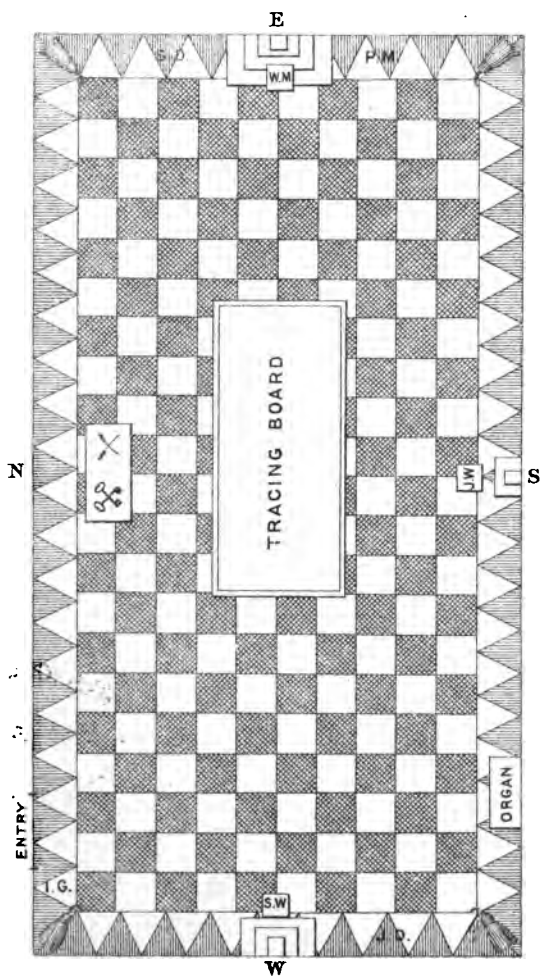




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THE
BOOK OF THE LODGE,
AND OFFICERS' MANUAL;

WITH THE
RITUAL

OF FOUNDATION, BUILDING, FURNISHING, DEDICATING,
AND
CONSECRATING LODGES,
INSTALLATIONS,
MASONIC FUNERALS AND WORK;

TO WHICH IS ADDED

A CENTURY OF APHORISMS, CALCULATED FOR GENERAL
INSTRUCTION.

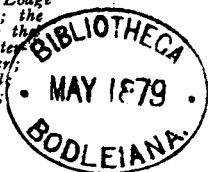
FOURTH REVISED EDITION.

BY THE REV. G. OLIVER, D.D.

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FREEMASONRY," ETC.,

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Hiram Lodge, Londonderry; Lebanon Lodge, New York;
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Lodge, Melbourne, New South Wales; The Anti-
quarian Society of Scotland, etc., etc.*



Ἀθηνῶν τῶν θεοδμήτων.—SOPHOCLES.

Græcos Teletas ac Mysteria taciturnitate parietibusque clausisse.—VARRO.

LONDON:
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PUBLISHERS' PREFACE.

Chapter I., which has been added to this Edition, is intended to inform enquirers, in few words, of the real origin of *modern* Freemasonry; and also (pursuant to the rooted convictions of the author of this work) to display the evident analogy to it, of the most noted building-association of antiquity.

The concluding Chapter on "Organised Charity," is calculated to stimulate reflection upon the methods of administering Masonic relief.

WALTER SPENCER,
W.M. of the Bank of England Lodge.

LONDON, *February* 1, 1879.

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THE
BOOK OF THE LODGE.



PART I.
RITUAL OF BUILDING.

CHAPTER I.

TRUE HISTORY OF FREEMASONRY, AND THEORIES OF ITS ORIGIN.

ALL Freemasonry, wherever practised now, is derived or imitated from an English original.

Our modern speculative system was first organised in A.D. 1717, when in February, on the festival of S. John the Baptist, four Lodges met together, with some other old Members of the Society, at the "Apple Tree Tavern," Charles Street, Covent Garden, London. They placed the oldest Master Mason present in the Chair, and constituted the first GRAND LODGE, of which Anthony Sayer, gentleman, was elected Grand Master.¹

That membership had not previously been restricted to operative or working Masons is proved by the Diary of the celebrated antiquary, Elias Ashmole, according to entries written by him in 1646 and 1682;² also by Dr. Robert Plots's "History of Staffordshire," published at Oxford in 1688;³ as well as by divers records of Lodges in Scotland.⁴

¹ Engraved Portraits of the First Grand Master, 14 in. by 10 in., price 21s., may be had.

² "Illustrations of Masonry." By Preston.

³ "Golden Remains." By Rev. George Oliver, D.D. Vol. 3.

⁴ "History of the Lodge of Edinburgh, and of Masonry in Scotland." By D. Murray Lyon.

N.B.—For these books of reference, see the Catalogue at end of this volume.



The meeting in 1717 is known as the *Revival*. It was then determined that the bases of the Order should be extended, in order to encourage the accession of men of various professions. It would seem probable that the Society, chiefly composed of operatives, had got into a declining state, and that danger of its gradual decadence was apprehended. This wise determination, and the new organization of the Order, are the root of its subsequent immense extension, and its present epoch of glowing prosperity.

It seems doubtful whether the three distinct degrees or ceremonies were worked in their present form at the revival. But we know there were apprentices and Fellows of Craft, and we are told of the "Master's part." The second Grand Master, *George Payne*, in 1718, caused the old writings to be collected in order to show the usages of ancient times, and from the digestion of these into *a new and better method* resulted the first "Book of Constitutions," published by the Grand Lodge in 1723.⁵ The next issue of that work in 1738, specifies the three degrees as we have them now. But there seems ground for supposing that certain customs, with or without an accompanying legend, were dropped out from the second degree; and notably that of

⁵ See "Reprint of the Old Constitutions." Edited by Rev. J. E. Cox, D.D.

choosing a mark. These lapsed customs are said to be those now worked by the Mark Master Masons, a body existing in this country under their own separate laws, not forming part of the system under the Grand Lodge of England.

The Royal Arch, or complement of the third degree, does not appear to have existed in a concrete form before 1740. Opinion is divided as to its origin, whether a portion of it had not formerly belonged to the degree of Master Mason, or to the "significant ceremonies and ancient usages on the installation of a Master," which are mentioned in the Constitutions of 1723. It was first established as a separate degree by a body of seceders from the Society, who soon formed themselves into a rival Grand Lodge, known as that of the "Antients."

Prior to this secession, in 1725, another Grand Lodge had been established, by the old Lodge at York, but it did not outlast the eighteenth century; and in 1813 the first, or regular Grand Lodge, coalesced with that of the "Antients," to form the present *United Grand Lodge of England*.⁶

The Grand Lodge of Ireland was started at Dublin in 1729, though a Grand Lodge of Munster is said to have existed a few years earlier.

⁶ "Memorials of the Union." By W. J. Hugan. Very scarce. See also, Preston's "Illustrations of Masonry."

The Grand Lodge of Scotland was not formed until 1736. Both of them took their inspiration from that of England and formed upon its model, though in Scotland the operative Lodges had for long been united under a head or patron appointed by the Crown. All other early Grand Lodges in various countries were imitations of our Grand Lodge.

The Royal Arch is the highest degree conferred by our Grand Lodge; but there exist numerous so-called *higher* and *side* degrees, besides that of Mark Master, which work under independent organisations. These all seem to have sprung to life since 1740, though some of them lay claim to more ancient origin.⁷

Freemasonry before 1717,⁸ though not restricted to operative Masons, must be considered as an operative Society. The Continental branch is identified with the "Steinmetzen," or stonemasons of Germany.⁹ It reared many glorious ecclesiastical fabrics, mostly under the initiative and inspection of enlightened dignitaries of the Church. Through the dark ages, it probably made ostentatious profession of religion, as witness the mediæval MS. Constitutions. From some of these it would appear that women, or "dame-Masons" could be Members, though these are

⁷ See "Handbook of Outward and Visible Signs," p. 26.

⁸ Fort's "History of Freemasonry."

⁹ Findel's "History of Freemasonry."

surmised to have been widows of Masons, employers only of labour. One interesting MS., "the History and Articles," ascribed to A.D. 1500, has been reproduced in black-letter,¹⁰ and the "Old Constitutions" (first printed in 1722), have also been republished in fac-simile.¹¹

The Rev. A. F. A. Woodford, a conscientious student, considers Antient Freemasonry as a survival from the old Guilds; it has also been styled a "mediæval trade-union." It was, in fact, treated as such in 1425 by statute of Henry VI., but the survival of its legends, ceremonies, and peculiar customs transmitted to us (if they were not absolutely invented at the *revival*) prove it to have been something more noble, more beneficent, more intellectual, as well as more ancient, than any guild or trade-union on record.

The following extract, from an article in the *Freemasons' Chronicle*,¹² defines the position of a controversy upon the historical perpetuation of what may be called the "Soul of Masonry," *i.e.*, its system of allegory and symbolism:—

"Reviewing the scientific knowledge of the old artificers, the moral doctrines symbolised by them in stone, and the natural secrets which remain thinly veiled in our ceremonial, we rest convinced that the frequent symbolism common

¹⁰ Edited by M. Cooke.

¹¹ "Reprint of the Old Constitutions."

¹² *The Freemasons' Chronicle*, published weekly in London 13s. 6d. per annum, post free.

to them and to us must always have been *speculatively* (as well as *operatively*) applied. The *name* Freemasonry, but not the *system*, may be of modern origin; the *detail* of our ritual, but not its *tenour*, we know to have been altered. . . . The nature of a *secret* Society has not been sufficiently allowed for by some of its critics. The fate of its records was no concern of any State or Municipal body; the chain of its vitality was *oral* and not written; any significant scrap which may have been recorded it was the duty of the members to destroy. *The tests applicable to ordinary history are useless with respect to Freemasonry*—we might as well direct a microscope to the stars."

"Our case stands thus: numerous recorded symbols of important truths may be traced back to a great antiquity—an antiquity ascending into the sphere of immemorial tradition;¹⁸ their expression and meaning are attested by a variety of independent evidence and by monuments which cannot lie. That these symbols, with the moral doctrines they involve, have been the property of certain associations of artificers in every age, is equally demonstrable. Names may change with language, ceremonies be modified by opinion, formulæ be distorted; but all we can learn of the ceremonies and organisation of the Dionysiacs, the Architectonici, the Steinmetzen, Freemasons, &c., show a relationship which cannot be attributed to chance."

¹⁸ See Lord Carnarvon's speech at the Albert Hall in 1876.

“Rank and file there must always have been, ignorant of the designs they helped to execute, but the Architects were evidently masters of that speculative symbolism which knits all science into itself, confirming harmonial proportion in both operative and speculative rule. The pyramid was a gigantic symmetry, it was also an instrument of geometry and astronomy; Stonehenge is a marvel of engineering, not less so of mathematical precision as an observatory. More than one ancient edifice displays the two columns of our speculative Temple in such a manner as not to be mistaken for anything except those expressly designated in our Lodges.” (In the Cathedral of Wützburg, for instance.) . . .

“There is ampler evidence of the antiquity of our Society than of other institutions which have survived the lapse of time, but the class of evidence is dissimilar. The philosopher will not refuse to admit the force of special proof for special subjects. The sophistry which ignores it, is capable of denying the Christianity of to-day to be a lineal descendant of the early Church.”

The gifted student, Godfrey Higgins, in “*Anacalypsis*,”¹⁴ propounds a most seductive hypothesis: that in times before the dawn of history, which witnessed the erection of the many unexplained primeval monuments scattered

¹⁴ Now being republished. London: J. Burns.

through regions remote from one another, a universal primeval priesthood possessed of a common faith and common revelation, propagated a Masonic speculative and operative system comprising all the sciences, by means of common symbols. It has been often remarked that the early culture of the West is intimately connected with that of the East. Discoveries of Babylonian inscriptions, researches in Asia Minor, and study of early Etruscan remains, might, he hoped, yet dovetail Indian, Egyptian, Ionian, American, Celtic antiquities into one historic whole.

The research of Historical investigators of this decade, Findel, Lyon, Hughan, Woodford, Norton, and Gould, has shown Masonic history to be yet in its infancy. To prove the correctness of our traditions in the main, is a task unlikely to be perfected in this generation.

Sources to which the *Mysteries* of Freemasonry have been ascribed are summarised in the *Royal Masonic Cyclopædia*, by Bro. Kenneth Mackenzie. The main derivations which have appeared tenable to the learned, are—

From the Mysteries of the Pagans;

- „ the Builders of King Solomon's Temple;
- „ the Roman Collegia of Antificers;
- „ the Crusaders, or the Knights Templar;
- „ the Operative Masons of the Middle Ages;

and it is conceivable that a certain rite or dogma, or mystery, may have been common to, and

guarded by, all of these. The work above mentioned says, "It is idle to speculate on the antiquity of these secret associations; it is wiser to accept the development as being all we can know upon the subject. It would, however, appear that a portion of the ritual of Freemasonry originated in Egypt, and was engrafted upon the system of Sidonian builders. No doubt the illustrious artificer Hiram was one of these. . . . We find the early *Collegia Fabrorum* at Rome in the times of Numa Pompilius."

The "Sidonian builders" here mentioned, belonged to the association known as *Dionysiaks*, or *Dionysian Artificers*. From a sketch of their history, by H. J. Da Costa, printed at London, 1820, I extract many of the following particulars. They originated in a Colony of Greeks, chiefly Ionians, who migrated to Asia Minor some fifty years before the building of *King Solomon's Temple*, and carried with them the practice of the Mysteries of Eleusis. These are generally believed to have been symbolic representations of natural, chiefly astronomical, laws. Dionysius, Bacchus, Osiris, Adonis, Thammuz, Apollo, were names adopted in various languages to designate the Divinity. It is generally admitted that the Sun was meant, whose worship may be traced to Mithraic rites from Persia. Apollonia was one place famed for the celebration of these mysteries, and the city of Gabbel, or Byblos, in Asia Minor, became so. The Dionysian artificers cultivated

the sciences, and invented or improved the Order called Ionic in architecture. Their general assembly was first held at Theos, afterwards at Lebedos.¹⁵ As professional builders, they extended their operations to Syria, Persia, and India.

From the application of instruments of architecture to morality, the Platonic and Pythagorean philosophers took not only types but words, to illustrate moral ideas. Thus, a right man, *rectus*; obligation, from *ligament* (*ligare*), and also Law (*Lex*, *à ligare*); to square one's actions, *quadrare*; *justum æquum*, &c., &c. And the science of astronomy, which had furnished symbols to the Dionysian rites, was also illustrated by types taken from the art of building.

The Ionian builders were subdivided into companies, like our Lodges, some of which had distinguishing names. They extended their moral doctrines, in conjunction with the art of building, to many useful purposes, and to the practice of benevolence.¹⁶ Their utility was enquired into, and approved by Cambyses.¹⁷

Their mysteries were communicated by gradations. The number, 3, referred to the three celestial circles, two of which the Sun touches, passing over the third in its annual course. A death and resurrection were represented—Adonis slain and

¹⁵ Strabo. Lib. XIV.

¹⁶ "Dionys: Halicarnas:" Lib. III., p. 229. Ed. 1691.

¹⁷ "Libanius in Orat XI. Antiochus." Vol. 2, p. 343."

resuscitated. (The Syrian women weeping for Thammuz.) The doctrine of the spirituality and immortality of the soul, symbolically inculcated, was but little understood.¹⁸ The multitude were told of a future state of rewards and punishments only in the abstract, and were made acquainted with the result of astronomical observations only by the calendar, with other fragments of practical science for general use. The mysteries were studiously concealed from the vulgar. The Dionysiacs used significant words and signs, taken from the art of building, by which to distinguish one another.¹⁹

We are told that Solomon obtained from King Hiram skilled builders (1 Kings, c. 5). Ezekiel xxvii., 9, refers to the ancients of Gabel—(Giblim, men from Gabbel or Byblos). And Josephus avers that the Grecian style of architecture was used in the Temple. We have thus an historical foundation for the Masonic legend of the Temple, through the Dionysian artificers.

“And I saw the Syrian women weeping for Thamuz,” says Ezekiel. *Thamuz* is the name of a month and also of the divinity identified by S. Jerome with Adonis, who was feigned to be slain and resuscitated. According to Plutarch,

¹⁸ “Clemens Strom.” Lib. III., p. 518.

“Proclus in Comm. of Plato’s Politics,” p. 723.

“Macrobius.”

¹⁹ “Eusebius De Prep. Evang.,” I.-III., c. 12, p. 117.

the Egyptians called Osiris, *Ammuz*. The word was originally Egyptian and made Hebrew by addition of the formative ן; it meant abstruse or concealed (Plutarch from Manetho), alluding to the concealment or symbolic death. It may have been made to signify to the Jews only the Sun, the guide of the seasons, or a type of the immortality of the soul, which doctrine became more general among them at a later date; and to avoid an idolatrous allusion the name *Thamus* may have been substituted for Adonis. In the symbolic allegory of the mysteries, such circumstances were to be related in connection with the death as to typify the passage of the Sun from the upper to the lower hemisphere and its re-ascension. The whole fabric of the Temple would favour the allusion. The foundation stone was laid on the 2nd day of the 2nd month (20th April, on the fixed Zodiac, lat. $31^{\circ} 30'$, the Sun in Aries, a man in sheepskin, the hierophant of Eleusis). The globe being in that position—the aspirant in the West facing the hierophant—would be between the two Tropics J and B. Temples were so shaped as to allude to the attributes of their Gods. The true Temple was to be a type of the Universe (Maccabees, vii., 13.)

The Assideans were an association established to keep up the repairs of the Holy Temple, and from them is traced the sect of the Essenes, whom Josephus accuses of worshipping the Sun,

thus identifying them with the Dionysiacs. They employed symbols and allegories,²⁰ transmitted doctrines received from their ancestors, had distinguishing signs and festival banquets.²¹

We have here remarkable coincidences with the practices of Freemasons. The Eleusinian mysteries were preserved at Rome until after A.D. 700. The historical continuity of the system practised at the building of King Solomon's Temple, with that of the Freemasons of 1717, is not proved, but may almost be assumed, in the absence of probability that the worthies of 1717 would have concocted a perfect fraud.

The Grand Lodge of England meets in Quarterly Communication on the first Wednesday in March, June, September and December, at Freemasons' Hall, Great Queen Street, London, at 7 p.m. All W. Masters, Wardens, and Past Masters of Lodges, are entitled to be present, wearing the clothing of their respective offices and rank. Lodges in the country are immediately under Provincial Grand Masters, who are bound to convene general meetings of the Lodges in their respective Provinces at least once a year.²² These meetings constitute the Provincial

²⁰ Philo. Lib. v., c. 17.

²¹ For further researches, see "Oliver's Antiquities of Masonry."

²² For information on the whole administration of the Order, see "Oliver's Masonic Jurisprudence."

Grand Lodge of each Province, where honours of Provincial office are distributed by the Provincial Grand Master. Office in Provincial Grand Lodge is much sought after, and confers distinction on the recipient. The clothing and decorations are also handsome and elaborate.²³

²³ See Spencer's Handbook, "The Outward and Visible Signs of Freemasonry."

CHAPTER II.

WHAT FREEMASONRY MEANS.

To him that all things understood,
 To him that found the stone and wood,
 To him that hapless shed his blood,
 In doing of his duty.
 To that blest age, and that blest morn,
 Whereon those three great men were born,
 Our noble science to adorn
 With wisdom, strength, and beauty.—

OLD CHARGE.

THE tendency of Freemasonry is sometimes mistaken, not only by the uninitiated, but also by many of those who have been superficially instructed in its mysteries. One considers it to be an institution framed for the purposes of benevolence; this, how amiable and praiseworthy soever it may be, is only one of its purposes; and if it were confined to charitable ends, it would rank merely with a Friendly Society or Sick Club. Others suppose it to be connected with artisans and operative stonemasons; judging from the instruments of mechanical craft which form the chief symbols of the order, that this must be its principal reference;—while some take it for a mere convivial society, whose exclusiveness in the selection of its members is guarded by signs and

c

tokens, the payment of a heavy fine at admission, and the adoption of a peculiar dress.¹

There are other opinions afloat, even amongst the Brethren themselves; some of whom frequently display such indifference to the peculiarity of its construction, and are so insensible to the advantages which result from its organization—embracing history and legend, science and morals, and blending the practice of virtue with the enjoyment of moderate conviviality—as to afford a reasonable pretext to the uninitiated for taking no interest in the institution, and for repressing any desire which they might otherwise entertain to “ask, that they might have; to seek, that they might find; and to knock, that the door of Masonry might be opened to them.”

Symbolical Masonry, under whatever form it

¹ “Masonry has a soul as well as a body. It is not a magnificent temple, beautiful in proportions, rich in architectural taste, and lovely in its outward adornments, empty, and desolate, and dark within. Masonry is something or it is nothing. If what you see in the rituals of the order be Masonry itself, then, to say the least, it is very near nothing—it is a shadow of nothing. And how the most acute and philosophic minds could be enamoured by the beauties and bound by the attractions of a shadow, I confess that I am at a loss to conjecture. But Masonry is a reality; it has a body and a soul as well as a shadow. The right angles, the squares, the circles, and the triangles, are but the visible casements that conceal the spirit within the robe that covers the living principle and protects the unquenched fire which ever burns upon its altars.”—(Bro. Moore, U.S.)

may be propounded, is a Catholic institution, democratic in its form and government, and of universal operation in theory, although not in fact. This is demonstrable from any of the definitions of the Order ;—from the free election of its chief magistrate and the inferior governors of every private Lodge, annually and by universal suffrage ;—and from the reputed form and symbolical extent of its Lodges. If it were deprived of any of the above attributes, it would be no longer Freemasonry ; and all its beneficial effects upon the mind and manners of men would be scattered to the winds. That this conclusion is not unwarranted, we will proceed to test by an inquiry into the nature of the institution, and its peculiarity of construction ; which will prove the free application of its principles to every inhabitant of the globe, whatever be his colour, religion, or mental qualifications, who acknowledges a God.

A consideration of the definitions of Freemasonry which have been given in different ages, and by different writers, will clear the way, and form a preliminary step to the consideration of its general principles, and show in what manner they are applicable to all mankind.

1. In a MS., of doubtful origin, which has the reputation of having been written by King Henry VI., we have this definition of Masonry. “ Ytt beeth the skylle of nature, the understondynge of the myghte that ys hereynne, and its sondrye

werkynges ; sonderlyche, the skylle of rekenyngs, of waightes and metynges, and the true manere of fa onnyng al thynges for mannes use ; headlye, dwellinges, and buyldynges of alle kindes, and all other thynges that make gudde to manne." And again, the same document asserts that the arts which have been taught to mankind by Masons, are " agricultura, architectura, astronomia, geometria, numeres, musica, poesie, kymistre govermente, and relygionne."

In these definitions we find nothing of an exclusive or unapproachable nature ; for natural, mathematical, and mechanical knowledge, have been practised in every age, and by every people upon the face of the globe. Whenever we turn our eyes to the east or to the west—to India and China—Egypt and Greece—Scandinavia and Britain—Mexico and Peru—the remote islands of Australia on the one hand, or Iceland and Spitzbergen on the other—we shall find everywhere traces of genius and skill of the highest antiquity, which excite our astonishment, and prove beyond a doubt, that how proud soever we may be of our progress in the above arts and sciences, we were equalled, and in some instances surpassed, by those primitive nations. The monuments of India and Egypt, with those of what we denominate the New World, exhibit the perfection of science, and the triumphs of human ingenuity ; even as the ruins of Herculaneum and Pompeii have thrown open to our inspection, elegance and luxury of

the time of Titus, a short time after the destruction of the Temple of Jerusalem.

The arts then being of universal application, Freemasonry—which teaches those arts—is of universal application also, and hence cosmopolitical.

2. The next definition of Masonry which I shall adduce in proof of the same proposition, was propounded at the revival of Masonry by Dr. Anderson, the learned author of the History and Constitutions of Masonry, whose opinion, in those days, was considered decisive on every point connected with the Order. As the former related exclusively to science, this is confined to morals; and will be found equally comprehensive. “The end, the moral, and purport of Masonry is, to subdue our passions, not to do our own will; to make a daily progress in a laudable art, and to promote morality, charity, good fellowship, good nature, and humanity.”

I have considered this definition with great attention, and cannot find anything exclusive in the terms by which it is set forth. It is applicable to all mankind. There can be no exception to the universality of its principles; and the virtues which it enjoins may be practised by old and young of both sexes, in all nations, whether savage or civilized. To subdue the passions has been the universal aim of mankind. All have placed their hopes upon it; and hence sprang the first idea of the

² “Golden Remains,” vol. I., p. 49.

Ἐν ᾧ σεαυτὸν, which was inscribed on the portal of the heathen temples, that it might prove a stimulus to virtue, of which it was the first lesson, and lead to the desirable consummation, in which all excellence was blended, of subduing the passions.³

Amongst the early Christians this result was frequently acquired; of which the history of the persecutions affords numerous instances; and without it the religion of Christ could not have been successfully promulgated in the midst of dangers, and under the constant dread of bonds, imprisonment, and death.

It is true that the early Christians practised the moral definition of Masonry. They subdued their passions; did not their own will; made a daily progress in a laudable art; and practised morality, charity, good-nature, and humanity.⁴

³ Few attained this blessed serenity of mind, but Socrates was amongst the number; for Zopyrus, an eminent physiognomist, having declared that he discovered in the features of that philosopher evident traces of many vicious passions, the friends of Socrates derided his judgment, which they declared was eminently at variance with fact. But Socrates acknowledged his penetration; confessing that he was naturally disposed to vicious indulgences, but that he had subdued his passions by reason and philosophy.

⁴ Tacitus thus mentions the facts:—"Their sufferings at their execution were aggravated by insult and mockery; for some were disguised in the skins of wild beasts, and worried to death by dogs; some were crucified, and others were wrapped in pitch shirts, and set on fire when the day closed, that they might serve as lights to illuminate the night." And

If we turn to the savages of the east or to the west, we shall find the same general principle exemplified; they attained such a mastery over their passions under circumstances the most distressing, that when the fortune of war placed them in the hands of their enemies, they despised torment and courted death; and, instead of trying to conciliate their persecutors, they taunted them with their own performances, and dared them to proceed to the extremity of pain; dying at length with a song in their mouth, and joy and peacefulness in their hearts.

So extensive was the operation of Masonic principles, even in the absence of Masonry itself, and so boundless was the influence of those peculiar virtues which it recommends and enforces, that their operation may justly be pronounced to be universal in extent, and consequently unlimited in its practice.

3. The next definition we meet with was promulgated about the middle of the 18th century.

Juvenal, to the same purport, says :—"They were subjected to be burned in their own flame and smoke, their head being held up by a stake fixed to their chin, till they made a long stream of blood and melted sulphur on the ground." And they endured these accumulated sufferings with a constancy that elicited the admiration even of their enemies. They had a great contempt for the things of this world, and cherished such strong hopes of immortality, that they surrendered themselves cheerfully to sufferings, and despised death under whatever fearful form it might be presented to them. This was practical Masonry, although the victims were not Masons.

It is peculiarly cosmopolitical, and requires no explanation to point out its universal tendency. "Masonry is a science confined to no particular country, but extends over the whole terrestrial globe. Wherever arts flourish, there it flourishes also. Add to this, that by secret and inviolable signs, carefully preserved among the Fraternity, it becomes a universal language. Hence many advantages are gained; the distant Chinese, the wild Arab, and the American savage, will embrace a Brother Briton, and know, that beside the common tie of humanity, there is still a stronger obligation to induce him to kind and friendly offices."

4. "Freemasonry is a benevolent Order, instituted by virtuous men, for the praiseworthy purpose of spreading the blessings of morality and science amongst all ranks and descriptions of men."

5. "Freemasonry is the grand and universal science which includes all others, but having a more immediate reference to those branches which teach us a knowledge of ourselves, and our duty to others."⁵

⁵ "A Mason ought to have a soul great and bold, without arrogance, equitable and faithful; and, what is very important, entirely free from avarice. For it is utterly impossible ever to do anything well, or to attain any excellence, without *fidelity* and honour. He ought therefore to be disinterested; and to have less in view the acquiring riches, than faithfulness and respectability towards the craft as well as towards himself. Let him never act unworthy of his honourable profession. This is what true wisdom prescribes."—(From a Charge attributed to Vitruvius.)

