



GRAND LODGE FREE AND ACCEPTED MASONS OF THE STATE OF NEW YORK

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Greetings,

It is a pleasure to be able to offer the Preston Lectures with the kind permission, given on 11 May 2018, by Quatuor Coronati Lodge No. 2076 in London, reproduced by permission of the Master, Wardens and Brethren of Quatuor Coronati Lodge No 2076, and with the digitization expertise of Joseph Patzner of The Chancellor Robert R Livingston Library of the Grand Lodge of New York. They are well worth the study for the work they represent.

It is to William Preston that the present New York Standard Work and Lectures owes in a considerable part to its present content.

Preston's Lectures of English Craft Masonry

References by Bro. P. R. James [203 pages]:

1. AQC, Vol. 79, 1966, pages 140-179, [39] "The Lectures of English Craft Masonry."
2. AQC, Vol. 82, 1969, pages 104-155. [51] "The First Lecture of Free Masonry, by William Preston."
3. AQC, Vol. 83, 1970, pages 193-247, [54] "The Second Lecture of Free Masonry, by William Preston."
4. AQC, Vol. 85, 1972, pages 069-128, [59] "William Preston's Third Lecture of Freemasonry."

William Preston was born at Edinburgh 7 Aug 1742 [28 Jul, old style], the son of William Preston, Esq., a writer to the Signet, and Helena Cumming. He died after a long illness, in Dean Street, Fetter Lane, London, on 1 Apr 1818 at the age of 76, and was buried in St. Paul's Cathedral. In his latter years he seems to have taken no active public part in Masonry, for in the very full account of the proceedings at the Union in 1813 of the two Grand Lodges, his name does not appear as one of the actors, and his system was then ruthlessly surrendered to the newer but not better one of Dr. Hemming. He was never married, and left behind him only his name as a great Masonic teacher and the memory of his services to the Craft.

We tend to hear of Bro. Preston in three ways, which may at some times become a bit confusing.

1. **Prestonian Lecture** – In 1818 Bro. Preston bequeathed 300 pound in Consols, the interest of which was to provide for the annual delivery of a lecture according to the system which he had elaborated . . . or, to be paid to any well-skilled Mason, to deliver annually according to the system practiced in the Lodge of Antiquity during my Mastership. These Lectures were delivered until 1862; they were revived in 1924 with some modifications regarding the criteria for presentation.
2. **Preston's Illustrations of Masonry**. – Printed in its first edition in 1772 following the Grand Gala at the Crown and Anchor Tavern, 21 May 1772, at which his now famous Lectures were first rehearsed before a number of Grand Officers. This Illustrations of Masonry subsequently appeared in numerous editions and became the basis for Thomas Smith Webb's Illustrations of Masonry [1797], the basis of the "American Rite" or "American York Rite of Masonry" which is largely practiced the US to this day.
3. **Preston's Lectures of English Craft Masonry** – These are the Lectures under consideration for this paper, and in reality are more than simple Lectures, being catechetical in nature, being much more complete than the monitorial nature of his Illustrations of Masonry.

The birth of these Lectures:

As a Master of Caledonia Lodge No. 325/139, Bro. Preston was led, in his words, "to enquire, with a more minute attention, into the contents of the various Masonic lectures. The rude and imperfect state in which I found some of them, the difficulties I encountered in his search after others, and the variety of modes established in our assemblies, rather discouraged me in my first attempt:

persevering, however, in my design, I continued my pursuit, and with a few zealous friends to the cause, who had carefully preserved what ignorance and the degeneracy of the age had rejected as unintelligible and absurd, I diligently sought for the ancient and venerable Landmarks of the Society." [Illus – 1772, 1st Ed., pg xx] [1, pg. 142]]

His “First Lecture of Free Masonry” was rehearsed 21 May 1772 before a number of Grand Officers at a Gala Meeting at the Crown and Tavern. The Lecture of the Three Degrees of Freemasonry was delivered as “Public Lectures to the Craft” at the Mitre Tavern in 1774.

There is considerable debate as to from where he DID derive the content of his Lectures, of which it has been said, “his system was so individual that it is almost out of the main line of descent.” [Meekren, AQC, LXI, p. 18]

Nonetheless, these Lectures were “more than a mere rehearsal of the ceremonies.”

“Inspired with a sincere love of the Craft, couched in a scholarly style, and based upon considerable research, they were embellished with symbolical, philosophical and moral discoveries so as to, ‘represent the Art of Masonry in a finished and complete form.’ “ [1, pg. 147]

There is no standard version of Preston’s Lectures, “but rather many different versions which follow a common pattern.” [1, pg. 104]

During the ongoing, early developments between the Antients and Moderns, prior to the Union of 1813, it was written, “For the Antients the Lectures were essential and it was one of their charges against the Moderns that they abolished the old custom of studying Geometry in the Lodge, preferring the use of the knife and fork.” [Ahimon Rezon, 1764, pg. xxx]

Under Bro. Preston, Masonry was “formed on the purest principles of morality, founded on allegory and explained by Holy Symbols.” [1, pg. 127]

More specifically, in his Second Lecture, Second Degree, First Section, it is written [3, pg. 201]:

[reformatted, with textural emphasis added]

[n.b. Subtle word-usage is used here, and quite possibly throughout these lectures, requiring the ‘attentive ear’ and ‘instructive tongue’ to discern.]

“Masonry is a **progressive** science, and is divided into different classes or degrees, for the more regular advancement of its professors in the knowledge of its mysteries.

According to the progress we make, we are led to limit or extend our inquiries; and, in proportion to our genius and capacity, we attain to a greater or less degree of perfection.

Masonry includes within its circle almost every branch of polite literature. Under the sanction of its mysteries, is comprehended a *regular system of science*.

Many of its illustrations *to the confined genius may appear dull, trifling, and unimportant*, but to the man of more enlarged facilities, they will appear in the highest degree useful and ‘interesting.’

To please the accomplished scholar and the ingenious ‘**artist**,’ Masonry is ‘wisely planned;’ in the investigation of its *latent doctrines*, the philosopher and mathematician will experience equal delight and satisfaction.

The **first degree** of Masonry is well calculated to enforce the duties of **morality**, and to imprint on the memory the noblest principles which can adorn the human mind. It is therefore the **best introduction** to the second degree, which not only **extends** the same plan, but *comprehends a more diffusive system of knowledge*.

Here *practice and theory* join in *qualifying* the industrious mason to share the pleasures which an advancement in the art must necessarily afford him.

Listening with attention to the wise opinions of experienced craftsmen on important subjects, he gradually familiarizes his mind to ‘useful’ instruction, and is soon enabled to investigate truths of the ‘utmost concern’ in the general ‘transactions of life.’ “

Further, regarding the theme of ‘morality,’ the following appears in the Second Section, Clause I [3, pg. 208]:

How many Degrees are there in Freemasonry?

0 0 0 [3]

Name them.

E A 1st Class, F C or 2nd Class, M M or 3rd Class.

What were their qualifications?

Beside the above qualifications they were to serve 000 years as an E A in the first class composed wholly of young novitiates, deserving youths learning **morals**, purpurating [‘empurpling’ or ennobling] science.

Second, they should have shown specimens of their abilities and applications.

Third, they should have been entrusted with the Test of Merit and then they could be admitted into the Second Degree.

Why morals before science?

Because the secrets of nature must be imparted to those only who are incapable of abusing them.

How long did they serve?

000 years was the stipulated period to be admitted into the Second Degree but *merit and abilities* might be sufficient in a shorter time. [or the lack of them, at a later time . . .]

Here follows that portion of the Lecture, for illustration, of the Second Degree, Third Section, Clause V, concerning the Middle Chamber, the Tetractys and its elucidation [3, pg. 222-223]

In Section Section, Clause III William Preston address the subject of Geometry, in part as follows [2: page 210]

Why were you passed?

For the sake of Geometry

What is the proper subject of Geometry?

Magnitude and extension, and for this reason we gradually proceed in our researches from the point to the line, from the line to the superficies and from the superficies to the solid.

Before the Grand Lodge of New York published its first Standard Work and Lectures, one of the more commonly used cipher books was King Solomon and his Followers, where this portion of the degree about the Point, Line, Superfices and Solid was not ‘optional work’ as in our present SW&L, and headed with the words “Geometry (Never Omit This).” This section was not put back into the New York SW&L until 2007, as ‘optional work’ so the Brothers of our Lodges have not heard about the Point, Line, Superfices and Solid unless they actually read it for themselves in the SW&L.

And next follows the illustration of the Third Degree, Section I, Clause VI concerning a more definitive wording of the Five Points of Fellowship. [4, pg. 84 . . . reference also, GL NY Standard Work, for the current working of the Five Points.]

Interestingly enough in William Preston’s Third Degree, he deviates from the Catechismal form of Qs & As and introduces various offices and three ‘Deputations.’ In reading the work of the three “Deputations” it appears that it goes from Exoteric to more Esoteric in what it presents.

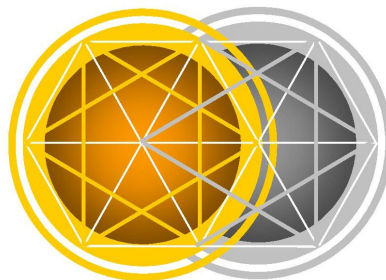
Whatever you would make of Bro. Preston and his Lectures, many parts of them have come down to them in our present Work . . . many have not, though they now, with appearance of this digitized version, may be studied by those in search of More or Further Light.

As a footnote to these cover pages, there is another fine companion resource by Colin F. W. Dyer, under the title of William Preston and his Work [290 pages with index], which may be purchased at a reasonable price at <https://www.amazon.com/William-Preston-Work-Colin-Dyer/dp/0853181497> or <https://www.abebooks.com/9780853181491/William-Preston-Work-Colin-Dyer-0853181497/plp> .

Faternally yours,

R.: W.: Gary L. Heinmiller

May 2018



The Lectures of English Craft Masonry
and the
First, Second and Third

Preston Lectures



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[https://en.wikipedia.org/wiki/William_Preston_\(Freemason\)](https://en.wikipedia.org/wiki/William_Preston_(Freemason))

William Preston (7 Aug 1742 – 1 Apr 1818) was a Scottish author, editor and lecturer, born in Edinburgh. After attending school and college he became secretary to the linguist Thomas Ruddiman, who became his guardian on the death of his father. On the death of Thomas, Preston became a printer for Walter Ruddiman, Thomas' brother. In 1760 he moved to London and started a distinguished career with the printer William Strahan. He became a Freemason, instituting a system of lectures of instruction, and publishing *Illustrations of Masonry*, which ran to several editions. It was under Preston that the Lodge of Antiquity seceded from the Moderns Grand Lodge to become "The Grand Lodge of All England South of the River Trent" for ten years. He died on 1 Apr 1818, after a long illness, and was buried in St Paul's Cathedral.

Preston was born in Edinburgh, on 7 August 1742. His father, also William Preston, was a Writer to the Signet, a form of solicitor. His second, and only surviving child, was encouraged in Classical studies, entering the Royal High School, Edinburgh at six, where he shone in Latin, and would also have studied Greek. He continued his classical studies at college, before becoming secretary to Thomas Ruddiman, a classical scholar whose blindness now necessitated such help. Meanwhile, Preston senior's health and fortunes declined, due to bad investments and supporting the wrong side in the 1745 rebellion. On his death, in 1751, Ruddiman became young William's guardian. He was apprenticed to the printer, Walter Ruddiman, Thomas' brother, but until Thomas' death in 1757 spent most of his time reading to him, and transcribing and copy-editing his work.

In 1760, furnished with letters of introduction by Ruddiman, Preston arrived in London, where he took employment with William Strahan, later to become the King's Printer, and a former pupil of the same school as Preston. Here he would spend his professional life as an editor, earning the respect of writers such as David Hume and Edward Gibbon.

Shortly after Preston's arrival in London, a group of Edinburgh Freemasons living in the English capital decided to form themselves into a lodge. The Grand Lodge of Scotland felt they could not grant them a constitution, as they recognized the jurisdiction of the Antient's Grand Lodge in the capital. They were accordingly constituted as Lodge no. 111 at the "White Hart" in the Strand on 20 Apr 1763. It may have been at this meeting that Preston became their second initiate. Unhappy with the status of the relatively new Grand Lodge which they found themselves part of, Preston and some others began attending a lodge attached to the original Grand Lodge of England, and persuaded their brethren to change allegiance. Accordingly, on 15 Nov 1764, Lodge no 111 of the Antients became Caledonian Lodge no 325 (now 134), under a constitution which was just starting to be known as the "Moderns"; that lodge later held its meetings at the Great Eastern Hotel on Liverpool Street in London. Antient/ancient and Modern referred to the ritual used by the respective constitutions, not to the age of the Grand Lodges. The shift of allegiance occasioned some vitriolic correspondence between Caledonian Lodge and their former Grand Lodge. Caledonian Lodge then became the major component in the first Grand Chapter of Royal Arch Masonry.

Preston soon began an extensive program of masonic research. Interviewing where he could, and entering into an extensive correspondence with Freemasons in Britain and overseas, he built a vast storehouse of masonic knowledge, which he applied initially to explaining and organizing the lectures attached to the three degrees of Freemasonry. He met with friends once or twice a week to test and refine his presentation, and on 21 May 1772 he organized a Gala at the Crown and Anchor in the Strand, at his own considerable expense, to introduce the Grand Officers and other prominent masons to his system. The success of his oration on that day led to the publication, later that year, of his *Illustrations of Masonry*, which ran to twelve English editions in the author's lifetime, as well as being translated into other languages. In 1774 he organized his material into lecture courses, delivered by him at the Mitre Tavern, Fleet Street. There were twelve lectures per degree, at one guinea per degree.

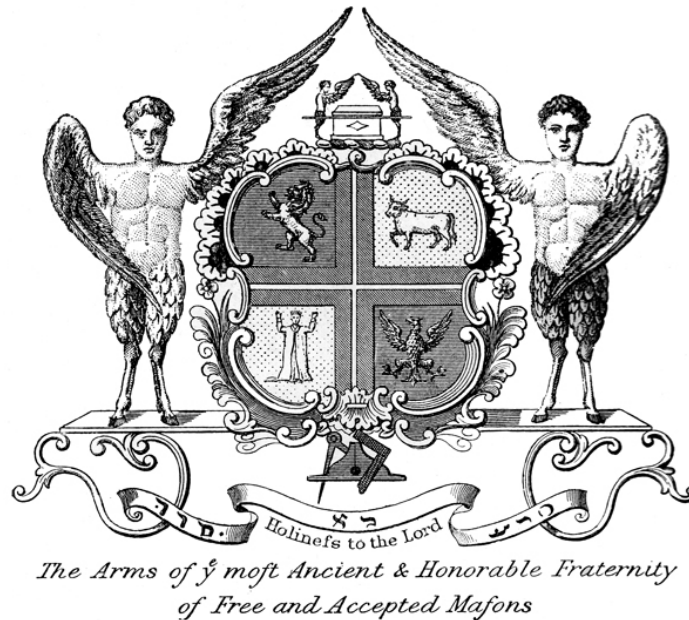
Present at the Gala were two members of the Lodge of Antiquity (once, as the Goose and Gridiron, a founder of the Grand Lodge). John Bottomley was then the Master, and John Noorthouck a colleague of Preston at Strahan's printing firm. Antiquity was suffering from declining membership, and these two men conceived the idea of reviving their lodge by recruiting Preston. He was elected a member, in absentia, on 1 June 1774. On his first attendance as a member, a fortnight later, he was elected Master of the lodge. The lodge accordingly flourished, which somehow displeased Bro Noorthouck. He complained that the younger masons who now flocked to the lodge were all Preston's creatures, which had enabled him to stay in the chair for three and a half years.

During this period, commencing in 1769, Preston became the Assistant Grand Secretary, and "Printer to the Society". This gave him access to material which he subsequently used in *Illustrations of Masonry*. It also gave him the opportunity to attempt to drive a wedge between the Antients and the Grand Lodge of Scotland, by challenging the basis on which the younger Grand Lodge was formed. The attempt failed, and only served to widen the division between the two Grand Lodges. On 27 Dec 1777, some members of the Lodge of Antiquity, including Preston,

returned from church wearing their masonic regalia. This amounted to little more than crossing the road. Certain of the original members of Antiquity who were not present (and who included the two men who had persuaded Preston to join Antiquity) chose to report the incident to Grand Lodge as a proscribed Masonic procession. Instead of playing down the occasion, Preston chose to defend the actions of himself and his brethren by emphasizing the seniority of his own lodge. As the Goose and Gridiron, Antiquity had been one of the founders of Grand Lodge. Preston argued that his lodge had only subscribed to the original constitutions, and subsequent rulings did not apply to them. After due process, Preston and his supporters were expelled in 1779. This split Antiquity. The longer standing members stayed with the Moderns. The rest of the lodge allied itself with the Grand Lodge of All England at York, becoming for the period of their separation, "the Grand Lodge of All England South of the River Trent", warranting at least two lodges in its own right. In May 1789 the dispute was resolved, Preston, after an apology, was welcomed back to his Masonic Honours at a dinner, and the two halves of the Lodge of Antiquity were re-united in 1790.

Preston's expulsion from Grand Lodge signaled a great reduction in his contribution to Freemasonry. He had been absent from lodge for a year when he resigned in 1781. His brethren persuaded him to return five years later, which halted another period of decline. He claimed to have warranted several lodges in his period of exile in a rebel grand lodge, but only two have been verified. About the time of his re-admission to the Moderns, he founded the Order (or Grand Chapter) of Harodim, which was a vehicle for his own ideas about masonry as expressed in his lectures. This died out in about 1800. Preston took no part, and passed no public comment, in the long process of unification of the two Grand Lodges. His major masonic legacy must be considered to be his *Illustrations of Masonry*, which continued to new editions after his death, after a long illness, in 1818.

While Preston is remembered as a masonic scholar, few modern masons have read his work. His history of freemasonry is every bit as far fetched as Anderson's, although it starts far later with Athelstan, and his lectures and explanations must be read as a work of its time, relating the Freemasonry of the late Eighteenth century to the people of that time. Preston's lasting impact is in drawing the perception of Freemasonry away from the bar and the dining table, and giving it a more cerebral appeal. Preston is also associated, with Grand Secretary James Heseltine and Thomas Dunckerley, with the movement of Masonic meetings from taverns into dedicated Masonic buildings.



PRESTON'S ORATION

by Bro. William Preston, 1772

It was this oration that caused Preston to expand it to a complete book
and thus produce the first Monitor later in the year of 1772.

In so respectable an assembly, and before such competent judges of real merit, it may probably be deemed arrogant or presumptuous in an individual to offer his sentiments; especially when convinced that neither his knowledge of language, or his talents for eloquence, can do sufficient justice to the dignity of his theme. Prompted, never the less, by zeal in a good cause, and animated by the sanction of your fraternal indulgence, I forget the apprehension of censure, and with freedom, the characteristic of brethren, proceed to display the merits of the noble institution which we now are called together to celebrate.

It is not my intention to enter into an elaborate disquisition concerning masonry. The task far exceeds the limits of my abilities. I shall only venture to submit to your serious consideration a few observations on the real importance of our venerable society.

Masonry is my theme. During many ages, and in many differce [diverse] countries, has it flourished. No art, no science has preceded it. In the dark periods of antiquity, when literature was in a low state, and the rude manners of our forefathers withheld from them the knowledge we now so amply share, masonry began gradually to diffuse her influence. Our mysteries unveiled, arts and sciences instantly arose, civilization took place, and the progress of knowledge and philosophy dispelled the gloom of ignorance and barbarism. Government being settled, authority was given to laws, and our assemblies acquired the patronage of the great and the good; whilst the tenets of our profession were attended with general and unbounded utility.

Masonry is a moral science calculated to bind men in the ties of true friendship, to extend benevolence, and to promote virtue. It passes and is understood under two denominations: it is operative and speculative. By the former, we allude to the useful rules of architecture, whence a structure derives figure, strength and beauty; and whence results due proportion and a just correspondence in all its parts. By the latter, we learn to subdue the passions, act upon the square, keep a tongue of good report, maintain secrecy, and practice charity.

Speculative masonry is so much interwoven with religion, as to lay us under the strongest obligations to pay to the Deity that rational homage, which at once constitutes the duty and happiness of mankind. It leads the contemplative to view with reverence and admiration the glorious works of the creation, and inspires them with the most exalted ideas of the perfections of the great Creator. Operative Masonry furnishes us with dwellings and convenient shelters from the vicissitudes and the inclemencies of season. It displays human wisdom in a proper arrangement of materials, and demonstrates that a fund of science and industry is implanted in the rational species for the most wise, salutary, and beneficent purposes.

The lapse of time, the ruthless hand of ignorance, and the devastations of war, have laid waste and destroyed many valuable monuments of antiquity. Even the temple of King Solomon, so spacious and magnificent, and constructed by so many celebrated artists, was yet laid in ruins, and escaped not the unsparing ravages of barbarous force. Freemasonry, notwithstanding, has been able to still survive. The attentive ear receives the sound from the instructing [instructive] tongue, and its sacred mysteries are safely lodged in the repository of faithful breasts. The tools and implements of architecture, symbols the most expressive; imprint on the memory wise and serious truths, and transmits unimpaired, through the succession of ages, the exquisitely incomparable tenets of this institution.

But to proceed.- Mankind has neither wisdom to foresee, or power to prevent, the evils incident to human nature; but hang in perpetual suspense betwixt hope and fear, sickness and health, plenty and want. A mutual chain of dependence subsists throughout the whole creation. Hence the universal utility of Masonry: it unites men of the most opposite religions, of the most distant countries, and of the most contradictory opinions, in one indissoluble bond of unfeigned affection, and binds them by the strongest ties to secrecy, morality and virtue. Thus, in every nation a mason may find a friend, and in every climate he may find a home.

No estrangement of behaviour is observed in the different assemblies of Masons. They rank as children of the same parent by creation, as brethren bound by the same tie. Union is cemented by sincere attachment; hypocrisy and deceit are unknown; and pleasure is reciprocally communicated by the cheerful observance of every obliging office. Such is the nature of our venerable institution. Virtue the grand object in view, luminous at the meridian sun, shines refulgent on the mind, enlivens the heart, and converts cool approbation into warm sympathy and cordial attention.

Our mode of government, as divided into classes or degrees, under particular restrictions and injunctions of fidelity, may sufficiently explain the importance of masonry, and give us a true idea of its nature and design.

Three classes are generally received under different appellations. The privileges of each are distinct, and particular means are adopted to preserve these privileges to the just and meritorious. - Honour and probity are the sole

recommendations to the first class, in which the practice of virtue is enforced, and the duties of morality inculcated; while the mind is prepared for social converse and a regular progress into the principles of knowledge and philosophy.

Diligence, assiduity and application are necessary qualifications for the second class, in which an accurate elucidation of science, both in theory and practice, is given; human reason is cultivated by a due exertion of our rational and intellectual powers and faculties; nice and difficult theories are explained, fresh discoveries are produced, and those already known are beautifully embellished. - The third class consists of a selected few, whom truth and fidelity have distinguished, whom years and experience have improved, and whom merit and abilities have entitled to preferment. With them the ancient landmarks are preserved; and from them we learn and practice those necessary and instructive lessons which dignify the sacred art, and qualify its governors to convince the unenlightened part of mankind of its excellence and utility.

This is our established mode of government, when we act in conformity to our rules; hence true friendship is cultivated between different ranks and degrees of men, hospitality is promoted, industry rewarded, ingenuity encouraged, and all unnecessary distinctions are lost in the general good.

If the privileges of masonry are so valuable, as to entitle their possessors to respect and esteem, by promoting virtue and rewarding merit; why are not their good effects more conspicuous, and why are they not publicly exposed for the general advantage of mankind ?- If our privileges were common, and indiscriminately bestowed, the design of the institution would not only be subverted, but being familiar, like some other important matters, it would lose its value, and sink into disregard. It is a weakness in human nature, that men are generally more charmed with novelty, than the real worth or intrinsic value of things. - This is not confined to Masonry; even the operations of nature, though beautiful, magnificent and useful, are overlooked because common and familiar. The sun rises and sets, the sea flows and reflows, rivers glide along their channels, trees and plants vegetate, men and beasts act and all these, ever present to our eyes, yet remain unnoticed, and excite not one single emotion, either in admiration of the great cause, or of gratitude for the blessings conferred. Even virtue itself is not exempted from this unhappy bias in the constitution of mankind. Novelty influences all our actions, all our determinations. Everything that is new or difficult in the acquisition, however trifling or insignificant, readily captivates the imagination, and ensures a temporary admiration; while what is familiar, or easily attained, however noble, or eminent for utility, is sure to be disregarded by the giddy and the unthinking.

It is a truth too obvious to be concealed, that the privileges of Masonry have been too common. hence we may assign a reason why their good effects are not more conspicuous. - Several persons enroll their names in our records merely to oblige their friends; and reflect not on the consequences of such a measure, nor enquire unto the nature of their particular engagements. Not a few are prompted by motives of interest; and many are introduced with no better view than to please as good companions. A general odium, or at least a careless indifference, is the result of such conduct. - But here the evil stops not. These persons, ignorant of our noble principles, probably without any real defect in their own morals, are led to recommend others of the same cast with themselves for the same purpose. Thus, behold the end ! the most sacred part of masonry is turned into scoff and ridicule, and the superficial practices of a luxurious age bury in oblivion principles which have dignified princes, and the most exalted characters. If our secrets or peculiar forms constituted the essence of the art, it might with some degree of propriety be alleged that our amusements were trifling, and our ceremonies absurd. But this the skilful well informed mason knows to be false. He draws them to a nearer inspection; he adverts to the circumstances which gave rise to them; he considers and dwells upon the excellent lessons they inculcate; and finding them replete with useful knowledge, he adopts them as keys to our privileges, and prizes them as sacred. Thus he is convinced of the propriety of our solemnities, and candidly acknowledges their value from their utility.

Many have been deluded by the vague supposition that the mysteries of Masonry were merely nominal, that the practices established amongst us were flight and superficial, and that our ceremonies were of such trifling import, as to be adopted or waved at pleasure. Having passed through the usual formalities, they have accepted office, and assumed the government of Lodges, equally unacquainted with the duties of the trusts reposed in them, and the design of the society they pretended to govern. The consequence is obvious; anarchy and confusion ensue, and the substance is lost in the shadow. - Thus men eminent for ability, for rank and fortune, view with indifference the distinguished honor of Masonry, and either accept offices with reluctance, or reject them with disdain.

Such are the disadvantages under which Masonry has long laboured. Every zealous friend to the society must earnestly wish for a reformation of these abuses. Of late years, to the honor of our present patrons, let it be acknowledged, that under their auspices our assemblies have been better regulated.

The good effects of preserving order and decorum, promoting harmony, and inculcating a due obedience to the general regulations of masonry, are too obvious to require a laboured elucidation; and of this the flourishing state of several Lodges who have adopted a regular plan of government, are convincing proofs. I am firmly persuaded, if the brethren who have the honor to preside over Lodges, are properly apprized of the duties of their respective office, a general reformation would soon take place. This hint may probably be productive of good consequences, as a step so laudable must evince to the world the propriety of our several appointments, and lead them to acknowledge, that sometimes at least our honors are deservedly bestowed. Thus the ancient lustre of our respectable fraternity will be happily restored, and our system of government universally applauded; virtue being duly encouraged, and merit properly rewarded.

Permit me to close my oration with a few observations on Charity, the distinguishing characteristic of our order. Charity is the chief of every social virtue. It includes not only a supreme degree of love to the great Creator and Governor of the universe, but an unlimited affection to beings of all characters and every denomination; which last duty is forcibly inculcated by the example of the Deity himself, who so liberally dispenses his beneficence to unnumbered worlds.

The bounds of the greatest nation, or the most extensive empire, cannot circumscribe the generosity of a liberal mind. Mankind, in whatever situation they are placed, are still in a great measure, the same; they are exposed to similar dangers and misfortunes; and consequently the whole human species are proper objects for the exercise of this glorious virtue. Beings who partake of one common nature, ought ever to be actuated by the same motives and interests. Hence to soothe the unhappy, by sympathizing with their misfortunes; and to restore peace and tranquility to agitated spirits, constitute the general and great ends of our institution. This humane, this generous disposition, fires the breast with the most manly feeling, and enlivens that spirit of compassion, which is the glory of the human frame, and which not only rivals, but outshines, every other pleasure the mind is capable of enjoying.

All human passions, if directed by the superior principle of reason, tend to promote some useful purpose; but compassion, exerted on proper objects, is the most beneficial of all other affections; it extends to greater numbers, and excites the most lasting degree of happiness.

It may appear, indeed, unnecessary to recommend the practice of this virtue to an assembly of men universally famed for disinterested liberality. When we consider, however, the variety of persons who present themselves at our different meetings, whose seeming distress the dictates of nature [sic], as well as the ties of Masonry, incline us not only to pity but relieve, it may be proper to say something on the subject; lest the tenderness of our dispositions, and the generosity of our hearts, should prevent our inquiring into the cause of their misfortunes, or making a proper distinction in the choice of objects. Though our hearts and ears are ever impressed with, and open to the distresses of the deserving poor, yet our charity ought not to be misapplied, nor our bounty dispensed with a profuse liberality on those who probably may make use of Masonry as a cloak to cover their impostures.

It can not be said, we meet only in order to indulge in convivial mirth, while the poor and needy pine for relief: Our quarterly distributions, exclusive of the private subscriptions in our different Lodges, to relieve distress, will prove the contrary. We are always ready cheerfully to contribute, in proportion to our circumstances, to alleviate the sufferings of our fellow creatures. But those who are burdened with a numerous offspring, and through age, sickness, infirmity, or some unforeseen accident in life, are reduced to poverty and want; particularly claim our attention, and seldom fail to experience the happy effect of our fraternal associations. We consider their situation as more easy to be conceived than expressed, and are induced liberally to extend our charity in their behalf.

Thus we give convincing proofs of our wisdom and discernment; for though our benevolence is as our laws unlimited, yet our hearts glow principally with affection toward the deserving part of mankind.

To conclude,- May all private animosities, if any should exist amongst masons, be buried in perpetual oblivion, and peace and fellowship take up their residence among us. Uniting in the grand design, let us be first happy ourselves, and then endeavour to make others so. On every occasion let us preserve a nobleness and justness of understanding, a politeness of manner, and an evenness of temper. Let our recreations be innocent and pursued with moderation, and never let us suffer irregular indulgences to expose our character to derision. Let our conduct be conformable to our precepts, and let us support with becoming dignity the name we have always borne, of being the most respectable, the most regular, and the most uniform society under the SUN.

I shall not longer interrupt the business of the evening; but I must beg to be permitted to express my earnest wishes for the honor and prosperity of this society; that all our patrons may enjoy a series of happy years; and that peace and plenty reigning among us, our sacred principles may diffuse their influence to the most distant regions, and our meritorious deed give occasion for future ages to bestow on us the sanction of their warmest approbation.



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by HARRY CARR
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THE LECTURES OF ENGLISH CRAFT FREEMASONRY

BY BRO. P. R. JAMES

(24th June, 1966)

INTRODUCTION

THE Lectures with which this essay deals are not lectures at all in the ordinary sense of that word. They will be better understood with their alternative title "The Catechisms" or, as in modern times, "The Sections". Though lectures of the formal type, both on Masonic and non-Masonic topics were, and are, delivered in Lodges, such are not our present concern. Nor are the well-known Lectures on the Tracing Boards, though they contain material drawn from the catechisms.

First it is necessary briefly to dispose of some false notions, most of which can be attributed to the Rev. Dr. George Oliver. From his numerous, repetitive and, in places contradictory works, we learn that the earliest Masonic Lectures were compiled by Sayer, Payne and Desaguliers, improved by Anderson, Desaguliers and Cowper, and later revised in turn by Martin Clare, Manningham and Dunckerley; that there were seven revisions in fifty years, all of which were authorized by the Grand Lodge. Elsewhere we read that he possessed a 'formula' dating from the reign of Henry VI (1422-1461), that Desaguliers' and Anderson's "infantile" production was a revision of Wren's test questions, and that Dunckerley's version was the same as Martin Clare's. Many writers have borrowed from Oliver, often without acknowledgement, though they do not always agree with their source in the matter of dates. Despite the fact that the Reverend Doctor's statements have been controverted many times they continue to appear, even in quite recent times. Unless he is corroborated elsewhere it is best to treat Oliver's remarks with considerable reserve.

THE EARLY MASONIC CATECHISMS AND THOSE OF THE 1760's

The catechetical Lectures are developments of the test questions and answers used in the ceremonies of the Operative Masons. As we have no early information on these from English sources we are compelled to rely upon a number of manuscripts most of which have a Scottish association: but there is no reason to suppose that English practices were very different. The earliest MSS. available are: the *Edinburgh Register House* (1696); the *Chetwode Crawley* (c. 1700); *Sloane*, 3329 (c. 1700); *Trinity College, Dublin* (1711); and the *Kevan* (c. 1720).¹ The *E.R.H.* MS. gives "Some Questions That Masons use to put to those who have ye word before they will acknowledge them". There are 17 questions and answers, 15 for the E.A. and only two for the "F.C. or M.M.". The *Chetwode Crawley* and *Kevan* MSS., though not copies, are almost identical with *E.R.H.* The *Sloane* 3329 and *T.C.D.* have some of the same questions and answers as *E.R.H.*, some that are common to each other and some that are peculiar to themselves. The differences may be due to variations in local working, or to defective memory, but some are definite expansions. There is a basic similarity in them all which gives good grounds for the conviction that together they do represent the catechetical part of the Operative ceremonies of the 17th century and perhaps of a still earlier period.

The test questions and answers are of two kinds; those that relate to the form of communicating the secrets whereby the travelling mason could prove himself, and those that are informative and explanatory. As the answers had to be given exactly, it is obvious that local variations could not have differed widely, and that the candidate received adequate instruction.² This was the duty of his chosen Intender or tutor who, after the preliminaries of admission had been performed and the O.B. taken, took him out of the Lodge room and taught him the

¹ Knoop, Jones and Hamer, *Early Masonic Catechisms*, 2nd Edn., 1963; Carr, H., *Lodge Mother Kilwinning* No. 0, 1961, App. C.

² cf. *Dumfries* No. 4 MS. (c. 1710), *E.M.C.*, p. 55.

proper way to enter a Lodge and 'exercise with his Brethren'. On his return he was examined by the Master and given the word. A similar procedure took place on promotion to the grade of F.C., for the Schaw Statutes of 1599 ordained an "essay and pruiſe of memorie" before the E.A. was passed, and an annual

"tryall of the art of memorie and science thairof, of euerie fallowe of craft and euerie prenteiss, according to ather of their vocationis; and in cais that thai have lost ony point thairof, euerie of thame to pay the penaltie as followis, for thair slewthfulnes; viz., ilk fallow of craft, XXs., ilk prentesse, Xs."¹

For the operative mason the examination had a definite meaning and a clear purpose connected with his employment. When the Lodges began to lose their operative functions and when, inevitably, the ritual began to acquire its speculative character, the examinations needed explanations. The literary tastes of the Speculative Brethren led to these explanations taking on a symbolical and moralizing character which, in the course of time, became incorporated in the body of the original. In this manner the Operative examination gradually developed into the Speculative catechetical Lecture. In the 18th century this was worked at a 'table lodge'. When the brief ceremony was ended the Brethren seated themselves at a table in the Lodge room. The Master, in the East, put the questions either to one or other of his Wardens or, if the 'circular method' were adopted, passed them round the Brethren in turn. A Brother unable to answer stood up, placed his right hand on his left breast and bowed to the Chair: the question then passed to the Brother next to him. Tobacco and liquor being available, the intervals were filled with Charges, toasts and songs. These 'table lodges' persisted until well into the 19th century.

The catechetical was the normal form of instruction from the Middle Ages onwards and numerous Lodge histories show that the custom of working in this way was common and taken seriously. It was quite usual for bye-laws to require such working at every meeting, with penalties for absence or misdemeanour.

"Brother Seymour being Intoxicated with Liquor, Interrupted the R.W.M. Bro Wooler, in the course of his Lectures in Masonry, therefore it was unanimously agreed that he should be fined one Bottle of Wine for such offence."²

For the Antients the Lectures were essential and it was one of their charges against the Moderns that they abolished the old custom of studying Geometry in the Lodge, preferring the use of knife and fork.³ The E.A. Lecture was that most commonly worked, the F.C. coming second, while that of the Master's Degree was, as one would expect, something of a rarity.

It has already been shown that the 'art of memory' was the essential feature of these exercises. As the catechisms grew more lengthy and complicated, memorization became difficult, because, "every one who is made a *Mason*, has not a Memory to retain every Particular contained in long Lectures".⁴ Hence printed aides-mémoires or exposures appeared and these were purchased by the Brethren for use in lodge. No doubt some were published by disgruntled Masons, and, as unauthorized publications, all are suspect. The most successful of these early works was Prichard's *Masonry Dissected* which ran into four editions within a month of its first appearance and more than thirty altogether. Not all of these could have been bought out of mere curiosity. The book attracted the attention of the Grand Lodge⁵ and drew forth a number of rejoinders and imitations. Much new and important matter, the division into three Degrees, the legend of HAB and additional questions and answers, was first published in this book, but Prichard did not invent it. By its popularity *Masonry Dissected* had considerable influence upon the development of our ritual and catechisms and

"probably did as much as, if not more than, the 'rulers of Masonry' to develop and stereotype Masonry in the form in which we have it now".⁶

From 1760 a new series of English exposures, still catechetical in form, began to appear. They were much longer than the earlier ones, having come under the influence of the now predominant speculatives and of French exposures, themselves largely expanded from Prichard. In them some of the earlier material disappeared, being replaced by questions and answers more descriptive of the ceremonies and by passages of symbolism and moralization. How

¹ Quoted in Carr, H., op. cit., p. 6.

² Sadler, H., *Thomas Dunckerley*, 1891, p. 161; cf. *ibid.*, p. 76.

³ *Ahiman Rezon*, 1764, p. xxx.

⁴ *A Defence of Free Masonry*, 1765, p. 42, printed in Sadler, H., *Masonic Reprints*.

⁵ *Q.C.A.*, X, pp. 135-136.

⁶ Poole, Rev. H., *Masonic Ritual and Secrets before 1717*, *A.Q.C.*, XXXVII, p. 5.

far they reflect lodge proceedings accurately is not clear, but they were much used as aides-mémoires. The Antients preferred *Three Distinct Knocks* (1760), in which several new features first appeared, such as the J.W. in the South, Deacons, and an embryo Installation ceremony. For the Moderns the favourite was *Jachin and Boaz*, itself much influenced by *l'Ordre des Francs-Maçons Trahi* (1745) and *T.D.K.* First published in 1762 in Antient form, later editions were altered to meet the usages of the Moderns. Its accuracy was to some extent substantiated at a trial at Westminster Hall in 1768.¹ *Jachin and Boaz* also ran into numerous editions and was still much in vogue after the Union. On the 18th December, 1815, Alexander Dalziel of All Saints Lodge, No. 231, Wooler, complained to Edwards Harper, Joint Grand Secretary:

"I can find little better in general practice in the North of England than what is contained in that called J. & B. and the practice of which can never tend to effect the grand intention . . . [sic] and so corrupted is the science in many parts, that a brother of ours who now resides in Glasgow, and has visited many Lodges in the North, informed me that immediately after their initiation in those parts they were advised to purchase J. & B. for their instructions."²

WILLIAM PRESTON

From the unsatisfactory situation of the Lectures thus described by Bro. Dalziel, the Craft was rescued by the genius of William Preston whose advent, like "the bursting forth of the sun from the midst of midnight darkness",³ brought regularity and order. For most Brethren his reputation rests on his *Illustrations of Masonry* but that work, important as it is, was not his chief contribution to Masonic knowledge, which lies in his Lectures. He himself tells us that, as Master of his Lodge (Caledonian, No. 325/134), he was led

"to enquire, with a more minute attention, into the contents of our various lectures. The rude and imperfect state in which I found some of them, the difficulties I encountered in my search after others, and the variety of modes established in our assemblies, rather discouraged me in my first attempt: persevering, however, in my design, I continued my pursuit; and with a few zealous friends to the cause, who had carefully preserved what ignorance and the degeneracy of a corrupt age had rejected as unintelligible and absurd, I diligently sought for the ancient and venerable Landmarks of the society."⁴

After spending many years studying the subject Preston used his considerable literary talents to compile the Lecture on the First Degree, which was rehearsed for approval before a number of Grand Officers and others at a Gala Meeting held at the Crown and Anchor Tavern, Strand, on the 21st May, 1772. The proceedings formed the basis of the first edition of his *Illustrations of Masonry* (1772). Encouraged by his success, Preston completed his series of Lectures on the three Degrees and they were delivered as Public Lectures to the Craft at the Mitre Tavern, Fleet Street, in 1774. There followed a prospectus, *Private Lectures on Masonry* (1774) in which he proposed to instruct Brethren at thrice-weekly meetings. Each Lecture was to consist of twelve Courses, with books provided and there was a charge of one guinea per Degree. The whole series is outlined in the "Remarks" included in the second and subsequent editions of the *Illustrations*, but the Lectures proper are *not* there given. Indeed, they never have been published.

Having, also in 1774, joined the Lodge of Antiquity, No. 1, and become its Master, Preston formed a Lodge of Instruction within the Lodge for the purpose of propagating his system. There was some opposition to his "meer catechisms" but it did not prevail. To assist those Brethren who supported him, because, as he said:

"It has long been a subject of complaint, that no effectual means have been hitherto adopted to enable the Brethren to acquire a complete knowledge of the Lectures of Masonry, or to preserve those Lectures when they are acquired,"

he published *The Pocket Manual or Freemason's Guide to the Science of Freemasonry*.⁵ Of

¹ Armitage, F., "The Story of the Craft as told in *The Gentleman's Magazine*", 1731 to 1820, *A.Q.C.*, XXVII, p. 209.

² Booth, H. C., "The All Saints Lodges at Wooler", *A.Q.C.*, LXVII, p. 126.

³ *Freemason's Magazine*, 19th December, 1863, p. 473.

⁴ *Illustrations*, First Edn. (1772), p. xx.

⁵ Part I, 1790; Part II, 1792. No copy of Part III has been found.

vest-pocket size, it is addressed to the members of his Grand Chapter of Harodim and consists of a combination of the *Syllabus* or *Books of the Courses* with the relevant "Remarks" from the *Illustrations*.

Preston does not seem to have derived much of his material from previous authors of catechisms.¹ Of course, in all these series of Lectures there are likenesses, since they are all based on the same traditional material of the ceremonies. It is where they use the same, or almost the same, turn of phrase that there is reason to suppose borrowing. It has been stated² that Preston collaborated with William Hutchinson but there are only a few phrases of the one reminiscent of the other and Hutchinson's *The Spirit of Masonry* (1775) is not in catechetical form. The story is probably another of Dr. Oliver's fabrications. There are occasional similarities to the various exposures, especially Prichard's *Masonry Dissected*, though some of these may possibly be due to tradition. As Bro. R. J. Meekren said: "his system was so individual that it is almost out of the main line of descent".³

The Lecture in each Degree is divided into Sections, six for the First, four for the Second and twelve, soon reduced to seven, for the Third, together with an Introduction and Conclusion to each Section, Opening and Closing and, in the First Lecture, Calling Off and On. Each Section is subdivided into Clauses, the Sectionists assigning these to members, who were called Clauseholders. A Brother who had mastered all the Sections of a Lecture was known as a Lecturer. Some of the *Syllabus* books are in simple cipher, others have the words abbreviated. Some Clauses, in the nature of Charges, are designated "Master's Clauses" though they do not differ in form from the others and are not addressed to M.Ms. only. The contents of the several Sections and Clauses have been outlined by Bro. Gordon P. G. Hills in his Prestonian Lecture for 1927.⁴ In the First and Second Lectures the opening Sections deal with the ceremony, the later ones being devoted to symbolical and moral explanations, all by means of questions and answers.

Copies of the *Syllabus* are not really very numerous. The Grand Lodge Library possesses some thirteen, only four of which are complete with all three Lectures. There are also files containing portions of Lectures, some of which may be attributed to Preston. Of these, two MSS., G.L.16,539 and G.L.16,540, show interesting differences. The former consists of ten small notebooks, watermarked 1811, which give the Second Lecture under various headings. The text, which is not in code, is so arranged that each half of a line has to be read in a particular order to make sense, thus left half 1, 3, 2, 4, etc.; right half 7, 8, 9, 10, etc.⁵ When so read the result agrees with the *Syllabus* G.L.15,074 and with portions of another collection of Prestonian Lecture material, listed as G.L.10,504. Also, like G.L.15,074, it is in part divided under headings for each day from Monday to Saturday, indicating that each group of pages was intended as a reading or lesson for a particular day, probably for a class of study. The second, G.L.16,540, is similar in its make-up, save that there are only four notebooks, watermarked 1807, 1809 and 1810, and the text (Second Lecture) conforms so far as it goes to that given in G.L.15,025, which differs considerably from other copies. Its paper watermark shows that it was written after 1810 but it may be a copy of an earlier version. The Grand Lodge Library has some material endorsed: "MS Ritual (c. 1820) comprising Sections of the *Lectures* (Craft) and other miscellaneous papers received from the Secretary of the Vitruvian Lodge, No. 338, Ross-on-Wye (Dec., 1941)". It includes Preston's First Lecture to Section 5, Clause 3, on paper watermarked from 1811 to 1823. It varies from and is rather fuller than some other copies. In a file there are miscellaneous Sections from the same source. The library of the Quatuor Coronati Lodge, No. 2076, has one complete copy of the *Syllabus* and the Lodge of Antiquity has manuscript versions of all three Lectures. A copy of the First Lecture is said to be in the library of the P.G. Lodge of Berkshire, presented by the late Bro. Farrer. The library of the G.L. of Scotland has none.

Many of the *Syllabus* books are interleaved and some have the answers inserted in manuscript. In such cases the questions and answers, taken together, may be accepted as authentic portions of Preston's text and, in the absence of any complete authenticated version, it would be possible to establish the contents of Preston's system from the collation of all these portions. With few exceptions the only means of dating is the watermark, not a very reliable method,

¹ For the sources of his "Five Orders of Architecture", see Bro. Alex. Horne's paper in *A.Q.C.*, LXXVII, pp. 105-143.

² e.g. Oliver, *Symbol of Glory* (1850), p. 20.

³ Meekren, R. J., "The Lodge", *A.Q.C.*, LXI, p. 18.

⁴ *A.Q.C.*, XLI, pp. 163-184.

⁵ This was pointed out to me by Bro. H. Carr.

though it is evident that some are pre-Union and others later than that event. Those which can be dated belonged to members of the Lodge of Antiquity, No. 2, between 1817 and 1833. A file in the G.L. Library (G.L.10,504)¹ containing parts of Preston's Lectures has two items of interest. The first has the First Lecture on paper watermarked "C. Willmott" and is said to be in Preston's own hand but as the copy of the *Syllabus* G.L.15,026 has the watermark "C. Willmott 1822", this is unlikely.² The second is a letter, postmarked 10th Nov., 1813, from Laurence Thompson to Thomas Earle, both members of the Lodge of Antiquity, and marked in red "Important". It contains the Opening and Closing in the Second Degree and the Opening, after the J.W. has said he is willing to be tried by the Square, reads:

"M. Then form the \square in the second degree, prove the Craftsmen, and copy their example. (The J.W. now leaves the south and takes up his place on the left-hand of the Senior Warden, and become assistants). J.As. The brethren will prove themselves Craftsmen by the three-fold Sign. 1 - 2 - 3."

A careful comparison of those *Syllabus* books which contain answers reveals a remarkable diversity in their contents. There are differences in the knocks, the number, order and contents of the Clauses, and in the Conclusions. In some cases the manuscript elucidation of the answers in the Opening and Closing does not tally with the printed questions. One, G.L.15,075, adds in MS. twelve Working Tools with drawings. Some, but by no means all, of the variations may have been due to faulty transcription—there is some amazing spelling, caused, perhaps, by writing under dictation in a study class. One is driven to the conclusion that there was no 'standard' version of Preston's Lectures, First, Second or Third; that changes were made from time to time, particularly as a result of the alterations in the ritual made at the time of the Union.

The copies of the *Syllabus* which include the Third Lecture show that this was dealt with in a manner different from that which obtained in the other two. Instead of the usual catechism, each Clause was explained by three Deputations in continuous narrative. In 1787 Preston instituted a Chapter of the Ancient and Venerable Order of Harodim at the Mitre Tavern, Fleet Street, and, to authorize it to practice Masonic ceremonies, three years later added a Harodim Lodge, No. 558. In the Chapter there were five Classes, corresponding to the three Craft Degrees, Masters and Past Masters of Lodges, and the Royal Arch, each having its own Lecture. Meetings were held weekly from October to April. There has been much discussion as to Preston's use of the word 'Harodim'. Bro. W. Waples³ thought that it was "unlikely that so brilliant a Mason and scholar as Preston would have misused the word" and that his familiarity with de Lintot's Rite of Seven Degrees, which also met at the Mitre and which included, as its seventh grade, 'The Physical, Philosophical and Moral College of Heredom called Kadosh', may have suggested the name. Preston himself claimed⁴ that "The Order of Harodim is coeval with the building of Solomon's Temple and that it was established by the 3,300 eminent Masons who collaborated in its erection". It had no connection with the Harodim of North-Eastern England.

