the perpetrators, by the most unaccountable means to condign punishment. Their unhappy consciences stung them with remorse, compelled them to fly for shelter among the rocks. The uneasiness which they expressed on being obstructed in their passage to Tyre, & their sudden disappearance excited alarm & suspicion among the inhabitants. On the arrival of the messengers, information was soon obtained that three persons had applied for a passage to Tyre but that contrary winds had disappointed them, that they were again expected to return before the return of the tide, but having suddenly disappeared, it was generally supposed they must be concealed among the rocks, where fearing the sight² of day, they lurked, hither therefore the messengers directed their course.
 3. Third Deputation. The messengers had not travelled far, before they heard a voice of exclamation & could distinctly trace different persons accusing & excusing each other with peculiar symptoms of melancholy lamentations. Not doubting they were the persons after whom they were in search, & as innocence is always superior to guilt, they immediately entered the cave, seized the ruffians without much resistance, bound them, & brought them back to Jerusalem. To our rulers we submit.⁷ (p. 93)

THIRD DEGREE

SECTION V

CLAUSE III

We greet the rulers & from the chapter convey the issue of their further proceedings.³

1. First Deputation. On the arrival of the murderers at Jerusalem King Solomon commanded that they should remain in safe custody until Hiram King of Tyre should be apprized of the circumstance of the melancholy event.
2. Second Deputation.⁴ Solomon ordered his ministers of Justice to examine separately the murderers in his presence. The first culprit, on being interrogated, boldly denied the fact. Being closely interrogated by the King, he still persevered in his denial. Solomon then put some extra questions to him upon which he hesitated, guilt flew in his face,⁵ & kneeling down on his left knee, he implored mercy. The King desired to know what punishment such a wretch deserved, who could without cause perpetrate so cruel & barbarous an act. He answered that his throat should be cut, his tongue torn out by the root, & buried with his body in the sands of the sea. He was then commanded to retire & wait the issue of the King's pleasure. The second ruffian was next brought to the bar, where, like the first, he denied the charge, but on being more closely interrogated his conscience checked him, & with sincere contrition, he acknowledged the crime. The King asked what punishment he deserved who could be concerned in so cruel an act. He answered that his left breast should be laid open, his heart torn out & given as a prey to the ravenous vultures of the air. He then fell down on his right knee & implored mercy. The King ordered him to be dismissed from his presence & wait the issue of his farther pleasure. The third ruffian was next brought up, but he required but little examination, he freely confessed himself to be the chief murderer, promised a faithful detail of all the circumstances, & fell down on both knees to supplicate forgiveness, he expressed his abhorrence of the crime which he had committed & assured the sovereign that he was ready to specify all the particulars of the horrid transaction. The King then ordered him into the care of his ministers of Justice, & wait his farther pleasure.

¹ Instead of the previous eight words DD has: *to which place it was supposed they must have directed their course . . .*

² Sic. It should probably be *light*.

³ These sentences are not in CC.

⁴ In DD the Second Deputation is not shown, the statement going straight on from that of the First.

⁵ CC adds: *he confessed the crime*.

3. Third Deputation. After this examination, Solomon sent an account of the proceedings to Hiram King of Tyre, they being his subjects. He immediately ordered them to be tried¹ according to the laws of justice, & if they were found guilty, to be punished in the most exemplary manner.
To the rulers we bend with submission, & submit all these proceedings of the chapter to your serious consideration.³ (p. 94)

THIRD DEGREE

SECTION VI

CLAUSE I

1. First Deputation. In consequence of Hiram's answer, the necessary preparations were made for the trial of the murderers. On the day appointed for the trial they were publicly arraigned at the bar before Solomon, when the following particulars were stated. That several of the craftsmen had engaged in the conspiracy but had afterwards retracted, that the Temple being nearly finished they hoped by obtaining the secrets which he² possessed, to gain distinction in other countries into which they might travel, that their intentions were by no means hostile, but they trusted that he would be readily induced to comply with their wish, that no weapon or offensive instrument had been used, but that by the setting tool, the setting mall & the setting beetle the murder had been effected, that the body was conveyed out at the West gate of the Temple, & concealed among some rubbish until the following night, when it was removed to the brow of a hill, & there decently interred, that they had immediately absconded³ to Jotten [?] Joppa? where they were seized.
2. Second Deputation. All these particulars were faithfully recorded, & immediately transmitted to Hiram who forthwith commanded the murderers to be punished with the utmost severity of the law.
3. Third Deputation. On the return of the messengers, Solomon commanded all the Princes of the Tribes, & the rulers of Israel to be convened, & the three murderers to be brought to the bar to receive sentence in their presence. After remonstrating on the heinousness of the crime which they had committed, & the injury the craft must sustain by the death of their Grand Master, he proceeded to announce the awful sentence of the law, that the first assassin should be conducted to the sands of the sea, at low water mark, where⁴ his throat should be cut & his tongue torn out by the root, & that both tongue & body should be both (buried)⁵ together on the spot, & that the second assassin should be conducted to the same spot, where his left breast should be laid open, his heart torn out & given as a prey to the ravenous vultures of the air, that the third assassin should be also conveyed to the same spot, where, being the actual murderer of His Grand Master, his body should be severed, his bowels taken out & burnt to ashes & those ashes to be scattered before the four winds of heaven, that no more remembrance may be had of him among men or masons.

THIRD DEGREE

SECTION VI

CLAUSE II

1. First Deputation. Solomon then commanded that the tools⁶ which had been produced in court, by which the murder had been effected, should be preserved & borne by them

¹ CC adds: *at Jerusalem.*

² CC has: *Hiram.*

³ Instead of this CC has: *and directed their course to Joppa (in order to return home) when they were seized.*

⁴ DD leaves the penalties blank.

⁵ This word is omitted in EE and FF.

⁶ In CC it is: *test.*

in perpetual remembrance, that all the events which had taken place before, at & after the murder of Hiram should be faithfully commemorated & that the discovery of the body, & the incidents which had occurred on that occasion should hereafter distinguish all master masons throughout the world.

2. Second Deputation. The murderers were then led to the farther extremity of the sea coast, when the several penalties which had been specified in the sentence¹ were personally inflicted on each, & these penalties have been signs established as the future tests of real merit.
3. Third Deputation. Such are the circumstances of Hiram's murder, the discovery of his body, & the trial & the execution of his murderers, which can never be obliterated from the memory of Masons & must stamp the true value of that character they are bound to revere.

THIRD DEGREE

SECTION VI

CLAUSE III

1. First Deputation. The fifteen craftsmen by whose perseverance & industry all these measures had been happily effected, were authorized by Solomon to meet in chapter as master masons & faithfully to record from time to time every incident which had occurred, so that all the particulars of Hiram's murder, the discovery of his body, & the execution of the murderers might, by their means, be regularly communicated to latest posterity.
2. Second Deputation. From this chapter have proceeded the various² degrees of our institution, & to them we owe the preservation of that system which by the unhappy accident of Hiram's death had been probably lost to future generations.
3. Third Deputation. Thus had³ been transmitted the genuine secrets of our order, through a series of ages, to the present time, & amidst all the chances to which they have been unavoidably exposed must still retain their original value & importance in society.

THIRD DEGREE

SECTION VII

CLAUSE I

Explanation of the Lodge

1. First Deputation. The figurative representation of a Master Mason's Lodge extends as usual from East to West, is bounded between North & South, has the centre of the earth for its foundation & the heavens for its covering. This implies the universality of our system & that no quarter of the world is undeserving of our consideration.
2. Second Deputation. In the figure of the coffin which is supposed to contain the corpse of our venerable master Hiram Abiff, we are reminded of his fate, & are taught to consider the value of the lesson he has given, that by adhering to his example we may view life in its proper colours, & never suffer the fear of death to endanger our honor, or our virtue.
3. Third Deputation. The square & compasses at opposite extremes are intended to imply the regularity of our progress in improvement by the rules of the one our conduct in life must be regulated, by the excellence of the other, our talents in Masonry must be estimated. By these figurative emblems portrayed before us, we are taught to live well & die happy.⁴

¹ There is added in CC: *and which had formed the punishment of a breach of our fidelity.*

² In CC it is: *three.*

³ So in EE and FF. It should be: *have.*

⁴ This last sentence is attributed to C.R. in DD.

THIRD DEGREE

SECTION VII

CLAUSE II

1. First Deputation. The ornaments of a Master Mason's Lodge are represented to be the Porch, the Dormer & the square pavement. In the first of these ornaments we are supposed to view the entry into the sanctum sanctorum where only the High Priests were¹ admitted, & where the solemn compact with Solomon, Hiram, & Hiram Abiff was sealed. In the second ornament we view the blessed rays of the sun through this artificial medium enriching the scene. In the third ornament we are supposed to view the spot on which the three illustrious characters knelt in reverence to their God.
2. Second Deputation.² The three figures of five are intended to remind us of the fifteen craftsmen to whom we owe the origin of our present system. Having divided themselves into three parties, they directed their course from the three open entrances of the Temple, & by their zeal actually found the body of their murdered master. They formed the first Chapter of Master Masons, & to the honor of their industry & perseverance, not only the discovery of the body, but the punishment of the murderers may be attributed.
3. Third Deputation. The three tools here delineated are the setting tool, the beetle & the setting mall, are the implements which were used by the assassins in the perpetration of Hiram Abiff's murder. These emblems Solomon commanded to be impressed on the lid of his coffin.

C.R.³ To these emblems we stamp our seal, & declare them to be trophies worthy of everlasting remembrance.⁴

THIRD DEGREE

SECTION VII

CLAUSE III

C.R. To our craftsmen in chapter convened we proffer our kindest greetings & may God prosper our endeavours for the general good.⁵

1. First Deputation. In the further investigation of our emblems we discover the initials of the secret word which was pronounced at raising the body of our Grand Master, & the past word⁶ which was afterwards adopted by the chapter to secure⁷ our privileges. With the year of Masonry (sic) from the commencement of the world, when by the power of an Almighty fate,⁸ a rude & perfect chaos was reduced⁹ into a fair & permanent system, & life, figure & motion graced the whole of creation.¹⁰
2. Second Deputation. Here also we perceive a sprig of Cassia¹¹ the means by which the body of our Grand Master was found. This sprig was planted at the head of the grave, to mark the place where the treasure was deposited, & thus they were led to their distant¹² search (sic).

¹ This word has been written over: *was*.

² In the original this runs on from the previous sentence, the Second Deputation not being indicated.

³ In the original this runs on from the previous sentence, the C.R. not being indicated.

⁴ See note 1 to the next Clause.

⁵ This is placed at the end of the previous Clause in CC, EE and FF. In DD it is as given here.

⁶ DD has: *last word*.

⁷ In CC it is: *screen*.

⁸ Here CC has: *Fiat*.

⁹ So original. In DD it is: *a rude & perfect cave (by Chaos) was deduced*. CC has: *a rude imperfect chaos was reduced . . .*

¹⁰ At the end of the First Deputation's statement in the EE is: *(There seems to be something wrong or omitted here. I have faithfully followed the cypher)*.

¹¹ In CC there is a footnote in Latin to the effect that 'Acassia' never grows in Jerusalem: it is the Nile mimosa.

¹² Here CC has: *destined*.

3. Third Deputation. The whole serves to commemorate the life & death of our Grand Master, Hiram Abiff whose extensive genius was amply displayed by his works, while the fidelity to his trust, & his manly behaviour at the close of life must inspire every generous mind¹ with gratitude, & render his name everlasting to our annals. His example must teach us a noble & heroic fortitude, to defend our virtue when exposed to the most severe attacks, & to preserve our honor at the risk of our lives. The sprig of Cassia may then with propriety decorate our graves & the last tribute of affection be offered up at our shrine, with all that tender sensation which will ever flow from a generous & benevolent mind.

C.R. The accurate delineation of the figures which you² have stated are (sic) truly deserving of remembrance among us, with our sanction, therefore, they are sealed, & we sincerely declare that they shall hereafter distinguish all Master Masons, throughout the world.

THIRD DEGREE

SECTION VIII

CLAUSE I

1. First Deputation. Man, from the first moment of his existence³ was indued [sic] with all the powers of body & faculties of mind⁴ necessary for appropriating all the sundry parts of creation to his own benefit & the Glory of the divine author.⁵ Blessed with reason to direct, & judgment to determine his choice, he was naturally led to regulate his conduct agreeably to the will or command of that superior from whom he derives his being. This happy state was however of short duration. Impelled by blind passion & unruly appetite, he soon began to swerve from the principles of his maker, & to deface⁶ his rational powers by transgressing the divine will, & incurring divine displeasure. Punishment was the consequence of disobedience & ere long a general deluge gave birth to a new world.
2. Second Deputation. Noah then became the sovereign of mankind. With him & his family were preserved the records of the old world & from them & their posterity have sprung the present generation of mortals. Happiness being again restored, the law of nature became the general rule of conduct. In those days property⁷ was a term unknown everything was common & nothing peculiar. The interest of one was the interest of all. Every man saw his own happiness complete in the happiness of his neighbours, & the amiable & agreeable name of brother was the general, the universal salutation.
3. Third Deputation. This happy scene was soon reversed. As mankind increased, imaginary wants took place, & various jealousies & suspicions began to arise. Interest became to be divided & property to be ascertained. Hence distinct societies were formed, & laws framed to support government & check the unlimited rapine of a depraved age.