These definitions of Masonry convey the same truth—that its purposes are benevolent, and being spread over the whole universe, operate, without respect of persons, to make men happy in this world, with the hope of having it increased in the world to come. Like the former definitions, they refer not only to the inhabitants living in the 19th century, wheresoever dispersed under the canopy of heaven, but to all nations, kindreds, and people, from the creation of the world. In this respect it is like Christianity, which is also a cosmopolite institution, comprehending all mankind in one fold under one Shepherd.

Amongst the principal nations of the earth, a peculiar institution was in existence, which promised eternal happiness in Elysium to all who were initiated into its mysteries; while the deepest and most painful caverns of Tartarus were allotted to the atheist, and the despiser of these celebrations. Cicero asserts that it is by the influence of the Mysteries that mankind are drawn from a savage life, and modelled by humanity. Hence they are called *Initia*, because they are the beginnings of a life of reason and virtue; and men receive from them a superior degree of happiness here, with the promise of a better life hereafter. And Plato says to the same effect: “In my opinion, the institutors of the Mysteries were well acquainted with the manners and dispositions of men; for, in these rites, the aspirants were taught, that those who died without being

initiated would for ever stick fast in the mud and filth of Tartarus ; while those who were purified by initiation should, after death, be advanced to the habitations of the celestial deities."

In these extracts we find principles enunciated which correspond in a great measure with the above definitions of Freemasonry, and show that similar ideas existed, and produced the same conclusions in every age and nation of the world ; for the precepts of our noble Order have been admitted throughout all time, as the best calculated to produce human happiness here, and lead to a more perfected and ineffable bliss hereafter. The patriarchs practised them, and founded their dearest hopes upon them. The Jews professed them, although they did not always practice them.

Even the heathen eulogised the beauty of virtue, although they misapplied the term, and believed it to consist in practices which revelation condemns ;⁶ for if we refer to their lives, we shall

⁶ "Disciplines," says Hippodamus, the Pythagorean, "are the sources of erudition, and cause the desires to be impelled to virtue. But the laws, partly detaining by fear, repel men from the commission of crimes, and partly alluring by honours and gifts, excite them to virtue. And manners and studies fashion the soul like wax, and through their continued energy, impress in it propensities that become, as it were, natural. It is necessary, however, that these three should have an arrangement in conjunction with the beautiful, the useful, and the just ; and that each of these three should, if possible, have

find them replete with conduct which is in direct opposition to the precepts, because they mistook the meaning of the word virtue, and classed on an equality with it many unsocial and selfish passions. How different are the conclusions of our glorious science, which centre all the benevolent affections of the mind in Charity and Brotherly Love. In the words of one who was not a Mason by initiation, but was truly a Brother in his heart,—“How perfective of human nature and human happiness that system is, which, even in the face of an enemy, observes a Brother; which is one continued line of exhortation to unbounded benevolence, and whose illustrious founder has declared, that its professors should be known and immortalised by that one sentiment alone; thus pointing out the means of beginning our heaven upon earth, and antedating here below the joys and tranquillity of the blessed.”

6. “Speculative Masonry is so far interwoven with religion, as to lay us under the strongest obligation to pay rational homage to the Deity. It leads the contemplative to view with reverence and admiration His glorious works, and inspires them with the most exalted ideas of His perfections.”

Here we have a direct assertion of the universal
all these for its final intention; but if not all of them, it should at least have two or one of them as the mark at which it aims, in order that *disciplines, manners, and laws*, may be beautiful, just, and advantageous.”

tendency of Masonry, as connected with Divine worship, for the precept is applicable to all people that ever existed, or that ever shall exist. The homage which is due from the creature to the Creator is a natural feeling, implanted by the Deity Himself, in the heart of the most barbarous as well as the most enlightened. None who see the course of the sun by day, the moon and the stars by night, the growth of Summer and Winter, seed-time and harvest, can be ignorant of the existence of some superintending phenomena; everything preserving the most perfect order and regularity: for the most barbarous and savage people—possessing but a single spark of reason—could not be induced to believe that the sun and the moon occupied their places by chance, that by the effect of accident the trees put out their buds at one season of the year, the blossoms and leaves at another, which ripened into fruit in a third and were cast aside in a fourth, because they were useless in an inclement winter. Even Aristotle, who, if not an absolute atheist, was on the very verge of it, could say, “that to believe the gods to be the first beings, is a divine truth; and that, though arts and sciences have probably been often lost and revived, yet this opinion has been preserved as a relic to this very time.”

From such arguments we deduce the universal application of the definitions of Masonry in proof of the fact that the Order is cosmopolitical.

7. “The zeal of Masons in the acquisition of

knowledge is bounded by no space, since they travel from east to west in its pursuit; and the principles which actuate them are highly conducive to morality; viz., the attempt to rule and govern the passions, and to keep a tongue of good report, that where candour cannot commend, silence will at least avoid reproach."

8. "The Masonic system exhibits a stupendous and beautiful fabric, founded on universal piety, unfolding its gates to receive, without prejudice or discrimination, the worthy professors of every description of genuine religion; concentrating as it were, into one body, their just tenets, unincumbered by the disputable peculiarities of all sects and persuasions."

These definitions need no comment. The reference which they contain to universality, to the application of Masonry by all religious sects, and the professors of every mode of faith who practise genuine religion in its purity, are too evident to be denied and too plain to admit of dubitation or dispute. They exhibit a beautiful picture of the genius of Masonry opening wide her arms to receive the children of men; like the

⁷ I find a similar sentiment in one of the formulas of the Mark degree in my possession. "While such is your conduct, should misfortunes assail you, should friends forsake you, should envy traduce your good name, and malice persecute you, yet you may have confidence that, among Mark Master Masons, you will find friends who will administer relief to your distresses, and comfort your afflictions; ever bearing in

Saviour of mankind inviting His creatures to accept the salvation which He freely offers without money and without price.

9. "Masonry is a beautiful system of morality, veiled in allegory, and illustrated by symbols."

This illustration, when divested of its first member, is peculiarly applicable to all those remarkable institutions which prevailed amongst heathen nations, and were denominated Mysteries, but are now called the Spurious Freemasonry. It is true, they eulogised morality in pompous language, but practised it not; or, more correctly speaking, understood it not. Ovid affirms,

Ingenuas didiciose fideliter artes,
Emollit mores, nec sinit esse feros;

a sentiment which is extremely apposite, and embodies an attribute of Masonry; for by the study of the sciences, our Order asserts that we acquire a propensity to benevolence, and a desire to be useful to our fellow-creatures. Horace, however, excludes morality from the practice of his "good man," and confines it to obedience to the laws of our country. *Vir bonus est quis? Qui consulta patrum, qui leges juraque servat.*⁸

mind, as a consolation under all the frowns of fortune, and as an encouragement to hope for better prospects, that *the stone which the builders rejected, possessing merits to them unknown, became the chief stone of the corner.*"

⁸ Charondas, the Catanæan philosopher, thus recommends morality. "Wanton insolence and injustice are the attendants of shamelessness and impudence; and destruction follows these.

It will be unnecessary to multiply instances of the love of virtue amongst the heathen in theory—the fact is notorious. But the fate of their best and most virtuous men will show the kind of estimation in which their moral harangues were held by the people. Pythagoras was slain.⁹

Aristides was banished from his country out of envy, because by his upright and virtuous conduct he had acquired the appellation of “the Just.” Alcibiades was killed by a faction; Socrates was put to death for his virtues; and it was at all times dangerous for any one to be celebrated for his benevolence, justice, or kindness to the poor.

It is evident, therefore, that if we would apply the last definition to the ages which were past at the advent of Christ, we must reject the first

Let, however, no one be impudent, but let every one be modest and temperate; because he will thus have the gods propitious to him, and will procure for himself salvation. For no vicious man is dear to divinity. Let every one likewise honour probity and truth, and hate what is base and false; for these are the indications of virtue and vice.”

⁹ As he sat in council with his friends in the house of Milo, it was set on fire by some one out of envy, because he had been refused admission. Pythagoras made his escape, for the envious man had vowed to take away his life; and having procured the assistance of a few unworthy men, the philosopher was hotly pursued. Coming to a place full of beans, he stopped short, saying, “It is better to be taken than to tread amongst the beans; it is better to be killed than to speak,” and his pursuers accordingly slew him. In a similar manner most of his disciples lost their lives.

member of the sentence, and leave out the allusion to morality. Its practice is indeed cosmopolite, and it was lauded amongst every description of people, but its object was mistaken, and consequently true morality—the love of God and of our neighbour, and the practice of every moral and social virtue—was unknown. But the remainder of the definition applies with great propriety to the ancient mysteries of every country in the world, which were truly veiled in allegory, and illustrated by symbols. The former consisted in a description of the reputed death of a celebrated individual who was indifferently named Osiris, or Bacchus, or Adonis, or its equivalent in every other nation; with the ceremony of discovering the lost remains, and raising them to a more decent interment.

10. The following, with which I conclude this portion of the subject, can scarcely be termed a definition of Masonry. It is rather a general admonition respecting the practice of religion, which has been introduced into the ancient charges for the express purpose of showing the cosmopolitical nature of the institution. “In ancient times the Christian Masons were charged to comply with the Christian usages of each country where they travelled and worked; but Masonry being found in all nations, even of divers religions, they are now only charged to adhere to that religion in which all men agree (leaving each Brother to his own particular opinions), by what-

ever names, religions, or persuasions they may be distinguished; for they all agree in the three great articles of Noah, enough to preserve the cement of the Lodge. Thus Masonry is the centre of their union, and the happy means of conciliating persons that otherwise must have remained at a perpetual distance."

This latitudinarian principle is well adapted to a society which is considered to be universal. It is expressed in such general terms as to be no burden upon any man's conscience, because it meddles with no system of religion, and leaves every member at full liberty to follow that way of faith in which he had been educated. The lectures of Masonry, however, which are the exponents of the Craft, abound in subjects which bear a reference to types of Christianity which can hardly be otherwise explained.

The cosmopolitical construction of Masonry may be also verified by the reputed extent of the Lodge, which in length, and breadth, and depth, and height, is a representation of the universe as the temple of the living God. Thus the lectures teach that "the universe is the temple of the Deity whom we serve;—wisdom, strength, and beauty are about His throne as the pillars of His work; for His wisdom is infinite, His strength is omnipotent, and beauty shines forth throughout all creation in symmetry and order."¹⁰

¹⁰ It was a favourite theory amongst the Masons of the last century to compare their Lodges to the tabernacle of Moses;

In this quotation we find that a Mason's Lodge is a symbol of the universe, which is the magnificent temple of the Deity, or the centre of the divine circle. But where is the circumference? This we are totally ignorant of. The centre, however, is sufficient for our present purpose, for it fills all known space, and extends throughout extent. The centre of the Almighty circle which the Deity alone can fill, occupies millions upon millions of miles, farther than the human eye can reach, with all the assistance which the most improved instruments are able to afford."

So universal is Masonry. All mankind are creatures of the same God, and equally the

and with reason, for it was the deliberate opinion of Josephus and Philo, both undeniable authorities on such a point, that the tabernacle was an emblem of the universe. By parity of reasoning, therefore, a Mason's Lodge is properly and appropriately symbolical of the universe.

¹¹ Sir John Herschel, in his "Essay on the Power of the Telescope to penetrate into Space," a quality distinct from the magnifying power, informs us that there are stars so infinitely remote as to be situated at the distance of twelve millions of millions of millions of miles from our earth; so that light, which travels with a velocity of twelve millions of miles in a minute, would require two millions of years for its transit from those distant orbs to our own; while the astronomer, who should record the aspect or mutation of such a star, would not be relating its history at the present day, but that which took place two millions of years gone by.

objects of His care. He makes His Sun to shine upon the evil and the good alike, and sendeth rain on the just and unjust, for there is no respect of persons with Him. Thus, also, in Freemasonry "a king is reminded, that though a crown may adorn his head and a sceptre his hand, the blood in his veins is derived from the common parent of mankind, and is no better than that of his meanest subject. The statesman, the senator, and the artist, are there taught that, equally with others, they are by nature exposed to infirmity and disease; and that an unforeseen misfortune or a disordered frame may impair their faculties, and level them with the most ignorant of their species."

From all these arguments and demonstrations we conclude that Masonry is an institution which is applicable to all mankind, in all ages and conditions; and its construction is so perfect, that, although it has been strictly scrutinized by enemies as well as friends, yet, notwithstanding the existence of a few anomalies, from which no human establishment is free, no material flaw has hitherto been found, of sufficient importance to endanger its existence. It has outlived the envy of its opponents, and gathered strength from every hostile attack. In some countries Church and State have been arrayed against it without effect; demagogues and adventurers have endeavoured to obscure its purity by heaping upon it every kind of innovation; but their systems,

after an ephemeral existence, have sunk, one after another, into merited oblivion, leaving Freemasonry to enjoy its triumph;" seceders have threatened to betray its secrets, but all their attempts have signally failed. The Order, being based on Brotherly Love and Charity, is imperishable. "Masonic secrecy," says Brother Blanchard, a learned transatlantic Mason, "is a mysterious

¹² These innovations were so successful on the Continent that they enlisted disciples by thousands, and spread over every country in Europe. I subjoin a list of 941 degrees, all of which were practised there under exalted patronage.

Royal Order of Bruce, 2 degrees; the Temple, 5; Order of Perfect Happiness (androgynous), 4; Order of Clermont, 3; Order of Strict Observance, 15; Order of Mount Tabor (androgynous), 9; Order of Mizraim, 90; Order of the Illuminati, 9; Rite de la Vielle Bru, 9; Rite des Elus Coens, 9; Rite des Ecossais, 80; Rite des Chevaliers Bienfaisants, 12; Rite de Ancien et Accepté, classes 7; Rite de Ancien et Accepté, degrees 33; Rite of Namur, 33; German Rose Croix, 9; System of the Royal York at Berlin, 9; System of Zinnendorff, 7; System of Swedenborg, 13; System of Chartannier, 9; System of Tschoudy, 6; System of Schroeder, 10; System of Cagliostro (androgynous), 6; System of Fessler, 6; System of Viany, 16; System of Page, 11; System of La Rouge, 7; System of Lemanceau, 7; System of Hecart, 5; System of Pyron, 43; System of (author unknown), 33; System of Peuvret, 81; System of the Grand Orient of France, 7; System of Fustier, 64; Le Petit Elu, 3; Philosophical Masonry, 12; Adonhiramite Masonry, 11; Elu de la Vérité, 14; the German Union, 22; the Elus, 33; Metropolitan Chapter of France, 100; Persian Philosophers (androgynous), 10; Swedish Masonry, 12; Adoptive Masonry (androgynous), 5; General Masonry, 150.

thing—it has never been infringed.¹³ The most tattling man, if he be a Mason, keeps the secret. There is no risk of him. Enrage, discipline, expel—he never tells! Mad, drunk, or crazy—he never tells! Does he talk in his sleep? It is not about Masonry. Bribe him in his wants—tempt him in his pleasures—threaten him, or torture him, he will endure being a martyr, but—he never tells!” All that have opposed its progress have shared the same fate, being met by the obloquy and derision of mankind.

¹³ This was a primitive observance amongst the Craft, for in Old Constitutions the E. A. P. was solemnly enjoined—

His Master's counsel to keep close,
Lest he his confidence should lose,
The secrets of brethren tell to none,
Nor out of the Lodge what there is done.
Whatever you hear the Master say,
Be sure you never do betray;
Lest it cause in thee much blame,
And bring the Craft to public shame.

CHAPTER III.

THE LODGE.

The secunde artycul of good Masonry,
 As ye mowe hyt here hyr specyaly,
 That every mayster that ys a Mason,
 Most ben at the generale congregacyon,
 Where that the semblé schal be holde;
 And to that semblé he most nede gon,
 But he have a resenabul skwsacyon,
 Or but he be unboxom to that craft,
 Or with fallsehed ys over raft,
 Or ellus sekenes hath hym so stronge,
 That he may not come hem amonge;
 That ys a skwsacyon, good and abulle,
 To that semblé without fabulle.

OLD CONSTITUTIONS.

I HAVE often admired the observation of Plutarch, when treating on mental tranquility. "That saying of Diogenes," he remarks, "extremely pleaseth me, who, seeing some person dressed very neatly to attend a public entertainment, asked him whether every day was not a festival of a good man? And certainly, that which makes it more splendid is—sobriety. For the world is a spacious and beautiful temple, which a man is brought into as soon as he is born, not to be a dull spectator of the works of art; but of things of a more sublime nature, which have the principles

of life and motion in themselves ; such as the sun, moon, and stars ; rivers, which are constantly supplied with fresh accessions of water ; and the earth, which, with the indulgence of a tender mother, suckles the plants, and nourishes her sensitive creatures. If life, therefore, is the most perfect institution to which we are introduced, it is but just that it should be passed in cheerfulness and tranquility."

In like manner, when a candidate is first introduced into a Lodge, which is a type of the world, he must not be an inattentive spectator, if he desires to reap any benefits from his initiation. He must " read, mark, learn, and inwardly digest " all he sees ; for everything which is visibly displayed before his eyes is invested with a moral signification, that may be applied to some useful purpose of civil, social, or religious life. The lessons of virtue which are drawn from these sensible objects are of the utmost value, because they are applicable to all views and circumstances ; and they are extremely pleasing and attractive, because they are dictated in a spirit of kindness and cheerful benevolence. And the Master would do well if he endeavoured to impress them on the candidate's mind, by some such form of words as these, which might be profitably used as a Lecture.

The earliest description of a Lodge that I have met with, explains it as being "just and perfect by the numbers 3, 5, and 7." This was subsequently

exemplified in the following prescribed form :—" A Lodge of Masons is an assemblage of brothers and fellows met together for the purpose of expatiating on the mysteries of the Craft ; with the Bible, Square, and Compasses, the Book of Constitutions, and the Warrant empowering them to act." In the formula used at the present day a further amplification has been adopted. It is here denominated " an assembly of Masons, just, perfect, and regular, who are met together to expatiate on the mysteries of the Order ; *just*, because it contains the volume of the Sacred Law unfolded ;—*perfect*, from its numbers, every Order of Masonry being virtually present by its representatives, to ratify and confirm its proceedings ;—and *regular*, from its warrant of constitution, which implies the sanction of the Grand Master for the country where the Lodge is held."

Some thus distinguish between the Charter, Warrant, and Constitutions, which indicate the regularity of a Lodge ; the first includes the sanction of the mysteries, forms, and ceremonies enjoined by the laws of the country where the Lodge is assembled ;—the second is the ancient and lawful authority of the Grand Master ;—and the third is the sanction of the Grand Lodge. In the middle of the last century the Lodge was described as " a representation of the world, in which, from the wonders of nature, we are led to contemplate the Great Original, and worship Him for His mighty works ; and for the same reason

we are also moved to exercise those moral and social virtues which are incumbent on mankind as the servants of the Great Architect of the Universe, in whose form they were created."

The above definitions, combined, will show that a Lodge of Masons is a school for the practice of science and good manners; and a microcosm, or representation of the universe. From the principle of piety to the Most High, its pursuits lead to a knowledge of virtue both moral and social, and the exercise of those courtesies which produce confidence and mutual esteem betwixt man and man. In form and extent it is an oblong square; its length reaching from east to west, its breadth from north to south, its height, according to the most ancient definition, "inches, feet, and yards innumerable, extending to the heavens," and its depth "to the centre of the earth;" which, in a globe or sphere, is the greatest extent that can be imagined. But it cannot be used for the purposes of a Lodge until it has been formally opened, which, therefore, becomes a ceremony of such weight as to require the aid and concurrence of every brother present. The importance of performing this ceremony with solemnity and decorum is therefore admitted; and though the mode in different Lodges may vary, and in every degree must vary, still an uniformity in the general practice prevails; the variation is solely occasioned by a want of method, which a little application might easily remove. Our brethren

of the last century used this formula:—"In the name of T. G. A. O. T. U. I declare this Lodge open for Masonic purposes; forbidding all cursing, swearing, and whispering, with all improper, profane, and unmannerly conversation, and all religious and political disputes; under no less penalty than what our By-laws shall inflict, or a majority think proper." In the United States the W. Master opens his Lodge for the despatch of business; and requests the Senior Warden to communicate the same to the Junior Warden in the south, that the brethren may have due and timely notice thereof. The J. W. then makes the announcement to the brethren.²

The Lodge stands "on holy ground;" having been consecrated by three offerings on the spot where Solomon's Temple was erected; all of which were distinguished by the visible appearance of the Angel Lord of the Covenant—Jehovah. Hence the floor is frequently called Moriah. It is placed, according to the testimony of the old York Lectures, "on the highest hill or in the lowest vale; in the valley of Jehoshaphat

¹ It must be remembered, however, that "swearing" was a prevailing vice in society at that period, although strictly prohibited in the Lodge.

² The charge used by our Transatlantic Brethren at openings is taken from Psalm 133; and at closing they have a prescribed formula. Our Grand Lodge enjoins that a portion of the ancient charges be read.

or any other secret place; that if a cowan or intrusive listener should appear, the Tyler might announce the fact by the usual report; and the Master, being thus cautioned, the business of the Lodge might be suspended till inquiry were made into the causes of the interruption; and in case of actual danger, the Jewels might be put by, the Lodge closed, and the Brethren dismissed to their respective homes."

This exclusive practice was used by the Essenes and the early Christians in times of hot persecution, when they were reduced to the alternative of either abandoning their religion or celebrating its rites in secret crypts and caverns. The same custom was resorted to by the Freemasons in the middle ages, but with a different purpose. Their design was not to practise forbidden rites, but to guard the secrets of their art from the knowledge of the profane; and it is well known that in the earliest era of the Masonic establishment, a geometrical figure or canon was adopted in all sacred buildings, which had an import hidden from the vulgar. It was called the *Vesica Piscis*; it had a reference to the Christian religion and an equal analogy with other mysteries professed by the first Society of Masons.³ For the purposes of these meetings, crypts and secret conclaves were constructed, where the Lodges were always held.

The pavement of a Lodge is mosaic—the *Opus*

³ *Dallaway, Archit.*, p. 418.

Grecanicum of the ancients—skirted with the “indented Tarsel,” or tessellated border. These little lozenge-like tesserae, being alternately white and black, refer to the quick recurrence of pleasure and pain, happiness and misery, by which this life is diversified; the white squares representing virtue and happiness, and the black ones vice and misery. The equal distribution of the tesserae would seem to imply that virtue and vice are equally spread over the face of the earth.⁴

Freemasonry further teaches her children, through the medium of the symbolical floor of the Lodge, to observe the diversity of objects which beautify and adorn the creation, the animate as well as the inanimate parts thereof.

⁴ A moral writer of the last century, however, disputes the fact; and I am inclined to agree with him. He says: “Whatever be the sum of misery in the world, there is a much larger sum of happiness. The weather is sometimes foul, but it is oftener fair; storms and hurricanes are frequent, but calms are more common. There is some sickness, but there is more health; there is some pain, but there is more ease; there is some mourning, but there is more joy. Multitudes have been crushed under the foot of cruelty, but greater multitudes have remained unmolested. Many have perished with hunger and nakedness, but more have been supplied with food and raiment. If we thus survey the chequered face of human life at large, we shall find its bright spaces more numerous than its shadows.” This conclusion has been formed under the influence of Christianity. Other religions entertain a more melancholy view. “I have heard,” says Lane (*Arabian Nights*, Vol. I., p. 125), “Arabs confess that their nation possesses nine-tenths of the envy that exists

The Blazing Star in the centre refers us to that grand luminary the Sun, which enlightens the earth by its benign influence, and dispenses its blessings to mankind in general, giving light, life, and motion to all things here below. In primitive Masonry it was the emblem of beauty, as the two pillars, B. and J., represented wisdom and strength.⁵ The indented Tarsel, or tessellated

among all mankind collectively. Ibn Abbas assigns nine-tenths of the intrigue or artifice that exists in the world to the Copts; nine-tenths of the perfidy to the Jews; nine-tenths of the stupidity to the Maghrabees; nine-tenths of the hardness to the Turks; and nine-tenths of the bravery to the Arabs. According to Kaab El-Akbar, reason and sedition are most peculiar to Syria; plenty and degradation to Egypt; and misery and health to the Desert."

⁵ On the continent, in the second degree, the Blazing Star is pointed out as the luminary by which both the Apprentice and Fellowcraft are enlightened during their Masonic labours. The candidates are instructed to keep this glorious symbol always mentally in view, because it is an emblem of that divine light whereby the souls of men are animated by T. G. A. O. T. U., and enabled to practise the Masonic virtues of truth and moral excellence. Its signification is indicated by the sacred letter, which is inclosed within the inner circle, and means in its incipient interpretation, Geometry; and subsequently the Divine Author of all the dispensations of religion which were perfected at the advent of the Redeemer. And, hence, in the old rituals, it was explained thus. "The Blazing Star is an emblem of that prudence which ought to appear conspicuous in the conduct of every Mason; but more especially commemorative of the Star which appeared in the East to guide the Wise Men to Bethlehem to proclaim the birth and presence of the Son of God."

border, refers to the planets in their several revolutions, which form a beautiful skirtwork round the sun, as the other does to the pavement of a Mason's Lodge.

The ornamented crown of the Lodge is its cloudy canopy, which is accessible by a series of steps, called the Ladder of Jacob, that reaches to the heavens, and rests on the volume of the sacred law; because, by the doctrines contained in that holy book, we are taught to believe in the wise dispensations of Providence; which belief strengthens our *faith* and enables us to ascend the first step. This naturally creates in us a hope of becoming partakers of the promises therein recorded; which *hope* enables us to ascend the second step. But the third and last being *charity*, comprehends the whole, and the Mason who is possessed of that virtue, in the amplest sense, may justly be deemed to have attained the summit of his profession; figuratively speaking, to an ethereal mansion veiled from mortal eye by the starry firmament, and emblematically depicted in a Mason's Lodge by seven stars, which have an allusion to as many worthy Brethren, regularly initiated, passed, and raised, without which number no Lodge is esteemed perfect, nor capable of legally initiating into Masonry.

The altar of the Lodge is a pedestal in the form of a double cube, on which is displayed the holy Bible to confer upon it the attribute of Justice. And why is the open Bible said to be the emblem

of justice? I answer in the expressive words of an eloquent writer, because there is no other virtue of such absolute importance and essential necessity to the welfare of society.⁶

The candidate should now be directed to observe the arrangement of the Lodge, and the situation of the fixed lights, which were formerly represented by "three windows, supposed to be in every room where a Lodge is held, referring to the cardinal points of the compass, according to the antique rules of Masonry." There was one in the East, another in the West, and another in the South, to light the men *to*, *at*, and *from* labour; but there was none in the North, because the sun darts no rays from thence. These constitute the symbolical situations of the three chief officers. Hence our transatlantic Brethren affirm that "a Lodge is, or ought to be, a true representation of King Solomon's temple, which was situated north of the ecliptic; the sun and moon, therefore, darting their rays from the south, no light was to be expected from the north; we therefore, Masonically, term the north a place of darkness." The W. Master's place is in the East, to call the Brethren *to* labour; the J.W. is placed in the South, to cheer and encourage them *at* their work; and the S.W. in the West, to dismiss them *from* their daily toil.

⁶ If justice were universally done, there would be little left for mercy to do. The universal discharge of this one duty would produce in human life a picture of happiness that would content the eye of charity.

And the Lodge was so constructed, that if a cowan was caught listening or prying into the business of Masonry, he was punished by "being placed under the eaves in rainy weather, to remain exposed to the droppings till the water ran in at his shoulders, and out at his heels."⁷

The candidate should then be told that the above description of a Mason's Lodge will be found to embrace a perfect picture of the universe, both in its attributes and its extent.⁸ The sun governs the day, the moon the night, and the stars illuminate the spangled canopy of heaven; while the earth is spread with a carpet of natural mosaic-work, beautiful to the eye, and administering to the necessities of man. The ocean flows round it as a beautiful skirtwork or tessellated

⁷ Old Lectures.

⁸ Dr. Crucefix said, in reviewing the former edition of this book, "It is not absolutely indispensable that a Lodge should be held in a room at all. The expedient has been adopted in Europe, it is true, but it was only on account of the superior degree of comfort and convenience which is thereby secured in such an uncongenial climate as prevails in these northern latitudes. Within the tropics, a Lodge may legitimately meet and transact its business in the open air, on the highest of hills or in the lowest of valleys, provided the requisite ceremonies be strictly observed. A Christian church cannot legally be devoted to the purposes of divine worship till it has been ritually dedicated and consecrated; so neither can the floor of a Lodge be used for Masonic purposes, but by similar observances, which are accordingly described in the Book of Constitutions as of indispensable obligation.

border, not merely as an ornament, but as a medium of communication between distant countries and a gigantic reservoir for the production of food, "wherein are things creeping innumerable, both small and great beasts." The cloudy canopy is a symbol of heaven, and the steps which lead to it are the innumerable emanations from the three theological virtues, Faith, Hope, and Charity.