Possibly the word derived from the method of instruction employed. The Lodge being formally opened, the principal Officers, the M.E. Chief Ruler or Harod and his two Assistant Rulers, Senior and Junior, entered in procession, robed and covered. They were followed by the twelve M.Ms. of the Council and other Officers including a General Director, two Examiners and the Lecturers, Sectionists and Clauseholders, among whom were the three Deputations. The Chapter was then opened and during the rehearsal music was provided as well as the creature comforts. The Chapter had no power to confer Degrees. This Harodim method, in the Third Degree, had already been practised in the Lodge of Antiquity on 5th March, 1777,⁵ and in the G.L. Library there is a letter in Preston's hand, dated 14th January, 1775, giving notice of the Lecture in the Third Degree at the Mitre, when "Music is provided for this Occasion to assist in the Ceremonies of the Chapter".⁶ In 1778 the opposition to Preston made a complaint against his Harodim activities.⁷

¹ For ease of reference, this batch of MSS. is generally known as G.L.10,504, which is the original Acquisition Number.

² Preston died in 1818.

³ Waples, W., "An Introduction to the Harodim", *A.Q.C.*, LX, pp. 122, 162, 188.

⁴ *Pocket Manual*, Introduction.

⁵ Rylands, W. H., *Records of the L. of Antiquity*, No. 2, Vol. I, p. 286.

⁶ G.L. File "Prestonian Lectureship — Foundation".

⁷ Firebrace, C. W., *Records of the L. of Antiquity*, No. 2, Vol. II, p. 36; cf. "Free Masonry, a Word to the Wise", quoted by Bro. G. Y. Johnson in *A.Q.C.*, LX, p. 188.

Only one of the copies of the *Syllabus* which include the Third Lecture gives a clue to the answers and the exception (G.L.15,025) does not go very far as it elucidates only Section 1, Clauses 5, 6 and 7. There are, however, in the G.L. Library, four other MSS. which are more helpful. Of these one (G.L.13,393), dated about 1808, has been described by Bro. W. I. Grantham.¹ On a loose sheet and the flyleaf, under the heading 'Eleuchus', is a summary of the contents of Sections 1, 2, 3, 6 and 7, each having seven Clauses. This summary corresponds with the matter in the body of the MS. and the Sections agree with the "Remarks" in the *Illustrations*, though the twelve Sections of the latter have been condensed to seven. Throughout, each Clause is divided into three Deputations. The second MS. (G.L.15,100), on paper watermarked "1832 Smith & Allnutt", has the same matter and method as that just described, but in a different order, and the number of Sections and Clauses is not the same. Eight Sections (having respectively 7, 4, 3, 3, 3, 3, 3 and 4 Clauses) are written neatly, and these are followed, in scribble, by Section 9 of 4 Clauses dealing with the Board of Installed Masters at greater length than the former MS. After four blank pages comes a continuation of the Traditional History. It seems probable that there were originally twelve Sections in this second MS. because the third (G.L.15,101), is an abbreviated form of it to Section 8, Clause 4, followed by the headings only of Sections 9 to 12.

The fourth MS. (G.L.16,333), of which there is also a typescript copy, was written in a foolscap diary for 1867 and was presented by James Terry on 9th September, 1900. The title page has:

"The Third Degree of FREEMASONRY as worked in the Lodge of Antiquity, No. 2 (late No. 1) And for many years during the Mastership of Brother William Preston P.M. By whom it has undergone considerable improvements and now under the auspices of his Royal Highness the Duke of Sussex R.W.M. and Grand Master of the United Grand Lodge of Ancient Freemasons of England by Brother John Turk P.M. of the Universal Lodge and Carefully revised by Brother William Preston Esq 1816".

The text begins on page 3 (Monday, 28th January) and is written on the right-hand pages only to page 27. The diary is then turned upside down and reversed, the writing continuing to page 53. The Opening and Closing ceremonies, much as at present, are conducted by the Chief Ruler and his two Assistants who are considered successors to the three Rulers of the Craft during the building of the Temple. Each Clause is introduced by a somewhat fulsome adulation of the Chief Ruler by the Deputations. The latter's contributions are largely explanatory of the ceremonial proceedings with little moralization. The whole is termed 'Initiation' and is a 'new system' resembling modern practice. The Brethren circumambulate the 'corpse' during the three 'raisings', of which, the first two 'proving a slip', the third is successful on the F.P.O.F. The Traditional History follows, beginning with King David's intention: HAB was appointed Superintendent of the Work. The assassins posted themselves at the S., E. and W. gates and the search was carried out by 15 Brethren selected from the three classes of workmen. Fifteen days were spent in fruitless search—the loose shrub—acacia (casia)—substitute secrets. The murderers, who were Tyrians, failed to leave for Tyre because the winds were contrary and were found in a cave. HKT was informed and a trial took place in K.S.'s Ministry of Justice. After some hesitation the first assassin fell on his left knee, confessed and was sentenced to the penalty in the OB. of the First Degree; the second fell on his right knee and was sentenced to the penalty in the OB. of the Second Degree; the third fell on both knees, confessed at once and was set aside to await the King's pleasure. This was all reported to K.S. who ordered another trial. There the sentences were repeated except that the third assassin was awarded the penalty in the OB. of the Third Degree and all were carried out at the furthest extremity of the coast. The 15 Brethren who recovered the body were convened in Chapter to record these events and from this are derived the various Degrees of our Institution. There follows what is much like the modern Lecture on the T.B. The origin of government is dealt with in Section VIII, Clauses 1 and 2, which correspond to Section II, Clause 1 of G.L.13,393. The third Clause develops the plan from Noah to the M.W. Grand Master and the Grand Officers: Clause 4 deals with the Master of a Lodge. Section IX with four Clauses is concerned with the ceremony of Installation by a B.I.M. in a separate room. The Sections and Clauses are not always marked in the MS. but it is clear that it follows the sequence of G.L.15,100 and not that of G.L.13,393.

¹ A.Q.C., LX, p. 188.

In the G.L. Library there are papers on the foundation of the Prestonian Lectureship, which provide the following information about the Lodge of Antiquity, none of which appears in the works of Bros. Rylands and Firebrace:

"1811.	29 May	Preston Sect. 3. 7.	}	Harodim
		Step. ⁿ Jones Sec. 4. 8.		
1814.	25 May	Sixth Sect. ⁿ by . . . in Harodim style	}	in the Harodim style
1815.	25 Oct.	Lau. Thompson. Sect. 1. 1.		
		Q. by W.A.M.		
		Meyrick Sect. 1. 2		
		S. Jones 3		
		Thompson 4		
		S. Jones 5		
1818.	22 Ap	Sect 2. worked		
		Sect. 2. 1. cl. Q by da Costa A		(Harodim)
		2 „ Meyrick		F. H. Brandram
		3 „ da Costa		Lionel Goldsmid
		Preston died 1818"		

In no case do these notes indicate which Lecture was worked. It was not necessarily the Third for, although that was always rendered as 'Harodim', the First and Second were sometimes given in the 'Harodim style', that is, in narrative rather than in catechetical form. There were those who preferred this method.¹ When the Harodim Lodge and Chapter ceased to function, in 1790 and 1801 respectively, the Lectures were worked in the Antiquity Lodge of Instruction and "Illustrated" in the Lodge itself until at least 1838.²

By his will, dated 18th January, 1813, William Preston bequeathed £300 Consols to the Grand Lodge the interest from which was

"to be paid to any well-skilled Mason, to deliver, annually, a lecture on the First, Second, or Third Degree of the Order of Masonry, according to the system practised in the Lodge of Antiquity during my Mastership".

Thus was founded the Prestonian Lectureship. The first to be appointed was Stephen Jones, friend, relative and executor of the Founder, who joined the Lodge of Antiquity, No. 1, on 6th December, 1792, was its Master in 1801 and 1802, Deputy Master 1807, 1808, Treasurer 1814-1820, Orator 1822-1826 and resigned 28th February, 1827. By the M.W. Grand Master's command he delivered to the Lodge, on 5th May, 1820, the first two Sections of the First Lecture and was adjudged to have observed the terms of the legacy. The Prestonian Lectures were not popular, it was said, because the illustrations were "not those to which they are accustomed whilst they do not present sufficient features of novelty to distinguish them from the illustrations in our present system".³ "The Craft as a body, appear to care little about them, and only a small number assemble, out of curiosity rather than from a desire of knowledge, to hear them."⁴ No appointments were made after 1862 until the Lectureship was revived in 1924 with certain modifications to the original scheme.⁵

The Prestonian Lecturers of the earlier period gave their deliveries in narrative form from manuscripts prepared by Bro. John Henderson, of the Lodge of Antiquity, No. 2, and the texts were passed from hand to hand. The originals were presented to that Lodge in 1867 by Henderson's executor, Bro. Archibald Keightley, P.M., who obtained them from Bro. H. R. Lewis, of the same Lodge. There is a typescript copy in the Grand Lodge Library. The preface says that the General Section of the First Lecture was taken from the *Pocket Manual* and the first edition of the *Syllabus*, the six Sections being derived from the *Mortimer MS.* (before 1810) with variants from J. C. Burckhardt's version, both the property of the Lodge of Antiquity. At the end of the Lecture are statements to prove the authenticity of the MS. and comments on the variations between earlier and later versions of the *Syllabus*. Henderson's MS. agrees with most copies of the *Syllabus* (except G.L.15,025). Two copy books in MS. in the G.L. Library (G.L.11,300/1), also presented in September, 1900, by James Terry, were those used by Bro. H. G. Warren as Prestonian Lecturer in 1861-1862.

¹ Firebrace, op. cit., p. 159.

² *ibid.*, p. 179.

³ G.L.11,300.

⁴ *Freemason's Magazine*, 19th Dec., 1863, p. 473.

⁵ G.L. Year Book, *ad fin.*

The First Lecture, with the "Remarks" from the *Illustrations*, occupies 138 pages, the Second, 113. Bro. Warren prefaced his delivery at Leeds with:

"For the Lecture to be delivered this evening I am indebted to Bro. John Henderson, P.G.Reg., who took it more than a quarter of a century ago from the lips of Bros. Meyrick, Burckhardt, Thompson and others who had it direct from Preston himself. The Lecture was originally Questions and Answers, the same as at present practised in our Lodges of Instruction, but it is now presented in a connected discourse".

The system of catechetical Lectures evolved by Preston was something more than a mere rehearsal of the ceremonies. Inspired with a sincere love of the Craft, couched in a scholarly style and based upon considerable research, they were embellished with symbolical, philosophical and moral discourses so as to "represent the Art of Masonry in a finished and complete form". They were a vast improvement upon anything of the nature that had preceded them and it is doubtful if they have been equalled since. Yet though they were advertised to the Masonic public it is unlikely that Preston's system was adopted by many Lodges other than the Lodge of Antiquity. The code, especially that of the Third Lecture, and some of the lengthy Clauses¹ required the guidance of an expert Preceptor. Even today there are few with first-hand knowledge of the actual Lectures; they are often confused with the *Illustrations*. The Prestonian Lectures, intended to perpetuate his system, were confined to a very few Lodges. Restricted as they were in use, Preston's Lectures were likewise limited in their influence. To say, as is so generally accepted,² that his system was the standard before the Union is simply not true. The turn of the century produced a spate of lecture-writers and if many of them seem to have copied Preston it is probably because there was much that was common in the practice of those times. Most of the matter in the *Syllabus* does not appear elsewhere, particularly the Harodim Lecture of the Third Degree, which remains unique. Nevertheless, his name will always be outstanding as that of a pioneer among the authors of the better sort of Masonic literature. A deciphered edition of Preston's Craft Lectures would be of lasting benefit to present-day Brethren.

BROWNE'S "MASTER-KEY"

Whereas Preston's First Lecture received a kind of official approval, those of his contemporary, John Browne, were much less favourably treated. He described himself as a "P.M. of six Lodges and M.A.". It has been stated³ that he was a member of the Corinthian Lodge, No. 188, Strand, but his name does not occur in the G.L. Register of that Lodge, which removed to Honiton in 1806. In 1798 Browne published his *Masonic Master-Key through the Three Degrees* in cipher. In consequence he was summoned to appear before the Committee of Charity (now the B.G.P.) in January, 1801. He failed to arrive, sending a letter of excuse, and the matter was dropped. His work, which gave only the questions of the catechisms, with some Eulogiums and Explanations, was successful, and this encouraged him to enlarge "its contents to Four Times the Size the requisite Additions being regularly and methodically Digested and arranged with such peculiar Precision and Perspicuity". This second edition (1802), includes the answers in the same cipher as well as additional matter. The key to the cipher could only be obtained upon personal application.⁴

Browne's three Lectures are much shorter than Preston's, the questions being addressed by the R.W.M. to the S.W. In each, the first Sections deal with the ceremony, the later ones are explanatory. They follow the Moderns usage and are definitely Christian. The Lodge is dedicated to the two SS. John, including the 'Yorkshire Legend'.⁵ All Closings are in the First Degree. The catechisms are followed by a repetition, in narrative form, and this by an account of the origin of the hieroglyphics or symbols in the three Degrees. Much of this is also repetitive, with resemblances to the modern Lectures on the Tracing Boards. The work ends with the Master's Charges to his Officers upon their election.

¹ The answers to the 21 questions in the Second Lecture, Sect. 4, Clause 4, use some 1,500 words or two full pages of *A.Q.C.*

² e.g., Oliver, *Symbol of Glory* (1850), p. 20.

³ Rosedale, Rev. H. G., "The Evolution of our Ritual before the Union", *Trans. Manchester Assn. for Mas. Research*, Vol. X (1919-20), p. 29.

⁴ The whole has been described by Bro. E. H. Cartwright in *A.Q.C.*, XLV, pp. 90 ff. He has also produced a typescript decipherment.

⁵ cf. Horne, A., "The Saints John in the Masonic Tradition", *A.Q.C.*, LXXV, pp. 82, 85.

The *Master-Key* is a compilation having the defect of disjointedness common to such works. One misses the literary style and profound insight of Preston. Browne's Lectures are *not* either a "fairly complete" or a "very complete" representation of the Prestonian Lectures.¹ For much of his material Browne relied upon others: even parts of his insertions described as "By the Editor" are not original. Oliver said² that Browne was "a noisy and troublesome fellow" and his work "a trumpery performance in unintelligible gibberish" but it proved very popular and was much used by later compilers. As Bro. Cartwright has shown, there is a good deal of Browne in the current Emulation Lectures. There is some Preston, too, but there is much from Browne that is not to be found in Preston.

WILLIAM FINCH

A curious parallel exists between the Masonic careers of Preston and William Finch, but the latter went further and got into more trouble. For long it was the custom, following Oliver, to brand Finch as an imposter and a charlatan, but an excellent paper by the late Bro. Col. F. M. Rickard³ has cleared him of the worst accusations. It remains true, however, that though in his Lectures he certainly revealed less than some others, Finch made a trade of Masonry, "a sort of Masonic manufacture" with his books, certificates, jewels, etc. He even made Masons on his own authority and ran an "Independent Lodge of Universality". His fundamental contention was that the English Grand Lodges, both Moderns and Ancients, were usurpations and that

"it has ever been acknowledged by all parties, that the Lectures, Makings, Passings, Raisings, etc., according to the Ancient York System, is the only true method of working".

Finch produced Lectures on *thirty-nine Degrees*, but only those connected with the Craft are our present concern. As a Mason of seven years standing he published, in 1801, *A Masonic Key* which appeared next year as a second edition under the title *A Masonic Treatise*. The volume was dedicated to Dr. William Perfect, P.G.M. for Kent, who commended it, saying that it was

"at once mystical and Masonically useful and (I) think may prove a valuable acquisition to masonic lore and of general advantage to the junior parts of the Royal Craft . . . even the most fastidious criticism cannot condemn the zeal and laudable design of the author".⁴

Under pressure from headquarters Dr. Perfect changed his view and, four years later, the work was denounced by the Committee of Charity and Finch promised not to print any more Lectures. So he issued them for a time in manuscript.

After the plates, which were designed by Finch, and some testimonials in praise of the first edition, the title page and a letter to Dr. Perfect dated 29th February, 1802, the *Treatise* opens with a preface which declares that nothing has been disclosed which "should never be IMPROPERLY and ILLEGALLY known". The catechism which follows has the questions first, with the title "A Master Key, &c.", and the responses after, in both cases the sequence being deliberately confused.⁵ Three codes were employed; the first, taking the letters of two or more consecutive words, and alternating the first and last of each backwards;⁶ the second code uses figures for the degrees, officers, etc.⁷ and the third reverses the alphabet. They are not really difficult to decipher. The three Lectures are divided into Sections but there are no Clauses.

The First Section of the First Lecture is very close to Browne's "Master-Key" (1/1)⁸ with some Preston (1/6/4) who is named. The Second Section is also very much like Browne

¹ *Royal Masonic Cyclopaedia*, ed. Mackenzie, K. R. H., London (Hogg), 1877; Mackey, A. G., *Encyc. of Freemasonry*, Philadelphia, 1894.

² *Revelations of a Square* (1855), pp. 331-332.

³ Rickard, F. M., "William Finch", *A.Q.C.*, LV, pp. 188 ff.

⁴ *Ibid.* p. 274.

⁵ So the copy in the York Mas. Library, kindly lent by Bro. G. Y. Johnson. The G.L. Library copy reverses the order.

⁶ e.g., nrsewtay hngitnhidtute = entrusted with anything, i.e., Take the last letter e, then the first n, the last but one t, the second r, and so on.

⁷ e.g., 1 = R.W.M.: 4 = Lodge: 9 = OB.

⁸ My figures, shown in brackets, indicate:—

First figure = the number of the Lecture.

Second figure = the number of the Section.

Third figure = the number of the Clause (where applicable)

e.g., (1/6/4) means, "1st Lecture, 6th Section, 4th Clause.

(3/2, 3) means, "3rd Lecture, Sections 2 and 3.

but it ends with the restoration to light. The likeness to Browne is not so close in the Third Section and the order is very different. The E.A.'s duties are as in the modern Charge: the extent of the Lodge is as Preston (1/4/2). Most of Section Five appears to be Finch's own composition though "Brotherly Love, Relief and Truth" are from Preston (1/6/2) who is again named. The "Two Great Parallels" are as Browne. Of the Cardinal Virtues, only Temperance resembles Browne, the rest are original. Justice is dealt with as general, distributive, communicative and legal. In the last Section the Master's clothing is "O -, and Az -".

The Second Lecture, First Section, is a recapitulation of the Opening and the ceremony of Passing, between the R.W.M. and the S.W. In the Second Section the steps of the w.s. and their explanation are from *T.D.K.* Of the "Five Orders of Architecture" only the Doric seems to have been borrowed from Preston (2/2/4).¹ The details of the Five Senses are an elaboration of Preston (2/2/5), who is again named, but the third reason, why five hold a Lodge, is taken from the Closing ceremony (B.L.D.R.A.) of a Priory of Knights of Malta. The only other series of Lectures to use this are those of the Lodge of Lights² and Oliver,² so it is probable that Finch got it from the North of England. Much of his explanation of the Liberal Arts and Sciences is peculiar, that on Geometry dealing with Newton and Herschel and having a long discussion on the sun. The S.T. and W. of a F.C., demanded by the S.W. at the top of the w.s. is what we know as the p.w. of a F.C. The account of Jephtha follows Preston and Browne, but the battle was fought "in a field of standing corn, and by a falling cascade". The Third Section is practically word for word the same as that in the Lodge of Lights Lectures.³

After a brief recapitulation of the ceremony, in which the answer to the question "Why were you slipshod?" refers to Moses and the burning bush, and the O.B. is omitted, the first three Sections of the Third Lecture, covering the Traditional History, the Tools, Ornaments, etc., of M.Ms. Lodge are very much like Browne (3/2, 3) with some affinities to Preston. The F.P.O.F. are not the usual ones and the p.w., which is not given, denotes "a curious artifice [*sic*] in all manner of metals". The other three Sections treat of the building and furniture of K.S.'s Temple, the Ark of the Covenant, the Molten Sea and the Dedication, all following the V.S.L. but they were probably taken from the Lodge of Lights Lectures (3/5, 6, 7).

Fifteen editions of the *Masonic Treatise* had been published by 1815, showing that it was much used. It was popular in the West Country where, from Bath, 20th June, 1803, Thomas West, R.W.M. of the Royal Cumberland Lodge, No. 39 (now No. 41), wrote to the Grand Secretary

"to request your opinion, whether we ought or ought not to work according to Finches Masonic Treatise, three of our new Members being very desirous of so doing; solemnly asserting, that in three very respectable Lodges in London, which they visited last winter, they all work'd in that manner; and that it is become very general, both in Town and Country Lodges . . . P.S. We now work after Br. Dunckerley's method".⁴

The reply to the letter is not known but it is probable that the Lodge was not encouraged to follow Finch.

With the approach of the Union and the Moderns' G. L. injunction to revert to the Ancient Landmarks, Finch published, 1806, his *Lectures on Freemasonry . . . Containing every Question and Answer as worked in our Lodges*. They cover the three Degrees, one set for Moderns, another for Ancients, each being divided into Sections, seven for the First, three each for the Second and Third. The various editions do not entirely agree: for example, the first question of the First Lecture, Section 1, sometimes gets the answer "On the Level", following Preston, and sometimes "On the Square", following Browne. Though there are similarities to Preston, Browne and the Lodge of Lights, sometimes verbatim, the "Lectures on Freemasonry" are by no means a re-hash of those in the *Treatise* even though there are parallels in many of the Sections. The number of Sections is different and Charges are inserted at the end of each. In all three Lectures the ceremonial parts are omitted "as it is incompatible with my duty as a Mason to be more explicit". In the Third Section of the First Lecture a Lodge stands on holy ground because

¹ For Finch's description of the Corinthian Order, see Preston's *Illustrations* (14th Edn., ed. Oliver), p. 52n.

² See below, pages 153, 156.

³ See below, page 153.

⁴ Rickard, *op. cit.*, p. 175. The late Bro. J. Heron Lepper was "tempted to expatiate on 'Br. Dunckerley's system'" but never did so and the problem remains unsolved. *Ibid.* p. 260.

“the first Free Mason’s Lodge was consecrated by the Almighty for that purpose; and held in the Holy City of Jerusalem”.

The answer to “What do you learn by frequenting different Lodges?” in Section 6 is:

“To abstain from all religious and political disputes which might tend to breed dissension among the brethren and a scandal on the Craft.”

The distinguishing characteristic is: “Every qualification that can dignify human nature, more especially Virtue, Honour and Mercy.” The Charge is:

“May these Virtues flourish, till nature expire, And their beauties ne’er fade till the world is on fire”

which is very nearly *Jachin and Boaz*.

The Second Lecture has no parallels with the *Treatise*. There is nothing on the Five Senses and the treatment of the Orders of Architecture is unusual. So also is the account of the origin of the password. The Third Lecture has likenesses to the *Treatise* in the Second and Third Sections but in the Traditional History in the First our G.M. was raised “by the L(ion) L(ike) G(rip)”. The third of the F.P.O.F. “exhibits two perpendicular parallel lines, erected by Heaven itself” and the breach of secrets is “the most damnable vice”. The Charge at the end of the Third Section is:

“The Universality of Masonry; and may the Ignorant and Superstitious never check its growth”.

A new set of Lectures, “entirely Ancient”, appeared in 1810 and, four days after the official celebration of the Union (27th Dec., 1813), Finch published

A New Set of Craft Lectures . . . carefully selected from the Genuine Manuscripts and ancient branches of the Royal Craft for the purpose of being incorporated with those commonly called Ancient and Modern, and thereby render the system complete, and realize the grand object and expectations of those Brethren who first promoted the Union.

These are, in effect, not catechetical Lectures at all, but are descriptions of the three ceremonies. These are followed by seven pages of “An Exhibition of several of the chief Masonic Characteristics” which includes tracing the origin of the two pillars to Noah and of the Second Degree password to Joshua. Also:

“The proper answer for dedicating our Christian L - to the two St. J - s is in commemoration of those circumstances that constituted part of the leading points of the Christian Knights under the denomination of the E.W.N. and S. Knights and Templars.”

A version of the First Degree Ob. is given, similar to that in modern use, plus a dedication “to the Holy St. J - s” and a conclusion that before communicating secrets to any person the candidate will administer a “Sacred Test” requiring the recipient to swear that he has been lawfully made and entrusted.

Finch’s next publication was his *Prestonian and Ancient York Lectures* which, he claimed, included “everything that is valuable in the whole System”. The only division between the Lectures is by lines drawn across the pages. That on the First Degree ends with an argument on why the three Great Lights should be E., N. and S. and not E., S. and W. The Second has the unusual question: “Why is the OLIVE held in such veneration by F.C.Ms.?” to which the answer is “partly because of that valuable rare SECRET, of softening iron, by a peculiar application of its oil”. The Third Lecture has, in one part, a resemblance to the ceremony of the Grand Tyler of Solomon and makes reference to “St(olkin)”.¹ In some Lectures connected with the North-East of England this was the name of him who found HAB’s body.

Lastly, in 1816, there appeared Finch’s *The Origin of Free Masons* which included “The New Union System under the Grand Mastership of H.R.H. The Duke of Sussex” and “The New Union System and the Ancient York Lectures, 1815”. The latter is almost identical with the *Prestonian and Ancient York Lectures*. The former gives the three OBs. with the words jumbled together and without the penalties. When sorted out these OBs. prove to be

¹ Stolkin. Mackay says “In the *elu* degrees this is the name of one of those appointed to search for the criminals commemorated in the legend of the third degree”. Mackenzie, in the *Royal Masonic Encyc.* says he was “One of the three assassins sometimes called Sterkin in the legend of the higher degrees. The real word is Shoulkain”.

exactly the same as those in *Jachin and Boaz*. There follow short catechisms, very much like those now used in the examination of candidates for F.C. and M.M. and after the Third Degree ceremony. These are what

“every Brother is obliged (according to the New system) to be proficient in, before he is eligible to be P(assed), R(aised), and appointed to F(urther) O(ffice)”.

The Third Lecture ends with Finch’s accusation against the compilers of the New Union System of “barefaced plagiarism” since nearly all of it is to be found in his printed lectures published many years ago.

There is not much that is original in any of Finch’s Lectures. He was very much a harvester of other mens’ crops with a particular liking for North of England material, some of which is not now available. In spite of official condemnation they were widely used. Alexander Dalziel of Wooler, continuing his letter of 18th December, 1815, already quoted,¹ said: “I have seen some of Finche’s publications in the hands of strange brethren and altho’ they certainly excite great curiosity in Masons who are anxious for information and can derive it from no other source, we have determined to adhere strictly to the injunctions of the Grand Lodge not to purchase any of them.”² The Phoenix Lodge, No. 289/231 (now 173), at an Emergency Meeting held on Sunday, 7th May, 1815, advocated a new Lodge of Reconciliation

“in order that one Mode of M.P.R. and Lecturing may be establish’d . . . and which may they hope completely baffle and destroy not only the Finchanian but all other false and delusive Systems”.³

On the other hand, a letter from the Rev. I. J. Tufnell⁴ to Finch, dated 13th August, 1809, says:

“Our Craft Masonry, and also the Superior Degrees, shall in our Lodge and Chapter, all be worked on the FINCH plan, entirely; without any variation from Brother Rodwell Wright or any one else.”⁵

Carlile, in his exposure, referred to “Finch the tailor’s rubbish”⁶ and said:

“They (sc.G.L.) denounced him, though they were afraid of him. This circumstance set one Walter [*sic*] Rodwell Wright, who is now P.G.M. for the Ionian Islands, to remodel the shabby exhibition of documents which Finch had accumulated and published and, to this gentleman my readers are indebted for that very good lecture on the second degree of which Finch had nothing like it. I also had Mr. Wright’s Lectures on the first degree.”

Carlile admitted that

“It was Finch who laid the foundation of this, my Exposure of Masonry . . . for had he never published and set up a sort of Masonic Manufacture the improvements of Mr. Wright and Dr. Hemming had probably not been made.”⁷

Hemming and Carlile will be discussed in due course but of Lectures by Waller Rodwell Wright nothing is known. He was distinguished in the world of affairs as well as in Masonry and not at all the sort of person to write Masonic catechisms.⁸ The Grand Lodge Library knows nothing of them and the only connection of his name with the Lectures I have been able to find is an endorsement on a small booklet containing part of Preston’s Syllabus which says: “Approved and confirmed Jany 16th 1810 W R Wright.”⁹

That so much of Finch’s Lectures is to be found in modern usage is not surprising in so voluminous an author. The credit is due partly to Finch, partly to the writers from whom he borrowed. Undoubtedly he was badly treated by his opponents and sympathy always goes to the under-dog. Yet a balance must be kept. If he were not the villain some would have

¹ See above, page 142.

² Booth, H. C., The “All Saints Lodges”, at Wooler, *A.Q.C.*, LXVII, p. 126.

³ Wonnacott, W. “The Lodge of Reconciliation”, *A.Q.C.*, XXIII, p. 249.

⁴ Was he the Rev. S. J. Tufnell of Lo. No. 624, who attended the Lo. of Reconciliation? cf.; Wonnacott, op.cit., p. 295.

⁵ Rickard, op.cit., p. 192.

⁶ *The Republican*, Vol. XII (1825), p. 124.

⁷ Ibid. p. 204.

⁸ Oliver’s edition of Hutchinson’s *The Spirit of Masonry* (1843), p. 43, refers to Lectures by W. R. Wright.

⁹ G.L.16,537. Another, G.L.16,504, without signature has “Approved and confirmed Jany 23d 1810”. This seems an appropriate place to note that nothing is known of “Mr. Chamberlain’s Lectures on Masonry” mentioned by Carlile; cf. Rickard, op. cit., p. 274.

him, neither was he "the great outstanding personality of his time" nor was "his knowledge of Masonry . . . unsurpassed by any other Brother in the kingdom".¹ He was essentially a compiler though the reward for his industrious research was meagre. He deserves praise for preserving what might otherwise have been lost. Finch died in 1816 and so cannot have been the William Finch who joined the Lodge of Sincerity, No. 1, Wigan, in 1825.²

THE LODGE OF LIGHTS

In his valuable paper on Finch, Bro. Rickard³ mentioned a typed copy of a MS. in the library of the Quatuor Coronati Lodge which, he said, is

"certainly a Finch publication. It is an enlargement of the edition published in 1802, many long passages being identical, and many phrases being those he frequently used".

Is it not possible, on the other hand, that this MS. was one of Finch's sources? Among the "Note Books of John Yarker" now in the library of the G.L. of Iowa, is one, four inches by six, dated 1865, which contains "an old Lancashire Craft Lecture" (three degrees) copied "from an old MS. Book with clasps—watermark of the paper Durham & Co. — 1799. In pencil on the first leaf was the name of John Smith who formerly belonged to the Lodge of St. John, which met in Manchester and later moved to Warrington and united with the Lodge of Lights. John Yarker got it from a P.M. of the Lodge of Lights named H. B. White."⁴ Substantially the same note is inside the G.L. Library copy (G.L.15,094) and a comparison shows that all three copies are identical.

The name by which these Lectures are known, "Lodge of Lights", is inaccurate but it is too late to change it. The watermark gives the earliest possible date for the production of the original from which Yarker made his copy — 1799. The Third Part of the Second Lecture mentions Sir Peter Parker (D.G.M. 1787-1811), the Earl of Moira (Acting G.M. 1790-1813) and H.R.H. George, Prince of Wales (G.M. 1790-1813) which makes the latest date 1813. As both Finch and Oliver have exactly the same reference in their Lectures, the former's published in 1802 and the latter's written, supposedly, in 1803,⁵ the Lodge of Lights Lectures must have been written between 1799 and 1802, though their content is older. Bro. L. Vibert's comment on Bro. Rickard's point was: "It would be very interesting if we could settle how much of this material was actually Finch's own composition". In his remarks Bro. R. J. Meekren was not clear whether or not Bro. Rickard meant to convey that the Lodge of Lights Lectures were definitely a Finch production. He thought that there was a *prima facie* case for it, but that a comparison would settle the question.⁶ On handwriting grounds Bro. Rickard thought they could not be by Finch, who was untidy, but that it might be a copy of a Finch work, or his source, or that both derived from an older version.

There certainly is a *prima facie* case for attributing the Lodge of Lights Lectures to Finch. There are many passages exactly parallel and others similar to Finch's literary style. It follows, therefore, that the comments which have already been made on his *Treatise* apply equally here. Yet because there are such striking similarities it does not follow that Finch wrote them. More probably he copied them, and this view is supported by the equally striking differences, which are summarized below. The three Lectures are called "Parts" and are divided into Sections (6, 3, 7, not as Finch): there are no Openings or Closings. In the First Part, Section 1, the candidate is asked: What is the OB?; How many parts?; By what are the secrets represented? (tools, symbols); What constitutes the character of a Mason? to which the reply is: To do justly, love mercy and walk humbly in the light [*sic*] of God. Also, Masonry forbids drunkenness, lewdness, plotting, lying and controversy, while it requires ability, attendance and a good appearance. In Section 3 the cable tow alludes to Benhadad and Ahab while Masonry is founded on the four corner stones of Religion, Morality, Brotherly Love and Geometry. The covering of the Lodge is blue, purple, white and scarlet. The implements in Architecture used by Masons are moralized and the question is asked: Why is there an eye in the Lodge? The Cardinal Virtues in Section 5 are abnormal; Prudence is depicted by a Blazing Star. In Section 6 are explanations of the jewels of an E.A. as well as of the tyler's office and characteristic. None of these are in the *Treatise*.

¹ Hallett, H. H. in *Trans. Somerset Mrs. Lo.* No. 3746, 1935, p. 59; 1950, p. 384.

² Rogers, N. "The Lo. of Sincerity, No. 1", *A. Q.C.*, LXII, pp. 36, 70.

³ Rickard, *op.cit.*, p. 188.

⁴ From an article by Bro. Ward St. Clair of New York, lent to me by Bro. W. Waples.

⁵ See below, page 158.

⁶ Rickard, *op.cit.*, p. 278.

In the Second Part, Section 2, the story of Creation is not that in Finch's "Lectures" and it is followed by a discourse on man's original state. The Orders of Architecture are not explained and the third reason why five hold a Lodge is that in Finch's *Treatise*. The Lodge of Lights had an appendant R.A. Chapter (Benevolence, No. 98) and so was quite able to work the K.T. and K.M. ceremonies, from which this reason was probably derived. It was copied by Finch and Oliver. Near the end of Section 3 is: "What is the F.C. degree emblematic of? the response being: "Of that period from God's covenant with Abraham and the establishment of the Jewish economy to the era of the last full and perfect revelation from Heaven to mankind by our Great Redeemer." Again, not in Finch.

The fifth, sixth and seventh Sections of the Third Part are identical with the last three Sections of the Third Lecture in Finch's *Treatise* but Sections 1, 3 and 4 are very different. In the first the three assassins were "A" at the east door, "O" at the west and "M" at the south.¹ The third Section is most unusual. In answer to: "Why was you deprived of metals when raised a M.M.? the responder says: "As Judas betrayed Christ for thirty pieces of silver, so I was deprived of metals that I might not have the price of blood about me." Our G.M., HAB, "was a type of Jesus Christ, the only begotten Son of God, by Whom man was raised from the death of sin unto the life of righteousness; from the tomb of corruption, unto the chambers of hope; from the darkness of despair to the celestial beams of faith, and not only working for us this redemption but making with us the covenant of regeneration, whence we are become the children of the Divinity, and inheritors of the realms of Heaven." Other questions, such as: What did the vail of the Temple signify? and: Who was the Ark of the Covenant the type of? (Jesus Christ), receive similar strongly Christian answers. The fourth Section includes: What is an Excellent Master's name? with the reply: (A) G xxx, a name conferred by K.S. for excellence of workmanship. These differences from Finch, whose Craft Lectures are by no means so markedly Christian, favour that part of Bro. Rickard's opinion that the Lodge of Lights Lectures were one of Finch's sources for his "Masonic Treatise". They bear little resemblance to Preston but there are several verbatim equivalents to Browne.

THE LANCASHIRE RITUAL

Akin to the Lodge of Lights Lectures, but not the same though they have been confused, is the so-called "Lancashire Ritual". This is contained in a small book,² about 4½ inches by 3½, without title page or other indication of authorship. Pasted inside the cover is a note by Bro. H. Sadler:

"Paper Mark 1794. This MS. was given to Br. James Newton of Bolton in 1879 by the family of the late Br. John Tunnah, Prov.G.Sec. of East Lancashire. It was probably written about the latter part of the 18th Century and was presented to the Grand Lodge Library by Br. Newton in 1893."

Bro. Norman Rogers³ has shown that Bro. Newton was also Prov.G.Sec. of East Lancashire (1896-1908) and that both he and Bro. John Tunnah were P.M.s in and Secretaries of Anchor and Hope Lodge, No. 37, Bolton. Also that internal evidence shows that the real date of the MS. is 1797.⁴ Bro. Sadler said that he knew nothing in print corresponding with the work in this MS. The binding is very loose and it may be that some parts are missing but as at present constituted it is divided into four Parts and these into Sections (2, 4, 3, 4). The first three Parts are the catechetical Lectures of the Craft, at the head of which Bro. Newton wrote his name.

The peculiarity of these Lectures lies not so much in their contents as in the language in which they are expressed. As with the *Tunnah* MS. of the Old Charges⁵ the author has taken a more or less normal series of Craft Lectures and written them in his own words. In Part I, Section 1, "We meet upon the Square and Part upon the Level" which is Browne, not Preston. The Points of Entry are Preston. The responder is tried "By the Plumb upon the steps of a R^t Ang^d Obl^g Square" whose length is three times its breadth. The W. Lodge is dedicated to Almighty God and Holy St. John. The candidate is received

¹ That is, Jubela, Jubilo and Jubilum. These names are given in some Lectures, e.g., Browne's *Master-Key*.

² G.L.16,136.

³ Comment on Bro. A. Horne's paper in *A.Q.C.*, LXXV, p. 94.

⁴ The Section having the Order of H.K.T. has, in pencil, the date 1797.

⁵ Gould, *History*, ed. Poole, i. p. 72.

"Upon the Point of a Pair of Compasses, or a sword spear &c &c . . . presented to a certain part of my body, which none but such as you and I know".

There are three Points and three Penalties in the OB. but these are not given. The candidate returns thanks in the N.W. corner¹ and the address upon investiture is that in modern use. Throughout there is much emphasis on 'three'. In Section 2, to explain 'Why neither bare-foot nor shod?' the neophyte quotes Ruth, ch. 4, v. 7. The Cable Tow is a token of sincerity

"Because it was an ancient Custom, when a person went into an enemy's Country, he put a Cab. Tow round his neck. If he was found upon any lawful business, he was well treated, but if he was found to be a Spy or an impostor he was taken and hanged."

The jewels of an E.A. are "An attentive Ear, a silent tongue, and a secret heart". The Scripture readings follow.

The first Section of Part 2 follows the usual form but the candidate is deprived of "mines, metals, minerals and half veiled". The OB. includes an undertaking not to wrong a Brother nor see him wronged, to assist him and keep his secrets, treason and felony excepted. The W.Ts. are the plumb, square and setting maul. In Section 2 the p.w. is depicted by "An Ear of Corn, or the Fall of many Waters". The jewels of a F.C. are "Clean Hands, a retentive memory, and a pure heart". The "Four Great Pillars or Corner Stones which support the Lodge" in Section 3 are as in the Lodge of Lights Lectures, but the letter 'G' signifies "Glory, Grandeur & Geometry", which comes from "Le Maçon Démasqué" (1751).² To its significance it adds "God, the Grand Architect and Contriver of the Universe & the Summum Bonum of all Masonry". Eleven Masons make a Lodge for the same reasons as in *T.D.K.*, and the Lodge of Lights Lectures. After a brief account of the Seven Liberal Arts and Sciences there is a further description of the Art of Geometry which explains its uses for the architect, general, engineer, geographer and astronomer. Music is then explained at considerable length ending with a quotation from Pope beginning "By Music minds an equal temper know."³ Much of this Section is unusual. The 4th Section states that the pillar on the right hand, or south, signifies Strength, that on the north, Stability. The character of a Mason and the things that Masonry requires and orders us to guard against are as in the Lodge of Lights but there is an odd question: "What sort of man sh^d a Warden be?"

The third Part, Section 1, describes the ceremony of Raising but as some pages are missing only part of the OB. is found. The F.P.O.F. are briefly explained, not quite as today, and then comes a description of K.S.T. which was 7½ years in building and employed three Grand Masters, 113,600 masons and 70,000 that bare burdens. In the moralization of the implements of Masonry the level represents 'Birth, Masonry and Death'. In Section 3 the materials requisite to build a Lodge are Truth, Justice and Charity. Its foundations are in the proportions of 3, 4 and 5,

"which answers to the Great Heureka of Masonry commonly called the 47th Proposition of Euclid's Elements of Geometry".

The Cardinal Virtues are placed, J. in the E., P. in the W., T. in the S. and F. in the N. The Lodge is dedicated with corn, wine and oil, which S.K.I. sent to H.K.T. for cedar and cypress. The Scripture readings are given.

It is Bro. Rogers's opinion that the "Lancashire Ritual" is ascribable to Bolton, is undoubtedly Antient, and was used by Antiquity Lodge, No. 146 (1776) and St. John's Lodge, No. 221 (1797). With the Lodge of Lights Lectures it represents working of the later 18th century in the North-West of England.

DR. OLIVER'S NOTEBOOK

So many of Oliver's assertions have to be treated with reserve that there is a danger of missing one which is true. Such occurs in his *Revelations of a Square* (1855) p. 114, where, after listing the names of those who, in his view, had remodelled the Lectures, he said:

"And it would savour of egotism if I were to introduce a series of Questions which I myself introduced a few years ago".

From a hint by Bro. Carr and by favour of the Northampton Masonic Library and Museum Committee (through the late Bro. B. A. Swinden, its Chairman, and Bro. H. N. Colpman, its

¹ As in *T.D.K.* and Oliver.

² See Carr, H., "The Letter G", *A.Q.C.*, LXXVI, p. 180.

³ "Ode for Musick on St. Cecilia's Day."

Secretary), I have been able to examine *Oliver's Notebook*. This is a small vellum-bound volume, 7 $\frac{1}{4}$ inches by 4 $\frac{1}{2}$, of 282 pages of manuscript in a rather faded ink. Besides Lectures on the three Craft Degrees it contains a good deal of miscellaneous Masonic information. There are numerous pencil alterations in the Lectures, probably made as the result of experience rather than because of changes made at and after the Union. To the best of my knowledge the "Notebook" has never been described before.

Inside the front cover is the F.C.'s OB. similar to that in T.D.K.¹ with the omission of the references to the Deity and St. John and the addition of a promise to assist an indigent Brother. The penalty has "the h t . . . o . . and burnt before my face" followed by the E.A.'s penalty as in T.D.K. except that it is the body that is to be buried. The whole is written with the vowels omitted. At the top of the flyleaf is "THE APOLLO" and, stuck in below it, is the E.A.'s OB., not so stated. This is also much like that in T.D.K. On the reverse of the flyleaf is the Master's OB. in an unusual form. He is to conduct himself at all times and places as becomes a man and a Mason; to keep a Brother's secrets; not to assist at the initiation of a woman, lunatic or idiot, nor at the m., p. or r. of more than one person at a time (interlineated: except very urgent emergency). Included are the prohibition of carnal knowledge, etc., and the obligation to answer all signs. The length of the c.t. is seven miles. The penalty adds to those of the E.A. and F.C. much as in T.D.K. but the burning is to be done "before my eyes" and "vile" has become "perfidious". On the next page the lengths of the c.ts. of an E.A., F.C., M.M., R.W.M., P.M. and R.A.M. are given together with the Scripture readings for the Royal Arch Degree. The reverse of this page gives the Scripture references for the Craft and K.T. Degrees and then the Lectures and pagination begin.

The Lectures are divided into Sections (6, 3, 12) but not into Clauses. This differs from the statement in the *Revelations of a Square*, quoted above, which continues: "They consist of nine sections; i.e. three to each Degree, containing eighty-one questions in the whole, or nine to every section." There are many more than 81 questions in this series. The Opening in the First Lecture is almost exactly the same as in T.D.K. except that there is no mention of the Master's hat, the Lodge is opened in the Name of God and the penalty is as in the bye-laws. At the foot of page 56 is "Preston". All the Sections of the First and Second Lectures and the first two of the Third begin with the relevant portions of the "Remarks" from Preston's *Illustrations*. The first Section of the First Lecture corresponds closely to Browne's *Master-Key* though in a different order and the answers to the first two questions have been altered in pencil, "Square" and "Level" being transposed. A second answer has been added to the question "Why free?" and is taken from the Lodge of Lights or Finch's *Treatise*, except that the exemption from taxes lasted only during the building of the Temple. The reply to "Why Brother to a King?" comes from Preston (1/6/4). After "Will you give give me the p s of e e?" Oliver has added: "If you'll give me the first", etc.; to the "tongue of good report" is added the last phrase from Preston's *Syllabus* (1/1/5). The Section ends with an Eulogium on Silence and Secrecy.

After the introductory first paragraph from the "Remarks" the remainder of the Second Section and the first part of the Third have been cut out. The book resumes with: "Why were you endowed with a white leather apron?" to which the reply is: "As the lambskin is an emblem of innocence, so it is to remind me that so long as I have the honour to wear this badge (STRIKE) innocence of life and uprightness of conduct should be my distinguishing characteristic". After the investiture and thanks, as in T.D.K., the candidate is transferred to the N.E. corner (Preston 1/3/4) to receive instruction in the form of the Charge at Initiation as in the *Illustrations*.² The rest of the Section is very much like the Lodge of Lights, Finch's *Treatise* and, in places, Browne word for word. There are some pencilled amendments.

In the Fourth Section after "Because the Almighty has been pleased to reveal more of His divine Will in that Book than by any other means" there is added "either by the light of nature, the aid of science, or reason with all her powers", a paraphrase of Preston (1/5/2) which occurs also in Finch. The account of St. John the Baptist comes from the Gospel but "drew a line parallel" is omitted in that of the Evangelist. The explanation of the Cardinal Virtues in Section 5 has at the head: "Webb". This is probably Thomas Smith Webb, author of *The Freemason's Monitor* (1797). A pencilled note at the foot of page 47 says: "See F.Q.R. 1845, p. 410" and is a reference to a letter deploring the substitution of Moses and Solomon for the two SS. John as the two Great Parallels. Two different answers are given,

¹ Or *Jachin and Boaz*, which is much the same.

² 14th Edn., ed. Oliver, p. 33.

on pages 48 and 191, to the question "How many different Degrees are there in Craft Masonry?" The son of a Mason is called "Lewis or Louftzu", the latter being in pencil: this is like Prichard and Preston (2/4/5). The Calling Off is "for a short space of time". Then follows: "Thus ends the Sixth and last Section, which, together with the form of Closing, comprehends the whole of the first D. according to the ancient L.M. and immemorial custom." At the Closing the S.W. says:

"As this Lodge was opened with order and propriety, and conducted with decorum, I now pronounce that it is closed in harmony until . . . except in case of Emergency, of which every Bro. shall have proper Notice; therefore in the name of G. be this L. closed accordingly."

The next 27 pages are filled with miscellaneous items. The Laws for the Government of a Lodge, Prayers at Opening, Closing and Initiation all come from the *Illustrations*. There are alternative versions on Brotherly Love, Death, Charity, the Seasons and Lodge furniture, all taken and acknowledged from the *Sermons* of the Rev. Jethro Inwood (N.D. c. 1799). Preston's Charge on Behaviour is followed by an original Charge at Initiation delivered by Oliver as R.W.M. of the Apollo Lodge in August, 1811. To this succeed ten lines of original work on equality among Masons and several speeches made by him to his Lodge in 1812.

After the usual introduction from the "Remarks" and the Opening the First Section of the Second Lecture has been cut out. In pencil over the heading of the Second Section is: "This is made by Hemming the 4th Section." Most of the Section follows the same sources as heretofore with an amendment in pencil of the height of the pillars from 35 to 36 cubits. The dissertation on the Five Noble Orders of Architecture seems to be largely original: it includes the use of naval architecture to K.S. The third reason why five hold a Lodge is only found elsewhere in the Lodge of Lights and Finch, from one of which it must have been taken. There are unusual questions and answers:

"What was the mason's privilege in respect of his first male offspring? He was allowed the privilege of initiating him into Masonry at the age of 14 years, providing he became security for his honour. How was that security determined? By the previous good conduct of the youth, who had thereby made good his claim to the honours of the Craft. At what age is it customary to initiate into Masonry? The Laws of the Craft forbid the R.W.M. of a Lodge from giving any Masonic Deg. before the Candidate attains the age of 21, except he has a claim to that privilege as before mentioned."

Abbreviated versions of the catechism on the Tuscan Order, the Five Senses and the Liberal Arts and Sciences are given and the 'Malta' Closing is repeated. Following the Charge to a newly-exalted Comp. of the H.R.A. are seven blank pages but nothing seems to be missing. Most of the Third Section follows the Lodge of Lights and Finch's *Treatise*. The numbers of Israelites employed in building the Temple do not tally with those in the *Illustrations*.¹

Two odd items occur on the next page (135). The first, which refers back to p. 50, has: "Why 3 Degrees? Because the holy Scriptures tell us there are the same N^o of heavens. How will you make me understand this? Copy Pearson on Creed 64." The second is: "What is your age Bro. as a M. *ad vitam*? 81 years. How is that? Because our G.M.HAB was 81 years of age when he was murdered. Why is the n^o held &c — C—308? In the ancient system of M. how many days were required to elapse before the raising & instruction of a M.M.? Seven. Why so? Copy Arcano (3)14. What is the meaning of the broken column? Copy Mackey 36."