THIRD DEGREE

SECTION VIII

CLAUSE II

1. First Deputation. At this period the constitutional principles of our order displayed their happy influence. While they secured the veneration of the most abandoned savage,

¹ In CC it is: *heart*.

² CC has: *which the Chapter*

³ The first eighteen words of this Clause are the same in Sect. II Cl. I of BB but the rest is not the same.

⁴ CC adds: *when improved, that were*

⁵ In CC it is: *Creator*.

⁶ Here CC has: *debase*.

⁷ Here CC has: *prosperity*.

the progress of knowledge & philosophy gradually dispelled the gloom of ignorance & barbarism. Hence government was established, authority was given to laws, & the tenets of our profession were attended with diligence¹ & unbounded utility.

2. Second Deputation. In regular societies of men a due subordination of government must take place, laws must be framed to promote order & regularity. Wise & experienced rulers must be appointed to support authority & superintend the execution of the laws. The laws of Masonry are ancient & wisely planned & in the study of them, the candid & judicious enquirer will be readily convinced of the real importance of our venerable institution. The ancient practice of the society enforced a recital of these laws on all public & solemn occasions & to the honor of the fraternity, it may be observed, the same custom is not neglected in our modern assemblies.
3. Third Deputation.² A complete knowledge of the laws of masonry is a recommendation to preferment in every class of the society.³ Without this knowledge no person is qualified to accept the government or execute the established duties of the craft. The ancient rulers of our order were men of acknowledged genius & sagacity,⁴ & if we mean to support their character with becoming dignity, we must share their talents & inherit their virtues (sic).

THIRD DEGREE

SECTION VIII

CLAUSE III

1. First Deputation. Noah & his three sons are the four Masons from whom the present art descends. Moses, Aholiab & Bezaliel pursued their steps, & propagated their principles. Solomon, Hiram, & Hiram Abiff wisely meliorated the plan & deduced a rude, imperfect sketch into a fair & finished form. Zerubabel, Joshua (&?) Haggai imitated the example of those noble & royal patrons, cultivated the art in its more improved state & faithfully transmitted to posterity our sacred tenets & incomparable mysteries. Later ages have pursued the plan & accurately traced the progress of our science. Hence men of the highest birth & of the greatest wisdom in all countries of the world have patronised our art, & extended the privileges of our respectable society.
2. Second Deputation.⁵ According to our present system of government a chief governor is annually elected under the appellation of Grand Master, who reigns supreme over all the Lodges. His power is unlimited, his jurisdiction extensive, the privileges of the order are committed to his care, & the power of decision in the investigation of our laws rests in him. To him we dedicate the chief instrument in Architecture, which he wears as an honorary badge, & by the sanction of his name our general assemblies are convened. Eminence, high rank & noble birth generally qualify a good Mason for this trust, but a knowledge of the ancient land marks of the order, & the general regulations of the society can alone add dignity to the office or give weight to his decision.
3. Third Deputation.⁶ By & under the supreme Governor sundry other officers are appointed under the denomination of Grand Wardens, whose characters in their departments are highly respectable, & are allowed precedence of rank over all the officers who superintend the government of private Lodges. No person is however entitled to act in these capacities unless his own birth added to an exalted station, or a superior skill in the art of Masonry has raised him in the good opinion of the craft.⁶

¹ Here CC has: *general*.

² There is no Third Deputation in FF, the text runs straight on.

³ In CC it is: *Order*.

⁴ Here CC has: *capacity*.

⁵ The Second and Third Deputations are not indicated in the original.

⁶ Here CC has: *has gained for him the good of the Craft*.

- to the original constitution, we approve the choice our brethren have made &, preparatory to your installation shall order the necessary qualifications for master in the chair to be recited for your information'.
2. Second Deputation. The qualifications shall then be recited. I. 'Every candidate for the office of master must be of good repute, true & trusty, & in high estimation amongst brothers & fellows. II. He must have been regularly initiated into the three degrees of the order, well skilled in the art of masonry, sound in mind & body, & have served not less than twelve calendar months, warden of the Lodge. III. He must be exemplary in conduct, easy in address, courteous in manners & steady in principle, fully instructed in the ancient charges & regulations of the order, able & willing to undertake the management of the work, regularly chosen by Master, fellows & brethren in open Lodge assembled, & presented to & approved by a board of installed masters regularly formed according to the ancient constitutions. These are the qualifications for the high & important office you are intended to fill, you are therefore required to declare whether you can accept the trust on these conditions, that the oath of office may be duly administered previous to the solemn rite of installation'.
 3. Third Deputation. The candidate having given his assent is placed in due form for installation. He kneels on both knees, with two installed masters joining hands, & forming the arch over him, his right hand is placed on the Sacred Law, & both points of the compasses to view over the square. All the brethren kneel, & unite in solemn adoration.

THIRD DEGREE

SECTION IX

CLAUSE III

1. First Deputation. The following invocation is made¹ – 'Almighty father & supreme ruler of the Universe, vouchsafe thine aid to this our solemn rite, & grant that the worthy & distinguished brother who is now about to be numbered among the rulers of the Craft, may be endued with wisdom to comprehend, judgment to define, & ability to enforce obedience to thy law, sanctify him by thy grace, strengthen him by thy power, & enrich him with genuine knowledge, that he may enlighten the minds of his brethren & consecrate our mansion to the honor of thy name – Amen.'
2. Second Deputation. The Oath of Office shall then be duly administered – 'Do you, my worthy brother, before God & this board of installed masters, agree to accept the office of ruler of the craft, & master of the regular meetings of masons in London called the Lodge _____, & the duties of the chair wisely, faithfully & impartially to discharge according to the best of your skill & judgement, until the festival of St. John the Evangelist next, & until a successor shall be regularly elected by masters, fellows, & brethren in open Lodge assembled & duly installed according to the original constitutions. Do² you farther agree that during your mastership, nor at any time hereafter, under your direction, you will permit any deviation from the original land marks of the order, or administer or cause to be administered any rite or ceremony which may be contrary to or subversive of our constitutions, but that you will keep sacred & inviolate all the rights & privileges possessed by us & by our predecessors. Do you farther agree that you will uphold, support & maintain all the tenets of the institution pure & untainted, enforce obedience to the laws & magistracy of the country in which you reside, & conscientiously fulfil your duty as a Ruler of the craft in every situation. Do² you solemnly promise & vow before God & this board of installed masters, that you will always conceal & never reveal the secret word & grip of a master in the chair, unless it be to a regularly installed master or a candidate for installation, & not to him or them unless it be in the presence of three installed masters. To all these points do you pledge conformity, under no less a penalty that what has been before specified in the three established degrees of the order.' 'So help me God!'

¹ Only the first few words are given in DD.

² CC differs slightly here.

3. Third Deputation. The Master in the chair shall then lay his left hand on the left shoulder of the master elect, & raise him up by the right hand with the grip & word of the master in the chair,¹ pronouncing these words – ‘In the name of the most high God under whose banner & auspices we act, I your immediate predecessor in office, in the presence of three regularly installed masters, do hereby instal you a Ruler of the Craft, & master of the Lodge of _____ until the festival of St. John the Evangelist next, & until a successor shall be chosen & installed in your room, & I pray God to preserve you in his holy keeping, & enable you to execute the duties of your office with fidelity – By the secret grip & word of a master in the chair, I now raise you an illustrious ruler of the art, & invest you with the ensign of your power’. He is then chaired & saluted. The board of installed masters is adjourned & the master masons being readmitted, the Lodge is closed in the third degree. The brethren then return to the Lodge where the rest of the ceremony is completed.

THIRD DEGREE

SECTION IX

CLAUSE IV

1. First Deputation. The master is saluted by the brethren, in form,² when the warrant of constitution, the Bible, square & compasses, the constitution book, the minute book, the moveable & immovable jewels, the insignia of the different officers, & the Hiram are separately delivered over to him with a charge appropriated to each in the following manner – ‘This warrant is the authority by which you are empowered to convene your Lodge & therein to transact the several duties of the craft, in a legal & regular manner, the Bible, square & compasses comprehend the principal furniture of the Lodge, by the former you are to obligate your brethren into the different degrees of the order, & by the two latter inculcate the venerable principles of the institution. The book of constitutions³ contains the principal regulations of the society during the reign of several patrons, by which you will be enabled to direct your own conduct & regulate the behavior of others under your auspices. The minute book which contains a detail of our proceedings, with the bye laws & regulations of the Lodge will afford precedents for your instruction, & by intrusting the charge of it to some experienced brother on whom you can rely, it will be regularly kept, & our future proceedings under your direction duly entered. The immovable Jewels you will distribute among the separate degrees, & the insignia of your different officers you will arrange among those whom you deem best qualified to coincide with your measures, & support your government. By this Hiram you will make known your authority, command silence, & preserve regularity in our different meetings’.
2. Second Deputation. Thus installed & intrusted he is saluted a Ruler of the Craft,⁴ & receives due homage from the brethren who by their usual congratulations express submission & obedience. The master then returns thanks for his election & enters immediately on the discharge of the duties of his office by appointing, installing, & investing his wardens & all the inferior officers, with the usual charges.
3. Third Deputation. The ceremony is concluded with the general advice to all the brethren, requesting their cordial submission to the Rulers whom he has appointed, & a steady adherence to the principles of the institution. These are the regular proceedings admitted at the institution⁵ of officers either in the Grand Lodge or private Lodges, which have been honored with the approbation of the wisest men in all ages, & justly bear the sanction of venerable Antiquity.⁶

¹ From here to the end is not given in CC.

² Instead of the preceding ten words CC has: *The Master thus elected returns to the Lodge in form.*

³ Here CC has: *The Book of Constitutions contains the history of Masonry, its progress & effect, the lives & characters of our Patrons & the principal regulations of the Society during their reign which . . .*

⁴ Here CC has: *Craftsmen.*

⁵ This word has been written over: *installation.*

⁶ Except for the *Continuation* of the Traditional History (Appendix I) CC ends here.

SECTION X

NEW LODGES¹

1. First Deputation. Any number of master masons, not under seven, resolved to form the Lodge, must apply by petition to the Grand Master, setting forth, that they are regular masons, & are at present, or have been members of regular Lodges, that, having the prosperity of the fraternity at heart, they are willing to exert their best endeavours to promote & diffuse the genuine principles of the art & for the convenience of their respective dwellings, & other good reasons, they have agreed to form the Lodge, to be named
that in consequence of this resolution, they pray for a warrant of constitution, to empower them to assemble as regular masons on the _____ day of every month, at _____ & then & there to discharge the duties of masonry in a regular & constitutional manner, according to the original forms of the order, & the laws of the Grand Lodge, that they have nominated & do recommend AB to be the first Master, & CD to be the first senior warden, & EF to be the first junior warden of the said Lodge, that the prayer of the petition being granted, they promise strict conformity to every regular edict & command of the Grand Master, & to all the constitutional laws & regulations of the Grand Lodge.
2. Second Deputation. This petition must be signed by at least seven regular masons & recommended by the masters of three regular Lodges adjacent to the place where the new Lodge is to be formed. It must then be delivered to the grand secretary; who shall present it to the Grand Master, or in his absence to his deputy, & on its being approved, he shall grant a dispensation, authorizing the brethren specified in the petition to assemble as masons, in open Lodge for forty days, and to practise the rites of the order until such time as a constitution can be obtained by command of the Grand Lodge (sic) or that authority be recalled.
3. Third Deputation. In consequence of this dispensation, the Lodge is formed at the place therein specified, & its transactions being properly recorded, are valid for the time being provided they are afterwards approved by the brethren convened at the time of constitution.



1. First Deputation. When the Grand Lodge has signified its approbation of the new Lodge, & the Grand Master is thoroughly satisfied of the truth of the allegations set forth in the petition, he appoints a day & hour for constituting & consecrating the new Lodge, & for installing the master & wardens. If the Grand Master in person attends the ceremony, the Lodge is said to be constituted in ample form, if the deputy grand master acts as grand master, it is said to be constituted in due form: & if the power of performing the ceremony be vested in the master of a private Lodge, it is said to be constituted in form.
2. Second Deputation. On the day & hour appointed, the Grand Master & his officers or the master & officers of any private Lodge authorized by the grand master for that purpose, meet in a convenient room, & when properly clothed, walk in procession to the Lodge room, where the usual ceremonies being observed, the Lodge is opened by the Grand Master or master in the chair, in all the three degrees of the order. After a short prayer an ode in honor of masonry is sung. The grand master or master in the chair is informed by the Grand Secretary, or his locum tenens, that the brethren then present, naming them, being duly instructed in the mysteries of the art, desire to be formed into a new Lodge, under the Grand Master's patronage, that a dispensation has been granted to them for the purpose and that by virtue of this authority they have assembled as regular masons,

¹ Hereafter to the end DD indicates divisions only by X; EE by a double line. In general DD gives only the first few words of each part with a reference to Preston's *Illustrations* (see notes below). The text of this Section as here given is very much like that in BB, Sect. VI, Cl. 1-4 (cf. also *ibid.* Sect. VII, Cl. 3). The Section number is taken from the *Illustrations* (1788 edn.) and, apart from the prayers, follows that work (pp. 94-98), which itself is similar to Anderson's *Book of Constitutions* (1723), *Postscript. Ahimon Rezon* (1778), pp. 42-46, has many like expressions. Cf. Gould, *Hist. of Freemasonry* (ed. Poole, 1951), iii, p. 100.