Such is the design, and such are the uses, of a Mason's Lodge. But before it arrives at this perfection, many preliminary ceremonies are necessary. If an oblong building be erected for the purposes of a barn or warehouse, it never changes its character, but remains a barn or warehouse to the end of its days. But if the same edifice be constructed for a Mason's Lodge, the rites of building, dedication, and consecration, convey to it a higher destiny. It then becomes a place where science is taught, and the precepts of morality and virtue are unfolded; by the influence of its *ornaments, furniture, and jewels*,¹ it acquires a solemnity of character and devotion of purpose, that excite veneration and give it an aspect of holiness even in the opinion of the casual visitor, though not a Mason.

Freemasonry is an institution of ceremonies. Every point, part, and secret which it contains, is hedged about with forms that preserve it from the prying eyes of the uninitiated on the one hand, and from deterioration in its transmission from age

¹ For particulars of these, see Spencer's *Treatise On Outward and Visible Signs*.

to age amongst ourselves, on the other. This attachment to ceremonial observances is by no means either singular or of modern invention. Their use was dictated by the divine example at the creation ;² sanctioned on the same authority, by the practice of the patriarchs, and the elaborate ordinances of the Jewish church.

As the use of ceremonies was considered necessary in a church divinely founded, how much more in an institution like that of Freemasonry, is it necessary and appropriate to confer beauty and solidity on the system. Ceremonies, however, considered abstractedly, are of little value, except they contribute their aid to impress upon the mind scientific beauties and moral truths. I will undertake to affirm that our system, complicated as it is, does not contain a single rite that is barren of intellectual improvement ; and they all bear a reference to corresponding usages contained in the book which is always spread open on the pedestal of a Mason's Lodge.

Ceremonies are considered of such importance amongst Masons, as sometimes to be exhibited to the dead ; but these are not proper to be publicly expatiated on, because they apply to such Brethren only as have acquired a competent knowledge of the art ; and are never displayed but in the most secret recesses of a closely-tiled Lodge, and during the solemnization of a peculiar rite which none

² See the *Historical Landmarks of Masonry*, Vol. I., p. 494.

but Master Masons know. The ceremonies of Building commence before the foot-stone of the Lodge is deposited in the ground ; this is accompanied by peculiar forms which consecrate the proceedings, and invest them with importance in the estimation of the public.

When the erection of a Masonic Hall, or Lodge-room, has been determined on, the first thing to be considered is the Plan, which is a matter of the greatest importance ; for the regularity of all the rites and ceremonies of the Order depend, principally, upon the proper construction of the place of assembly. Our continental Brethren are governed in this particular by a Ritual of Building, which it is penal to violate ; and they feel a more than common interest in a punctual observance of the ordinances there prescribed, that their Lodges may be erected, like the horoscope of an expert astrologer, without the violation of any rule, even in the minutest particular ; for as no correct decision respecting the native's destiny can be elicited from an informal figure of the heavens ; so our continental Brethren believe that the efficacy of Freemasonry will be considerably deteriorated, if there be any error or imperfection in the formation of the Lodge where its benefits are imparted.

In this country, Masonic Halls are frequently erected at a great expense, and when finished, are deficient in many things which contribute to the effect of the ceremonies, and the comfort of the

Brethren. These evils will surely arise when an architect is employed who is not a Mason, and consequently ignorant of those special accommodations which are indispensable to a good Lodge; which none but Masons can appropriately produce.⁴

It requires not only a talented architect, but an experienced Freemason, to build a Lodge which shall contain every requisite for the proper administration of all the ceremonies of the Order. The following directions may be useful, but they are necessarily restricted in their application, because it is a subject on which it is impossible to be fully explicit on all points connected therewith.

First, then, a Masonic Hall should be isolated, and, if possible, surrounded with lofty walls, so as to be included in a court, and apart from any other buildings, to preclude the possibility of being overlooked by cowans or eavesdroppers; for Freemasonry being a secret society, the curiosity of mankind is ever on the alert to pry into its mysteries, and to obtain, by illicit means, that knowledge which is freely communicated to all

⁴ Vitruvius tells us that the Ephesians had a very wise law relative to the construction of public edifices. The architect whose plan is chosen, enters into a bond, by which he engages to forfeit the whole of his property if the building be not erected conformably thereto. If he fulfils the condition of his agreement, honours are decreed to him. If the expense exceeds the estimate by only one quarter, the surplus was paid by the party building; but if it amounted to more, the architect was compelled to suffer the loss.

worthy applicants.⁵ As, however, such a situation in large towns, where Masonry is usually practised, can seldom be obtained, with convenience to the Brethren, the Lodge should be formed in an upper story; and if there be any contiguous buildings, the windows should be either in the roof, or very high from the floor. In the latter case, the altitude of the lower part of the window, as prescribed in the Helvetian ceremonies, is five cubits, calculating by the Masonic cubit of 18 inches, and measuring from the superficies of the floor within. The observance of this rule would effectually protect our mysteries from profanation, and assure the Brethren of a perfect security in the performance of their secret ceremonies. These windows ought to be all on one side—the south, if practicable—and furnished with proper ventilators, that the Brethren be not incommoded, when pursuing their accustomed avocations, by the heat of the Lodge. The utility of ventilation is known to all good Masons; nor can a building be properly finished unless these conveniences are judiciously disposed.

The windows being placed at the above distance from the ground, will indicate, in some measure, the height of the room; which, to preserve a just proportion, must of course be lofty. The proper height, as prescribed by the ancient rituals, is

⁵ The situation of the Ancient Lodge, according to the "Examination" of Elias Ashmole, was "perfect east and west, as all churches, chapels, and religious edifices ought to be."

27 feet, corresponding with the dimensions of the pillars in front of the porch of Solomon's Temple, which had a mystical signification, and, therefore, as we shall presently see, had an appropriate place assigned to them in the Lodge. They were hollow, to contain the constitutional records, being of sufficient capacity for that purpose ; the diameter being 6 feet and the outer rim 4 inches thick. Some think that the Lodge-room should be 32½ feet in height to accord with the entire altitude of the pillars, including the plinths and capitals ; but this would be out of all proportion ; and if the principle be accounted orthodox, there is no reason why the entire bases should be rejected, which would make the room 54 feet in height, and constitute a monstrous absurdity.

The room should be furnished with a pitched roof, open within, and relieved with an ornamental framework of oak, or painted so as to resemble that species of timber. It should be supported on corbels running along the cornice, on which should be engraven Masonic ornaments, or the armorial bearings of eminent Masons in the Province where the Hall is situated, as a memorial of their zeal and activity for the general prosperity of the Order. The Hall, at 33, Golden Square, London, is thus decorated. In the case of a flat ceiling, the armorial bearings may be disposed on vacant portions of the wall, as in the Royal Cumberland Lodge at Bath, where they produce a very pleasing effect.

In estimating the height, it is to be reckoned from the surface of the floor to the extreme point of the gable. The dimensions of the room in length and breadth have not been authoritatively prescribed, because they will depend in a great measure on the situation of the Lodge, or the space which is assigned for its position; and this will often be extremely circumscribed in a large and populous place, where building-land is scarce and dear, or the fund inadequate to any extensive operations. But, in all cases, a due proportion should be observed in the several members of the fabric wherever it is practicable, that no unsightly appearance may offend the eye, by disturbing that general harmony of parts which constitutes the beauty and excellence of every architectural production.

The principal entrance to the Lodge-room ought to face the east, because the east is a place of light both physical and moral; and therefore the Brethren have access to the Lodge by that entrance, as a symbol of mental illumination.⁶ The approaches to the Lodge must be angular, for a straight entrance is un-Masonic and cannot be tolerated. The advance from the external

⁶ Polydore Virgil quaintly says, "the manner of turnyne our faces into the easte when we praie, is taken of the old Ethnikes, whiche, as Apuleius remembereth, used to loke eastwarde and salute the Sonne. We take it in a custome to put us in remembraunce that Christe is the sonne of righteousnes, that discloseth secretes."

avenue to the east ought to consist of three lines and two angles. The first line passes through a small room or closet for the accommodation of visitors before they have proved their qualifications to be admitted into the Lodge, by signs, tokens, and perfect points of entrance; for strangers must be lodged somewhere, and it ought to be out of sight and hearing of the Lodge, because on examination it is possible they might prove impostors, and their claims be consequently rejected. At the extremity of this apartment there ought to be another angular passage leading to the Tyler's room adjacent to the Lodge; and from thence, by another right angle, you are admitted into the presence of the Brethren with your face to the light, and stand prepared to salute the W.M. So sacred are the proceedings of a Lodge, and such is their immeasurable distance from common observation and remark, that the door which opens from the Tyler's room into the Lodge should be protected by a screen of thick moreen, or a double entrance-door, that nothing whatever which passes in the Lodge should be heard even in this privileged apartment.

In every convenient place the architect should contrive secret cryptæ or closets. They are of indispensable utility, but in practice are not sufficiently attended to in this country. On the continent they are numerous, and are dignified with the name of chapels. Two of these apartments

have already been mentioned; (1) a room for visitors; (2) the Tyler's room;⁷ added to which there ought to be (3) a vestry, where the ornaments, furniture, jewels, and other regalia are deposited. This is called the treasury, or Tyler's conclave, because these things are under his especial charge; and a communication is usually made to this apartment from the Tyler's room. There ought also to be (4) a chapel for preparations, hung with black, and having only one small light placed high up, near the ceiling; (5) a chapel for the dead, furnished with a table, on which are a lamp, and emblems of mortality; (6) the Master's conclave, where the records, the warrants, the minutes, and every written document are kept. To this room the W.M. retires when the Lodge is called from labour to refreshment, and at other times when his presence in the Lodge is not essential; and here he examines the visitors, for which purpose a communication is formed between his conclave and the visitor's chapel. It is

⁷ At the National Masonic Convention held at Baltimore, in Maryland, A.D. 1843, it was ordered, that at the installation of the Tyler, the following formula be used:—"As the sword is placed in your hands to enable you effectually to guard against the approach of cowans and eavesdroppers, and suffer none to pass or repass without permission from the Lodge, so it should admonish the Brethren to set a guard over their thoughts, a watch at their lips, a sentinel over their actions, thereby preventing the approach of every unworthy thought or deed, and presenting consciences void of offence towards God and towards man."

furnished with blue; and here he transacts the Lodge business with his Secretary. The Ark of the Covenant is also deposited in this apartment when the Lodge is closed. None of these closets should exceed 12 feet square; and may be of smaller dimensions according to circumstances. In the middle of the Hall there should be (7) a moveable trap-door in the floor, 7 feet long, and 3 or 4 broad, opening into a small crypt about 3 feet in depth; the use of which is known to none but perfect Masons who have passed through all the symbolic degrees.

These conveniences having been arranged by the expert architect, and transferred to the tracing-board for permanent reference, the next care of the Master is to make due preparation for the ceremony of commencing the building in peace and harmony, and consecrating the ground to the purposes of Masonry by laying the Foundation-stone with all the usual formalities of the Craft. A Building Committee is therefore appointed to make the preliminary arrangements, and nothing is done without its previous sanction.

CHAPTER IV.

THE FOUNDATION-STONE.

"Thus saith the Lord God, Behold, I lay in Zion for a Foundation-stone, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet."
—ISAIAH.

THE appointment of a favourable day for leveling the Foot-stone is a question which occupies the serious attention of the Building Committee; our ancient Brethren, in the construction of any magnificent edifice, whether civil or religious, believed that the success of the undertaking depended, in a great measure, on the genial influence of the time when the work was commenced. The Masonic days proper for this purpose are from the 15th of April to the 15th of May; and the 18th of April has been pronounced peculiarly auspicious for laying the Foundation-stone of a Masons' Lodge;¹

¹ In this reference we find some remnant of the superstitions of bygone ages, when a potentate consulted his astrologers on the most fortunate period for commencing any public enterprise. According to Lane, who quotes from El-Is-hákee, the Mahometans consider Thursday and Friday, especially the latter, to be fortunate. It is said that there are seven evil days in every month: viz., the third, on which Cain killed Abel; the fifth, on which God cast out Adam from Paradise, and on which Joseph was cast into the well; the thirteenth, on which

indeed, it appears to be appropriate, without any reference to a superstitious custom ; because nothing can be more consonant with reason and propriety, than to commence a building in the early spring, that the workmen may have the whole summer before them to complete the undertaking advantageously, in order that they may celebrate the cape stone with confidence and joy.

A Master, with his Wardens and two Fellow Crafts,² if there be a dearth of workmen, or war, or famine, or distress, may lawfully begin the work of building a Lodge ; but if none of these causes be in operation to impede the undertaking, he ought not to proceed with less than seven workmen, for reasons which are evident to every Brother. And seven days, at the least, before the period which the Building Committee have fixed for the commencement of the work, the Master,

God took away the wealth of Job and the kingdom of Solomon, the sixteenth, on which God exterminated the people of Lot, transformed the Jews into apes, and on which the Jews sawed Zacharias asunder ; the twenty-first, on which Pharaoh was born and drowned ; the twenty-fourth, on which Nimrod killed seventy women, and cast Abraham into the fire ; and the twenty-fifth, on which a suffocating wind was sent upon the people of Hood.

² This number alluded to the five several countries which furnished workmen at the building of the Temple—viz., the Jews, Tyrians, Egyptians, Giblites, and Sidonians ; and also to the five classes into which the Masons were divided—viz., the Harodim, Menatzchim, Ghiblim, the Israelitish levy, and the Ish Sabbal, or men of burden.

by his Secretary, should communicate such intention to every Lodge in the Province; having previously made his arrangements with the Provincial Grand Master, who issues his Dispensation to authorize the solemnity in this form:—

To the Worshipful Master, the Past Masters, and Officers of the ——— Lodge, No. —, holden in ——— :

Whereas it hath been represented to me that you intend to erect a hall for the purposes of Masonry, in the ——— of ———, the Foundation-stone of which is to be laid on ———, the — day of — next, and that you are desirous of giving solemnity to the ceremonial by a public procession, &c.; I, ———, Provincial Grand Master of Free and Accepted Masons for ———, lawfully constituted, do hereby authorize you to assemble the Members of your Lodge on the above-named day, at ———; and after opening and adjourning the Lodge in form, to proceed in your Masonic clothing and insignia to, &c.; and also to invite the Members of the several Lodges in the Province to join in your said procession. You are further authorized to proceed along — street, &c., to the site of the intended structure; and when the Foundation-stone shall have been duly levelled, to return, in like manner, to ———. And you, the Worshipful Master, Past Masters, and Officers, are strictly charged to take especial care that none of the Brethren do appear abroad in any of the clothing or insignia of the Craft, excepting going to and returning from the site of the same building, and that due order and decorum be preserved, and the honour of the fraternity maintained. And you are to cause this Dispensation to be read in open Lodge before the procession takes place, and to be recorded in your minutes. And you are enjoined to transmit an account to me of what shall be done herein.

Given under my hand and seal ——— this — day of — in the year of our Lord —.

P. G. M. (L. S.)

The Masters of Lodges are expected, on such occasions, to render their assistance, not only by being present at the ceremony of laying the Foundation-stone, but also "by furnishing a beam of cedar, sycamore, or fir, to place in the roof, besides such other voluntary offerings as may be most convenient to themselves."

On the appointed day, the Lodges being all assembled in some convenient place, the Provincial Grand Lodge is opened in due form; and proof is strictly required of every visitor that he is a Mason, qualified to be present and to assist at the ceremonial. Visitors residing in the Province, not being members of any Lodge, should have a well-known Brother ready to testify that they have been regularly initiated. Masters of Lodges ought solemnly to assure the Provincial Grand Master, that the persons whom they present, really belong to their own company; because at a great meeting, where many strangers are sure to assemble on such an important occasion, unqualified persons might succeed in imposing upon the Lodge, and the Brethren be innocently led to forfeit their obligation.

Strangers, therefore, should not only be strictly examined, but should also be required to produce their Grand Lodge Certificate, so that no doubts may remain on the mind of any of the Brethren respecting the regularity of their initiation, and their indefeasible right to be present. They will then take the stranger's place; which is at the

head of the procession; except they be Grand Masters, or Deputy Grand Masters of another Province, when the testimony of any Brother that they hold, or have held, this high office, shall be deemed a sufficient warrant for their admission; and a high place in the procession is usually assigned to them, at the pleasure of the Provincial Grand Master.

Instructions respecting the ceremonial are delivered by the Provincial Grand Master, who then demands to see the warrant of the Building Lodge; and being satisfied on this point and all others by the usual inquiries, he proceeds to address the Brethren present to the following effect:—"I hereby, in the presence of all these Worshipful Masters, Wardens, and Deacons, and of all these Master Masons, worthy and diligent workmen of our secret Craft, do ask of you, and of your company, if you know yourselves, at this time, to have done anything contrary to the laws of Masonry, which has not been communicated to the Provincial authorities, and whereby you ought to be suspended from your work?"

Worshipful Master. We are all good Masons at this very time.

Provincial Grand Master. Have you, amongst your company, any Brother guilty of brawlings, strife, and disobedience, in open Lodge?

Worshipful Master. We have none, Right Worshipful Sir.

Provincial Grand Master. Have you any Brother,

who, after open Lodge, is guilty of drunkenness, common swearing, or profane words?

Worshipful Master. We have none, Right Worshipful Sir.

Provincial Grand Master. Have you permission to do this day's work?

Worshipful Master. We have; and if it be your will and pleasure, it shall be here communicated.

After this ceremony has been performed, the Provincial Grand Master proceeds to say:—

“Masters, Wardens, Deacons, and Brethren; all here is right and as it should be. I give you joy of this day's work. It has begun in zeal—let it end in charity and brotherly love. May all Masons help us in our present undertaking; and let us give due honour to the Master and Brethren of the —— Lodge, No. —, for wishing to raise a temple to Masonry. May the blessing of the Most High rest upon it. May the new Lodge increase in its prosperity; and may it be an asylum to harbour the poor Brethren, and console the rich. Amen. So mote it be.”

The Ark of the Covenant or Lodge is now furnished by the Stewards with the Volume of the Sacred Law; and also with salt, clay, a pair of compasses, and other Masonic emblems; and they deliver the Veil to the Provincial Grand Master, who sprinkles it with essences. All the Brethren present then walk round the room in procession, preceded by the purple, and from a basin of

perfume, the Provincial Grand Master sprinkles them as they pass by him, exclaiming,—

“May all our deeds be sweet and savoury! May we be a refreshing odour to our poor and worthy Brethren; for Charity is as sweet as roses!”

The Lodge being now adjourned, the public procession should be arranged, according to the directions which will be found in a subsequent page, in accordance with the form prescribed by the authority of the Grand Lodge. The principles on which it is founded are precisely similar to the regulations of civil society; for although Freemasonry is undoubtedly a democratic institution, yet its degrees of rank are placed on the same scale of systematic gradation as is used for the regulation of precedence in a state or kingdom.

It is an admitted principle in Masonry that the post of honour is the last place in the procession; which is accordingly taken by the Grand or Provincial Grand Master, if he be present; a Grand Tyler with a sword being placed on each side, and a Sword Bearer before him; the swords being drawn, and the scabbards left behind. The Sword Bearer is preceded by the Standard of the Grand Master, or of the Province, as the case may be, flanked by Stewards with wands. Next in precedence are his company of the Grand or Provincial Grand Lodge, according to their office, clothed in purple, with jewels of gold, and preceded by a Tyler with his sword also drawn. Then follow

the private Lodges according to their numbers, each arranged in form—*i.e.*, the Brethren first, then the officers agreeably to their rank, the Master being the last person, attended by the banner of the Lodge. Thus the W.M. of the oldest Lodge will be placed immediately before the purple Brethren; and if the Provincial Grand Master and his Staff be not present, he will then take precedence, or the last place in the procession.⁴

When the procession moves onward to the place where the Foundation-stone is prepared to be levelled, the music should play some solemn air; for lively tunes are indecorous and unsuited to this stage of the proceedings. Pleyel's German Hymn, Haydn's National Anthem, Handel's Minuet in Samson, or a slow march, would be considered appropriate.

⁴On the Continent the Grand Master walks under a gorgeous canopy of blue, purple, and crimson silk, with gold fringes and tassels, borne upon staves painted purple and ornamented with gold, by eight of the oldest Master Masons present; and the Masters of private Lodges walk under canopies of light blue silk, with silver tassels and fringes borne by four members of their respective companies. The canopies are in the form of an oblong square, and are in length six feet, in breadth and height three feet, having a semicircular covering. The framework should be of cedar; and the silken covering ought to hang down two feet on each side. In the centre of the procession is carried the Ark of Alliance, or Lodge, covered with a veil of blue, purple, and crimson silk, in alternate stripes, by four of the most aged Masons present, without regard to their rank in Masonry.

Having arrived within a proper distance of the spot, the procession halts, the Brethren open to the right and left, so as to leave room for the Grand Master to pass up the centre, preceded by his Standard and Sword Bearer, the Grand Officers and Brethren following in succession from the rear, so as to invert the order of procession. The Grand Master having arrived at his station on a platform, the Brethren form themselves into a Fellow Craft's Lodge about the stone, which is directed to be laid in the corner of the Amorites. An ode is then sung; the Grand Chaplain repeats a prayer, and the Grand Treasurer having deposited the various coins of the realm, the cement is laid on the lower stone, and being spread with a silver trowel by the Grand Master, the upper one is let down slowly to solemn music. The Grand Master then descends to the stone, and proves it to be properly adjusted by the plumb, level, and square, which are delivered to him in succession by the three officers to whom they belong; after which the architect delivers to him the mallet, with which he gives three knocks upon the stone. When the operations are completed, the Grand Master makes an address to the assembly in this form:—

“Men, women, and children here assembled to-day to behold this ceremony, know all of you that we be lawful Masons, true and faithful to the laws of our country, and engaged by solemn obligations, to erect magnificent buildings, to be serviceable to the Brethren, and to fear God, the Great Architect of the Universe;—that we have amongst us,

concealed from the eyes of all men, secrets which cannot be divulged, and which have never been found out;—but that these secrets are lawful and honourable, and not repugnant to the laws of God or man. They were entrusted, in peace and honour to the Masons of ancient times, and have been faithfully transmitted to us; and that it is our duty to convey them unimpaired to the latest posterity. Unless our Craft were good, and our calling honourable, we should not have lasted for so many centuries, nor should we have been honoured with the patronage of so many illustrious men in all ages, who have ever shown themselves ready to promote our interests, and to defend us against all adversaries. We are assembled here to-day in the face of you all to build a house for Masonry, which we pray God may deserve to prosper, by becoming a place of concourse for good men, and promoting harmony and brotherly love throughout the world till time shall be no more."

The Brethren all exclaim, "So mote it be."

Then the architect places himself in front of the Grand Master, who whispers in his ear something which all Master Masons know; on which the architect produces the plan of the building. After inspecting it, the G.M. hands it round amongst the Brethren. An anthem is then sung; and the Grand Master calls for the working tools of a Mason and anoints them with oil: He then delivers them to the W.M. of the Building Lodge, who passes them to the architect. The Grand Master then says: "W.M. of the — Lodge, what will your Lodge be like?"

The W.M. answers nothing, but lifting up his right hand, points first to the heavens, and then to the earth, and then extends his arms to their utmost limit.

Grand Master. That is a good plan, Worshipful Master; but have you nothing more to tell me?

The W.M. makes no verbal reply to this question, but puts his right hand on his heart, and presses the forefingers of his left hand on his lips.

Grand Master. The W.M. does well, Brethren, let us copy his example.

The upper stone is then raised, and the Grand Chaplain offers up the prayer of benediction. After which the Grand Treasurer places some grains of wheat, with a few drops of oil and wine, along with the coins of the country; in addition to which the Grand Master throws in a spoonful of salt, which is his exclusive privilege. The mortar is then spread with a silver trowel, and the stone descends, accompanied by the following dialogue:—

Grand Master. W.M. of the —— Lodge, what is the proper Jewel of your office?

Worshipful Master. The Square, Right Worshipful Sir.

Grand Master. Have you applied the Square to those parts of the stone that should be square?

Worshipful Master. I have so applied it, and find it to be TRUE.

Grand Master. Bro. Senior Warden, what is the proper Jewel of your office?

Senior Warden. The Level, Right Worshipful Sir.

Grand Master. Have you applied the Level to the stone?

Senior Warden. I have done so, and find it to be WELL-FOUNDED.

Grand Master. Bro. Junior Warden, what is the proper Jewel of your office?

Junior Warden. The Plumb Rule, Right Worshipful Sir.

Grand Master. Have you applied that instrument to the several edges of the stone?

Junior Warden. I have taken the precaution to do so, and find the stone PERFECT and TRUST-WORTHY.

Grand Master. Having full confidence in your skill in the royal art, it only remains that I finish the work. (Here he strikes three times with a mallet upon the stone.) May this undertaking be conducted and completed by the Craftsmen according to the grand plan, in peace, harmony, and brotherly love.

The Grand Master, attended by the purple Brethren, then descends from the platform, and compasses the foundations of the building in solemn procession; after which, returning to his canopy, he anoints the Foundation-stone with fresh oil, copiously, till it runs down on all sides, saying,—

“As Jacob, the son of Isaac, the Son of Abraham, fled from the face of his brother Esau, going from Beersheba toward Haran, he tarried in a certain place all night, where he slept on the cold ground, with a stone for his pillow, in great discomfort. Here he had a vision of the gates of

heaven, and when he awoke he anointed the stone on which he slept with oil, and named the place Beth El, or the House of God. In like manner I anoint this stone with pure oil, praying that in the building which may arise from it none but good men may enter, and men that fear God. Then may it truly be said, Behold how good and joyful a thing it is, Brethren, to dwell together in unity! It is like the precious ointment upon the head, that ran down unto the beard, even unto Aaron's beard, and went down to the skirts of his clothing. Like as the dew of Hermon, which fell on the hill of Sion; for there the Lord promised His blessing and life for evermore."

An anthem is then sung, and the Brethren return to the Lodge from whence they set out.

It may be useful, in this place, to add a few words on the custom of scattering corn, wine, and oil, and salt,⁵ on the Foundation, as the elements of consecration; which appears to have been a custom of great antiquity. Corn, wine, and oil, taken together, are a symbol of prosperity and abundance; and refer in this case to the anticipated success of the Lodge, in promoting amongst its members the blessings of morality and virtue,

⁵ The decree of Darius for rebuilding the second temple had this proviso, that the expenses should be defrayed by Tatnai, the governor beyond the river, out of the king's goods; and that animals for sacrifice, wheat, salt, wine, and oil, should be furnished every day as offerings unto the God of Heaven. See Ezra vi. 9, 10.

and by an increase of the Brethren to disseminate amongst mankind the benefits resulting from Brotherly Love, Relief, and Truth, that society in general may profit by an infusion of the principles of Masonry, introducing a better feeling into the mass. Thus, as a little leaven leaveneth the whole lump, so all may become Masons in practice, although not Masons by profession ; and amelioration of society be produced by the general influence of Masonic wisdom, goodness, and truth.

Corn was a symbol of the resurrection, which is significantly referred to in the Third Degree of Masonry. Jesus Christ compares himself to a corn of wheat falling into the ground, as a symbol of the resurrection. St. Paul says, the sower sows a simple grain of corn, no matter of what kind, which at its proper season rises to light, clothed in verdure. So also is the resurrection of the dead.

Wine is a symbol of cheerfulness and joy. Thus David, speaking of the Divine beneficence, says, " He causeth the grass to grow for the cattle, and herb for the service of man, that he may bring forth the food out of the earth, and *wine that maketh glad the heart of man*, and oil to make his face to shine, and bread which strengtheneth man's heart." Vineyards were plentiful in Palestine. It was indeed peculiarly a land of corn, and wine, and oil. Thus to show the abundance of vines which should fall to the lot of Judah in the par-

tition of the promised land, Jacob, in his prophetic benediction, says of this tribe, he shall be found

Binding his colt to the vine,
And to the choice vine, the foal of his ass;
Washing his garments in wine,
His clothes in the blood of the grape.