In the Second Section of the Third Lecture the names of the murderers are not given because "K S being determined their execrable names should not be transmitted to posterity, gave orders that they should never more be pronounced; & substituted in the stead thereof the appellations of — — & —." The remaining Sections of this Lecture follow, in subject matter, the corresponding "Remarks" of Preston, but the catechism is quite different. Sections 4, 5 and 6 treat in considerable detail of K.S. Temple and are almost verbatim the same as the Lodge of Lights and Finch's *Treatise*. Oliver had a poor opinion of Finch,² but he did not hesitate to make use of him. The Seventh Section informs of the moral and Masonic tendency of hieroglyphs, something like the modern Lecture on the T.B.

The next four Sections closely follow the *Illustrations* but the laying of foundation stones corresponds to the "Remarks" (p. 64). A curious interpolation in the procedure for constituting

¹ 14th Edn., ed. Oliver, p. 55n.

² *Revelations of a Square* (1855), pp. 293-305.

a new Lodge is that the petitioners must first procure a dormant warrant which can be transferred to them. This appears to be an oblique reference to the practice which obtained for a time after the passage of the Act of 1799. The Twelfth and last Section includes a variety of topics connected with all three Degrees and discussed in catechetical form. Most seem to be Oliver's own invention. Such are:

"What is Masonry? A moral Order instituted by virtuous men with the praiseworthy design of calling to our remembrance the most sublime truths, in the midst of the most innocent & social pleasures, founded on liberality, brotherly love and charity. Who first introduced Masonry in England? Pythagoras the Grecian Philosopher. What are the honours of Masonry? Three; & 3 times 3. Why is the preference given to these Nos? Because they have been in all ages known to possess peculiar properties. Why are we termed Brethren? Because by our Creation we are Children of one common Parent; the Great Architect of the World created Man, & sent him forth as the Inhabitant of his new made world; bid him multiply & declared him the common Father of the intended human race. From this stock all our race was propagated; we are all Bⁿ — Adam was our federal head & Adam was the Son of God."

And, finally,

"As the Sun setteth in the W to close the day, so the Wardens of the L should stand in the W¹ to close the labours of the L. & see that none go away, not only not dissatisfied, but also to see that none go away unimproved in moral virtue, in religious knowledge and in pious resolutions."

The remaining pages of Oliver's Notebook are, for the most part, taken up with matters not connected with the Craft, of interest to the student but not to the present purpose.² It may be noticed, however, that on pages 259 and 261 the word "Stolkin"³ occurs, in both instances in connection with the 7th Degree of the A. and A. Rite. There are three pages of "Landmarks to be used in the Examination of Visitors". The Treasurer's OB. is followed by:

"With what was you entrusted when raised to the sublime Deg. of a M.M.? With the Landmarks of Masonry. Why are they termed Landmarks? Because the atrocious circumstances relative to the death of our illustrious GMH; with his interment & raising; the consequent loss of the original Secrets & the substitution of others; together with the subsequent particulars relating thereto; are known to no individual of the human Species, except to a M.M. They are therefore justly termed Landmarks because they prove the genuine Mason & unmask the impostor; & because he who has not them in his possession is not entitled to any of the privileges of Masonry: the two former Degrees, without the knowledge of the third, being considered of no real use or benefit: inasmuch as a FCM or an EAP is not entitled to vote on any question; nor can he be admitted as a visitor in any strange L. Thus these Landmarks are absolutely and indispensably necessary to enable any one to rank as a M. or to be in any manner concerned in the great & important work of M^y".

A number of Oliver's speeches, in part from Preston and Inwood, some various Charges, largely Preston, with a version of the Traditional History having a pencilled reference to Webb, are interspersed among other matter. Inside the back cover, in pencil, is: "A Brother's distress may, etc." and, pasted in, the "P.M.OB." with the vowels omitted.

Though on the back of the Notebook there is the inscription: "P/entire Prestonian/ Lectures/ minus Initiation" it is evident that in putting his Lectures together Oliver relied very much on previous writers, especially *T.D.K.*, the Lodge of Lights, Preston, Browne, Finch and Webb. Strangely enough he used very little of the catechisms quoted in his various works. Those which he said came from Preston do not correspond with either Preston's or his own Sections.⁴ Nor do his references in "The Star in the East" (1842) agree with the places stated in any of the systems here considered, not even his own. Oliver's Lectures were compiled for his own use as R.W.M. of the Apollo Lodge, No. 510, Grimsby (1812-26), and he did not hesitate to edit his authorities. As he put into the mouth of Peter Gilkes:

¹ An anachronism.

² Pages 223 to 228 have been cut out; pages 267 to 276 are blank.

³ See footnote on p. 150.

⁴ e.g., *Revelations of a Square* (1855), pp. 110-114.

"Every Master works pretty much as he pleases . . . some use of the formula of Dunkerley, others that of Preston or Hemming; and many, like myself, combine them all, selecting such parts of each as appear, in their judgment, to be best accommodated to the comprehension or private opinions of their members."¹

Such a selective process argues a certain maturity and this casts a doubt on the statement, written sideways on the flyleaf, in a different ink and a shaky hand: "The Lectures in this Book were written by me in the Year 1803." If this be true it is astounding evidence of Oliver's self-assurance for he was then within a few months of his initiation at the age of 19, and it was ten years prior to his ordination. No doubt he was Masonically precocious: he had a Mason for his father and at the tender age of nine was absorbing Masonic knowledge by reading Gordon's *Every Young Man's Companion*, which contains a version of *T.D.K.*² His assertion is not impossible for, though the Lectures include matter about which he could have known little or nothing at that date, they are almost entirely a compilation with little originality. On the other hand, unless pages were deliberately left blank, the insertion of matter dated 1811 and 1812 between the Lectures postulates a year later than 1803, possibly ten years later.

POST-UNION LECTURES (A) THE REV. S. HEMMING: STABILITY

The Union of the two rival sections of English Craft Freemasonry, Ancients and Moderns, was formally celebrated on 27th December, 1813. The records of the Special Lodge of Promulgation (1809-1811), which paved the way for the Union, and of the Lodge of Reconciliation (1813-1816), which was established to harmonize the workings of the two bodies, as well as the Articles of Union, make no reference whatever to the Lectures. The Plan for "rescuing the Craft from the degrading effects of the means now in use for disseminating Instruction through unauthorized and polluted Channels", advocated by Bro. Charles Bonnor, Secretary of the Lodge of Promulgation, came to nothing.³ The M.W. Grand Master, H.R.H. the Duke of Sussex, is said to have given strict orders that "no alterations should be made in the Lectures".⁴ Yet there is a general consensus of opinion that the labours of the Lodge of Reconciliation, by transferring ritual matter from the Lectures to the ceremonies, necessitated a revision of the former and that this was officially entrusted to the Rev. Dr. S. Hemming, R.W.M. of the Lodge, with or without some associates.⁵

There is nothing inherently impossible in this idea. Hemming had much in common with Oliver who, we know, compiled Lectures. Both were cleric-schoolmasters, Masonically precocious and Masters of their respective Lodges for several successive years. Moreover, Hemming had the advantage of being at least as well-informed as anybody about the work of the Lodge of Reconciliation and between the closing of that Lodge and his death in 1828 had ample time for the task.⁶ Carlyle, a contemporary, preferred Hemming's to Waller Rodwell Wright's Lecture on the First Degree, following him "as the most modern and best arranged series of questions upon the subject" and because Hemming had "given the whole a literary purification, improving in some measure on the work of Mr. Wright."⁷ Hemming's Lodge was Harmony No. 255, then at Hampton Court, where he practised Lectures on many occasions but this was before he became R.W.M. of the Lodge of Reconciliation.⁸

One member of that Lodge, Philip Broadfoot, started, 18th June, 1815, a *local* Lodge of Promulgation centred in the Lodge of Probity, No. 61, Halifax. Writing about the Lodge of Reconciliation to Bro. Charles Whiteley, a member of Probity, on 24th September, 1816, he said:

"But should the Lectures, Lodge Boards, etc., etc., be finally settled this ensuing winter I should not hesitate in coming to Halifax in the Spring to polish up the old work and give what might be new."⁹

¹ *Discrepancies of Masonry* (1875), p. 127.

² This exposure was incorporated in the 1765 and 1769 editions of Jordon's book. James, P. R., "The Crucefix-Oliver Affair", *A.Q.C.*, LXXIV, pp. 54-55.

³ Hextall, W. B., "The Special Lodge of Promulgation", 1809-1811, *A.Q.C.*, XXIII, pp. 54-55.

⁴ *Freemason's Quarterly Review*, 1843, p. 46.

⁵ Gould, *History*, ed. Poole (1951), iii. p. 107; and many others.

⁶ The story, found in many works, that Hemming lost his reason and that his work on the Lectures was completed by R.W. Bro. W. H. Williams, has been ably refuted by Bro. H. Sadler in his *Illustrated Hist. of the Emulation Lo. of Improvement* (1904), p. 105.

⁷ *The Republican*, Vol. XII (1825), pp. 33-34, 205.

⁸ Johnstone, J., "The Rev. Samuel Hemming", *A.Q.C.*, XLI, pp. 193-194, 196.

⁹ Hanson, T. W., *The Lo. of Probity*, No. 61, 1738-1938, p. 210.

In a letter to the Lodge, dated 14th January, 1817, Broadfoot wrote:

“Everything seems to be perfectly settled as far (as) has been promulgated, with respects to the Lodge Boards and the Lectures I am not able to say anything as (I before observed) we have not met . . . some individuals here . . . seem to think that it would be as well to let the Lectures stand as they are, simply adopting the points answering to the initiation in the three degrees.”¹

To Bro. Whiteley he wrote, 19th July, 1817:

“An individual in the Grand Lodge addressed himself to the G.Master and said there was various wa(y)s in giving Lectures at present he therefore wished to know wither every Master was at Liberty to Lecture as he pleased and the G.M. gave it as his opinion that every Master might Lecture as he pleased provided that he did not deviate from the Points of Masonry, meaning that he should keep in view the mode of ceremony as sanctioned by the G.Lodge. For my own part I have not yet regularly attended any Lodges of Instructions, but it is my intention in conjunction with some other members of the Lodge of Reconciliation who live at the East end of the Town to Establish a Lodge of Instructions in the beginning of Sept. to propogate the Lecture agreed to by a number of the members of the Lodge of Reconciliation and as it so completely embraces every point of the ceremony I have no doubt will soon find its level at least in London. We will also explain the Lodge Board according to the arrangement settled which when divided into Questions, forms the fifth and sixth Sections of the Lecture, which consists of 7 Sections. We had however never entered further than the first degree. The first Sect. is called Introductory; 2nd Preparatory; 3rd Initiatory; 4th Didactic; 5th Allegoric; 6th symbolic; 7th Miscellaneous, and each Sect. is divided into three Clauses except the 2nd which has only two. At the commencement an exordian [*sic*] will be given and at the end of each Section a moral. This is the situation of Craft Masonry but perfect unanimity but no disposition to bring forward any Lecture from Authority.”²

Bro. Holden Hammerton, a member of the Lodge of Probity, who moved to London where he joined the Stability Lodge of Instruction and associated with Broadfoot, wrote to Bro. Whiteley, 21st December, 1818:

“I hope to be able when I come down to give the greatest part of the entered Apprentice Lecture I drill regularly at two Lodges of Instructions; it is very beautifully gotten up.”³

So something was done for the Lectures at the Lodge of Reconciliation, even if it were unofficial. Broadfoot and his co-founders of the Stability Lodge of Instruction who were members of the Lodge of Reconciliation formed a consortium which produced the new Lecture on the First Degree. It was against this that Peter Gilkes moved in the Grand Lodge, 2nd June, 1819,

“that a Committee should be appointed to investigate the manner in which the Lectures of Masonry are now worked” and “that a new Lecture lately promulgated among the Craft be suspended till the decision of the Committee be reported Should circumstances warrant such a procedure Peter Gilkes reserves the privilege of moving that a new Lecture lately introduced be discontinued.”⁴

The motions were negatived but a little later in the same year two Memorials, endorsed by Gilkes, were addressed to the Board of General Purposes, one

“complaining of certain Brethren for presiding at various general Lodges of Instruction and there working Lectures contrary to the stipulations of the Act of Union such Lectures never having been in use in either branch of the Fraternity previous to the Union, and not having received any sanction from the Grand Lodge”.

The other protested that certain Brethren were

“holding general Lodges of Instruction contrary to the Laws of the Grand Lodge, and at such Lodges of Instruction working Lectures on Masonry which are contrary to the ancient custom and practice of the Craft inasmuch as Subjects are treated of in those Lectures improperly; that is Subjects which belong to one degree are introduced into others and the Universality of the System is thereby destroyed”.

¹ Ibid. p. 215.

² Ibid. p. 216. The date has been verified from the original.

³ Ibid. p. 239.

⁴ Notebook with the Minutes of the Lo. of Promulgation in G.L.

The Board decided that they

“are of opinion that the charges stated in the said Memorials are not made out and although they must at the same time state their deliberate judgment that no Individuals have any right to make a new Lecture and promulgate the same to the Craft as authorized without receiving the authority of the Grand Master or Grand Lodge for such Lecture . . . that the Lecture complained of should not be promulgated in any Lodge of Instruction at this time and that the Grand Lodge be requested at the meeting in December to adopt measures in order to have Lectures established for the three degrees, under the sanction of the Craft”.

At the Quarterly Communication in the following December the Board's request was not granted.

“The M.W. Grand Master then addressed the Brethren on the subject of the Lectures when he stated it was his opinion that so long as the Master of any Lodge observed exactly the Land-Marks of the Craft he was at Liberty to give the Lectures in the Language best suited to the character of the Lodge over which he presided . . . that any Master of a Lodge, on visiting another Lodge, and approving of the Lectures delivered therein, is at Liberty to promulgate them from the Chair in his own Lodge, provided he has previously perfected himself in the Instructions of the Master of the aforesaid Lodge.”¹

The foregoing account of the origin of the post-Union Lecture on the First Degree is at variance with that which alleges that Broadfoot learned it from Hemming, at the Lodge of Harmony, a statement he himself is said to have made to the B.G.P. But Bro. J. Johnstone, historian of that Lodge, has shown that Broadfoot attended it but once on which occasion no Lecture at all was worked.² However, a letter written by Broadfoot to Henry Muggeridge, a later Preceptor of the Stability Lodge of Instruction, dated 1st September, 1852, was found among the recipient's papers.³ It says:

“The first degree was arranged by Dr. Hemming and I waited several years in the hopes that he would as he had promised arrange the 2nd and 3rd Degrees but it was put off from time to time, until at last his mind became enfeebled and was incapable of doing anything in the matter. I therefore consulted my Brother Thomson⁴ and stated my intention to undertake the task myself and having the first degree as a model, viz., Introduction, Sections, Clauses, and moral at the end of each Section, I proceeded on that principle and although I claim no credit for originality yet the task was not an easy one, to find matter for the Introduction to the degrees, the morals, etc., etc., etc. In fact it was a task such as I never before had in hand and it is certain that I shall never be able to do anything of the kind again.”

It is curious that Broadfoot should have mentioned the state of Hemming's mind. That must refer to the period after his paralytic seizure in November, 1826, and would explain the several years that Broadfoot waited. It should be noted, too, that he said that Hemming *arranged* the First Lecture, which is a very different thing from composing it, as musicians know. Also, that he followed Hemming's arrangement in the Second and Third Lectures, which tallies with what he said about the Lecture put together by the members of the Lodge of Reconciliation. The “Hemming” system of post-Union Lectures was therefore a series in which the first was the work of an unofficial committee of the Lodge of Reconciliation which included Hemming and Broadfoot. The former, as R.W.M. of the Lodge, presided, his was the guiding hand and his name was given to the whole. The Second and Third Lectures were Broadfoot's. Hemming himself never composed any Lectures at all.

Dr. Hemming joined the Stability Lodge of Instruction on 29th March, 1820, and “most ably” worked the First Lecture there on 5th January, 1821.⁵ Five years later, on 21st April, 1826, his performance so satisfied the Brethren that he was accorded thanks

“for the advantages they enjoy in the possession of that Lecture which he has arranged with such skill and Talent”.

¹ Minutes of Quart. Commns., 1st Sept., 1st Dec., 1819. It is clear that the G.M.'s opinion on the Lectures was given at the Q.C. of 1st Dec., 1819, but Broadfoot's letter of 19th July, 1817 (above, p. 159), shows that he must have said something similar earlier.

² Johnstone, J., *The Lodge of Harmony*, No. 255, 1785-1937, p. 122; cf. Bro. J. Heron Lepper's review of this work, *A.Q.C.*, XLIX, p. 131: “On Samuel Hemming Brother Johnstone is, of course, the great authority”.

³ Appendix to “An Explanation of the Third Degree Tracing Board” by W. Bro. G. R. Oswell, P.M., Philanthropic Lo., No. 107, King's Lynn. Copy lent by Bro. Oswell.

⁴ Peter Thomson, a Founder and Preceptor of the Stability Lodge of Instruction.

⁵ Johnstone, J., *op.cit.*, p. 128.

Stability worked the "Hemming" system of Lectures only until about 1835 and thereafter intermittently with rehearsal of the ceremonies until the resignation of their Preceptor, Henry Muggeridge, in 1885. Since then, it is believed, the Lectures have entirely disappeared, no copy being known to exist either in the G.L. Library or in the archives of the Lodge.¹ But, thanks to the kind offices of Bro. H. G. Trainer, I have had access to material which may do something towards restoring that which is lost and tracing its sources.

It consists of two MSS. of "A Lecture of the First Tracing Board". One was presented to Neptune Lodge, No. 22, by Bro. J. Suter and is in the handwriting of Bro. Birdseye of Panmure Lodge, No. 715, at one time a Preceptor of the Stability Lodge of Instruction. The other was written by Bro. Henry Muggeridge who joined that Lodge of Instruction in 1839 and was its Preceptor from 1851 to 1885. He must have known Peter Thomson and possibly Broadfoot, thus taking us right back to the foundation of the Lodge. The two MSS. bear a striking similarity. The first rephrases some of the second, avoiding tautology and personal interpolations. Its punctuation differs and this sometimes affects the sense. The concluding sentences differ and where the second uses "*Anti-Christian*" [*sic*] for dates, the first has "B.C.". The considerable agreements between these MSS. lead to the conclusion that the first is later than the second, of which it may be a copy or, more probably, both are descended from a common original.

Though they purport to be a Lecture on the First 'Lodge Board' they are more akin to a catechetical Lecture in narrative form, without the questions. Of the 53 paragraphs in the second MS., 27 are taken from Preston's *Illustrations* and *Syllabus* and others are similar. Three resemble Browne's *Master-Key* and five (on Faith, Hope and Charity) are exactly the same as the ritual of the K.H.S. Degree.² The paragraph which describes the Blazing Star "as a natural emblem (which) represents the Sun the centre of our system", etc., reminds one of *Le Maçon Démasqué*. There are three paragraphs on B.L., R. and T. and these are followed by a dozen on the Lectures, nine of which are the conclusions to the seven Sections of the First Lecture, a general explanation of them and an exhortation. The conclusions to Sections 2 to 7 correspond descriptively to Broadfoot's headings which, he said, were used in the Lecture agreed to by members of the Lodge of Reconciliation, that is, the "Hemming" system. So great is the similarity between these two MSS., both emanating from the Stability Lodge of Instruction, which used the Hemming-Broadfoot Lectures, that, bearing in mind that alterations may have been made since 1817, it might be possible to reconstruct from them a substantial portion of the Lecture on the First Degree attributed to Hemming, itself largely derived from Preston.

If Hemming took only a part in the production of the "Hemming" system it follows that the accusations made against it cannot be applied to him personally. Such, for instance, as the caustic remarks (by Oliver?) which appeared in *The Freemason's Magazine and Masonic Mirror* for 19th December, 1863, page 473. It has been said that the "Hemming" system replaced Preston's after the Union and that it became the authoritative standard of English Masonry.³ No system of Lectures has ever been authorized by the Grand Lodge and it has been shown that Preston's was restricted in its use. Though the Stability Lodge of Instruction had many adherents there were others and at least one of them contests the claim to be the standard. Especially has Hemming been accused, mainly by Oliver, of deleting Christian references from the Lectures and particularly of substituting Moses and Solomon for the two SS. John as the Great Parallels. Thus:

"In the lectures which were drawn up and modified by Dr. Hemming and his coadjutors for the general use of the lodges, after the re-union in 1813, the references to the two St. Johns, both as patrons and parallels of Masonry, are discontinued."⁴

In a speech delivered by him at Lincoln, 9th May, 1844, he said:

"About the time when the Union was making a noise in the Masonic world, in 1813 or 1814, a numerous and flourishing Lodge, with which I was in the habit of occasional communication, appointed a committee to revise the lectures, for the purpose of making them palatable to all the Brethren. Amongst the members of the Lodge were several Jewish Masons, and they possessed sufficient influence to direct the committee to *withdraw from the lectures every reference to Christianity*. The attempt was rash;

¹ Information supplied by Bros. T. B. Vaile, Pres. Standing Committee; L. A. E. Nichols, Preceptor; H. G. Trainer, P.M., No. 4225.

² K.H.S. = Knight of the Holy Sepulchre, the fourth part of the "Red Cross of Constantine".

³ Mackey, A. G., *Encyc. of Freemasonry*, 1894.

⁴ *A Mirror for Johannite Masons* (1848), pp. 33-34.

because, if it had succeeded, the ancient Landmarks of the Order would not only have been removed, but actually destroyed. The committee entered on the work with great zeal and perseverance. But, as they proceeded, unforeseen obstacles impeded their progress. They complained that on a minute analyzation of the lectures, they found them so full of types and references to Christianity, that they could not strike them out without reducing the noble system to a meagre skeleton, unpossessed of either wisdom, strength or beauty. After mature deliberation, they unanimously resolved to abandon their undertaking; and pronounced it hopeless and impracticable.”¹

Later he became more dogmatic and what was “hopeless and impracticable” for the committee was accomplished by Dr. Hemming.

Actually the process of de-Christianisation of the Craft ritual was gradual. The oldest Lectures are decidedly Christian. Preston is not so. His Lodge is dedicated to the G.A.O.T.U. (1/5/4) and this is followed by (G.L.15,074): [I retain his spelling, etc.]

“By who — S:K of Is: — How mor(al) part — By the Schekina representing the Glory of God ☉ — Wt repre — It represents the G.A.U.”, etc.

The version in G.L.15,022, which is earlier, has an interpolation here:

“How ded(icatio)n design^d in □ s — By a ||○|| within a ☉ with two Parrallel pillars described as Tangents to that ☉ — Why — As representing the Center of the Universe, the divine Architect, whose goodness we typify by the Sun,” etc.

In his Second Lecture (2/4/4) he has:

“These two Parrallels in modern times were applied to exemplify the two St. John’s as patrons of the Order whose festivities are celebrated near the Solistices or the time when the Sun in its Zodiacal career touches these two parrallels.”²

Browne is Christian: his Charge (1/5) is:

“To the pious memory of those two Saint Johns, those two great Parallels in Masonry; we follow their precepts and profit by their example.”

He then continues:

“The Circle is bounded on the North and South by two Perpendicular Parallel Lines, that on the North, is said to represent Saint John the Baptist, and that on the South, Saint John the Evangelist.”

Finch is not markedly Christian but Oliver, as would be expected, is.

George Claret attributed the substitution of Moses and Solomon for the two SS. John to Peter Gilkes. In the 1841 edition of *The Whole of Craft Free-Masonry* he gives an addendum at the end of the First Lecture, Section 5:

“The following Questions and Answers were originally at the end of this section, but the late Brother Gilkes managed to have them left out while I was absent from London. The only reason assigned was because *he* considered them offensive to the ears of the Hebrew Brother: I have repeatedly worked them in their presence and *never* heard an expression of the kind; and as many Brethren have evinced to me their desire to know them they are here given.”

Following Browne (1/5), Claret then gives in catechetical form a historical account of the two Great Parallels in Masonry — (i) K.S., (ii) Zerubbabel, (iii) St. John the Baptist, (iv) St. John the Evangelist, bishop of Ephesus, and the Old Charge: “The Two Grand Parallels in Masonry. May we ever imitate their virtues and profit by their pious example.” This addendum appeared also in the editions of 1847, c. 1848 and c. 1866, the supplementary catechism only in those of c. 1844, c. 1850 and c. 1855 whilst that of 1840 has no addition at all.

On the strength of this addendum Bro. E. H. Cartwright inferred that the older form “was apparently retained for some time after that date (1813) in the Lectures as given in Emulation.”³ But a letter from ‘Sit Lux’ in 1845 says:

“I am informed that they (the innovations) took place about the year 1815, and were brought about by Peter Gilkes, at the instigation of the Jews, and under the sanction of the late Duke of Sussex.”⁴

This is hardly consistent with Oliver’s assertion that Gilkes’s “alterations and additions (to Preston) consisted principally of the spiritualisation of passages that were capable of receiving

¹ *Freemason’s Quarterly Review*, 1844, p. 136.

² Oliver, *Discrepancies* (1875), p. 260, attributes a dedication to Preston which actually is in Browne (1/5) and Claret (1/5).

³ Cartwright, E. H., “A Note on Browne’s Master-Key”, *A.Q.C.*, XLV, p. 93.

⁴ *Freemason’s Quarterly Review*, 1845, p. 411.

a Christian reference.¹ It should be remembered that the Book of Constitutions of 1815 prescribed the Annual Festival for "the Wednesday following the great national festival of St. George" and not on either of the St. John's Days. Carlile, who professed to have copied Hemming, has Moses and Solomon and, after the OB. in the Second Degree, said:

"This is about the form of the new oath under the new regulations of the Grand United Lodge. The old oaths had more points mentioned, such as . . . a description of the lodge, as *dedicated to St. John*."²

On the whole it looks as if the substitution was made at the Union though whether it is fair to attribute it to "the Masonic Pope of 1813" is doubtful.

RICHARD CARLILE

The exposure of Masonic rituals published by Richard Carlile ranks in importance with Prichard's *Masonry Dissected* and others of that calibre. It affords an instance of testing the trustworthiness of such works by tracing his sources. As a non-mason he worked under difficulties by having to rely on perjured informants, whilst confined in Dorchester goal, but he boasted

"I have a heap of those catechisms and lectures before me, varying in form, but alike in substance, embracing, I conjecture, all that have been current in England, since Freemasons have had records or written papers of any kind."³

So many, in fact, that he felt himself to be "master of all the Masonic Signs, tokens, purposes and ceremonies." The exposure appeared in two forms: first, in his periodical *The Republican*, Volume XII (1825), and later in various editions of the *Manual of Freemasonry*.⁴ The latter omits "all those remarks which, in the Nos. of Vol. 12 of *The Republican* must have been so offensive to Masons." It also differs in other ways, including the order of the items and the withdrawal of the candidate in the Third Degree ceremony. Both works include the Opening, Closing, ceremonies (with the W.Ts.) of the three Degrees, and the Charges and T.B. Lectures in the first two. *The Republican* does not give the test questions between the First and Second Degrees and refers to the Third as "Passing or Raising". The W.Ts. of the Third Degree include the skirret which Bro. Fenton said "is the earliest recorded use of the word Masonically"⁵ but Bro. Hanson, in his *History of the Lodge of Probity*, No. 61, 1738-1938 (1939), page 213, refers to a 'Schivit Line' in the Lodge of Reconciliation ritual "according to Broadfoot's letter."

With regard to the Lectures the *Republican* version is fuller than that in the *Manual* in that it contains, for the Second, Section 3, Clauses 1, 2, 3, 3, (*sic*) 4 and Sections 4 and 5, the latter two given in narrative form. In the First Lecture, Section 4, Clause 3, of *The Republican* is Section 3 in the *Manual* which also adds a Moral after Section 2, Clause 3. Carlile said:

"The Lecture in the first degree is divided into seven sections and each section is sub-divided into three clauses."

As he professed to give only the "working part" this may explain his failure to supply more than four sections, or it may be that he had only four available at the time.⁶

His First Lecture comes largely from Preston's *Illustrations and Syllabus*, and a great deal of it is to be found also in the two MSS. of a "Lecture of the First Lodge Board" already described.⁷ The second T.B. Lecture comes from Browne, though there is some confusion about the word demanded by the Wardens on the 'winding stair'. In the latter part of the First Lecture, Section 3, Carlile has apparently misread his source for he has "Mental" where it should read "Manual" as one of the four parts alluding to the Cardinal Virtues. The Second Degree Lecture has some slight similarities to Browne and parts of Section 3 were taken direct from Preston's *Syllabus*, but in the main it follows no other known system. He does not seem to have drawn upon that "very good lecture on the second degree" by W. R. Wright, for he said in connection with what he produced:

"It is rare that such a lecture as I have copied is given in a mason's lodge; but as I found it among my collection, under the head of lectures etc. for the second degree, and as it is all that is really good in masonry, I have copied at large."⁸

¹ *Discrepancies* (1875), p. 38.

² *Republican*, Vol. XII (1825), pp. 51, 69.

³ *Ibid.* p. 33.

⁴ I have used the 1845 edition "Revised and Enlarged".

⁵ Fenton, S. J., "Richard Carlile; His Life and Masonic Writings", *A.Q.C.*, XLIX, p. 121.

⁶ *Republican*, Vol. XII (1825), p. 43.

⁷ *Above*, p. 161.

⁸ *Republican*, Vol. XII (1825), p. 104.

The Third Lecture has only ten questions and answers, the last, concerning the F.P.O.F., being taken from Browne.

As purporting to expose the whole of Craft Freemasonry, Carlile's work is a failure. There are numerous errors — e.g., Hammond for Hemming, Walter for Waller (Rodwell Wright), Robinson for Robison — and though some of these may be due to misprints — the proof-reading was poor — others were due to ignorance. This is undoubtedly the case in his reference to "Mr. William's Lectures". There are considerable omissions and the series does not hang together at all well. It is a hotch-potch and an intruder who relied upon Carlile would not last long. Some of his work tallies with later Lectures, but it does not follow that these were copied from him. It was as well that the Grand Lodge took no action over him.

GILKES: CLARET: EMULATION.

Peter Gilkes's objections to the Stability Lodge of Instruction and its new Lecture not having been removed by the B.G.P. in 1819, he continued to be dissatisfied, and in this he was not alone. About 1823

"several Brethren considered that the Masonic Lectures were not worked in Lodges on a sufficiently regulated system and that if those, whose attainments as working Masons placed them as a prominent authority, were to meet together and to work efficiently, they might be the means of effecting much improvement."

A meeting, publicly advertised, was held and amongst those present were Edwards Harper, the Joint Grand Secretary, and Peter Gilkes. They were highly delighted with the proceedings.¹ This was the origin of the Emulation Lodge of Improvement. Gilkes

"at first strongly objected to it on the ground that a Lodge of instruction restricted to M.Ms. and working the lectures only, on a new system, could not succeed."²

But he changed his mind and joined the Lodge in May, 1825, embracing

"with enthusiasm the opportunity which the foundation of the E.L. of I. afforded of correcting the irregularities promulgated by Broadfoot in the older lodge of instruction."³

What was this "new system"? According to Gould⁴ the Lectures—only Lectures were worked until about 1830—were those of Williams, but that story has been disposed of. Gilkes's account, given in a Memorial to the Grand Master, March, 1830, was that

"this lodge of instruction is for Master Masons only, always commencing with the lecture in the third degree, and taking the other lectures in rotation as time will permit, and are worked according to the custom of the Grand Stewards' Lodge."⁵

This accords with the Joint Grand Secretary, W. H. White's, request in 1821 for sanction for a Lodge of Instruction "in which the mode of working is to conform with that of the Grand Stewards' Lodge." From these it has been deduced that there was a particular series of Lectures appertaining to that Lodge which, though often sought, has not been found, and it is doubtful if it ever existed.

A file in the Grand Lodge Library, entitled by the late Bro. W. Wonnacott "Transcripts of Lectures: Preston, Harodim, Grand Stewards,"⁶ contains nothing which can be identified as specifically connected with that Lodge. Sadler said they were "probably the Prestonian Lectures,"⁷ that is, Preston's *Syllabus* as worked in the Lodge of Antiquity, No. 1 (2). The actual Prestonian Lecture was delivered in the Grand Stewards' Lodge in 1858, 1861 and 1862, and on the first occasion it proved to be unpopular because it differed from, but not sufficiently so, "those to which they are accustomed.".. The Lodge did excellent service over a long period in providing opportunities for Brethren to see the Lectures worked but what those Lectures were is not made clear. Neither the Joint Grand Secretary nor Gilkes referred to "Grand Stewards' " Lectures: the one said "mode of working", the other "worked according

¹ Sadler, H., *Illust. Hist. of the Emulation L. of Improvement*, 1823-1903 (1904), p. 6.

² Sadler, op. cit., p. 16.

³ Calvert, A. F., "Some Masonic Maxims of Peter Gilkes", Trans. Author's Lodge, No. 3456, Vol. II (1917), p. 256.

⁴ *History*, ed. Poole, iii, p. 108.

⁵ Sadler, op. cit., p. 9.

⁶ G.L.10,504.

⁷ Sadler, op. cit., p. 115.

to the custom" and the inference is that it was the manner and not the matter with which they were concerned. There are no grounds for believing that

"during the early decades of the 19th century the Grand Stewards' Lodge was the only admitted authority for the working of a recognised system of Lectures."¹

Claret's *The Whole of the Lodge Ceremonies and Lectures in Craft Masonry as taught by the late Peter Gilkes* should help to solve the problem. We are told that this book, which appeared in various editions and under various titles from 1836 to 1873, "with a degree of probability amounting to virtual certainty presented Gilkes's working" and that it "may reasonably be accepted as giving the work of Gilkes and therefore of Emulation at that time."² Claret's Lectures agree with those of the Emulation Lodge of Improvement (as published by "A. Lewis") in a number of Sections and over the greater part are identical. But in the First Lecture, Section 7, there are slight differences in the definitions of Honour and Mercy: in the Second, Section 1, for the OB. Claret has left knee, Emulation right knee: and in Section 4 there are considerable differences in the accounts of the Five Orders of Architecture.³ In the Third, Claret does not give the Charge at the end, nor the W.M.'s Section. In the First and Second Lectures both series have similarities to Preston (little), Browne (much, though there are also large differences especially in the omission of Christian references), and Finch. In the Third Lecture both Claret and Emulation make a new departure. Instead of the somewhat lengthy discussions on K.S.T. to be found in the earlier series the compilers of these two have confined themselves to a catechetical version of the ceremony of Raising, with the Traditional History. By doing this they have lost much interest and turned the Lecture into an indirect rehearsal. From time to time changes have been made in the Emulation Lectures—the Preceptor, Bro. S. B. Wilson (1833-1866), admitted having made some⁴—so that those in use today are not those taught by Peter Gilkes.

CONCLUSION

Up and down the country there are still Lodges which work the Lectures occasionally. The Emulation Lodge of Improvement and its hundred or so adherent Lodges do so at their annual festivals and the parent body is entitled to much credit for having preserved them from probable extinction. Generally speaking, however, in our Craft Lodges today the catechetical Lectures are very much neglected. In the words of the late Pro Grand Master, the Rt. Hon. the Lord Ampthill, "we have strayed from the practice of our forefathers and largely forgotten what it was." Of the Lectures he said:

"Learn the questions and answers and then teach the Novice . . . If you will try this I can promise you that you will be astonished by the keen interest and enthusiasm that will be aroused. Your older Brethren will realise at once how much there is they have forgotten or never learnt, and your younger Brethren will be animated with a wild thirst for information."⁵

If some of the older series could be made more readily accessible, to replace the rather uninspired Emulation, the objective of getting "More Masonry into Men" would be easier of achievement.

In the preparation of this essay I have had much valuable and willing help from many Brethren. Some of them are named, some are not. I gladly take this opportunity of acknowledging my indebtedness to them all and hope that they will approve of the use I have made of their assistance.

¹ Inman, H. F., *Emulation Working Explained* (1932), p. 55.

² Cartwright, E. H., *Commentary on the Freemasonic Ritual* (1947), pp. 15, 16.

³ See Bro. Alex. Horne's paper, *A.Q.C.*, LXXVII, p. 115, n.5.

⁴ Sadler, op. cit., p. 107.

⁵ *Trans. Manchester Assn. for Mas. Research*, Vol. 21 (1931), pp. 91-93.

APPENDIX A.

EXTRACTS FROM PRESTON'S SYLLABUS* (Modernised)

A. CEREMONIAL. (First Lecture, Second Section, First Clause).

What preparation is
necessary for Masonry?

A two-fold preparation, an internal and an external

* G.L.15,074.

Where does the first preparation take place?	In the heart
How exemplified?	In the assent given to the declaration previous to our Initiation
Where does the second preparation take place?	In a convenient chamber adjacent to a Lodge of Masons
By whom are we prepared?	By a friend whom we afterwards discover to be a Mason
How are we prepared?	By being deprived of all metal, h d, s d, and otherwise properly prepared by having the r a . . and l . . . k . . . bare
Why so prepared?	For various reasons which we are ever ready to explain when duly called for
Why deprived of all metal?	For three reasons: first, that no occasion of offence might be brought into the Lodge to disturb its harmony; second, that metal however highly prized among men could have had no influence at our Initiation; third, that after our Initiation metal then makes no distinction amongst those who are united by peace, virtue and true friendship
Why h d?	For three reasons: first, that in case of a refusal to go through the ceremonies of Masonry we might be totally unable to discover the forms used among Masons; second, that the heart may be prepared to conceal before the eyes are entitled to discover; third, that as we are received into Masonry in a state of total d we might be enabled to keep the world in that state respecting its forms until they are legally obtained
Why s d?	Because the ground on which we are about to tread is holy
What rendered that ground holy?	Because the Name of the Deity being impressed thereon Who has said that 'where My Name is there am I also'
To what does this allude?	To a ceremony ever observed in eastern temples
And to what does it further allude?	To a circumstance recorded in Holy Writ where we learn that when the angel of the Lord appeared to Moses from the burning bush a Voice was heard to utter 'Shake the shoes from off thy feet for the ground on which thou standest is holy' and what God has commanded that must be obeyed
Why otherwise properly prepared by having the r . . . a . . . and l . . . k . . . made bare?	To evince the naked truth and to show there can be no deception in genuine Masonry

B. SYMBOLISM. (First Lecture, Fourth Section, First Clause).

Introduced into the inner chamber what do you discover?	The Master of the Lodge surrounded by his Brethren zealously employed in the investigation of the rise, progress and effects of hieroglyphical instruction
What ensues?	The Master prefaces his remarks by three judicious observations
First observation	That it is an essential duty required by our laws to make daily progress in Masonry as no end can be more noble than the pursuit of virtue, no motive more alluring than the practice of justice, and no instruction more beneficial than an accurate elucidation of those symbols which serve to embellish and to adorn the mind

Second observation	What strikes the eye more immediately engages the attention and imprints on the memory serious and solemn truths
Third observation	Masons have universally adopted the mode of inculcating the tenets of their Order by typical figures and allegorical emblems; hence their mysteries descend not within the reach of unprepared novices from whom they might not receive due veneration
What information is then conveyed?	Three important points of knowledge: first point, the usages and customs among Freemasons nearly relate to those of the ancient Egyptians who, unwilling to expose their mysteries to the vulgar eye, concealed their tenets and principal polity under hieroglyphical figures which they communicated to the magi and priests alone who were bound by oath never to reveal them; second point, Pythagoras established his system nearly on a similar plan and many other Orders of more recent date have copied their example; third point, that Masonry is not only the most ancient but also the best moral system that ever was devised by human wisdom as every figure, character and emblem depicted in a Lodge of Masons has a moral tendency serving to inculcate the practice of virtue on every spectator

C. HOMILECTIC. (First Lecture, Section Three, Fifth Clause (Master's)).

What recommendation?	The recommendation given to support the character of an upright Man and Mason in three particular recommendations and one general recommendation
First recommendation	To study the Volume of the Sacred Law
How studied?	By considering it as the dictates of an unerring Being and the standard of truth and justice and viewing it as the proper regulator of our conduct
Second recommendation	To practice the three moral duties, to God, our neighbour and to ourselves
Explain the first duty	That in the character of Masons we are taught to hold in peculiar awe and veneration the sacred Name of the Deity, to implore His aid in all our laudable pursuits and supplicate His protection in all our well-meant endeavours
second duty	In our acting on the square, to consider our neighbour equally entitled with ourselves to share the blessings of Heaven and to render unto him such friendly offices as we in similar situations should expect to receive
third duty	By it we are taught to use but never to abuse the bounties of Providence, not to impair the faculties by irregularities nor degrade the profession by intemperance
Third recommendation	That we should always conform to the government of the country in which we live, obey the laws which afford us protection, but never lose our attachment to the place of our nativity or the place we first drew breath in, nor the allegiance that is due to the Patrons and Protectors of that spot in our absence
General recommendation	To practice benevolence and charity
Why?	Because they have distinguished Masonry in every age and country

How exemplified?	In the power of sympathy which warms the heart with true philanthropy and inclines us to soothe affliction and alleviate pain
Result	That we listen to complaints with attention, bewail misfortunes, relieve the distressed Thus we are instructed to support the dignity of our stations as Masons and to maintain our real importance in life throughout the world.

APPENDIX B

The CODE from Preston's *Pocket Manual*

EXTPASADIOS
[EXPLANATION]

b	=	r	
c	=	s	
d	=	t	
f	=	b	a e i o u
g	=	c	a e i o u
h	=	d	&
k	=	f	&
l	=	g	q v w x y z
m	=	b	q v w x y z
n	=	k	
p	=	l	
r	=	m	
s	=	n	
t	=	p	

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

From the Grand Lodge Library:—

- William Preston: *Pocket Manual or Free-Masons Guide*, page 2, 1792.
- William Preston: *Syllabus*.
- Autograph letter of William Preston. dd. 14 January, 1775.
Announcing delivery of his Third Lecture on the Third Degree at the Mitre Tavern, Fleet Street.
- Engraving of Drummond's portrait of William Preston.
- J. Browne: *Master-Key through all the Degrees of a Free-mason's Lodge*. London, 1798.
- Samuel Prichard: *Masonry Dissected*. 2nd ed. London, 1730.
- William Finch: A collected volume of works.
- William Finch: *Lectures*. n.d.
- Engraving of the Rev. Dr. George Oliver.

On the conclusion of the Paper, a hearty Vote of Thanks was accorded to Bro. P. R. James, on the proposition of the W.M., Bro. A. R. Hewitt, seconded by the Actg. S.W., Bro. E. Newton. Comments were also offered in writing by Bros. N. Rogers, W. Waples, A. Horne, A. J. B. Milborne, P. A. Tunbridge, R.W. Bro. The Hon. Mr. Justice Lionel Brett, Dist. G.M. Nigeria, and Bro. C. F. W. Dyer.

Bro. A. R. HEWITT, W.M., said:—

I do not think I exaggerate when I describe Bro. James's paper as outstanding. Such a comprehensive study of 'The Lectures' has never before been attempted and I have no doubt that it will be accepted as definitive. The Speaker has been so thorough that he leaves little for the modest student to add, other than minor comment.

Bro. James mentions Prichard's *Masonry Dissected* but it would have been interesting to have had his comments on the same writer's *Secrets of Masonry*. He also refers to the publications of the 1760's—*Three Distinct Knocks* and *Jachin and Boaz*, but not to Wilson's *Solomon in all his Glory* and *Mahhabone*. Do the omissions imply that they are mere 're-hashes' and not worthy of inclusion?

I was pleased the Speaker suggested that William Preston's reputation should lie, not on his *Illustrations*, but on his lectures. The *Illustrations* received such wide publicity and use that the lesser known *Syllabus* has been almost completely overlooked by the ordinary student. Bro. James also pays a well deserved tribute to Finch, normally regarded as something of a charlatan, and to Oliver who, hitherto, has not been numbered amongst the lecturers.

The Speaker draws attention to the connection between Preston's Grand Chapter of Harodim and his Lodge of that name. The closeness of the connection is emphasized by an examination of both but not all members of the so-called Grand Chapter were of the Lodge which consisted of 41 founder members at its constitution in 1790. In the same year there were three initiates and one joining member. The following year saw seven initiations and one joining member. Three more were initiated in, it is believed, 1792, but the Grand Lodge Register does not clearly show the dates, and they may have been initiated in 1791. There was, therefore, a total membership of 59 during its short life. A comparison between a list of 'Officers of the Grand Chapter of the Ancient and Venerable Order of Harodim' printed in 1791 and the Grand Lodge Register, shows that of the 31 names listed (other than those of the Grand Patron and two Vice-Patrons) four were not members of the Harodim Lodge. Two of the participants in the work were initiated in the year in which the list of officers appeared and obviously could not be regarded as brethren of experience.

Of Burckhardt and Waller Rodwell Wright, mentioned by the Speaker, little seems to be known of their work. It may be of interest to record that both 'worked', or participated in the 'working' of, the Royal Arch lecture in the Grand Chapter itself. On the last three occasions on which the lecture, in whole or in part, was given in Grand Chapter (1811 and 1812), it was rendered by Wright, twice assisted by Burckhardt, but whether the lecture was Wright's own or was someone else's is not known. That he *was* a lecturer is clear.

Bro. James mentions that Oliver's notebook refers to a Lewis or 'Louftzu' a spelling I have not met and I wonder if it is, in fact, 'Louveton'—a young Lewis—a word used in connection with the ceremony of Masonic adoption.

To comment fully on the paper would require a study almost as deep as that of the Speaker and I will, therefore, content myself with offering him our most sincere and hearty congratulations. Our sincere thanks are also due to Bro. Fisher, S.D., for so ably reading the paper on behalf of Bro. James. I have pleasure in formally moving a vote accordingly.

Bro. E. NEWTON, Acting S.W., said:—

W.M. It is with much pleasure that I strongly support your motion. Bro. James's paper is certainly outstanding and will prove to be of benefit to those interested in the early masonic catechisms. His many references are most useful.

The Dunckerley and Hutchinson's Craft Lectures have been frequently quoted, but no copy of either is extant. Dunckerley's Lectures are said to have been delivered in the Prince of Wales Lodge in 1787, but I can find no evidence to support this statement. Therefore, as we have no knowledge of their composition it is impossible to say whether they were in any form of catechism.

Martin Clare has also been quoted, but from Wonnacott's description of Clare's Discourses, outlined in *A.Q.C.*, Vol. xxviii, we may reasonably assume that his 'Lecture' to the Grand Lodge on 11th December, 1735, was a homily on 'Good Behaviour' and not in any way ritualistic. It is, therefore, only to Preston that we owe the debt of having any catechetical lectures at the present time.

It is interesting to note the speaker's remarks with regard to the derivation of the word 'Harodim' as used by Preston. The word *Herodim* as quoted by him, is used in the description of various Rites, and is more likely to refer to the Rose Croix than to Preston's Chapter of Harodim. It is possible that he obtained the word from the reference on page 10 of the 1723 Book of Constitutions.

Bro. James refers to *Three Distinct Knocks*, being favoured by the "Antients". While it is true to say that no 'Exposure' can positively be identified as "Antient", *Hiram: or the Grand Master-Key* (1764) would also appear to have strong "Antient" leanings.

Knowing a little of the vast amount of work which Bro. James has put in the preparation of this paper it is with very much pleasure that I congratulate him on such an excellent result and second the vote of thanks.

Bro. NORMAN ROGERS writes:—

Bro. James is quite right that Yarker's "Old Lancashire Craft Lecture" should not be ascribed to the Lodge of Lights, Warrington. St. John's Lodge, now No. 191, met in Manchester from 1769-1817, when it removed to Warrington, where it was not very prosperous; in January, 1830, it joined with the Lodge of Lights, St. John's few members being admitted as a whole. Four years afterwards, the Warrant was sold to some St. Helens Brethren for £6-6-0, the furniture having previously been sold; a further entry is:—

"26 Novr., 1834 — Paid John Smith for St. John's Lodge, £5."

It is this entry which seems to have convinced John Yarker that the Lecture was from the Lodge of Lights.

In 1845, the Warrant, Jewels, Furniture and Clothing were all sold by the St. Helens Brethren for £32 to some Bury Brethren, with a further condition that the latter should also pay 9 years' Grand Lodge dues. A Dispensation for the transfer was duly obtained, and, since 29th July, 1845, the Lodge has met continuously in Bury.

There was a John Smith, Provincial Grand Master for Lancashire, 1760-1769, but it does not seem feasible for him to be the owner of the MS., for St. John's warrant was the first to be issued in June, 1769, by his successor, R.W. Bro. John Allen, 1769-1806.

John Yarker (1833-1913) was an assiduous collector, and he may have collected it from the Warrington Past Master because it had been left over from the belongings of St. John's Lodge, and owned by them when in Manchester, which was a stronghold of "Antients" and Traditioner Freemasonry.

Bro. WILLIAM WAPLES writes:—

Bro. James makes it clear that there are two distinct types of Lectures, i.e. the formal and the catechismal. It is the variations of the usage which are frequently puzzling — Thank you Bro. James.

Bro. William Smith in *Book M or Masonry Triumphant*, 1736/7, suggests that the word "Lecture" spans the whole gamut of Masonry. Chambers says that a Lecture is "a discourse on any subject".

Bro. William Preston followed the catechetical style, which Chambers states "is to instruct by question and answer". In adopting this style, Preston probably felt that a revival of the early Lectures, by question and answer, was essential to a better and quicker grasp of the drama of the Craft. Down the centuries the tutorial system of the schools and universities had proved successful, and no doubt Preston realized the fact, in any case his collecting of old MSS. and formulating them into readable and reasonable, easy to memorize sections, was timely, and was perhaps Preston's greatest contribution to Masonry.

Bro. James, in quoting Lord Ampthill, c. 1920, hit the nail on the head when he quoted: "learn the questions and answers and then teach the novices."

That is just what Preston did. Although he borrowed here and there, he had the ability to edit and arrange his work. For all he did, his name will remain long after most of us are forgotten. The name "Harodim" lodge was probably chosen in compliment to the ancient Durham Harodim work, which was also in question and answer form, and possibly the earliest example of this type of Lecture so far traced.