& duly recorded their proceedings. The petition is read, as is also the dispensation, & the warrant or charter of constitution, granted in consequence of it. The minutes of the new Lodge while under dispensation are likewise read, & they being approved are declared to be regular, valid, & constitutional. The Grand Master or master in the chair, then takes the warrant in his hand, & requests the brethren of the new Lodge publicly to signify their approbation or disapprobation of the officers nominated in the warrant to preside over them. This being signified, an anthem is sung, & an oration on the nature & design of the institution is delivered.

3. Third Deputation. The ceremony of constitution succeeds. The Lodge covered with white satin is placed in the centre of the room. All devoutly kneel, & the preparatory prayer is rehearsed – ‘Almighty father & supreme ruler of the Universe, whose works proclaim thy wisdom, power & greatness, with grateful hearts we offer up our adoration to thy divine majesty, in acknowledgment of the blessings so liberally dispersed among us. Condescend, Almighty Father to look down with pity from thy celestial habitation, on our feeble attempts to extend thy praise & graciously accept in the celebration of our solemn rites, the faithful tribute of our gratitude to Thee’. The chaplain proceeds to consecrate. Solemn music is introduced while the necessary preparations are making. The Lodge is uncovered, & the first clause of the consecration prayer is rehearsed all devoutly kneeling – ‘The heaven of heavens cannot contain Thee, O Lord! far less the house we build. Here however we stamp thy sacred name,¹ & as thou hast promised where thy name is, there wilt thou be, hear our supplication, great Jehovah! & bless our endeavours to set forth thy praise. Unto the Lord our God to whom belong mercies & forgiveness, we presume to consecrate this mansion, & herein to deposit the sacred emblems of our venerable order. Unto thee we dedicate the work of our hands, imploring thy divine aid towards the accomplishment of our plans. With contrite hearts & fervent minds we approach thy presence, & invoke thy blessing on our solemn rites. May the characters here impressed inspire us with awe & reverence towards thee, & enable us to direct our progress to that state which is the essence of truth, or glory, & of goodness’. The response shall then be made – ‘Glory to God on high!’ Incense shall then be scattered over the Lodge and the grand honors given. The invocation is then pronounced – ‘The God of our fathers be with us, bless us, & prosper us, may he impart his grace unto us, shelter us with his love, & protect us from danger! May our union be cemented, our harmony preserved, & our happiness accomplished, that passing through this temporary scene, in the practice of piety & virtue, we may at least attain our final reward, in thy eternal Kingdom’. The response² shall then be made – ‘Glory be to thee Oh Lord! Blessed be thou, Lord God of Israel, our father for ever & ever! thine Oh Lord! is the greatness, the power, the glory, the victory & the majesty! All that is in heaven & in earth is thine, thine is the Kingdom, oh Lord! & thou art exalted as head over all. Both riches & honor come of thee! Thou reignest over all. In thine hand is power & might & in thine hand it is to make great & to give strength unto all. Now therefore, our God, we thank thee & praise thy glorious name’. The consecration prayer is continued – ‘Most holy & glorious Lord God, the Architect of heaven & earth, & the giver of all good gifts & grace, who hast promised that when two or three are gathered together in thy name, thou wilt be in the midst of them. In thy name we are assembled, most humbly beseeching thee to bless our present designs, & to give us thy holy spirit to enlighten our minds in the knowledge & love of truth, that serving thee aright in all our doings we may farther promote thy honor & glory. Amen’. The following prayer concludes the ceremony – ‘Oh Glorious & eternal God, grant unto us thy servants who are here convened in thy name as candidates for the mysteries of our noble institution, the favor of thy gracious protection, that our minds being filled with a due sense of thy goodness towards us, we may steadfastly adhere (to) the tenets of our profession, & as men selected from the many for the cultivation & improvement of the science of virtue, we may add dignity to our character, & considering the end for which we were created, employ our faculties & talents in the honor of our maker, the instruction of our brethren, & the good of mankind. Agreeing in love & charity, one with another, may our dealings in the world be just & equitable, & loving mercy, & walking humbly before thee our God, may we reach the summit of our

¹ Here BB adds: *placing the name upon the lodge.*

² In BB, Sect. VI, Cl. 4, this response is an anthem to be sung and there is a reference to 1 Chronicles, ch. 23.

hopes in thy eternal Kingdom oh Jehovah'. Grand chorus, 'Now unto thee King eternal, immortal, invisible, the only wise God, from whom no secrets are hid, be Kingdom, might, power, & dominion, now & for ever – Amen'. The response is repeated & the grand honors are given. The Lodge is again covered, the brethren rise up, solemn music is introduced, & blessing is given, & the response as before accompanied with the honors. An anthem is then sung, & the brethren of the new Lodge advance according to rank, & offer homage to the Grand Master. The ceremony of consecration ends.¹



1. First Deputation. The new Lodge is constituted in the following form. 'In the elevated character of Grand master to which the suffrages of the brethren have raised me, I invoke the name of the most high, to whom be glory & honor! May he be with you at your beginning, strengthen you in the principles of our royal art, prosper you with all success, direct your zealous efforts to the good of the Craft. By the divine aid, I constitute & form you, my good brethren, masters & fellows, into a regular Lodge of free & accepted masons, & henceforth empower you to act in conformity to the rites of our venerable order, & the charges of our ancient fraternity. May God be with you! Amen'. The grand honors are then given, & the ceremony of installation succeeds.
2. Second Deputation. The new master having returned from the installation room, is invested with the badge of his office. The warrant of constitution is delivered over to him in form, after which² the sacred law, the square, & the compasses, the book of constitutions, the minute book, the rule & line, the trowel, the chisel, the mallet, the moveable & immoveable jewels, & all the insignia of the different (officers),³ are separately presented to him, with suitable charges to each, as follows – 'The warrant of constitution empowers you to convene your Lodge, & practise the rites of the order, the sacred law, the square, & the compasses compose the furniture of the Lodge & inculcate your duty to God, your neighbour, & yourself, the book of constitutions contains the lives and characters of our illustrious patrons (sic) with our ancient charges & general regulations, the minute book contains a detail of our proceedings & our marked progress in the administration of our rites. The rule directs us in the punctual observance of our duty, the line teaches us the criterion of moral rectitude, the trowel reminds us that nothing can be united without proper cement, & that the perfection of the building will depend on the suitable disposition of that cement, the chisel demonstrates the advantages of discipline & education, the plumb admonishes us to walk upright in our station, & to make our passions & prejudices coincide with the line of our duty, the level demonstrates that we are all descended from the same one stock, partake of the same nature, & share in the same hope, the square teaches us to regulate our actions by rule & line, while the compasses direct us to limit (sic) our duty in every station. The mallet reaches us to lop off excrescences & wooden⁴ (sic) surfaces, or in others to correct irregularities & reduce man to a proper level. The moveable jewels inculcate morality, equality, & uprightness, & are to be restricted to the persons of those individuals on whom you are inclined to rest the government of the Lodge, while the immoveable jewels are to be assigned to the respective employments'. The master is then to be chaired amidst the acclamations of the brethren. The members of the new Lodge are then to advance & pay homage by the usual salutations in the three degrees.
3. Third Deputation. The master shall then proceed on the duties of his office, by appointing & investing his wardens & other officers. 'Brother C.D. I appoint you senior warden & invest you with the ensigns of your office.' (Here specify its moral excellence.) 'Your regular attendance on our stated meetings is essentially necessary as in my absence you are to govern the Lodge, & in my presence to assist me in the government of it. Bro. E.F. I appoint you junior warden & invest you with the badge of your office.' (Here specify its moral excellence) 'To you is entrusted the examination of visitors, & the instruction⁵ of

¹ Our pages 105–7 correspond with the *Illustrations* (1788), pp. 98–9; 106–12; also with BB, Sect. VI, Cl. 5 and 6, though in both cases there are some small variations.

² Compare Sect. VII, Cl. 4 above.

³ This word is omitted in EE.

⁴ So in original. It should probably be: *smooth*.

⁵ Should this word be: *introduction*?

candidates.' To both Wardens he makes a general address intimating what (they?) have seen praiseworthy in others they will carefully imitate, & what in them may have appeared defective they will in themselves amend, that good order & regularity they may promote, & by a due regard to the laws in their conduct, enforce obedience to them in the conduct of others. The secretary shall then be appointed, whose province it is to record the minutes, settle the accounts & issue out the summonses for the regular meetings. The treasurer is next invested, with whom the property of the Lodge is vested. The Deacons are next invested, whose province it is to assist the wardens in the active duties of the Lodge. The columns are then entrusted to their care, vigilance & attention. The stewards, whose province it is to introduce visitors, & see that they are properly accommodated, to collect subscriptions & other fees, & keep an exact account of the Lodge expenses. The Tyler is then appointed & invested with the instrument of his office. After which the members are thus addressed, that as some must of necessity rule & teach, others must of course submit & obey, that humility in both was therefore an essential duty. The brethren whom he had appointed were too well acquainted with the rules of good manners to extend their power, & the members themselves were too sensible of their appointment & of too generous dispositions to envy their preferment. To please each other, & unite in the grand design of communicating happiness, he hopes would be their general aim. The Lodge joins in the general salute & the newly installed master returns thanks for the honor of the constitution. The Grand secretary proclaims the new Lodge three times with the honors of masonry, & the same is ordered to be notified to the regular Lodges. A song with a chorus accompanied by the music concludes the ceremony of constitution & the Lodge is closed with the usual solemnities in the three degrees of the order. After which the procession is resumed & returns to the apartment whence it set out. These particulars the Grand Master may abridge or extend at pleasure, but the material points are never to be omitted.

SECTION XI

1. First Deputation. The ceremony of laying the foundation of public structures can be conducted only by the Grand Master & his officers assisted by the members of the Grand Lodge. At the time appointed the Grand Lodge is convened at some convenient place approved by the Grand Master. The brethren appear in the insignia of the order dressed in white gloves & aprons. The Lodge is opened by the Grand Master & the rules for regulating the procession are rehearsed by the Grand Secretary. The procession sets out in the following order. Two Tylers with drawn swords. Music. Members of the Grand Lodge, two & two, a Tyler in his uniform. Past Grand Stewards. Grand Tyler. Present Grand Stewards, with white rods. Secretary of the Stewards Lodge. Wardens of the Stewards Lodge. Master of the Stewards Lodge. Choristers. Architect. Sword bearer with the sword of state. Grand Secretary with his bag. Grand Treasurer with his staff. The sacred law, square & compasses, on a crimson velvet cushion carried by the master of a Lodge, supported by two stewards with white rods. Grand Chaplain. Provincial Grand Masters. Past Grand Wardens. Past Deputy Grand Masters. Past Grand Masters. Chief Magistrate & civil officers of the place. Grand Wardens. Deputy Grand Master. The constitutions carried by the master of the oldest Lodge. The Grand Master. Two stewards close the procession. A triumphal arch is necessary, erected at the place where the ceremony is to be performed with proper scaffolding for the reception of the brethren. The procession passes through the arch, & the brethren repair to their stands. The Grand Master & his officers take their places on a temporary platform covered with carpet. An ode in honor of masonry is sung, & the necessary preparations are made for laying the stone, on which is engraved the year of our Lord & of Masonry, the name of the reigning sovereign, & the name, titles, &c. of the Grand Master. The foundation stone is composed of two separate pieces, hollow in the centre, which when united appear as one stone. The upper part of the stone is raised by an engine erected for the purpose. A short prayer is rehearsed by the Grand Chaplain or orator, & the Grand Treasurer places on the lower part of the stone various coins & medals of the present reign. Solemn music is introduced, & an anthem is sung. The upper part of the stone is

then let down into its place & properly fixed. The Grand master descends to the stone & gives three knocks with his mallet, amidst the acclamations of the spectators. He then delivers over to the architect the various implements of architecture, entrusting him with the superintendance & direction of the work. He re-ascends the platform & an oration suitable to the occasion is delivered. A voluntary subscription is made for the workmen, & the sum collected is placed upon the stone by the Grand Treasurer. A song in honor of masonry concludes the ceremony, when the procession returns to the place whence it set out & the Lodge is closed by the Grand Wardens.