Oil was anciently considered the symbol of prosperity and happiness. The oil of gladness, mentioned in the Jewish writings, was a perfumed oil with which the people anointed themselves on days of public rejoicing and festivity. Everything that was appropriated to the purposes of religion in the Tabernacle and Temple were all consecrated with oil. Kings and priests were anointed in the same manner. And our Lodges, as temples consecrated to morality and virtue, are also hallowed by the application of corn, wine, and oil.

Our ancient Brethren used salt as an emblem of consecration, because it was a symbol of Wisdom and Learning. Salt is also a symbol of perpetuity and incorruption. Thus the Jewish law is said to have been "a covenant of salt before the Lord." And again, in another place, "The Lord gave the kingdom of Israel to David and to his sons, by a covenant of salt."⁶ And it

⁶ A foreign writer, under the date of 1666, quoted by Brand, says, "The sentiments and opinions, both of divines and philosophers, concur in making salt the emblem of wisdom and learning; and that not only on account of what it is composed of, but also with respect to the several uses to which

is ordained that none can use salt in the consecration of a Lodge but the Grand Master, because he is, in a peculiar manner, the Pillar of Wisdom.⁷

Salt has ever been distinguished as an emblem of hospitality⁸ and fidelity; whence the propriety

it is applied. As to its component parts, as it consists of the purest matter, so ought wisdom to be pure, sound, immaculate, and incorruptible; and similar to the effects which salt produces upon bodies, ought to be those of wisdom and learning upon the mind. This rite of salt is a pledge or earnest of the study of good hearts, and of obedience and duty." The application of this meaning of the symbol to our Society is not difficult, because our profession is to cultivate wisdom, to maintain charity, and to live in harmony and brotherly love.

⁷ The following epigram was written when the tax was first laid upon salt, about the middle of the last century :—

"The emblem o' th' nation, so grave and precise,
On the *emblem of wisdom* have laid an excise.
Pray tell me, grave sparks, and your answer don't smother,
Why one representative taxes another ?
The Commons on salt a new impost have laid,
To tax Wisdom too, they most humbly are pray'd ;
For tell me, ye patrons of woollen and crape,
Why the *type* should be fin'd, and the *substance* escape ?"

⁸ Thus the governors of the Provinces beyond the Euphrates, writing to King Artaxerxes, tell him that "they are salted with the salt of the Palace;" meaning that they have the right of maintenance there. Waldron, in his description of the Isle of Man, says, "No person will go out on any material affair without taking some salt in their pockets; much less remove from one house, marry, put out a child, or take one to

of its use amongst Masons. It was also an emblem of eternity and immortality, because it is not liable to putrefaction itself, and preserves everything that is seasoned with it from decay.

nurse, without salt being mutually interchanged ; nay, though a poor creature be almost famished in the streets, he will not accept of any food, unless you join salt to the rest of your benevolence."

CHAPTER V.

THE DECORATIONS.

In which ther were mo ymages
 Of gold, standing in sondrie stages,
 In mo riche tabernacles;
 And with pierre moe pinnacles,
 And moe curious pourtraytures,
 And quent mannere figures.

* * * * *

Of these yates flourishinges
 Ne of compaces ne of kervings,
 Ne how the hacking in masonries;
 As corbelles and imageries.

CHAUCER.

THE next ceremony by which the newly-built Hall is appropriated to Masonic purposes, is the disposal of its furniture and decorations, preparatory to the solemn right of dedication and consecration. Great discrimination is required to accomplish this point correctly and with proper effect; and very frequently the imposing appearance which a Lodge ought to present to the eye is lost for want of due attention to these preliminary arrangements. The expert Mason will be convinced that the walls of a Lodge-room ought neither to be absolutely naked nor too much decorated. A chaste disposal of symbolical ornaments in the right places, and according to

propriety, relieves the dullness and vacuity of a blank space ; and though but sparingly used, will produce a striking impression, and contribute to the general beauty and solemnity of the scene.

The embellishment of the interior of a Lodge-room is indeed of importance ; although I am afraid very little attention is usually paid to it, and nothing but a fine and discriminating taste can do it ample justice. Nor is it necessary to incur heavy expenses in the details, for it is the design, and not the value of the materials, that produces the effect. A few brief hints for this purpose may be acceptable ; although, after all, much will depend on the judgment of the architect, who ought, in all cases, to be a Brother.

Over the row of windows, which, as I have already observed, are disposed on one side of the room, should be placed, running from east to west, a thick brass rod, on which is suspended, from a series of rings of the same metal, a great curtain extending the whole length of the room, and, when drawn, covering all the windows at once, for separate window-curtains are un-Masonic and not to be tolerated in a good Lodge. This great curtain must be composed of blue, purple, and crimson moreen, disposed in alternate stripes, the breadth of the stuff, and lined with black cloth. Silk may be used if the Lodge be prosperous enough to incur the expense ; but neither cotton nor linen are allowed. It must, however,

be quite plain and devoid of ornament ; for the intended effect would be entirely destroyed by the introduction of tassels, fringes, or binding of any other colour.

In the east should be a raised platform or dais for the Master and his attendant officers. Here are the two pillars already mentioned, flanking the chair or throne, which is elevated on three steps at some distance from the wall—for sufficient space ought to be left for two persons to pass conveniently—which is concealed from the observation of the Brethren by a screen placed behind the chair, higher than the Master's head when seated. The two extremities of the screen are made to fold inwards at right angles, thus inclosing the officers on the dais by three sides of a parallelogram. On the back-front of the screen a design should be painted on a ground of black or dark purple, emblematical of the name of the Lodge ; and the flaps should be decorated with intersecting triangles, emblems of mortality, or other Masonic designs according to the taste of the architect. The effect will be augmented by painting it as a transparency. In foreign Lodges there is placed behind the throne, and high up in the gable of the roof, a well-toned bell or Indian gong ; and I have known it used with good effect in our own country.

The pedestal is placed in front of the throne. In form it is a double cube, and should be made of shittim wood or acacia, in imitation of the

altar of incense and other appendages to the tabernacle of Moses. This Masonic altar is consecrated by the Book of the Law, which is always spread open upon it, at some important passage of Scripture, during the continuance of the solemn ministrations of the Lodge. In the First Degree it is usually unfolded at Ruth iv. 7; in the Second Degree at Judges xii. 6; and in the Third at 1 Kings vii. 13, 14. These usages, however, it may be necessary to add, are arbitrary; for we find, at different periods during the last century, that Genesis xxii. and xxviii. were indifferently used for the First Degree; 1 Kings vi. 7, and 2 Chronicles iii. 17, for the Second; and Amos v. 25, 26, and 2 Chronicles vi. for the Third. In the United States, according to the instructions contained in Cross's Chart, the Bible is opened in the First Degree at Psalm cxxxiii.; in the Second at Amos vii.; and in the Third at Ecclesiastes xii.

Again, during the ceremony of consecrating a Lodge, the Volume should be displayed at 1 Kings viii.; in processions, at Numbers x.; and at funerals at Genesis i., or 1 Corinthians xv. It is, however, a matter of little importance, provided the passage correspond with the structure of any part of the degree. A section of our Brethren have always evinced the greatest anxiety that this arrangement should be punctually observed; and are even so particular as to have the obligation sealed on the appropriate verse, while others

treat it with indifference; and some care very little whether it be wholly omitted. In fact, I knew a Lodge where the Master always opened his Bible at Ecclesiastes x., which has no Masonic reference whatever.

In the west, and facing the Master's Throne, there ought to be a gallery furnished with an organ; which is also useful for a musical band, or for the accommodation of ladies on festive occasions. If the room is sufficiently spacious to admit of it, there should be an Ark or Lodge in the centre, covered with a veil of the three Masonic colours, on which might be conveniently disposed, the rough and perfect ashlar, the globes, or any other conspicuous portions of the regalia, to attract the attention of a candidate, and contribute to the general effect. These subordinate matters are frequently overlooked, although they are of much greater importance than a superficial observer would suppose.

The success and popularity of Freemasonry depends, in a great measure, on ceremonial observances; it becomes, therefore, a duty imperative on the officers of a Lodge so to dispose the furniture and ornaments that the whole may be harmonious and striking. A strange visitor, possessed of judgment, will discover, by the arrangement of the furniture, the moment he enters a Lodge, whether it is well or indifferently conducted; and a Brother who has no pride in his Lodge has no claim to be placed in a situation where his want

of tact may expose the society to invidious reflections.

The technical ornaments of a Lodge are, as is well known, the mosaic pavement, the blazing star, and the tessellated border ; but a well-disposed Lodge-room admits of other ornaments, which add to the brilliancy of its appearance. These decorations ought to be in the strictest conformity with the genius of the Order. Their introduction is frequently the effect of accident. A cheap purchase at a sale, or the indiscriminate liberality of an individual Brother, will frequently place amongst the ornaments a picture or bust, which is not in keeping with the general contour of the Lodge furniture. Such anomalies ought to be avoided.

The Freemasons' Hall, Great Queen Street, London, is a beautiful specimen of chaste decoration. It is purely Masonic ; and hence it is to be presumed that statues or paintings of the Virtues are in good taste ; as also of the worthies named in the Bible who are celebrated in the system of Masonry, such as Abraham or Moses, Solomon or H A B, or the two St. Johns ; any or all of these would be appropriate. Nor should pictures of the great benefactors of Masonry be omitted, as mementos of departed worth which the Craft delights to honour. These decorations, judiciously interspersed with Masonic emblems, armorial bearings, as before mentioned, and pictures, or busts or statues, of eminent Masons,

if properly managed, may contribute to produce a very imposing appearance. A marble slab, containing the name of the Lodge, with its founder, and the contributors to the building fund, ought to be let into the north wall. The candlesticks should be very lofty and furnished with candles of proportionate dimensions, that an uniform appearance may be strictly preserved. And these being placed on the east, west, and south sides of the altar, add a grace to the appearance of a Lodge which can be only estimated by those who have witnessed the effect.¹

The carpet or floor-cloth should be appropriate to Blue Masonry. Some Lodges cover the floors with a fancy mosaic, to represent a descent into the earth; but this is more fitting for a Royal Arch Chapter than a Craft Lodge. Equal squares or lozenges, alternately black and white, is the

¹ Some of the most gorgeous foreign Lodges use a seven-branched candelabrum, in imitation of the golden candlestick of the tabernacle and temple; and this appears to be a most appropriate article of furniture to occupy a conspicuous place in the Lodge. It was a truly magnificent utensil, weighing 125 pounds, and therefore would be worth about £6,000 of our money. It stood upon a base with a perpendicular stem, at the top of which was the centre light. Three branches projected from the stem on each side, forming the segment of a circle, and rising as high as the centre light. The whole of the candlestick was adorned with a variety of carved ornaments, all in chased gold. A magnificent set of Masonic candlesticks, similar to that used in Grand Lodge, may be seen at Spencer's Masonic Depot. Price, £35.

true mosaic for a well-appointed Lodge, and admits of no innovation.

In a good Lodge silence and gravity are great recommendations during the hours of labour. The ordinary business is of too serious a nature to admit of any disturbances; and hence the ancient charges direct that no Brother shall behave himself ludicrously or jestingly while the Lodge is engaged in what is serious, nor use unbecoming language, but pay due reverence to the Master, Wardens, and Fellows. Even the noise of moving the seats or the feet is to be avoided; for this purpose sand is not allowed to be strewed on the floor; nor are the Brethren permitted to leave the Lodge during the ceremonies, lest the noise thus made should disturb the proceedings.

The effect of an initiation would be destroyed by interruption of this kind; it is easy to understand that the same kind of disturbance would be calculated to distract the attention of the Brethren during the delivery of the lectures. It would also create a degree of embarrassment to the Master, and tend to disarrange his ideas, consequently, to some extent, nullify his instructions. It is to prevent the occurrence of all such irregularities that the Grand Lodge has provided that "if any Brother behave in such a way as to disturb the harmony of the Lodge, he shall be thrice admonished by the Master; if he persist in his irregular conduct he shall be punished according to the Bye-Laws of the Lodge; or the case may be

reported to higher Masonic authority." The best method of preventing any casual disturbance on the floor of the Lodge, is to have it covered with drugget or carpeting; this is generally used in foreign Lodges.

The Masonic Temple at Philadelphia, U.S.A., cost for purchase of site, building, and furnishing more than one-and-a-half million dollars. Some idea of the splendour of this edifice may be formed from the description of the "Corinthian Hall," where meets the Grand Lodge of Pennsylvania, and which is 105 feet long, 51 feet wide, and 50 feet high :

"The grandeur of this, the largest apartment in the Temple, inspires the visitor the moment it is entered. Above is the broad skylight, made in square sections, with ornamental frosted glass between. On the left-hand are four large windows, surmounted by a huge cornice, and divided by Corinthian columns. On the right-hand similar columns, with the surmounting cornice, circumscribe the Warden's chair. In the east stands the oriental chair, made of cedar and walnut, set in a recess, and backed by a canopy. All round, the cornices are surmounted by a series of coves, vaulting to the skylight line, festoons of flowers and leaves ornamenting the columns below. The brilliant light from the chandeliers, falling upon the blue plush and the red cedar of the furniture, and the blue octagons and squares of the carpet, adds to the beauty. The altar stands in the

centre of the hall, surrounded by the lights. This hall is the representative of Freemasonry in every part ; its size, completeness, and grandeur give it the first place among the Lodge-rooms of the world. The furniture is of walnut and cedar ; there are magnificent large chandeliers and candelabra, with splendid decorations, in perfect keeping, very artistically designed. The seats will accommodate four hundred members."

CHAPTER VI.

THE NAME.

"The Phœnicians gave appellations to places according to their respective commodities and manufactures, wherein, if we do but seriously consider for what particular thing each country, in former time, was most especially taken notice of, and then apply the Phœnician name of that thing, let it be custom, situation, trade, or anything else, we shall find the Phœnician word so exactly agreeing with the nature of the country so expressed, that we must conclude it impossible so general an harmony between them should happen by chance; but rather that the names were imposed for some particular reason."

SAMMES.

A word on the names of Lodges may not be unacceptable. The Brethren who drew up the code of "The Helvetian Ceremonies of Masons, said to have come from Egypt, translated from the French and German of L. S. U. and 2 B 7 C," condemn the use of such names as the Apollo, the Minerva, the Vesta, &c., as being heathen, and furnishing ideas of idolatry and superstition. Yet we still retain the names of the Apollo, Minerva, Neptune, Phœnix, the Three Graces, and the Nine Muses, all of which appear on our Grand Lodge books. In France, when Masonry was first introduced, every Lodge was named St. John; and in cases where several Lodges existed in the same town, they were distinguished by the names

of their respective Masters. They also disapprove of the names which savour of any sect or party, either religious or political. "These," they say, "can have nothing to do with Masonry." Des Etangs, however, contends that it is lawful to use as the names of Lodges those of any of the great heathen philosophers, such as Zoroaster, Confucius, Pythagoras, Socrates, Plato, &c. ; and also Wisdom, Good Faith, Friendship, Constancy, or other moral virtue.

In this country the titles of Lodges are frequently determined by chance ; but the most appropriate are those which are assumed from the names of some benefactor, or meritorious individual who was a native of the place where the Lodge is held ; as in a city, the builder of a Cathedral Church ; because it is quite certain that he was a Mason ; for none but those who are impregnated with the true principles of the Order could possibly have produced the mysterious and complicated effect which those gorgeous edifices display. The name of any celebrated Mason would be peculiarly appropriate, and accordingly we have Lodges distinguished by the names of Athelstan, Edwir, Sir Isaac Newton, the Dukes of Cumberland, York, Clarence, Sussex, and Wellington ; the Earls Moira, Dalhousie, Nelson, Cecil, Zetland, &c. ; and sometimes by the names of individuals, Preston and others.

The name of a Hundred or Wapentake in which the Lodge is situated, or of a navigable river which

confers wealth and dignity on the town, are proper titles for a Lodge; as for example, the Witham Lodge, Lincoln; the Humber Lodge, Hull; the Ancholme Lodge, Brigg; the Trent Lodge, Gainsborough; the Aire and Calder, Goole; the Tees, Stockton; the Wear, Chester-le-Street, &c.

The cardinal and theological, the moral and social virtues are recommended as being good names for Lodges; and they accordingly abound amongst us. Thus we have Lodges designated Faith, Hope, Charity, Prudence, Benevolence, Affability, Rectitude, Candour, Tranquility, Relief, Peace, Concord, Economy, Fortitude, Temperance, Regularity, Perseverance, Unanimity, Confidence, &c.

The name of a Lodge may be aptly taken from the science of architecture, of which many examples exist in our catalogue of Lodges; as Tuscan, Doric, Ionic, and Corinthian; the Vitruvian, Palladian, and Scientific Lodges; and Tudor, Lebanon, Hiram, and Etruscan Lodges. Our lists also furnish innumerable examples of names taken from the Christian religion, as for instance, St. John the Baptist, and the Evangelist, St. Paul, St. Mary, St. Michael, St. Martin, St. Andrew, St. George, All Saints, St. Thomas, St. Luke, St. Matthew, St. David, St. Francis, Magdalen, Mount of Olives, Angel, Star in the East, Anchor and Hope, Pilgrim, Abbey, Melchizedec, &c.

In all cases the temper of the Brethren should correspond with the name of the Lodge; otherwise

they will expose themselves to be ranked as hypocrites, and, instead of Masonry constituting their pride, it will subject them to obloquy. If the members of a Lodge dedicated to Friendship and Harmony be notoriously at variance with each other ;—if the Brethren of a Lodge of Fidelity be, in practice, unfaithful to trust ;—if a Lodge called Social Union be distinguished by bickerings ; or of Good Faith, by defrauding their neighbours ;—what can be expected to result from such anomalies, but disorder amongst themselves and unpopularity in the world ? Their own character will be compromised, the Lodge disgraced, and Freemasonry, which ought to be the vehicle of perfect friendship, become a reproach.

The precedence of Lodges, however, depends on the number and not on the name ; although by custom every Lodge has its proper name ; this is considered of such importance by the Masonic authorities, that the approbation of the Grand Master, or at least of the Provincial Grand Master, must be obtained before any name can be legitimately used ; even then it must be registered with the Grand Secretary. Nor can any Lodge alter its name without the same authority. The privilege of giving a name has always been considered a token of authority. Thus a father is empowered to determine the names of his children, a master those of his servants. For the same reason, the Master determines the name of his Lodge.

And this, like giving a name to a son or daughter, is a matter of serious deliberation ; which ought not to be referred to the opinion of any person unconnected with the establishment of the Lodge, and is sometimes attended with powerful religious feelings. " The strange prejudice of lucky and unlucky names," says D'Israeli, " prevailed all over modern Europe. The successor of Adrian VI. wished to preserve his own name on the papal throne ; but he gave up the wish when the conclave of cardinals used the powerful argument that all the popes who had preserved their own names had died in the first year of their pontificate. Cardinal Marcel Cervin, who preserved his name when elected pope, died on the twentieth day of his pontificate, which confirmed this superstitious opinion. La Moth le Vays gravely asserts that all the queens of Naples of the name of Joan, and the kings of Scotland of the name of James, have been unfortunate ; and we have formal treatises on the fatality of particular names."

The same credulity still operates, to a certain extent, amongst ourselves ; not only the ignorant, but also men of learning and talent, are scarcely able to divest themselves of certain fancies about the names of their children ; as if their success in life were to be dependent on a casual appellation imposed at the font. Nor is the superstition confined to any nation or people. Amongst the Romans there were mysterious notions connected

with the names of individuals. In calling over a muster-roll of soldiers, the sergeants always began with the names of good omen, as Felix, Faustus, &c., analogous to our Good luck, Happy, &c. Livy, speaking of a person named Atrius Umber, calls it *abominandi ominis nomen*; and, in like manner, Plautus says of one whose name was Lyco,—

Vosmet nunc facite conjecturam cæterum,
Quid id sit hominis, cui Lyco nomen siet.

Plato recommended to parents to select lucky names (*fausta nomina*) for their children; and Pythagoras thought a man's success in life was dependent on his name.

When dramatic representations were first introduced into this country, the subjects were extracted from the Bible history; and the names of the patriarchs and saints were principally used, the devil being the chief comic performer. They were managed by the clergy, and enacted in churches and monasteries, or under their direction, in the public streets, on Corpus Christi-day. About the time of the Reformation, these Mysteries and Miracle Plays were rivalled, and ultimately superseded, by historical dramas called Moralities; and the names of the Virtues and Vices were substituted for Scripture characters; the devil's place in comedy being supplied by a personage named Ygnorance, whence was derived the clown or fool of Shakspeare and his contemporaries. These were secular interludes, and the origin

of the regular drama. Thus, in 1520, we find "A new Interlude and a Mery, of the nature of the IV. elements;" which contained the following characters :—the Messengere, Nature, Naturale, Humanytie, Taverner, Experyence, Studious, Desire, Sensuall, Appetyte, and Ygnorance. In 1567, was printed by Thomas Purfoote, a new and Mery Enterlude, called the "Trial of Treasure;" with these names :—Sturdines, Contentation, Visitation, Time, Lust, Sapience, Consolation, the Preface, Just, Pleasure, Greedy Gutts, Elation, Trust, Treasure, and the Vice, who is here called Inclination. And to close these extracts, we find a multitude of curious names in a drama called Cambises, written by Thomas Preston about the same period; viz., Councell, Huf, Lob, Ruf, Commons Cry, Commons Complaint, Venus, Snuf, Small Hability, Proof, Execution, Diligence, Crueltie, Hob, Preparation, Ambidexter, Triall, Meretrix, Shame, Otian, and many others.

From this personification of the Virtues, the custom of giving similar names to children was greatly fostered and increased, in the hope that a propitious name might be the harbinger of virtue, prosperity, and happiness; whence the female names of Faith, Grace, Hope, Temperance, Charity, &c., abounded throughout England; and have become standard names, which the poor as well as the rich flatter their feelings by conferring on their offspring; and Freemasons usually follow

the example in giving propitious names to their Lodges. In Germany we find such names of Lodges as these, which are peculiarly appropriate:—the Three Swords, the Three Palms, the Three Flames, the Three Tracing Boards, the Three Keystones, the Three Squares, &c., &c.

I do not find, however, that our Lodges had any distinctive names before the latter end of the last century. The four regular Lodges which were found in practice in the south of England at the revival of Masonry were designated by the sign of the taverns where they were respectively held. The same practice continued for many years. Before 1738, by an order of the Grand Lodge, an engraved list was published, which was renewed as occasion required. The two copies of this list in my possession were respectively printed in 1764 and 1767; the former dedicated to Lord Blaney, G.M., and the latter to the Duke of Beaufort, G.M. In both cases the Lodges are usually designated by a pictorial representation of the sign of the tavern where the Brethren met. A printed list, dated 1774, appears to be in conformity. In 1784, Noorthouck published his edition of Anderson's Constitutions; and the laws of the Grand Lodge, therein recorded, make no mention of the name of a Lodge, but recognize the engraved list. In a catalogue dated 1790, the Lodges have names as well as numbers; and two years later a list was published with names and

numbers, as altered by the Grand Lodge. In the present Book of Constitutions the names of Lodges are formally recognized, and directed to be enrolled in the Grand Lodge Books.¹

¹ For full details of the vicissitudes of old Lodges, with their names, changes of number and precedence, see "The Four Old Lodges," by Bro. R. F. Gould (Spencer, London), now in the Press.

CHAPTER VII.

INSTALLATION OF A PROVINCIAL GRAND MASTER.

"The appointment of this officer is a prerogative of the Grand Master, by whom a patent may be granted, during pleasure, to any such Brother of eminence and ability in the Craft as may be thought worthy of the appointment. By this patent such Brother is invested with a rank and power, in his particular district, similar to those possessed by the Grand Master himself. He shall be regularly installed at the first Provincial Grand Lodge which he may hold after his appointment."—CONSTITUTIONS.

THE office of a P. G. Master is onerous and of great responsibility, although its duties are usually performed by his Deputy. An army of stags led by a lion is more formidable than an army of lions under the command of a stag. The prosperity, and even the existence of Masonry in a Province, depends entirely on the talents, activity, and zeal of the P.G. Master. Nothing can be done without his sanction; he arranges the proceedings—he authorizes the movements—and gives life and vigour to every transaction. If he be inactive, Masonry languishes; if he sleeps on his post, it is extinguished. Let him always be on the alert, and the Order will flourish abundantly.

If, however, the P.G. Master can rely implicitly on his Deputy, his duties will be lightened and his

responsibility abridged. He is still bound to reply promptly to all communications from his Lodges, and to letters from private Brethren, or they will soon cease to take any interest in proceedings where their advice and inquiries are disregarded. They will pass over many faults in a P.G. Master as venial, but no offence is esteemed so unpardonable as a refusal to answer letters. It is an exhibition of contempt which strikes into a man's soul more deeply than a dagger into his flesh, and the latter would be more easily forgiven than the former.

As I am on the subject of P.G. Masters, it may not be out of place to introduce a few remarks on the organization of his staff. He should be discriminating in the choice of subordinates. Men with heads to work out the details of his system ought to occupy these offices of trust. Should he place an improper man in any position, he can have little reason for complaint if its duties are neglected, or what is worse, if they are performed in a slovenly manner. If he puts a square peg in a round hole, or a round peg into a square hole, some degree of confusion must be anticipated. It is a false principle to nominate any Brother to an office on account of his rank or status in society, unless he be active and intelligent, and perfectly acquainted with its requirements.

It has been observed, on another occasion, that if anybody conducted an ordinary business on such principles, *i.e.*, if he endeavoured to make it the

medium of employment to brothers, nephews, friends, or any but the best men, he would soon find himself in the Bankruptcy Court. The commissioner would then inform him that he had totally mistaken the object of his business, and the nature of mercantile speculations, which were not to favour relations or friends, or to produce a short-lived display, but to realize a fair profit with satisfaction to all.

On this principle the P.G.M. should recollect that his staff of officers is appointed by his own selection, to assist him in carrying out the work. They are his eyes, his ears, and his hands; they furnish him with information; they are instruments for developing his conception, and represent the intermediate machinery through which the impulse emanating from the chief is communicated. Hence the necessity of selecting the best men to occupy these important offices, if the P.G.M. is truly desirous that the Order should flourish and be respected under his care.

Again, with reference to the Charge, which is, or ought to be, delivered to the Brethren at every P.G. Lodge, I would add a specific direction. I disapprove of its being delivered *viva-voce*, because it frequently happens that irregularities which are usually noticed there, remain uncorrected; in the delivery of an extemporaneous address, subjects of importance, which may involve questions of great interest to the community, are apt to be overlooked. On the contrary, a formal charge,

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deliberately considered and prepared from information furnished by the Deputy, will be of more certain authority, and may afterwards be referred to as a document for which the P. G. M. is responsible, because it is presumed to embrace all matters of discipline which he may think it his duty to submit to consideration.

That we may proceed with due regularity, it may be useful to insert a brief outline of the ceremony of installing a Brother into the office of a Provincial Grand Master. The Brethren meet in the Lodge, or some more commodious room, in case the assembly is expected to be numerous, which usually happens at the Installation of the principal officer of a Province; and each Lodge is arranged by the P. G. Pursuivant under its own banner. The Lodge is opened by the W. Master and Wardens of the local Lodge, and the P. G. officers then enter, escorting the new Provincial Grand Master in formal procession, the presiding officer ascending the throne, and each provincial dignitary assuming his proper seat in Grand Lodge.¹ The newly-appointed Provincial Grand

¹ This is the usual custom, but its propriety has been questioned for the following reasons, which are thus briefly but admirably stated by the Editor of the "Freemasons' Magazine" (1858). He says "that this practice is not only essentially wrong, but that it is opposed to the dictates of reason, which we think will be clear to any person who calmly reflects on the matter, even for a few minutes. It must be evident that the minor body, or minor Lodge, must be subordinate to the major body, or Provincial Grand Lodge; and as the minor cannot confer honours upon the major, neither ought the Provincial Grand Lodge to be opened within the private Lodge."

Master with his sponsor, remain in the centre of the room, on seats which have been provided for their use. The presiding officer then opens the Provincial Lodge, in *form* ; if a D. G. Master, in *due form* ; if a G. Master, in *ample form*.