Lodges in Durham County have a tradition for both types of Lectures. As early as the 1760's James Galloway and Wellins Calcott gave formal Lectures which continued as late as 1782. Bro. Wellins Calcott (of Carolina) addressed a crowded lodge on "The Beauties of Freemasonry". The Phoenix Lodge Minutes state "that Bro. Calcott's Lecture was the best and most informative, ever heard in this Lodge", which suggests that Lectures were not something new in Sunderland, even at that early date. James Cawdell, playwright and actor, a member of Phoenix Lodge, was an advocate of the "question and answer" form of Masonic instruction, as was James Field Stansfield (1781-1822).

I am surprised that Bro. James made no mention of the collection of papers known as the *Wooler Lectures*. There are two volumes, one a compilation of ritualistic material, the other of ceremonials, mainly copied from Preston. The original ritual matter was compiled by a P.M. of the Lodge of Industry No. 48, c. 1785 (probably Bro. David Richardson). The earliest material is in rhymed verse, other parts include copious copying from William Preston and in a less degree from William Finch (added at the end). The rhymed verses were lightly deleted, c. 1816, and the modernized versions written above—in red ink. During 1818 the volumes passed into the hands of Alex Dalziel, who at that time was collecting material for his lodge “All Saints” of Wooler. Parts of the material were demonstrated by Dalziel from c. 1818 to 1824.

After the passing of Alex Dalziel, his son, William, placed the MSS. in care of the Newcastle upon Tyne Lodge No. 26/24. In 1895 Bro. F. F. Schnitger also a P.M. of No. 24 conceived the idea of building up a Library at Maple Street. Everything Schnitger could lay his hand upon went into his library effort, and much of it belonged to Lodge No. 24. After the First World War, Bro. H. C. Booth became Librarian and re-catalogued the entire Library; he told me about the two volumes in question and decided they should be copied. This was done. He gave me the top copy and kept the carbon copy for his own researches. We worked for many years on the two books, which he called “Wooler” Lectures. I never agreed to this title because I was certain they had a Durham origin. Locally, the actual Lectures used by Alex Dalziel, have been demonstrated by teams of Brethren to crowded Lodges.

Turning to the comments on a possible co-operation between Hutchinson and Preston, I doubt very much whether they even corresponded, because their views on Masonry were opposed.

I should like to thank Bro. James for his effort to collect so much useful material. I enjoyed it and shall keep it handy for future reference.

Bro. ALEX HORNE writes:—

Bro. P. R. James is to be congratulated on his monumental and extensive effort in a seldom-treated region, thereby filling in numerous gaps in our knowledge of 18th and early 19th century Freemasonry.

His introductory comment on Dr. Oliver is very much to the point, citing the habit that many writers have fallen into, of quoting from Dr. Oliver uncritically—a habit that even the great Dr. Mackey has been guilty of. A characteristic example—and one that impinges upon this very subject under discussion—is Mackey’s article on “The Lectures of Freemasonry” in the *American Quarterly Review of Free-masonry* for Jan. 1859, which is mostly a paraphrase of Oliver’s *Symbol of Glory*, pp. 17-20.

One point I should like to raise is in connection with Bro. James’s reference to “the test questions and answers used in the ceremonies of the operative masons,” these ceremonies being those indicated by the early Masonic catechisms beginning with the *Edinburgh Register House MS*. My question is whether it is quite accurate to say that these catechisms and the ceremonies they briefly allude to belonged to the operative masons. My impression is that they belonged rather to the Transition period, and that they are mostly of a non-operative character; what we could perhaps best describe as “proto-speculative”. It is true that *E.R.H.* treats of the Mason Word, and Douglas Knoop showed that the Mason Word was essentially a feature of the Scottish operative system. But all this—as far as the evidence goes—comes at a time when the Transition was already well on its way, and we have hardly anything of this sort from the earlier period when the operatives were truly and almost exclusively operative. Perhaps Bro. James would care to comment on this.

The subject of “Table Lodges” that he has made reference to, as a feature that “persisted until well into the 19th century”, would bear amplification, at least from the American side, where some attempts have been made to carry the practice into the 20th century as well. Thus, the Grand Lodge of Indiana practices an interesting Table Lodge ritual which it has developed, based on the earlier English practice, and some abortive attempts have been made to practice a similar ritual in California, around dinner time, but Grand Lodge put a stop to that; unfortunately so, in my estimation.

An explanatory suggestion I should like to make is in connection with Preston’s system of lecturing, with his “Clauses” and “Sections”, etc. Here Bro. James makes reference to “some Clauses . . . [which] are designated ‘Master’s Clauses’, though they do not differ in form from the others and are not addressed to M.Ms. only.” Perhaps the word “Master”

in "Master's Clauses" does not refer to Master Masons at all, as recipients of the instruction, but only to the Master of the Lodge, as the Instructor; the "Master's Clauses" would therefore be those that the W.M. was intended to deliver.

The reference Bro. James makes to the Prestonian *Syllabus* and the various Prestonian MSS. in the Grand Lodge Library is of special interest to me, as all this was the subject of an intensive study by myself, in connection with my paper on "Preston's Ritual Workshop".¹ The statement that particularly caught my eye was the reference to four versions of this *Syllabus* in the G.L. Library "which are complete with all three Lectures". It had been my understanding, gathered from previous writers on the subject, that there was no Prestonian Lecture of the Third Degree extant, anywhere, but only the first two. Now, if there are in reality four versions of the Third Degree Lecture in the Prestonian system, this is important news indeed, and if Bro. James would give us the G.L. catalogue or reference numbers for identification purposes, it should prove of inestimable value for future investigators. But these Lectures are probably only in outline form, and do not give the actual substance of the Lectures themselves. Perhaps Bro. James could elaborate.

In the section on William Finch, Bro. James makes reference to the Five Orders of Architecture, in the Second Lecture, and says that "only the Doric seems to have been borrowed from Preston". My own appraisal would be that the lecture on the Ionic as well as the Corinthian is as much Preston, basically, as that on the Doric, all three being paraphrased. But the concluding paragraph in the lecture is pure Preston, *verbatim*, as in the 1781 and 1788 editions of the *Illustrations*. This is the paragraph—beginning with "The antient and original orders of architecture were no more than three"—which we still give in the U.S., almost *verbatim*, only omitting the very last sentence.

One reference to Finch's Third Lecture—in connection with the Biblical allusion to Moses and the burning bush, as an attempted explanation of the condition of being "slipshod"—is correct enough, in so far as the citation from this *Third* Lecture is concerned, but the allusion is apt to be misunderstood, and is too interesting a piece of symbolism to be passed over. The explanation here given is the same that is still being made in the *Emulation* First Lecture, and is also similar to that given in the Irish working. It is also found in *Henderson's MS.* (purporting to be Prestonian), and in Browne's *Master-Key*. But in Finch's *First* Lecture, the same question was handled differently:

"14. Why was you — — —, ²

In allusion to the antient custom of our forefathers when they were so given as a pledge of their fidelity and bond to the due performance of their engagements."

And if this is not entirely clear to all—the answer is obviously not quite complete in itself—I may perhaps elaborate by making reference to Yarker's 1799 "Lodge of Lights" ritual, which Bro. James has mentioned, and which amplifies the above statement by citing the relevant passage in the *Book of Ruth* (4 : 7) from which the explanation is taken, with the additional statement:

"Now this was the manner in former times in Israel concerning redeeming and concerning changing; for to confirm all things, a man plucked off a shoe, and gave it to his neighbour, and this was a testimony in Israel."

It is unfortunate that this little bit of symbolism has not been more extensively retained in England, but fortunately it is so retained in some American workings. We read, for example, in the *Standard Masonic Monitor* of George R. Simons, patterned after Webb, but revised in 1899 by the Grand Lecturer for the State of New York:

"We read in the book of Ruth, concerning their manner of changing and redeeming, that 'to confirm all things a man plucked off his shoe and gave it to his neighbor'. That was testimony in Israel. This therefore we do, testifying thereby in the strongest manner possible the sincerity of our intentions in the work in which we are engaged."

The *Louisiana Masonic Monitor* (1957) makes the same explanation, and there are undoubtedly others.

It is curious to observe that only the Finch working, of all those mentioned by Bro. James, has what I believe to be the correct Masonic symbolism, in the First Lecture. The "burning bush" episode—with the well-known injunction, "Put off thy shoes from off thy feet, for the place

¹ Shortly to appear in *A.Q.C.* [Ed.].

² In another copy of *A Masonic Treatise* that I have seen, the question is worded as follows:

"14. Why was you s . . . p . . . d,"

Apparently, Finch had one or more reprints of his 1802 edition.

whereon thou standest is holy ground" (*Exodus* 3 : 5)—has reference only to the "both feet bare" condition in the *Third* Lecture, and has nothing to do with the "slipshod" condition in the *First*, where the *Book of Ruth* explanation obviously expresses the correct symbolism.

One working I have seen, obviously of English origin, makes this same explanation as in the Lodge of Lights. This ritual is now in the archives of Western Gate Lodge No. 44, Vancouver, British Columbia, and is for this reason identified as the *Vancouver MS.* The MS. book had been bought at an auction in Liverpool about 1880, by a Brother Richard Jackson, and presented, by his daughter, Mrs. Owens, to the above Lodge. Lionel Vibert, who had an opportunity of examining it in 1932, spoke of it as "a remarkable find", and was convinced of its genuineness, the text being "undoubtedly an early form of the Lectures, dated between 1781 and 1810 . . ." It is, in fact, surprisingly similar to the Finch work, but not so identical with it that one could be thought of as a copy of the other, and this fact, plus the opinion that Vibert had expressed of the genuineness of the *Vancouver* working, would seem to redound indirectly to the Finch working as well. It would also seem to support the conclusion that Col. Rickard had arrived at, to the effect that—whatever else William Finch might have been guilty of—he certainly was no "fabricator" of Degrees. All this, it seems to me, increases the value of the remarks that Bro. James has brought to our attention with respect to some details of the Finch working.

This work of Finch's—*A Masonic Treatise*—is the one that is perhaps the best known of all his works, and the most readily available. But Bro. James does mention a number of other Finch works, not so well known, and it would be a service to other research workers if he would state where these works can be seen, assuming that they are not all in the Grand Lodge Library.

In his remarks on the Lodge of Lights ritual, Bro. James brings up an interesting point, in connection with the names of the three ruffians. There have been many theories as to their origin, but never with universal acceptance. In the present discussion, the basis for one of these theories is hinted at. We find that in this particular working, the first of the three is referred to as "a rude ruffian named A" (so in my typescript)—whom Bro. James correctly identifies in his footnote. The second one is referred to as "another ruffian name O", and the third, as "a villian named M".¹ In Finch's cypher, the three names are given as "J—e, J—o and J—m", but the first is an obvious error in the cypher (like many similar errors throughout the work) and should clearly be read "J—a"; and since they all begin with J, they can only be distinguished one from the other by their terminal letters, a, o, m. In the *Vancouver MS.* that I have mentioned, their names are just so indicated by the terminal letters: A, O, M. In still another Craft working that I have seen (at one time in the possession of Poultney Chapter No. 10, R.A.M., in Vermont, and accordingly referred to as the Poultney Ritual) the names of the three ruffians are given in full, but with the terminal letters capitalized for emphasis; thus, -A, -O, -UM. I am belabouring the point because of an interesting theory developed by Albert Pike, who brings out the fact that the sacred Hindu word—AUM—was sometimes spelled AOM, and was in reality the true word of a M.M., safely secreted in the apparently innocuous names of the three ruffians, "where it has remained for centuries, its presence unsuspected". It is now obvious that the origin of this quaint theory stems from this practice found in some rituals of emphasizing the terminal letters in the way indicated, whether by intent or otherwise; the "centuries" may be generously ascribed to poetic exaggeration.

In the remarks on Dr. Oliver's Notebook, Bro. James says: "The third reason why five hold a Lodge is only found elsewhere in the Lodge of Lights and Finch, from one of which it must have been taken". Bro. James does not specify what this "third reason" is. But the *Vancouver MS.* also has this "third reason" why five hold a Lodge, and it is "The Birth, Life, Death, Resurrection, and Ascension of our Saviour". If this was also Dr. Oliver's "third reason", as it must be, by inference, we here have one more source, in addition to the Lodge of Lights and Finch. And there may have been others. The Christianizing of our Lectures was a fairly common practice in 18th century England, and Dr. Oliver had good reason (in his own opinion) for deploring—sometimes in violent and extravagant terms—the de-Christianizing efforts of Dr. Hemming at the time of the Union; he even tried to enlist the reputations of William Preston and Peter Gilkes in support of his argument, but without any documentation whatever—for the very simple reason, I think, that there was none to offer. Only an Oliver could have made the shocking statement that "no . . . Mason . . . can give his

¹ I cannot guarantee the orthography in my typescript; it may have been carelessly copied.

assent to our ordinary Lectures . . . without an acknowledgement of the truth of Christianity,"¹ and the still more shocking statement that "the Lectures of Masonry are so full of Christian references, that if they were withdrawn, the blood, muscles, and vitality would be gone, and nothing would remain but a skeleton of dead, dry bones". And in another place, "If Freemasonry be not pre-eminently Christian, it is a disgrace to the country, and ought to be abandoned, and its elements scattered to the four winds of heaven".² But better minds have prevailed, and the continued prosperity of the Craft, during the one hundred years since Oliver's time, is the best evidence of their wisdom, and the proof of the pudding.

Bro. James refers, in his footnote, to both Wardens standing in the West (in Oliver's working) as "an anachronism", but there is evidence that this was common practice at one time in some quarters. "... With the Moderns," says E. H. Cartwright, "the Wardens both sat in the West . . ." ³ "As to the form of the Lodge, . . . several of the early Rituals favour the triangular shape [as in the *Carmick MS.* diagram], the Master being at the *Eastern* angle, and the Wardens at the *Western* base. The venerable Lodge, 'Cannongate Kilwinning, No. 2', Edinburgh, still [1910] places the Wardens in the *West*, and so do 'St. David's', No. 36, St. James's Operative, No. 97, and others; and I know my own Lodge, 'Mother Kilwinning', used to."⁴ Accordingly, "in 1809", Arthur Heiron reminds us, "almost the first point to be decided by the Lodge of Promulgation was the '*Seating of the Wardens*', and it is fairly clear that the present arrangement of our Lodges dates chiefly from the decision then taken. The 'Dundee Lodge', then No. 9, being wedded to her ancient customs, doubtless was still meeting in the form of a Triangle up to say 1813," at which time they "for the first time placed our J.W. in the South . . ." ⁵ It is therefore difficult to see how this could be considered an anachronism, but perhaps Bro. James had something else in mind.

Bro. A. J. B. MILBORNE writes:—

May I extend my congratulations to Bro. James on the very complete exposition of his subject.

Another version of the Lodge of Lights family of manuscripts is the *Vancouver MS.*, which has three Parts divided into 4-3-6 Sections, Section 3 of Part III of the Lodge of Lights version being omitted. It omits a number of Questions found in the Lodge of Lights MS., and there is some rearrangement of the material which accounts for some differences in the number of Questions in the Sections, but the *Vancouver MS.* also contains some Questions not found in the Lodge of Lights MS. e.g.,

Part I. Section 1. — Q. 27. When did Masonry begin?
Q. 28. What are its advantages?

as well as those mentioned by Bro. James as being in the Lancashire Ritual. The Investiture refers to the Thistle and Rose; the explanation of the Cable Tow refers to Benhadad, and the number of workmen employed at the Temple is not the same. It refers to the Mason's movable Jewels, but also to the "immoveable Mason's Jewels"—a bright line in many dull ones.

I notice in the description of the Lodge in which our ancient brethren met in both these texts that it was a place where "lion never roared". This expression is first found in *L'Ordre des F-Ms Trahi*, and I do not think it is to be found in any other early text, though it is in the German translation of the ritual used by the Lodge of Instruction attached to Lodge No. 63 I.C., held in the 20th Regiment in America in 1780. The lion travelled widely, but I have been unable to follow his trail.

Endowed with Patience and Fortitude as our brethren of these lecturing days must have been, they could not have endured these verbose "Eulogiums" without being called frequently to refreshment, as Browne, and other sources indicate that they did. That the Craft did survive encourages the belief that it will continue to do so.

I do not know what object Bro. James had in view in presenting extracts from Preston's *Syllabus* in a "Modernized" form. The replies in most of the copies are in manuscript so that the extracts are completely useless for textual examination.

¹ Oliver, *The Symbol of Glory*, 1850, Rob Morris, Ed., p. 100.

² Oliver, *The Discrepancies of Freemasonry*, London, 1875, pp. 168, 201.

³ Cartwright, *A Commentary on the Freemasonic Ritual*, 1947, p. 7.

⁴ Hughan, *A.Q.C.* xxiii, p. 139.

⁵ Heiron, *A.Q.C.* xxxvii, p. 59.

Bro. PAUL TUNBRIDGE writes:—

In the section of his paper devoted to William Preston, the author refers to the considerable discussion that has taken place on the use of the word “Harodin”. In *Freemasonry, A Word to the Wise*, Dublin, 1796 (p. 11), there is an indirect reference made to Preston. The following extract may throw further light on this subject:—

“A few words will be sufficient concerning the *Harodims*; the *abilities* of the Brother who has promoted it, are universally *acknowledged*, and as long as he confines his orations to *substantial* Masonry, the *encouragement* he has experienced, will be *continued*. *Harodin* is an Hebrew word, the signification in the English language is, *Rulers* or *Provosts*, and by a reference to the original text of the sacred writings, it appears in 1 Kings and 5th Chapter, that *they* were appointed by Solomon, to superintend the *inferior* craftsmen. If the *assumption* of the word at this time is to be considered in the *same sense*, as in the days of the King of Israel, this order will then come under the description of *Imposition*; but the understanding that the founder has displayed in his *Illustrations*, leaves scarce room to doubt, but that his present pursuit is strictly consistent with the *general* system of Masonry, and that his idea does not *extend* to a pre-eminence *further* than he conceives his mode and manner of delivering information, to be *superior* in point of expression, and consequently that it is most likely by the means *adopted* by him, to be retained longer in the *memory*.”

This extract is followed by a warning to the “Members of this Order” that should they at any future time consider their knowledge to extend beyond the jurisdiction of the Grand Lodge of England and the Grand and Royal Chapter of the Royal Arch of Jerusalem, they will be regarded as impostors and treated accordingly.

R.W. Bro. The Hon. Mr. Justice LIONEL BRETT, Kt., Dist. G.M. Nigeria, writes:—

In these remarks I refer to the Prestonian Lectures 1925-1960, ed. Harry Carr, as P.L., and to the *Early Masonic Catechisms*, ed. Knoop, Jones & Hamer, 1963 edn., as E.M.C. Quotations from the modern ceremonies and lectures are taken from Emulation working.

In the ritual of today the newly passed brother is told that as a craftsman he is expected to make the liberal arts and sciences his future study, and that he is permitted to extend his researches into the hidden mysteries of nature and science. The seven liberal arts and sciences and the five orders of architecture are named in the explanation of the T.B., but no further instruction is offered. So far as nature and science are concerned, a candidate for the 3rd degree will satisfy the examiners if he can say what a S— is, and it is then assumed that his mind has been modelled by virtue and science.

Speculative brethren had brought the liberal arts and sciences generally within at least the nominal scope of masonic learning: *Dumfries No. 4 MS.* (E.M.C. 52); W. Smith's *Pocket Companion*, 1734-5 (E.M.C. 23-4); by-laws of the lodge at the Black Bull, Spalding, 1739, (P.L. 179); by attaching what seems an exaggerated importance to geometry as the basis of all arts and sciences: *Dumfries No. 4 MS.*; *Dialogue between Stephen & Philip* (E.M.C. 177); *Fortitude MS.* (P.L. 171). The ground having been laid in this way, it is interesting to see how the writers or compilers of the catechisms discussed by Bro. James tried to go beyond exhortations to study the arts and sciences and introduce actual instruction in them. Pride of place may have been given to architecture, and Preston's Lecture on the Five Orders of Architecture (whether in catechetical or narrative form) may be among the most elaborate attempts at instruction, but it does not seem to stand alone. It appears from Bro. James's paper that Preston described the senses and Finch gave a more elaborate description; that Finch's account of geometry was sufficiently detailed to refer to Newton and Herschel, and that the Lancashire Ritual gave a special account of music. (The first time Dr. Johnson was ever affected by musical sounds was when in 1780, at the age of 71, he heard solemn music being played on French horns at a Freemason's funeral in Rochester: Boswell's *Life*, ed. Hill/Powell, iv. 22).

In this desire to spread useful knowledge, the brethren concerned were very much the children of their age. Preston was brought up in Edinburgh when it was near the height of its glory as a centre of enlightenment; he was born two years after Boswell, who entered Edinburgh University in 1754, and the actual instruction he may have received there is described in an essay by Professor F. A. Pottle in “Johnson, Boswell and their Circle”, O.U.P. 1965. If he

was indeed a Deist, as I understand Bro. James to suggest, we may remember that he came from the Edinburgh of David Hume. Not all the others had Preston's education or natural abilities, but they lived in an age of great intellectual curiosity, when human knowledge was being extended by travel, by voyages of discovery, by research in the natural sciences and in other ways, and a growing number of people took an intelligent interest in what was going on. It is typical of the age, and not as amusing as Boswell thought, that the book which, as he happened to have it by him, Johnson gave Miss M'Queen, the daughter of their host at Anoch in Glenmoriston, should have been Cocker's *Arithmetic*: (*Life*, v. 138). The desire to attain more knowledge is often accompanied by the desire to instruct others, and outside the sphere of Masonry writers born in the same decade as Preston, to look no wider, include Jeremy Bentham, Thomas Day (of Sandford and Merton), Richard Lovell Edgeworth, Hannah More, William Paley and Arthur Young.

After the solemn Act of Union, the Lodge of Reconciliation seems to have come down on the side of those who thought it enough to pay lip service to the study of the arts and sciences as part of Masonic knowledge. Today few brethren who wished to know more of these subjects would look to their lodges for instruction. Most would be content with the E.A.'s answer that Freemasonry is a peculiar system of morality, and would regard the purpose of Masonic teaching for the ordinary brother as being correctly summed up in the seventh section of the First Lecture in the words "secrecy, morality and good fellowship".

I confess that while I have encouraged brethren to read the "Lectures" as now published, I have always advised them to use their discretion in skipping. Can anyone find cause for surprise or regret in a refusal to be interested in such a passage as this, from the fourth section of the Second Lecture?—

"Q. I will thank you to define grammar.

A. Grammar teaches the proper arrangement of words according to the idiom or dialect of any particular kingdom or people and that excellence of pronunciation which enable us to speak and write a language with accuracy and precision, agreeably to reason, authority, and the strict rules of literature."

This is on the level of "Whence have we Sago?" But I wonder what Preston and the rest would have thought.

As a postscript—an advocate of the study of geometry and other sciences, not only as useful in themselves but as a guard against irreligion is Vice-Admiral Lord Collingwood. Writing to his wife on the 16th June, 1806, he says:—

"How do the dear girls go on? I would have them taught geometry, which is of all sciences the most entertaining: it expands the mind more to the knowledge of all things in nature and better teaches to distinguish between truths and such things as have the appearance of being truths, yet are not, than any other. . . . How it would enlarge their minds, if they could acquire a sufficient knowledge of mathematics and astronomy to give them an idea of the beauty and wonders of the creation! . . . I would have my girls gain such knowledge of the works of creation, that they may have a fixed idea of that Being who could be the author of such a world".

(Letters, 1827, p. 204, cited Bush *The Flowers of the Sea*, 1962).

This seems a better justification of the speculative attitude to the sciences than that adopted in the catechisms themselves.

Bro. C. F. W. DYER (Secretary of the Emulation Lodge of Improvement) writes:—

Thank you for sending the proofs of Bro. James's most interesting paper on the Lectures.

I do not find the bald statement that the records of the Lodge of Reconciliation make no reference to the Lectures completely acceptable without some qualification. *A.Q.C.* XXIII, p. 231, in Bro. Wonnacott's paper on that Lodge sets out an interim report to the G.M. drawn up on 6th September, 1814, which states that they "have thrice exhibited to the Lodges in the London District the newly arranged modes of Masonic instruction . . .", while at p. 244 a letter is set out from Bro. S. Hemming to the G.M. dated 11th February, 1815, which states "They (the L. of R.) have continued with all diligence in the discharge of their several duties, as well as in promoting their newly arranged system of instruction . . .".

There are many records that the method of instruction at that time was by Lecture and that the work of Lodges of Instruction(s) of the period was in the catechetical form we know

as Lectures. Bro. Wonnacott also refers to the long interval between meetings from 9th February, 1814, to 4th August, 1814 (p. 228); a reasonable inference could be that this interval was filled, at least so far as Rev. Samuel Hemming was concerned, by the preparation and arranging of the mode of instruction referred to in the interim report given shortly afterwards.

It is interesting to note that the Grand Lodge Minute of 5th June, 1816, refers to the "Ceremonies and Practices recommended . . ." and as the Grand Secretaries were also Secretaries to the Lodge of Reconciliation, the difference in wording in the Lodge's interim report could well mean that something different to straightforward demonstration of Ceremonies was undertaken at the earlier meetings in 1814. That Lectures were also dealt with by the Lodge of Reconciliation could be inferred from the wording of a letter from Lodge 289 to Grand Secretary Harper in May, 1815 (*A.Q.C.* XXIII, p. 249) ". . . in order that one Mode of M.P.R. and Lecturing may be established . . .".

References to Lectures in the period immediately after the Union refer to "The" Lecture(s) and the Hemming/Broadfoot Lecture referred to Grand Lodge on 2nd June, 1819, is referred to as "a new Lecture". This surely implies that there was a standard Lecture certainly as far as the matter contained in it was concerned; the point which among other things led to the formation of the Emulation Lodge of Improvement was the "system" of working the Lecture(s). It seems apparent that there was a set system employed by the Grand Stewards' Lodge, which is perpetuated in the practice of the Emulation Lodge of Improvement, which, incidentally, works the Lectures as part of its regular programme right through the year on the Second and Fourth Fridays and not only on the occasion of its annual Festival.

The Emulation Lodge of Improvement has never published or authorized the publication of the Lectures nor its system of working them; the publications by A. Lewis in their more recent editions are reasonably accurate as to wording, but the very early editions were far from accurate. Bro. James states that Bro. S. B. Wilson made some "Changes"; the word used by Sadler is in fact "additions". Since Wilson's time it is extremely unlikely that any changes have been made—because of the method of governing the Lodge and because the Lodge Records are available from 1859. Those in use today contain all that was worked in the 1820's—and as taught by Peter Gilkes.

Bro. P. R. JAMES writes in reply:—

First let me offer an omnibus "Thank you" to those Brethren who wrote to me sympathetically during my enforced absence; to Bro. Fisher for so ably reading the paper; to the W. Master for his generous proposal and to the Brethren who have made comments.

The Master suggests that I might have made comments on other exposures. Prichard's *Secrets of Masonry* I do not know. As to the others, those I mentioned were intended to be illustrative, not exhaustive. I did not wish to blunt William of Occam's "razor". With regard to the relationship between Preston's Chapter of Harodim and the Lodge of that name all members of the Lodge of Antiquity were entitled to attend the Chapter so that it was not necessary for them to join the Lodge which was established, as Preston said in February, 1793, "to enable the Chapter to preserve a correspondence with the Grand Lodge and to authorize them to practise the Rites of Masonry". The Harodim Lodge was eventually amalgamated with the Lodge of Antiquity. Burckhardt was responsible for one version of Preston's First and Second Lectures which he sent to "Brother Mordaunt Ricketts, W.M. of Lodge No. 97 at Cheltenham on 5th February, 1833 (*G.L.* 15,074). Oliver seems to have misread his source for the alternative name of a Lewis". The *L'Ordre des Francs-Maçons Trahi* has "And the name of his son? Lufton" and Preston's Syllabus (2-4-5) "The Eldest of their Male issue enjoyed particular privileges under the denomination of Lewis or Lupton".

Bro. W. Waples's view that Preston derived the name of his Grand Chapter and Lodge from the Harodim of Northern England was supported by the late Bro. H. C. Booth (*A.Q.C.* LX, 190). In any case it can have been only the word that was borrowed for the method was quite different. And the word was not peculiar to those parts: Anderson used it in his *Book of Constitutions*, 1723 (p. 10, *n.*). I am glad that Bro. Waples has brought up the subject of the "Wooler" Lectures which, thanks to his courtesy, I was able to study. They contain much interesting matter some of which must have been known to Preston, Browne, Finch and others. But they are a compilation which has been much mishandled in the passage of time and, as at present constituted, are far too long to be used as Lectures in lodges. So they do not fall within the definition adopted for this paper.

Bro. C. F. W. Dyer uses his quotations out of context; *suppressio veri, suggestio falsi*. The continuation of his first reads:—

“as far as relates to the opening and closing of a Lodge in the three degrees, the several obligations therein required and the ceremonies of making, passing and raising, together with a brief test or examination in each degree”. (*A.Q.C.* XXIII, 231-2).

Hemming's letter to the M.W. Grand Master of 11th February, 1815, continues:—

“as in answering (to the best of their power) such objections as have been brought against it”

i.e. the new ritual (*ibid.* 244). The Grand Lodge Minute of 5th June, 1816, goes on to mention “alterations on two points, in the Third Degree” (*ibid.* 256). In none of these can one read a reference to the Lectures. The letter from Lodge 289/231 was from a body of dissidents who were suggesting a fresh start and expressing their dissatisfaction with the work of the Lodge of Reconciliation. This Lodge was commissioned to draw up “one pure unsullied system” for the whole English Craft. Until December, 1813, i.e. to the Union, their only work was that of re-obligating Brethren (*A.Q.C.* XXIII, 227). Then followed the interval from February to August, 1814, which must surely have been devoted to private meetings to discuss the new ritual. On 9th February, 1814, the members were “not yet qualified” to give information as to the future mode of working but, on 4th August of the same year, “the work of displaying the ceremonies was commenced” (*ibid.* 228). Thereafter, until its dissolution in 1816, at some 33 open meetings the Lodge gave about 124 exhibitions of the manner of Opening, Closing, Making, Passing and Raising. The members were kept fully occupied. That they did *not* deal with the Lectures is evident from Broadfoot's letters to the Lodge of Probity—all written after the Lodge of Reconciliation had ceased to exist. There was “no disposition to bring forward any Lecture from Authority”.

Bro. Dyer infers that because the Hemming/Broadfoot Lecture was called, on 2nd June, 1819, a “new Lecture” there must have been a standard one. No Lecture has ever been “standard” and the Duke of Sussex's remarks in this same year bear this out. As I have pointed out in the body of the paper no Lectures peculiar to the Grand Stewards' Lodge have been found: it was the manner of working that was their own. The Emulation Lodge of Improvement was established in 1823 for the purpose of “working the lectures only, on a new system”. What Sadler said (*Illus. Hist. of E.L. of I.* (1904), 54) was that Bro. S. B. Wilson admitted frequently making a few additions to the Lectures. If additions are not changes what are they? And it was Bro. E. H. Cartwright's opinion (*Commentary on the Freemasonic Ritual* (1947), 17, 25, 219) that there had been many alterations since Gilkes's time (cf. *A.Q.C.* LXXVII, 115, *n.* 5). Since the wording of the Lectures is not sacrosanct there is no great offence in that.

Bro. Dyer makes the distinction between the E.L. of I. and the publications of the pseudonymous “A. Lewis” but he does not resolve the dichotomy. For the great majority of Brethren “Emulation” means what is in the printed books. It is impossible to substantiate his last sentence.

Bro. Alex Horne's interesting remarks raise several points. First he suggests that the early catechisms belong rather to the transition period than to the operative masons. It depends, of course, on what one takes as the transition period. Bro. Knoop and his colleagues were of the opinion that the *Edinburgh Register House* and the *Chetwode Crawley MSS.* “possibly represent an operative working which existed some decades before the date at which the documents were written”. (*E.M.C.*, 2nd Edn., 19). The suggestion that the word “Master” in the Master's Clauses of Preston's Syllabus refers to the Master of the Lodge as the instructor does not seem satisfactory. These Clauses occur only in the First Lecture, Sections 3 and 5, and are not always so marked. Whoever put the questions was not an “Instructor” for the pith of the matter is in the answers.

Bro. Horne seems to be under a misapprehension with regard to extant copies of Preston's Third Lecture (cf. *A.Q.C.* LXXVII, 107, *n.* 5). Is he not confusing it with the Pocket Manual, of which no copy of Part III has been found? Of the four Grand Lodge Library copies of this Third Lecture I dealt with one (G.L.15,025) in the paper. The others are: G.L.15,022, 15,024, 15,075. But they will give Bro. Horne no assistance for there is no elucidation in them. And there is very little in the copy in the library of the Quatuor Coronati Lodge (Press I, 1c. No. 16,272). But the four other MSS. to which I referred in the paper, as well as the copy belonging to the Lodge of Antiquity, No. 2, should prove more helpful.

As to Finch's *Masonic Treatise* on the Five Orders of Architecture and the similarity to Preston I must yield to the greater authority of Bro. Horne on the subject. The conclusion I mentioned in a footnote. All the Finch works referred to are to be found in the Grand Lodge Library and some are in that of the Quatuor Coronati Lodge.

The third reason which five hold a Lodge as given in Dr. Oliver's Notebook is as Bro. Horne surmises, "The Birth, Life, Death . . . etc.". On the position of the Wardens Bro. Heiron claimed to be describing a Moderns' Lodge in the second half of the 18th century (*A.Q.C.* XXXVII, 56). But the Old Dundee Lodge, No. 18, was not typical of the times and "seems to have been rather out of touch with practice elsewhere" (*ibid.* 92, 93). *Three Distinct Knocks* (1760), *Jachin and Boaz* (1762), *Hiram* (1766) and the Lancashire Ritual (1797) all place the J.W. in the South, as does Preston (1-1-3). Both the Lodge of Promulgation and the Lodge of Reconciliation do the same and, in my opinion, Oliver's Lectures were written after the Union. Hence the anachronism.

I have to thank Bro. A. J. B. Milborne for details of the *Vancouver MS.*, mentioned also by Bro. Alex Horne, and which I have not seen. It is obviously of the Lodge of Lights family of MSS. but is not the same. It seems to have been derived from that fund of Lecture material which existed in the North of England. Is the number of workmen employed at the Temple the same as that in the Lancashire Ritual, viz., 113,600 masons, 3 Grand Masters and 70,000 that bare burdens?

In answer to the critical note in Bro. Milborne's final paragraph, the purpose of the extracts from Preston's *Syllabus* in a "modernized form" was to give readers an idea of the quality of his Lectures. To have given them as in the original would have made difficulties. They might have been able to make out the last line of the penultimate answer in A which reads: "and what God as Com^d that be proper"; the fifth item in C has: "Expl 1st dut". But it is very unlikely that readers would have been able to make sense of: "tab digupoib Pegbe de becdbigdeh do eagni helbee" or of: "oub abd ecdafpicmeh ac a trepuke do dme isidiadios isdo oub obheb", which come from the *Cole MS.* (G.L.15096/7). It was not intended to provide material for textual examination. For such a purpose the number of variants in the copies of the *Syllabus* would require a collated edition.

There is no doubt that Brethren generally would greatly benefit by a closer study of the Lectures. But, as R.W. Bro. Brett points out, there is need to exercise discretion. Some of Finch's work—e.g. on the olive—is fantastic. Even Preston is not always acceptable. His treatment of Geometry (2/2/3) includes conic sections, "Sphericks", statics, the doctrine of the spheres and "assynptotic space". In dealing with the decorations of the Middle Chamber he indulges in a cabalistic explanation of the tetractys. Preston was not without perception, however, for the only thing he says about the Seven Liberal Arts and Sciences is (2/3/4):

"Some Centuries ago the sciences and the liberal arts were classed together in seven divisions to wit Gramm Rhetoric Logic Arithmetic Geo Music and Astronomy this gave rise to the introduction of 0000000 steps in the 2nd deg.: in some lodges [the original text uses a symbol for the word 'lodges'], but this divⁿ of sci & the liberal arts is of no use at present as the new discoveries and improvements have added many new sciences to the stock of human knowld which cannot be classed in that division".

From the absence of specifically Christian references in his Lectures I feel that Preston was probably a Deist.

I would thank Bro. Norman Rogers for his additional information on the Lodge of Lights Lectures; Bro. Tunbridge for giving in full what I was only able to mention in a footnote; and Bro. E. Newton for his kind words and comment, referring him as to the latter to the typescript of Bro. J. Heron Lepper's Prestonian Lecture (1932) at page 32.



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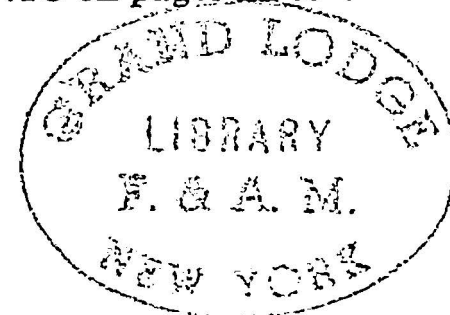
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THE FIRST LECTURE OF FREE MASONRY BY WILLIAM PRESTON

BY BRO. P. R. JAMES

(2nd May, 1969)

INTRODUCTION

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

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

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

THE SYLLABUS BOOKS

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

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

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

It is impossible to give a precise date to any of the extant copies of the *Syllabus*, whether printed or in manuscript. The paper watermark is too vague. It must be assumed that all of them were produced during the period when instruction was being provided. An approximate date can be arrived at for those copies whose owners can be identified, all of whom were members of the Lodge of Antiquity.³ Bros. H. J. da Costa (A) and J. C. Burckhardt (AA) were distinguished members of the Craft in Preston's day and were closely associated with the Grand Master. Bro. da Costa was admitted to the Lodge in 1808, was Acting Master in 1812 and in that year drew up a copy of the *Syllabus*. He also took part in working a Lecture in 1818, only three weeks after Preston's death.⁵ Burckhardt, a Masonic jeweller, was also admitted to the Lodge in 1808, was S.G.D. in 1816 and Deputy Master in 1818-19. His version of the Lectures, used in the preparation of the *Henderson MS.*, is said to have been obtained direct from Preston himself.⁴ He wrote a copy of the First Lecture for one L. H. Petit and proposed that the first delivery of the *Prestonian Lecture* by Stephen Jones, on 25th May, 1820, was correct.⁵ Bro. Thomas George John Earle (L) a bookseller and member of the Lodge of Regularity (now No. 91), joined the Lodge of Antiquity in 1811, was Inner Tyler 1812-13, Inner Guard 1818 and was struck off in 1822.⁵ There exist five letters to him, dated 1812 and written by Laurence Thompson, *Prestonian Lecturer* 1827-52, 1854, each enclosing a portion of the Lectures. Bro. the Rev. L. D. H. Cokburne (N), Grand Chaplain 1817-26, joined the Lodge in 1819, acted as its Chaplain 1820-21 and resigned in 1822.⁵ Jasper Atkinson (D) himself describes his career in the Lodge of Antiquity. He was a Grand Steward in 1823 and paid his dues to 1827.⁵ All these Brethren were roughly contemporary yet their copies of the *Syllabus* differ widely. Some may have been copies of earlier ones.

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

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

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

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

THE PRINTED COPIES

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

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

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

³ See List I, below.

⁴ See *A.Q.C.* Vol. 79 pages 144 ff.

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

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

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

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

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

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

THE MANUSCRIPT COPIES

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

¹ See List III.

² *Address on opening the Weekly Meetings.*

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

In the library of U.G.L. of England there are two narrative versions of the first two Lectures of the *Syllabus*, almost identical and corresponding with AA. The first (BE 210 PRE 11,300-1) is that used by Bro. H. G. Warren as Prestonian Lecturer in 1861-62. He derived it from Bro. John Henderson¹ and it was presented to the library by Bro. James Terry in September, 1900. Henderson also produced the second, known as the *Henderson MS.*, the property of the Lodge of Antiquity, No. 2, of which the G. L. library has a typescript copy. The Lodge possesses several other copies of Preston's Lectures, including the *Mortimer MS.*, written probably in 1808 or 1809. Some of its pages are watermarked "J. Jellyman 1807". Another copy is in the handwriting of J. C. Burckhardt. The General Section of the First Lectures in the *Henderson MS.* was taken from the *Pocket Manual* and the first edition of the *Syllabus*. The Opening and Closing are given twice, the first as in the Second Version below, and the second from a manuscript in cipher in the handwriting of William Preston and now in the G.L. library.² It is said to be an expansion of the first version: actually it is a paraphrase. The Sections are taken from the *Mortimer MS.* with slight corrections and variations from Burckhardt. The Clauses show the days of the week (no Sundays) on which they were studied and the Knocks are of the earlier type. Its Section V Clause IV supplies one of the variants given in the text; otherwise the First Lecture in the *Henderson MS.* corresponds with AA. The method of production was to put the *Pocket Manual* on the left and the corresponding *Syllabus* on the right of each page and, at the end, adding the subjects treated from the *Pocket Manual*.

FRAGMENTARY COPIES

Numerous fragments of Lectures are filed in G.L. library some of which can be attributed to Preston. In one of them (BE 210 PRE 10,504) some of the fragments are in cipher and these have been deciphered by the late Bro. Wonnacott. Where the contents are relevant they have been noticed in this paper. There are other files with accession numbers from 16,501 onwards. Among them are two addressed to L. H. Petit, Esq., Lincoln's Inn, No. 9 New Square. The first (16,602), dated Dec. 6th, 1823, contains the First Lecture, Section III Clauses V and VI in manuscript. The second (16,697), has a letter: "Mr. Burckhardt presents his compts to Mr. Petit and encloses herewith the 1st lecture for his perusal &c agreeable to his promise. 14 Northumberland St. 26 June 1823." The whole of the First Lecture is included. Louis Hayes Petit of the Lodge of Friendship was J.G.W. in 1818 in which year he joined the Lodge of Antiquity, No. 2. He resigned in 1847 and died in 1850.³

Another file (16,617), refers to a copy of the *Syllabus* (First Degree) bound in black morocco, in the possession of E. O. Farrer of Tilehurst. Apparently Bro. Farrer destined this for the museum of the Prov. G. Lodge of Berkshire but it has come to rest in the G.L. library for it cannot be found in Reading. The contents include parts of the First Lecture in clear (i.e. not cipher), but most of it is concerned with the Lodge of Reconciliation working, as demonstrated by Bro. Earnshaw in Cornwall in 1812.⁴ Parts are in the handwriting of Sir Daniel Gooch, Bart., Prov. G.M. for Berks. and Bucks. 1868-90.

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

TREATMENT OF THE TEXTS

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

¹ See *A.Q.C.* Vol. 79, pages 146-7.

³ Firebrace, op. cit.

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

⁴ *A.Q.C.* Vol. 23, p. 257.

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

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

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

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

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

LIST I

SYLLABUS VERSIONS IN THE LIBRARY OF THE UNITED GRAND LODGE

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

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

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

LIST II

SYLLABUS VERSIONS NOT IN THE LIBRARY OF THE UNITED GRAND LODGE

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

LIST III

COMPARISON OF VERSIONS AA, D AND E

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

FIRST DEGREE

GENERAL SECTION (First Version)¹

OPEN

R.x — S.x — J.x

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

¹ This version is given in AA, D, E, O and T. As the questions only are given in AA the answers have been taken from D, which has no Knocks at the head.
² The Knocks here in D are: 3. In E there are none at all.

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

REFRESHMENT²

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

CALL FROM REFRESHMENT³

X X X

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

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

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

³ This is not given in D or E and no answers are available.

- I.G.[?] The Lodge is tyled.
- P.M. Fidelity Fidelity Fidelity
- W.M. Bro. A., what is our next care?
- S.W. To see that none but M.M's are present.
- W.M. To order, Brn., as M.M's 1 2 3
- W.M. Bro. A., how many M.M's are requisite to form a Lodge in the First Degree?
- S.W. [A symbol indicating the number 7]
- W.M. How are they represented?
- S.W. By the Outer and Inner Guards, the Junior and Senior Deacons, the Junior and Senior Wardens and the Master of Works.
- W.M. Bro. B., what is the place of the Outer Guard?
- I.G.[?] At the entrance of the Lodge.
- W.M. His duty there?
- ++ To keep off all cowans, intruders and listeners and to see that no one either a Bro. or a friend be admitted without due warning, as also to see that the candidates for Masonry are properly prepared.
- W.M. What is the place of the Inner Guard?
- ++ Within the entrance of the Lodge.
- W.M. His duty there?
- ++ To receive the candidates in due form, to examine all M.M. before they pass the Lodge¹ when it is once opened and to carry all communications between the Senior Warden and the Outer Guard.
- W.M. What is the situation of the Junior Deacon?
- ++ Adjacent to the Senior Warden.
- W.M. His duty there?
- ++ To carry all communications between the Senior and Junior Wardens.
- W.M. What is the place of the Senior Deacon?
- ++ At the back or near to the R.W.M.
- W.M. His duty there?
- ++ To convey all commands from the Master to the Senior Warden.
- W.M. What is the situation of the Junior Warden?
- ++ In the south.
- W.M. Why in the south?
- ++ To mark the sun in its high meridian altitude and to invite the Brn. from labour to refreshment at the Master's command always keeping them within hail so that pleasure as well as profit may be the result.
- W.M. Bro. A., what is the place of the Senior Warden?
- S.W. In the west.
- W.M. Why so?
- S.W. To mark the setting sun and to close the Lodge at the Master's command after seeing every Bro. duly rewarded proportional to the claim of his labour.
- W.M. What is the place of the Master?
- S.W. In the east.
- W.M. His duty there?
- S.W. As the sun rises in the east to open the day so the R.W.M. is placed in the east to open the Lodge and to assign to every Bro. his portion of labour.
- W.M. Are all the officers in their respective places?
- S.W. They are.
- W.M. Then, Brn., the Lodge being duly formed let us invoke the blessings of The G.A.O.T.U. on our undertakings. May our labours which we begin in order be conducted in peace and close in harmony.
- P.M. So mote it be.
- W.M. Brn. in the east, west, north and south, I declare the Lodge duly opened in the First Degree.
- W.M. [?] XX X S.[W.] XX X J.[W.] XX X
- P.M. I invite you to salute the Junior Warden.
- J.W. I invite you to salute the Senior Warden.
- S.W. I invite you to a double salute to the Master of Works.

¹ The word *portals* has been interlineated here.

CLOSE FIRST DEGREE

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

XX X XX X

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

FIRST DEGREE

SECTION I

Masonry is an art useful and extensive. In every art there is a mystery, which requires a progress of study and application before we can arrive at any degree of perfection. Without much instruction and more exercise, no man can be skilful in any art; in like manner, without an assiduous application to the various subjects treated in the different lectures of Masonry, no person can be sufficiently acquainted with the true value of the institution.¹

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

CLAUSE I

X X X X X X X X²

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

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

² For the Knocks generally, see Introduction.

³ These questions are not printed in A or J but are added in ms. in A.

There is always the stimulus that I never can be disappointed.
Why do you expect to find a Master in the east?
Because it ever has been, still continues to be and always shall be the situation of the Master when he acts in that capacity.
Why is instruction delivered from the east?
To commemorate three Grand Events:
first, that man, in the image of his Maker compounded of matter and spirit was formed in the east.
second, when spirit and matter had begun to act in unison and man gradually advanced to maturity, it was in the east that the first rudiments of knowledge and learning were impressed on the juvenile mind.
third, when man had arrived at the state of virility and strength, to adorn the work of the Creator, it was in the east that arts and sciences embellished the Tree of Life.
Who are entitled to learn those instructions?
All men who have a desire to gain it and abilities to improve.
Who are better entitled?¹
Those who have been selected from the community at large and rank in the character of Masons.
Why are they better entitled?
Because other men may gain knowledge, it is true, by chance or accident, but Masons are let into the path to gain it and, if they fail, can never gain preferment in the Art.
Who are best entitled?
Free and Accepted Masons.
Why?¹
Because all the knowledge they have acquired they will cultivate and improve to the best advantage, and when they have so done they will not indiscriminately scatter it but prudently dispense it for the general good.²
On this basis is the Ground Plan of our Masonic System established!

FIRST DEGREE
SECTION I
CLAUSE II

Are you a Mason?³
I am so taken and received by Brn. and Fellows.
How do you know yourself to be a Mason?
By the regularity of my initiation, by repeated trials and approbations and by my readiness to undergo the same when duly called on.
How do you make yourself known as a Mason to others?
By signs, by tokens and by perfect points of entrance.
What are signs?
Squares, levels and perpendiculars regularly given, which Masons will always honour and obey.
What are tokens?
Regular, friendly grips of the hand, mutually given and received, which distinguish Masons in the darkness of night as well as in the clearest day.
Give the perfect points of entrance.
These are secrets I am bound to conceal.
What is their number?
They are innumerable but three are generally known.
Name those three.
With you reciprocally I have no objection.
Begin.

¹ These questions are not printed in A or J but are added in ms. in A.

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

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

Off — at — on.¹

Why are they called perfect points?

Because they include the whole ceremony of initiation.

What does the first include?

The ceremony of preparation.

What does the second include?

The ceremony of admission.

What does the third include?

The ceremony of the obligation.

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

FIRST DEGREE

SECTION I

CLAUSE III

Regularity of Initiation

Where were you made a Mason?³

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

What is a Lodge of Masons?

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

What makes the Lodge just?

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

What makes it perfect?

The number seven.

Of whom is this number composed?

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

How are they represented?

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

Why is a Lodge so composed?

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

What makes a Lodge regular?