2. Second Deputation. The ceremony of dedicating masonic halls is thus conducted. On the day appointed for the celebration of the ceremony, the Grand Master & his officers, accompanied by all the members of the Grand Lodge, meet in a convenient room adjoining the place where the ceremony is to be performed, & the Lodge is opened in the three degrees, the order of procession is read by the Grand secretary & a general charge on propriety of behaviour is given by the deputy grand master, when the Lodge is adjourned, & the procession formed as follows. Two Tylers with drawn swords. Music. Members of the Grand Lodge, two & two, a Tyler in his uniform. Past Grand stewards. Grand tyler. Present grand stewards with white rods. Secretary of the Stewards Lodge. Wardens of the Stewards' Lodge. Master of the Stewards' Lodge. Choristers. One brother carrying a gold pitcher containing corn, two brethren with silver pitchers containing wine & oil, four tylers carrying the Lodge covered with white satin, the Architect, Grand Sword bearer with the sword of state. Grand Secretary with his bag. Grand Treasurer with his staff, Sacred Law, square & compasses, on a crimson velvet cushion, carried by a master of a Lodge, supported by two stewards, Grand chaplain, Provincial Grand masters, past grand wardens, past deputy grand masters, past grand masters, chief magistrate & civil officers of the place, two large lights, Grand wardens, one large light, Deputy Grand master, constitutions carried by the master of the oldest Lodge, Grand master, two stewards close the procession. On the procession reaching the Grand master's chair, the grand officers are separately proclaimed, & the Grand Master being proclaimed, the music strikes up, & continues during the procession three times round the hall. The Lodge is then placed in the centre on a crimson velvet cushion, & the Grand master having taken the chair under a canopy of state, the Grand officers & the masters & wardens of the Lodges repair to the places prepared for their reception. The three great lights, & the gold & silver pitchers, with the corn & wine & oil, are placed on the Lodge, at the head of which stands the pedestal on which is laid a crimson velvet cushion with the law open, the square & compasses placed thereon, & the constitution Roll. An anthem is then sung & an exordium on masonry is given. The Architect returns thanks to the Grand Master for the honor conferred on him & surrenders up the implements entrusted to his care at laying the foundation stone. The Grand master expresses his approbation of the architect's conduct, an ode in honor of masonry is sung, accompanied by the band, & all retire who are not masons.
3. Third Deputation. The Lodge is then tiled, & the business of masonry resumed. The Grand Secretary informs the Grand Master that it is the desire of the fraternity to have the hall dedicated to masonry, who orders the Grand officers to assist in the ceremony, during which the organ continues playing solemn music, excepting only at the intervals of dedication. The Lodge is uncovered, the first procession is made round it, & the Grand master proclaims the hall dedicated to masonry in the name of the Great Jehovah, to whom be all glory & honor. On which the chaplain strews corn over the Lodge. The organ plays, & a second procession is made round the Lodge, when the Grand Master shall declare the hall dedicated to virtue, on which the chaplain sprinkles wine on the Lodge. The organ plays, & the third procession is made round the Lodge, when the Grand master, having reached the East, the music being silent, dedicates the hall to universal benevolence. On which the chaplain dips his finger in the oil, & sprinkles it over the Lodge, & at each period of dedication the grand honors are given. A solemn invocation is then made, an anthem sung, the Lodge is covered, & the grand master retires to his chair, when the business of masonry is adjourned. The Ladies are again introduced, an ode for the occasion is performed, & an oration delivered by the Grand chaplain, which is succeeded by an anthem. Donations for charity are then collected, & the procession resumed. After marching three times round the hall, preceded by the tylers carrying the Lodge as at entrance, & the music continuing to play a grand piece,

the brethren return to the place whence they set out, where the laws of the order are rehearsed & the Grand Lodge is closed in ample form in all the degrees.¹



1. First Deputation.² The master mason only can be buried with the formalities of the order. The master of the Lodge having received notice of the brother's death, & of his request to be interred with the usual ceremonies, shall apply to the Grand Secretary for a dispensation from the Grand master, or his deputy, to enable him to supply his place at the funeral, & to regulate the procession which must be solely under his direction. The dispensation being obtained, he shall invite as many regular members as he may think proper, who shall attend in decent mourning, with white stockings, gloves, and aprons, but no person shall be distinguished by a jewel who is not an officer of the Lodge, & all officers shall be ornamented with sashes & hat bands, the officers of the Lodge to whom the dispensation is granted being honoured with white rods.
2. Second Deputation. The brethren being assembled at the house where the body of the deceased lies, the master of the Lodge to which he belonged shall open the Lodge in the third degree with the usual forms. The body being placed in the centre of the room & the coffin being laid open, the master shall proceed to the head of the corpse, & the service begins. A short anthem is first sung, & then the master says 'What man is he that liveth & shall not see death? Shall he deliver his soul from the hand (sic) of the grave? Man walketh in a vain shadow, he heapeth up riches & cannot tell who shall gather them. When he dieth, he shall carry nothing away, his glory shall not descend after him (sic) Naked he came into the world, & naked he must return, the Lord gave, & the Lord hath taken away, blessed be the name of the Lord!' The grand honours shall then be given, & certain forms used. Herbs & flowers shall be strewed over the body, & the master taking the sacred roll in his hand shall say 'Let us die the death of the righteous, & let our last end be like his'. The brethren shall answer 'God is our God for ever & ever, he will be our guide even unto death'. The master shall then put the roll into the coffin, & say 'Almighty father, into thy hands we commend the soul of our loving brother.' The brethren shall answer three times, giving the honours each time, 'The will of God is accomplished so be it'. The master shall then repeat the following prayer, 'Most glorious God, author of all good, & giver of mercy, pour down thy blessings upon us, & strengthen our solemn engagements with the ties of sincere affection. May the present instance of mortality remind us of our approaching fate, and draw our attention to thee, the only refuge in time of need, that when the awful moment shall arrive, that we are about to quit this transitory scene, the enlivening prospect of thy mercy may dispel the gloom of death, & that after our departure hence in peace, & in thy favour, we may be received into thy everlasting Kingdom, & there enjoy, in union with the souls of our departed friends, the just reward of a pious & virtuous life. Amen'.
3. Third Deputation. An anthem shall then be sung, & the coffin being shut up, the master shall retire to the pedestal, when an oration suitable to the occasion shall be delivered. The master shall then recommend love & unity, when the brethren shall join hands, & renew their pledged vows. The Lodge shall then be adjourned & the procession to the place of interment formed.



1. First Deputation. The following order to the Churchyard is observed. The tyler with his sword. The stewards with white rods. The Secretary with a roll. The Treasurer with his badge of office. The senior & junior wardens, hand in hand. The past master. The master.³

¹ The above part of Section XI corresponds with the *Illustrations* (1788 edn.), pp. 112-21, with some omissions. Also to BB, Section VII, Cl. 1, 2, 3, with a reference to its Sect. VI, Cl. 3, 4. Here, too, there are some differences.

² There is no heading to this part of Section XI. The Masonic Funeral Service as given above is not in the same order as that in the *Illustrations* (1788 edn., pp. 122-37) and there are some differences in the text. The Service is also found in BB, Section VII, Clauses 4-6, though not exactly. BB has nothing after its heading: *Clause VII, First Deputation*.

³ The apparent repetition is made clear in the *Illustrations* (1788) at page 126.

from ages & generations but now ()¹ is made manifest to the saints.' Col. 1.26.² (p. 111) In these, & other passages, the word mystery is spoken of as the subject of belief, a doctrine above reason, & made known by revelation alone, & after that discovery still remaining in part unknown.

3. Third Deputation. Thus we are taught to destroy the pride of reason, & to learn the art of humility. To remove all prejudice against the mysteries of our art, which the being wise in our own eyes is apt to create, to convince us of the reasonableness of believing readily what the incomprehensible God, whose nature is mystery, thinks fit to reveal, & of obeying without reluctance what he commands, though the real nature or the matter of the thing in the one case, or the reason & fitness of it in the other, be past finding out. If we truly desire knowledge & improvement in intellectual perfection, we must be meek & humble waiting with contentment & patience, searching after wisdom with submission & reverence, when it shall be given us of him in whom are hid all the treasure of wisdom (Coloss. 2.3.7.)² (p. 111) He who layeth up sound wisdom for the righteous (Prov. 2.7)² (p. 111) will reward our hope with enjoyment & our faith with vision & certainty, then will he enlighten our understandings with the knowledge of these divine truths, which though we can neither see nor hear in our present state, shall be uncovered & revealed to us hereafter when the seal of that book of providence which is now shut shall be broken.

C.R. So long as we are in this world we see & contemplate our God indistinctly & obscurely, but a time will come, yea, even eternity which is beyond all time, when we shall see him face to face. Then shall the beatific vision dispel all darkness & ignorance from our understandings. How we shall see our God hereafter is a mystery, but that we shall see him we are assured. May we [be]² found worthy to be admitted into his presence, & understand what the happiness of seeing him is, by living in the enjoyment of it, for ever & ever.



1. First Deputation. The sacred law is the guide of our conduct. This, in every degree, we inculcate. To God, our neighbour, & ourselves are the duties in the code contained, & he who regulates his conduct by these duties is best esteemed among masons. To view the supreme being as the father of the universe, & the source whence all blessings flow is the prime tenet of our profession. Hence we are taught to supplicate his protection in every disaster, & with reverence to impress his name upon our tablet as a marked symbol of our veneration. The interest of our neighbour we consider to be inseparable from our own, & always render unto him those friendly offices which we in the same situation should expect to receive. Hence in social union we live, all nations are our friends,³ & every climate is our home. The blessings of life we enjoy in peace & tranquillity, & while we use, we never abuse the bounties of providence.
2. Second Deputation. The improvement of the mind is forcibly inculcated in the tenets of our institution. Contemplating the vicissitudes to which human life is exposed, we are naturally instructed to promote the principles of social union. In our society all ranks are united, & in the pursuit of one general aim we all agree.
3. Third Deputation. The culture of science is our study, & in the practice of the professional arts we vie to excel. Practice we blend with theory, & exert our noblest powers to embellish life. In the illustration of our ceremonies the duties of morality are zealously enforced, & in the explanation of our hieroglyphical emblems, the power of virtue is faithfully displayed.

C.R. An institution thus framed merits every encouragement, & while its tenets are preserved must dignify the country which honors it with a sanction.



1. First Deputation. To the brethren of the third degree, the historical traditions & exemplary fate of Hiram Abiff are confined. With this class the landmarks of the order are

¹ Here FF has ΕΦΑΝΕΡΩΘΗ [*i.e.* was made plain or manifest].

² This word has been omitted in EE.

³ Cf. Sect. ii. Cl. IV, 3rd Dep. above.

preserved, & the plan of the institution regularly established. According to the plan of Solomon in the arrangement of the artificers employed by him during the building of the Temple of Jerusalem,¹ we trace the origin of our forms, & as there were then 300 Princes, Rulers, Provosts, & perfect masters, who formed the Grand Chapter of Harodim, so in the third degree, we have selected the most skilful masons to superintend the general government of the craft. Of the second class there were also 300 overseers & superintendants to convey the plans of the building to the first class, who were an assembly of 'ghiblim' (sic?)—, stone squarers, polishers, & hewers, who in number amounted to 3000. Besides these there were 80,000 craftsmen who were Ish Chitgib² (?) – men of hewing, & Benai² (sic) – setters, layers, or builders, & independent of these there were 30,000 ingenious men, selected from the levy out of Israel, who were appointed to work in Lebanon one month in three, consisting of 10,000 per month, under the direction of Adoniram.

2. Second Deputation. With these artificers, Solomon began, carried on & completed that magnificent edifice, the Temple, which was begun in Mount Moriah, on Monday the second day of the month of Zif, or the 23d. of April, being the second month of the sacred year, & it was carried on with such prodigious speed that it was finished in all its parts in little more than seven years, on the 8th day of the month Bal, or the 23d. of October in the seventh month of the sacred year, & the 11th of Solomon's reign. What is still more astonishing is that every piece of it, whether timber, stone, or metal was brought ready cut, framed & polished, to Jerusalem, so that no other tools were wanted or heard there than wooden mallets. All the noise of axe, hammer & saw were confined to Lebanon, the quarries of Zeredeth of (?) & the plains of Succoth or Zatham (?) that nothing might be heard among the Masons of Zion save harmony & peace.
3. Third Deputation. The length of the Temple or holy place, from wall to wall was 60 cubits of the sacred measure, the breadth 20 cubits, or one third of its length, & the height 30 cubits to the upper ceiling distinct from the Porch, so that the Temple was twice as long & as large every way as the tabernacle. The Porch was 120 cubits high, its length 20 & breadth 10 cubits. The harmony & symmetry of the three dimensions in the Temple are truly remarkable as they are the proportions corresponding with the great concords in music. The oracle, or holiest of holies, was a perfect cube, of 20 cubits, thereby shadowing the perfection of happiness, & its dimensions denoted the constancy, direction & perpetuity of heavenly bliss. The wall of the outer court was 7700 feet (sic) in compass & all the courts & apartments would contain 300,000 people. The whole was adorned with 1453 columns of Barian (sic in MS. ?Parian) marble, twisted sculptured & voluted, besides 2903 pilasters, decorated with magnificent capitals, & about double that number of windows. The oracle & sanctuary were lined with massy gold, decorated with all the embellishments of sculpture & set with numerous & most dazzling decorations of diamonds, & all kinds of precious gems. No structure was ever to be compared to the Temple, for its exact proportion & beautiful dimensions, from the magnificent portico on the *East*, to the glorious & revered sanctum sanctorum on the *West* [*sic*, but are not East & West here reversed?]. The numerous apartments for their Kings, Princes, Sanhedrim, Priests, Levites, & the people of Israel, with the spacious outer court for the Gentiles, made it emphatically a house of prayer for all nations. The prospect highly transcending all that we are now capable of imagining, & rendering it the finest piece of masonry upon earth before or since the days of Solomon.