The Installing Master then informs the Brethren present of the death or resignation of the previous P. G. Master, and announces the nomination of his successor, requesting the P. G. Secretary to read aloud the Patent of appointment. After which the Installing Master proclaims, that as it appears from this Patent that A. B. has been legally nominated to his exalted office, his sponsors will be kind enough to present the incipient Provincial Grand Master in front of the pedestal for Installation ; and he addresses him in such language as this, varying according to circumstances :—

Brother A. B. you are about to be inaugurated into a position of honour, responsibility, and usefulness ; and by the exercise of talent and assiduity, the Province will have just reason to congratulate itself on your appointment to the high office of its Grand Master. It is an honour out of the reach of ordinary Masons, but an honour which any Brother, whatever be his rank in life, might legitimately covet. It will be needless to suggest that you have a noble career before you ; and by the appointment of an intelligent Deputy, well versed in the recondite mysteries of the Craft to superintend the details, and an efficient staff of subordinate officers, the Province will be in no danger of losing its reputation.

The appointment of a new Chief forms an era in provincial Masonry, either for good or evil ; and the Order usually progresses or retrogrades in proportion with his activity or lukewarmness ; for to remain stationary is scarcely within the limits of probability.

This is an age of progress; and Freemasonry, in common with all other social institutions, has a right to expect that the advent of a new rule will conduce essentially to its permanent advantage. It sometimes unfortunately happens that honours are accepted without any regard to the duties and responsibilities which are attached to the station. In such a case, Freemasonry in that Province can scarcely be expected to prosper. But, B. W. Sir, the Freemasons of — have sound reasons for anticipating that your reign will be distinguished by those courteous acts and judicious principles which cannot fail to promote the benefit, to increase the influence, and ensure the prosperity of the institution.

Your advent amongst us, I am proud to say, is received with exultation, and will be celebrated this day with the joyful honours of Masonry; and I do not entertain the slightest doubt that the Order will increase and flourish abundantly under the genial and beneficial rule of a distinguished Brother, whose united tact and ability will undoubtedly secure for himself the honourable title of a Master in Israel; and for the Order, the universal approbation even of those who have not had the good fortune to be enrolled amongst the number of its members.

By the laws and constitutions of English Masonry, the Grand Master is authorised to nominate representatives in each province under his jurisdiction, with the name and title of Provincial Grand Masters, and the appointment is usually for life. The power they possess in their peculiar district is commensurate with his own; subject, however, to an appeal through the Board of General Purposes. As you have been appointed to the office in this Province, I must beg your attention whilst the Grand Secretary reads from the Book of Constitutions the detail of your duties and responsibilities.

The P. G. Secretary should then read the twelve articles in the Book of Constitutions, under the head of Provincial Grand Master. The installing officer then says:—

"It is my duty now to ask whether you are prepared to accept the responsibilities and perform the duties of this high station to the best of your knowledge and power?"

The P. G. Master answers "I am."

Installing Master.—"Then I will thank you to attend once more to the P. G. Secretary, who will read to you the ancient Charges and Regulations; to each of which I shall require you to signify your assent by the sign of fidelity."

The P. G. Secretary then reads from the Book of Constitutions the summary of the ancient Charges and Regulations; after which the Installing Master addresses the newly-appointed P. G. Master as follows:—

"Do you submit to and promise to support these Charges and Regulations as all Provincial Grand Masters have done before you?" To which he answers in the affirmative.

The ceremonies which occur after this, can neither be written or printed; but, before the installation proceeds, all the Brethren, under the rank of Installed Masters, will be under the necessity of retiring from the Lodge for a short space of time; and the Installing Master pronounces the Board of Installed Masters duly open, and requests the Brethren present to attend to the P. G. Chaplain while he invokes a blessing on the proceedings.

THE PRAYER.

"Vouchsafe thine aid, Almighty Father and supreme Ruler of the universe, to this our solemn rite, and grant that this worthy Brother, who is about to be inaugurated as the chief ruler of the Province, may be endowed with wisdom to comprehend, strength to support, beauty to adorn, judgment to define, and ability to execute the duties of his high station.

Strengthen him with Thy mighty power; sanctify him with Thy grace; and enrich his mind with such true and genuine knowledge as may enable him to become a worthy and eminent Master in Israel."

So mote it be.

Several ceremonies occur here, which can only be learned in a Lodge of Installed Masters. The Installing officer concludes his address by saying:—

"I shall now call your attention to the three great and emblematical lights in Masonry which you see before you. The volume of the Sacred Law will instruct you in all truth, and direct your steps in the paths of happiness and peace; the Square will guide your actions according to Masonic line and rule; and the Compasses will teach you to limit your desires within your exalted Masonic station, so that, having faithfully performed your duty as a worthy P. G. Master, you may live respected and die regretted. And I present you with this Gavel, as an emblem of your authority, which will enable you to keep order in the Lodge, and promote the unity of the Brethren."

The P. G. Master then assumes the Throne, and is formally saluted by the Brethren with the Grand Honours; and, after the accustomed introduction to the several Lodges, he appoints and invests his officers, and closes the P. G. Lodge.

CHAPTER VIII.

THE CEREMONY OF DEDICATION AND CONSECRATION.

" All hail to the morning that bids us rejoice !
 The temple's completed, exalt high each voice ;
 The Capstone is finished, our labour is o'er,
 The sound of the gavel shall hail us no more.
 Almighty Jehovah, descend now and fill
 This Lodge with thy glory, our hearts with good-will ;
 Preside at our meeting, assist us to find
 True pleasures in teaching good-will to mankind.
 Companions assemble on this joyful day,
 The occasion is glorious, the Keystone to lay ;
 Fulfill'd is the promise by the Ancient of Days,
 To bring forth the Capstone with shouting and praise."

MASONIC CONSECRATION HYMN.

WE will now suppose the Lodge to be built, furnished, decorated, named, and the presiding officers in full authority ; it remains that the ceremony of Dedication and Consecration be performed before it can be legitimately used for Masonic purposes ; and that everything may be done decently and in order, these rites should be performed with fitting solemnity, in due and ample form. The Worshipful Master having first made the necessary arrangements with the Provincial Grand Master or his Deputy, that officer should determine on the nomination of his Staff, and communicate with

them on the subject, that each may appear provided with the decorations necessary for the office to which he is to be appointed; for it is extremely embarrassing to the Grand Master to be delayed by the refusal or hesitation of any particular Brother in accepting the office to which it is his pleasure to exalt him. He must then authorize the Provincial Grand Secretary to make his preparations with the minutest accuracy, because the smallest omission may produce a serious impediment in the ceremonial, and destroy its effect. Much also will depend on the tact and activity of the Director of Ceremonies, whose duty it is to superintend the processions, and see that every Brother has his proper rank, according to the code of precedence.

The Lodge should be opened in the temporary Lodge-room, and the preliminary business performed there. Then the Brethren adjourn in procession to the new Masonic Hall. Ladies may be admitted into the gallery before the Brethren enter. The P. G. Director of Ceremonies proclaims the Grand Officers by name and title as the procession arrives at the pedestal, and they take their places in order. The Lodge symbol should be placed in front of the pedestal, and the elements near it,—viz., incense and perfume, corn, wine, oil, and salt (see Ezra vi. 9); also the Three Lesser Lights.

When this is accomplished, and the music ceases, the W. Master of the Lodge addresses the

P. G. Master, requesting his assistance in dedicating and consecrating their newly-erected building to the purposes of Masonry. After having signified his assent, the P. G. Chaplain reads the following passage of Scripture from 1 Kings viii., 1 to 6:—

“Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto King Solomon in Jerusalem, that they might bring up the Ark of the Covenant of the Lord out of the city of David, which is Zion. And all the men of Israel assembled themselves unto King Solomon at the feast, in the month Ethanim, which is the seventh month. And all the elders of Israel came, and the priests took up the Ark; and they brought up the Ark of the Lord, and the Tabernacle of the congregation, and all the holy vessels that were in the Tabernacle; even those did the priests and the Levites bring up. And King Solomon and all the congregation of Israel that were assembled unto him, were with him before the Ark, sacrificing the sheep and oxen, that could not be told nor numbered for multitude. And the priests brought him the Ark of the Covenant of the Lord unto his place, into the oracle of the house, to the Most Holy Place.”

An anthem proper for the occasion is then sung, which is often written for the purpose by some member of the Lodge; and the preliminary ceremonies conclude by an address from the P. G. Master or his Deputy.

It is usual on these occasions for the Provincial Grand Chaplain to preach a sermon at the church, to which the Brethren move in formal procession. This evolution may be considered a trifling affair by some inconsiderate persons, yet its regulation is the result of no ordinary management. To give

it the proper effect requires the utmost nicety of arrangement. Every Brother's place should be marked down on paper by the Director of Ceremonies, and openly proclaimed before he leaves the Lodge to join his Brethren in public. In the church, certain pews should be marked out as appropriated to the Brethren according to their rank; others for ladies; and the rest for the miscellaneous congregation. Care should also be taken to prevent all ingress and egress during the celebration of Divine service, by children or loose persons who are attracted by curiosity, and feel no interest in the proceedings. In the course of my experience I have witnessed the occurrence of disorders for want of a little preliminary caution in this respect. It should also be seriously impressed upon the Worshipful Master of every Lodge, that he is responsible for the regularity and decorum of his company; that it is his duty to instruct and admonish them, at some Lodge of emergency, to be convened at home for that especial purpose, on the necessity of appearing in the proper clothing of Craft Masonry. He should also give some practical directions respecting the conduct which it becomes them to observe at the approaching commemoration, that Masonry in general, and their own Lodge in particular, may not suffer in the estimation of the public.

This is the point when the talent of the Director of Ceremonies displays itself. Without the most judicious management on his part, a scene of great

confusion would ensue. His duty is to place himself within the entrance of the Lodge and proclaim every Brother by his office or rank as he is to take his situation in the procession, beginning at the top of his roll; and the P. G. Stewards, three in number, who are placed by his side to support his proceedings, will suffer no person to pass, under any pretence whatever, until his name be called. This process, with an assistant below, supported by three other Stewards to arrange the Brethren as they arrive in the street, or in the court of the Lodge, as the case may be, will preserve due order, and insure the regularity of the proceedings.

To give facility to this movement, the Masters of the several Lodges should act the part of captains of companies in a regiment of soldiers on parade, and keep the Brethren of their respective Lodges strictly together, not allowing them to mix with other Brethren, which would occasion considerable embarrassment when the names were called; for at this point of the ceremonial no time ought to be wasted. Every Warden should be as perfectly acquainted with the discipline of the day as is a subaltern officer in the field of battle. Nor should the Brethren be at any loss, when their Lodges are called forth, to place themselves in their proper situation. Unless conducted with the precision of soldiers on parade, these public exhibitions would tend to bring upon us the ridicule of the spectators. Every Lodge should be ready promptly to obey the summons of the Director of Ceremonies.

The following form of procession I should recommend as being appropriate for the use of the Provinces ; every Brother or file of Brethren observing a distance of six feet in the rear of his predecessor ; so that a procession of fifty Brethren walking by pairs may occupy a space of about one hundred yards :—

A Tyler with a Sword.

Union Flag.

Band of Music.

Union Flag.

Visiting Brethren, two-and-two.

Rough Ashlar borne on a Pedestal.

Lodges out of the Province.

The Private Lodges of the County in the following order, the highest numbers walking first.

Tyler with a Sword.

Brethren, two-and-two.

Inner Guard with a Sword.

Two Deacons.

Stewards.

Secretary.

Treasurer.

Chaplain.

Past Master.

Two Wardens.

The Lodge Banner.

Master.

The Perfect Ashlar borne on a Pedestal before the W. Master of the Senior Lodge, by a Brother of his own Company.

P. G. Tyler with a Sword.

Union Flag.

Tracing Board of the First Degree.

Inner Guard with a Sword.

Past P. G. Deacons, two-and-two.

Tracing Board of the Second Degree.

Past P. G. Organist.

Past P. G. Architect.

The two P. G. Deacons bearing the Warden's
Pillars on Pedestals.

A Cornucopia borne by a Brother.

P. G. Organist.

P. G. Superintendent of Works.

P. G. Director of Ceremonies.

Tracing Board of the Third Degree.

Past P. G. Treasurer and Secretary.

The Book of Constitutions on a Pedestal.

P. G. Secretary.

P. G. Registrar.

P. G. Treasurer.

P. G.	{	The Holy Bible, Square, and	}	P. G.
Steward		Compasses, carried by four		Steward
with a		Master Masons' Sons; open		with a
Wand.		at Numbers x.		Wand.

P. G. Chaplain.

Past P. G. Wardens, two-and-two.

The Three Lights placed triangularly on a
Pedestal.

P. Junior G. Warden with a Gavel.

P. Senior G. Warden with a Gavel.

P. G. Steward } P. G. Standard. { P. G. Steward
with a Wand. } with a Wand.

The Globes on a Pedestal.

Banner of the D. P. G. M.

Deputy Provincial Grand Master.

P. G. Steward } Banner of the { P. G. Steward
with a Wand. } P. G. M. { with a Wand.

P. G. Sword Bearer.

Tyler with } Provincial Grand Master. { Tyler with
a Sword. } a Sword.

Union Flag.

Two Stewards with Wands.

P. G. Tyler with a Sword.

When the procession arrives at the church door, the leading files halt, and the Brethren fall back to the right and left as before mentioned, and make an opening for the Provincial Grand Master and his Staff to pass up the centre. Thus the procession will enter the church in a reversed order, and the Covenant is to be placed on a pedestal in front of the reading-desk, where it remains during the whole service.

On returning from church, the Lodge is resumed, and the P. G. Chaplain reads the first clause of the Prayer of Benediction :—

“ May the Almighty Architect of the Universe, who has disposed all things in order according to the excellency of His will, who made the heavens for His majesty, the sun and the stars for His glory and our comfort, and the earth as a place for our obedience to His laws, look down upon us *Masons* now endeavouring to build a house according to the rules of charity by the bond of love. May this house, when duly consecrated

and dedicated, be a habitation for worthy men meeting together for good; may their secret assemblies be convened legally, proceed honourably, and end in charity. May all Masons that enter under the shadow of its roof remember that the secret of the Lord is with them that fear Him. May the work done here prosper; may the heart of all the workmen be comforted; may no strife, brawling, or unseemly words be heard within its walls; may the Master love the Brethren, and the Brethren honour and obey the Master; may our going out and our coming in be blessed for evermore; may our baskets be filled with plenteousness, and the voice of joy and thanksgiving abound; may there be no mourning nor sorrow of heart; and may the wayfaring Mason find a comfort in his journey to his home when he passeth by the gates of this house."

The P. G. Master then sprinkles perfume, saying, "May our deeds be sweet and savoury; may we be a refreshing odour to all our poor Brethren, for charity is as sweet as roses."

The Grand Honours. *Once.*

The Prayer of Benediction is then concluded thus:—

"Grant, O thou Most High! that the chief corner-stone of this our building may be HOLINESS TO THE LORD; and whenever we assemble here for the purposes of Masonry, may we be guided by the rules and precepts contained in Thy holy Tracing Board, and may they lead us through all the devious scenes of this chequered state of existence, to a house not made with hands, eternal in the heavens. Thus will Freemasonry be made subservient to the practice of our religious duties, and help us forward towards that Grand Lodge above, where we hope to meet our Christian and Masonic Brethren in perfect happiness when the scenes of this world shall be closed, and the Pass Word of Fidelity, Fidelity, Fidelity! shall for the last time be pronounced over our graves."

Response—Glory be to God Most High !

The W. Master of the Lodge then addresses the P.G. Master as follows :—

“ R. W. Sir, the Brethren of this Lodge, in order to promote the interest and prosperity of the Craft, have at great expense erected a Masonic Hall for their convenience and accommodation. They are now desirous that the same should meet the approval of the Provincial authorities, and be solemnly consecrated according to ancient form.”

The Architect of the building then rises from his seat, and placing himself in front of the pedestal, says :—

“ R. W. Sir, having been entrusted with the superintendence of the work during the erection of this edifice, and having performed the duties to the best of my knowledge and skill, I beg leave to surrender into your hands the implements which were committed to my care when the Foundation-stone of this fabric was levelled—humbly hoping that my exertions will receive the reward of your approbation.”

To which the P. G. Master makes a reply to the following effect :—

“ The skill and fidelity which you have displayed in execution of the trust reposed in you when this undertaking was first projected, have, I assure you, secured the approbation, not only of the Grand Lodge, but also of the Brethren of the Province ; and there is no doubt but this building

will constitute a monument of the taste and munificence of its founders."

The Dedication Anthem is then sung; after which the D. P. G. Master announces that "The hall in which we are now assembled having thus been approved, the P. G. Master has requested me to inform the Brethren present that he will now proceed to Dedicate and Consecrate it according to ancient rites."

The P. G. Master then repeats the formula of Dedication :—

"In the elevated character of P. G. Master, I invoke the name of the Most HIGH, to whom be glory and honour. May He be with you at your beginning, strengthen you in the principles of our Royal Art, prosper you with success in all your undertakings, and direct your zealous efforts to the good of Masonry in general, and this Lodge in particular. By the Divine aid I implore T.G.A.O.T.U. to pour down His blessings on this building, and to dedicate it to the sacred interests of morality and religion; trusting that its members will always act in conformity to the rites of our Venerable Order and the charges of our Ancient Fraternity. And may God be with you all."¹

¹The Invocation used in the United States at the Dedication of Masonic Lodges is as follows :—"Supreme Architect of all the Worlds, vouchsafe to accept the solemn dedication of this Hall to the glory of Thy holy name. Make its walls salvation and its arches praise. May the Brethren who shall here assemble meet in unity, work in love, and part in harmony ;

RESPONSES.

All glory be to God Most High !—*The Honours.*

Peace on earth !—*The Honours.*

And good-will towards men !—*The Honours.*

So mote it be !

An oration on Masonry should then be delivered by the P. G. Chaplain.

At this point it is usual for the ladies to retire ; but I confess I see no necessity for it, because the ensuing ceremonies display none of the essential secrets of the Order ; and it is equally invidious and unpolite to invite the sex to witness the ceremonies, and then deprive them of the pleasure of such scenes at the most interesting point of their development. If, however, the ladies do retire, the Lodge will then be closely Tyled ; but if they remain, that proceeding may be dispensed with.

The Consecration ceremony then takes place, and the P. G. Master demands the aid of his Staff to commence operations, by a procession three times round the Lodge ; and the music plays a solemn air.

The Grand Sword Bearer.

A Past Master with a Light.

A P. M. with the Bible, Square, and Compasses on a Velvet Cushion.

Two P. M.'s with each a Light.

may Fidelity keep the door, Faith prompt the duties, Hope animate the labours, and Charity diffuse its blessings to the Lodge ; may Wisdom and Virtue distinguish the Fraternity, and Masonry become glorious in all the earth. So mote it be."

P. G. Secretary with Salt in a Silver Vase.

P. G. Treasurer with his Staff.

P. J. G. W. with Corn in a Golden Vase.²

P. S. G. W. with Wine in a Silver Vase.

D. P. G. M. with Oil in a Silver Vase.

The Provincial Grand Master.

Two Stewards with Wands.

The rest of the Brethren remain in their places, but standing.

The Lodge symbol is then uncovered, and the procession moves once round. When the P. G. Master arrives at that point, the P. G. Secretary hands to him the vessel which he bears, and he, taking a handful of salt from thence, sprinkles it on the Lodge with this

INVOCATION.

“As the Most High made a covenant of salt with Aaron in token of the everlasting protection of His people, so I strew salt upon this new Lodge as an emblem of fidelity, friendship, and hospitality, and as a pledge that this building is dedicated to the peaceful pursuits of the fraternity.” And adds,

“In the name of the great and adorable Jehovah, to whom be all honour and glory, I do

² The preference given to a Golden Vase for the Corn is ascribed to the fact that corn is an absolute necessity, and worthy of more honour than the others, which are but comforts.

therefore solemnly consecrate this Hall to MASONRY."

Response—So mote it be!

The Grand Honours. *Three Times.*

The Music again strikes up, and the procession moves a second time round the Lodge; on arriving at the same point, the P. Junior G. Warden steps forward and presents the vessel of corn; which the P. G. Master sprinkles, with this

INVOCATION.

"As corn is a symbol of abundance, we sprinkle our Lodges with it at their consecration, in anticipation of promoting amongst its members the blessings of morality and virtue; and, by an increase of the Brethren, to disseminate amongst mankind the benefits resulting from Brotherly Love, Relief, and Truth, that society in general may profit by an infusion of the principles of Masonry into every order of men, and introducing a better feeling into the whole mass." And adds,

"In the name of T.G.A.O.T.U., I solemnly consecrate this Hall to VIRTUE."

Response—So mote it be!

The Grand Honours. *Five Times.*

The music once more strikes up, and the procession passes a third time round the Lodge, and on arriving in front of the pedestal, the P. Senior G. Warden presents the vessel containing wine, which the P. G. Master sprinkles on the Lodge symbol, with this apposite

INVOCATION.

"May the all-bounteous Creator of the Universe shower down His blessings on the Members of this Lodge, and furnish them with all necessities, conveniences, and comforts; promote unity and brotherly love, and preserve this structure for the purposes of Masonry till time shall be no more; and grant to us all a full supply of the Corn of Nourishment, the Wine of Refreshment, and the Oil of Joy." And adds,

"In the name of the whole fraternity, where-soever dispersed under the wide and lofty canopy of heaven, I solemnly consecrate this Hall to UNIVERSAL BENEVOLENCE."

Response—So mote it be!

The Grand Honours. *Seven times.*

The D. P. G. Master then steps forward with the vessel he bears, which the P. G. Master sprinkles while pronouncing this

INVOCATION.

"As our Grand Master King David, when praising the great Jehovah for His abundant care and providence towards him, exclaimed, Thou hast anointed my head with oil, and my cup shall be full, so do I anoint this Lodge with pure oil, in the hope that its Members, while accomplishing their pilgrimage through this transitory life, may have their sorrows and afflictions alleviated and sweetened by the joys and consolations of the Holy One; by the feast of a good conscience, by

the bread of life, the oil of gladness, and the cup of salvation till full and running over." And adds,

"In the name of the Most High I finally declare this Masonic Hall to be duly dedicated and consecrated to all the purposes of Masonry; and may His blessing for ever rest upon it."

Response—So mote it be !

The Grand Honours.

Chorus—Prosper the Art.

The Lodge is then covered; and if the ladies had been requested to withdraw, they may now be re-admitted, together with a choir of singers who perform a Masonic Anthem. After which the P. G. Chaplain, in an appropriate speech, congratulates the Brethren on the happy dedication and consecration of their new Lodge-room, and concludes with a solemn Invocation. The procession then returns to the place from whence it came, when the Lodge is formally closed.

PART II.

RITUAL OF WORK.

CHAPTER I.

A CENTURY OF APHORISMS;

*Embracing a great variety of Subjects illustrative of
Masonic Discipline, and highly instructive to the
Young and Ardent Brother.*

“The wisdom of all ages, from the highest antiquity, hath chosen to compress its lessons into compendious sentences, which were peculiarly adapted to the simplicity of earlier times, which are readily conceived and easily retained, and which circulate in society as useful principles to be unfolded and applied as occasion may require.”—GRAY.

“The maxims are delivered in a way the most useful and beneficial, in such short and weighty apothegms as most strongly affect the mind, and yet not overcharge the memory—a method in which the wisdom of the ancients thought it most proper to deliver the rites and mysteries of religion, as well as their civil laws and constitutions.”—ARNOLD.

THE importance of a strict attention to discipline cannot be too urgently recommended; for it constitutes the chief source of order amongst the Brethren, and permanency to the Lodge. Laws and constitutions are made to enforce it; grades of rank are instituted to recommend it; and

honours are conferred as its reward. In the absence of discipline no Lodge can be expected to prosper. Laws become neutralized and order destroyed, when, by the supineness or want of ability in the Worshipful Master, the Brethren are permitted to do that which is right in their own eyes. The Lodge becomes a chaos, wild, agitating, without any fixed principles or steady motives; the froth rises to the surface, surging like the waves of a sea, without object or end, until at length some energetic and intriguing member—it may happen that he possesses neither Masonic qualifications nor upright principles—will place himself at the head of a clique, and become, by sheer pertinacity, the arbiter of the destinies of the society.

But that elevation will not be attained without a series of skirmishes, which the Worshipful Master has not sufficient influence or tact to prevent; hence disorders are generated, laws violated, disputes multiplied, and dissatisfaction increased, until the status of the Lodge is compromised and its numbers reduced; for no one, in a voluntary institution like Freemasonry, will continue to expend his money, and waste his time, with nothing in prospect at the periodical meetings but recrimination. And the Brethren discover, when it is too late, that they have committed all this evil by placing the offices and honours of the Lodge at the disposal of a Brother who is undeserving of the trust; that if they are

desirous of participating in either the one or the other, they can only attain their point by truckling to his opinions, or pandering to sustain him. They have opened the floodgate of misrule, and find themselves unable to stem the torrent they have let loose.

The following Aphorisms are introduced to the notice of the fraternity for the purpose of exemplifying the beauty and utility of discipline, and recommending the practice of it to Brethren of all ranks, whether in or out of office. Dr. Watts says that "it is by the assistance of the eye and ear especially"—those two senses that have been judiciously incorporated into the system as essential to the proper understanding of it—"which are called the senses of Discipline, that our minds are furnished with various parts of knowledge." And the opinion of our Grand Master King Solomon is not to be despised, when he asserts that the discipline of the mind can be accomplished by no method more effectually than by Aphorisms or proverbs, delivered promiscuously, and without any studied order in the arrangement. By this kind of reading the inquirer may "receive the instruction of wisdom and equity; and acquire knowledge to understand a proverb, the words of the wise, and their dark sayings."

APHORISM I.

Freemasonry is a beautiful system of morality veiled in allegory and illustrated by symbols.

II.

If you remain silent when Freemasonry is attacked, you condemn by your actions what your conscience approves.

III.

As you are a Mason, you must on all occasions study to perform the duties of Masonic morality, which are comprehended under the triple category of God, your neighbour, and yourself.

IV.

The benefits to be derived from Masonry are well described by Ovid and Horace, when they say,—“*Ingenuas didicisse fideliter artes emollit mores. Asperitatis et invidiæ corrector et iræ* ; which may be translated thus: “To have learned the liberal arts faithfully, softens the manners and operates as a fine corrector of ill-nature, envy, and anger.”

V.

To subdue the passions has been the universal aim. All have placed their hopes upon it ; and hence sprang the first idea of the *Γνωθι σεαυτον*, inscribed on the portal of heathen temples, that it might prove a stimulus to virtue, of which it was the first lesson, and lead to the consummation, in which all excellence was blended, of subduing the passions.

VI.

If you intend to pursue the study of Masonry with any result, it is indispensable that you attend

the Lodge regularly. This is your apprenticeship; and without it you will never become a distinguished Mason. There is no short cut to the acquisition of science.

VII.

A Lodge is not to be understood simply as a place where Masons assemble for the despatch of business, but as the aggregate body of its members. The latter is, strictly speaking, the Lodge; the former is only the Lodge-room.

VIII.

An incompetent person in the chair of a Lodge is like a hawk on the wing, from which all the inferior birds hasten to escape, and leave him the sole tenant of the sky. In the same manner such a Master will cause the Lodge to be deserted by its best members, and be left alone in his glory.

IX.

If you mean to attend your Lodge, be there at the hour mentioned in the summons. Whoever is late, disturbs the Brethren, and interrupts the business of the Lodge.

X.

When seated, recollect your situation. If you are an Officer, do your duty, and nothing more. If you are simply a Brother, your business is to hear, not to speak. An officious interference is unbecoming: it may do harm, and cannot be productive of good.

XI.

Be always obedient to the Chair. Obedience is a virtue of the greatest importance to your own character as a Mason, and to the welfare of the Lodge. Without obedience, *wisdom* would be inoperative, *strength* would lose its power, and *beauty* its grace.

XII.

Never by any persuasion suffer yourself to be inveigled into a party hostile to the Officers in charge of the Lodge. If you do, you will be a marked man, and your progress in Masonry will be rendered doubtful.

XIII.

During the period when serious business occupies the attention of the Brethren, you must not leave your seat, or engage in conversation with your neighbour, not even in whispers; neither should you move the chair or bench on which you are seated, or make any other noise to disturb the Master or his Officers in the orderly execution of their respective duties. Silence is the leading characteristic of a well-regulated Lodge.

XIV.

If you are ambitious to govern a Lodge, learn first to obey; let your course to the highest dignities be gradual. Pass first through the inferior grades, if you would understand your duty. The office of a Deacon will familiarise your mind to

business ; you may then aspire to be a Warden, which is a stepping-stone to the Chair.