The Charter, Warrant and Constitution.

What is meant by the Charter?⁴

The sanction of the country when the Lodge is formed.

What is the Warrant?⁴

The sanction of the Grand Master.

What is the Constitution?⁴

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

When were you made a Mason?

At high twelve when the sun was in the meridian.

How is this reconciled?

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

What is the inference?

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

¹ After this answer F has: *off what?*

In respect to apparel.

At what?

The door of the Lodge.

On what?

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

² This sentence is not in D, P, or T.

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

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

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

By whom were you made a Mason?¹

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

Where is the Master's place in the Lodge?

In the east.

What does he represent?

The rising sun.

What is his duty?

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

Where is the Junior Warden's place?

In the south.

What does he represent?

The sun in its meridian.

What is his duty?

To regale the Lodge.

Where is the Senior Warden's place?

In the west.

What does he represent?

The setting sun.

What is his duty?

To close the Lodge at the Master's command.

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

FIRST DEGREE

SECTION I

CLAUSE IV

Salutation

Whence do Masons principally come?

From the holy Lodge of Brn. and Fellows.

What recommendation do you bring?

A double⁴ salute to the Master of the Works.

What other recommendation do you bring?

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

What is the purpose of your visit?

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

How do you hope to do that?

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

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

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

Through what medium do you behold this luminary?

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

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

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

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

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

⁵ The substance of these answers occurs in E, Sect. III, Clause V.

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

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

Through what medium do you behold this luminary?

Through the medium of the J.W. who, placed in the south, at high twelve invites the Brn. to the cool shade, there to enjoy rest and refreshment.^{2, 1}

What is the third grand natural object that strikes you?

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

Through what medium do you behold this last grand luminary?

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

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

FIRST DEGREE

SECTION I

CLAUSE V

Key

What is the first lesson taught in Masonry?

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

Where are those secrets kept?

In a safe repository, the heart.

To whom are they revealed?

To Free Masons only.

How are they revealed?

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

How do we get at those secrets?

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

Where do we find it?

In a bow bone arch secured by ivory keys.

How do we find it?

We find it pendent, not dormant.

Why?

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

By what does it hang?

By a sure hold, the thread of life.

Why so nearly connected with the heart?

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

Of what metal is this key?

It is composed of no metal.

Solve the mystery.

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

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

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

¹ The substance of these answers occurs in E, Sect. III, Clause V.

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

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

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

SALUTATION

FIRST DEGREE

SECTION II

CLAUSE I

Middle Chamber

X X X X X X X X X²

What preparation is necessary for Masonry?

A two-fold preparation, internal and external.

Where does the first preparation take place?

In the heart?

How is this exemplified?

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

What is that declaration?

That³ unbiassed by friendly and uninfluenced by sinister motives we voluntarily offer ourselves as candidates for Masonry, that we were solely prompted to this measure by a favourable opinion conceived of the Institution; a desire of knowledge and a wish to become useful to mankind; that we were willing and ready to conform to all the ancient usages and customs which are established amongst Masons.⁴

Where does the next preparation take place?

In a room adjoining the Lodge.

By whom are we prepared?

By a friend we afterwards know to be a Mason.

How are we prepared?

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

Why so prepared?

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

Why deprived of metal?

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

Why h*****d?

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

Why s*****?

Because the ground we are about to tread is holy.

What rendered that ground holy?

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

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

² For the Knocks generally see Introduction.

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

⁴ This question and answer are not in F.

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

To what does this allude?

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

To what does it farther allude?

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

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

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

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

FIRST DEGREE

SECTION II

CLAUSE II

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

To the entrance of the Lodge.

How were you able to discover this?

By first meeting resistance and afterwards gaining admission.

By whom was your entrance opposed?

By the Outer Guard or Tyler of the Lodge.

What is his duty?

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

How did you gain admission?

By three distinct knocks.

To what do they allude?

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

How do you apply that adage?

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

Who came to your assistance?

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

What is his duty?

To commune only with the Outer Guard.

What does he demand?

Who comes there?

What is the answer?

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

What is then asked?

How he expected to obtain these secrets and privileges.

What is the answer?

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

What is then done?

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

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

FIRST DEGREE

SECTION II

CLAUSE III

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

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

Why so received?

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

How were you then disposed of?

Conducted to the J.W.

What does the J.W. demand?

Who comes there?

What was the reply?

A poor Candidate for Masonry who, having been¹ duly proposed and approved in open Lodge, properly prepared by a Bro., now comes by his own free will accord to solicit, not to demand, the privileges of Masonry.

What ensues?

Conducted to the S.W.

What does the S.W. demand?²

The same as the J.W.

What was the reply?

The same as to the J.W.

What was next done?

Conducted to the portals of the Lodge and there instructed to kneel.³

Repeat the Invocation.

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

The Invocation being ended what question is asked?

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

What is the answer?

In God.

What is then said?

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

FIRST DEGREE SECTION II CLAUSE IV

How were you then disposed of?

I was introduced into the body of the Lodge.

How did you appear?

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

Why so appear?

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

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

² There is no answer to this question in AA.

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

⁴ See *Illustrations*, 14th Edn., 1849, page 32.

How was he then conducted ?

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

Why so conducted ?

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

Who are fit objects for Masonry ?

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

Why are the privileges of Masonry restricted to free men ?

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

Why to men upright in stature and without maim ?²

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

Why to men of mature age ?

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

Why to men of sound judgement and strict morals ?

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

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

FIRST DEGREE

SECTION II

CLAUSE V³

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

He orders him to be presented to the Master.

What is then requested ?⁴

That he should publicly answer three questions ?⁵

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

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

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

How does he advance ?

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

Of what do they consist ?

Right lines and angles.

What moral impression does this make on his mind ?

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

¹ Here D adds: *by birth*.

² This question is inserted in manuscript in AA.

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

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

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

Arrived in the east what ensued?

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

How was he apprised?

By an explanation of three points:

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

What did the Master then demand?

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

Did you assent?

I did, most cheerfully.

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

FIRST DEGREE

SECTION II

CLAUSE VI

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

He did, in due form.

Describe the form.

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

Why kneeling?

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

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

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

What moral is deduced?

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

Why body erect?

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

What moral is deduced?

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

Why right hand on the Holy Law?

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

What moral is deduced?

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

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

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

What moral is deduced?³

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

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

³ No answer is given to this question.

Why the compasses ?¹

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

What moral is deduced ?¹

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

In this form what information was conveyed ?

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

Of how many parts ?

Of three parts.

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

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

Third part The penalty we shall incur by a violation of our engagement not less than the loss of life by having² my t***** c**, my t***** t*** from the root and that with my body buried in the sands of the sea at low water mark, where the tide ebbs and flows every twenty-four hours.

Why so dreadful a penalty ?

That the secrets of the Order may be preserved inviolate.

Why inviolate ?

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

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

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

Salutation.

FIRST DEGREE

SECTION III

CLAUSE I

Middle Chamber

X X X X X X X X X⁵

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

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

What is the consequence ?

What was then a temporary engagement from that moment became a lasting obligation.⁶

What question was asked ?

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

What was the answer ?

To be restored to light.

What ensued ?

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

What was the result ?

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

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

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

⁴ See *Illustrations*, 14th Edn., 1829, page 31.

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

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

He obeyed the command. Darkness was withdrawn. The newly initiated Bro. hailed the light and rejoiced with his Brn.
 Being restored to light to what did the Master direct his attention?¹
 To the three principal lights in Masonry.
 What was then done?
 He raised me by the hand as an obligated Mason.
 When raised to what further did the Master direct his attention?
 To the three lesser lights in Masonry, placed in the east, south and west.
 Why so placed?
 To mark the sun at its rising, meridian and setting.
 Thus we define the first introduction to light and the disquisition required for our venerable system.

FIRST DEGREE
 SECTION III
 CLAUSE II

Being raised what information was conveyed to you?
 That Masonry was a universal system.
 What further information was given?²
 That it was formed on the purest principles of morality, founded on allegory and explained by Holy Symbols.
 What were you ordered to do?
 To advance one step.
 Of what did the next information consist?
 That there were three essential points in Masonry:
 First point That there are several Degrees in the Order and particular secrets restricted to each Degree.
 Second point That these particular secrets are not indiscriminately given but regularly conferred according to merit and ability.
 Third point That there are many mysteries amongst Masons which relate to their mode of government and these can only be acquired by a regular attendance on the duties of the Lodge.
 What was then entrusted to your care?
 The particular secrets of the First Degree or those marks by which Masons are known to each other and distinguished from the rest of the world.
 What is the first secret?³
 The due guard of an E.A.M.
 Give the sign. — Done.
 To what does it allude?
 To the penalty of the obligation.
 What does it imply?
 That as a man of honour I would sooner have⁴ my t***** c** than betray my trust.
 What is the second secret?
 The token or grip of an E.A.M.
 Give the grip. — Done.⁵
 What is the use of this grip or token?
 To distinguish Masons in the darkest night as well as in the clearest day.
 What is the third secret?
 The word of an E.A.M.
 Give the word. — Given.⁶

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

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

³ Between questions 9 and 10 F adds: *Give the guard* —

⁴ From here AA has: &c &c &c. The remainder has been supplied from F.

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

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

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

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

Done in a treble way and then a treble salute.

What advantages are derived from these secrets?

Courtesy and esteem from Masons wherever we meet them.

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

FIRST DEGREE

SECTION III

CLAUSE III

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

To the Wardens of the Lodge.

For what purpose?

For trial in and approbation of those particular secrets.

To whom were you first assigned?

To the J.W.

To whom were you next assigned?

To the S.W.

How were you then disposed of?

To the W.M.

For what purpose?

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

What further mark of his favour did he confer?

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

What is the ancient clothing of a Mason?

White gloves and a white leather apron.

What do the first denote?

Purity.

What does the second denote?

Innocence.

How are they both considered?

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

What does the Master observe?

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

What benefit is to be derived from this clothing?²

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

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

FIRST DEGREE

SECTION III

CLAUSE IV

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

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

Why is he so placed?

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

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

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

Why does he tread sure at the north-east corner rather than at any other part of the Lodge?

Because there he treads on the foundation stone of the building.

To what does it allude?

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

What advantages are to be derived from this custom?

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

How do we apply this in Masonry?

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

In what form does he appear?

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

What recommendation does he then receive?

That as he then stood to all appearances before God and the Lodge a just and upright man and Mason¹ so to maintain that character through life.

What next ensues?²

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

What was your reply?

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

What did the Master further observe?

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

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

FIRST DEGREE
MASTER'S CLAUSE³
SECTION III
CLAUSE V

What recommendations are given?

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

What is the first recommendation?

To study the Volume of the Sacred Law.

How should it be studied?

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

What is the second recommendation?

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

Explain the first duty.

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

Explain the second duty.

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

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

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

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

Explain the third duty.

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

What is the third recommendation?

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

What is the general recommendation?

To practice benevolence and charity.

Why?

Because they have distinguished Masons in every age and country.

How is this exemplified?

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

What is the result?

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

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

FIRST DEGREE SECTION III MASTER'S CLAUSE CLAUSE VI

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

What are you recommended to study as a Mason?

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

Of what do they consist?

Of two parts, oral and written communications.

What does the first part comprise?

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

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

What is inculcated?

Three useful lessons:

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

What does the second part comprise?

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

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

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

What do these inculcate?

Three valuable themes:

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

What is the GRAND ULTIMATUM?

Masons live to improve and improve to enjoy.

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

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

Salutation.

FIRST DEGREE
SECTION IV
CLAUSE I

X X X X X X X X X²

Introduced into the Inner Chamber what did you discover?

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

What ensued?

Three judicious observations:

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

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

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

What information was then conveyed?

Three essential points:

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

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

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

What did the Master proceed to do?

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

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

² For the Knocks generally see Introduction.

How was he enabled to do this ?

By the assistance of three great lights.

How are they situated ?

In the east, south and west.

Why ?

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

What moral inference do we draw from this ?

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

What do these great lights represent ?

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

What does the first represent ?

The sun, as ruler of the day.

What does the second represent ?

The moon, as ruler of the night.

What does the third represent ?

The Master, as ruler of the Lodge.

Why is the Master compared with the sun and moon ?

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

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

FIRST DEGREE

SECTION IV

CLAUSE II

Thus assisted what have you discovered ?

The form of the Brn. in Lodge assembled.²

What is the form ?

A parallelogram or long³ square.

What is its length ?

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

What is its breadth ?

It fills up the whole space between north and south.

What is its height ?

The heavens.

What is its depth ?

The centre of the earth.⁴

What do these morally exemplify ?

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

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

FIRST DEGREE

SECTION IV

CLAUSE III

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

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

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

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

³ In F it is: *oblong.*

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

What is the next object?

To take care that the foundation of the building corresponds with the nature of the soil.

On what ground is the Masonic mansion raised?

On holy¹ ground.

Why?

For two reasons:

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

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

What rendered that ground holy?²

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

First offering The act of Abraham.

Second offering The act of King David.

Third offering The act of King Solomon.

What do these offerings exemplify?

Three singular instances of divine mercy and of unparalleled virtue:

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

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

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

Why are these offerings so peculiarly marked by Masons?

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

What GRAND MORAL is derived from the whole?

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

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

¹ By a slip of the pen AA has "what" instead of "holy".

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

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

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

Second instance? Acknowledgement of error and sincere contrition.

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

FIRST DEGREE

SECTION IV

CLAUSE IV

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

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

What is the proper situation of the Masonic building?

Due east and west.

Why is it so situated?

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

Why are places of adoration so situated?

Three reasons are assigned:

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

Second reason To remind us that learning¹ originated in the east and then spread its influence to the west for the benefit of mankind. (There must be some philosophical reason deducted for the sun shining on all the building).

Third reason Because that Tabernacle which Moses erected in the wilderness² as a repository for the Ark, the symbol of the Divine Presence and the judicial, ceremonial and moral Law for the conduct of the Jews, was, by especial command, situated due east and west in conformity to a plan said to have been received by Moses from the Lord on the Mount. From the situation of this rude fabric in early ages of the world King Solomon adopted it as the ground plan of his more magnificent structure, the Temple of Jerusalem, a pattern of symmetry and proportion begun, carried on and completed under the auspices of a sovereign whose regal splendour and unparalleled lustre have almost surpassed idea. In the situation of the building, therefore, we copy his example.

How were the walls constructed?

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

Why were the walls so constructed?

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

What is the GRAND MORAL?

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

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

FIRST DEGREE

SECTION IV

CLAUSE V

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

To cover the fabric for the accommodation of the inhabitants.

What is the covering of the Masonic mansion?

A clouded canopy of divers colours.

Why those colours?

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

By what is this covering supported.

Three great pillars.

¹ Inserted here in F is: *both moral and theological*.

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

Of what Orders in architecture are those pillars composed ?

Doric, Ionic and Corinthian.

Why are these Orders preferred ?¹

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

Exemplify the allusion.

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

What is the GRAND MORAL ?²

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

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

FIRST DEGREE

SECTION IV

CLAUSE VI

How do we arrive at the summit of the building ?

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

What is the proper situation of those three principal steps ?

At the bottom, middle and top of the ladder.

To what do they refer ?

Three religious virtues.

Name them.

Faith, Hope and Charity.

Explain those virtues.

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

Where does this ladder reach ?

To the heavens.

On what does it rest ?

On the Sacred Law.

Why is it so supported ?³

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

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

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

How do we then proceed ?

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

What is the consequence ?

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

What impression does this make upon us ?

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

Where do we next reach ?

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

What comfort does she administer ?

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

(footnote continued on p. 136)

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

How do we then proceed?

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

What is the consequence?

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

What impression does this make upon us?

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

Where do we next reach?

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

What comfort does she administer?

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

What counsel does she give?

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

What is that reward?

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

How do we describe that firmament?

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

Why is it so described?

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

What is the GRAND MORAL? [EXPLAIN CHARITY]

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

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

SALUTATION

(continued from p. 135)

What counsel does she give?

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

What is that reward?

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

How do we describe that firmament?

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

Why is it so described?

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

What is the GRAND MORAL?

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

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

FIRST DEGREE

SECTION V

CLAUSE I

Internal Ornaments

X X X X X X X X X¹

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

To consider the internal ornaments of the building.

Of what do they consist?

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

What is the situation of these ornaments?

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

What moral picture do they convey to the mind?

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

What does the first ornament exhibit?

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

How is this exemplified?

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

What does the second ornament exhibit?

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

How is this exemplified?

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

What does the third ornament exhibit?

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

How is this exemplified?²

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

What is the GRAND MORAL?

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

FIRST DEGREE

SECTION V

CLAUSE II

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

¹ For the Knocks generally see Introduction.

² Instead of these answers to the last three questions F has:

The powerful influence of Providence.

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

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

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

The furniture of the dwelling.

The Sacred Law, the compasses and the square.

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

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

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

(footnote continued on p. 138)

The introduction of the furniture for the accommodation of the inhabitants.
What is the proper furniture?

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

What is the use of that furniture?

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

How is that Furniture appropriated?

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

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

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

Why is the square assigned to the Craftsmen?

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

Why are the compasses restricted to the Grand Master?

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

What is the GRAND MORAL?

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

FIRST DEGREE

SECTION V

CLAUSE III

The mansion being furnished what next engages our attention?²

(continued from p. 137)

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

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

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

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

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

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

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

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

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

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

(footnote continued on p. 139)

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

What is the first study of our Masonic establishment?

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

How is that affected?

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

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

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

Name the moveable jewels.*

The plumb, level and square.

What is their use?

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

Name the immoveable jewels.

The rough ashlar, smooth ashlar and the tracing board.

What is their use?

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

Why are these tools and implements called jewels?*

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

What moral is deduced from the moveable jewels?*

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

(continued from p. 138)

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

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

To mark the uprightness and integrity of his conduct in the faithful discharge of his duty and to prove the solidity of the base of the building by his carefully examining, trying and proving all strangers who may through him claim admission into the Lodge, lest by his neglect the privileges of the Order be illegally gained and the Brn. present be subject to violation of their oath and the mansion we rear with so much care be made to totter to the base. To mark the equality of his government in the west with that of the Master in the east in order to effect that union in the Lodge which can alone render our happiness durable and permanent.

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

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

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

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

Why are they termed moveable?

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

How is the J.W. distinguished?*

By the plumb.

Why is he so distinguished?

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

How is the S.W. distinguished?*

By the level.

Why is he so distinguished?

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

How is the Master distinguished?*

By the square.

Why is he so distinguished?

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

What moral is deduced from the immoveable jewels?

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

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

What further moral is deduced from these jewels united?

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

Why are these jewels termed immoveable?

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

Thus usefully employed and honorably adorned we practise the rights¹ of our profession undisturbed by noisy clamours of party dissension and uninterrupted by the tainted fumes of unbridled licentiousness.

FIRST DEGREE

SECTION V

CLAUSE IV [First Version]²

To Whom is the Lodge dedicated?

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

Why so dedicated?

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

¹ [sic].

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

To the G.A. of the U.

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

By Solomon King of Israel.

By prayers and offerings.

By the holy Shekina or Ark of the Covenant.

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

By whom was it dedicated ?

By Solomon, King of Israel.

How was it dedicated ?

By prayers and sacrifices.

How was it more particularly dedicated ?

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

What does it represent ?

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

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

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

FIRST DEGREE

SECTION V

CLAUSE IV [Second Version]¹

To Whom is the Lodge dedicated generally ?

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

Why ?²

By whom was it dedicated ?

By Solomon, King of Israel.

To whom was it dedicated particularly ?³

Why ?³

Had he any equal ?³

In What ?³

How is it portrayed in the Lodge board ?⁴

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

FIRST DEGREE

SECTION V

CLAUSE IV [Third Version]⁵

To Whom is the Temple dedicated ?

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

Why ?

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

What is the moral ?

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

By whom was the Temple dedicated ?

By Solomon, King of Israel.

How was it more particularly dedicated ?

By ךןן'ןן [= Shekinah] representing the Glory of the G.A.U.

How is the dedication designated in Lodges ?

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

Why ?

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

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

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

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

³ There are no answers to these questions.

⁴ This question and answer are given only in N (print).

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

What does the circle represent?

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

What do the parallel pillars represent?

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

FIRST DEGREE

SECTION V

CLAUSE IV [Fourth Version]

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

FIRST DEGREE

SECTION V

CLAUSE IV [Fifth Version]¹

Ded gen? [Dedication general]

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

Why?

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

Ded part? [Dedication particular]

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

Why?

The above —

Equal?

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

In what?

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

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

The *Henderson MS.* adds: "In the old *Syllabus* (belonging to the Lodge of Antiquity, No. 2) the following questions are added in ms. and on the opposite blank page are the answers". It then reproduces what is almost identical with the third version, above. It continues: "In the second copy of the old *Syllabus* the questions and answers run:

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

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

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

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

FIRST DEGREE
SECTION V
MASTER'S CLAUSE
CLAUSE VI¹

What injunctions are laid after initiation?

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

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

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

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

How are these injunctions exemplified?

Three important points of distinguished excellence:

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

Second point Humility and submission in propriety of conduct.

Third point A wish to improve by industry and application.

How are these points mitigated?

By three kind admonitions:

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

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

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

What do they produce?

Three pleasing effects:

First effect We shall live creditably in the world.

Second effect We shall live comfortably in ourselves.

Third effect We shall live peaceably with all men.

What is the Succedaneum?²

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

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

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

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

What is the result?

Three beneficial consequences:

First consequence That we shall gain knowledge by our diligence.

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

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

What is the GRAND ULTIMATUM?

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

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

² i.e. a substitute (O.E.D.).

FIRST DEGREE
SECTION V
MASTER'S CLAUSE
CLAUSE VI¹

What is the last Charge given after initiation ?

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

How will he be enabled to perform the first part ?

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

First means By conforming to the ancient usages.

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

Third means By preserving the Land Marks.

What exemplifications are there ?

Three:

First exemplification Judgement and discretion.

Second exemplification Honour and fidelity.

Third exemplification Wisdom and discernment.

How will he be enabled to perform the second part ?

By three means also:

First means By never extorting the secrets of any Degree.

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

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

What are the consequences ?

Three:

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

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

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

What is the GRAND ULTIMATUM ?

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

Eulogium: Masonry comprehends within its circle . . . (*vide* Preston.)³

Thus ends the Fifth Circle⁴ which explains the nature and principles of our Constitution and teaches us to discharge with propriety the duties of the different departments which we are appointed to sustain in the government of the Lodge. Here, too, our ornaments are displayed and our jewels and furniture specified,⁵ while a proper attention is paid to our ancient and venerable patron.

SALUTATION

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

² The ms. of AA has '*rights*'.

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

⁴ So in AA ms. for '*Section*'.

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

FIRST DEGREE

SECTION VI

CLAUSE I

X X X X X X X X X¹

On what do we meet?

On a level.²

On what do we part?

On the square.²

Why?

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

Where are we found?

Always between the square and the compasses.

Why?

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

What is our distinguishing characteristic?

Love of Virtue centred in the heart.

How is this exemplified?

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

Are Masons free to or free from?

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

FIRST DEGREE

SECTION VI

CLAUSE II

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

The comfort and happiness of man.

How many Grand Principles are there?

Three.

Name them.

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

Explain B.L.

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

How is this Principle applied in Masonry?

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

Explain R.

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

How is this Principle applied in Masonry?

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

Explain T.

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

¹ For the Knocks generally, see Introduction.

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

How is this Principle applied in Masonry?

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

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

FIRST DEGREE

SECTION VI

CLAUSE III

Principal Points

What impression does Masonry make on the mind?

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

How many principal points impress this on our memory?

Four.

Name them.

Guttural, pectoral, manual and pedal.

Explain them.

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

To what do they allude?

To the four cardinal virtues.

Name them.

Temperance, Fortitude, Prudence and Justice.

Explain temperance.

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

How is this applied in Masonry?

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

Explain fortitude.

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

How is this applied in Masonry?

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

Explain prudence.

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

¹ See *Illustrations*, 14th Edn., 1829, pages 42-43.

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

How is this applied in Masonry?

To the manual point it applies, for where can prudence be more properly exercised than when we pledge conformity to a solemn vow with the right hand which ought never to seal what the heart is not inclined to perform?¹

Explain justice.

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

How is this applied in Masonry?

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

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

FIRST DEGREE

SECTION VI

CLAUSE IV

Privileges

What are the privileges of a Mason?

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

How do Masons rank?

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

Why?

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

What advantages are there?

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

ILLUSTRATE THEM.

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

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

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

There is nothing on Justice.

² See *Illustrations*, 14th Edn., 1829, page 43.

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

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

FIRST DEGREE

SECTION VI

CLAUSE V

Master honoured

How do we see the Master?

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

How should he be clothed?

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

Why should he be clothed thus?

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

Why do we clothe him thus?

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

What is his conduct in return?

With becoming deference he would receive from his Brn. this proof of their attachment and condescend, for a time at least, to bear the honours which their kind partiality had inclined them to bestow; while the propriety of his behaviour in his dignified character, the affability of his manner and elegance of his address might justify his claim² to the applause of the world. But amidst all this splendour mark his conduct to his Brn. in return. The Lodge is no sooner formed than his robes and external ornaments he instantly renounces and clothes himself with the badge of innocence and friendship, flies to his Brn. that in union with them he may blend his talents to cultivate the sciences and promote philanthropy in the school of wisdom sacred to God and virtue.

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

FIRST DEGREE

SECTION VI

CLAUSE VI

How should you meet a private Brother?

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

How do you prove him by day?

By observation and design.³

How do you prove him by night?

By the token and the word.⁴

How blows the wind?

Favourably it would waft him to a home,⁵ be it east, be it west.

For what purpose should it so blow?

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

¹ See *Illustrations*, 14th Edn., 1829, page 44.

² Instead of the rest of this phrase D and E have: *to the honours he had received*.

³ In N this answer is: *By observation and sign*.

⁴ To this answer N adds in ms.: *What is the effect of this trial? The testimony of his claim he bears with him, and the door of our hospitable mansion immediately flies open, for the favourable wind wafts him open*.

⁵ This word is uncertain.

To what does it allude?

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

What time is it?

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

What is then done?

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

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

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

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

Salutation²

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

EXHIBITS

From the Grand Lodge Library and Museum:—

Engraving of William Preston from the portrait by S. Drummond, A.R.A, with photographic enlargement.

PRESTON'S *Illustrations of Masonry*, 2nd. ed., 1775 (containing the "Remarks" to which the Speaker referred).

PRESTON'S *Pocket Manual*, part I, 1790. (containing a summary of the Lectures in fuller treatment than in the "Remarks").

Printed and Manuscript versions of the various issues of the Syllabus (the letters are those used by the Speaker in his List I):—

AA Printed, Wmk. 1830 & 1831. First and second lectures.

A „ „ 1796, 180–, 1807 First, second and third lectures.

D „ „ 1809, 1811 First, second and third lectures.

E „ „ 1822 First, Open and Close in second, and third lectures.

G MS. Watermarks various. First and second, in several books. Written in half lines and confused sequence.

T Printed, no watermark or date. First lecture. A copy in mint condition.

Manuscript. n.d. First lecture (the *Cole MS.*)

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

¹ Only the first six words of each of these two paragraphs are given in AA. They appear in full in Ams. See *Illustrations*, 14th Edn., 1829, pages 42, 44.

² After this D has: *The various implements of the profession are emblematical of our condition in life.* This is followed by a description, with illustrations, of twelve Working Tools.

R.W. Bro. J. W. Stubbs, said:—

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

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

Bro. T. O. HAUNCH, S.W., said:—

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

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

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

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

In the form for calling-off from labour to refreshment, and calling-on again, as described in the General Section, the expression "high twelve" is consistently used — as it is elsewhere throughout the Lecture. This seems to confirm that the rather meaningless phrase now used — "high time" — is indeed a corruption, as argued by Cartwright¹.

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

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

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

Bro. HUGH W. PECK said:—

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

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

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

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

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

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

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

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

Bro. P. A. TUNBRIDGE writes:—

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

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

Bro. ALEX HORNE writes:—

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

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

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

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

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

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

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

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

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

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

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

He also made mention of a:

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

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

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

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

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

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

Bro. P. R. JAMES *writes* in reply:—

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

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

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

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

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

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

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

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

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

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

Once again, thank you, Brethren all.



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MASONIC RESEARCH*

Edited for the Committee
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THE SECOND LECTURE OF FREE MASONRY BY WILLIAM PRESTON

BY BRO. P. R. JAMES

(24th June, 1970)

INTRODUCTION

CONTINUING the presentation of William Preston's *Lectures of Free Masonry* begun with the First in *A.Q.C.* Vol. 82, it is now intended to provide, by a similar method, a version of the Second Lecture. Many of the descriptions and explanations given in the Introduction to the former and elsewhere¹ apply also to the latter but as there may be some who do not possess that Introduction the essentials are now repeated. Also, the Second Lecture has its own peculiar features to which it is desirable to draw attention.

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

GENERAL DESCRIPTION

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

COPIES OF THE LECTURE

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

¹ *A.Q.C.* Vols. 77, pp. 105-143; 79, pp. 142-147, 165-168; 81, pp. 129-151; 82, pp. 105-108.

² *Ibid.* Vols. 77, pp. 132, 140, 143; 79, pp. 146-147.

³ See Appendix I.

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

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

THE GENERAL SECTION

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

VARIATIONS

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

The two copies A and H and the folios 191-198 of 10,504 constitute a separate group, very much alike and very different from AA and the rest. The first, A, is said to have belonged to Bro. H. J. da Costa¹ and the make-up of the volume gives credence to this view. This distinguished Brother was Acting Master of the Lodge of Antiquity, No. 1 (now No. 2), in 1812 and, according to Bro. Capt. C. W. Firebrace, :—

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

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

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

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

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

THE KNOCKS

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

DATING

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

TREATMENT OF THE TEXT

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

CONCLUSION

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

ACKNOWLEDGEMENTS

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

¹ See Appendix II.

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

SECOND DEGREE

GENERAL SECTION [First Version]¹

OPEN

R.x A.x B.x

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

J.W. To see that the Lodge is properly tyled.

W.M. Let that duty be done.

I.G.xxx O.G.xxx J.W.xxx²

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

W.M. Bro. S.W., what is the next care?

S.W. To see that the Brn. appear to order as Masons.

W.M. To order, Brn., as Masons in the First Degree.

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

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

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

J.W. By the square.

W.M. What is a square?

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

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

J.W. Brn., by command of the W.M. you will prove yourselves Fellow-Crafts by the three-fold sign.³

W.M. The Brn. are in order as Fellow-Crafts and in obedience to your command I thus copy their example.

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

(W.M. proves)

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

P.M. So mote it be.

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

W.M. x xx S.W. x xx J.W. x xx I.G. x xx O.G. x xx⁵

CLOSE

R.x. A.x B.x

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

J.W. To prove the Lodge close tyled.

W.M. Let that duty be done.

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

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

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

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

³ Here Dms. gives the Knocks x xx.

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

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

- W.M. Bro. S.W., what is the next care ?
 S.W. To see that the Brn. appear to order as Fellow-Crafts.
 W.M. To order, Brn., as Masons in the Second Degree.
 Bro. S.W., in this character what do you discover ?
 S.W. The Sacred Symbol.
 W.M. Bro. J.W., where is it fixed ?
 J.W. In the centre of the covering.
 W.M. Bro. S.W., to what does it allude ?
 S.W. To the Great Geometrician of the Universe.
 W.M. Then let us remember that wherever we are, whatever we do, God's all-seeing Eye observes us and that while we continue to act in conformity with the principles of the Craft let us not fail to discharge our duty to Him with fervency and zeal.
 P.M. So mote it be.
 W.M. Bro. S.W., you have now my command to close this Fellow-Crafts' Lodge.
 x xx
 S.W. In the Name of the Great Geometrician of the Universe and by command of the W.M. I declare this Fellow-Crafts' Lodge duly closed.
 x xx
 J.W. As happily we have met, happy may we part and happy meet again.
 J.W. x xx I.G. x xx O.G. x xx¹

SECOND DEGREE

GENERAL SECTION [Second Version]²

OPENING THE LODGE

The assistance of the Craftsmen is requested to open³ the Lodge in the Second Degree.

- W.M. To J.A. What is the first care of a Fellow-Craft Mason ?
 J.A. To have the Lodge close tyled to all under that Degree.
 W.M. Let that duty be done.
 xx x xx x xx x⁴
 W.M. To S.A. What is the second care ?⁴
 To order as Masons.
 x x x
 W.M. Are you (J.A.) a Fellow-Craft Mason ?
 J.A. Try me and prove me.
 W.M. By what instrument can I try you ?
 J.A. By the square.
 W.M. Then form the Lodge, prove the Craftsmen and copy their example.⁵
 x x x
 W.M. To S.A. Where is the Ruler's place in the Lodge ?
 S.A. In the east.
 W.M. His duty there ?⁶
 J.A. To open the Lodge, draw the plans and instruct the Craftsmen.
 W.M. Where is the Assistants' place in the Lodge ?

¹ On flyleaves both Dms. and E have in handwriting a series of "*Questions asked to qualify for the Second Degree.*" They are similar to those in modern use.

² This version is given, with slight variations, in A print, C, D print, H, K, L, N, P and W. Only H has the answers.

³ Here H has *hold*.

⁴ There are no answers here and H omits the question in the Opening.

⁵ From here to the end of the Opening is crossed out in ink in M and replaced by the First Version in manuscript.

⁶ At the end of this question H has: J^R_S

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

CLOSE THE LODGE

- The assistance of the Craftsmen is requested in closing the Lodge of the Second Degree.
 W.M. To J.A. What is the constant care of a Fellow-Craft Mason?
 J.A. To see the Lodge close tyled against all under that Degree.
 W.M. Let that duty be done.
 xx x xx x xx x³
 W.M. To S.A. What is the second care?
 W.M. To order as Craftsmen.
 x x x³
 W.M. To S.A. In this character what do you discover?
 S.A. The sacred sign.
 W.M. Where is it fixed?
 S.A. In the centre of the covering.
 W.M. To what does it allude?
 S.A. To the Name of the Great Geometrician of the Universe.
 W.M. Then let us consider that wherever we are and whatever we do in the character of Craftsmen God is always with us and His all-seeing Eye observes us; that acting in conformity to our tenets we may declare in His Presence that we have endeavoured to discharge our duty with fervency and zeal.
 In the Name of the Great Geometrician of the Universe we close the Lodge in the Second Degree.
 xx x⁴
 (Law closed — compasses removed)
 S.A. May God's good greeting be on this our present happy meeting.⁵ From the holy Lodge of Masters and Fellows I come and greet you twice heartily as Craftsmen.
 x
 J.A. May God's greeting be on this and all our happy future meetings. From the holy Lodge of Masters and Fellows I also come and greet you twice⁶ heartily well as Craftsmen.
 P.R. May God be with us.
 Fidelity.

¹ This sentence does not occur in H and instead of the bracketed rubric after the next it has a sketch of the square and compasses, F.C. position, with "3 Book Chron." below.

² Here W has "note see Browne" inserted by Bro. Kress.

³ There are no answers here and H omits the question in the Opening.

⁴ These Knocks are crossed out in ink in M and replaced by: x xx. Also from here to the end is crossed out in M in ink.

⁵ Instead of "on this our present meeting" H has "to our happy next meeting".

⁶ This word is overwritten to "trice" in H. The other copies have "thrice".

SECOND DEGREE

GENERAL SECTION [Third Version]¹

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

W.M. Bro. J.W., what is the first care of a Fellow-Craft Mason?

J.W. To see the Lodge tiled against all who are under that degree.

W.M. Let that duty be done.

xx x xx x³ xx x³

J.W. The Lodge is tiled.

(xx x)

W.M. What is the second care of a Fellow-Craft Mason?

S.W. To see that all the Brn. in the Lodge are in order.

W.M. To order, Brn., as Masons.

x x x

W.M. Are you Bro. J.W. a Fellow-Craft Mason?

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

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

J.W. By the square.

W.M. Then form the Lodge in the Second Degree, prove the Craftsmen and copy their example.

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

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

x x x

J.As. Excellent Ruler, the Brn. appear in order as Craftsmen⁴ and I copy their example.

x x x³

Ruler. Bro. S.A., the Ruler's place in the Lodge?

S.A. In the east.

Ruler. His duty in that situation?

S.A. To rule the Lodge draw the plans and instruct the Craftsmen (Brethren.).

Ruler. Bro. J.A.,³ where are the Assistants placed?

J.A. In the west.

Ruler. Bro. S.A.,³ their duty?

S.A. To strengthen the Lodge, support the Ruler and keep order.

Ruler. Then with your assistance I shall proceed to open the Lodge in the Second Degree. In the Name of the Great Geometrician of the Universe I open the Lodge in the

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

My Dr Sir,

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

Sincerely yours

L. Thompson

The letter is addressed to: *Mr. Thos Earle*
Albemarle Street
Piccadilly

and is postmarked: 7 O'Clock No. 10 1813 A.N.

The paper watermark is: *J. Hagan*
1811

For Bros. Thompson and Earle see *A.Q.C.* 79, p. 144; 82, p. 105. In the same file, folios 133-136, 141-144, is another copy of the Opening and Closing in cipher with transcriptions by Bro. Wonnacott. Both parts are addressed to: *Wm. Preston Esq.*

Dean St.

Fetter Lane.

The Opening gives it as 3 *Dean Street* and the Closing is postmarked: 7 O'Clock Fe 17 1813 NT with a stamped seal. Also in this file is a third copy of the Closing only in cipher, folios 137-140. All are much like that given above. For present reference purposes they are here called Y and Z respectively and their main differences are shown in the footnotes which follow.

² This rubric is in Y only.

³ Not in Y nor Z (where applicable).

⁴ In Y it is: *Brn., prove yourselves Craftsmen.*
and *The Craftsmen are proved.*

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

xx x

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

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

x

P.Ruler Return the salute.

x x x (B)
Fidelity

(H)
Unity

(T)
Friendship

CLOSING¹

Ruler.² Bro. J.As.,³ what is the last⁴ and⁴ constant care of a Fellow-Craft Mason?⁵

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

Ruler. Let that duty be done.⁷

xx x xx x xx x⁸

J.A. The Lodge is close tiled.⁹

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

S.A. To see that the Craftsmen¹¹ appear in order.

Ruler. Do that duty.⁴

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

x x x

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

S.A. The sacred sign.

Ruler. Where is it fixed?

S.A. In the centre of the covering.

Ruler. To what does it allude?

S.A. To the Name of the Great¹⁴ Geometrician of the Universe.

Ruler. Then in the Name of the Great Geometrician of the Universe I close the Lodge in the Second Degree.¹⁵ Let¹⁶ us remember¹⁷ that wherever we are or¹⁸ whatever we do¹⁹ that²⁰ God is with us, that²⁰ His all-seeing Eye observes us, that²⁰ we may be enabled²¹ to declare before Him that we have endeavoured to discharge our duty with freedom, fervency and zeal.

xx x

¹ At the head in Z there is the rubric: *The Assisdance* [sic] of the Craftsmen is required to close the Lodge in the second degree. cf. note 2 on previous page.

² The speakers are not indicated in Y or Z.

³ In Y this is *Junior Assistant*. Z has nothing.

⁴ Not in Y nor Z (where applicable).

⁵ In Z it is: *Fellow-Craftsmen* (J.A.).

⁶ This is, in Z: *Always to see that the Lodge is . . .* and omits *who are*. In Y it is: *To see that the Lodge is . . .*

⁷ In Y it is: *be now done*.

⁸ There are no knocks in Y. The third set is deleted in ink in Z.

⁹ This reply is not in Y. Z adds *xx x* (J.A.).

¹⁰ For *duty* Y and Z have: *care of a fellow-Craft mason?* (S.A.).

¹¹ It is *Brethren* in Z.

¹² This is not in Y. In Z it is: *Then to order Brethren as craftsmen*. Neither Y nor Z has Knocks.

¹³ For this Z has: *In this character what do you discover* (S.A.).

¹⁴ For *Great* Y has *Grand*.

¹⁵ For *Great* both Y and Z have *grand* and put this sentence after *zeal*. Z adds: *Lo.C*.

¹⁶ Z inserts: *Then*.

¹⁷ Both Y and Z have: *consider*.

¹⁸ Y omits *or* and Z replaces it with *and*.

¹⁹ Here Z interlineates: *more especially when engaged in Masonry*. Y has the same, omitting *more*.

²⁰ Z omits *that*. Before the second *that* both Y and Z have: *and*.

²¹ Both Y and Z omit *be enabled to*.

S.A. May God's good greeting be upon our next happy¹ meeting. From the Holy Lodge of Masters and Fellows I come and greet you, greet you all twice² heartily well and welcome as Craftsmen.

x

J.A. May God's good greeting be on³ all our future happy meetings. From the Holy Lodge of Masters and Fellows I also come and greet you, greet you, greet you⁴ all thrice heartily well and welcome as Craftsmen.

x

Ruler. May God be with us.

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

1

Heart

2

Hand

3⁵

Badge

SECOND DEGREE

FIRST SECTION

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

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

CLAUSE I Preparation and External Progress

x xx x xx x xx⁷

What preparation is necessary?⁸

External and internal.⁸

Where does the first take place?⁸

In the heart.⁸

Where does the second?⁸

In a convenient chamber adjoining the Lodge.⁸

How was he prepared?

¹ Instead, Y has: *on this our present*.

² Y has: *thrice* and omits *and welcome*.

³ Here Y inserts: *this and*.

⁴ After each *greet you* Y has: (M), (S.A.), (F), respectively.

⁵ Instead of this final remark by the P.M., Y has:

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

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

⁶ Only the first words of these paragraphs are usually given. They are in full in H and in Preston's *Illustrations*. At the end H has: *Something ought to be said of Numbers, chiefly 1, 2, 3*.

⁷ For the Knocks generally see Introduction.

⁸ Instead of these questions and answers A, D, H, K, N, P and W have: *W're prep 2 deg*.

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

Where was he conducted?

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

How did he find it guarded?

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

His duty?

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

How did he gain admittance?

By one and two knocks, thus x xx¹

Who came to his assistance?

The Inner Guard or Junior Deacon.²

His duty?

To commune only with the Outer Guard.

What did he demand?

Who comes there to solicit entrance?

What was the answer?

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

What was he asked?

How these secrets and privileges were expected to be gained.

What answer did he give?

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

What was then done?

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

What was then said?

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

What ensued?

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

What were the consequences?

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

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

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

² P omits J.D.

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

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

SECOND DEGREE
FIRST SECTION
CLAUSE II Admission

On what was he admitted?¹

On the angle of a square.²

What is a square?³

The fourth part of a circle or an angle of 90 degrees.

Why so admitted?¹

The square being allowed to be the chief test of merit intimates that his conformity to its rules could only have entitled him to share further privileges in the Order — or — To demonstrate his sincerity and attachment.⁴

What are the principal⁵ objects of research in this degree?

The study of the liberal arts and sciences.

Where did our Brn. go to receive their wages?

The E.A. in the Outer Chamber, the F.C. in the Middle Chamber, the Master in the Inner Chamber of the Temple.

How did they receive them?

The wages of a F.C. consisted of a certain allowance of corn, wine and oil to each Lodge and a sum of money to each F.C.

Why so?

The corn, wine and oil to reward their labour and support their physical strength; the money to reward their zeal and encourage their industry.

What were the names of the pillars in the porchway of the Temple?

The pillar on the left was called B and that on the right J.

What are their separate and conjoint meanings?

B signifies strength, J stability: these conjointly allude to the declaration of the Almighty, Who said "In strength will I establish this My house for ever."⁶

The candidate having been admitted on the square how is he disposed of?

The candidate is ordered to kneel.⁷

What ensues?

The W.M. invites him to attend to a solemn Invocation.

Repeat the Invocation.

We supplicate the continuance of Thy Grace, O Almighty Architect of the Universe, on this our present convention. May the work begun in Thy Name be continued to Thy Glory and evermore perfected in us by obedience to Thy holy precepts.

What is then done?

The candidate is ordered to rise and is introduced into the body of the Lodge of Fellow-Crafts.

How is he conducted?

He is led up to the north; in the east he salutes the W.M. as an E.A.; in the south he proves himself such to the J.W.; in the west he salutes the S.W. in the First Degree and is placed on his left side, who then examines him in the Test of Merit or those secrets which lead from the First to the Second Degree.

What does the S.W. do?⁸

He presents the candidate to the W.M.

Why so presented?

That by him he may be duly apprised of the nature of the Engagement which is restricted to the Second Degree and of all the points in which it varies from the Engagement of the First Degree.

What is the S.W.⁸ ordered to do?

He is desired to instruct the candidate⁹ to advance in due form to that place where the secrets and privileges of the Second Degree can only be conferred.

¹ Some copies have: *received*.

² B adds: *presented to his n**** l*** b*****.*

³ Questions and answers 2, 4-9, 11-14 are not in B, N, P and W. For A and H see Appendix II.

⁴ B adds: *to the square*.

⁵ T has: *peculiar*.

⁶ Compare Sect. I Cl. IV below.

⁷ In this answer P has an unintelligible ms. note.

⁸ Some copies have: *Assistant*. B has: *S.D. is commanded to present by S.A.*

⁹ Interlineated in AA: *cause the candidate to be instructed*.

How does he advance?

By seven¹ winding steps commencing with the right foot.

To what do they refer?

To the number of steps which led to the Middle Chamber by the winding staircase of the Temple of Jerusalem where King Solomon ordered all gifts of merit to be conferred.

How does he farther advance?

By three additional and regular steps consisting of right lines and angles as in the First Degree. Why?

To demonstrate the true means by which we hope to gain preferment; that the uprightness of his intentions and the accuracy of his well-squared actions could only establish his claim to further favour and secure success: for talents however eminent which are not grounded on virtue often prove more injurious than beneficial to society.²

Where does he reach?

To the place of initiation where with humility and reverence he was brought to supplicate the secrets and privileges of the Second Degree as a reward of his past industry.

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

SECOND DEGREE

FIRST SECTION

CLAUSE III Engagement

Arrived in the east did the Ruler pass him into the Second Degree?

He did in due form.

Describe the due form.

Kneeling on the r * * * * k * * * b * * *, body erect within the square, the right hand voluntarily laid on the Sacred Law and the l * * * h * * * supported in an upright position by the square.

In this position what was he about to do?

Freely to enter into the solemn Engagement of a F.C. Mason.

Of how many parts does it consist?

Of three parts.

Describe the first part.

First, that we shall keep sacred and inviolate all the secrets and privileges of the Second Degree distinct and apart from those of the First Degree and the secrets of both from the uninstructed world.

Describe the second part.

Second part is that we shall act as true and faithful Craftsmen, honour and obey signs and strenuously support and maintain the principles which are inculcated in the former Degree.

Describe the third part.

Third part, that a violation of this Engagement would justly incur the penalty of the loss of life.

What is the penalty?

It consists in having the l * * * b * * * * laid open, the h * * * * t * * * o * * and given to the ravenous vultures of the air.

What is the first action?

To seal the Engagement with our lips on the Sacred Law and from that moment it becomes a lasting obligation.

The Engagement sealed, what ensues?⁴

What is then done?

We are raised up by the right hand by the Ruler of the Craftsmen and saluted by him as an obligated Bro. in the Second Degree.

¹ Here H has: *By 7 regular winding steps* ***** B has: *By five regular steps — winding staircase to middle chamber — alluding to where the five mystical sciences were taught in five years.* See also Sect. III Cl. IV n.5 below.

² Compare Sect. III Cl. V n.1 below.

³ Interlineated in AA: *official situations.*

⁴ This question is not in N, P and W and has no answer in AA. It should be combined with the next question and answer.

With what is he entrusted?

The particular secrets of this Degree or the marks by which F.C. are known to each other consisting of the sign, token and word of a F.C. Mason.

What is the first secret?

It is the three-fold sign.

Give the first part. Gives it.

To what does it allude?

To the penalty of the Obligation.

Give the second part. Gives it.

To what does it refer?

To the fidelity of a Craftsman.

Give the third part. Gives it.

To what does it refer?

To the perseverance of a Craftsman.

What is its moral import?

From this sign, all the parts included, we deduce this moral: that while we are faithful and persevere in the truth God will prosper us.

What is the second secret?

It is the token or grip of a F.C. Mason.

Give it.

What is its use?

Being mutually given and received in due form, not otherwise, it will distinguish us as F.C. by day and by night.

What is the third secret?

The word of a F.C. Mason: and too much caution cannot be used in pronouncing this word as it guards the privileges of a F.C. Mason and marks the superiority of those who are in possession of it.

Give it.

What is its use?

This word is highly prized by F.C. Masons as the genuine test of real merit and guards the privileges of the Second Degree and marks the superiority of those who possess it.¹

What advantages do these secrets confer?

When we are honoured with those particular secrets and supported by conscious integrity we may travel through the world without dread or apprehension, resting secure in the enjoyment of those privileges and honourable distinctions which approved merit and past industry justly entitle us to claim for the Fellows of the Order.

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

SECOND DEGREE

FIRST SECTION

CLAUSE IV Secrets explained

To whom were you then assigned?

To the Assistants² for trial and approbation of the particular secrets which had been entrusted to our care.

How were you disposed of?

Having been approved of we are again presented to the Ruler of the F.C. Masons.

Why so presented?

That we may show the progress which we have made in those secrets and have that progress honoured with his sanction.

What is the first explanation?

The Ruler commences his elucidation with the three parts of the three-fold sign.

What is the first part?

1. It is intended to remind us of the penalty which we should incur by breach of our trust.

What is the second part?

¹ There seems to be some confusion in these answers. Perhaps they should be combined.

² D has *W(ardens)* and numbers the questions differently.

2. To remind us of our fidelity in guarding the repositories of our secrets with the r * * * * h * * * and s * * * * * our b * * * * * against the attacks of the insidious.