C.R. For this wise & useful information receive our warmest thanks, & to our brethren in chapter convened we send our warmest congratulations.



1. First Deputation. The temple of Solomon was destroyed by Nebuzaradan Captain of the Royal Guards in the armies of King Nebuchadnezzar. His master gave him orders to raze the city, plunder the Temple, & carry the people captives to Babylon. This royal mandate he did not fail to execute with the utmost rigor, for having rifled the houses & despoiled the Temple, he set them on fire, & levelled the whole in ruins. Masonic time computes that the Temple stood 416 years. Sir John Marsham (sic) says 400 years,

¹ Cf. 1 Kings, ch. 5, 6.

² Cf. *AQC* Vol. LX, p. 142.

Primate Usher 424 years, 3 months & 8 days, Abarbanel & other learned Jews contend for 430 years, & Josephus has rated the destruction of the first Temple at 417 years 6 months & 10 days, or 1950 years 6 months, 10 days from the deluge, & 3530 years, 6 months, & 10 days from the creation of the world.

2. Second Deputation. Cyrus was ordained to restore the free born sons of Israel, & rebuild the Temple, that was destroyed at Nebuchadnezzar's command, having constituted Zerubbabel the son of Salathiel, his deputy grand master in the land of Judaea, whither he repaired with Joshua the high Priest, who in the course of twenty years after the foundation of the second Temple was laid, had the pleasure of celebrating the cape stone with unspeakable joy, & next year its dedication was solemnized in ample form. The third Temple was built by Herod the Great, when after 500 years the Second Temple was greatly decayed, both by length of time & violence of enemies. Herod being in full possession of peace, unity, & plenty, & fond of reconciling the affections of the Jews, was desirous of erecting a lasting monument to the honor of his name, proposed to build the whole Temple anew. In a general assembly of the people he offered to them what he intended, & his offer being accepted, Grand Master Herod, assisted by Hillel & Shammai, supported by 10,000 masons, spent two years in making the preparations, & levelled the footstone of the third Temple just 46 years before the first passover of the ministry of the master in Israel (sic - ?). The holy of holies was finished in 18 months, & the designs of Herod completed in 8 years more, when the fraternity brought forth the Top stone with joy, & the King solemnized its dedication with great pomp & magnificence. This Temple was a most magnificent fabric of marble set with the greatest profusion of rich & costly decorations. It was confessedly the finest building upon earth, since the days of Solomon, being much larger than the Temple of Zerubbabel, & having the advantage of the Grecian style & the Corinthian order of architecture, with all its later improvements. The third Temple was burned by the Romans in the very same month & on the very same day of the same month that the first Temple was set on fire by the Chaldeans.
3. Third Deputation. Here also we commemorate the life & death of Hiram Abiff who was, without question, the most cunning, skilful, & curious artificer that ever lived. His abilities were not confined to building only, but extended to all kinds of work, whether in gold, silver, brass, or iron, whether in linen, tapestry, or embroidery, whether considered as an architect, statuary, founder or designer, separately or together, he equally excelled. Menander of Ephesus relates that Hiram & Solomon interchanged difficult & abstruse questions, & that when either of them failed in an attempt to solve these mysteries according to true reason & the nature of things, they mutually appealed to Hiram Abiff, who answered every device which was sent to him, & even challenged Solomon himself, though the wisest Prince on earth, with the subtlety of the questions which he proposed.

C.R. The rulers having weighed & mutually [discussed?] the various particulars which have been stated by the different Deputations from the Chapter of skilled fellows, readily announce their value & importance, & desirous of promoting the wise system which they have formed, for the comfort & hapiness of man, they cheerfully seal it with their warmest approbation, & to the brethren in the third degree they recommend an attentive perusal of all the vestiges of antiquity which may be discovered, the better to enliven & improve the system which is now established.

APPENDIX I

CONTINUATION¹

THE fifteen Fellowcrafts having formed themselves into three Lodges proceeded from the E.W. and S. doors of the Temple, but after many days of search one party had returned to Jerusalem without having made any essential discovery. Those forming another party were, however, more fortunate, for, in the Evening of a Sultry Day, after enduring great bodily fatigues, one of them who had been resting himself in a reclining Posture, took hold of a sprig of acacia to facilitate his rising when, to his surprise, the shrub came easily out of the ground and, on a more close examination it appeared that the Earth had been recently disturbed - he instantly

¹ This *Continuation* is in CC only. (See *ante*, p. 71.)

hailed his companions, & their united efforts soon discovered the mangled body of our Mr. H. most inhumanly interred – Covering his remains with all respect & reverence they returned and reported to K.S.ⁿ – who gave directions to them to remove the body of H. to such a sepulchre as became his high rank & exalted merit – he further informed them that by his untimely death, the secrets of a M.M.ⁿ – could not be divulged & then desired they would be careful in noting any Casual signs & words which might be made use of while engaged in this last sad office of respect to departed Worth –

They performed their task with the utmost fidelity – at the moment of re-opening the grave – one of them on looking round observed his Companion in this Posture – expressive of his horror at the afflicting sight – Yet another, contemplating deadly wound still visible on our M^{rs} forehead – struck thus his own in sympathy with our M^{rs} sufferings – whilst 2 others, less subdued by the melancholy scene, exclaimed . . . which signify &c. . . . These signs & words they carefully communicated to K.S. who appointed that they should distinguish all M^r. M^s. till time or future circumstances should restore the genuine

as near the

Body buried as near H.H.

It remains now only to inform you that the 3 L: of F C who had proceeded in a direction towards Joppa were meditating their return when, in passing the mouth of a Cavern, their ears were suddenly assailed by the sound of deep lamentation & regret – from Persons who appeared to be accusing each other – on Entering the Cavern they discovered 3 men answering the description of the 3 F C. who had been missing. These then being charged with the atrocious murder, & seeing all hope of escape cut off confessed their guilt – were led bound to Jerusalem: & consigned to that punishment w^c the heinously of their crime so justly merited – & as we are told sent by K.S. to the King of Tyre whose subjects they were – to be punished according to the Laws of their country & they were punished, as we are informed, in the following Manner – . . . – ashes, this being considered among the heathen, the most dreadful Punishment that could be inflicted – as they believed that the soul of an unburied body would wander a 1000 y^{rs}. before it could be admitted into the regions of rest & immortality.

We have as yet informed you of only 4¹ signs in this degree, there are however 5,¹ corresponding with the 5 P^{ts}. of Fell^y. Go through first 4 –

The 5th is the Grand or Royal Sign, which took its rise from the period when the T at J^m. being finished – the Princes of Israel came to view the work – when struck by the splendour of its appearance, they exclaimed, holding up their hands with one simultaneous movement 'Oh wonderful M . . . a . . G . . . to the M . . . H . . .'.

There is also a sign used on the Continent which we do not explain but which is thus given . . . exclaiming at the same time in language of the C^{ty} wherever you may be . . . H.A. being as we are informed son of a w. of the Tribe of Naphthali.

APPENDIX II

OBLIGATION

The basic version of the Third Lecture (EE) and most copies that follow it give the obligation in a generalised form and in indirect speech. In the *Syllabus* versions A, D, K, N, and P the obligation is practically the same as in EE.

Two copies of the *Syllabus* give a version in direct speech which is more detailed and which has interesting variations. They are the Iowa copy (W) and a copy, now lost, at one time owned by a Bro. W. P. Breach of Chichester (see *AQC* vol. 82, pp. 106 & 110 for details of the Iowa copy, and p. 107 for the Breach). In these copies the version of the obligation is as follows:

I, A.B., in the presence of the Most High God and in this worthy and worshipful Lodge of M.Ms. duly constituted, regularly assembled and properly dedicated, of my own free will and accord do here, hereby and hereon most solemnly promise, vow and swear that I will forever hele, conceal and never reveal any or either of the secrets or mysteries of or belonging to a M.M. to anyone in the world, except it be to him or to them to whom

¹ These numbers have been altered from 3 and 6 respectively.

it may justly and lawfully belong, and not to him or to them until after due trial, strict examination or an assured information thereof. I further solemnly engage to adhere to the principle of the square and compasses, to answer and obey all lawful signs and summonses that may be sent to me from a M.Ms. Lodge if within the length of my cable tow and to plead no excuse but that of sickness or the pressing emergency of my own public or private avocation.

I further swear to hold and maintain the F.P.O.F. in act as well as in word:

1. That my hand given to a M.M. shall be the sure pledge of brotherhood.
2. That my feet shall traverse through dangers and difficulties to unite with his in forming a column of mutual defence and support.
3. That the posture of my daily supplications shall remind me of his wants and dispose my heart to succour his necessities and relieve his wants so far as may fairly be done without injury to myself or family.
4. That my heart shall be the safe repository of his secrets when entrusted to me as such, murder, treason, felony and all other offences contrary to the laws of God or the ordinances of the kingdom being at all times most especially excepted.
5. And that I will maintain a M.Ms. honour and preserve it carefully as my own; that I will not injure him myself or knowingly suffer others so to do without giving him timely notice, but on the contrary that I will repel the slanderer of his good name and most strictly respect the chastity of those nearest and dearest to him in the persons of his wife, his sister or his child.

All these points I do solemnly swear to obey without equivocation or mental reservation or any kind under no less penalty than that of being severed in two, my body burnt to ashes and those scattered on the face of the earth and waters by the four cardinal winds of heaven, that no trace or remembrance of so vile a wretch as myself may be left among men and more particularly among Masons.

So help me God and keep me steadfast in this most solemn obligation of a M.M.

3. At back of A (15,025) in square ciphers:
I, A.B., in the presence of the Most High God and in this right worthy and most worshipful Lodge of M.M. duly constituted, regularly assembled and properly dedicated to His service in the name of St. J of my own free will and accord do hereby and hereon most solemnly promise vow and swear that I will for ever hale, conceal and never will reveal any or either of the secrets or mysteries of or belonging to a M.M. to anyone in the world except it be to him or them to whom it may justly and lawfully belong and neither to him or to them until after due trial, strict examination or an assured information thereof.

I further solemnly engage to adhere to the principles of the square and compasses, to answer and obey all lawful signs and summonses that may be sent to me from a Lodge of M.Ms. if within the length of my cable tow and to plead no excuse but that of sickness or the pressing emergency of my own public or private avocations.

And I further swear to uphold and maintain the \therefore of FP in act as well as in word: that my hand given to a M.M. (shall) be the sure pledge of brotherhood; that my foot shall traverse thro dangers and difficulties to unite with his in forming a column of mutual defence and support; that the posture of my daily supplications shall remind me of his wants and dispose my heart to succour his weakness and relieve his necessities as far as may fairly be done without injury to myself or my family; that my heart shall be the sacred repository of his secrets when entrusted to me as such, murder, treason, felony and all other offences contrary to the law of God or the ordinances of the realm being at all times most specially excepted; and that I will maintain a M.M. honour and preserve it carefully as my own; that I will not injure him myself or knowingly suffer others so to do without giving him timely notice; but on the contrary that I will boldly repel the slanderer of his good name and most strictly respect the chastity of those who are dearest to him in the persons of his wife, his sister and his child.

All these points I solemnly swear to observe without equivocation or mental reservation of any kind under no less penalty than that of being severed in two, my B, B, B to ashes and those a scattered on the face of earth and waters by the 4 cardinal winds of heaven that no trace or r of so vile a wretch as myself may be left amongst men and most particularly among Ms.

So help me God [and] keep me steadfast in this most sacred obligation of a M.M.

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

EXHIBITS

From the Grand Lodge Library and Museum:

TURK MS., 1816

The only known complete contemporary copy of Preston's Third Lecture. Original cypher version by Bro. John Turk, 1816 [Bro. James's Letter 'FF']

HENDERSON NOTEBOOK

Decipherment of the *Turk MS* by Bro. John Henderson, c. 1865 [Bro. James's Letter 'EE']

THIRD LECTURE (MS. Copy)

Provenance unknown; watermark 'Smith & Allnut 1832'. [Bro. James's Letter 'CC']

TERRY MS.

Copy made by Bro. James Terry in latter part of 19th century. [Bro. James's Letter 'DD']

THE RAISING

No. 7 of set of seven engravings published by Thomas Palser, 1809/1812, based on original set issued in Paris, 1745.