XV.

When assembled in the Lodge-room, you must be courteous to your fellow-workmen ; calling each other by the name of Brother. Envy, or any other baleful passion, must find no place in a Mason's Lodge ; but merit should be awarded to every one to whom merit is due. The rule is, to promote each other's welfare, and to rejoice in each other's prosperity.

XVI.

Should you be called on by the Chair to express your opinion on any subject which may be brought before the Lodge, it must be done temperately, and in becoming language.

XVII.

During the hours of refreshment, a free conversation is permitted ; but no discussions on religion or politics can be allowed even here. Should a private dispute between two Brethren be heard, the Master will suppress it at once, and firmly ; for whatever relation the members may bear towards each other in the world, here they are Brothers ; and nothing can be admitted but what is strictly in character with the dictates of fraternal harmony and love.

XVIII.

It is a healthy doctrine, that in an open Lodge,

all the Brethren are on a level; but when it is closed they part on the square. But this does not extend beyond the four walls of the Lodge-room. In the world, honour must be given where honour is due; and a Mason who belongs to the lower classes of society, though admitted amongst us under the influence of a good report for regularity of conduct and propriety of demeanour, is not to presume, on that account, to take any undue liberties with his superiors in rank, beyond those to which he would have been entitled were he not a Mason.

XIX.

When a stranger presents himself to your notice in the character of a Mason, it behoves you to be particularly cautious in your endeavours to ascertain whether his pretensions be genuine; for if he should prove to be a cowan, the slightest word or hint which he might gather from any indiscreet disclosure on your part, would be sufficient for the foundation of an hypothesis that would be boldly trumpeted forth as a new and important discovery. Beware of it.

XX.

Brotherly love is the mainspring of Freemasonry. Remove this, and the machinery would fall in pieces, and the whole fabric dissolve like mist before the sun; and brotherly love has its most imperative duties, which, as a Mason, you are bound to perform. If a Brother be injured, you

must protect him ; if slandered, you must justify him ; if persecuted, you must defend him : so far at least as it may be prudent to do without compromising your own interests.

XXI.

When a Brother uses offensive expressions in the heat of discussion, do not retort, but take time to consider quietly whether they were merely momentary emanations of the spirit, or whether they were intended as a premeditated insult ; if the former, dismiss the subject from your memory ; if the latter, forgive him, but be cautious how you trust him in future.

XXII.

As you have a filial reverence for your parents, so, as a Mason, you must have a patriotic veneration for the rulers of your country. Never disturb the public tranquillity by joining in plots or conspiracies against the peace of the nation, or against the government under which you live. A Mason ought to be a peaceable subject, and practise in public the lessons of submission, and obedience that he is taught in the Lodge. The destruction of order is sin.

XXIII.

If you meet with a cowan who endeavours to pump you, do not act the part of a benevolent Asmodeus, and draw aside the curtain that veils the secrets of the Lodge, but cut him short by telling him that if he wishes to know the secrets

of Masonry, the Lodge is at hand, and he may satisfy his curiosity at a very trifling expense. If he declines the process, tell him he must live and die in ignorance, rendered more impervious by fruitless conjectures, none of which can approximate to the truth.

XXIV.

When I recommend a diligent attention to Masonic pursuits, I would not be understood to advise that course at the expense of your worldly business. The one is indispensable, the other a relaxation. The necessary avocations of life must, on no account, be disregarded. Your family must be provided for, your moral status must be honourably maintained, your engagements satisfied, and your employment punctually attended to. But if you are a prudent economist of time, all these duties will leave you an abundance of leisure for the requirements of Masonry. One must be done, and the other not left undone. The characters of a good and worthy member of society, and of a zealous Mason, are not incompatible with each other, but on the contrary may easily be blended. This is a great secret. He that is master of it will be respected both in the world and the Lodge.

XXV.

Never enter into a dispute with a cowan. Like the deaf adder he will stop his ears, and refuse to hear the voice of the charmer, charm he never so

wisely. No matter how clear your facts, or convincing your arguments, still he will turn an incredulous ear to your reasoning. You may as well endeavour to extinguish the sun by pelting it with snowballs, or to cut rocks in pieces with a razor, as to make any genial impression on the mind of a professed cowan.

XXVI.

What is the reason Bro. — makes so little progress in the knowledge of Masonry? Indolence. Why did Bro. — fail to establish a good character as the Master of his Lodge? Because he was indolent. Do you inquire why Bro. — never passed to the Second Degree? I answer, because he was an idle man. Indolence is the parent of vice. Bad habits may be subdued, vice reformed, and anger held in check; but indolence is rarely, if ever, conquered.

XXVII.

In nine cases out of ten, if you are pleased with yourself, others will be pleased with you.

XXVIII.

Your love of Masonry will be decided by your attendance on its offices. Where your treasure is, there will your heart be also.

XXIX.

A Master of a Lodge should be courteous, but firm; earnest, but decided. The Chair is a test which few pass with entire satisfaction. It is an

important criterion of prudence, discretion, and judgment. *Quibus in rebus duo maximè fugienda sunt,—ne quid effeminatum aut molle, et ne quid durum aut rusticum sit.*

XXX.

Silence, secrecy, and calmness of temper, are the unmistakable marks of a true Mason. He who incessantly boasts of his knowledge may be set down as an empty chatterer. Noise is not wisdom. Those who ostentatiously proclaim their own merits, may, for a time, enjoy the satisfaction of deceit; yet, in the end, their pretensions are sure to be exposed.

XXXI.

Silence is the distinguishing attribute of the Divinity. He conceals from mankind the secret mysteries of His providence as a lesson to His creatures. The wisest of men cannot penetrate into the arcana of heaven, nor can they divine to-day what to-morrow may bring forth.

XXXII.

Do you hear a man boast of his abilities, his attainments, his dignity, or his position in life? entrust him not with your secrets.

XXXIII.

The amusements of our hour of refreshment are innocent and harmless. He who despises them is unworthy to be a Brother; for he is either a hypocrite, a formalist, or an impostor. Beware of him.

XXXIV.

When in the Lodge, keep an eye upon contentious Brethren. Truth is as little an object with such a one as brotherly love. He will wrangle against truth as freely as against error ; whether defeated or victorious, he will still argue and quarrel, question and dispute.

XXXV.

Unity and love, combined with humility, are the safeguard of a Lodge ; if any oppose them, account him an enemy.

XXXVI.

Is the Master of a Lodge beloved by the Brethren? You may be sure he is a just, and clever, and amiable man.

XXXVII.

He who is possessed of a teachable spirit may aspire to the highest honours of Masonry. He sees everything, hears everything, and betrays nothing.

XXXVIII.

Bear and forbear, is a trite but useful maxim. If you fancy yourself slighted, or even insulted by a Brother, give not way to sudden or inconsiderate resentment, but wait the course of events. You will lose nothing by delay. It may be he did not intend it. In any case admonish him privately. By so doing you will have the matter fully, and

perhaps satisfactorily explained. Thus harmony may be restored, and you will remain mutually pleased with each other.

XXXIX.

When you are talking of Masonry in the company of friends, if you see one of them shake his head at an observation, *hem* ! at a fact, or look very wise and knowing at an argument,—set him down for a cowan, and close the conversation. He will betray you with a sneer, expose you by an inuendo, and ridicule your pretensions by some coarse and inappreciable joke, and then shake his empty head in token of his own wisdom and tact at the discovery of occult secrets which had defied all other penetration. He has found a precious diamond in a bag of soot.

XL.

The four cardinal virtues are said to be the hinges on which all other virtues turn. They constitute a portion of the moral teaching of Freemasonry; and have been introduced into the system as guides and directors, to point the way to happiness here and hereafter.

XLI.

The moral jewels, both movable and immovable, are so many silent monitors to convey instruction to the mind. Morality and justice, equality and integrity, are taught by the former; by the latter we are referred to the First Great Light, and the

method of polishing the uncultivated mind of man by instruction, till it becomes, after a well-spent life in a career of virtue, so perfect in all its thoughts and deeds, that it can no otherwise be tried than by the Square of God's Holy Word, and the Compass of an approving conscience.

XLII.

The road to excellence is purposely strewed with thorns, to promote ardour in the pursuit, and to excite diligence in the application of talents to the work.

— Pater ipse, —

Haud facilem esse viam voluit—

— Curis acuens mortalia corda,

Nec torpere gravi passus sua regna veterno.—VIRE.

XLIII.

If any Brother shall have abandoned Freemasonry rather than be at the trouble of investigating its sterling beauties, you may set him down as a weak-minded and versatile character, who would forego any good for the sake of ease.

XLIV.

Signs, words, and tokens, have been termed the keys of our treasure. But if they were lost, the treasure would still remain in the casket accessible to the industrious Brother.

XLV.

If a Brother subscribes pounds to a charitable purpose when his name is to appear in print, and

grudges pence when the transaction is to remain unknown; set him down as a person of narrow intellect, incapable of any great or noble undertaking.

XLVI.

Be temperate in your indulgences, and sober in your relaxations, not for your own comfort, but for the general benefit of the Society. Paley terms drunkenness a social festive vice, apt, beyond any vice that can be mentioned, to draw in others by the example. The drinker collects his circle, the circle naturally spreads; of those who are drawn within it, many become corruptors and centres of sets and circles of their own,—every one countenancing, perhaps emulating the rest, till a whole neighbourhood is infected from the contagion of a single example.

XLVII.

In the present stirring times, it is a duty incumbent on the Lodges of Masons, dispersed as they are, not only throughout this kingdom, but in every country under the canopy of heaven, to show themselves to the world as a body endued with a corresponding activity in the performance of every moral and social duty. The world expects from us the blooming fruits of an institution which professes to investigate science, and to make it subservient to the improvement of the mind and heart.

XLVIII.

The Mason who knows for what purpose he

was created, and his probable destination in another and a better world, may be safely esteemed a wise and learned Brother.

XLIX.

Labour is the *rule* in Masonry, refreshment the *exception*.

L.

The great excellence of our allegorical system consists in the happy distribution of history, science, morals, and metaphysics, in the Lectures of the Three Degrees. The plan is judicious, and has been executed with success.

LI.

Beware of him who is quick in discovering faults, but slow in the appreciation of merit and virtue.

LII.

As a rough quarry stone may be squared and polished by the hand of the skilful workman, so may the uninformed mind be moralized by the effects of education and example, and made a useful member of society.

LIII.

If you have a cherished propensity for any particular pursuit, distrust the man who flatters it overweeningly—he has a design upon you.

LIV.

If you offer your hand to a Brother, and he holds out two fingers, have an eye to your purse.

An assumption of superiority where none really exists, is dishonest. The man who assumes airs to which he is not entitled, would not hesitate to pick a pocket.

LV.

The cowan's enmity is bad, but the confusion arising out of the mistakes of an injudicious Brother, is worse.

LVI.

If a Brother suffers himself to become apathetic, he will soon cease to be a Mason.

LVII.

How many disputes arise out of trifles ! And how greatly would they be diminished if every one would ask himself this question—whether is it better to sacrifice a point of no value, or to lose a friend more precious than rubies ?

LVIII.

It is worthy of notice, that in most languages the word which is used to indicate straightness of course or perpendicularity of position, is also employed to express uprightness of conduct. Such are the Latin *rectum*, which signifies at the same time a right line, and honesty or integrity ; the Greek *ὀρθός*, which means straight, and also equitable, just, and true ; and the Hebrew *tsedek*, which, in a physical sense, denotes rightness, straightness, and in a moral sense that which is right and just. Our own word RIGHT, is of this nature.

LIX.

Before you pronounce a man to be a good
 • Mason, let him pass the Chair. That is the test
 which will infallibly display both virtues and fail-
 ings, mental imbecility and moral strength. If he
 pass through his year of apparent honour, but
 real trial, creditably, he will have nobly earned
 the character of a worthy and intelligent Mason.

LX.

He who despises Masonry, after having had an
 opportunity of investigating its beauties, does not
 possess any quality which may render him an ob-
 ject of esteem.

LXI

Consider whether your Masonry be passive,
 negative, or positive. If the former, you will soon
 abandon it ; if negative, you will retain your con-
 nexion with it for its convivialities alone ; but if
 the latter, your career will be glorious, and its
 end honourable.

LXII.

When a cowan criticises the science, answer
 him not, but listen attentively to his words. They
 may perchance recall some point, part, or secret
 to your recollection, which has escaped your
 notice, for the castigations of the cowan are not
 without their use and benefit ;

Like the toad—ugly and venomous,
 Which wears a precious jewel in its head.

LXIII.

The three senses of *hearing*, *seeing*, and *feeling*, are the chief sources of Masonic knowledge.

LXIV.

By *hearing*, you acquire a knowledge of the lectures ; by *seeing*, you observe the symbols which read a silent lesson to the observant Brother ; and by *feeling*, you handle the implements of Masonry, and discover a Brother in the dark as well as in the light.

LXV.

Esteem the Brother who takes a pleasure in acts of charity, and never babbles about it ; take him to your bosom, and cherish him as a credit to Masonry and an honour to mankind.

LXVI.

To detect and expose impertinent curiosity is the duty of every honest man, as well as of a genuine Mason.

LXVII.

Dress is an index of the mind. If you are clean and neat in your person, your thoughts should be pure and your aspirations holy. N.B.—This is not infallible.

LXVIII.

Chalk, charcoal, and earthen pan, or clay, are the emblems which were adopted by our ancient Brethren to express certain qualities, in the absence of which no progress in Masonry can be

expected. Nothing is more free for the use of man than chalk, which seldom touches but leaves its trace behind ; nothing more fervent than charcoal, for when well lighted, no metal is able to resist its force ; nothing is more zealous than clay, our mother earth, who will open her arms to receive us, when all our friends forsake us.

LXIX.

Be very cautious whom you recommend as a candidate for initiation ; one false step on this point may be fatal. If you introduce a disputatious person, confusion will be produced, which may end in the dissolution of the Lodge. If you have a good Lodge, keep it select. Great numbers are not always beneficial.

LXX.

Beware of the man who has once committed a disgraceful action ; if opportunity serves, he is pretty sure to repeat it.

LXXI.

He is a wise Brother who knows how to conclude a speech when he has said all that is pertinent to the subject.

LXXII.

The *ornaments* of a Lodge point to the troubles and vicissitudes of life, for the purpose of inducing us to cultivate harmony, maintain charity, and live in brotherly love.

LXXIII.

He who commences work without wisdom to contrive, strength to support, and beauty to adorn, will be like the foolish man in Holy Writ, who built his house on the sand. When the wind blows, and the floods come, the foundations of his work will be shaken ; and great will be the fall thereof.

LXXIV.

In the Master of a Lodge some degree of eloquence is necessary, to enable him to explain symbols, to illustrate allegories, and instruct the Brethren in the general principles of Masonry, as well as to perform routine business. His speech should be clear, brief, and to the purpose. Declamation will but confuse the orator, without producing any beneficial effect upon the hearers. Plain grammatical language is required.

LXXV.

Whoever promulgates any new scheme for the benefit of Masonry, must expect loud applause if successful, and marked derision if he have the misfortune to fail.

LXXVI.

Beware of procrastination. It is truly styled the thief of time.

He who puts off a work from day to day,
Does on a river's bank expecting stay,
Till the swift stream that stops him shall be gone,
Which, as it runs, for ever will run on.

LXXVII.

When a Lodge becomes disorderly, it is lost. Would you subdue turbulence and restore harmony? Dismiss the Master.

LXXVIII.

Be cautious in your dealings with a man who thinks of nothing but himself.

LXXIX.

He who is pleased with the keys, will seldom feel much interest in the cabinet.

LXXX.

A man may speak for an hour, and say nothing; another by a single word may produce conviction and settle a dispute. The latter is eloquent, the former vain and trifling.

LXXXI.

Never lend an ear to those who endeavour to dissuade you from your duty, but rather reprove them. I have known a good Lodge, numbering fifty members, destroyed by the admission of a single mischief-making candidate. In three years he succeeded in fomenting so many disputes, and creating so much dissatisfaction, that its oldest and best members gradually dropped off in disgust, until the numbers were so reduced that a Lodge could not be opened; at length the furniture and jewels were sold, and the warrant resumed by the Grand Lodge.

LXXXII.

When you are about to be raised to the Third Degree of Masonry, prepare yourself by study and reflection; for it embraces everything which is interesting to a human being in his progress through time to eternity,—the end and destination of man, the resurrection from the dead, and the immortality of the soul. You are admonished to be careful to perform your allotted task while it is day; to listen to the voice which bears witness, that even in this perishable frame resides an immortal soul which inspires a holy confidence that the Lord of Life will enable us to trample the King of Terrors beneath our feet, and lift our eyes to the bright morning star, whose rising brings peace and salvation to the faithful and obedient of the human race.

LXXXIII.

A young Mason should never pretend to a knowledge which can only be gained by experience. The higher the ape climbs, the more effectually he exposes his posterior appendage.

LXXXIV.

I would advise every one who is desirous of understanding the true nature and design of Freemasonry, to begin with its leading principles. First let him master the tests, then the lectures; and after this he will need no further instruction; his own judgment will point out the road to the more recondite mysteries, their application to the

advancement of science, and the more ordinary purposes of life.

LXXXV.

If the candidate moves in a circle, so do also the orbs of heaven; and they themselves are spherical. All nature resolves itself into the same form. Every drop of water that falls from heaven, to refresh and invigorate the earth, is a circle or globe. If a stone is cast into the air, it describes a succession of circles in its ascent. The rainbow is the segment of a circle; and the ancients depicted the Creator as a circle, whose centre is everywhere, and His circumference nowhere. Let the candidate, then, remember that he is entering on a circle of duties, which, as a Mason, a Christian, and a man, he is bound to discharge with the same regularity, as the planets perform their courses round that grand globular luminary the sun.

LXXXVI.

The Brother who defends the character of a friend behind his back as he would do before his face, executes most nobly one of the high characteristics of Masonry.

LXXXVII.

Beware of the Brother who is afraid to look you steadily in the face.

LXXXVIII.

If a man praises you for qualities in which you

conscientiously think you do not excel,—suspect him.

LXXXIX.

As a Fellow-craft, remember the middle chamber. If you work, you will be rewarded; if you work not, you will be entitled to no wages. Apply this lesson to your morals. If you discharge your duty punctually to God and man, a reward is prepared for you in the chambers of heaven, which you may receive without scruple; while, on the contrary, if you disregard these duties, you can scarcely expect wages from your celestial Master. Every man shall be rewarded according to his work.

XC.

Let your makings, passings, and raisings, be conducted with seriousness and decorum; otherwise the candidate will be disgusted, and any respect for Masonry which he may have previously entertained, will be cast to the winds. I once knew a Lodge where these ceremonies were conducted with unbecoming levity, and the consequence was, that while several candidates halted on the threshold, and never advanced beyond the First Degree, others, who possessed sufficient perseverance to become Master Masons, ultimately abandoned the Society as a frivolous pursuit; at length the Lodge itself terminated its proceedings by surrendering the warrant, when it had not the legal number of members on its books to conduct its ordinary business.

• XCI.

I cannot be too particular in recommending you to habituate yourself to serious application to Masonic studies, if you are desirous of distinction. Without excellence you can never become a bright Mason ; and excellence can only be acquired by application in the Lodge, and study and reflection beyond its walls.

*Nil sine magno
Vita labore dedit mortalibus.—HOR.*

XCII.

In describing Masonry, I would use the language of Milton,—“ I shall detain you no longer in the demonstration of what we should not do, but straight conduct you to a hill-side, where I will point you out the right path of a virtuous and noble emulation ; laborious indeed at the first ascent, but else so smooth, so green, so full of goodly prospect, and melodious sounds on every side, that the harp of Orpheus was not more charming.”

XCIII.

The great secret for improving the memory, may be found in exercise, practice, and labour. Nothing is so much improved by care, or injured by neglect, as the memory.

XCIV

“ Have patience—have patience,” says the impetuous Brother, “ and listen to ME.”

L

XCV.

Anger is not only a moral, but a personal deformity. It distorts the features as it agitates the mind. Beware, lest your attached friends see you in this odious disguise.

XCVI.

Beware of perjury. If you are tempted to this sin, and in a moment of rashness or hilarity do actually commit it, you may calculate on suffering the consequences of the crime—self-reproach, remorse of conscience, and the galling reflection that you have forfeited the esteem and confidence of your Brethren.

XCVII.

As the Lodge is opened with the rising sun, in the name of T.G.A.O.T.U., and closed at its setting in peace, harmony, and brotherly love, so, if you have any animosity against a Brother Mason, let not the sun sink in the West without being witness to your reconciliation. Early explanations prevent long enmities.

XCVIII.

Have you grievously offended your Brothers and Fellows by violating the laws of Masonry or the Lodge? Repent, and your fault shall be overlooked, and the breach healed. But take care how you repeat the offence, for mercy will be tardily extended to you a second time—and a third, not at all.

XCIX.

When the Lodge is closed, depart in peace, and let not your friends have reason to condemn Freemasonry as a means of interrupting domestic happiness, or interfering with the arrangements of a regular household. Should you be tempted to adjourn to other places of entertainment, and exceed the limits of sober discretion, you will bring a stain on Masonry, cause pain in the bosoms of those whom you ought to hold most dear, and the consequences may be fatal to your comfort.

C.

From the Ancient Charges.—Cultivate brotherly love, the foundation and cape-stone, the cement and glory of this Ancient Fraternity; avoid all wrangling and quarrelling, all slander and back-biting, nor permit others to slander any honest Brother, but defend his character and do him all good offices, as far as is consistent with your honour and safety, and no further; that all may see the benign influence of Masonry, as all true Masons have done from the beginning of the world, and will do to the end of time.

CHAPTER II.

THE PILLAR OF WISDOM.

"The eleventh poynt ys of good dyscrecyoun,
 As ye mowe knowe by good resoun;
 A Mason, and he thys craft wel con,
 That sygth hys felow hewen on a ston,
 And ys yn poynt to spylle that ston,
 Amende hyt sone, yef that thou con,
 And teche hym thenne hyt to amende,
 That the werke be not y-schende.
 And teche hym esely hyt to amende,
 Wyth fayre wordes, that God the hath lende,
 For Hys sake that sytte above,
 With swete wordes noresche hym love."

CONSTITUTIONS OF ATHELSTAN.

FREEMASONRY may be justly considered as a regular and well-formed society, embracing, in one universal bond of brotherhood, all mankind, who have been admitted to a participation of its mysteries, on the broad principle that there is no respect of persons with that all-powerful Being who governs the universe. Hence, wherever a Mason may stray—even though it be into countries diversified in manners, customs, language and religion, he will always find a home;—he will always meet with some kind Brother, to give him welcome, greet him with the right hand of fellowship, promote his interests, and give him comfort and consolation in his distress. Freemasons,

however widely dispersed, are united under a mystic tie, as Brethren of the same Order, obligated on the same Covenant, governed by the same laws, and practising the same ceremonies. The constitutions of the Society are placed on a firm basis, and the landmarks are not susceptible of alteration, although the laws which do not affect its mechanism may be modified or changed, with the consent of the Brethren assembled in Grand Lodge, to meet the demands of the Society ; in order that Freemasonry may not remain stationary, while other sciences are making rapid strides towards perfection.

There is nothing to be found in the constitution of the Order, but what is perfectly consistent with the principles by which it is governed. Thus the ancient charges provide that "the rulers and governors, supreme and subordinate, of the Ancient Lodge, are to be obeyed in their respective stations by all the Brethren, according to the old charges and regulations, with all humility, reverence, love, and alacrity." These rulers, according to an original law of the revived Grand Lodge, were the Grand Master and his Wardens ; and they were repeated in every private Lodge, which in fact is but a transcript of the Grand Lodge : although, as the number of Masons increased, other officers, called assistants, were subsequently added. The constitution of a Lodge, as we have already remarked, is democratic, because the rulers and governors of the

Craft, in the person of the Grand Master, as well as the Master of every private Lodge, are elected annually by universal suffrage; every Brother having a vote in the latter case, and the Masters, Wardens, and Past Masters of every private Lodge forming a legitimate delegation to vote in the election of the Grand Master.

No one but a master spirit ought to be intrusted with the government of a Lodge. He must possess a moral influence over the Brethren, and that influence should have been purchased by a self-devotion to the welfare of the Lodge during his whole membership, which has not only attracted the attention, but also has obtained the admiration and applause of the Brethren, for a Lodge cannot be permanently prosperous unless the W. Master possess their full confidence. The chief officer ought not only to know what the Brethren are doing *in the Lodge*, but also how they employ their time *out of it*. They are amenable to his control, and ought to regard him as their protector and adviser in all cases of doubt and difficulty.

It will, therefore, be evident that no Lodge can expect to prosper under an inefficient Master. And yet, in numerous instances, the annual election is considered a mere affair of routine, the Brethren feel very little interest in the matter. If a Brother possesses a good memory, and is pretty well up in the ceremonies of initiation, passing, and raising, his imperfections in other respects

are overlooked, and he is allowed to take possession of an office, which, even in a single year, may prove most calamitous to the Society. His privilege of nominating the subordinate officers invests him with additional power; and, as an incompetent Master, who loves refreshment better than labour, will most likely select his Wardens from amongst a class which are addicted to the same propensities, the character of the Lodge soon becomes compromised; in the illness or absence of the chief officer, his substitute may be more reckless than he, and inflict an injury on its reputation which it may take years to restore.

All actual power is vested, during their term of office, in the Master and his Wardens; but the former is the responsible officer, and therefore his duties are carefully guarded by specific laws and solemn pledges.

He must be true and trusty, of good report, and held in high estimation amongst his Brethren. He must be well skilled in our noble science, and a lover of the Craft; exemplary in his conduct, courteous in his manners, easy of address, but steady and firm in principle. He has imposed on him as the Pillar of Wisdom, the charge of instructing the Brethren in Masonry;—not merely by repeating certain formal passages night after night, which are calculated rather to weary than enlighten the mind; but to adapt his instructions to the capacity of his hearers, and to see that none depart unimproved in moral virtue, and a stead-

fast resolution so to adorn their Masonic profession, that the world may discern its influence on their outward conduct. The Mastership of a Lodge is by no means a routine office, though a Brother who possesses sufficient tact and activity to work the makings, passings and raisings, may consider himself to be furnished with every requisite qualification to govern a Lodge. This is a grievous error. I have witnessed, in the course of my experience, many unfortunate consequences result from an imprudent choice of the chief officer of a Lodge. If he be inefficient, his inadequacy is soon discovered, and disgust is sure to ensue. A secret dissatisfaction is therefore indulged, which is the more dangerous from being irremediable. In this state of things—the Master's incompetency becoming more apparent every Lodge night—the Brethren are remiss in their attendance; defections ensue; a very serious defalcation in the constitution of the Lodge soon becomes visible; its declension in numbers and respectability is the result. To remedy this let him open the Lodge with dignity and seriousness; let the minutes be read, not merely as a matter of form, but as if he were really desirous that the Brethren should examine and test their accuracy. In the government of the Lodge, let the Book of Constitutions be his sole guide to prevent the most distant approach of innovation; and if any appearance of insubordination should arise, let it be checked with promptitude and firmness.

It is easy for a superficial observer to be deceived in a man's true character, until the solidity of his judgment has been tested by experience. Vivacity may be mistaken for wit, and gravity for wisdom. A Brother who is stimulated to obtrude himself into the high offices of a Lodge prematurely, will seldom be found to possess the requisite ability for executing their duties with credit to himself or benefit to the Fraternity. He is too intent on his own personal aggrandisement to care much for the general interests of the community. We usually see, as through a glass, darkly; and when it is too late, we frequently discover that instead of a wise and judicious chief—instead of a wary and prudent ruler, we have committed our interests to the keeping of an idle jester, or an ignorant pretender. In either case, the reputation of the Lodge is put in jeopardy, and it will be fortunate if it escapes public reprobation.

The great secret of government is to understand correctly under what circumstances authority ought to be exercised, and where it would be profitably withheld. The Master may be easy in his manners, and courteous in disposition, but he must beware how he permits any kindness of heart to interfere with stringent duties, or to tolerate disobedience to the laws of Masonry.¹

¹ It has been said with equal judgment and truth, that "there is no praise so lightly accorded as that of being a *good-hearted man at the bottom*. It is often bestowed on men guilty of notorious vices, and utterly devoid of principle. The

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ment of any sentence which may be found necessary to promote the welfare of Masonry.