What is the third part?

3. part To remind us of our perseverance of [*sic*] the truth and in imitation of a wise leader never to shrink from a meritorious act.

What is the origin of this sign?

In the battle between the Israelites and the Amalekites Moses attended by Aaron and Hur is said to have gone up into a mountain in order to supplicate the divine aid when it was observed that while Moses raised his hand in the act of adoration and persevered in this position the Israelites prevailed, but when through weariness he dropped his hand the Amalekites prevailed. To support his arm in this favourable position and enable him to persevere in the act of devotion he was seated on a stone and a temporary prop reared by his two attendants who continued with him to the close of the day when the enemy was totally vanquished and the Israelites remained masters of the field.¹ Hence originated the sign of perseverance amongst F.C. Masons.

What is the second explanation?

The token and grip of a F.C. Mason.

What observation was made?

That it could only be given or received by a transfer or grip of the former Degree, and in this transfer must be included the pass grip and word between the Degrees.

What does the password denote?

Plenty, which is the just reward of persevering industry.

How is plenty represented?

By an ear of corn adjacent to a fall of water, which is intended to intimate that plenty is usually depicted amongst our symbolic emblems.

What moral is deduced?

That while we are bountifully supplied with bread and water we can never be destitute of the pure elements of life.

What is its use?

To mark real merit being the avowed seal of public approbation before Master, Fellows and Brn. in open Lodge assembled.

What is the origin of this password?

From a circumstance recorded in Holy Writ² that when the Ephraimites passed the river Jordan to quarrel with Jephtha who had returned victorious from the Ammonite war and had not sent for them to share in the spoils of victory as former leaders had been accustomed to do, they proceeded to extremities and insisted on their right. Jephtha, like a wise and prudent general, endeavoured to appease them by mild means and persuade them to depart. Finding these means ineffectual and so many dissensions distributed amongst his troops, he endeavoured to have recourse to violence and compel their retreat. A battle ensued and the Ephraimites were put to flight. Unwilling to expose his troops to danger and unnecessary fatigues he declined to pursue the fugitives. Aware that when their fury was abated they would return home by the passes he preferred stratagem to military ardour and commanded these passes to be guarded so that none should escape who refused submission. Well-knowing that there was a native impediment in their speech which disabled them from pronouncing the word S***** he ordered the word to be stamped at the passes and that all who returned should be examined by this test. In straggling parties, when their fury had abated, they began to appear at the passes. All who came were put to the test. Those who confessed themselves Ephraimites and refused submission were immediately slain. Those who, like traitors, denied their country had their eyes directed to this word which they were commanded to pronounce, calling S***** not Sh*****. Their fallacy was immediately detected and they shared the fate of their fellows. Thus by this curious device of Jephtha the disturbers of his peace were prevented from returning home and keeping alive the seeds of discord, and the peace of the country restored. This word which was originally calculated to detect imposition and to mark the genuine patriot from the cowardly traitor has been carefully adopted by Masons as an additional fence to their invaluable privileges.

What is the third explanation?

The words which are restricted to the First and Second Degrees of the Order.

¹ *Exodus* xvii. 10-13.

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

Whence are they traced ?

From the names of the two massy pillars which King Solomon had commanded to be raised at the entrance of the porch of the Temple at Jerusalem.

Explain them.

The one on the right as denoting Strength, the other on the left as denoting Establishment.¹

What is their moral import ?

What was then universally believed that God in His strength would establish and make firm His house for ever.²

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

SECOND DEGREE

FIRST SECTION

CLAUSE V Primary Situation

What is the proper situation of the newly-accepted Fellow-Craft ?

In the S.E. corner of the Lodge at the left hand of the Ruler is his proper situation.

Why ?

To mark a distinction from the preceding Degree and to show he has been regularly accepted a Fellow-Craft in that situation which is usually assigned to the Second Degree of the Order.

In what form ?

With his feet formed in a s*****, his body erect and his eyes fixed on the Ruler.

What information is then conveyed ?

That he stands to outward appearance before God and the Lodge a just and upright F.C. and is recommended that from henceforth through life wherever he may travel he is bound to support and maintain that character.

What further information is given ?

Of the specified duties which are restricted to the Second Degree of the Order, to the observance of which he is pledged to conform.

What are these duties ?

Three.

Give the first duty.

1. That he shall respect and obey all signs and summonses which have been delivered by the hand of the F.C. Mason or received from the Lodge of a F.C. Mason in so far as these signs and summonses are consistent with the general principles of the Institution.

Give the second duty.

That he shall encourage merit and reward industry by supplying the wants and relieving the necessities of F.C. Masons to the utmost of his power and ability.

Give the third duty.

That he shall not wrong a F.C. Mason or see him wronged if it be in his power to prevent it, but that he shall apprise him of all approaching danger and consider his interest as his own.

Here we define the specified duties which are restricted to our profession and conclude the First Section of our Lecture which elucidates the mode of introduction into the Second Degree and instructs the diligent F.C. Mason how to conduct the ceremonies that are used on the occasion. It enables him to judge of the value of those rights⁴ and convinces him of the propriety of adhering to the established usages. In this Section we are entrusted with the particular test to prove our title to extended favour and satisfactory reasons are assigned for their adoption. The duties which have cemented in the firmest union well-informed Brn. are illustrated and an opportunity given to mark the abilities of F.C. Masons who have made the requisite advance in the art.

Salute — Fidelity — Unity — Friendship⁵
(Salute — 2nd Degree)

¹ Compare Second Degree, Sect. I, Cl. II above.

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

³ Here AA ms. has: 7-21 3- Kings.

⁴ [sic] for rites ?

⁵ B adds here: 3 (i.e. x x x). Most copies have instead of this paragraph: *Thus ends &c (Salute 2d deg.)* but D has: *Thus ends 1st Sectn. in which is explained the Ceremony of Passing* and goes on to give a summary of the Clauses.

SECOND DEGREE
SECOND SECTION
CLAUSE I

1. Qualification¹
2. Lodge held
3. Geometry
4. Orders in Architecture
5. External Senses

X XX X XX X XX²

How many Degrees are there in Freemasonry?

0 0 0.

Name them.

E A 1st Class, F C or 2nd Class, M M or 3rd Class.³

When were they established in the world?⁴

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

Why?⁶

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

When were they established among us?⁷

At the time of the building of the Temple of Jerusalem where all the persons employed in the Temple were divided into 000 classes, Rulers, Overseers and Craftsmen, as well for their studies as for their employment in the building.

Of whom were they composed?

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

What were their qualifications?

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

Why morals before science?

Because the secrets of nature must be imparted to those only who are incapable of abusing them.

How long did they serve?

000 years was the stipulated period to be admitted into the Second Degree but merit and abilities might be sufficient in a shorter time.⁸

¹ These Clause headings are placed here in AA ms. The Clause corresponds to H Sect. II, Cl. III which has on the interleaf: *The whole of this Clause is useless. The L is introduced here as a symbol of Geometry, the first of sciences: and this already been used.*

Sect. II, Cl. II of H treats of the Test of Merit, i.e. the square, with its own conclusion.

² For the Knocks generally see Introduction.

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

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

⁵ AA has *Cacatumens*.

⁶ This question and answer are not in H.

⁷ The question and answer in H are different.

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

How did they serve?

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

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

SECOND DEGREE
SECOND SECTION
CLAUSE II³

Where were you passed?

In the body of a Lodge of F.C.M. regularly held.

What is the distinction between held and assembled?⁴

The Lodge in the First Degree is said to be assembled because there is an assembly of all the Degrees of the Order virtually represented. The Lodge in the Second Degree is said to be held because only a deputation from the general Lodge can be authorized to hold such a Lodge and no E.A. are there permitted to assemble.

What number is necessary?

0 0 0 0 0

What are their denominations?

000 MM — 00 FC who represent all the absentees of the Second and Third Degrees of the Order.

How are they represented?

By the Ruler and his Assistants the 000 MM are represented; by the 00 Deacons the F.C.

Why scientifically?

These alluded to the division of the sciences in 00000 branches and the 00000 years employed in learning the rudiments of these sciences, which was the time fixed to constitute a F.C.M.

Why morally?

In allusion to our 00000 senses, seeing, hearing, feeling, tasting and smelling, for they are the channels by which our ideas of external objects are obtained and, like signs in the natural language, have the same significance in all climates and in all nations.⁵

Explain the Knocks⁶

They apply to the years of servitude of the candidate before his application for preferment and by their division in Masonry the possession of one Degree and his hope to obtain two superior Degrees. They likewise allude to the power in potency and thereby to the system of natural science taught in the Second Degree.

Where is the Ruler's place?

- - - - - where he denotes that Wisdom, represented by the column bearing the light in the east, was before all things and is over all the works of Creation.⁷

What is his duty?

To dispense light, govern the Lodge, draw and explain the plans and instruct the Craftsmen.

¹ B ends here.

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

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

⁴ This question and answer are not in H.

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

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

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

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

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

Where is the Junior Warden's place?¹

Where they decide that the light of Wisdom is actually reflected in the perfect union of strength and beauty, represented by the 00 columns bearing the lights in the west and south and so in our modern ideas we call the Orders of these 000 pillars Doric, Ionic, Corinthian.

His duty?

To support the Master in the just government of the Lodge and to improve and instruct Craftsmen and maintain the precepts of both Degrees.

Where is the Senior Warden's place?²

Senior Deacon on the right hand of the W.M., Junior Deacon ditto of the Senior Warden.

His duty?

To hail the Craftsmen on their entrance to the Lodge and to examine the candidate in the Second Degree by the Test of Merit and conduct him safely through the ceremony of Passing, while the privileges of the Order are more immediately consigned to their care.

Thus we define the Lodge held and the number³ of which it was originally composed.

SECOND DEGREE

SECOND SECTION

CLAUSE III⁴

Why were you passed?

For the sake of Geometry.⁵

Why?

Because originally Masonry and Geometry must have been synonymous terms as they were taken for the sciences in general: but in the progress of civilization and improvement in knowledge Geometry was limited to a certain part of science though still considered as essential to all and symbolical of knowledge.

What is Geometry?

Simply considering the act of measuring.

What is its origin?

We cannot trace in history its beginnings but by the Egyptians who cultivated this science with peculiar attention it was transmitted to us and the improvement, if not the discovery, of this science was in that country occasioned by the overflowing of the Nile at certain seasons of the year which occasioned the destruction of the landmarks established by the inhabitants to separate their lands, which caused disputes amongst them.

What were the consequences?

The drafts and schemes which the inhabitants of Egypt were annually compelled to make enabled them to discover the properties of the figures which they had drawn. This combination, reduced into a science, passed into Greece whence it diffused itself through Europe, where it has been improved by the theory of flexions and the discovery of many curves, and applied to many useful arts and sciences, as astronomy, architecture, mechanics &c. &c.

Why is Geometry part of our system?

Because architecture, the basis of many sciences, supposes a sufficient knowledge of Geometry to understand the art of building and the other subjects to which Craft Masons direct their attention.

What is the proper subject of Geometry?

Magnitude and extension, and for this reason we gradually proceed in our researches from the point⁶ to the line,⁶ from the line⁶ to the superficies and from the superficies to the solid.

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

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

³ Here H has: *genuine members*.

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

⁵ See *A.Q.C.* Vol. 76, p. 184.

⁶ These words are represented by dashes in AA.

What do the properties of Geometry include?

All the operations of modern inventions as algebra, conic sections, spherics, statics; in short every science where proportions are considered.

Why?

Because the word quantity in Geometry means that which being compared with another thing of the same nature is said to be greater or less than it, or equal or unequal to it, as for instance, extensions and number, weight, time or motion.

Explain algebra originally.

Algebra is a peculiar kind of arithmetic which takes the quantity sought in a more abstract manner than in our common arithmetic: as, for instance, arithmetic will take any number given — 6 for instance — and form upon it operations without considering what kind of things there be designated. Algebra takes any combination of numbers designating them by characters, (a) for instance, without adverting to the peculiar number or numbers which are the object of the specific operation.¹

What are conic sections?

It is the art of defining the cone or the solid body described by the motion of a triangle round its sides and all the curves which may be marked by the sections of its different parts.

What are spherics?

The doctrine of the sphere or those subjects which relate to the orbs of the planets: all the lines and angles formed in globes and spheres.

What are statics?

It is the science which considers the absolute and relative weight of bodies.

What advantages are there?

Thus assisted we can trace the nature and measure of an asymptotic² space which is a species of knowledge at once wonderful and comprehensive for, while it displays the mighty powers of the Great Architect of the Universe, it equally exhibits the spiritual nature of the soul of Man.

Of what does asymptotic space consist?

The asymptotic space consists of an extension actually infinite comprehended between a right line and a curve, which though continually approaching each other never meet.

Illustrate this.

These lines though infinitely produced are found by Geometry to be equal to a O or other determined figure and may be brought within the measure and calculations of the sciences, while the mind more capacious and extensive is enabled to comprehend their utmost dimensions.

What important truth is derived from this?

That Man by the light of the mind can penetrate beyond infinity and can discover what no sensible experience can bring to his knowledge. It proves to his firm conviction that besides his material faculties of perception and imagination, which proceed from the organs of the body, there is in Man a power independent of these, separate from matter and by no means deriving its origin from the body, whence he is enabled to judge, to reason and determine.

What is the moral elucidation?

By the theory of proportions we trace nature through their [*sic*] various windings and discover the Wisdom, Power and Goodness of the Supreme Architect.³

What are the effects?

By these means we are led to contemplate the celestial systems, trace the motions of the planets, make new discoveries and anticipate the returns of the seasons.

What is its extent?

It extends to an infinite number of worlds around us in the vast expanse of space, all conducted by one Almighty Power.

What are the consequences?

It expands an immense field to the contemplation of the inquisitive and every production of nature may be a source of great pleasure to the understanding.

Illustrate this.

Thus employed our views are extended and our minds delighted by the order, beauty and symmetry of the universe. Hence we are led to contemplate the vegetative system, the animal creation, the ores, fossils, shells and the beauties of the ethereal concave.

In the vegetative system.

¹ The *Henderson MS.* says this is “nonsensical and unfit for delivery”. It substitutes “the language of authors of repute and at least rational”.

² This word is variously spelt.

³ The *Henderson MS.* occasionally differs slightly. Here it has: *Artificer* instead of *Architect*.

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

In the animal creation.

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

In the ores and fossils.

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

In the fishes and shells.

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

In the ethereal concave.

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

To what does this give rise?

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

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

SECOND DEGREE

SECOND SECTION

CLAUSE IV¹ [First Version]

What is Order in architecture?

A regular system of geometrical proportions applied to architectural purposes.

Of how many parts does it consist?

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

What are their divisions?

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

How many Orders are there at present?

00000.

How are they measured?

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

Name the Orders.

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

Explain them.

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

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

What is their excellence?

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

Why have they Grecian names?

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

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

Whence are they traced?

From the first formation of human society when men, endeavouring to shelter themselves from the inclemency of the weather, raised first huts, placing trees on end and others across to support the covering. The metopes, or bands, which connected these trees at the top and bottom served as a sort of grace to the pillars and gave birth to the original idea [of] the base and capital of the columns, an idea which the united exertions of talents and ingenuity matured to perfection and afterwards completed in the marked characters of the 5 Orders.

What number is truly ancient?

The number truly ancient is 000 as the Tuscan and Comp. Orders are only deviations from the 3 principal Orders.

Name them.

D. I. and C.

What do they represent?

S. W. and B.¹

To what did they give rise?

Strength and Durability, Wisdom² and Elegance.

How were their proportions found?

In these Orders we trace the gradual progress of science.

The D. is the first and we have an example of it in the Temple of Argos built in honour of Juno by Dorus, the son of Helen, grandson of Deucalion. They only consulted the convenience of strength. After they gave to the column the same proportions found in the body of a man, between the length of the foot and the height of the body, which made them give to the D. column 6 diameters in height, to which they afterwards added the 7th. The Ionians tried to throw more delicacy into this figure and imitated in the proportions that [*sic*] of the body of a woman, making it 8 diameters high, making in the capital the volutes, imitating the ornaments of the hair of a woman. And lastly, the Corinthians adopted the last improvement by adding new ornaments and still increasing the proportions in height.

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

SECOND DEGREE

SECOND SECTION

CLAUSE IV [Second Version]³

Clause 4th

Orders in architecture.⁴

Why do five scientifically hold the L.:.?

To the 5 orders in architecture the numbers required to hold the L.:. scientifically refers. In these orders the principles of symetry & proportion are traced; hence in the seminaries of craftsmen they have been always viewed striking objects of study & invitation.⁵

Name the five orders in architecture?

The Tuscan, Doric, Ionic, Corinthian, & Composed, are the names by which they are distinguished.

In what the excellence of those orders consists?

In the judicious arrangements of their several members, ornaments and proportions their chief excellence consists.

So that the whole when taken together is understood to form one beautiful, perfect, & compleat whole.

Whence are these orders traced?

From the first formation of human society, order in architecture is traced. When men wandered from natural rocks, & caves, in search of food and subsistence, shelter from the inclemency of the weather, set their invention afloat, & induced them to raise temporary huts, by placing

¹ Cp. First Lecture, Sect. IV, Cl. V, and *A.Q.C.* Vol. 77, pp. 133-4, 136-7.

² Here the *Henderson MS.* has *utility*.

³ This version is found only in A and H. It is here taken from H. See Introduction.

⁴ On the facing interleaf and in faded ink there is: *This, and the rest of the clauses of this section, may be dispensed with, as it is not connected with the system of MY, the science of GY, but in the general explanation of the sciences.*

⁵ *Sic*, for *imitation*?

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

To what do these give rise?

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

Explain the T. order?

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

Explain the D.?

The D. order is the most ancient, and was invented by the Greeks. Its column is 8 diameters high; it has no ornaments, except mouldings, either in the base or capital. The frize is distinguished by triglics, & metops; and the triglics compose the ornaments of the frize. This order is the best proportioned, and from its solid composition has a preference in all structures, where strength and a noble but rash¹ simplicity is required.

Explain the I.?

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

Explain the C.?

The C. order is the richest of the 5 orders; and was invented at Corinth by Calimachus. Its column is ten diameters high; & its capital is adorned with two rows of leaves, and its² volutes which sustain the abacus. The frize is ornamented with curious devices, and the cornices have indenticals & simple modillions. This order is deemed the masterpiece of art, & is generally used, in stately and magnificent buildings. Calimachus is said to have taken the hint of the capital of this column from the following circumstance. Accidentally passing by the tomb of a young lady, he perceived a basket of toys covered with a tyle, which was placed over an acanthus root, having been left there by her nurse. As the branches grew up the[y] encompassed the basket till arriving at the tyle they met with an obstruction & bent downwards. Calimachus, struck with the object, set about imitating the figure, the base of the capital he made to represent the basket, the abacus the tyle, and the volutes the bending leaves.

Explain the C.?

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

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

Three.

Name them?

The Doric, Ionic, and Corinthian.

What do these three represent?

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

Explain these orders?

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

¹ Sic, for *rough*?

² Sic, for *eight*?

temple built¹ at Argos, in honour of Juno, by Doras the son of Helen, & grandson of Deucalion was found by chance to be constructed according to the taste and proportions of the D. order. And the form of this building was afterwards adopted in the construction of other edifices. When Ion the nephew of Doras was sent by the Athenians into Asia, with a colony² he seized on Caria, where he founded many Cities and the new inhabitants began to build temples after the model of the temple of Juno at Argos. Ignorant of the proportions of columns they determined to make them sufficiently strong to support the edifice; but at the same time, agreeable to the sight; hence they gave to the column the same proportion that they found, between the foot of a man and the rest of his body; according to their ideas the foot made a sixth part of human height, which made them give to a Doric column, including its capital six of its diameter; that is they made it six times as high as it was thick. The 7th diameter was afterwards added. The Ionians tried to throw more delicacy and elegance into their edifices; they took the same method which had been adopted in the composition of the Doric, but instead of taking for model the body of a man they took that of a woman, to make the columns of the new order more plain and agreeable, they gave them eight times as much height as they had diameter. They also made chandelings among the trunks, to imitate the foldings of the robes of women. The volutes of the chapitel represented that part of the hair, which hangs in curls, in each side of the face; and to these columns, the Ionians added a base. The Corinthian order was not invented till long after the others, & the origin of it has been already explained.

Thus we have defined the reason, which is scientifically given for the number that is requisite to form the L., which is regularly held; and while such subjects engage the attention of craftsmen, their time & talents can never be more usefully¹ employed.

SECOND DEGREE

SECOND SECTION

CLAUSE V³ External Senses

How many senses are there?

Five, though they may be reduced and explained by only the one of feeling.⁴

Name them.

Seeing, hearing, smelling, tasting and feeling,⁵ and from these originated all our ideas of colour, sound, invisible effluvia, extension and motion.

Explain them.

By seeing we distinguish the colour, figure and dimensions of objects as far as the influence of light enables us to do it. By hearing we discern sounds and enjoy the perfections of harmony, melody and music and therefore reap the benefit of speech, a source of great comfort in society. By smelling we distinguish the effluvia emanating from bodies and are enabled to avoid subjects obnoxious to our existence and enjoy the comforts of others agreeable to our nature. By tasting we make a proper distinction between wholesome and obnoxious food and enjoy the comforts that nature and the arts of cookery can afford us in aliment to our bodies. By feeling we preserve the different qualities of bodies such as heat and cold, hardness and softness, solidity and extension, from which a variety of sensations are produced, which are for the most part beyond human enquiry.

What are their excellencies?

In confirming the documents of nature which are true and wholesome they enable us to distinguish the power and effect of nature's works and ascertain the occasion in which the mind is led to form simple notions into abstract ideas and may be considered as the first principles or elements of knowledge.

Whence are they traced?

From the bounty of nature's Great Architect Who created Man in the full possession of intellectual powers.

How are they to be considered?

¹ Page cropped, word uncertain.

² Written over another word which may have been *cohort*.

³ On the opposite page W refers to the *Illustrations*.

⁴ In this Clause A and H differ from AA and are closer to the *Illustrations*. Instead of the first question and answer they have: *Why is five morally considered the essential number for holding the Lodge? In allusion to the 5 external senses this member morally refers, as from these senses originates our ideas of colour, sound, hardness, extension and motion.* Cp. Sect. II, Cl. IV (Second Version), n.4 above.

⁵ These senses are treated in a different order with some differences in the questions and answers in H.

The senses are the channels by which the objects of human knowledge are conveyed to the mind and, like signs in the natural language, have the same signification in all climates and in all nations.¹ They are the gift of nature and primary regulators of all our actions and powers and by them we become conscious of the distance, nature and properties of all external objects.² What number is truly essential?

There are 3 essential for the practice of our art.

Name them.

Seeing, hearing and feeling.³

Why are they essential?

Because without the use of these senses the S.T. and W^{ds} in the several Degrees would not answer the purposes for which they were originally intended. Were such impediments permitted to exist amongst Masons the general plan of the system would be rendered abortive.

What is their proper use?

Through the medium of these senses we form accurate notions of the operations of nature by the perception of external objects, for without the organ of the senses the mind must have remained destitute of knowledge.⁴

What are their advantages?

That the examination of the operation of the external senses leads us to the more abstract and difficult knowledge of the mind and, as the senses are the mediators between the mind and external material objects, the better we understand their nature and use, their defects and disorders we shall apply them with greater success.

Illustrate.

To sum up the measure of God's transcendent goodness to Man we need only observe that memory, imagination, taste, reasoning, moral perception and all the active powers of the soul present such a vast and boundless field of philosophical disquisition as far exceeds human enquiry. We will and we act in consequence of such will, but how we will or how we act are mysteries only known to nature and to nature's God.⁴

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

(Salute 2d Degree)

SECOND DEGREE

THIRD SECTION

CLAUSE I⁶

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

X XX X XX X XX⁸

How many classes were there at the building of the Temple?

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

¹ Cp. Sect. II, Cl. II above.

² After this answer H adds: *Explain Hearing/Seeing/Feeling/Smelling/Tasting* with appropriate answers.

³ These senses are treated in a different order with some differences in the questions and answers in H.

⁴ H adds to these answers.

⁵ The conclusion differs in H.

⁶ On the opposite page H has: *This clause becomes useless because (it) contains only historical facts recorded in the bible, which are not explained in our system: the clauses are exemplified in the Qualifications for the degree, Sect. 2, Cl. 1.*

⁷ The Clause headings are placed here in AA ms.

⁸ For the Knocks generally see Introduction.

⁹ The remainder of this answer is not in H.

Name them.

Rulers, or General Directors; Overseers or Comforters of the People; and Craftsmen, or executives of the work.

What were their numbers?

It is stated that there were 300 Rulers, 3,600¹ Overseers and 80,000 Craftsmen. The Overseers were men of science and for the purpose of learning and dividing among themselves their employments were subdivided into Companies of Lodges composed of 7 E.A. and 5 F.C. so that there were in the whole 1500 F.C. and 2100 E.A. Over each of these Lodges presided one of the Rulers under the name of G***** an Excellent Master.

Describe the Rulers.

The class of Rulers consisted of the most curious artists who were entrusted with the general directions and from this class proceeded the plans of the building.

Describe the Overseers.

[They] acted as deputies of the Rulers and circulated the plans amongst the F.C.M. They also had the superintendence of all the labourers and men of burthen who were the immediate servants of the Craft. They were skilled Masons and capable of supplying the place of any M*****² in case of death or absence.

Describe the Craftsmen.

The Craftsmen were men skilled in the art of hewing stones, cutting and sculpturing, from all nations then flourishing in these useful arts.

Why those divisions?

Because this triple division, besides being symbolic, had the advantage to procure promotion to merit, enforce subordination and prevent confusion in the works.

Under whom were they employed?

S K I — H K T — H A B.

In what capacities?

S. furnished the plans and original designs, which he had obtained from his father; H K T provided many workmen and materials and H A B superintended and executed the whole according to the strictest rules of symmetry and proportion.³

What were their wages?

They consisted in a certain allowance of corn, wine and oil to each Lodge and a sum of money to each F.C.

Where were they paid?

[The] F.C. in the column J, the E.A. near the column B.

Where were the materials prepared?

They were all prepared out of the city of Jerusalem. Such was the correctness of the artists that the stones cut from the quarry and the timber felled from the woods of Lebanon were brought ready to be placed in their respective places in the building without any further necessity of labour but that of placing them according to their marks and numbers.

Under whose superintendence?

The 30,000 employed in preparing the materials were under the superintendence of Adoniram, an ingenious artist who, by his skill and fidelity in discharging the duties of his office, arrived at the highest honours, having free access to the Sovereign Presence as Superintendent of the Works.⁴

How was the Temple finished and dedicated?

After the Temple was finished it was dedicated by Solomon to God with all the pomp and magnificence that man could invent to acknowledge the Glory of his Maker and to render Him due homage. The prayer used on this occasion is still extant in the sacred records.⁵

What was the total number of workmen?

The whole number of people employed in this great fabric was 118,600 men and,⁶ notwith-

¹ In H this number is 3300 and the answer ends at *Craftsmen*.

² So in ms. It may be *Master* or *Mason*. H has *Ruler*.

³ Here H ends with a conclusion.

⁴ Sect. III, Cl. V in H refers to *Adoniram Superintendent of the King's works*. He is represented in the chapter of *Harodim* by the general Director of the Crafts and deals with the distribution of the Clauses and the arrangement of the lectures. Sect. III, Cl. VI of the same version deals with the consecration and dedication of the Temple but a note on the interleaf (by Preston?) says this is for the Third Degree when the No. 7 is explained.

⁵ 1 Kings viii. 22-60.

⁶ Here H has: 113,600 plus 70,000 labourers and men of burthen.

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

SECOND DEGREE
THIRD SECTION
CLAUSE II³

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

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

Rulers	300	Porters	70,000		2 Chr.
Overseers	3600	Craft	80,000		2.18
Craft	80,000		150,000	/	15*
	83,900				10,000
* Masters					
			3		
			Craft	5	
			App	7	
				15	

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

By this wise arrangement men were brought to consider their moral duties and their respect to God without which no society can be preserved.

What was the physical end?

By this timely rest and abstinence from labour the faculties of the body are kept in proper equilibrium as they would otherwise be exhausted by an unremitting assiduity to labour, while the employment of the mind in exercising the mental faculties prevents their being effaced, for without this men would assimilate¹ themselves to brutes. To this probably alluded the history of King Nebuchadnezzar who, by attending only to corporeal pleasures and disregarding the high satisfaction of the mind, became a brute. Should all mankind do the same men would soon sink into the savage state and perhaps pass to that of a brute and be subservient to the most powerful animal: the elephant would no longer serve man but man the elephant.

Trace the Creation.

To these also allude the work of Creation in 7 days. In the 1st Light was separated from Darkness; 2nd the Firmament was divided from the waters of the Earth; on the 3rd the Sea was commanded to its limits and the Earth was covered with plants; on the 4th the Sun and Moon received existence; on the 5th the Animal Creation was produced; on the 6th Man was formed in the image of his Maker; the 7th was sanctified by the Supreme God of the Universe.²

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

SECOND DEGREE

THIRD SECTION

CLAUSE III³

What was worthy to be observed in the porch?

Two massy columns of curious workmanship.

Of what were they composed?

Of molten or cast brass.

Where were they cast?

In the plains of Jordan between Succoth and Zarthan.

Of what Order were they?⁴

They were not composed of any Order of architecture at present known, their proportions being $4\frac{1}{2}$ diameters high or reckoning the capitals $5\frac{3}{4}$ diameters.

What were their proportions?

18 cubits high, 4 cubits diameter and nearly 12 cubits in circumference.

How were they constructed?

Hollow not solid.

Why?

To facilitate their conveyance to Jerusalem and diminish the weight of the metal; 2nd to preserve within the columns certain documents highly interesting to the people of Israel.

What was the thickness of the shell?

It was said to have been 4 metres.⁵

What were their ornaments?

They were chiefly the two chapters that surmounted the columns.

What was the height of the capitals?

Four cubits.⁶

How were they adorned?

With lily work, net work and pomegranates.

Of what were these emblematic?

The lily work of peace, the network of unity, the pomegranates of plenty.

¹ In AA ms. it is *assimilate*.

² This answer is much fuller in H and mentions *the Grand Jehovah*.

³ The corresponding Clause (Sect. III, C.I IV) in H deals with *Materials prepared* and on the opposite interleaf it has: *This clause is of no use in the system.*

⁴ In H Sect. IV, Cl. I this question and answer is replaced by: *By whom planned? HAB.*

⁵ In H it is: *Four inches or a handsbreadth.*

⁶ In H it is: *five.*

What was the number of pomegranates ?

Two rows of 100 pomegranates each so that in the whole 400 pomegranates were delineated.

What moral can be deducted ?

That the blessings of plenty will ever be the happy effect of peace and unity.¹

What were the coverings ?

The coverings were few — ornaments and² the columns;³ and they consisted of 2 globes or spheres, one on each column.

Why ?

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

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

SECOND DEGREE

THIRD SECTION

CLAUSE IV⁴

Where did the F.C. arrive ?

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

Who guarded it ?

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

What was the number of steps ?⁵

Five.

To what do they refer ?

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

What is the modern division of the sciences ?

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

What is Masonry ?⁶

Masonry is a peculiar system of science explained under the allegory of a building and communicated by symbols. The word appears to be a new one derived from the Greek⁷ Mastoes which signifies to enquire, to investigate; and the word Masonry appears to be a corruption of the Greek word mesouanion, in the middle of the world, or mysterion, mystery or hidden thing; else from the Hebrew word Massoroah, signifying tradition or verbal instruction. The use of their teaching science by the parts of a building appears to be to perpetuate them more effectually than can be done by other records as houses and buildings will always be needful to man.

¹ There is an addition here in H.

² Should this be *on* ?

³ From here the answer in H Sect. IV, Cl. IV differs.

⁴ The handwriting in the ms. answers in AA changes. The answers in H Sect. III, Cl. I, II, though dealing with the same subject, do not correspond with those in AA.

⁵ There is no answer to this question in AA. That given is taken from the *Henderson MS.* In Sect. IV, Cl. VI H has: *seven steps referring to the 7 Liberal Arts and Sciences*, which are explained at length. Compare Sect. I, Cl. II note 1 above.

⁶ On the interleaf to its Sect. III, Cl. I H has: *My is not united with Gy as this is part of the other.* The remainder of the note is similar to the answer here in AA to the question *What is Masonry.*

⁷ The etymology and the Greek is quite different in G, Sect. III, Cl. IV and in H, Sect. III, Cl. I.

Also in the moral part to make the abstruse ideas of morality intelligible to all men by symbols which, striking¹ our external senses, may easier be comprehended by those who are not accustomed to exercise their mental faculties in abstract contemplations.

What is the distinction between Operative and Speculative Masonry?

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

When was this distinction begun?²

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

By what means was this system established among us?

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

Why was it established as a system?

The art of building though simple in itself as even rational³ animals build, such as the beaver, bees, birds, rabbits, ants, &c., yet to build with regularity so as to enjoy with advantage all the comforts afforded to us by nature in an art sublime, requiring a variety of knowledge [and] therefore restricted to an improved mind, which, not being very compatible with constant corporeal employment and hard labour, but only proper to persons accustomed to the abstruse application of the mind, rendered it necessary to establish a distinction between Operative and Speculative Masonry and even a subdivision of Operative into theoretic and mechanical.

What advantages resulted?

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

Why was it recorded?

Because from the strictness of those distinctions we date the beginning of our system and recommend to posterity its imitation.

How was this system preserved?

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

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

¹ AA has *sticking*.

² AA has *began*.

³ The fragment BE 210 PRE Acc. No. 10,504, f. 198 has *irrational*.

SECOND DEGREE

THIRD SECTION

CLAUSE V

How did he approach the Middle Chamber?

By ascending the winding staircase and then being led through the avenue which led to the entrance of the Middle Chamber.

Who guarded it?

A second guard, a F.C.

What was his duty?

To demand of all who approached it the proofs of merit and instruct them how to advance further by 3 steps.

What did he demand?

The additional proofs established by Solomon as the criterion of moral rectitude and ground-work of all claim to preferment, for talents however eminent when not supported by virtue are more injurious than beneficial to society.¹

What is the test?

It is symbolically represented by the square.

What is its construction?

Of a right angle formed by the intersection of 2 lines falling perpendicularly on each other.²

How is it considered?

As a comparative measure to all other angles and therefore by it Geometry is symbolised.

How is it used?

In making lines square to other lines, proving perpendiculars and trying squareness.

What is its value?

In the art of building it is the most useful of all mathematical instruments and enables the operative mason to form and fashion his work. In morals its typical representation extends equally to the monarch on the throne and the peasant in the cottage and teaches us to form and fashion our lives and instructs us in that universal law of nature deeply implanted in the heart of every man and which is the grand tenet of our profession: Do unto others as you would wish them to do unto you and live upon the square with all mankind.

What were the decorations of the Middle Chamber?

The decorations of this Chamber were all emblematical of the abstract sciences. The figures of Geometry were depicted and the 5 Platonic bodies and the figures by which the Tetractys are explained.

What struck his attention?³

The splendour that adorned the members of the Council, the decorations of the chamber and the sacred sign.

To what does it refer?

It is emblem of El Shaddai and represents the omnipotence of the Deity.

Where was it placed?

In the centre of the chamber.

Why?

To represent the Omnipotent as the Supreme Judge of the world under Whose auspicious influence the Council was assembled to judge the merits of the candidate.

What did he then discover?

All the illustrious professors of the sciences who in regular rotation attended the Council in order to investigate the rights of the claimants for the royal bounty.

What is understood by the Tetractys?⁴

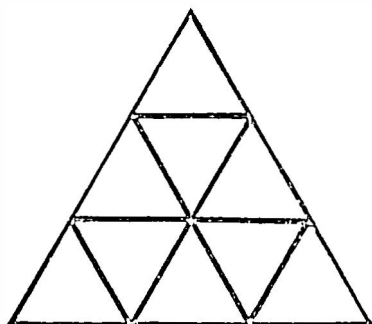
The Tetractys depicted in this Chamber is called the Pythagorean emblem and consists of a triangle subdivided in 10 points and into 9 smaller triangles.

¹ Compare Sect. I, Cl. II above.

² There is a peculiar fragment in *BE 210 PRE*, *Acc. No. 10,504*, folio 225 which begins: *What is a right angle?* to which the answer bears some similarity to that given here but its other three questions and answers are unlike anything else in Preston's Lectures.

³ Compare H, Sect. IV, Cl. VIII, quoted in *A.Q.C.* Vol. 76 p. 184.

⁴ The tetractys is the Pythagorean name for the sum of the first four numbers = 10 (*O.E.D.*). Compare Hutchinson, *The Spirit of Masonry* (1775) page 43.



What does it elucidate?

This emblem powerfully elucidates the mystical relation between numerical and geometrical symbols. The first of the triangles represents unity, called by a Greek name, monad, and is denominated a point in geometry, each being the principle¹ by the multiplication of which all combinations of forms and numbers are respectively generated. The next two points are denominated duad, representing the No. 2 and answers to the geometrical line, which consists of length without breadth and is bounded by two extreme points. The three following points are called a triad, representing the No. 3 and may be considered as having an indissoluble relation to a superficies, which consists of length and breadth when contemplated and sub-structed from thickness. This relation is proved by the consideration that no rectilinear surface can have less than 3 distinct points of extension. The 4 points at the base, denoting the No. 4, have similar relation to a solid wherein are combined the principles of length, breadth and thickness in as much as no solid can have less than 4 extreme points of boundary. And for as much as all our abstract ideas are analytically derived and synthetically included in that of a solid body the Pythagoreans affirmed that a Tetractys or No. 4 to be [the] No. of completion in all things and the more so because in its progressive generations is completed the decad or No. 10 the recurring series by which all arithmetical calculations are effected. The Pythagorean

1 + 2 + 3 + 4 + 10		philosophers therefore and their ancestors considered a Tetractys or No. 4 — 1st as containing the decad; 2ndly as completing an entire and perfect triangle; 3rdly as comprising the 4 great principles of arithmetic and geometry; 4thly as representing in its several points the 4 elements of A[ir], F[ire], W[ater] and E[arth], and collectively the whole system of the universe; lastly as separately typifying the 4 external principles of existence, generation, emanation, creation and preservation, thence collectively denoting the G.A. of the U. Wherefore to swear by the Tetractys was their most sacred and inviolate oath.
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What were the consequences?

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

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

Remark — Thus ends the 3rd Section

(Salute — 2nd Degree)

SECOND DEGREE FOURTH SECTION

CLAUSE I The sciences exemplified in the Temple.

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

¹ In AA ms. it is *principal*.

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

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

x xx x xx x xx¹

What attracts the Craftsmen's attention in the Temple?

The form, the divisions and the emblematical ornaments.

What is the form?

A p[arallelogram]² due east and west.

What were the divisions?

The principal divisions were the Outer Chamber, Middle Chamber and Inner Temple.

What were the emblematical ornaments?

There were many, some relating to religious duties, some to morality and some to explain natural sciences.

What were the subdivisions?

The Inner Temple was again subdivided into 3 parts, the entrance, the Holy Place and the Holy of Holies.

What compartments were there?

There were besides many other divisions and compartments on both sides of the Temple, elevated on several floors.

What was their use?

They were devoted, some for the necessary service of the priests and persons employed in the Temple, some for archives and some for schools.

The Middle Chamber was used for what?

The Middle Chamber was properly the place of the Craftsmen for there were the arts and sciences theoretically learned.

What was their use?

To have the students separate from other persons employed in the Temple that they might at leisure and uninterruptedly study their respective sciences.

What were the principal ornaments?

There were many relating to the rudiments of the several sciences and the most important propositions of Geometry — the theory of proportions and the relative qualities and powers of numbers which concealed truths of the greatest importance.

What were the Platonic bodies?

The regular system of geometrical proportions being public since the compilation of them was made by Euclid, we shall give only an idea of the 5 regular solids called the Platonic bodies as they refer to symbolic Geometry; 1st the *Triadone*³ or pyramid contained under 4 equal and equilateral triangles representing Fire: 2nd [the] *Hexadron* contained under 6 such triangles representing Water: 3rd the *Octriadon* contained under 8 such triangles and representing Air: 4[th] [the] *Eicosiadron* or cube, contained under 6 squares and representing Earth, 5[th] [the] *Dodikiadron* under 12 equal and equilateral pentagons, representing the whole system of the Universe.⁴

How were the divisions appropriated?

The three grand divisions were thus appropriated: the innermost only to God. None were permitted to enter there but the High Priest on a certain day of the year after many purifications and solemn ceremonies. It is even said that he was tied by 2 ropes round his body that in case he should die there his body might be pulled out without any person entering the Holy of Holies. The second was apportioned to the priests and the 3rd to the people of Israel in general.

How were they called?

The innermost was denominated Heaven, the middle was called Sea and Earth and the outer part the Believers' Place.

What do the numbers exemplify?

The numbers were invented to exemplify abstract ideas in marking the proportions between one and the other bodies of the same nature in which an immense variety of combinations may take place.

Instruction in 70 and 72.

¹ For the Knocks generally see Introduction.

² Only the first letter is given in AA.

³ These stand for tetrahedron, hexahedron, octahedron, icosahedron and dodecahedron respectively.

⁴ In the *Henderson MS.* these figures are explained differently: *The Tetraedron, or Pyramid, contained under four equal and equilateral triangles, and representing fire.*

The Hexaedron, or Cube, having six equal and square sides, and representing earth.

The Octaedron, having eight sides and representing water.

The Dodecaedron, having twelve sides and representing air.

The Eikosaedron, having twenty sides and representing the Universe.

It may be exemplified in the Nos. 70 and 72 which occur very frequently in the sacred¹ text. It is to be observed that the orientalists divided the zodiacal signs into 3 parts — the 12 signs of the zodiac were thus divided into 36 parts. These parts were again variously subdivided: by 10, considered with respect to the circle, and being multiplied by 10 amount to 360, the number of days contained in the civil year. Considered with respect to the 12 signs of the zodiac² they were divided and multiplied by 12 and these are called decans³ and dodecans.³ The 3 decans of each sign contained 10 degrees each, amounting to 30 for each sign and $30 \times 12 = 360$. Now the 3 dodecans contained 12 each, amounting to 36 for each sign and $36 \times 12 = 432$. The excess of 432 above 360 is 72; that is the reason of the No. But the 36 decans and dodecans into each of which the whole zodiac was divided being multiplied by 2 amount again to 72 and this No. seems consequently to have been a favourite among the Cabbalists. The Cabbalists and calculators reckoned all periods as circles; they therefore considered the first and last terms of the period as units. Thus they reckoned the first dodecan of Aries as the same with the last dodecan of Pisces and consequently instead of containing 36 decans or dodecans in the zodiacal circle they reduced them to 35. Again they counted the first term or degree of the first dodecan in the sign as one and the same with the last term or degree of the last dodecan. Thus the No. of degrees in the 3 dodecans amounted, according to this mode of calculation, to 35 instead of 36. Hence it happens that when the degrees of the 3 first dodecans are multiplied by 2 we find sometimes $35 \times 2 = 70$ and sometimes $36 \times 2 = 72$. Perhaps the hieroglyphic by which the revolutions of time were denoted will help to explain how we see the tail of the serpent in its mouth and the first and last terms of the circle united.⁴ In abraxas.

$$\begin{array}{cccccc} A & B & P & A & X & A & \Sigma^5 \\ 1 & 3^6 & 100 & 1 & 60 & 1 & 200 = 366 \end{array}$$

In Arabic characters.

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

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

SECOND DEGREE

FOURTH SECTION

CLAUSE II⁷

In how many parts do we consider the Temple?

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

¹ The *Henderson MS.* has: *second*.

² This is *Geo* in AA ms.

³ These two words are variously spelt.

⁴ The *Henderson MS.* does not give this answer, only a generalisation.

⁵ This was the name given by the Gnostic Basilides to the highest god, the Prince of Heavens, from which emanates the 365 heavens in his system, right down to the Earth. Abraxas is mentioned in the account of the Basilides in the early Christian writers, Irenaeus and Hippolytus. A notice in Jerome's *Commentary on Amos* indicates an Iranian origin of the number magic: thus Abraxas corresponds to Mithras.

⁶ The *Henderson MS.* has 2 instead of 3, making the total 365.

⁷ On the opposite interleaf H, Sect. III, Cl. VI has; *The rest of this clause ought to contain the description of such parts of the temple of Sol which we know to have been intended to exemplify useful knowledge.* Sect. IV, Cl. I to IV, of AA which are not in A, H, may be the result of this note.

to be directed. 3rd point: As a place of study for all physical sciences then understood and taught as in the temples of Egypt and other countries.

How did they exemplify religion?

Religion was exemplified by certain types alluding to some of the attributes of the Divinity and by certain acts performed as external marks of the respect of men towards God.

Prayers: The first of these acts were prayers, psalms and hymns.

Offerings: The second were offerings and sacrifices.

Command: The third was conformity to the express command of God preserved in that most authentic record, the Tables of Moses.

How was the Divinity represented?

The Divinity was represented by the Shekina and other symbolic representations which were intended to convey a sensible idea of some of the attributes of God.

What was the Sacred Sign?

The Sacred Sign was called El Shaddai and represented the triune essence of the Deity and represented His Omnipotence and when the other emblem was added in the centre represented also the Omnipresence of God.

Why were there no living creatures?


No living creatures or their figures were employed to represent any of the attributes of the Deity to avoid the great risk of idolatry as happened with almost all ignorant people among the eastern nations who adored as God creatures whose images were intended to represent the attributes of God or to demonstrate the principles of science.


What was the Ark of the Covenant?

This symbol is the most mysterious in the Temple, intended as the repository of the written commands of God and regarded in a religious point of view as the very Oracle of the Living God.

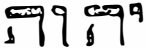
How was it regarded among the heathens?

The Ark was also an object of reverence among the Gentiles and in some nations represented as containing the body of Osiris or the sun when in the lower hemisphere and therefore carried in procession when the sun was in the sign of Scorpio; and therefore representing by the name of Osiris and Apis the passage of the sun to the lower signs of the zodiac.

Why was the Temple  ?

 The form of the Temple was a [BLANK]¹ to exemplify the whole world so represented by the Egyptian cosmographers.

What was the advantage?

To show that  was no local or national God but the Lord of all things and the same as worshipped by the learned men of all nations in all ages.

Thus we apply the description of the Temple to the purposes of religion and demonstrate the universality of its tenets intended for all men who, not depraved by ignorance or corruption, acknowledge the true God.

SECOND DEGREE FOURTH SECTION CLAUSE III

How did they exemplify morality?

In the 10 Commandments and other laws enacted of God, exposed to the peoples for their observance with all respect, pomp and persuasion capable of influencing the human heart.

Why morality before science?

Because the important secrets of nature and discoveries of wise men must only be taught and imparted unto men whose moral conduct may vouch for their not abusing of their knowledge for improper purposes.

Why was morality taught by natural emblems?

Morality denotes a conformity in all things and actions to those unalterable obligations which result from the nature of our existence and the necessary relations of life, whether to God as

¹ Blank in AA ms.

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

How is this typified?

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

Why so?

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

How did they exemplify law?

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

What were the divisions of land?

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

How were the tribes divided?

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

What were the advantages?

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

Why is the period of the year important?

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

What is its importance in the laws?

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

What is its importance in agriculture?

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

What is its importance in navigation?

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

Why was the Temple rebuilt?

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

How was the system preserved?

The system observed in the first building was religiously preserved in the two following though not with the same magnificence; and, indeed, many of its typical representations are still followed in our regular built churches; where the situation is E. and W.; two steeples or two pillars or columns at the chief door;² three principal³ doors and other important works only overlooked by ignorant architects of modern times. They were and are thus preserved because they are the result of wise determinations, laborious observations and instructive meditation, not to be contemned by any prudent Mason.

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

¹ AA ms. has: *sprang*.

² Compare Sect. IV, Cl. IV, below.

³ AA ms. has: *principle*.

SECOND DEGREE
FOURTH SECTION
CLAUSE IV¹


How did they exemplify the sciences ?

The principal² sciences known in the time of King Solomon were³ also typified in the form, proportions, divisions, external decorations and internal ornaments of the Temple.



Why there ?

To consign to permanent characters the rudiments of [the] sciences then known and taught amongst the Israel[ite]s that the principles of knowledge might be exhibited to the disciples of the different parts of the building and thus easily and more permanently be transmitted to posterity.

What was the form as to science ?

The form of the  exemplifies the globe as according to the custom of the Egyptians the Lodge was represented in a parallelogram as well as the rotundity of the earth; a custom still observed in many of the mathematical demonstrations on the division of the zodiac and earthly circles in four parts.

To what did this give rise ?

The ill-understood system of the Egyptians who represented the zodiac and the earth in a  gave rise to a wrong notion that the figure of the earth was actually a  when that figure was used by scientific men only for certain geometrical demonstrations.

What did the four faces of the Temple exemplify ?

The four faces of the Temple exemplified the 4 elements which, according to the system of most of the ancient philosophers composed the world as well as the 4 parts of the zodiac which mark the 4 seasons of the year.

What did the three divisions of the Temple exemplify ?

The 3 great divisions marked the 3 sources of human knowledge from which Operative Masonry is derived: 1st, observation and experience, which is common to all mankind; 2nd, judgement and reflection which God has indulged to His several creatures in such various degrees as it has pleased His incomprehensible Wisdom; 3rdly, tradition and instruction which we receive from the masters of wisdom and science in every age, written or unwritten.

Why had the first gate no door ?³

Of the 3 gates of the Temple representing the 3 kinds of evidence by which we may put to the test the truth or untruth of every proposition, viz., mathematical or intellectual evidence, physical evidence and moral evidence. The first gate had no door to represent the universal visibility of heaven and that it cannot be excluded from any place.