THIRD DEGREE TRACING BOARDS

Examples of pre-Union T.Bs. painted by Josiah Bowring and matching explanation of the Third T.B. in Section VII of Preston's Lecture.

(i) Original board (dated 1810) from set owned by Royal Naval Lodge, No. 59.

(ii) Photograph of board in possession of Lodge of Union, No. 38, Chichester, dating from 1811.

A hearty Vote of Thanks was proposed to Bro. T. O. Haunch by the W.M., Bro. Dr. S. Vatcher, for the manner in which he had presented the late Bro. Percy James's Paper, seconded by Bro. C. N. Batham, S.W. Comments were also offered by Bro. Hugh Peck, and written comments subsequently received from Bros. A. C. F. Jackson, C. F. W. Dyer and M. J. Spurr are all reproduced below. The Vote of Thanks was carried by acclamation.

EDITORIAL NOTE. Bro. Percy James, the compiler of this major work on Preston's Third Lecture, died on 6 November 1971, four months before the Paper could be read to the Lodge. His passing made it necessary to find a well-skilled Brother who could present the Paper to the Lodge in the manner in which Bro. James had planned. At the Editor's request, Bro. T. O. Haunch, who had worked long and closely with Bro. James in the preparations for the Paper, undertook to present the work and arranged for the selection of the various sections which were demonstrated by several participants. Bro. Haunch also undertook to provide the replies to comments on the Paper, and the Editor is glad to take this opportunity of expressing his personal thanks for the valuable (and happily unusual) service which he has rendered to the Lodge.

The W.M. said:

The late Bro. James set us a herculean task to comment on the material which he supplied for tonight's paper, comprising as it does the Third Degree, the Installation ceremony, the Consecration of a new Lodge, the laying of a foundation stone, the Dedication of Masonic Halls, and the Funeral Service.

Until I actually heard Bro. Haunch, I had no idea how he would deal with this far-flung subject; and I should now like to congratulate him on his presentation, which has brought the Lecture to life in a way that no other treatment could have done.

I should be grateful if Bro. Haunch could tell us what he thinks was the significance of the change in the designations of the Principal Officers which occurs at various points in the Lectures, from W.M., S.W., & J.W. to C.R., S.A., & J.A.? I was most interested in the way he

interpreted the 'delegations'; I had half expected a sort of Greek chorus, but in the event he made them speak as individuals.

I was interested that the 'death which the heinousness of their crime so amply merited' turned out to be the same as that described in the three Obligations respectively.

The Installation ceremony as described in Preston's lecture seems to me to bear less resemblance to present-day ritual than does his version of the third degree; and this may be because it was not finally laid down until some years after the Lodge of Reconciliation had completed its work on the three degrees. In particular, I find no reference to the present-day 'penalty' now used in the Obligation of the Inner Working. Nor is there any reference to the 'Traditional History' which is now found in the Inner Working.

I have very much pleasure in moving a hearty vote of thanks to Bro. Haunch for the way he has presented Bro. James's paper, and I now throw the matter open for discussion.

Bro. C. N. Batham, S.W., said:

I rise, Worshipful Master, to support you in all you have said. After the late Bro. James's first paper, R.W. Bro. Stubbs, who was the Master of this Lodge at that time, said 'He has done a job which needed doing and has done it so thoroughly that it will not need to be done again – and for this we must all be indeed grateful to him.'

We were indeed grateful to him and that gratitude was increased when we knew that he intended writing two further papers on the Second and Third Degrees, but we knew even then that his health was causing concern. However, he was spared to complete the task, though, as you have said, Worshipful Master, regrettably not long enough to deliver this final Lecture himself.

Nevertheless, I am sure he would have approved of the way it was presented by Bro. Haunch this evening and, bearing in mind the high standards that Bro. James always set, that is praise indeed.

If I may go back to the Second Lecture for a moment, Bro. Haunch, in his comments, mentioned Preston's reference to the five senses, saying that this was unknown in English ritual practice and asking for information on present-day American rituals as far as this aspect is concerned, information that was subsequently provided by American brethren.

It occurred to me subsequently that it might be of interest if I referred to a similar procedure in certain Continental Rituals and perhaps I may be allowed a few minutes to do this now.

Obviously the practice varies but, in the Second Degree, the Candidate is called upon to undertake five symbolic journeys, in the first four of which he carries various working tools, though in the fifth he is empty handed. In the first he is called upon to contemplate the five senses, in the second the five orders of architecture, in the third, the seven liberal arts and sciences, in the fourth, five volumes of sacred writings, whereas the fifth demonstrates the extent of the knowledge and experience he has acquired.

Reverting to the first journey, in some Rites the Master delivers a lengthy address on the five senses, certainly too long to quote now, but one of the shorter versions is as follows:

'During this first journey, the tools you carried represented the continual and perpetual task of chiselling the rough Ashlar that lies before you, for, in very truth, the work of an E.A. ends only on the day of his death.

'The five senses are the primordial and indispensable mediums with which nature has blessed mankind for acquiring knowledge of the outside world and therefore the cultivation of the senses is the first duty of a F.C. Freemason. Cast a mental glance at your inner being and chisel off all excrescences that may still mar the facets of your cubic stone.

'Apply your senses to the impressions of the outside world and thereby accumulate for the worthy builders the experience they will need in the care of the materials they are to handle.'

I will content myself with those comments, admittedly on the Second Lecture, as I understand that a Brother present this evening has made a study of the subject-matter of the present paper, which I have not, and I am certain therefore that his comments will be of greater interest than anything I might say.

I will only add what a privilege I deem it to have heard these three papers of Bro. James. They remain for the guidance of future generations of students and as a worthy memorial to one of the most sincere and lovable Masons I have ever known.

Bro. Brig. A. C. F. Jackson writes:

Now that we have the late Bro. P. R. James's three papers on Preston's Lectures, they can be viewed as a whole.

The dates when the various extant copies of the Lectures were produced are, as Bro. James said, impossible to determine but, with his great knowledge of the subject, I feel that it is a pity that he did not try to be more definite. The watermarks of the paper used in the documents cover a period of 41 years, i.e., 1795 to 1836. Dating a document by its watermark can only prove that the writing is not earlier than the paper. In the case of Preston's Lectures, even this limited knowledge is worthwhile as the period covered was one of the most important in the development of English Masonic ritual, including the meetings of the Lodges of Promulgation and Reconciliation, the completion of the ceremony of Installing a Master and much alteration to the Royal Arch. All these happenings would have caused changes in Preston's later texts, and the extant documents show that such changes did take place.

In commenting on the Second Lecture in *AQC* 83, Brother C. F. W. Dyer suggested that there were 'probably three editions, all different, as they were brought up to date'. In his reply, Bro. James would have none of this, and there is no evidence of the issue of definite separate editions. However, in the 19th century, Preston was assisted by various co-workers and it is clear that there were several reissues of both questions and answers.

In his paper on the First Lecture, Bro. James equated the questions of *post* - 1830 ('perhaps the latest and one of undoubted authenticity') with answers of *post* - 1811 (as amended by *post* - 1816). It seems a pity that he could not find an earlier set of questions to make a better match. Even with this wide time-span, there was certainly at least one earlier edition which is completely different and this looks like being one of the few versions which antedated the ritual changes of the Union era. One would have liked to have seen more of this document recorded in the paper.

In the Second Lecture, Brother James took the 'latest extant' copy, dated *post* - 1833. One regrets that no earlier one was suitable. As Preston wrote his Lectures in the early part of the 1770/80 decade, the time-span is such that the 1833 version can only record a much-amended copy of what Preston originally wrote.

The Third Lecture, recorded by Bro. James, comes from a version probably produced during the first decade of the 19th century and Preston had a hand in its revision. How close it is to the Lecture of the Third Degree, performed with musical accompaniments, some twenty years before, in the Lodge of Antiquity, it is not possible to say. However, as much of this Lecture is concerned with procedure of the Order of Harodim, worked in a style used neither before nor since, it may not have altered as much as the other two; contemporary changes in normal Masonic ceremonies not affecting it.

The three papers produced by Bro. James are a magnificent piece of Masonic scholarship, but they cannot be considered as definitive. They show us, by recording various extracts, the sort of Lecture that was produced by William Preston and his associates sometime during the period about 1770-1830. It may never be possible to do more than this but, until we are able to get more information to link the various documents to their individual periods, we only know half the story. Only then will we be able to distinguish what Preston himself wrote in the first half of the period, and decide what real effect he had on the development of Masonic ritual before the Union.

Brother C. F. W. Dyer writes:

I welcome this completion of Brother James's work on Preston's Lectures, although it is sad to feel that we cannot have his own replies to our comments. Brother James and I did not always see eye to eye over this particular subject, although our differences were usually over matters of presentation and the differing effects on the mind which a series of facts might produce. Of the facts he has given us there can be no doubt; in their presentation and meaning, I believe that Brother James's method could at times be misleading. His object was to produce

a conglomerate version of William Preston's Lectures; in this he created problems for himself, some of which he posed in this paper, for he ignored the reason why there were different versions.

The purpose of Preston's Lectures was to describe the work of the Degrees, the openings and closings, the actual basic Ceremony, and an examination of other incidental matters. If at any time the openings or closings or the basic Ceremony was altered, the Lecture had to be altered to comply. During the currency of Preston's Lectures the basic Ritual was twice altered, hence the three distinct versions which are found and which are reflected in three quite distinct groups being found in analysing the content of the several printed *Syllabus* books. One group is identifiable by watermark and printer's address as being H. J. da Costa's edition of 1812-13, after the alterations made by the Lodge of Promulgation but before the Union and the Lodge of Reconciliation. These two sets of forms, with the pre-Promulgation practices of the Lodge of Antiquity constitute the three versions and provide a reason for saying that to attempt to show a conglomerate version is an invalid presentation.

There are no *Syllabus* books known for the Third Lecture or any part of it which can be dated prior to da Costa's 1813 edition. As the only extant copy of the Lecture which *could* pre-date the Lodge of Promulgation – Brother James's BB – is the one which is different, this could be the reason. Brother James gives several alternative versions of openings and closings. The second version he takes from manuscript in *Syllabus* books noted as E and W and in the *Moore MS*. W is in America and I have not been able to see it. The *Moore MS* dates from the 1820s at the earliest. E, which is also mentioned in Brother James's paper on the First Lecture, stating that it has unusual features, is NOT a version of Preston at all – the unusual features to which he draws attention indicate that. It is a printed *Syllabus* of sorts, watermarked 1822 and so, like the *Moore MS*, it is post-Union and contains the usually found post-Union opening and closing. The printed content is only of the First Lecture and there are no *Syllabus* questions of the Third Lecture at all; the MS openings and closings of all three Degrees are in sequence on otherwise blank pages between the front cover and the first title page. These entries do not appear to have any connection with Third Lecture material and it is to my mind misleading to apply them in that context. The Fourth Version of the opening and closing is substantially the same as the Second Version; it comes from a book which belonged to Jasper Atkinson, Senior Warden of the Lodge of Antiquity in 1823. The notes which the book contains in manuscript are virtually all to do with the Senior Warden's duties in Lodge and seem to be made for his own reference in this connection. The book contains the normal questions of the Third Lecture – it is a *Syllabus* – with a blank page opposite. It is not on this page that the notes appear but on interleaved blank pages after the Third Lecture title page. Again the source is not a Preston's Lecture source, but a Ritual use source; this may seem a slight distinction, but it is Preston's Lecture which Brother James is seeking to show us and not the forms of Ritual in use at this period.

A similar comment applies to the alternative Obligations found in Appendix II. These manuscript notes in *Syllabus* books in ways which do not connect them with the appropriate questions are not necessarily connected with the Lectures. A is said to have belonged to H. J. da Costa, who was a member of the Lodge of Reconciliation where the Ritual revision was done, and no doubt there was some drafting and discussion. This code version is much more likely to have been an early Reconciliation draft with its Christian references, and it does not accord with the *Shadbolt MS* which is most likely to contain the post-Union working. While the materials which Brother James provided give us a valuable record of many versions which may have been stages in *Ritual* development, it is misleading to claim them as versions of Preston's Lectures. Brother James threw doubts on the supposed comment of Dr. Oliver on de-Christianisation, but the c. 1830 printing of Preston's *Syllabus* indicates the retaining of some Christian references – e.g., the two Grand Parallels – in post-Union Preston.

No Ceremonies were rehearsed in the Lodge of Antiquity Lodge of Instruction during the period that the separate degree minute books were kept. When the First degree Book says that a Deputation was sent to hold the Third degree, the Third degree minute book shows that some part of the Lecture (or 'Deputation Clauses') of that degree were worked.

The separate First degree minute book only covers a period of one season, from 23 October 1812 to 28 May 1813 – the normal date of finishing for the Summer break. The Third degree was worked on the fourth Friday in each month, and the minute book for this degree is in two sections, the first covering precisely the same period as the First degree book, although in addition to Lodge of Instruction work, Lodge meetings with Ceremonies are included. Those

meetings which are Lodge of Instruction meetings are very clearly marked, and match with the sending of a deputation in the First degree book. The second section of the Third degree book commences after two blank pages with one simply marked 1815. After this, occasions of holding the Third degree are recorded from 25 January 1815 to 25 February 1824, but in all cases the meetings are *Lodge* meetings and not Lodge of *Instruction* meetings, while the Lodge is stated to be *opened*, and not held by deputation.