A Brother who possesses all these qualifications, will govern his Lodge with honour to himself, and satisfaction to the Brethren ; it will represent a well-regulated family where harmony and brotherly love will prevail amongst the members ; Fraternal affection will preside untainted with discord ; the community will endeavour to promote each other's welfare, and rejoice in each other's prosperity ; the Order will become respectable in the sight of men, and the Master will retire from his government crowned with all the honours the Fraternity can bestow.

The character of a good Master may be summed up in a few words. He has been invested with power that he may promote the happiness and prosperity of the Lodge.* For this purpose he considers that when he undertook the office, his duties were greatly increased ; embracing many points which require his utmost attention and solicitude. He feels that much will depend on his own example ; for how excellent soever the precepts

² If the power vested in the Master be steadily maintained on the judicious principles of *suaviter in modo*, it will rarely be necessary to display the sterner features of *fortiter in re* ; though it may sometimes be expedient and necessary to combine the two. If the Master transcend his legitimate powers, or rule with a tyrannical hand, he is amenable to the Grand Lodge, and may be suspended from his office by the Grand Master.

which he enforces may appear, they will lose half their value if they be not borne out and verified by his own practice.

It is the bounden duty of the Master to have an eye on the conduct of his Officers, both in and out of the Lodge. The character of Masonry depends in a great measure on the sayings and doings of its leaders in general society, because the profane are ever ready to ascribe improper motives to the chiefs of a secret institution, if they are found defective in any of the ordinary duties of morality.

In like manner the Wardens should regard their Brethren in the west and south, that an harmonious arrangement may be established, and the business of Masonry carried on by a perfect organization arising out of a recognised division of labour and responsibility, which may produce the welfare and prosperity of the Lodge, and redound to its popularity, by ensuring the respect of all good men whose names are not enrolled upon the lists. A restoration of the discipline which existed in the good old times of Masonry, when the affairs of the Order were regulated by a Clare, a Manningham, or a Dunkerley, would be attended with certain success; and the Lodges where it was introduced and perseveringly practised would soon become pattern Lodges, and receive the commendations of all Brethren within the sphere of their influence.

The W. M. must be punctual to a moment in

opening and closing the Lodge, as a stimulus to the correct attendance of the Brethren; for nothing shows to so much advantage in the Pillar of Wisdom as this exactness with regard to time.

There is a much greater importance attached to this species of punctuality than superficial Brethren may apprehend; and I have known more than one Lodge shorn of its glory by the Master's neglect of this important part of his duty. Napoleon Bonaparte ascribes all his conquests and successes to a proper estimation of the value of minutes, and at the battle of Rivoli he openly avowed it. "The Austrians," he said, "do not understand the value of minutes. I do." And in conducting the affairs of the Lodge, the W. M. should so husband his time, and calculate the duration of all the business he has to perform, as to be prepared to close it at the appointed hour.

In performing the rites of Masonry, whether in the initiation of candidates, the delivery of lectures, or other routine business, he should exhibit a seriousness of deportment, and earnestness of demeanour, which may attract the attention, interest the feelings, and contribute to recommend the beauties of the system, while they inform the understanding and improve the heart.

CHAPTER III.

INSTALLATION OF THE MASTER.

"All preferment among Masons should be grounded upon real worth and personal merit only, therefore no Brother shall be elected Master of a Lodge or appointed to any office therein merely on account of seniority or rank. No Master shall assume the Master's chair until he shall have been regularly installed, though he may, in the interim, rule the Lodge. It is necessary, previously to the installation of the Master, that the minutes of the preceding meeting of the Lodge should be read and confirmed, so far at least as to the election of the Master, after which the usual ceremonies of installation are to be performed."—BOOK OF CONSTITUTIONS.

IN the preceding Chapter I have briefly rehearsed the duties appertaining to the Master of a Lodge, and where they are not punctually fulfilled, the officer to whose care they have been intrusted will be guilty of a breach of duty for which he does not possess the shadow of an excuse.

There is still another point of great moment to the well-being of a Lodge, which depends in some measure on the correct judgment of the Master; and that is, the proper choice of candidates for initiation. The good Master will firmly resist the admission of any person whatever whose character does not correspond with the requisitions contained in the Ancient Charges. The candidates must be good and true men, free-born, and of mature and

discreet age and sound judgment; no bondmen, no women, no immoral or scandalous men, but of good report; for all preferment amongst Masons is grounded upon real worth and personal merit only.¹ To prevent, therefore, the introduction of improper persons, it is provided by the Constitutions, that no one can be made a Mason in, or admitted a member of a Lodge, if, on the ballot, three black balls appear against him. Some Lodges wish for no such indulgence, but require the unanimous consent of the members present; some admit one black ball, some two; the By-laws of each Lodge must therefore guide them in this respect; but if there be three black balls, such person cannot, on any pretence, be admitted.

The degree of Installed Master treats of the government of the society, the dispositions of its rulers, and illustrates their requisite qualifications. It includes the ceremony of opening and closing

¹ This is of such paramount importance, that the Grand Lodge has thought proper to issue a penal injunction on the subject; because "great discredit and injury have been brought upon our ancient and honourable fraternity from admitting members and receiving candidates without due notice being given, or inquiry made into their characters and qualifications; and also from the passing and raising of Masons without due instruction in the respective degrees: it is therefore determined that, in future, a violation or neglect of any of the laws respecting the proposing of members, or of making, passing, and raising, shall subject the Lodge offending to erasure, because no emergency can be allowed as a justification; nor can a dispensation in any case be granted."

Lodges in the several degrees, and the forms of installation and consecration. It comprehends the ceremonies of laying the foundation stones of public buildings, and also at dedications and at funerals, by a variety of particulars explanatory of these ceremonies.

The possession of the degree of an Installed Master is generally esteemed to be a necessary qualification for the Royal Arch; and as that degree was originally conferred in connection with symbolical Lodges, none but those who had actually presided in the Chair were permitted to receive it. So when at length the Royal Arch was placed under the jurisdiction of a Chapter, the usage still prevailed, and candidates for exaltation were invested, as a preparatory step, with the Past Master's degree, and for this purpose a special Lodge was opened, and a spurious installation was performed. But these were incapable of being admitted into a legitimate Lodge of Installed Masters. They were indeed not *actual* but *virtual* Past Masters.

The Installation of a W. Master commences in a F.C. Lodge. And after the usual preliminary business, the W. Master elect is presented for installation by the Brother who proposed or seconded his nomination, in this form :—

“W. Sir, I have the pleasure of presenting my worthy Brother, A. B., to be installed as the W. Master of this Lodge for the ensuing year, knowing him to be a Brother of good morals, of

great skill in the craft, true and trusty, zealous and free, and a lover of Masonry; and I doubt not that he will discharge his office faithfully."

The Installing Master then addresses the W. Master elect in the following manner:—

"It has been the custom from time immemorial amongst Masons to select from amongst their number, once in every year, an experienced and accomplished Craftsman to preside over them for the ensuing twelve months. Their suffrages have fallen this year upon you, and we perfectly agree in the choice which the Brethren have made. But every candidate for the office of Master must be true and trusty, of good report² and held in high esteem among the Brethren. He must be well skilled in our noble science, and a lover of the craft; he must have been regularly initiated, passed, and raised in the three established degrees of Freemasonry, and served the office of a Warden in some regular Lodge. He ought to be of exemplary conduct, courteous in manners, easy of address, but steady and firm in principle. He must have been regularly balloted for and elected by the W. Master, Wardens, and Brethren in open Lodge assembled, and presented to a Board of Installed Masters. You having been so

² This qualification is of great antiquity, for it is contained in the Constitutions of Athelstan. I subjoin the passage.

The first article of good Masonry,
Shows that the Master must surely be
Both stedfast, trusty, and also true,
His place he never then shall rue.
He must neither for love nor dread,
Of neither party to take mede;
Whether he lord or fellow be,
Of him to take no kind of fee;
But as a judge to stand upright,
And then his conduct will be bright.

M

elected and presented, it now remains for me to inquire whether you can conscientiously accept the office under these qualifications?"

The W. Master elect answers.—"I can."

Installing Master.—"Then I must direct your attention to the Charges which will be read to you by the Secretary; and you will give your assent to each of them by the token usual amongst Masons."

The Secretary then reads the "Summary of Ancient Charges," from the Book of Constitutions.

Installing Master.—"Do you give your assent freely and without mental reservation to these Ancient Charges, as all Masters have done before you?"

W. Master elect.—"I do."

The W. Master elect then solemnly binds himself to accept the duties of that high station, and undertakes faithfully, zealously, and impartially to perform them to the best of his ability, &c., &c., &c.

Several important ceremonies occur here which cannot lawfully be printed. All the Brethren under the degree of Installed Masters, except the W. Master elect, retire in Masonic order. The Lodge is then opened in the Third and Installed Master's degrees, and the following prayer is offered up by the Chaplain, or in his absence by the Installing Master.

"Vouchsafe Thine aid Almighty Architect and Supreme Ruler of the Universe, to this our solemn rite, and grant that this worthy and distinguished Brother who is now about to be numbered amongst the rulers of the Craft, may be endowed with wisdom to comprehend, judgment to define, and ability to

execute obedience to Thy holy law. Sanctify him by Thy grace; strengthen him with Thy mighty power; and so enrich his mind with true and genuine knowledge, that he may enlighten the Brethren, and consecrate this mansion to Thy honour and glory."

Response.—So mote it be.

Here occurs another hiatus containing ceremonies that cannot be lawfully printed, during which the Investiture and actual Installation take place; and the ceremony concludes with the following address by the Installing Master:—

"W. Sir, the Brethren have committed the government of this Lodge to your care. You cannot therefore be insensible to the obligation which devolves upon you as their head, nor of your own responsibility for the faithful discharge of the duties annexed to the appointment. The honour, reputation, and welfare of the Lodge will materially depend upon the skill and ability with which you manage its concerns; whilst the happiness of the Brethren will be generally promoted by the zeal and assiduity with which you promulgate the general principles of the institution. As a pattern for your imitation, consider that glorious luminary which in the east regularly diffuses light and lustre to all within its circle. In like manner it will be your province to communicate light and instruction to the Brethren of the Lodge; forcibly impressing upon their minds the dignity and high importance of Freemasonry, and zealously admonishing them never to disgrace it. Thus, W. Sir, by a diligent perusal of the Constitutions of the fraternity, the By-laws of the Lodge, and, above all, the Volume of the Sacred Law, which is given as the rule and guide of our faith, you will be enabled to discharge the duties of your office to the satisfaction of your Brethren, and will lay up for yourself a crown of joy and rejoicing which shall never fade away, but which shall continue to survive and flourish when time shall be no more."

CHAPTER IV.

THE PILLARS OF STRENGTH AND BEAUTY.

“They that have used the office of a Deacon well, purchase to themselves a good Degree.”—ST. PAUL.

THE duty of the Wardens is somewhat more restricted. As the Master is presumed to be endued with Wisdom to contrive, so the Senior Warden ought to be in possession of Strength to support, and the Junior Warden of Beauty to adorn. And this explains the disposition of the Lodge. The Worshipful Master is placed in the East, to represent the Sun at its rising in the morning, that he may open his Lodge, and employ and instruct the Brethren in Masonry; to whom it is his duty to communicate light: impressing upon their minds the dignity of Freemasonry, and zealously admonishing them never to disgrace it. So that when a person is said to be a Mason, the world may know that he is one to whom the burdened heart may pour forth its sorrows; to whom the distressed may prefer their suit; whose hand is guided by justice, and whose heart is expanded by benevolence. The Junior Warden is placed in the South, that he may observe the Sun at its due meridian, which is the most beautiful part of

the day, to call the men from labour to refreshment, and from refreshment to labour, that pleasure and profit may be the mutual result; while the Senior Warden takes his station in the West, that at the setting of the Sun he may dismiss the men from their labours, to renew their strength by rest, and close his Lodge by command of the Worshipful Master, after seeing that every Brother has had his due.

The duty of the Senior Warden, like that of the Master, is indicated by his Jewel of office, which is a symbol of equality, and instructs him that the duties of his situation ought to be executed with strict impartiality, and without respect of persons. Regularity of attendance is an essential part of the duty of this officer, because if the Master should die, or be removed, or be rendered incapable of discharging the duties of his office, the Senior Warden must supply his place until the next election of officers; and even should the Master necessarily be absent from any single Lodge, the Senior Warden must rule the Lodge, if no former Master be present.

The Junior Warden is also an important officer. The Jewel by which he is distinguished is an emblem of uprightness, and points out the just and upright conduct which he is bound to pursue, in conjunction with the Master and his Brother Warden, in ruling and governing the Brethren of the Lodge according to the constitutions of the Order; and more particularly by a due attention

to caution and security in the examination of strange visitors, lest by his neglect any unqualified person should be enabled to impose upon the Lodge, and the Brethren be thus innocently led to betray their obligation. The Jewels to which reference has been here made are termed Moveable Jewels, because they hang pendant from the collars of the three chief officers of the Lodge, and are transferable to their successors at proper times and seasons.

The Wardens as well as the Master are members of the Grand Lodge, and have a voice there on all public and private questions. They are the delegates of the Lodge, and ought to execute their duty faithfully in the Masonic parliament; and they are obliged by their office to attend the the Grand Master or P. G. Master, with books, papers, vouchers, and documents, whenever summoned for that purpose, under pain of suspension and other penalties. They cannot, however, be displaced, unless for a cause which appears to the Lodge to be sufficient; if the Master be dissatisfied with the conduct of any one of his officers, he may lay the cause of complaint before the Lodge; if it shall appear to a majority of the Brethren then present, that the complaint is well founded, he shall have power to displace such officer, and to nominate another.

At the conclusion of this chapter, a few words on the duties of the members may not be unacceptable; and they may be comprised within

a very narrow compass. As we are none of us free from faults, it is the duty of every Brother to bear with the infirmities, to pardon the errors, and to be kind and considerate towards those with whom he is so intimately connected. There are few tempers so depraved, but a sincere endeavour to please will excite in their bosoms a corresponding sentiment of love and gratitude. We are under peculiar obligations, and it is equally our duty and our interest to discharge them faithfully, and to the letter. Amidst the various dispositions of mankind, we must not expect to meet with all we could wish in every Brother who is linked with us in the indissoluble chain of Masonry; but if we resolve to do unto others as we would have them do unto us, our happiness and mental satisfaction will usually be amply gratified. Every relative and social duty is founded on reciprocal obligations; and where the seeds of love and friendship are not sown, or where that which springs from them is not cultivated and improved, it will be but "as the grass growing on the housetop, wherewith," as the glorious language of the Psalmist expresses it, "the mower filleth not his hand, neither he that bindeth up the sheaves, his bosom."

A kind and courteous behaviour to those amongst whom we live is an important branch of Masonic duty; because if we hope to be happy in our several stations and professions, and amidst all the misfortunes and calamities which

are incident to our present state of existence, we must practise the Masonic virtues, not only of Faith, Hope, and Charity, but also of Temperance, Fortitude, Prudence, and Justice. And above all, we must be humane, charitable, and benevolent; knowing that whatever tends to ensure the felicity of our fellow-creatures will be pleasing in the sight of God; and contribute, in its degree, to advance our perfection in this world, and ultimately to exalt us to "a building not made with hands, eternal in the heavens."

CHAPTER V.

THE TRACING BOARD OF AN E.A.P.

IN a book which treats professedly on the Lodge and its workings, a few additional observations may with strict propriety be offered to render it complete; and particularly as our Bro. Spencer has published an authorised set of the Tracing Boards, which cannot fail to be of essential service to the Masters of Lodges, in the instruction periodically given to the Brethren on the symbolical machinery of the Order.

In the Tracing Board the candidate's progress in Masonry bears a great resemblance to that of the baptized Christian on his road to heaven, according to the system recommended and practised in the earliest ages of Christianity. He enters into Covenant at the Font, which is placed at the west end of the church, where, by his sponsors, he makes profession of his faith, receives the O. B., and becomes entitled to the white robe as a catechumen, in imitation probably of the Levites, who were selected by King Solomon to carry the ark of the covenant into the temple at Jerusalem. The white garment was delivered with a solemn charge.

In like manner the candidate for Masonry,

being duly prepared, is introduced into the Lodge at the west end, and having made profession of his faith, by the assistance of his guide, he receives the O. B. ; light dawns upon his darkened mind, and he is invested by the officer in the west with a white or lambskin apron, which he is told is more ancient than the Golden Fleece or Roman Eagle, more honourable than the Star and Garter, or any other Order under the sun which could be conferred upon him at that time or any other, by king, prince, or potentate, except he be a Mason.

Having been obligated and invested, he is placed at the north-east angle of the Lodge, near the pedestal or altar of Masonry, with the lights burning before him, to receive instruction ; and the Tracing Board being spread abroad for that purpose, the W.M. points out in succession the ground, situation, extent, support, and covering of the Lodge, all of which are explained in detail. To ensure his serious attention to the business in hand, he is told that the Lodge is situated on holy ground, for which assertion three cogent reasons are assigned, either of which would be sufficient to convince him that any kind of levity would be unsuitable to the place, and subject the offender to severe reprehension.

The form and dimensions of the Lodge are first pointed out and explained. It is an oblong square, extending from east to west, between the north and south, from the surface to the centre,

and from the earth to the heavens. This boundless extent refers to the universality of Masonry, and the influence of its principles and laws over every clime and country of the habitable globe.¹

The situation of a Lodge is due east and west, because all places of divine worship, and regularly constituted Lodges, are constructed in that direction for three reasons. 1. The sun, which is the glory of the creation, rises in the east and sets in the west. 2. The holy gospel, as well as learning and science, originated in the east, and afterwards spread to the western parts of the world. And the third reason refers to the construction of the tabernacle of Moses.

The most prominent objects in the Tracing Board are three great Pillars, in the East, West, and South ; these represent the Doric, the Ionic, and the Corinthian, which are the only three original orders in architecture.

The candidate is then desired to remark that the floor of the Lodge is chequered with black and white marble, or mosaic work, the moral

¹ In the language of the Grand Lodge of Hamburg, "the Freemason is taught by the principles of his Covenant to love a foreign Brother whom he has never seen before, and with hand in hand to form the brother-chain, without regarding his dress or his profession ; so too, according to our old Landmarks the Moslem, the Jew, and the Christian are received with the same affection, and the gate of the Masonic temple is open for all alike."

signification of which is beautifully illustrated in the Lectures.²

The working tools strewn about the floor are then brought under the candidate's notice, and he is told that the square, level, and plumb, although to outward appearance they are nothing more than common instruments of mechanical labour, yet as they are used by Freemasons to express certain moral virtues, they are as highly esteemed as if they were jewels of inestimable value; and on this account are appropriated to certain Officers of the Lodge, as indications not only of their official rank, but also of their respective duties.

The following explanation of these characteristic symbols is recommended in the printed regulations of the Great Masonic National Convention of the United States, holden at Baltimore in

² It may be observed here that the tessellated pavements of the Romans, being worked in a regular and mechanical manner, were called *opus musivum*, *opera quæ ad amussim facta sunt*. Hence the Italian *Musaico*, from whence is derived our appellation of Mosaic; but, like most of our other terms of art, through the channel of the French, *Mosaïque*. And Dr. Parr says, as we are assured by Roscoe, in his Notes to the Life of Lorenzo de Medici, "the term *Musiva* was more peculiarly applicable to this kind of work, when used in decorating walls and ceilings; *Lithostrata* and *Tessellata* being the name of the work when executed on the floor; but as the process in both cases was the same, we, in common with other writers, have not hesitated to apply the same term to both *Musiva*, *Musea* or *Musia*."

Maryland, A.D. 1843 :—"The square teaches to regulate our actions by a rule and line, and to harmonise our conduct by the principles of morality and virtue. The level demonstrates that we are descended from the same stock, partake of the same nature, and share the same hope ; and though distinctions among men are necessary to preserve subordination, yet no eminence of station should make us forget that we are Brethren ; for he who is placed on the lowest spoke of Fortune's wheel may be entitled to our regard, because a time will come, and the wisest knows not how soon, when all distinctions but that of goodness shall cease ; and death, the grand leveller of all human greatness, reduce us to the same state. The plumb admonishes us to walk uprightly in our several stations, to hold the scale of justice in equal poise, to observe the just medium between intemperance and pleasure, and to make our passions and prejudices coincide with the line of duty."

Adjoining we see another group of working tools, which are peculiarly designed for the use of the newly initiated Entered Apprentice. They consist of a rule 24 inches in length, a mallet, and a chisel, together with a rough block of unwrought stone ; and are thus explained :—"The 24-inch gauge will enable you to measure and ascertain the size and extent of a work, that you may calculate the time and labour it will take. It teaches you a moral lesson that you ought to

apportion the twenty-four hours of the day into four parts, and devote them to prayer, labour, refreshment, and rest. The mallet is an important instrument, without the use of which no work that requires manual labour can be completed; and it teaches you the uselessness of skill without labour; for though the heart may conceive and the head devise, no design can be executed without due exertion. By the use of a chisel you may make an impression on the hardest substances; and though small in size, it is instrumental in the erection of the most magnificent edifices. Thus perseverance is necessary to perfection; and it is by slow degrees that the rude material receives its polish, and that the most indefatigable exertions are necessary to enlighten the mind, ameliorate the manners, and induce a consistent habit of virtue and holiness. The rough stone, which is called on the Continent *Pierre Brute, ou chaos, ou illiaste, ou bylé*,³ is an emblem of the mind of man in its most rude and imperfect state, which can only be brought into form by the force of education and moral culture."

³ In Germany these emblems are illustrated by a reference to the Patriarchal, Levitical, and Christian dispensations. Others interpret the Rough Ashlar to denote the infancy of science during the first unformed epoch of society; the Perfect Ashlar the age when it flourished in perfection; and they introduce a broken stone (*pierre brisée*) as a symbol of the dark ages of barbarism and superstition, when all taste

In a corresponding situation on the floor we see a stone perfectly squared and polished, hanging by a winch, and suspended from a lewis, to symbolize the perfect Mason in his old age, after he has subdued his passions, and obtained a victory over the three great enemies of his Christian warfare, the world, the flesh, and the devil.

The lewis which sustains the weight of this perfect ashlar denotes Strength; and consists of a certain iron instrument, which being dovetailed into the centre of a stone, forms a cramp which enables the operative Mason to raise it, how heavy soever it may be, and fix it with the greatest ease on its proper basis. It is said to have received its name from a certain Lewis, king of France, who is supposed to have been the first who applied it to this use; and it is certain that no such symbol was delineated on the Tracing Board before 1734. It symbolises the son of a Master Mason, whose duty is to bear the burden and heat of the day when his

for wisdom and science was utterly extinguished. In France, they are thus explained: The Rough Ashlar, on which the Apprentices work, is an emblem of the human mind, which is susceptible of either good or evil impressions according to the character of the influence which may be brought to bear upon it; and the Polished Ashlar is for the Fellow Crafts, and indicates that perfect vigilance which ought to be used to escape the snares of vice. The Tracing Board is appropriated to the Master, who is thereby instructed to set a good practical example to the Brethren of every moral and social virtue.

aged parents are incapable of labour ; to supply their wants, and render the latter end of their lives cheerful and happy.⁴

Near the centre of the floor, and in front of the pedestal, lies a square board, on which the emblems of a Master are placed, to intimate that it is devoted to the use of the officer whose duty it is "to contrive" the most efficient designs, and to arrange the materials of the work, that it may be brought to a useful and harmonious conclusion. This is called a Tracing Board, and it contains the ground plan of some public building surrounded by a portico, designed in beautiful symmetry and order ; and thus becomes a symbol of the great Charter of our Faith and Hope, the Holy Bible, which is the spiritual Tracing Board of T.G.A.O.T.U., for in that book He hath laid down such a rich series of moral plans and glorious designs, that were we conversant therein and adherent thereto, it would bring us to a building not made with hands eternal in the heavens.

The candidate now arrives in front of the Pedestal, which the French Masons denominate an Altar, in the East, as the catechumen in Christianity, after he has gone through all the preliminary ceremonies prescribed by the Church, is ad-

⁴ And, as the old rituals express it, his privilege for so doing is to be made a Mason before any other person, however dignified by birth, rank, or riches, unless through complaisance he thinks proper to waive this exalted privilege.

mitted into the Bema, Chancel, or Church triumphant, to partake of the most solemn mysteries of religion. On the front face of the pedestal there is inscribed a circle and central point, flanked by two perpendicular parallel lines, which is one of the most glorious symbols of Freemasonry, when clearly understood and properly applied ; but the elucidation is too copious for introduction here.⁵

From this point the Board exhibits a clear and intelligible view of the progress and end of a complete system of religion. On the pedestal is the Holy Bible covered with a square and a pair of compasses. These have a peculiar name amongst Masons which denotes their power of illuminating the mind with rays of Divine knowledge. The Bible is the ground of our Faith, while the square and compasses united serve to regulate our practice.

At the foot of the pedestal in the place of Wisdom, and imbedded in an effulgence of light, the candidate sees the glorious vision of a ladder, like that by which Jacob was entranced during his melancholy journey from Beersheba to Padanaram, a distant country in the land of Mesopotamia, when by the advice of his mother, he fled from the wrath of Esau. It is composed of staves or

⁵ See the Symbol of Glory, Lect. v. & vi., for the origin of this sublime symbol, and of the various interpretations which have been attached to it at different periods as it passed through the hands of our Brethren of the last century.

rounds innumerable, on which are seen angels ascending and descending.

This has been usually considered as a symbol of Divine Providence, which superintends all the works of creation, and dispenses grace, mercy, and justice with unerring accuracy, amongst the sons of men. The foot of the ladder is placed on the earth, to denote the stability of Providence; and its top reaches the heavens, to show that the designs of Omnipotence are without limit; the innumerable staves or rounds on which the angels move point out their ceaseless superintendence over human affairs; the angels ascending are ministers of Providence going up to the Throne of Grace to make their communications, and to receive commands; and those descending are charged with commissions to comfort the souls of the just.⁶

The Theological virtues, Faith, Hope, and Charity, each with its appropriate symbol, and the former with her foot upon the Holy Bible, occupy the most prominent stations on the ladder, to intimate that the only true road to heaven is through three gates, of which they keep the keys. No one can ascend even the first step without the assistance of Faith; neither can he pass the centre of the ladder unless he be supported by Hope. The summit is under the guardianship of Charity,

⁶ See *Jacob's Ladder*; by the author. Introductory address. —Spencer, London.

to show, that although the aspirant may have passed through the two gates, yet he must possess a still more benignant and efficacious virtue, if he would master the steep ascent, and enter the everlasting Lodge above. The Mason who is possessed of this latter virtue may justly be deemed to have attained the summit of his profession ; figuratively speaking, an ethereal mansion veiled from mortal eye by the starry firmament ; and emblematically depicted in a Mason's Lodge by seven stars, without which number of regularly initiated Brethren, no Lodge can be accounted perfect nor any gentleman be legally admitted into the Order.

CHAPTER VI.

THE TRACING BOARDS OF A FELLOW
CRAFT AND A MASTER MASON.

"And he with love of sacred wisdom fired,
 The Mighty Prince whose pious hand,
 To the eternal fount of truth and light
 That holy temple rear'd,
 The pride and wonder of Judea's land—
 His great and comprehensive mind,
 A nobler edifice design'd,
 That time and envy should defy—
 Founded on truth's eternal base,
 Vast as the ample bounds of space,
 And sacred to fraternal unity."

RODWELL WRIGHT.

THE Tracing Boards of the Second Degree are two in number. Some little improvement has been made in the first, which otherwise is essentially the same as that which is described in the Historical Landmarks of Masonry, Lect. xvi., to which I refer, as it will be unnecessary to recapitulate the explanations which have been made in that comprehensive work.

It will be seen that the two great Pillars are omitted, and the figure of a man has been added who appears entering in haste to communicate in-

telligence to the ancient Junior Warden, who guards the foot of the winding staircase, of the great victory over the Ephraimites, together with some indications of the battle, which are seen in the distance ; as, for instance, the tents of Jephtha, and the sentinels who have been placed to guard the fords of the river Jordan, where the Ephraimites, in endeavouring to return into their own country, were recognised by their inability to pronounce the password Shibboleth, which the people of Ephraim, who could not articulate the letter *h*, called Sibboleth. This word means *floods of water* ; and therefore they were made to utter the request, "Let us pass over the water." And there fell at that time two and forty thousand men ; which was a terrible slaughter for one tribe to make of another ; but the Ephraimites appear to have deserved the punishment for their insolence and temerity in reviling their Brethren, threatening to destroy the house of Jephtha by fire, and making a hostile invasion of the country for that express purpose.