What did the 3 courts exemplify ?

The 3 courts exemplified the 3 grand divisions of science into moral, physical and intellectual: the moral comprehending logic, ethics, politic[s] and law: the physical, natural history, physics, chemistry, botany, mineralogy and astronomy: the intellectual, metaphysics and mathematics: where those sciences comprehend and have for their object the exemplifying what the senses cannot discern, as the abstruse ideas of numbers, lives, asymptotic space, &c.

For what were the collateral chambers used ?

The collateral chambers were devoted to the several liberal arts and sciences which serve either as preliminaries to learn the sciences or to embellish and preserve them: such as languages to profit by the discoveries of other nations, painting and sculpture to preserve and transmit to others our ideas of observation.

Where were those chambers situated ?

Those chambers were situated on both sides of the Temple, divided into several floors and in many compartments.

What was their use ?

In those chambers the various arts were explained to disciples, the necessary instruments kept and various records carefully preserved.

What was the use of the columns ?

The two massy columns (already described) were the place where the E.A. and F.C. were

¹ On the opposite page W has in ms: Liberal Arts & Sciences with reference to the *Illustrations*.

² AA ms. has: *principle* and *where* respectively.

³ In AA print this question and answer is given in two parts.

paid their wages, the first near the column B, the 2nd near the column J, and this custom was observed in all regular-built churches in two steeples or two columns at the chief door.¹

What did the 2 parallel columns represent?

They represented the 2 parallel lines drawn on the sides of the zodiac or circle which the sun describes in its regular rotation, which cannot exceed the bounds marked by these two great parallels.²

What did the two globes demonstrate? Two year system?

The 2 globes over the columns demonstrated the solar and lunar year in the delineation of the terrestrial and celestial spheres. The explanation of the two yearly systems, solar and lunar, is of the greatest importance in as much as both are of great use in our pursuits of life, although no possible division of days and nights can agree with the perfect annual revolution of the sun or moon. These differences occasioned the necessity of introducing the leap year and other corrections to make our computation of days agree with the periodical of these planets.

How in modern times were they exemplified?

These two parallels in modern times were applied to exemplify the two St. Johns as Patrons of the Order, whose festivities are celebrated near the solstices³ or the time when the ☉ in its zodiacal career touches these two parallels.⁴

What did the pomegranates represent?

The pomegranates which ornamented the columns served to represent the number of days in those two yearly systems; and the fixed stars and their combinations demonstrated in the lily work and net work which served as coverings and decorations of the globes.

What did the other external ornaments demonstrate?

The other external ornaments or decorations in like manner were destined to demonstrate various branches of physical science.

What did the molten sea signify?

The molten sea was the type of the hemisphere.

What of the Flood?

There was a record kept of the general Flood proved by the tradition of the Deluge of Xixenstis⁵ among the Chaldeans; that of Peiping⁵ with the Chinese, and Noë with the Hebrews; that of Dogiges among the Greeks; Deucalion with the Seites; and that from which the Temple of the ☉ was saved according to the traditions of the Americans.

The vines at the outer gates?

The vines at the outer gates as well as the bows, knops and flowers were either specimens of natural history or astronomical enblems.

The offerings?

The offerings also in a scientific point of view afforded an opportunity, by the inspection of the internal parts of the animal, to anatomical enquiries.

For what were the internal ornaments destined?

The internal ornaments were destined to preserve the most important truths in the discoveries of science.

The veil — royal colours?

The veil was composed of 4 colours and had thereon embroidered all that [is] mystical in the heavens, except the 12 signs of the zodiac, represented by living creatures. The royal colours, 4 in No., are thus explained by the learned Josephus (B.5 C.5). The scarlet there seemed fire enigmatically signified; by the white of the fine flax which composed the groundwork of the curtain the earth was represented; by the blue the air; and by the purple the sea as this colour was taken from certain shells.

/ 2 cherubs?

/ four faces?

The cherubs represented the two hemispheres therefore the 4 faces typified the 4 chief signs of the zodiac viz., Aquarius by the face of the Man; Leo by the face of the Lion; Taurus by the face of an Ox, and Scorpio by that of an Eagle: which in some of the ancient zodiacs is put in the place of Scorpio, thus explaining the two solstices⁶ and the two equinoxes which take place

¹ Compare Sect. III, Cl. I and Sect. IV, Cl. III, respectively.

² Compare First Deg. Sect. V, Cl. IV, (Third Version).

³ In AA ms. this is spelt: *solitices*.

⁴ Compare First Deg. Sect. V, Cl. IV (5th Version).

⁵ In BE 210 PRE, Acc. No. 10,504, f. 221, these two names are given as *Xixusis* and *Peyrun* respectively.

⁶ In AA ms. this is spelt: *solitices*.

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

/ 12 wings?

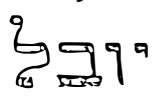
The 12 wings of the cherubs showed the 12 months of the year and therefore in a mystical sense the arch between the cherubs represented the Divinity present everywhere and at all times.

What did the seven lamps represent? 70 divisions?

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

What did the altar of incense signify?

The altar of incense by its 13 kinds of sweet-smelling spices signified that God is the possessor of all things. Many others of the internal decorations were likewise of a scientific tendency, such as the table, representing the earth, whose 4 feet showed the 4 seasons of the year: the shewbread, whose 12 loaves designated the 12 months of the year: and even taking the whole Tabernacle or portable Temple, of which we find an imitation among the Chinese and ancient Tsabaist, it represented the solar light. It is, however, particularly to be observed that the Egyptians were divided into 2 sects, the one comprehended the types, the other the materialists. Thus the tabernacle of the Tabasists were types [sic] of the material universe and Eloim therein represented were emblems of material powers and properties: where in the Tabernacle of Moses the Universe was typified as governed and presided over by the infinite immaterial Being of whose agency there can be no cessation. Thus though the adoration of the Ox among the Egyptians took its rise from the sign Taurus, which was then the first sign of the zodiac by which the year began, the design of the Lamb among the Israelites, which then was

the sign in which the year began and was called Jubel (from the Hebrew ) or Jubilee would never produce the idolatrous effect, it being explained by the commencement of a period marked by civil effects in the law and explained by acts of adoration to the Living God.

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

SECOND DEGREE FOURTH SECTION CLAUSE V

What method was adopted?

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

What plan was instituted?

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

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

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

1st. The first Degree was intended to be the school of discipline and was composed of young pupils selected by judicious citizens and [they] were instructed in the general principles of moral virtue.

2. Composition and number ?

2nd. The second was intended as a seminary of science where the principles of nature and art were to be investigated, and was to be composed of a choice from those pupils who had manifested their skill before Masters and Fellows, expressed a desire for future improvement and honoured with the Test of Merit.

3. Composition and number ?

3d. The 3rd Degree was intended to be a seminary of sage experience, the cabinet of ancient lore, the reward of ingenuity and standard of eminence. [It] was to be composed of able and experienced Craftsmen selected from the 2nd Degree, tried and approved by three eminent Master Masons. In this class the ancient landmarks were to be preserved, the rites and ceremonies explained and the privileges of the Order maintained. From this Degree only the Rulers and Counsellors were to be selected.

The privileges of the Craftsmen and to whom were they conferred ?

The privileges of the Craftsmen were conferred on those who had been honoured with the admission to the middle Chamber, and were extended to all the ingenious artificers and conferred by a deputation of expert Craftsmen.¹

Name of Craftsmen ?²

G*****

What does it denote ?

Excellence and skill.

The privileges — their extent ?

The eldest of their male issue enjoyed particular privileges under the denomination of Lewis or Lupton. They had the right of being introduced into the royal presence and the power of transmitting to the son the privileges of the father after his death.

What was the duty of a Lewis ?

The duty of a Lewis was to ease his father of the burthens from which age entitled him to exemption and to render the eve of his life happy and comfortable.

What does the name denote ?

The name denotes strength importing that the skill of the father supported by the strength of the son would establish the family to rank and preferment.

What were his privileges ?

He was entitled to pre-eminence in the rights [*sic*] of initiation into every Degree or class of the Order in preference to all distinctions which birth, rank or fortune might claim.

How is it represented in the lodge ?

It is represented in the lodge by an ingenious implement contrived to save labour in raising weights. This implement consists of a cramp of metal composed of pieces curiously combined together.

When was the cape stone celebrated ?

Within one year after the completion of the Temple.

What were the consequences ?

All classes assembled under their several leaders, confirmed the resolutions of the Craftsmen respecting the institution of the new establishment and obtained leave of Solomon to disperse themselves throughout the world, with a recommendation to live in peace with each other, extend the principles of the art and submit to the laws and government of the country where they might reside.

How did they separate ?

They agreed to meet once or twice a year, as many as could conveniently assemble, to celebrate their union of the Temple and take care of the preservation of the landmarks. This is the origin of the festival of the two equinoxes which Masons celebrate at the two St. Johns.

What course did they take ?

Those who wished to acquire more knowledge than they already possessed directed their way towards the east; those who wished to disseminate what they had already acquired went to the west.³

¹ This answer is slightly different in H, Sect. IV, Cl. X.

² There is no answer here in AA ms. It is given in H, Sect. IV, Cl. X and in 10,504, fol. 223.

³ In H, Sect. IV, Cl. XII, there is added a question and answer on where they usually assembled — on hill or in vale — Why ?

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

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

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

Remark — Thus ends the 4th Section.

(Salute 2nd Degree)

APPENDIX I

Copies of Preston's Second Lecture of Free Masonry

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

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

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

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

APPENDIX II

COMPARISON OF VERSIONS AA, A AND H

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

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

EXHIBITS

From the Grand Lodge Library and Museum:—

- A Printed version of the lectures, interleaved, showing on the printed page the Questions in cipher and on the right hand MS. answers. (Acc. No. 15,074)
- The Cole MS., giving answers in cipher. (Acc. No. 15,097)
- Part of a MS. set of answers in “clear” but jumbled by the use of half lines and written out of sequence. (Acc. No. 16,539)
- The printed Questions, in cipher, together with a MS set of Answers both opened at the Second Lecture, Sect. II, Clause IV (The Orders of Architecture) for comparison. (Acc. Nos. 15,025 & 16,540)
- Example of Preston’s cipher used in a letter, dated 10 Nov. 1813, concerning the Lectures from L. Thompson (Printer) to Thos. Earle (Bookseller & member of the Lodge of Antiquity No. 1 (now No. 2).) (Acc. No. 10,504)
- Engraving of a Portrait of William Preston, by Samuel Drummond, A.R.A., engraved 1795; another of a later portrait by Drummond, painted 1810, the original of which hangs on the staircase to the Grand Lodge Museum gallery.
- Preston’s Certificate of joining membership of the Lodge of Antiquity, No. 1 (now No. 2), dated 18 February, 1778, to which he was elected 1st June, 1774 (Master 15 June 1774).
- Exhibited by Bro. Wright of the Shakespeare Lodge, No. 426, Spilsby:—
- A sword, with partly serpentine blade, engraved and gilt with Masonic emblems, bearing the name Shakespeare Lodge, No. 492, a lodge meeting at Henley-in-Arden, 1791-1804; now belonging to the Shakespeare Lodge, No. 426, Spilsby, Lincs., and used by the Inner Guard.

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

Bro. T. O. HAUNCH, W.M., said:—

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

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

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

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

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

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

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

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

¹ AQC, lvii, p. 9.

was not Preston who, with what Bro. J. R. Rylands has called "his passion for systematizing", was trying to tidy up the whole thing into some sort of logical and progressive sequence. Bro. Gordon Hills has told us¹ that Preston was no innovator and that what he endeavoured to do was "to correct, refine and amplify the old workings, welding together Lectures, addresses, eulogies, in a complete system according to his method". It was, then, his own personal system and had, as Bro. James has observed, only restricted use in his own day. Is it because of this, and because Preston was essentially the illustrator and expounder, that he did not figure in the work of the Lodge of Promulgation — which is surprising in view of his standing in the Craft (the Duke of Sussex had just appointed him his Deputy Master in the Lodge of Antiquity) — nor of the Lodge of Reconciliation (although illness in the last years of his life may have prevented his being active in that Lodge)?

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

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

Bro. S. VATCHER, J.W., said:—

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

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

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

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

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

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

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

“Q.— Where stands your Wardens?”

A.— In the West.”

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

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

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

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

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

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

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

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

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

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

R.W. Bro. THE HON. W. R. S. BATHURST, said:—

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

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

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

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

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

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

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

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

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

Bro. J. R. CLARKE said:—

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

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

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

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

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

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

Bro. ROY A. WELLS writes:—

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

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

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

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

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

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

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

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

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

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

Bro. ALEX HORNE writes:—

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Bro. C. F. W. DYER, said:—

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

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

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

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

Bro. HUGH W. PECK *writes*:—

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

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

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

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

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

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

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

Bro. H. MENDOZA *writes*:—

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

It is not known at what date the reference to the platonic bodies passed from Craft to Royal Arch. It is possible, though it cannot be substantiated, that when Rev. George Adam Browne carried out the revision of the Royal Arch ritual in 1834/5, he added (amongst other things) some of the material found in Preston’s Lectures — including the reference to the platonic bodies.

Bro. P. R. JAMES writes, in reply:—

In proposing the vote of thanks the W.M. said that it seems likely that the variations in Preston’s Lectures represent pre- and post-Union practices. This may well be true but it would be very difficult to establish this view for lack of information. Bro. Haunch concerns himself at first with the Knocks in an attempt to find out if Preston were responsible for the basic pattern of a series of distinctive Knocks and he quotes the *Dialogue* (1725 or 1740). Why does Bro. Haunch add the word “Mason” at the end of his first quotation from that source? By doing so he reaches quite a different interpretation from that which would apply were it not added and that is the interpretation I prefer. Masonic ritual developed considerably in the half-century or so between the *Dialogue* and Preston. There is no consistency in the Knocks given in any of Preston’s three Lectures, each of which has two main series. Considering the manner by which the different versions were produced this is not surprising. In the Second

Lecture, Section II, Clause II, question 8, it says: "Explain the Knocks" but the explanation given in the text would not make sense in either the First or Third Lecture. That from Acc. No. 16,541: "Before the Union" is unintelligible to me. Again, in his Third Lecture, Section I, Clause II, (1816) Preston has: (The candidate) "shall permit his friends to apply for admission by three knocks as in the former degree, only varying the mode, not by 2 — 1, but by 1 — 2." Which is not very helpful. The Lodge of Reconciliation (Shadbolt) ritual has the Knocks of present-day usage. To try to reconcile the varieties in Preston with this is, I feel, an impossible task.

As to Bro. Haunch's comment on the Five External Senses I would refer him to my Introduction to this paper and to the footnotes to Section II, Clause II, where he will see that Preston *did* develop his ideas on the number 5. The early versions, A and H, refer to the number essential to hold a lodge and, no doubt, this was dropped in later versions because it resembles too closely the first question and answer in the previous Clause. The answer to Bro. Haunch's enquiry as to practice in the U.S.A. will be found in Bro. Alex Horne's comment.

Bro. Vatcher's contribution calls for no reply except to draw his attention to *A.Q.C.* Vol. 79, page 179, with regard to the position of the J.W.

Our late R.W. Bro. Bathurst disliked the Greek words in Section III, Clause IV and Section IV, Clause I. It is not so much whether or not Preston had a knowledge of that language; his editors obviously had not, or little. It is noteworthy that the handwriting in the answers in the basic version, AA, changes in Section III, Clause IV and the corresponding portions of G and H differ a good deal here, including the Greek words. The spelling of ABRAXAS is as in the original and a distinguished classical scholar has confirmed it. Hutchinson in his *Spirit of Masonry* dealt with this subject and Carlile (*Republican*, Vol. XII (1825), pp. 181-182), implies that Preston copied him.

In like manner W. Bro. J. R. Clarke, in collaboration with Mr. D. Hamer, is not satisfied with the "scientific" knowledge displayed in this Lecture. In the latter part of the XVIIIth century students and gentlemen of leisure were turning their minds from the old metaphysical philosophies and "the rules of old architecture" to the new sciences and no doubt those who were responsible for the various editions of Preston — da Costa, Laurence Thompson, Burckhardt and others — dabbled in the new culture. Evidently they did not rightly understand it, just as I don't. John Henderson had the right idea. Of course, there is no "authority" for much of what appears. Preston was concerned with producing a Masonic legend: in any case, he was notoriously a bad historian.

W. Bro. R. A. Wells draws attention to the H.S. or S. of P., also mentioned by Bro. Alex Horne. He emphasises the importance of "the rod of God". To explain this would lead to a discussion of matters which are forbidden to us as Masons. There are numerous accounts of the origin of the sign and of its location; it is impossible to say why any particular one was selected by the compilers of our rituals. One answer — for what is it worth — is in Everden's *Freemasonry and its Etiquette* (Lewis, 1919, p. 233):—

"As to the historical basis of the H.S., a great difference of opinion exists as to the locality in which these words were uttered, as well as in the rendering of the words themselves. An unprejudiced [*sic*] examination of the facts, which undoubtedly connect the miracle with Joshua, and both with a certain locality (see Josh. x. 11-13), must lead to the conclusion that our H.S. is derived from the events recorded in those verses."

Modern opinion holds that there was no such place as the Valley of Jt. For Carlile's hotchpotch I would refer Bro. Wells to *A.Q.C.* Vol. 79, p. 163.

The details given of the building of K.S.T. are naturally of special interest to W. Bro. Alex Horne but little reply can be given to his comment as the text reproduced is that of the original. The [*sic*] in the paragraph on the origin of the Ionic column (Sect. II Cl. IV, First Version), is indeed mine and here, apparently we don't agree on a small point of grammar. In Bro. Horne's view the relative "that" has its antecedent in "delicacy" whereas my view is that it is in "proportions". Also he asks if there are any actual lodge records showing that this Second Lecture was presented (or illustrated) in its entirety. The answer is "No" but there are plenty of references in the original records of the Lodge of Antiquity, No. 1 — for which these Lectures were intended — showing that Sections and Clauses of all three Lectures were regularly rehearsed at the Lodge of Instruction every Friday evening at 8 o'clock. The First Lecture was taken on the first and third Friday, the Second on the second and the Third on the fourth. If there were five Fridays in the month the First was illustrated again. For example, on Friday, 30th October, 1812, "The General Points (i.e. questions; First Lecture) were explained and Clauses 1 to 3 of the Second Section illustrated". Thanks were accorded to those

who took part and the Clauses for the next Friday were arranged. (cf. *A.Q.C.* Vol. 79, p. 146). The "Staircase Lecture" is dealt with by W. Bro. Richard H. Brown in his comment.

It would be wonderful if we could give a precise date — or even an approximate one — to the various extant copies of Preston's Lectures. We could then produce a paper showing the evolution of his ideas — perhaps. Unfortunately, Preston himself did *not* issue all the copies. Moreover, we have insufficient knowledge of the work of the Lodges of Promulgation and Reconciliation to be able to show how it influenced our author. Even when we know the owner of a particular copy, we don't know how long it had been in print before he obtained it. In my view the task Bro. Dyer adumbrates is quite impossible and I am quite at a loss to understand how he reached the conclusion stated in his last sentence.

The remarks of Bro. Richard H. Brown, W.M. of the American Lodge of Research, are most acceptable, even without the compliments. No reply seems to be called for.

Bro. Hugh Peck is, of course, entitled to his preferences. As will be seen in Preston's Third Lecture he was much influenced by Royal Arch working, though the reason is not clear. I am not aware of any reliable evidence that Peter Gilkes devised a more practical and simple version of Preston's work for the benefit of the E.L. of I.

Bro. Mendoza's comment is very interesting. It is pretty certain that K.S.T. had an eastern door for it was not entirely devoted to the worship of the God of Israel, but we may not discuss the reasons. The Platonic theory and bodies are fully dealt with in the Lecture on the Jewel in our R.A. working. In Bro. Mendoza's table it is notable that, in spite of the strange spelling, the basic version AA is nearer to the *Timaeus* than is Henderson.

Bro. Batham's corrections have been attended to and I am very grateful for them.

From the number and quality of the comments it is evident that the paper has proved useful and interesting. I do not consider it part of my function to defend Preston and I am greatly indebted to the contributors to the discussion.



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WILLIAM PRESTON'S THIRD LECTURE OF FREEMASONRY

INTRODUCTION

BY *The Late BRO. P. R. JAMES, M.A., A.K.C. P.A.G.D.C.*

(3rd March 1972)

THOUGH William Preston's First and Second Lectures of Freemasonry differ in several respects there is a pattern discernible in them. Except that it is divided into Sections and Clauses—not always shown—his Third Lecture does not conform to this pattern. It stands apart in matter and method. The main part of the matter is a ritual of the Third Degree and, though the substance of this ritual had appeared before, it may well be that Preston's arrangement presents it for the first time in somewhat familiar form. The manner of its development suggests this. The latter Sections (VII to XII) deal with matters not directly connected with the Third Degree and, apart from Section XII, there is little moralisation.

It is generally accepted that the Lecture originally consisted of twelve Sections which were subsequently reduced to seven. Only one of the extant copies (lettered BB)¹ has seven Sections and is otherwise very unusual. Written with the vowels omitted it is difficult to read and does not correspond at all well with the others. It is incomplete, has no General Section (Opening and Closing) or Section I, and there are other omissions and additions as compared with a normal text. Inside the cover are some loose sheets entitled 'Elenchus' which summarise the contents of the twenty-two pages stapled together to form a booklet. This is enclosed in a tooled binding formerly used for a copy of the *Free-Masons Calendar* with the date 1808 at the foot of the spine. The edges of the pages have been cut so that it is not now possible to ascertain the paper watermark but Bro. Ivor Grantham has given reasons² to deduce that this copy can be dated to 'the turn of the century'. The form suggests that it is an early draft which Preston revised and extended. On the other hand all the early editions (1775 to 1804) of the *Illustrations* give twelve Sections to the Third Lecture.

HARODIM

The peculiar means by which this Lecture is developed is called 'Harodim'³ and there has been speculation as to Preston's use of the word. He may have obtained it from Anderson's *Book of Constitutions*, 1723. As he used it it was both an administrative title and a ceremonial method. Soon after rejoining the Lodge of Antiquity, No. 1, in January 1787, Preston launched his 'Grand Chapter of the Ancient and Venerable Order of Harodim' for the purpose of propagating his Lectures. Its executive was a Council of Twelve and the members were divided into five Classes. A Harodim Lodge, No. 558, was warranted on 25th March 1790, 'to enable the Chapter to preserve a correspondence with the Grand Lodge and to authorize it to practise the Rites of Masonry'. The Lodge meetings were so arranged that for six months of the year they coincided with those of the Lodge of Antiquity. On 6th December 1792, the two Lodges amalgamated, giving the Chapter an accession of strength. This was a personal triumph for Preston but the plan did not succeed. There can have been but little for the Harodim Lodge to do apart from regularising the proceedings of the Chapter and, in October 1793, it was decided to surrender its Warrant. At the same time it was agreed that the Chapter should continue with the R.W. Master and Wardens of the Lodge of Antiquity attending to sanction the Opening and Closing of a Craft Lodge preparatory to the Chapter's practice of the Lectures. Four years later (Dec.

¹ Code letters have been used in all three degrees to distinguish the particular version of the text under discussion. Brethren seeking further or fuller information on the texts which formed the basis of Bro. P. R. James's earlier studies will find full particulars in *AQC* 82, pp. 104-8 with the charts on pp. 108-11, *AQC* 83, pp. 193-4 and 232-4, and for the Third Lecture, in the chapters headed 'COPIES' and 'TREATMENT OF THE TEXT', below. [Ed.]

² *AQC* Vol. 60, p. 187.

³ For Harodim generally see: L. of Antiquity, No. 1, Minute Books; Firebrace, C. W., *Records of the L. of Antiquity*, Vol. II, passim. *AQC* Vols. 25, pp. 161-2; 41, pp. 172-83; 60, pp. 162-5, 187-96; 77, pp. 74, 77, 141; 79, pp. 144-6; 81, pp. 140-1; and Vol. 83, p. 242.

1797) the Lodge of Antiquity and Chapter of Harodim united, the union being made perpetual after twelve months. Again, success did not attend this scheme largely owing to financial difficulties through members failing to pay their dues.¹ On 25th February 1801, Preston read to the Lodge some Resolutions passed by the Chapter two days previously with the result that the funds were separated, the debts shared and the Chapter placed temporarily under a committee until the number of subscribers reached thirty. Clearly the Chapter was ailing and, in October of the same year, it ceased to exist. Henceforth Preston's Lectures were 'illustrated' in both the Lodge of Antiquity and its Lodge of Instruction until at least 1838. The Grand Chapter of Harodim was Preston's brainchild. It had no authoritative status, was not a separate Degree nor could it confer Degrees, though Companions were said to be 'initiated' into it. No Minutes of either the Chapter or the Harodim Lodge exist; both are frequently mentioned in the Minute Books of the Lodge of Antiquity.

The Permanent Committee of that Lodge instructed the Secretary, 17th February 1812, to provide three books so that the business of each Degree should be entered separately. These duplicate the entries in the regular Lodge Minute Book and occasionally provide additional information. The First Degree book deals with general business as well as Initiations. It shows that the Lodge of Instruction met each Friday for the rehearsal of part of a Lecture but that if a Deputation were sent to hold a Degree ceremony no Clauses were worked, presumably because there were too few members left for the purpose. Towards the end of a meeting a new R.W. Master was elected for the following Friday and he appointed his Wardens. At the same time the Clauses to be worked then were chosen and allotted. It is evident that Degree work and 'illustrations' of the Lectures were kept separate although both were entered in the same book. The Second Degree book contains, besides rather infrequent Passings, a number of inventories of Lodge property checked at Installations. The Third Degree book includes, as well as Raisings, details of two Installations (25th Feb. 1814; 25th Jan. 1815) but for the present purpose the most notable entries are those for 26th March and 23rd April 1813. On the former occasion

'The Lodge was duly held by Deputation in the Third Degree and the M.E. Chief Ruler (H. J. da Costa) delivered to each of the Craftsmen present, a printed Syllabus of the 1st Section in this Degree, afterwards he proceeded to explain the Characters therein contained.'

A month later he 'explained most fully and satisfactorily the 5th, 6th & 7th Deputation Clauses in this Degree'. Thanks were tendered to him 'for the zeal with which he undertook and the success with which he has accomplished the Construction of a Syllabus, for the first Section of the third Lecture' and it was proposed by Bro. J. C. Burckhardt, seconded by Bro. Stephen Jones and carried, 'that he would continue the task until he had rendered complete the Syllabi of the three Degrees'.² There was no Lodge meeting on either of these dates and Preston was not present.

'Harodim' was also the term applied to the ceremonial procedure used in Preston's Third Lecture. It was neither catechetical nor a continuous narrative. We can see him moving towards this method in the General Section, Third Version, of his Second Lecture – and to a lesser extent in the Second Version – where, after the Brethren present have proved themselves, the principal officers become Chief Ruler, Senior and Junior Assistants. It has a pronounced likeness to the practice of the Royal Arch Degree³. The ceremony is called 'Exaltation', the members are 'Companions' and there are other parallels. A Craft Lodge having been opened the Harodim procession enters and the Chief Ruler and his Assistants take their places. The Lodge of Antiquity, No. 1, was justly proud of its prestige as 'acting by Immemorial Constitution' and had no stouter defender of its privileges than Preston himself. He elevated the three Rulers of the Chapter to an Olympian dignity, the approach to whom must be made with proper reverence and humility. This becomes so abject and repetitive that it must have been felt cloying and distasteful even in those days and it is notable that two copies (BB, CC) omit these subservient entrances and exits. Though he rarely presided in the Chapter, as Deputy Master of the Lodge of Antiquity for more than twenty years Preston exercised a producer's influence on the proceedings.

The Chapter having been opened the Lecture began. This took the form of a fictitious 'Chapter of skilled Craftsmen' engaged elsewhere in working out a ceremony for the Third

¹ Preston had personally to make good the deficit (£32 19s. 1d.) for 1798.

² cf. Firebrace, *op. cit.*, p. 154n.

³ cf. *AQC* Vol. 23, p. 49.

Degree. Having made some progress three Deputations appeared before the Rulers and, after due submission, reported what had (supposedly) happened and received the Rulers' approval. There were always three such Deputations of one or more Brethren to each Clause. When R.W.Bro. da Costa explained the 5th, 6th and 7th Deputation Clauses (above) he must have run several Clauses together.¹ The First Section, in seven Clauses, deals with the ceremony of Raising. The candidate's application for preferment having been approved, his qualifications therefor were examined by a Board of Trial consisting of three – from 28th Oct. 1807, six – senior members duly obligated to their trust. Their report determined the candidate's progress and the Board was discharged and a new one appointed. Because of the method the development is slow and it is not until Section I, Clause V that the Obligation is reached. Most copies of the Lecture follow the basic version (EE) which gives the Obligation in a generalised form but there are two others more detailed with interesting variations.² The remaining Sections, II to XII, expand the outline to be found in the *Illustrations* (1788 edn., pp. 84–137).³ Knocks are only referred to in the General Section and in Section I, Clause II.

COPIES

Partly because of the confusion between Preston's Lectures and his *Pocket Manual* there has been some misunderstanding as to the existence of copies of the Third Lecture. Bro. F. W. Golby⁴ thought that it had never been worked in this country. The Preface to the *Henderson MS.* says that the copy presented to the Lodge of Antiquity, No. 2, in 1867 (see below) was 'believed to be, with one exception, the only copy in existence.' Bro. Firebrace said there was no pre-Union copy. To-day four complete (or nearly so) copies are known, besides which there are those which have only the General and First Sections. These latter, all versions of the Syllabus and lettered for reference A, D, K, N, P and W,⁵ all conform to the basic version (EE), are much abbreviated and give only the first letter of each word in the Obligation. Only W has some small differences from the others. The copy D has a manuscript version (Fourth) of the General Section and adds the S.W.'s duty towards the Candidate whilst E (Second Version) has, at the back the questions and answers for him. The file of fragmentary manuscripts⁶ includes a General Section (Third) and the OB.

The complete or nearly complete copies are all in manuscript. That lettered CC⁷ is beautifully written and in a good binding. It ends with Section IX but has a 'Continuation'⁸ which describes the additional signs (see Appendix I). The Clauses in Section I have sub-headings in a larger hand for each Deputation. The only indication of date is the paper watermark, 1832 SMITH & ALLNUTT. Also, there is an abbreviated copy giving the headings only to Section X to XII in scribble.⁹

Thanks to the courtesy of the Lodge of Antiquity, No. 2, through its Secretary, W.Bro. S. Kingsley Tubbs, M.A., P.J.G.D., the archives of that Lodge have been made available for research so that much that was formerly only a name is now a reality. Such are the *Mortimer*,¹⁰ *Burckhardt* and *Henderson MSS.*,¹¹ with, most important of all for the present purpose, the original of the version made by Bro. John Turk¹² with Preston's own revision in 1816.¹³ The

¹ Section II, Clause IV mentions a 4th Deputation but this may be an error.

² Appendix II.

³ The summary given by Bro. G. P. G. Hills in *AQC* Vol. 41, p. 175 is taken from the 'irregular' version BB (see above).

⁴ *Century of Stability*, 1921, p. 101.

⁵ See Lists in *AQC* Vol. 82, pp. 108–10.

⁶ BE 210 PRE: Acc. No. 10,504, ff. 243–62.

⁷ BE 210 PRE: Acc. No. 15,1000. See also Appendix I.

⁸ See Appendix I.

⁹ BE 210 PRE: Acc. No. 15,101.

¹⁰ The *Mortimer MS.* is a complete set of Sects. I–VI of Preston's First Lecture in the hand-writing of Thos. Mortimer, Sec., Lodge of Antiquity, No. 1, 1804–9. There are a few corrections and additions in a later hand. The writing and format resemble BE 210 PRE: Acc. No. 16,540. It has nothing to do with the Lodge of Reconciliation (cf. *AQC* Vol. 60, p. 196).

¹¹ This is an opportunity to correct an error. Bro. T. O. Haunch, the Asst. Librarian, has pointed out that what I said in a previous paper (*AQC* Vol. 79, p. 146) is wrong. What is there described is *not* the *Henderson MS.* but a preface composed by modern Brn. who had access to the original. It forms Part I of the transcript, the *Henderson MS.* being Parts II and III. The error makes no material difference to the paper.

¹² John Turk, printer (1809), victualler (1817). Initiated in Universal L., No. 239, 1809; resigned 1820 having joined the R. Naval L. N. 57. He visited the L. of Antiquity on 29th May 1811 and 19th March 1813, and was a friend of Preston who left him a legacy. (Firebrace, op. cit., p. 205.)

¹³ See *AQC* Vol. 79, p. 145.

manuscript came into the possession of Bro. H. R. Lewis¹ of the Lodge of Antiquity, No. 2, who, when he went to live in France (1854), gave it to a Bro. Wackerbarth.² Subsequently he retrieved it and passed it on to Bro. John Henderson, P.G.Reg., 10th January 1864. When Henderson died in 1867 Lewis got it back again and presented the MS. to the Lodge of Antiquity.³ It was subsequently bound, together with a copy of the Lodge Bye-Laws dated 1778, as a volume of 105 pages in red morocco with gilt edges and gold tooling and is in a perfect state of preservation. The only defect is the title on the spine which refers only to the Bye-Laws and so conceals what must be considered almost an original copy of Preston's Third Lecture; for reference purposes I have lettered it FF.

Whilst it was in his possession, 1864-67, Henderson made an exact and deciphered copy of the *Turk MS.* (lettered EE) with a preface which, besides much of what has just been mentioned, says: 'Bro^r Lewis, who has seen many autographs of Bro^r Preston, has no doubt that the MS. is Preston's & such was the opinion of Bro^r Meyrick, first Grand Registrar of the United Grand Lodge, who remembered Preston well After deciphering the MS. I feel persuaded that it is *not* in Bro^r Preston's hand-writing, for the MS. is stated in the beginning to be "by Bro^r John Turk & carefully revised by Bro^r Wm. Preston Esq." ' Henderson's opinion is probably correct for in 1816 Preston was in ill-health and had given up his Masonic activities. He died in 1818.

The decipherment of the *Turk MS.* is in a volume bound in green cloth, now in the U. G. L. Library, which contains several other items. The hand-writing varies and on a flyleaf the late Bro. H. Sadler wrote: 'This MS appears to have been chiefly written by John Henderson.' This *Henderson Notebook* (BE 210 HEN: Acc. No. 15,103) should not be confused with the *Henderson MS.* of the first two of Preston's Lectures. A copy of either the *Turk MS.* (deciphered), or of that in the *Henderson Notebook*, was made in a Blackwood's diary for 1867 and presented to the Library by Bro. James Terry in 1900 (lettered DD). It is not entirely accurate and the latter portion omits much, preferring to refer to the same passages in the *Illustrations*.

TREATMENT OF THE TEXT

What is now presented is an exact copy of EE. The Section and Clause headings (which are incomplete in the original) have been supplied from CC as far as the end of Section IX; thereafter Section headings only are used and these have been taken from the *Illustrations*. Only minor corrections, such as the addition of full stops and question marks have been made. As three copies, CC, DD and EE have been taken from the original FF, and those others which have only the First Section are almost identical with them it follows that variations in the text are relatively few and unimportant. There are, however, four versions of the General Section, with interesting differences, and these have been given in full consecutively. Even here the first is by far the most common, as is the case with the OBs.⁴

CONCLUSION

The method employed by Preston in constructing his Third Lecture and the fact that a great deal of the latter part is practically word for word the same as his *Illustrations* are likely to deter modern Brethren from using it. Indeed, it seems always to have been treated with reserve. The title-page of the *Pocket Manual* says that it was to be issued in three parts but the third has never appeared. The Third Lecture was never delivered by the early Prestonian Lecturer.⁵ Little attention need be paid to the writer (Oliver?) of the comments in the *Freemason's Magazine & Masonic Mirror*⁶ who said that

'the full delivery of Bro. Preston's lecture was suppressed, because it contained more of what is styled Christian Masonry than the authorities sanctioned and that this characteristic is more strongly marked in the third degree than in any other.'

¹ Henry Robert Lewis, initiated in L. of Antiquity 1820; joined L. of Felicity, No. 58, 1821, to which he 'proved a great acquisition'. Prov.G.M. for Sumatra 1821; Pres.B.G.P. 1827-8. Acting D.G.M. 1871. Died 1877.

² Either G. Wackerbarth, W.M. L. of Felicity 1836; G.Stwd. 1835-6; or W.K., W.M. L. of Felicity, 1840; G.Stwd. 1839-40.

³ Firebrace, op. cit., p. 160.

⁴ Appendix II.

⁵ The 'Trustees' Account Book, extending to 1862, does not always show which Lecture was delivered but it never mentions the Third.

⁶ Part V, May 1858, pp. 919 ff.

As a whole the Third Lecture has considerable significance for it contains several important contributions to the development of our Masonic ritual¹ and on that ground is deserving of our study.

SOME PROBLEMS

Inevitably in the production of the texts of Preston's Lectures certain problems have arisen which it was felt could not be discussed at the time. Nor can they be dealt with now as that would make this paper inordinately long. But at last some of them can be mentioned. The first is that of authorship. The numerous variations in the several copies of the Lectures suggest that more than one person was involved in their construction. Preston himself has told us that he had the help of 'zealous friends'. No doubt they included Bros. H. J. da Costa, Meyrick, Burckhardt, Laurence Thompson and Stephen Jones, all of whom took leading parts both in the Chapter of Harodim and in the Lodge of Antiquity's Lodge of Instruction. For, although Preston was usually present and certainly was the originator and inspiring genius, he was by no means always in charge. This was very obvious on 26th March, and 23rd April 1813 (above) under da Costa, when Preston was absent. And, what were Bros. Laurence Thompson and Burckhardt doing when they sent parts of the Lectures to other Brethren?² Connected with this is the question of the cipher used in some copies, both printed and in manuscript, which was certainly not Preston's work. Again, and still connected with the problem of authorship, is the matter of the printers. Most of Preston's career was spent with a leading firm of printers (W. Strahan, the King's Printer) in which he rose to a position of influence. Yet not one of the copies of the Lectures was produced by that firm. The extant printed copies came from relatively obscure workshops. All of which suggests that both Preston's Lectures and his cipher were looked upon as the property of the Lodge of Antiquity for any member thereof to deal with as he thought fit. Why was Preston kept so much in the background – except where finance was concerned?

Mention of finance brings up another problem. Those who chose to attend the courses of Lectures were expected to pay a fee of one guinea a Degree: those who were 'initiated' into the First Class of the Order of Harodim were called upon for two shillings, any surplus to be devoted to the relief of poor and distressed Companions. What became of these monies, if they were paid? Did they go to the Lodge and Chapter or were they Preston's own perquisites? If the former why were the funds of these so often in a parlous condition? If the latter – and we have seen that he had to make good the deficiency in 1798 – surely it smacks of Finch, who made a trade of Masonry.

Again, although his last years were clouded by ill-health, Preston was a very active and prominent member of the Lodge of Antiquity, No. 1, until his last attendance on 17th January 1816. Why, then, was he not a member of either the Lodge of Promulgation (1809–11) or the Lodge of Reconciliation (1813–16)? Several of his colleagues graced those Lodges and Preston would surely have been able to give most useful advice to both of them. Next, Sections X and XI of the Third Lecture are almost verbatim the same as the *Illustrations*. If, as we are led to suppose, the Lectures preceded the book was the material in the latter taken from these two Sections or was it added later to the Lecture from the book? The Third Lecture really ends with Section VII; there seems to be no point in adding the remainder if the *Illustrations* had already been published. Further still, what connection (if any) was there between Preston's Chapter of Harodim with the Harodim of N.E. England?³ And lastly, there is the problem of the only extant seven-Section copy (BB) of the Third Lecture, already touched upon. There is sufficient matter therein to justify the assumption that it is 'Preston'. Were twelve Sections reduced to seven or seven Sections expanded to twelve? Or is BB just an oddity?

It is with the greatest pleasure that I offer sincere thanks to W.Bro. S. Kingsley Tubbs, P.J.G.D., for the access to the archives of the Lodge of Antiquity; to W.Bro. C. F. W. Dyer, P.A.G.D.C., for calling my attention to the *Moore MS*; and especially to the Librarian and Curator, W.Bro. A. R. Hewitt, P.A.G.D.C., and the Assistant Librarian, W.Bro. T. O. Haunch, P.Prov.G.W.; and to our never-failing Secretary and Editor, W.Bro. Harry Carr, P.J.G.D. Acknowledgment is also made to the Board of General Purposes for permission to quote from the original materials in their care.

¹ cf. W.Bro. T. O. Haunch's Inaugural Address in *AQC* Vol. 82.

² *AQC* Vol. 82, pp. 105, 107; 83, pp. 193–5, 199n, 232–4, 246.

³ cf. *AQC* Vol. 60, pp. 162–5.

THIRD DEGREE
GENERAL SECTION (First Version)¹

OPENING

C[hief] R[uler]. Let us unite to open the Lodge in the third degree.

S[enior] A[ssistant]. We are ready to assist in that duty.

J[unior] A[ssistant]. When we are properly guarded.

C.R. Then prepare the guard.²

J.A. to M.M.³ What is the first care of a Master Mason?

M.M. To have the Master Masons Lodge tiled against all who are under that degree.

J.A. Let that duty be done.

I.2. I.2. I.2.⁴

M.M. The Lodge is tiled.

J.A. Let the Craftsmen appear in order.⁵

I. 2. 3.

J.A. to S.A. The Lodge is tiled and the Craftsmen appear in order.

S.A. Are the Craftsmen Master Masons?

J.A. They are so reputed but we shall try & prove them.

S.A. By what instrument is architecture?

J.A. By the Compasses.

S.A. Then let them be proved Master Masons.

J.A. to M.M. Prove the Craftsmen to be Master Masons & demonstrate the proof to me by copying their example.

I. 2. 3.⁶

J.A. to S.A. The Craftsmen are proved to be Master Masons.

S.A. to C.R. Our skilled Craftsmen appear in order & solicit our patronage & protection.

C.R. Whence do they come?

S.A. From the East.

C.R. Whither do they direct their course?

S.A. Towards the West.

C.R. What is their object?

S.A. To seek for what have been lost but by our assistance they hope to find.

C.R. What have been lost that we can possibly repair?

S.A. The genuine secrets of a master Mason.

C.R. How came those secrets to be lost?

S.A. By the death of our Grand Master H.A.B.

C.R. Then let us endeavour to repair the loss & for that purpose let us⁷ open the Lodge in the 3d degree. (The law is opened & both points of the compasses are exposed to view over the square.)⁸

¹ This version is in DD, EE and FF. The abbreviated questions with a few answers are in A, D print, K, N and P, which are all alike and are referred to as the P group. A very similar rendering is that of the Lodge of Promulgation (1809-11) demonstrated to the Lodge of Love and Honour (now No. 75), Falmouth, by R.W.Bro. Earnshaw, in October 1812. There are two copies of this, one in a green booklet, the other in a red one, slightly different, in the library of the Quatuor Coronati Lodge, No. 2076 (No. 817, Press Mark IB). The green booklet is repeated exactly in a copy in the U. G. L. Library (BE 210: Acc. No. 16,617) and this is followed in the file (Box P, Item 1) by a version much like that above. [Note: Spelling throughout follows the original text or cypher, Ed.]

² DD has: *Lodge*.

³ DD has: *R.R.* The P group has: *J.t.M.*

⁴ In the P group the Knocks are given once only.

⁵ Here the P. group has: *J.t.M. Sec car - Do dut/M Order as Cr/1.2.3. Rep.*

⁶ After the Knocks the P group has: *M.1-2-3 Prov & cop* while Box P Item 1 has:

Mm Change your situation to that of Mm
Breast Sympath Penal
1 2 3

Mm copies their example
with sketches of feet movements.

⁷ Here Box P Item 1 inserts: *unite to*.

⁸ Instead of this Box P Item 1 has a drawing.

C.R. In the name of the Great¹ Jehovah we open the Lodge in the third degree & may heaven prosper our endeavours.

I. 2.

C.R. All Glory to the Great¹ Jehovah! Grand Sign.

S.A. All Glory to the Great¹ Jehovah! Grand Sign.

J.A. All Glory to the Great¹ Jehovah! Grand Sign.

THIRD DEGREE

CLOSING

C.R. Let us unite to close the Lodge in the third degree.

S.A. We are ready to assist in that duty.

J.A. When we are properly guarded.

C.R. Then prepare the guard.

J.A. to M.M. What is the constant care of the Master Mason?

M.M. To have the Master Masons' Lodge tiled against all who are under that degree.

J.A. Let that duty be now done.

I.2. I.2. I.2.⁴ (p. 74)

J.A. to M.M.² The Lodge is close tiled & the Craftsmen appear in order as Master Masons.³

S.A.⁴ Whence do the Craftsmen come?

J.A.⁴ From the West whither they have been travelling in search of the secrets of a master Mason.

S.A.⁴ Have they succeeded?⁵

J.A.⁴ They have not succeeded. The genuine secrets of a Master Mason are irretrievably lost, but they have endeavored to repair the loss by other secrets which they wish to submit to the Rulers of the Lodge for their sanction.⁶

S.A. to C.R. Most Excellent Sirs, – By the death of our Grand Master, the genuine secrets of a Master Mason are irretrievably lost, but by the industry & perseverance of our skilled craftsmen other secrets have been discovered by them to supply the loss should they be honored with our sanction.

C.R. Let those secrets be regularly imparted unto us.

J.A. to M.M. Impart unto us the secrets which have been discovered.

M.M. to C.R. Form the phalanx, give the signs, & transfer the test.

(phalanx formed – signs given – tests transferred).⁷

M.M. to J.A. Excellent Sirs, with due deference I am authorized to impart unto you the secrets which have been discovered.⁸

J.A. They are to me welcome & shall be duly honored.

¹ DD has: *Grand*. Box P Item 1 has: *Gt E O A* in each case and after *degree* adds: 1–2 with a drawing of feet positions.

Here in the P group Knocks 1.2. are inserted.

² So in EE. Should it be *S.A.*?

³ The P group has here: *The Lo is cl tld/J.t.M. Sec. car/J.t.M. Do dut/M. Let cftn appr ord as M.m./1.2.3. Rep.* Box P Item 1 is similar.

⁴ In the P group these questions and answers are assigned to J.t.M. and M. respectively.

⁵ Box P Item 1 adds: *in their travels*.

⁶ The P group has: *approbation*.

⁷ Instead of these three sentences the P group has:

	C.	<i>Lt ths scrts b rghl imprtd nt us</i>
S.t. J.		Do.
J.t.M.		Do.
	M.	<i>Form phlnx</i>
	1–2–3. 1.	<i>Advnc, transfr, frm arch, wspr, ord.</i>
	1–2–3. 2.	– – – – –
	1–2–3. 3.	– – – – –

Box P Item 1 is similar.

⁸ Here Box P Item 1 has: *gives the sig of 3d deg.*

- J.A. to S.A. Excellent Sirs, Receive from me the genuine tests of real merit, which our skilled craftsmen avow to have been the secrets of their labor.
- S.A. Condescend, most Excellent Ruler to receive from me the genuine tests of real merit, which our skilled craftsmen have agreed to institute to supply the loss we have sustained by the death of our Grand Master.
- C.R. The secrets which have been thus regularly imparted unto us, in the name of Solomon, & as his representative, I hereby ratify & confirm, & declare that henceforth & for ever they shall distinguish you & all Master Masons throughout the world.¹
- J.A. to M.M. The secrets of our skilled craftsmen are sealed with our approbation.²
- M.M. With gratitude to our rulers we bend.
(all bend in reverence)
- C.R. All gratitude to heaven! (Grand Sign)
- S.A. All gratitude to heaven! (Do.)
- J.A. All gratitude to heaven! (Do.)
- The Lodge is closed³

THIRD DEGREE

GENERAL SECTION (Second Version)⁴

OPENING

- M. Assist me, Brn., to open the Lodge in the third degree Bro. J.W., what is the first care of every Mason?
- J.W. To see the Lodge close tyled.
- M. Bro. S.W., what is the second care?
- S.W. To see that the Brn. appear to order as F.C.Masons.
- M. To order, Brn.
Bro. J.W., are you a M.M.?
- J.W. I am, Sir, try me and prove me.
- M. By what instruments in architecture will you be proved?
- J.W. By the square and compasses.
- M. Being sufficiently acquainted with the proper mode yourself you will prove the Brn. present to be M.Ms. by signs and demonstrate the proof to me by copying their example.
- J.W. To order, Brn., as M.Ms. by signs.
W.M., the Brn. present have proved themselves M.Ms. and in obedience to your command I thus copy their example.⁵
- M. I acknowledge the correctness of the signs.
Bro. S.W., from whence come you?⁶
- S.W. From the East.

¹ The Lodge of Promulgation version has an addition here.

² This sentence is not in DD.

³ The Closing in the P group reads:

C.R. *Our labors being finished in the name of the Grand Jehovah we close the Lodge in the third degree. (Lodge closed.)*

M. *Let us depart in love, uniting in the act of fidelity.*

⁴ This version, much abbreviated, is derived from E. Similar renderings are in W and the Moore MS., to the latter of which my attention was drawn by W.Bro. C. F. W. Dyer, P.A.G.D.C., Secretary of the Emulation Lodge of Improvement. The MS. is in possession of the Lodge of Antiquity, No. 2, and was probably the work of Joseph Moore, M.D., initiated in that Lodge in 1823, Deputy Master, 1830, 1831, and S.G.D. in 1831. He died in 1855. (Firebrace, *Records of the L. of Antiquity*, No. 2, Vol. II). The MS. includes the General Sections of the three degrees, where it gives the Knocks at the beginning and end of Opening and Closing, and part of the First Lecture. Where these two renderings differ materially from that given above is shown in the following notes.