There are no records of any Lodge of Instruction meetings in any of these three separate degree minute books after May 1813. The season recorded coincides with that in which da Costa issued his new *Syllabus* books. There are no records in any of the books of meetings in 1814 – Bro. James's statement of an Installation in that year must be a slip – and there can be little doubt that the Union and the holding of the Lodge of Reconciliation in that year, had something to do with this.

Brother James wonders why Laurence Thompson and J. C. Burckhardt were sending copies of sections to others. As I showed in my paper on Laurence Thompson, there are actual dated examples of this in the case of other Lectures. If Lectures had to be revised as a result of changes made in Ritual – as in the case of the Lodge of Promulgation, the revision had to be done, agreed by others and then promulgated to all who were likely to work it. It is clear, as Brother James suggests, that all the revision and compilation was not physically done by William Preston.

Bro. M. J. Spurr writes:

I would like to be associated with the tributes paid tonight, and in the past, to the author of the paper. The labour and research necessary for these three works on Preston's Lectures must have been enormous but they serve as an excellent valedictory monument. The loss of Bro. P. R. James cannot fail to be generally and greatly felt by us all.

Preston's contribution to the Craft, in the development of the Ritual in the post-Union period, was great. Not only in this country but also in the United States of America where his influence remains to this day. Nevertheless, I consider that many of his amendments can only be regarded as innovations. Some of the alterations are used in our Ritual today and perhaps these changes were agreed at the Lodge of Reconciliation. Others – for example, the introduction of a Chief Ruler with Senior and Junior Assistants – now seem to appear in R.A. working but are not used in the Craft. Is it possible that Preston was using his lectures as a means of trying various alterations to see what would prove to be acceptable? Alternatively, was he developing an elaborate method for Brethren who wanted something more than the simple ceremonies used in private lodges? From the various manuscript copies collated by Bro. James it can be seen that alterations were made to the wording from time to time.

The use of the words Chapter, Companions and Exaltation reflect the transitional stage before their use crystallized into the current practice of employing these terms mainly in Royal Arch. The original use of double names for R.A. Chapters – The Lodge of ABC and Chapter of XYZ – found in the first Warrants issued by Grand Chapter show a similar stage of development. There are two possible explanations which come to mind. First, the transitional stage was only resolved when the R.A. ritual was rewritten after the Union, and working then became formalised through the use of 'authorised' rituals. The second, and possibly more attractive suggestion, is that Preston was working towards the implementation of the statement in the Articles of Union between the two Grand Lodges – that Craft Masonry consisted of three degrees only, including the Royal Arch – thus including R.A. working with the three degrees of the Craft ritual.

It is interesting to note that the installation ceremony proposed by Preston was the 'Short' ceremony (cf *AQC* 84, (1971)). Since various Lodges produced evidence in 1926 that they had been working the 'long' ceremony for over one hundred and fifty years, is it possible that the 'short' ceremony represented London working even at that time while the 'long' working was preserved in the Country and Provincial areas – as we find it today?

In the working laid down for the consecration of new lodges (Section X, Third deputation) reference is made to 'The Lodge'. While this subject has been discussed in previous issues of *AQC*, this further reference still does not clarify the situation. The directions can be read either to indicate a normal T.B. or some form of box or altar. While I am firmly of the opinion that a T.B. or a floorcloth is indicated by the term 'The Lodge', in the present context the phrases: 'Here however we stamp the sacred name . . .'; ' . . . and herein to deposit the sacred

emblems of our venerable order' and 'May the characters here impress us with awe . . .', suggest that something else could be intended. The Grand Lodge in Wigan had a box they called 'The Ark' in which they kept their original charter of foundation but the box would not appear to have been large enough to hold ' . . . the sacred emblems . . .' unless these only consisted of, say, the V.S.L., the square and the compasses. A later reference (Section XI, Second & Third Deputations), on the other hand, suggests current practice using a standard T.B.

Bro. Hugh Peck said:

I have, before, had occasion to observe that I am no great admirer of William Preston, but I continue to respect very much Bro. James's Masonic learning, again made evident in this paper, which continues his tidying up of Preston's work.

I am interested in this matter of Harodim, about which I do not know enough and about which many established masons know virtually nothing. Although not myself a member, I believe Harodim to be one of the degrees of The Royal Order of Scotland, and I should be glad to learn if this is the same as the one to which Bro. James referred in this paper; or whether, as seems likely, it was an *ad hoc* provision of William Preston's, designed to give him the chance to exhibit his lectures in the sort of atmosphere of independence and grandeur in which he loved to work.

The variegated history of Preston's 3° Lecture is also interesting as is also that in Preston's version of the Hiram legend; it seems he would have us think that Solomon was already very suspicious about the fate of H.A. some time before the overseers acquainted him with the awful confusion into which they had been plunged.

Bro. James's analysis of Preston's work has been a valuable contribution to our researches and the present paper only adds to his well deserved reputation in this field.

Bro. T. O. Haunch writes, in reply:

The interest aroused by Bro. James's paper on Preston's Third Lecture would indeed have gratified him and set the seal on his achievement. As many brethren have commented, it was sad that he was not spared to see it. Over the years in which Bro. James was engaged in the preparation of his trilogy of papers on Preston's Lectures I became increasingly involved with him in his researches in the G.L. Library and in particular in those for the Third Lecture. Indeed the guide to 'Prestoniana' (his term!) published elsewhere in this volume grew out of notes compiled to chart my own way through this, to me, then little-known territory, to try and keep pace with Bro. James. In presenting his paper to the Lodge, therefore, I was privileged to be able thereby to pay my own personal tribute to a great Masonic scholar and a friend and Brother for whom I had the greatest respect and regard.

In thanking the W.M. and those Brethren who offered comments on the paper I will try briefly to reply to the points which have been raised, bearing in mind the many discussions which I had with Bro. James on the subject of Preston and his work.

The W.M. mentions the transformation of the Principal Officers into the three Rulers which, as Bro. James reminds us in explaining the Harodim method, had been foreshadowed in two versions of the General Section (i.e. Opening and Closing) of the Second Lecture. I think that Bro. James had no doubt that this was Preston's own innovation and that in his Harodim system he was trying, if not to graft the Royal Arch onto the Craft, at least to make a smoother and more logical transition from one to the other. He was (as Bro. Spurr surmises in his comment) 'trying it on'; at a time when ritual and ceremonies were to some extent still in course of development Preston was trying to establish his own idea of what they should be as a complete, integrated system – a system which, under his influence, was practised in the Lodge of Antiquity and which he sought, by a legacy under his will, to ensure would be continued after his death.

I am sorry that the W.M. had to be disappointed in his expectation of the Delegations as a Greek chorus. Although twelve Clauseholders were appointed in the Chapter of Harodim I cannot believe that they spoke in unison but consider that they answered individually, the Clauses being shared among them in threes in the way demonstrated in the Lodge by Bros. Carr, Dyer and Spurr (for whose help in this connection I should like here to record my thanks). The W.M. comments also on the death suffered by the three ruffians, as described in

Preston's Third Lecture. This was not a novelty. The whole story, including the names of the three ruffians and the penalties they suffered, had made its first appearance in 1760, in *Three Distinct Knocks*.

Apart from the points mentioned by the W.M. in connection with the Installation Ceremony, a further interesting feature of the ceremony as described in the Third Lecture (Section IX, Clauses II-IV; Section X, Clause III) is that the Inner Working was carried out in a separate room – as it still is in Bristol.

I thank Bro. Batham for his footnote to Bro. James's previous paper on the Second Lecture and for the information he gives about the five symbolic journeys enacted in certain Continental rituals and featuring the five external senses. This particular piece of symbolism was developed in Section II Clause V of Preston's Second Lecture and, of course, in the passage in the *Illustrations* descriptive of that Section. We are told¹ that when Preston started to devote himself to the Craft Lectures he gathered together every scrap of knowledge he could by conversation and correspondence with Brethren near and far and that in his quest for information he did not confine himself to this country (the *Illustrations* included an enthusiastically envious description of the Masonic hall in Marseilles, as an example of what could and should be done in this respect). It is tempting to speculate which came first, the five senses in Continental ritual or in Preston's work.

The comments by Bro. Jackson and Bro. Dyer touch on an important question which both Bro. Dyer and I discussed on several occasions with the author of the paper. Bro. James's work on Preston's Lectures stands as a monumental achievement and Masonic students will be forever indebted to him for making the texts of the Lectures so readily available to them. It in no way detracts from or belittles Bro. James's achievements, therefore, to observe that it still offers scope for analysis from different angles – especially the extent to which the different texts reflect alterations in the ritual made at important periods of change.

I am afraid that only our late Bro. James could adequately deal in detail with the remainder of Bro. Dyer's points. Bro. Dyer's disagreement with Bro. James over the interpretation of differences in the texts had the makings of an engagement on the lines of one of the battles of old in the pages of *AQC*. It is sad that death has robbed us of one of the protagonists.

Bro. Spurr makes a point about the differing names of Craft Lodges and Royal Arch Chapters but in connection with this it should be remembered that the first Grand Chapter was an organisation entirely separate from the premier Grand Lodge. Its Chapters were not attached to individual lodges; they were separately numbered on the roll of Grand Chapter in a sequence independent of, and entirely unrelated to, the roll of Craft Lodges. It was only after 1817 that the new Royal Arch regulations required Chapters to attach themselves to particular lodges, which they gradually did, bringing with them their own distinctive names.

I think that Bro. Spurr may well have a valid point in his suggestion about the 'long' and 'short' versions of the Installation ceremony and one on which Bro. James would undoubtedly have expanded. He was a great supporter of the 'extended working' and a defender of its authenticity and antiquity. Indeed, his Lodge, Royal Cumberland No. 41, Bath, played no small part in providing some of the evidence which, in 1926, convinced Sir Alfred Robbins of that fact.

The question raised by Bro. Spurr as to what was meant by 'the Lodge' in the Ceremony of Consecration, which Preston included in his Third Lecture, is one that I discussed in my Inaugural Address dealing with the Ceremonies of Constitution, Consecration and Dedication and I would refer interested readers to the appropriate sections in that Address (*AQC* Vol. 83, pp. 13-15), where I favoured the view that 'the Lodge' was the 'Lodge Board', i.e. the First Degree Tracing Board, rather than an Ark.

¹ *The Collected 'Prestonian Lectures' 1925-1960*. London, 1965. pp. 4-5.

PRESTON LECTURES IN MANUSCRIPT

A HANDLIST OF TEXTS IN THE GRAND LODGE LIBRARY

BY BRO. T. O. HAUNCH

THIS LIST IS BASED ON a working aid compiled for use in the Grand Lodge Library in connection with the late Bro. P. R. James's researches on Preston's Lectures. It is thought that it would be useful to place it on permanent record as a guide for future students of 'Prestoniana'.

Only *MS* versions of original Preston Lecture material in the Grand Lodge Library, or in the archives of the Lodge of Antiquity deposited therein, are listed. In addition two doubtful or missing *MS* (items 8 and 17) are noted and a typed transcript (item 9) has been included for cross reference purposes. This latter is a collation of several sources and should not be confused with the sources themselves.¹

The list does not include copies of the *Syllabus*, *Pocket Manual*, or any other printed sources, all of which are covered by the tables in Bro. James's papers in *AQC* Vols. 82 and 83.

It should be noted that the Grand Lodge Library class marks of certain *MSS* mentioned by Bro. James in *AQC* Vols. 79, 82 and 83 have, as a result of further study, been amended to those given herein. The *MSS* affected may be identified by the accession numbers which remain unchanged.

1. BURCKHARDT *MS*

Contents: First Lecture
Second Lecture

FIRST LECTURE

Sections 1-6 (no General Section; Section 5 duplicated) complete in seven booklets, 190 × 115 mm. (2) and 200 × 130 mm. (5), plain paper, various watermarks 1806 and 1808 (detailed in *Prest. Trans.*,² Preface).

Sections 1-4 and 6 in handwriting of J. C. Burckhardt.³ Grey cardwrapper endorsed 'Lecture of the / first & / Second Degrees. / Prestonian /' - [*Prest. Trans.*, Preface]. Section 5 (two copies, one endorsed 'Correct') in a different, (?) later, hand.

SECOND LECTURE

Sections 1-4 complete in four booklets, 190 × 115 mm., plain paper, watermark 1820 (Sect. 1 only, remainder without w.m.).

Original: Lodge of Antiquity archives in G.L. Library.

Transcript: None, but *Prest. Trans.* Pt. 1 notes points where First Lecture in this *MS* differs from *Mortimer MS* which is there transcribed in full.