The reasons for omitting the two Pillars from the first of these Tracing Boards appear to be because the Middle Chamber, with its approaches by the winding staircase being on the right side of the house adjoining the walls of the Temple, these pillars were not visible from thence, being placed at the entrance of the porch which opened into the Holy Place. The winding staircase closely tiled remains unaltered. It consists of

fifteen steps, which alone might afford a series of useful and entertaining speculations to complete our progress along the mystical ascent; for having passed over the three, five, and seven steps, when from its summit we look back upon the latter division, the creation of the universe is naturally suggested to our minds, which was effected in six equal portions of time, while the seventh was consecrated to rest and worship. They also represent the Sephiroth, or mysterious ladder of the Jews, consisting of seven steps, crowned by the sacred Trinity.

The winding staircase is flanked by ornamented pilasters, against which are placed the larger Cherubim of the Temple, supporting the pentalpha and the seal of Solomon. Adjoining these, and fronting the supports of the gallery or lobby which leads to the Middle Chamber, are two arched panels containing the working tools of a Fellow Craft, viz., the square, the level, and the plumb.¹

¹ On the Continent these tools are thus diversified: The candidates during the ceremony of passing to the degree of a Fellow Craft, make what they call five journeys through the two Pillars in the west, the Brethren meanwhile singing a glee proper for the occasion. These several circumambulations allude to the five external senses. In the first journey they are armed with a mallet and chisel; the former being a symbol of labour and physical force, by which obstacles are removed and difficulties surmounted; the latter an emblem of the fine arts, although useless without the aid of the former. In the second journey they carry a rule and a pair of compasses, which pourtray thought in the divers concentric

The square is used amongst operative Masons to try and adjust all irregular angles of buildings, and to assist in bringing rude matter into due form; the level is used to lay lines and prove horizontals; and the plumb to try and adjust all uprights while fixing on their proper basis. By speculative Masons these instruments are applied to the regulation of conduct. The square teaches morality, the level equality, and the plumb uprightness of life and action. Thus by the moral application of these working tools the Fellow Craft hopes to ascend to the Grand Lodge above.

In the second Tracing Board we are favoured

circles which they form, signifying the various modes of reasoning, which, according to circumstances, ought, in all cases, to be clear and persuasive, although the arguments may be either forcible or mild, as illustrative of the mallet or the compasses. In the third journey they are furnished with the lewis and rule, by the former of which heavy masses are lifted, and both symbolically represent that firmness of mind and unshaken fortitude which not only form the independence of man, but also that invincible courage which inspires intelligent nations with the love of liberty. But to prevent the unhappy effects which might probably arise from the abuse of this power, its use ought to be accompanied with great prudence and command of temper. The fourth journey gives them the square to represent the equality which T.G.A.O.T.U. has established amongst mankind; while to restrict its operation to benefits alone, they unite with it the 24-inch gage as an emblem of prudence. In the fifth and last journey they carry no tool whatever, because, as Fellow Crafts, they are supposed to possess that knowledge which ought to render them perfectly free and independent.

with a perspective view, looking from between the Pillars into the Holy Place, with the Sanctum Sanctorum at the farthest extremity; the meeting of Solomon and the Queen of Sheba with Hiram, King of Tyre, are sometimes introduced as figures, that an adequate idea may be formed of the magnitude of the Pillars and the dimensions of the Most Holy Place.²

In this subsidiary Tracing Board we find the decorations of the Pillars accurately portrayed with lily work, net work, and pomegranates, denoting unity, peace, and plenty. Their construction was the first important work performed by the chief architect, Hiram Abiff. Together they were 35 cubits in height, or $17\frac{1}{2}$ cubits each. Jeremiah says, their thickness was four fingers' breadth, for they were hollow and formed of cast brass. The circumference was 12 cubits, and the diameter four; and the chapters in all 5 cubits

² As the name of the Queen of Sheba has been connected with Freemasonry from the earliest times, it may not be uninteresting to ascertain who she was. Bruce says that amongst the Arabs her name was Belkis; while the Abyssinians called her Macqueda. Our Saviour denominates her Queen of the South; and says that she came from the uttermost parts of the earth to hear the wisdom of Solomon. It is uncertain whether she was a Jewess or a Pagan; but it is clear that she visited Solomon with the intention of puzzling him by hard and unanswerable questions. She appears to have been a person of learning; because the reason she assigned for coming to him was to try whether fame had not exaggerated the report of his wisdom.

high. They were surmounted by spherical bodies, on which were delineated maps of the terrestrial and celestial globes; instructions in which anciently formed one chief employment of a Fellow Craft's Lodge. The hollow space within the cylinders was used as archives of Masonry and to hold the constitutional records, for which they were sufficiently capacious.

These pillars are surmounted by the acknowledged symbol of the Holy Spirit of God, a hovering dove between two cherubims in the act of worship. The holy place is gorgeously enriched with cherubims, to represent the host of angels attending to execute the Divine will and pleasure; and also with palm-trees and wreaths of flowers. Dr. Kitto justly suspects that these palm-trees formed a sort of pilasters; for certainly that seems to be the form in which a palm-tree, carved in relief, might be exhibited to most advantage. The figure of the palm-tree was well suited for this purpose, or for pillars, or for any form of ornamental exhibition. The selection of this form corresponded with one of the most pure characteristics of Egyptian taste; as did also the form of the lotus, which was given to the only two pillars, of which we read in the description of the Temple. We do not wish to say that Egypt furnished the models which were followed at Jerusalem. We are more interested in observing, that the earliest *written* account of a magnificent building concurs with the most ancient structures

that still exist, in testifying that the ornaments of architecture were immediately derived from the types which nature offered ; viz., the lotus or lily, and the pomegranate.

The Holy Place is lighted by ten candles, five on each side, with the altar of incense in the centre. At the west end the Holy of Holies appears through a slight partition between the two curtains which are made to represent the veil of the Temple. Now the tabernacle of Moses had two veils: the exterior one was placed at the entrance of the Holy Place, which Solomon superseded by the erection of the porch ; and the other was the real veil of the Temple, which excluded the Sanctum Sanctorum from public view. This it is said was rent at the crucifixion, to show that the most secret mysteries of religion were now unveiled, and the scheme of salvation fully laid open to Jew and Gentile alike, when Christ pronounced the potent words—"IT IS FINISHED."

TRACING BOARD OF THE THIRD DEGREE.

On a view of this Tracing Board we are struck with awe and veneration. The emblems of mortality and the resurrection are calculated to extort from us that holy exclamation of Grand Master David, "Lord, so teach us to number our days, that we may apply our hearts unto wisdom."³ In

³ Our transatlantic Brethren introduce during the ceremonies of this degree, that beautiful symbolical passage from the book of Ecclesiastes (xii. 1-7,) which was probably used at the

this document the veil of separation between Jew and Gentile is wholly withdrawn, and the mysterious contents of the Most Holy Place displayed to public view. These were the Ark of the Covenant with the Propitiatory or Mercy Seat, overshadowed by the divine Shekinah, which some think was nothing more than the Sacred Name or Word. Landseer conjectures that the Asherim of the Hebrews were surrounded by the Name of the Lord Jehovah expressed in Hebrew characters. This he denominates a Mystery; and adds, "let the reader refer to those passages in the Lamentations of the Hebrew poets where the phrase *the Name of the Lord* occurs, and let him observe the mingled sentiment of woe and detestation that is felt by the author of some of the psalms when the Babylonian invaders had violated the sanctuary, and cast the Name of the Lord to the ground."

The Cherubim, according to the opinion of the

revival of Masonry in 1717, as it is explained by Dr. Anderson in his admirable "Defence of Masonry;" where he says, "the keepers of the house are the shoulders, arms, and hands of the human body; the grinders are the teeth; those that look out at the windows are the two eyes; the doors are the lips; the streets are the mouth; the sound of the grinding is the noise of the voice; the voice of the bird is the crowing of the cock; the daughters of music are the two ears; the silver cord is the string of the tongue; the golden bowl is the piamater; the pitcher at the fountain is the heart, the fountain of life; the wheel is the great artery; and the cistern is the left ventricle of the heart." See more of this in the "Golden Remains," vol. i., s. 2.

Rabbi Solomon, were pictured in human shape in the form of young men ; because the angels appeared in that form to Abraham, Lot, and others ; and they were made with wings, because when the angels were dispatched on any divine commission, they were said to fly. The description of those which Solomon made states that they stood upright upon their feet ; and were intended to represent the glory of God. Dr. Willet, in his *Hexapla*, institutes a curious comparison between the Cherubim of Moses and those added by Solomon. He says, "they differed in the matter, one being all of gold, and the other of olive-tree overlaid with gold. They differed also in magnitude. Their wings were spread all one way, and they stood together ; with one wing they touched one another, and with the other they touched the walls on each side ; while the Cherubim of Moses stood at the two ends of the Mercy Seat. Solomon's Cherubims looked both towards the east, while those of Moses looked north and south.⁴ In the Holy of Holies of the tabernacle there were only two cherubims, while in the temple there were four."

⁴ In the last century our Brethren thus explained their recondite meaning, according to a ritual in my possession. Their wings being stretched over each other, denote their swiftness in doing the will of God ; their faces looking downward show their readiness to be employed as ministering spirits to such as should be saved to direct them into the paths of Christ the Lord of glory.

The emblems of mortality which decorate the coffin are thus commented on in the Masonic funeral service :—" What are all the externals of majesty, the pride of wealth, or charms of beauty, when nature claims her just debt? Let us support with propriety the character of our profession, advert to the nature of our solemn engagements, and supplicate the Divine grace to enable us to pursue with unwearied assiduity the sacred tenets of our Order. Thus shall we secure the favour of that Eternal Being, whose goodness and power can know no bound; and prosecute our journey without dread or apprehension, to a far distant country whence no traveller returns. By the light of the Divine countenance we shall pass without trembling through those gloomy mountains where all things are forgotten, and at that great and tremendous day, when arraigned at the bar of Divine justice, judgment shall be pronounced in our favour, we shall receive the reward of our virtue, by acquiring the possession of an immortal inheritance, where joy flows in one continued stream, and no mound can check its course."

I subjoin here such parts of the funeral service as I think might be safely performed in this country. All the Brethren who walk in procession should observe as much as possible an uniformity in their dress. Decent mourning, with white gloves and aprons, is most suitable and becoming. No person should be distinguished by a jewel who is not an officer of the Lodges invited to attend in

form ; and the officers of the Lodge to whom the dispensation is granted should carry white wands.

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

Master.—What man is he that liveth and shall not see death : shall he deliver his soul from the hand of the grave ?

Response.—Man walketh in a vain shadow, he heapeth up riches, and cannot tell who shall gather them.

Master.—When he dieth, he shall carry nothing away ; his glory shall not descend after him.

Response.—Naked he came into the world, and naked he must return.

Master.—The Lord gave, and the Lord hath taken away : blessed be the name of the Lord !

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

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

The Brethren answer :—

“ God is our God for ever and ever ; He will be our guide, even unto death ! ”

The Master then puts the ROLL into the coffin, and says :—

“ Almighty Father ! into thy hands we commend the soul of our loving Brother ! ”

The Brethren answer three times, giving the grand honours each time :

"The will of God is accomplished! So be it!"

The Master then repeats the following prayer:—

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

An anthem being sung, the Master retires, and the coffin is covered. A funeral oration is then delivered, the Lodge is adjourned, and the Brethren move in procession to the place of interment.⁵

⁵ I find, however, an instance where the final ceremonies were performed at the grave by the W. Master, although I have some doubts whether the proceeding be strictly canonical. It is thus reported:—"On arriving at the grave, the usual service was proceeded with by the Vicar to its conclusion. After which the Director of Ceremonies said: 'Brethren and Christian friends, permit me to call your attention for a few moments, whilst we are further engaged in a serious and solemn service.' The Brethren then formed around the grave according to their several offices and rank, when the W. Master proceeded with the Masonic service by reciting the passages which are used on such occasions, to which the Brethren responded. The exhortation was afterwards given by the Director of Ceremonies, and the ceremony was finally closed by the W. Master, who gave the farewell in a tone of

Amongst the most remarkable symbols on this Tracing Board, that of the central cavity, where the lost was found, is most conspicuous. By this emblem we represent the beginning of life, and the circle we run until the moment when we arrive at the end, and at our eternal destination. The working tools of a Master Mason consist of a pair of compasses, a skirret, and a pencil. The skirret, acting on a centre pin, is used to mark out the ground of a new building; with the pencil the Masters draws his plans for the direction of the workmen; and by the use of the compasses he ascertains their limits and proportions with accuracy and truth. These tools, as in both the former cases, are made subservient to the purposes of morality. Thus, as the skirret has a chalked line attached to it, it points out the straight line of duty chalked out in the Sacred Word of God; the pencil teaches that our words and actions are recorded in the book of God's remembrance, to be brought against us at the day of judgment. The compasses are an emblem of Divine justice, which has given us a law, and

deep pathos and feeling. During the ceremony, the Secretary, at the proper time, deposited the scroll by the side of the coffin, and the Brethren strewed emblems in the grave. These particulars appeared to make a great impression on the strangers present. The Brethren then accompanied the family to the house, and afterwards adjourned to the Lodge-room, where the Lodge was finally closed. The Vicar remained at the grave until the whole ceremony was concluded."

left us free to chose or refuse whether we will obey it or not, with the certainty of reward or punishment according to our works. If we attend to the teaching of these working tools, and perform the duties which they prescribe, we may live in hope, through the merits of the Almighty Architect of the Universe, of ascending to the Grand Lodge above, where peace, order, and harmony eternally preside.

The ornaments of a Master Mason's Lodge depicted on the Tracing Board are the porch, the dormer, and the stone pavement. The porch is the entrance to the Holy of Holies; the dormer is the window which gives light to the same; and the stone pavement⁶ is for the high priest to walk on; and his office is to burn incense to the honour and glory of the Most High, and fervently to pray for the continuance of prosperity and peace.⁷

⁶ The three steps denote the three principal stages of human life—viz., youth, manhood, and old age. In youth, as *Entered Apprentices*, we are instructed to occupy our minds industriously in the attainment of useful knowledge; in manhood, as *Fellow Crafts*, we should apply that knowledge to the discharge of our respective duties to God, our neighbour, and ourselves; so that, in old age, as *Master Masons*, we may enjoy the happy reflections resulting from a well-spent life, and at length die in sure and certain hope of a glorious immortality.

⁷ In the same formula, these ornaments are thus explained: That we should open the porch of our hearts to a true belief of the Holy Scriptures, and thereby prepare ourselves in the

In the open air, above the coffin, a sprig or branch of a tree is depicted, in conformity with the custom of ancient times, when the people of all nations entertained a sacred feeling on the subject of decking the graves of their honoured dead with plants and flowers. It was used to a great extent in this country a century ago, and the disuse of so beautiful a custom is much to be regretted. In the East the graves of deceased persons are still planted with odoriferous herbs and flowers, which are tended weekly by the female members of their respective families.

For a more copious explanation of the symbols before us, I must refer my Brethren to the *Historical Landmarks of Masonry*, vol. ii., Lect. xxvi.; recommending them to reflect seriously on the uncertainty of their lives, which may be cut off at a moment's notice; and never to forget that this life will be followed by another, which will never have an end. The Tracing Board points out the resurrection of the dead, and a future state of rewards and punishments, to be distributed according to the measure of our faith

body of this flesh, which is the porch of preparation, to enter into the heavenly *Sanctum Sanctorum*. By the square pavement, we learn to square our hearts and minds by the Divine hewings, so as to avoid all stumbling-blocks, and chequered works of vain janglings and deceits; and by the dormer at the top of the holy place, we are taught to chase away the obscure darkness of our minds by the heavenly light of Christ constantly shining into our hearts, as the fountain of all wisdom, strength and beauty.

and practice; and its silent emblems eloquently exhort us to pass through things temporal, that we may not finally lose the things that are eternal. If we live righteously, the way to heaven is open to us; if we wipe away the tears from the orphan's cheek, and bring him up to virtue and to God; if we make the widow's heart to sing for joy; if we cheer our worthy, aged, and infirm Brother in his downward passage to the grave, we shall have cause to rejoice in the testimony of our conscience, that in all simplicity and godly sincerity we have had our conversation in the world.

These are the proper pursuits of speculative Masonry; and if it be practised with a view of increasing the Faith, Hope, and Charity of its professors, and of producing a luxuriant harvest of Temperance, Fortitude, Prudence, and Justice, Brotherly Love, Relief, and Truth, it will show forth its good works to the glory of our Father which is in heaven. And then

At thy shrine, O Masonry,
 Shall admiring nations bend;
 In future times thy sons shall see
 Thy fame from pole to pole extend.
 To worlds unknown thy heav'n-born light dispense,
 And systems own thy sacred influence.

CHAPTER VII.

ORGANISED CHARITY.

THE LODGE OF BENEVOLENCE.

In a work such as the "Book of the Lodge," professedly treating of the various questions which do, or may, from time to time occupy the attention of the Members in open Lodge assembled, and which may be regarded as a Book of Reference by Freemasons generally, it may not be considered altogether beyond the scope of the present purpose if a small portion of the space at disposal be devoted to a consideration of the objects, administration, and method of distribution of the Funds set apart by Grand Lodge for charitable purposes.

No Lodge can be indifferent to the "working" of the Lodge of Benevolence, inasmuch as every Lodge is closely and intimately associated with it in, at least, two modes, direct and immediate, viz., by compulsory contribution to its funds, and by the constitutional privilege of sharing in its control.

The administration of relief to necessitous Brethren ranks as a cardinal duty of Freemasonry. On this question, admittedly difficult to deal with, whether national, parochial, or particular, differences of opinion will continue to exist about the best method of administration and adaptation of

means to end. As Freemasons, avoiding all analogy to the methods of an avowed Benefit Society, to which our Order has no pretension, we may feel a just pride in contemplating the ample means at our command for the assistance, in a strictly just and regular manner, of those members who, through no fault of their own, may find themselves reduced from comfort to indigence, or pressed hard by some fatal vicissitude wherein a timely helping hand may save them from being crushed.

To these ends exists that department of the Grand Lodge of England, styled the "Board or Lodge of Benevolence," open to application by those who can present credentials justifying the exercise of its attributes in their favour. It meets on the last Wednesday but one in every month, at Freemasons' Hall, at about 6 p.m., under the presidency of Bro. John Moxon Clabon, P.G.D. Confidence may be unreservedly placed in the careful and courteous treatment of the cases which come before it, guided by the mature experience and judgment of its president. The method of application for a necessitous Brother or Widow is set forth in the Book of Constitutions, page 101; the only formalities indispensable to a petition are: 1st, a recommendation signed in an open Lodge by its Master, Wardens, and majority of members present, certifying their knowledge of the petitioner's previous better circumstances, and of his having been a subscribing member of a

Lodge for not less than two years ; 2nd, a certificate from one of the Members of the said Lodge of his having visited the petitioner, and of the enquiries he then made into the case. To the petition of a widow or children, the Masonic Certificate of the deceased must be appended. The certifying Brethren should in all cases see that the petitioner's claim is in accordance with the provisions of the Book of Constitutions already adverted to.

An account,¹ compiled by Bro. R. F. Gould, of the various regulations adopted, from time to time, by the Committees of Charity of the rival (English) Grand Lodges, prior to the "Union," which we are enabled to place before our readers, may be found interesting.

GRAND LODGE OF ENGLAND (*Regular Grand Lodge*).
COMMITTEE OF CHARITY.²

1725. 21st November.—Three years membership of the Craft required of a petitioner; £3 only to be disbursed without consent of Grand Lodge; a standing Committee of five, viz., Grand Master, D.G.M., S.G.W., for the time being, and two other Members of Grand Lodge, to be named by the Grand Master; contributions to be paid quarterly and voluntarily.

1727. 24th June.—A Committee of seven.

1729. 27th December.—Every new Lodge, for

¹ From *Freemasons' Chronicle*, 1st June, 1878.

² Anderson's Constitution, 1738, 1756, 1784.

their Constitution, shall pay two guineas towards the general Charity of Masons.

1728. 28th August.—Twelve Masters of contributing Lodges to be added to the Committee; that the first twelve on the printed list shall be succeeded by the next twelve, and so on.

1731. 14th May.—The Committee empowered to give £5.

1732. 21st November.—All former and present Grand Officers, with twenty Masters, added to the Committee.

1733. 13th December.—*All* Masters of regular Lodges to be Members.

1741. 3rd December.—A petitioning Brother must, *at the time*, be a Member of some *regular* Lodge. (This restriction was evidently levelled at the seceding brethren, who afterwards assumed the appellation of “Ancient” Masons.)

GRAND LODGE OF ENGLAND, *according to the old Institutions* (SECEDERS.)

REGULATIONS FOR CHARITY.³

1795. York Regulations.—All present Grand Officers, Treasurer, and Secretary, with the Masters of eight regular Lodges, who are summoned and obliged to attend in their turn. The method is, four of the oldest and four of the youngest Masters are summoned monthly to hear all the petitions, &c., and to order such relief to be given

³Ahiman Rezon, Ed. 1795, p. 59.

to distressed brethren, as their necessity may appear, and prudence may direct.

1807. Regulations same as above, except that *five* oldest and youngest Masters summoned instead of *four*.⁴

The following regulations were adopted at the Union, viz. :—

THE FUND OF MASONIC BENEVOLENCE.⁵

The fund appropriated to the object of Masonic benevolence shall not be infringed on for any purpose, but shall be strictly and solely devoted to charity.

The distribution and application of this charitable fund shall be made monthly, for which purpose a Committee, or Lodge of Benevolence, shall be holden on the third Wednesday of every month, which Lodge shall consist of thirty-six masters of Lodges—within the London district—three members of the Grand Steward's Lodge, and nine Grand Officers, one of whom shall act as President, the said Masters of Lodges, Grand Stewards and Grand Officers to be summoned by the choice and direction of the Grand Master, or his Deputy, one week at least prior to the day of meeting—not by rotation, but by discretion—so that the members shall not be subject to canvass or to previous application, but shall have their

⁴ Ahiman Rezon, Ed. 1807, p. 65.

⁵ Constitutions of the United Grand Lodge of England, first Edition, p. 67, A.D. 1815.

minds free from prejudice, to decide on the merits of each case with the impartiality and purity of Masonic feeling. No member, therefore, shall vote upon the petition of any person to whom he is related, or who is a member of the Lodge to which he himself belongs, though such Brother may be heard on the merits of the petition. No Master of a Lodge shall be summoned a second time until all the Masters of the Lodges in the London district shall have been once summoned.

Since the Union, many alterations have taken place in the administration of the funds of the Lodge (or Board) of Benevolence, whilst still more have been proposed and negatived in the "United Grand Lodge of England."

The following is a sample of the latter, and occurred in 1844:—

"Proposed alteration in the Constitution of the Board of Benevolence.⁶

"That it should consist of twenty-five Members, the President and ten thereof to be nominated by the Grand Master, and the remaining fourteen by the Grand Lodge."

In the Constitution of 1867, p. 97, the following appears:—

"Three Grand Officers shall be specially summoned to each meeting, by direction of the Grand Master, and the Brethren so summoned shall act as the Master and Wardens. If either be absent,

⁶ *Freemasons' Quarterly Review*, Vol. XI., p. 304.

the Brother senior in rank then present shall supply his place."

This gave way in 1869 to the existing usage, viz. :—a President appointed by the Grand Master, and two Vice-Presidents elected by Grand Lodge at the quarterly communication in each December.

The general statistics of the Lodge of Benevolence are much too voluminous for publication in this work, and extracts therefrom would be of little value, the necessity for them being obviated by the fact of their periodical publication in the Reports of the proceedings of the Quarterly Communication of Grand Lodge.

For our present purpose it is sufficient to state that the funds are produced by a quarterly payment by every Lodge in the Metropolitan District of one shilling for each subscribing member, and of sixpence per quarter for each member of a Country Lodge :—Foreign, Colonial, and Military Lodges being exempt from payment.

A wide discretionary margin must exist in the amount granted to the numerous applicants according to the merits of each case, varying in practice from £2 to £250 ; length of membership, extent of duties, number of children or others dependent on petitioner ; his previous Masonic services, donations and general support of Masonic Charity when in a state of prosperity, all have to be weighed.

The government of the Lodge is vested in a

President, two Vice-Presidents, appointed by the Grand Master, and twelve Members annually elected by Grand Lodge, together with the Master, or in his absence, a Past Master, of every private Lodge.

Writing from an intimate and lengthened experience we may express the opinion that, if any error of policy possibly may be discerned throughout its useful annals, it has been an occasional tendency on the side of frugality, rather acting from a desire to *relieve* than by taking a more comprehensive view of the circumstances of the applicant, to enable him to *retrieve* his position. This error has, we are aware, been more than atoned for in many cases, by the spontaneous exercise of individual generosity, or the efforts of private Masonic friendship.

The recent enormous growth of the Order, and the consequent multiplication of Lodges, has largely added to the constituent Members of this Lodge : hence it is thought by some, that the time has arrived to reduce its dimensions and to substitute for the present unlimited membership a limited number, partly appointed and partly elective. With this object a scheme was prepared by the Board of General Purposes, and submitted for approval by Grand Lodge at a Quarterly Meeting in 1878.

The scheme evidently did not meet with approval—its consideration was first deferred, and it was finally rejected by a large majority, being

regarded as a measure of disfranchisement which would debar the W. Masters, or Past Masters, of many Lodges from exercising long cherished privileges.

The management and distribution of resources so large as those of the Lodge of Benevolence is undoubtedly a matter of the very first importance, and worthy of the most serious and attentive consideration.

Bro. Gould observes that the country Lodges are to the London Lodges as 3 to 1, and that contributions from the country are to those from London as 5 to 2. Hence, it has been argued, that their respective representation at the Board of Benevolence is unfair, since it is impossible for country Members to attend in due proportion; and that practically the funds are administered by the representatives of a minority.

We do not shrink from expressing our opinion that seeing, how free from objections has been the administration to the present time, the restrictions imposed by the Book of Constitutions as to personal canvass of Members, and the desirability of the freest and fullest investigations into the merits and deserts of the applicants, these paramount considerations are more likely to be preserved, and the due ends attained by an open rather than by a close Board.

The following is a comparative statement, compiled by Bro. R. F. Gould, which shows the amount of contributions made for the year ended

September 30th, 1877, by the country Lodges,
920 in number, and by the 276 London Lodges:—

COUNTRY.

Quarters ending		£	s.	d.
31st December, 1876	... ..	678	1	4
31st March, 1877	... ..	1,822	4	4
30th June, 1877	... ..	1,374	17	0
30th September, 1877	... ..	845	1	10
Total	... ..	<u>£4,720</u>	<u>4</u>	<u>6</u>

TOWN.

Quarters ending		£	s.	d.
31st December, 1876	... ..	455	17	6
31st March, 1877	... ..	935	3	6
30th June, 1877	... ..	349	8	0
30th September, 1877	... ..	284	2	0
Total	... ..	<u>£2,024</u>	<u>11</u>	<u>0</u>

TOTALS (COUNTRY AND TOWN).

Quarters ending		£	s.	d.
31st December, 1876	... ..	1,133	18	10
31st March, 1877	... ..	2,757	7	10
30th June, 1877	... ..	1,724	5	0
30th September, 1877	... ..	1,129	3	10
Grand Total	... ..	<u>£6,744</u>	<u>15</u>	<u>6</u>

The "Benevolent Funds," maintained by some individual Provincial Grand Lodges, are nobly instrumental in the cause of unostentatious Charity.

The Alms-funds of private Lodges also, are at times largely drawn upon in aid of meritorious misfortune. Many of our Colonial and foreign Lodges, especially those situated at ports of call on the great main routes, can show an annual total of cursory charitable expenditure, which would astonish, were it divulged.

Withal, Brethren must be warned to be on their guard against travelling tramps—professional impostors, who, having obtained surreptitious possession of the certificate of some deceased Freemason, and having endeavoured to puzzle out some of our secrets from catchpenny pseudo-rituals, present themselves at the door of the Lodge as “moral agriculturists, cultivators of the fields of human sympathy.” Incoherence of narrative, want of Masonic knowledge, and the general professional traits common to all the tribes of Ishmael, will generally betray them to the examiner.

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