2. COLE *MS*

Contents: First Lecture
Second Lecture

Incomplete copies in three notebooks, 150 × 98 mm., two plain paper (i) & (ii), one (iii) ruled and with cash columns, all watermark 1808, contents as follows:

- (i) First Lecture, incomplete and in cipher.
- (ii) Second Lecture, incomplete and in cipher.
- (iii) Second Lecture: Sect. 1, Cls. 1-5, and Sect. 2, Cl. 1 only, in clear.

Provenance and reason for designation 'Cole' unknown.

Originals: G.L. Lib., BE 210 PRE (*Acc. Nos.* 15,096-8).

Transcript: G.L. Lib., BE 210 PRE (*Acc. No.* 23,314) - decipherment of (i) by Bro. C. F. W. Dyer.

¹ See p. 71. footnote 11, above.

² *The Prestonian Transcripts* in the G.L. Library; see item 9 *post*.

³ John Christian Burckhardt, Masonic jeweller, joined Lodge of Antiquity 1808, Dep. Master 1818 and 1819, S.G.D. 1816, d. 1845.

3. HENDERSON MS

Contents : First Lecture
Second Lecture

Lectures in narrative form, in handwriting of John Henderson,¹ on blue unruled sheets 260 × 205 mm., watermark (no date) 'Partridge & Cozens, Chancery Lane'. Both Lectures folded vertically down centre for filing purposes.

First Lecture on 21 sheets, numbered 1-41, plus outer sheet endorsed 'Prestonian Lecture/First Degree'.

Second Lecture on 19 sheets, numbered 1-38, plus outer sheet endorsed '2^d Degree'.

Original : Lodge of Antiquity archives in G.L. Lib.

Transcript : *Prest. Trans.*, Pts. 2 & 3.

See also *Warren MS*.

4. HENDERSON NOTEBOOK

Contents : Lectures of the Three Degrees (*etc., etc.*)

Notebook, 240 × 200 mm., plain paper, watermark 'J GREEN / 1819', containing Lectures of the Three Degrees and other miscellaneous Craft and Royal Arch items evidently written over a number of years, 270 pages numbered from 101 to 349 (last 21 blank). Note by Henry Sadler on fly-leaf (p. 101) states 'This MS appears to have been chiefly written by John Henderson, S.G.D. 1833 . . . [*etc.*]'

Pages 241-247 inc.: 'The following is given as the Third Lecture in an old MS said to be copied from one of Brother Preston . . . and lent to me by Brother Lewis,² P.G.M. of Sumatra . . .' This Lecture [extract?] is in Catechetical form. Referred to by Firebrace,³ p. 155.

Pages 285-348 inc.: preface to and transcript of Preston's Third Lecture (in 'Deputation' form) deciphered exactly by Henderson from the *Turk MS*. (q.v.) in 1864. Lettered 'EE' by P. R. James. Preface is a description of the *Turk MS* with notes on its provenance.

Original : G.L. Lib., BE 210 HEN (*Acc. No.* 15,103).

Transcript : (Third Lecture only, pp. 285-348 of *Notebook*): *Terry MS* (incomplete); also in pp. 74-116, above.

5. MISCELLANEOUS MSS

Contents : Various

Collection of sundry MS fragments in box file in G.L. Library relating to various ceremonies and lectures and of various dates; see *AQC* Vol. 82, pp. 107, 110.

Originals : G.L. Lib., BE 210 PRE (*Acc. No.* 10,504); also box files bearing reference letters (contents with various accession numbers).

Transcript : None.

6. MOORE MS

Contents : General Sections
First Lecture

General Sections of all three Degrees and part of First Lecture in notebook, 175 × 110 mm., 124 pages (last 37 blank), plain paper, watermark 1814. Text has cross-references to *Illustrations* 13th ed., 1821. Written by Bro. Joseph Moore, M.D.⁴ - [note by W. H. Rylands or Firebrace(?) inside front cover]. See p. 76, footnote 4, above.

Original : Lodge of Antiquity archives in G.L. Lib.

Transcript : None.

¹ John Henderson, initiated in Lodge of Antiquity 1827, Dep. Master 1832, 1833, S.G.D. 1833, Pres. B. of G.P. 1836-7, G.Reg. 1837, 1857.

² See under *Turk MS* (item 15).

³ Captain F. W. Firebrace, *Records of . . . the Lodge of Antiquity*, No. 2, Vol. II; London, 1926 hereafter referred to simply as 'Firebrace'.

⁴ Joseph Moore, M.D., joined Lodge of Antiquity, 1823, Dep. Master 1830 and 1831, S.G.D. 1831, d. 1855.

7. MORTIMER MS

Contents: First Lecture

Sections 1-6 (no General Section) complete in six booklets, 170 × 105 mm., plain paper, various watermarks 1804 and 1807 (detailed in *Prest. Trans.* Preface).

All six sections in handwriting of Thomas Mortimer¹ - [Firebrace, p. 155]. A few corrections made and some extracts from *Illustrations* added in a later hand.

Original: Lodge of Antiquity archives in G.L. Lib.

Transcript: *Prest. Trans.*, Pt. 1.

8. PRESTON MSS [missing]

Contents: First Degree
Second Degree

According to Firebrace (p. 155) 'the full ceremonies in the First and Second Degree are described in manuscripts in the handwriting of William Preston, which have been preserved in the Library of Grand Lodge'.

These MSS are not now identifiable as such in the G.L. Library and the attribution to Preston is doubted. It is possible that at the time that Firebrace was writing (1926) certain of the items included in this present list were thought to have been written by Preston but are now otherwise identified. (But see *Prest. Trans.*, Pt. 1, pp. 5, 6, 8, which claim to reproduce Opening, Closing and Calling-off from 'Preston's MS in the G.L. Library'.)

9. PRESTONIAN TRANSCRIPTS

Contents: First Lecture
Second Lecture

Not an original MS but a comparative compilation (thought to be by H. C. Booth, c. 1950) in loose-leaf, quarto spring-back folders (two copies) containing three typed items (each separately paged) as follows:

[Part 1] 'The Lecture in the First Degree according to the Prestonian System' (ff. 1-3, Preface by the collator; ff. 4-8, Opening, Calling-Off, Closing; + ff. 1-54, the Lecture). The Preface is a list of the printed and MS sources used by the collator, with a detailed description in the case of MSS.

[Part 2] 'Prestonian Lecture, First Degree.'

A copy of the *Henderson MS*, First Degree (q.v.).

[Part 3] 'CEGOSH HELBEE [Second Degree] Second Lecture.'

A copy of the *Henderson MS* Second Degree (q.v.).

Transcripts: G.L. Lib., BE 210 PRE (Acc. No. 15,091).

10. SAYWELL MS

Contents: First Lecture

Sections 1-6 (Cl. 4) in notebook, 185 × 120 mm., 312 pp., ruled paper, watermark 'A COWAN & SON 1827'. Text on pp. 1-104, remainder blank. Presented to G.L. Library by Bro. Arthur Saywell, P.J.G.D., 1963.

Lettered 'U' by P. R. James.

Original: G.L. Lib., BE 210 PRE (Acc. No. 20,068).

Transcript: None.

11. TERRY MS

Contents: Third Lecture

Incomplete copy transcribed in foolscap desk diary for 1867, 330 × 205 mm., by James Terry.² A copy (not entirely accurate) of either the *Turk MS* (deciphered) or Henderson's decipherment in his *Notebook*. Text much abbreviated in the later Sections by cross-references to the *Illustrations*. Presented to the G.L. Library by Terry in 1900. Lettered 'DD' by P. R. James.

Original: G.L. Lib., BE 210 PRE (Acc. No. 16,333).

Transcript: Typed copies (two) in G.L. Lib., class mark BE 210 PRE.

¹ Thomas Mortimer, Attorney, init. in Lodge of Antiquity 1803, Sec. 1804-1809, Hon. Member 1810.

² James Terry, init. Lodge of United Strength No. 228, 1860, W.M. 1863, 1873 and 1898, Prov. G.D.C. (Herts.) 1872-1907.

12. *THIRD LECTURE*

Contents: Seven Section format

Incomplete copy on eleven sheets of plain paper, 180 × 210 mm., folded in half and stapled to form booklet of 22 pages, 180 × 105 mm., and held by loop of red tape in gilt tooled cover having date 1808 at foot of spine (apparently taken from copy of the *Free-Masons Calendar* for that year). Provenance unknown.

In 'Deputation' form but – uniquely – in seven Sections only and differing considerably from all other copies of the Third Lecture (see ante, pp. 69, 73). Lettered 'BB' by P. R. James.

Original: G.L. Lib., BE 210 PRE (Acc. No. 13,393).

Transcript: None in full; Sections 6 & 7 ('Consecration' and 'Dedication') printed in *AQC* Vol. 83, pp. 39–62).

13. *THIRD LECTURE*

Incomplete copy (Sections 1–9 only, plus a 'Continuation') in notebook, 200 × 130 mm., feint ruled paper, marbled edge, watermark 'SMITH & ALLNUTT 1832'. Provenance unknown.

Lettered 'CC' by P. R. James. Text nearly (but not exactly) the same as *Henderson Notebook* version.

Original: G.L. Lib., BE 210 PRE (Acc. No. 15,100).

Transcript: None.

14. *THIRD LECTURE*

Incomplete copy (Sections 1–8 in abridged form; headings only of Sects. 9–12) in notebook, 165 × 105 mm., plain paper, gilt edge, watermark 'SMITH & ALLNUTT 1884'. Provenance unknown. No reference letter assigned to this copy by P. R. James.

Original: G.L. Lib., BE 210 PRE (Acc. No. 15,101).

Transcript: None.

15. *TURK MS*¹

Contents: Third Lecture

Complete Lecture, Sections 1–12, in cipher. Bound with copy of printed Bye-Laws of the Lodge of Antiquity 1778,² 220 × 130 mm., red morocco, gilt tooling, title on spine 'Bye-Laws of the Lodge of Antiquity'.

Title of *MS* (p. 1 of 106 pp. following the Bye-Laws) 'The / Third Degree / of / Free Masonry / as worked in the / Lodge of Antiquity No. 2 / (late No. 1) / And for many years during the Mastership / of / Brother William Preston P.M. / By whom it has undergone considerable / improvements and now under the auspices / of his Royal Highness the / Duke of Sussex R.W.M. / and / Grand Master of the United / Grand Lodge of Ancient Freemasons / of England / by / Brother John Turk³ P.M. / of the Universal Lodge / and / Carefully revised / by / Brother William Preston Esq / 1816 /'.

MS at one time in the possession of H. R. Lewis,⁴ P.Pr.G.M. for Sumatra, and by him given to John Henderson, 1864. Reclaimed by Lewis on Henderson's death (1867) and presented (after representations by Archibald Keightley, Henderson's executor) to the Lodge of Antiquity, 1867. See Minutes of that Lodge, 27 February 1867 (quoted as Preface to *Prest. Trans.*, Pt. 2): '... This valuable work ... is believed to be with one exception the only copy in existence' [of Preston's Third Lecture].

Lettered 'FF' by P. R. James. See also Firebrace, p. 160.

Original: Lodge of Antiquity archives in G.L. Lib.

Transcript: *Henderson Notebook* (q.v.) *Terry MS* (incomplete); also in pp. 74–116, above

¹ Referred to in the compiler's Inaugural Address (*AQC* Vol. 83, p. 8) as the *Lewis MS* but nomenclature since settled as the *Turk MS*

² But not so originally – see Firebrace, p. 160.

³ See footnote 12 on p. 71 above.

⁴ See footnote 1 on p. 72, above.

16. WARREN MS

Contents : First Lecture
 Second Lecture

Lectures in narrative form in two exercise books, 238 × 195 mm. and 223 × 185 mm., 52 pp. each, blue unruled paper, with supplier's trade bookplate inside front cover 'Partridge & Cozens . . . Chancery Lane . . .'

Used by H. G. Warren as Prestonian Lecturer, 1861, 1862. Presented to G.L. Library by James Terry, 1900.

In his Introduction to the First Lecture Warren states (f. 5) 'For the Lecture as it will principally be delivered this evening I am indebted to . . . Bro. John Henderson P. Grand Registrar who took notes of it more than a quarter of century from the lips of Bro. Meyrick . . ., Bro. Burckhardt, Bro. Thompson and others who had it direct from Bro. Preston himself.'

The two Lectures are almost verbatim as the *Henderson MS*.

See P. R. James, *AQC* Vols. 79 (p. 146), 82 (pp. 107, 110), 83 (p. 223).

Originals : G.L. Library, BE 210 PRE (*Acc. Nos.* 11,300, 11,301).

Transcript : None.

17. WATKINS MS [*missing*]

According to a correspondent in the *Freemasons' Magazine*, 26 September 1868 (under 'Notes and Queries', p. 250), Preston's 'copy in cipher of [the Lectures of] all three Degrees is or was in possession of Bro. John Watkins, P.M. of the Lodge of Felicity. This might be made use of [for the annual Prestonian Lecture] and deposited in the [G.L.] Library when it is established'.

Query : Is this the second (and only other then known) copy of the Third Lecture referred to in the Lodge of Antiquity Minute of 27 February 1867 (quoted *ante* under *Turk MS*)?