⁵ Here W has: 3 fld - hav pr - I cop.

⁶ From here to the end of the Opening the roles of the Wardens are reversed in the Moore MS.

- M. Bro. J.W., whither do you direct your course?
 J.W. To the West.
 M. Bro. S.W., for what purpose?
 S.W. To seek that which is lost and which by our own endeavour and your kind assistance we hope to find.
 M. Bro. J.W., what is that which has been lost?
 J.W. The Genuine Secrets of a M.M.
 M. Bro. S.W., how came they lost?
 S.W. By the untimely death of the G.M. – H –.¹
 M. Bro. J.W., how² do you hope to find them?
 J.W. By working towards the centre.
 M. Bro. S.W., what is the centre?
 S.W. That point within a circle from which every part of the circumference is equidistant.
 M. Bro. J.W., why within the centre?
 J.W. Because it is a point from which a M.M. cannot err.
 M. We will assist in the search and may Heaven prosper our endeavour. So mote it be. In the name of the Most High I declare the Lodge duly open on the centre for the purposes of Masonry in the third degree. All glory to the Most High.³

CLOSING

- M. Assist me, Brn., to close this M.Ms. Lodge.
 Bro. J.W., what is the constant care (of every M.M.)?
 J.W. To prove the Lodge close tyed.
 M. Bro. S.W., what is the second care?
 S.W. To see the Brn. present appear to order as M.Ms.
 M. To order, Brn., as M.Ms.
 Bro. J.W., from whence come you?
 J.W. From the West whither we have been to seek the Genuine Secrets of a M.M.
 M. Bro. S.W., have you succeeded in your search?
 S.W. We have not, Worshipful Sir, but we have discovered certain substituted secrets which we are desirous of submitting to your approbation.
 M. Let them be regularly imparted unto us.
 J.W. to S.W. and S.W. to W.M.⁴
 M. These substituted secrets thus regularly imparted I, in the name of Solomon, King of Israel, and as his representative, do duly ratify and confirm and declare that from henceforth and for ever they shall characterise you as Masons throughout the World until the genuine secrets shall be discovered.
 S.W.⁵ With gratitude to you we bend.
 M. All gratitude to the Most High.
 repeated by M. and J.W. and by M. and S.W.
 M. Our labours being ended, Bro. S.W. you have my command to close the Lodge.
 S.W. Brn., in the name of the Most High God and by command of the W.M. I declare the Lodge⁶ duly closed.
 J.W. And it is closed accordingly.⁷

¹ In E here is added, in pencil: *M B.*

² For *how* W and the *Moore MS.* have: *Wre.*

³ In E there is added, in pencil; by *WM SW & JW.* In W it is: *All gt. 3 M 2SA 1JA.* The *Moore MS.* has *Glory* for *gratitude.*

⁴ This rubric is not in W which has: *Phlx 2 AA in the W. pst grip 8 Wrd given M. deg. then 3 sign when come to the M.* The *Moore MS.* is like present practice.

⁵ This is attributed in the *Moore MS.* to the S.D. It is not in W where the next sentence is replaced by: *All grat M. Do . . . M. & S.A. Do . . . M. S. & JA. P.M. So mote.*

⁶ In E the letter G (God) is crossed out in pencil and, before *Lodge*, also in pencil, is added: *M.Ms.*

⁷ The last sentence in W is: *J.A. Bng clos.*

THIRD DEGREE

GENERAL SECTION (Third Version)¹

OPENING

Br. Junior Master, what is the first care of every good Master Mason?

To see that the Lodge is tiled.

The Lodge is tiled, Excellent Ruler.

Brethren, please to appear in order as Craft(s)men.

Br. Junior Master, what is the next care of every good Master Mason?

To see the Lodge tiled internally and that none but Masters are present.

Br. Junior Master, I will thank you to ascertain that all the Craftsmen present are Masters.

Most Excellent Ruler, the Craftsmen present have proved themselves Masters.

Br. Junior Master, as a Master Mason from whence come you?

From the east.

In what direction are you travelling?

To the west.

What are you in search of?

The genuine secrets of a Master Mason.

How came they lost?

By the untimely death of our Grand Master, Hiram.

Brethren, we will use our best endeavours to find them for which purpose in the Name of the Great Jehovah I declare a Master Mason's Lodge duly open. 1.2.

The Master and his two Assistants then say All glory to the Great Jehovah, 3 times.

CLOSING

Brethren, please to assist me in closing a Master Mason's Lodge.

Brother J.M., what is the last as well as the first care of a good Master Mason?

To see the Lodge close tiled.

Brother J.M., I will thank you to see that duty done, and to ascertain that the guard is on his station.

Brethren, please to appear in order as Masters.

Br. J.M., where have the Craftsmen been travelling to?

To the west.

What have they been in search of?

The genuine secrets of a Master Mason.

Have they discovered them?

They have not, but are in possession of substitutes.

I will thank you to communicate those substitutes to the J.A. Ruler.

Brethren it is my duty to inform you, that by reason of the death of our Grand Master Hiram the genuine secrets of a Master Mason are irretrievably lost, those . . . were substituted in their place by the skilled Craftsmen at his uprising shall henceforth distinguish you through the globe as Master Masons, and as the humble representative of King Solomon, I seal and sanction them with my approbation.

S.A. We seal and sanction the substitutes with our approbation.

J.A. We seal and sanction the substitutes with our approbation.

R., S.A., & J.A. All glory to the Great Jehovah (3 times).

Brethren, in the Name of the Great Jehovah I declare a Master Mason's Lodge duly closed.

1. 2. 3.

¹ This version is only in BE 210 PRE Acc. No. 10,504, ff. 246-53.

THIRD DEGREE

GENERAL SECTION (Fourth Version)¹

OPENING

- W.M. Bro. J.W., what is the constant care of every Mr?
- J.W. To see the Lodge properly tyled.
- W.M. Let that duty be done.
- J.W. W.M^r, Sir, the Lodge is properly tyled.
- W.M. Bro. S.W., what is our next care?
- S.W. To see that the Brn. appear to order as F.C.M^s
- W.M. To order, Brn. as Masons in the 2^d Degree.
- Bro. J.W., are you a Mr Mason?
- J.W. I am, W. Sir, try me and prove me.
- W.M. By what instrument in architecture will you be proved?
- J.W. By the square and compasses.
- W.M. Being yourself acquainted with the proper method be pleased to prove the C. men to be Mr Masons by signs.
- J.W. Brn., by command of the W.M. I request you will prove yourselves Mr Masons by signs P^l [=Penal]
- W.M^r, the C. men appear to order as M.Masons and I in obedience to your command thus copy their example.
- W.M. Bro. J.W., from whence come you?
- J.W. From the E.
- W.M. Bro. S.W., whither do you direct your course?
- S.W. Towards the W.
- W.M. Bro. J.W., for what purpose?
- J.W. In search of that which has been lost and which by your assistance and our own endeavour we hope to find.
- W.M. Bro. S.W., what is that which has been lost?
- S.W. The genuine secrets of a Mr Mason.
- W.M. Bro. J.W., how came they lost?
- J.W. By the untimely death of our Mr Hym Abth.
- W.M. Bro. S.W., where do you hope to find them?
- S.W. With the centre.
- W.M. Bro. J.W., what is the centre?
- J.W. That point within a circle from which every part of the circumference is equally distant.
- W.M. Bro. S.W., and why with the centre?
- S.W. Because that is a point from which a Mr Mason cannot err.
- W.M. Then I will assist you in your search and may Heaven prosper our endeavours.
- P.M. So mote it be.
- W.M. In the Name of the Most High I declare this Mr Masons Lodge to be duly open on the centre for the purposes of Masonry in the 3rd. Degree.

xx x

- | | |
|----------------------------------|---------------|
| W.M. All glory to the Most High. | } no Brethren |
| W.M. and S.W. Do. | |
| W.M., S.W. and J.W. Do. | |
- accompanied with the Grand Sign.²

¹ This version is derived from D ms. (BE 210 PRE: Acc. No. 15,075).

² Here there follows:

S.W.D. to int F.C. to Mr.
 Bro. AB wh his b regy. In into 1st D & pssd into 2d D. of F.C.M. now libly soli: to be dmtted
 to the Priv. of 3d D. wh.
 Cery. he comes prop. prep.
 How does he hope to obtain them?
 By hlp G. -- the uni Ad of & & bene of Tt cf Mrt.

CLOSE

W.M. Brn., please to assist [me] to close the Lodge in the 3rd. Degree.
 Bro. J.W., what is the constant care of every M^r Mason?
 J.W. To prove the Lodge closely tyled.
 W.M. Let that duty be done.

XX X

J.W. W.M^r the Lodge is close tyled.
 W.M. Bro. S.W., what is the next care?
 S.W. To see that the Brn. appear to order as M^r. Masons.
 W.M. To order, Brn., as Masons in the 3rd. Degree.
 Bro. J.W., from whence came you?
 J.W. From the W. whither we have been in search of the genuine secrets of a M^r Mason.
 W.M. Bro. S.W., have you succeeded in your search?
 S.W. We have not, W. Sir, but we have discovered certain substituted secrets which we are anxious to submit for your approbation.
 W.M. Let those substituted secrets be regularly imparted to me.
 S.W. Condescend to receive from me the substituted secrets of a M^r Mason.
 W.M. They are to me welcome and shall be duly honoured – (give them to me).
 W.M. The substituted secrets thus regularly imparted to me I, in the name of Solomon, and as his representative, hereby ratify and confirm and declare that henceforth and until the genuine secrets are restored, they shall distinguish you and all M^r Masons throughout the World. With gratitude to our Rulers we bend.¹
 W.M. (Bro. S.W.) our labours being finished you have now my command to close this M^r Masons Lodge.

XX X

S.W. In the name of the Most High and by command of the W.M. I declare this M^r Masons Lodge duly closed.
 J.W. And it is closed accordingly.
 W.M. All gratitude to Heaven.
 W.M. & S.W. Do.
 W.M., S.W. & J.W. Do.
 accompanied with the Grand Sign.

THIRD DEGREE

SECTION I

CLAUSE I

Board of Trial²

The deputation from the chapter of skilled craftsmen greet the Rulers. In the establishment of their new system the chapter have seriously considered & maturely directed³ the preparatory steps which ought to precede the ceremony of exaltation. With due deference they submit the issue of their proceedings to your superior judgment & direction.

C.R. We shall listen with attention to the report which you are authorized to convey.

1. First Deputation. All who shall have acquired a competent skill⁴ in the art & manifested a desire of making still further progress in the rudiments of the science shall, with the consent of Masters & Fellows apply to the Rulers of the Lodge for preferment.

¹ The speaker is not indicated.

² Instead of this BB, CC and P have: *Qualifications*.

³ In DD it is: *digested*.

⁴ CC has: *a compleat skill*.

2. Second Deputation. Their sanction having been obtained, a Board of Trial shall be instituted by the Rulers to be composed of three master Masons well skilled in the art & duly obligated for the trust, they shall superintend the abilities & examine the qualifications of the separate candidates for preferment & on their unanimous report will depend the fortunate issue¹ of their application.
3. Third Deputation. Before this board, in open lodge formed, the candidates shall be presented, & having satisfactorily passed under examination in the two first degrees² of the art they shall pledge fidelity to their future trust, & be honored with the avowed test of real merit, to entitle them to rank as regular candidates for the third degree.³

C.R. We applaud these proceedings of our skilled Craftsmen in chapter convened. The tests of merit which they have instituted shall be deemed true specimens of skill, and shall entitle their possessors to our favor and protection. To our brothers in chapter convened we send our warmest greetings.

THIRD DEGREE

SECTION I⁴

CLAUSE II

Ceremony of Initiation⁵ (sic)

The chapter of the skilled craftsmen send their warmest greetings to the Rulers & proffer the result of their proceedings in the establishment of their new system to the wise determination of their leaders & patrons.

C.R. We accept with pleasure the result of their labors.⁶

1. First Deputation. The ceremony before the Board of Trial having been conducted according to ancient usage & custom every candidate for exaltation shall be properly prepared in a convenient chamber adjoining the Lodge of Master Masons, where he shall be deprived of all metals, his eyes shall be unveiled & with both a*** & both k**** bare & both f*** s**p s**d, he shall be conducted by two master masons to the entrance of the Lodge.
2. Second Deputation. To the outer guard his claim shall be stated, who, having minutely investigated the preparation shall permit his friends to apply for admission by three knocks as in the former degree, only varying the mode not by 2 – 1, but by 1 – 2 (sic).
3. Third Deputation. This application shall bring to his assistance the inner guard or acting Master Mason, whose duty being only to commune with the outer guard, he shall demand of him 'who comes to interrupt the harmony of the Lodge', to which the following reply shall be given 'that a skilled Craftsman who has been regularly initiated into the first degree⁷ of the order, has behaved well, served faithfully, been accepted into the second degree, approved by Craftsmen, & a board of trial, instructed⁸ by them with the past grip & word, as a mark of skill, properly prepared for exaltation, came freely to solicit admission into the Lodge of Master Masons, that he might share those secrets & privileges which his past industry & their honor had led him to expect.' The Inner Guard then desired to know by what means those secrets & privileges were expected to be gained, to which the following answer shall be given – 'By the aid of heaven, the accuracy of the square, & the virtues of the compasses, he hopes with these advantages to be enabled further to exert his talents for the benefit of mankind'⁹ he shall then be commanded to halt & wait the decision of the Rulers.

C.R. To our brothers in chapter convened our acknowledgments are justly due. With our sanction the rites are sealed, & to our Craftsmen we send our kindest greetings.

¹ For this CC has: *future decision*.

² Here CC has: *second privileges*.

³ Inserted here in CC is: (*Rulers com* :).

⁴ Here FF has: *Section 2 Clause 2*.

⁵ Instead of this heading BB, CC and P have: *Disposition*.

⁶ Here CC has: *the labours of our ingenious Craftsmen*.

⁷ CC has: *2nd deg* :.

⁸ In DD it is: *entrusted*. In EE it is: *instrusted*. [sic]

⁹ In DD it is: *Masonry*.

THIRD DEGREE

SECTION I

CLAUSE III¹Ceremony of Initiation (sic) – continued²

The deputation from the chapter of skilled craftsmen greet the Rulers, & they crave permission to report further progress in the establishment of their new system.

C.R. We hail you with a hearty welcome.³

1. First Deputation. When the sanction of the Rulers has been obtained for the admission of the candidate, he shall be received by the Inner Guard on both p***** of the c***-***** presented at his body as a proof of his excellence. Having entered the portals of the Lodge, he shall be conducted once round the body of the representative of Hiram slain, when he reaches the West he shall front the East, pay due reverence to the rulers, & publicly make himself known in the first degree. He shall then be led a second time round the body, & in his progress, he shall deliver the pass grip & word between the first & second degrees,⁴ & when he shall have arrived in the West, the second time, he shall front the East, pay due reverence to the Rulers, & publicly make himself known in the second degree. He shall then be conducted a third time round the body, when having delivered the pass grip & word for the third degree, the brethren shall be invited from the four quarters of the world to witness the regularity of his exaltation.
2. Second Deputation. After the third circumambulation the candidate shall make known his claim to the senior assistant to whom he shall deliver the tests with which he has been entrusted by the Board of Trial, he shall then be presented to the Rulers as a regular candidate for the third degree.
3. Third Deputation.⁵ He shall then be instructed in the nature of the engagement which is restricted to that degree, & in all the points in which it varies from the engagements in the former degrees, to all of which his assent must be given.

C.R. To our brethren in chapter convened we send our thanks.⁶

THIRD DEGREE

SECTION I

CLAUSE IV⁷Ceremony of Initiation (sic) continued⁸

To the Rulers of the Lodge we offer our most sincere greetings, & convey from the Chapter the further result of their proceedings.

C.R. We attend with due regard to the subject which you are authorised to convey.

1. First Deputation. The candidate having been instructed in the nature of the engagement restricted to the third degree, shall be instructed to advance by three steps across the body of Hiram slain, to the right, to the left, & to the right again, he shall by three regular and manly steps approach the East, squaring his feet at the last step.

¹ The heading in FF is: 2.

² Here CC, P and others have: *Introduction*.

³ This is not in W which deals with the First Deputation's statement differently: *R permit obt is intrd by bth dec I.G. hold the comp bdy plcd left S.A. salut R. in 1 & 2 deg. Knls, prayer, rises, brthrn invit to tk not ent port rnd bdy in E gives to R sig tok Wrđ 1 Deg in W pas grp & W to S.A. 2 tm circ in progr delvrs to R.s.t.w.2d in W pas grp & W to S.A. 3 tm giv to R test mert.* Then as in P.

⁴ Here CC adds: *of the Order*.

⁵ In CC the Third Deputation is not indicated here. It continues as if by the Second Deputation.

⁶ This is not in CC.

⁷ In FF the heading is: *IV*.

⁸ Instead of this heading CC and others have: *Admission*.

2. Second Deputation. He shall then be placed in due form for exaltation, kneeling on both knees bare, his body erect, his right hand voluntarily laid on the sacred law, & his left hand holding the compasses at his body.
3. Third Deputation.¹ Previous to the oath being administered the following invocation shall be given²

'Direct us, O Lord, to know & to serve thee aright & grant that as we increase in knowledge, we may improve in virtue, & that all our designs begun carried on & ended in thee may fulfil the purposes for which they were originally intended, & further promote the honor & glory of thy name. Amen.'

Thus we find the candidate for exaltation in humility & reverence, supplicating the rewards of his past industry.

C.R. We approve the plans which you have conveyed, and to our brethren in chapter convened we send our Greetings.³

THIRD DEGREE

SECTION I

CLAUSE V⁴

Ceremony of Initiation (sic) continued⁵

To the rulers of the Lodge we offer our humblest⁶ greetings, & crave permission to recite the tenor of the engagement which the chapter intend shall preserve our rites should it be honored with your approbation.

C.R. A point so important merits our serious consideration.⁷

1. First Deputation. Every candidate for preferment shall declare, in presence of Almighty God⁸ & the Lodge of Master Masons, properly ruled & dedicated, that he will of his own free will & accord, hail, conceal & never reveal the secret or secrets of the third degree of the order commonly called the degree of a Master Mason, to a Fellow Craft Mason or to an entered apprentice Mason, or the secret or secrets of any of the three degrees to the uninstructed world.
2. Second Deputation. The candidate shall further declare that before God & the rulers of the Lodge he shall engage to adhere to the rules of the square, to honor signs & to maintain the duties which have been inculcated in the former degrees of the order, to be true & faithful, steady & diligent, chaste & prudent, to rule with caution, admonish with friendship & reprehend with mercy, the five points of fellowship he will enforce, the land marks preserve,⁹ & the dignity of the order support and maintain.

¹ For the Third Deputation W substitutes: *SITUAT| the brthrns ar cldd to ord| to view the cand| in humlt and rev| suppl rwrds| past ind entl him to| C. Approv and.*

² See *Illustrations* (1788 edn.) p. 86.

³ For the last four words CC has: *our thanks are due.*

⁴ The heading in FF is: *V.*

⁵ Instead of this heading CC, P and its group have: *Obligation*. In place of the generalised version given above W has a different one, given through three Deputations by the first letter only of each word. It is in '*the presence of the Most High God*', the F.P.O.F. and the penalties being in full. The Breach copy (loose inside P) is almost exactly the same. The group including P have another version, somewhat like that above but with only the first letter of each word. It is in '*the presence of A J*' and the penalties are in full. Yet another version is on loose paper at the back of A. It is in a square cipher – there is a key – and is in '*the presence of the Most High God*', the Lodge being dedicated '*to His service in the name of St. John*'. The F.P.O.F. and penalties are given in full. This version is also to be found in BE 210 PRE; Acc. No. 10,504, ff. 254–62. See Appendix II.

⁶ In CC *humblest* is replaced by *sincere* and the next phrase by: *From the Chapter we convey the further result of their proceedings and . . .*

⁷ After this CC adds: *Let the aid of Heaven be invoked (all rise)* followed by the Invocation given in Clause IV above.

⁸ Here P has: *J.*

⁹ A blank in CC.

3. Third Deputation. To all these points, without evasion or equivocation he shall, in presence of God & the rulers of the Lodge, pledge fidelity, under no less penalty than¹ the loss of life, by having his b*** s*****, his b***** taken out and b**** to a****, & afterwards scattered before the four winds of heaven, that no more remembrance may be had of him among men or masons, & he prays to God to keep him steadfast in the solemn engagement of a Master Mason.

C.R. To the tenets of this engagement we readily adhere,² & to our beloved brethren & fellows in chapter convened we send our warmest greetings.

THIRD DEGREE

SECTION I

CLAUSE VI³

Ceremony of Initiation continued

We presume to convey our affectionate greetings & report the issue of the mystery which the chapter have discovered.⁴

C.R. We are ready to attend the report.⁵

1. First Deputation. The blessing of heaven having been invoked & the obligation duly administered & sealed, the candidate shall be raised up by the right hand, saluted as Master Mason, & informed of the character which he is supposed to represent, & the glorious cause in which he fell; in imitation of him, & of his fate, he shall also fall prostrate before the Rulers. Here he shall be left in awful silence to reflect on his then situation, & on the circumstances which attended the fatal catastrophe of his deceased Master.
2. Second Deputation.⁶ The companions around shall travel from East to West, to repair the loss, & discover if possible the perpetrators of the murder. After the first circumambulation, a vain attempt shall be made to raise the body by a superficial hold. After the second circumambulation, a similar attempt shall be made, but with no better success. After a third circumambulation, the Chief Ruler shall actually raise the body by a more substantial hold from the square to the compasses, or from a superficial flat to a perpendicular, by the five points of fellowship.
3. Third Deputation. H*** to h***, f*** to f***, k*** to k***, b***** to b*****,⁷ & h*** upon back shall compose these points. The sincerity of our profession shall be marked by the union of our hands, in good intentions we shall walk paralels, (sic), one God eternal we shall worship, our secrets keep inviolate, & support each other in the various vicissitudes of life. Thus though we fall as brethren we shall rise more distinguished as masons.⁸

C.R. To all these points we pledge fidelity & seal them with our sanction & to our brethren in chapter convened we send our greetings.

¹ The words of the penalties are not given in DD.

² From here to the end is not in P and its group.

³ In FF the heading is: *VI*.

⁴ The introductory remarks differ in CC and the P group: *The Chapter of skilled Craftsmen send their most affectionate greetings to the Rulers and crave permission to report the issue of their former proceedings.*

⁵ CC has: *result of their labours.*

⁶ The Second Deputation's statement in CC is: *Round his body shall be arranged his companions and fellows who shall travel from E to W to repair the loss and discover the perpetrators of the barbarous act. After the first circumambulation search for the secrets shall be made, and if the attempt be vain, the Junior Assistant shall endeavour to raise the body by a superficial hold. The companions shall again travel from E to W round the body a second time, when the senior assistant shall make a similar attempt to raise it with no better success. The companions shall then make a third circumambulation round the body when the C.R. shall actually raise it by a more substantial hold, from the square to the compass or from a superficial flat to a perpendicular by the five points of fellowship.*

⁷ Here DD has: *heart to heart.*

⁸ This sentence is not in the P group.

THIRD DEGREE

SECTION I

CLAUSE VII¹Ceremony of Initiation continued²

To the Rulers of the Lodge we offer reverence & respect & transmit the usual salutations from the Craftsmen in Chapter convened.

C.R. We hail you with a hearty welcome.

1. First Deputation. The obligated Master Mason having been raised up by the five points of fellowship, shall be instructed³ with the particular secrets of the third degree. The⁴ signs shall be delivered to him, & to these shall be added a Grand & Royal Sign.⁵ To these signs shall succeed a token or grip which being accompanied with the five points of fellowship shall demand the pronunciation of the emphatic word restricted to this degree, breathed reciprocally in a whisper.
2. Second Deputation. The explanation of those secrets shall next be given. The first sign arose from a casual circumstance which took place when the body of our Grand Master Hiram was first discovered, when all the craftsmen around appeared in the same form. It is therefore termed the casual sign. The second was the sympathetic sign which proceeded from a more minute inspection of the body in its mangled state when the fracture in the skull induced the craftsmen around to give the sign. The third was the penal sign which implied the punishment we should incur by a violation of our trust. The Grand & Royal sign is traced from the act of King Solomon himself, who, on viewing the remains of his deceased friend & brother, is said to have raised his hands in an extasy of grief to have joined them in sincere contrition⁶ (sic) & to have dropped them in pensive melancholy, exclaiming with emotion, 'Oh Lord God thou excellent Mason, has such been the fate of my friend!' ⁷ The explanation of the signs shall be followed by an explanation of the token or grip, which is said to have originated at raising the body of Hiram when two superficial grips having failed a more substantial one effected the purpose. This grip denotes our union, and being accompanied by the five points of fellowship leads to the reciprocal communication of the secret word.
3. Third Deputation. By the preservation of those secrets we shall be enabled to transmit to posterity the remembrance of the patron⁸ we are bound to imitate, bewail his loss, & revere his memory. To these secrets shall be annexed the duties of a Master Mason, which are, to sow the seeds of universal benevolence, to employ the diligent, to improve the uninstructed, to reward the industrious, to enforce the tenets of the institution, preserve the land marks & revere our rites. Thus we shall convince the world that merit is the only title to our privileges, & that the honors of the Craft have not been undeservedly bestowed upon you.⁹

C.R. We have received with gratitude all the judicious plans of our skilled craftsmen in Chapter convened,¹⁰ & to them, with our decided approbation, sanction is given, & we declare them to be land marks for the preservation & establishment of our new system for future generations which neither time nor violence shall ever be suffered to remove nor the faithful mason be known to betray.

¹ The heading in FF is: *VII*.

² Instead of this other copies have: *Secrets*.

³ In DD it is: *entrusted*.

⁴ In CC and W the word is: *Three*.

⁵ Here W adds: *and another convent of aid*.

⁶ This phrase is not in CC.

⁷ The rest of this Deputation's remarks are not in W. Cf. Sect. V, Cl. 1, 2nd Deputation below.

⁸ For this word CC has: *pattern*.

⁹ This sentence is not in the P group. In W there is: *slirrliu* [? skirret]; *pencl*; *comp*.

¹⁰ From here to the end is not in the P group nor in W. Both have instead: *Remark. — Thus ends the first section &c.*

THIRD DEGREE

SECTION II

CLAUSE I¹Ceremony of Initiation continued²

1. First Deputation. Merit & experience having properly qualified us for preferment, we have been regularly introduced into the Lodge of Master Masons, properly ruled in the respectable character of skilled craftsmen. We now offer tribute to our Rulers.
2. Second Deputation. Three rulers governed the whole Craft during the building of the Temple of Jerusalem, & in commemoration of that circumstance the same number rule in our assemblies at this day. To you therefore we now pay reverence.
3. Third Deputation. The Master wisely draws the plans, communicates the leading instructions, & governs the Lodge. The Wardens obsequiously obey his commands, strengthen his designs,³ & carefully oversee the work. To you, therefore, in open Lodge convened, our gratitude we express.

C.R. Aided by your counsel⁴ the beauties of the order of Free Masons shall shine forth with transcendent lustre, while social harmony, uninterrupted felicity, & constant unanimity shall render permanent the splendor & dignity of the Craft.

THIRD DEGREE

SECTION II

CLAUSE II⁵Ceremony of Initiation continued⁶

1. First Deputation. By the divine aid & our zealous endeavors to promote the general good, we have gradually improved in the mysteries of the art, & according to our abilities, we have vied⁷ to excel. To our rulers we now pay tribute.
2. Second Deputation. In our first progress, we have been taught the principles of piety & virtue, to support with propriety the dignity of our nature, & to pass through life with credit & reputation. Thus trained, we have endeavored to be useful, & to our rulers we now pay reverence.
3. Third Deputation. In our further advancement, the faculties of the mind have been employed in the cultivation of knowledge, & philosophy, & joining theory with practice, we have attempted to display our talents to advantage. Our gratitude to our rulers we now express.

C.R. By such friendly assistance, the purposes of our institution may be more⁸ effectually promoted, the works of ingenuity patronized, & the merits of the industrious rewarded.

¹ The heading in FF is: *VIII.*

² Instead of this CC has: *The whole section relates to the opening of the Chapter and: The first 3 enter.*

³ Here DD has: *desires.*

⁴ Here DD has: *council.*

⁵ The heading in FF is: *IX.*

⁶ Instead of this CC has: *2d Dept and Knocks.*

⁷ Here CC has: *said.*

⁸ Here CC has: *most.*

THIRD DEGREE

SECTION II

CLAUSE III¹

Ceremony of Initiation continued

1. First Deputation. From the square to the compasses we have been exalted & raised from a superficial flat to a perpendicular, by the five points of fellowship. To our rulers we now offer tribute.
2. Second Deputation. By these points, we are² taught to be wise, prudent, temperate & resolutely³ virtuous. To our Rulers we now express⁴ our gratitude.⁵
3. Third Deputation. To extend science, to cultivate knowledge, & to promote brotherly love are declared to be⁶ our professed objects, & the general result of all our ties. To our Rulers therefore, we bend with reverence.

C.R. With such friends we rejoice to associate, & the points which you have described⁷ shall secure our privileges to the just & deserving.

THIRD DEGREE

SECTION II

CLAUSE IV⁸

Ceremony of Initiation continued

1. First Deputation. By regular signs, ancient customs, & established forms, one & the same throughout the world, we are known, & our privileges secured. To our Rulers our attachment is due.
2. Second Deputation. Our mode of initiation into the separate degrees,⁹ & the uniformity of our government, mark the progress we have made by day & by night, at home & abroad. To our Rulers our salutations are now due.
3. Third Deputation. As citizens of the world we rank, all nations are our friends,¹⁰ & every¹¹ climate is our home. With reverence & gratitude to our Rulers, we now bend.

C.R. To the *four*¹² deputations we express our attachment, & with their assistance shall now form the chapter. Let us therefore prove ourselves in the first degree. Let us also prove¹³ ourselves in the second degree. Let us unite¹⁴ in the third degree. In the name of the Great¹⁵ Jehovah we open the chapter.

[The newly exalted¹⁶ Master Mason is introduced into the chapter, the ancient charges are rehearsed, & he is publicly honored by the Chief Ruler with a rod, & he is appointed Master¹⁷ of the work, & overseer of the Craft.]

C.R. In the name of the Great¹⁵ Jehovah, the chapter is closed, with the Grand signs in solemn form.

[Ceremony of initiation concluded.]

¹ The heading in FF is: *X*.

² Here CC has: *have been*.

³ Here CC has: *strictly*.

⁴ Here DD has: *extend*.

⁵ Instead of this CC has: *With homage we bend*.

⁶ The words *declared to be* are not in CC.

⁷ Here CC has: *supplied*.

⁸ At the head FF has only: *XI*; CC has: *4th Dep^t*

⁹ Here CC inserts: *the ceremonies and secrets which are restricted to each degree*.

¹⁰ For the previous seven words CC has: *we make all nations our friends*.

¹¹ Here CC has: *any*.

¹² Possibly an error for *three*.

¹³ Instead of *also prove* CC has: *form*.

¹⁴ For *unite* CC has: *form ourselves*.

¹⁵ DD has: *Grand*.

¹⁶ In CC it is: *initiated*.

¹⁷ DD has: *ruler*.

THIRD DEGREE

SECTION III

CLAUSE I¹

Royal compact instituted²

Deputation. Most excellent ruler & members of the chapter. I am now authorized, in this deputation to refer the result of the proceedings of the chapter of skilled craftsmen to your serious consideration, & to pay a proper tribute to the illustrious rulers of the art.³

1. First Deputation. David King of Israel had long resolved to build & consecrate a Temple for the Great Jehovah, but having engaged in war & fearing the blood which he had spilled, & the crimes which he had committed might pollute the sanctity of the work, he procrastinated the carrying his designs into execution, till it pleased the Lord to frustrate the attempt, it being the will of heaven that Solomon his son should live to accomplish the work. To our rulers with submission I bend.
2. Second Deputation. The princes of the tribes, the Priests, & the rulers of Israel, were convened by proclamation in Grand & Royal Chapter, when David communicated unto them his intended designs & the intelligence which he had received from heaven, by Nathan the Prophet, that his son should be authorized to begin, carry on, & complete that work. In their presence, he delivered over to Solomon the various plans which were then⁴ drawn, & exhorted him to be strong & of good cheer, to fear not or be dismayed⁵ but to serve the Lord with a perfect heart & a willing mind who would never fail or forsake him.⁶ He then addressed the assembly on the youth & inexperience of Solomon, & solicited their friendly aid, & liberal contributions, to enable him to finish the great & important work. To the Rulers, therefore, I now pay tribute.
3. Third Deputation. David then closed the chapter, in all the splendor of Majesty, with praises & thanksgiving, in which the whole assembly joined, saying 'blessed be thou, Lord God of Israel, our father for ever & ever amen. Thine, oh Lord, is the greatness, the power, the glory, the victory, & the majesty. All that is in heaven & earth is thine, thine is the Kingdom, oh Lord, & thou art exalted as head above all, both riches & honor come of thee, thou reignest over all.⁷ In thine hand is power might, & in thine hand it is to make great, & to give strength unto all. Now therefore, our God thank thee & praise thy glorious name'. To our rulers I now pay reverence & gratitude.⁸

C.R. To the brethren in this deputation I express my obligations, & shall duly attend to the important knowledge which they conveyed & therefore most cordially salute you.

THIRD DEGREE

SECTION III

CLAUSE II⁹

Hiram Abbiff introduced as an associate

We the Deputation from the chapter of skilled craftsmen most humbly submit the further result of their proceedings to your serious¹⁰ consideration.

¹ The heading in FF is: *Section III* only.

² Instead of this heading CC has: *Prelude to the historical record*.

³ Except the first three words this paragraph is not in CC.

⁴ In CC it is: *he had*.

⁵ The previous six words are not in DD.

⁶ The previous seven words are not in DD.

⁷ The previous eleven words are not in DD.

⁸ This Clause ends here in CC.

⁹ Instead of this DD and FF have: *Section IV* with the heading and first paragraph here given. None of this is in CC which has: *Clause 2* and: *2nd Dep.* at the head.

¹⁰ For this word DD has: *further*.

1. First Deputation. Soon after the chapter of the Princes of the tribe & rulers of Israel David died & Solomon ascended the throne. The neighbouring princes hearing of his great fame, joined in congratulatory epistles to him on this occasion.¹ Hiram King of Tyre particularly distinguished himself by requesting a reward² of the ancient league of amity³ & friendship which had existed⁴ between the Kingdom of Israel & Tyre during the reign of his father David. Solomon cheerfully acquiesced in the measure, & well knowing that Tyre could supply both men & materials to complete the structure which he intended to rear, he readily applied to Hiram for assistance, who agreed not only to send his most skilled artificers, but to furnish every material that his country could produce to forward the work.
2. Second Deputation. During this intercourse several mystical letters are said to have passed between them, & a solemn compact was at last sealed⁵ & ratified by both sovereigns to distinguish merit & to reward industry, which could only⁶ be revealed to the most deserving with the consent of both Princes. A lasting friendship was established between them, & the ablest artificers, & the choicest materials were conveyed from Tyre to Jerusalem to assist Solomon in completing the design.

Among the rest was sent Hiram Abiff, a widow's son of the tribe of Napthali, to whose abilities Hiram was no stranger, & who had long merited his countenance & protection. To our Rulers we bend with submission.

3. Third Deputation. With this curious artist a letter was dispatched⁷ unto Solomon recommending him in the warmest manner to his favor, & requesting that if on examination he should answer the character given of him, he might be received as an associate in the compact that was made between them, & enjoy every privilege that his merits might claim. To our Rulers we pay reverence & tribute.

C.R. To our brethren in chapter convened we send our warmest thanks, & gratefully acknowledge our obligation for the result of their proceedings.

THIRD DEGREE

SECTION III

CLAUSE III⁸

Hiram Abiff admitted an associate

Authorised from the general chapter of skilled craftsmen we are appointed, as deputation, to offer our respects to the rulers of the Lodge, & lay before them the genuine result of their farther proceedings.

1. First Deputation. On the arrival of Hiram Abiff at Jerusalem he was received by Solomon with every mark of royal favor. In a private interview with that sovereign he so wisely answered all the questions that were put to him and solved every proposition to so exact a nicety, as not only to gain his esteem, but to confirm the wish of Hiram that he should be admitted an associate in the royal compact that had been ratified between them. To our Rulers we offer tribute.
2. Second Deputation. Having obtained this honor, he was appointed by Solomon general superintendent of the works, & was authorised by him to act as supreme ruler of the craft, to arrange all the plans of the building, & was invested with full⁹ power to preside in the absence of Solomon, as Grand Master of all the classes. With reverence & respect I greet the rulers.

¹ Instead of the previous two words CC has: *on his accession. On this occasion Hiram*

² EE has *reward*; FF copies this but has *sic – renewal?* interlineated.

³ In CC it is: *unity*.

⁴ In CC this is: *long subsisted*.

⁵ For *sealed* CC has: *framed, settled,*

⁶ For *which could only* CC has: *when it was agreed that this compact should*

⁷ In CC it is: *transmitted*.

⁸ There is no heading in FF and in DD it continues straight on from Clause II, with the heading and first paragraph, neither of which are in CC which has simply: *Clause 3rd*.

⁹ In CC this is: *royal*.

3. Third Deputation. Thus assisted, Solomon laid the first stone of the Temple in the fourth year of his reign, at a period when peace & tranquillity universally prevailed, & in little more than seven years, such was the rapidity of the work, that the whole building was completed, to the astonishment of an admiring world. With due gratitude & respect I offer submission to the rulers.
- C.R. The researches of our craftsmen in chapter convened deserve our warmest approbation. The history which they mean to record, when transmitted to latest posterity, will preserve¹ the remembrance of an event which first introduced order & arrangement into society, & united men of all ranks in social union² – (sic).

THIRD DEGREE

SECTION IV

CLAUSE I³

Hiram Abiff murdered

We the Deputation authorised by the chapter of skilled craftsmen, take the liberty of presenting the issue of their proceedings for your serious consideration, & consequently we bend with reverence to the rulers.⁴

1. First Deputation. When the Temple of Jerusalem was nearly completed, & orders had been issued for celebrating the Capstone with joy & festivity, an unforeseen accident put a stop to the intended celebration. A few days before the appointed time, a conspiracy was formed by three Craftsmen against the life of Hiram Abiff, the general superintendent. Whether jealousy of the pre-eminence, envy of merit, or desire of gain were the motives cannot now be determined, but this much is certain that in consequence of this conspiracy the world lost a man the glory of the age in which he lived, whose abilities & qualifications have transmitted his name⁵ with honor to posterity. By his death we have experienced a loss which cannot be repaired, the preservation of a secret which was limited to three persons whose virtues & talents must ever be revered. In this dismal event we perceive an instance of innocence & goodness at once attacked & our noble Grand Master rather than betray his trust fall a sacrifice to the cruel hands of barbarous assassins. With reverence we greet the rulers.
2. Second Deputation. Tradition thus related the event. At high twelve, or noon, whilst the men refreshed, it was usual for Hiram Abiff to go into the Temple, to pay his adoration to the Divine Being, to oversee the work, & to draw such designs as he deemed necessary to transmit to the class of rulers, who regularly assembled at stated periods to receive them, & communicate directions to the inferior classes. The craftsmen knowing this to be the daily custom of Hiram Abiff, embraced this opportunity to waylay (him). Convinced of the advantages of the secrets which he possessed, they determined to extort them from him by force if no other measure could be devised & (to?) surpassd (surpass?)⁶ him in the favor of the King. Fixed in their determination they planted themselves at the three open entrances of the Temple, at the South, at the East, & at the West gates.⁷ Hiram Abiff having discharged his usual duty with (was?) coming out at the South gate, when the first ruffian accosted him. He stated that the Temple being nearly finished, he should be obligated to travel into other countries for subsistence, & as the secrets of a master mason which he possessed, if revealed to him would always entitle him to distinction, he therefore earnestly requested that those secrets should be immediately disclosed. Surprized at unexpected salute, Hiram Abiff told him that those secrets were not to be obtained in that manner, neither could he deliver them, he recommended time,

¹ Interlineated with a question mark in EE since *will preserve* does not occur in FF.

² CC has *bonds*.

³ Here DD and FF have: *Section V*. In CC *1st Dep.* is added and the other heading is omitted.

⁴ This paragraph is not in CC.

⁵ In CC this is: *memory*.

⁶ So in the original; wrongly deciphered, FF has *supplant*.

⁷ In BB Sect. III, Cl. IV, the order of the gates is east, south, west.

patience & industry as the means to acquire them.¹ The desperate assassin unsatisfied with this reply, immediately had recourse to violence, raised his hand & struck him. The good man recovering from the stupor which this blow had occasioned, directed his course to the Eastern gate, but unfortunately another ruffian was here planted, he made a similar demand with the other ruffian, which was attended with no better success. Being resolute & callous he copied the example of the other conspirator, & by another blow immediately laid him prostrate. Recovering from this attack² he made his way to the Western gate, his last & only refuge, but here, alas! his egress was finally stopped, here a more desperate assassin was planted, who though he viewed the bleeding wounds of his dying Master, destitute of every tender feeling, repeated the request of the other conspirators. The good man unwarmed by passion (sic) & a stranger to revenge, meekly replied that the secrets which he required could not be received nor could they be given in the manner expected; that there were only three persons,³ himself included, in possession of them, that unless all these three were present they could not be revealed, that they were bound by compact before heaven never to divulge them apart, & that fear of death should never extort them from him. Upon this the daring ruffian copied the example of the two other conspirators, & by another fatal blow put a period to his existence, thus he fell & in imitation of him & of his fate, all master masons must fall till by the five points of fellowship they are again restored to life. To our rulers we bend with submission.

3. Third Deputation. Thus, for a moment, let us view this good man bending under the uplifted hand of barbarous assassin, imploring mercy on his bended knees, while the remorseless murderer, void of honor, & of principle, with his ears shut against all the cries of mercy, dares to raise his arm, & by one stroke to put a period to the life of one of the best of men, whose glorious example is recommended as a patron is worthy of⁴ imitation (sic). To confirm the truth of this event, our present customs shall be a proof, & shall transmit to latest posterity the remembrance of an act which never can be obliterated from our annals. For this clear & comprehensive detail we shall here close the duties which have been entrusted to our care.⁵

THIRD DEGREE

SECTION IV

CLAUSE II⁶

1. First Deputation. A loss so general could not fail of being soon & sensibly felt. Hiram Abiff not appearing before the King, according to custom, to report the progress of the work, & to receive further instructions, Solomon suspected some accident must have happened. This suspicion was confirmed on his not appearing on the following day. No new designs being forwarded to the rulers, a deputation from their class was nominated to wait on the King, & to report the unexpected obstruction to the progress of the work. Solomon was much affected on the occasion & attributed the absence of Hiram Abiff to some serious accident which ought to be minutely investigated as we was well convinced should no accident have occurred, he would have never neglected his duty. He immediately issued orders for a general muster of all the workmen, & commanded the rulers to consult together on the most effectual means to obtain the discovery. A muster instantly took place, when it appeared that three craftsmen were missing.⁷ This was accompanied with

¹ In CC is added: *and secure the favour of the King.*

² Instead of *this attack* CC has: *that fatal state.*

³ There is added in CC: *in the World.*

⁴ In CC this is replaced by: *as a pattern worthy of*

⁵ This sentence is not in CC. Should the first word be: *With?*

⁶ From here there are no headings in DD, EE and FF. CC has: *2^d Dep.*

⁷ Interlineated here in CC in a different hand is: *At this time 12 F.C. who had originally joined in the Conspiracy having attired themselves with W. Gloves and aprons emblematic of their own purity and innocence came to the K – and made a voluntary Con – of the part they had taken and of all they knew on the subject to the Period of their withdrawing from the conspiracy – This naturally increased the apprehensions of K.S. who instantly . . . (three words illegible).*

- the whisper of assassination to which it was afterwards discovered that others had been privy.¹ Every measure was therefore adopted to trace the particulars, without success.
2. Second Deputation. The rulers having met & consulted together it was agreed that² fifteen brethren should be selected from each of the three classes, who should be empowered to trace the ground around the Temple with the utmost circumspection in search of the body of their Grand Master,³ & discover if possible any marks of blood or signs of violence that might have been used on the occasion. Fifteen of the most experienced craftsmen were appointed by Solomon himself, for the discharge of this duty, who were immediately formed into a chapter, when it was determined that they should separate into three parties, & direct their courses from the three open entrances of the Temple, that each party should keep within hail, & that in the evening of each day, they should return to the Temple, & report their success.⁴
 3. Third Deputation. Having thus settled their plans, messengers were dispatched all over the country in search of the brethren who had absented themselves from the general muster, & they immediately proceeded in their distant⁵ course from the Temple. To our Rulers in chapter convened, we report the progress of the work.

THIRD DEGREE

SECTION IV

CLAUSE III⁶

1. First Deputation. With submission to our Rulers we bend. After fifteen days fruitless (search),⁷ the discovery was made. A brother in one of the parties, being weary, happened to rest on the brow of a hill, while the others pursued their search. Being seated here some time, he attempted to rise. Taking hold of a shrub to facilitate the ascent, it readily gave way, & on a more narrow inspection, he found that the ground had not long remained in that situation, but had been lately dug, he hailed the brethren, they removed the earth, pursued the search & actually found the body. They then replaced the earth, planted a sprig of Cassia at the head of the grave which they intended for ornament & to mark the place.
2. Second Deputation. In the evening they returned to the Temple & reported to the other two parties their success, it was then resolved that a deputation from the chapter should wait on the King, & inform him of the discovery which had been made previous to the meeting of the class of rulers. On the following day, five were nominated on the deputation, who were actually the five by whom the discovery was made. With gratitude to our rulers we bend.⁸
3. Third Deputation. They readily gained an audience of Solomon, who expressed his sorrow at the loss which the craft had sustained by the death of his friend, & commanded the same party to return to the place where the body was laid, & to raise their Grand Master for a more decent interment, suitable to the dignity of his station; he desired⁹ them to examine the body, & said that by his death the secrets of a master mason must now be lost to future generations. As a reward for their diligence,¹⁰ should any secrets be discovered at raising the body, on its being communicated to him it should be substituted as a mark for a superior order in the craft, to which they only should be admitted

¹ CC adds here: *but had recanted*.

² Interlineated here in CC in a different hand is: *fifteen trusty F.C., should proceed in search of their Master to ascertain if he were not [? yet] living or had fallen a sacrifice in the attempt which had probably been made to extort from him the secrets of a Mr. M.*

³ CC has: *good Master*.

⁴ CC has: *progress*.

⁵ CC has: *destined*.

⁶ Here in CC there is the addition: *3^d Dep* and the first phrase is omitted.

⁷ This word is not in the original.

⁸ These sentences are not in CC.

⁹ CC has: *He desired to see the body*.

¹⁰ Inserted here in CC is: *however, he told them that . . .*

& such others as they might deem deserving of distinction, at the same time he acquainted them that if they failed, the first sign or other form used at raising the body should supply the loss, & be equally honored with his approbation.¹ These words of the King were regularly conveyed to the chapter and duly honored by them. With gratitude & submission to the rulers of the Craft we pay obedience.²

THIRD DEGREE

SECTION V

CLAUSE I

We now hail the rulers & proffer the result of the farther proceedings of the chapter of skilled craftsmen.²

1. First Deputation. The whole chapter in obedience to the commands of King Solomon, proceed in form to the place where the body was deposited, when the following circumstance took rise. The brethren being arranged round the grave as craftsmen, the earth was no sooner removed than they discovered the body. Struck however by one (e?)motion,³ the whole chapter was observed in the same position. On a nearer inspection, they viewed⁴ the mangled corpse of their deceased master, when the power of sympathy inclined them to change their position. The body was then raised, & being supported by the five points of fellowship occasioned the pronunciation of the secret word by which all Master Masons are now distinguished.
2. Second Deputation. The body was then placed on a bier, & conveyed in solemn form to the Palace of Jerusalem.⁵ Solomon commanded the body to be brought into his presence, when, on viewing it, he suddenly raised his hands & in an extacy of grief exclaimed 'Oh Lord God, thou excellent mason, has such been the fate of my friend!' In this ceremony the whole chapter joined.
3. Third Deputation. Solomon then commanded the necessary preparations to be made for the pompous interment of Hiram Abiff, which took place as near the sanctum sanctorum as the Jewish law would admit. On the day appointed for the funeral, the whole chapter accompanied the remains of their deceased master, & dressed in white gloves & white leather aprons as badges of their innocence, deposited his corpse with the usual formalities. In commemoration of this circumstance, the ceremony is still used at the interment of all master masons, at the present day.

C.R. Thus we have faithfully reported the proceedings of our brethren in chapter convened, resting the issue at your disposal.⁶

THIRD DEGREE

SECTION V

CLAUSE II

With pleasure we submit to the rulers the further proceedings of the Chapter.⁷

1. First Deputation. During these transactions the means of detecting the murderers were not neglected. The missing craftsmen being Tyrians were suspected to have returned home. Orders were therefore issued to pursue them & prevent their escape. Messengers

¹ Another version is given in Appendix I.

² This sentence is not in CC.

³ CC has: *emotion*.

⁴ Here CC inserts: *more minutely*.

⁵ The rest of this Deputation's statement is not in DD which goes straight on to the next without mentioning the Third Deputation.

⁶ This sentence is not in CC. The speaker seems to be wrongly indicated.

⁷ This sentence is not in CC.

had been dispatched to Jopram (?Joppa?) to which place they had directed their course,¹ in order to obtain a passage home. Contrary winds & tempestuous weather had obstructed them from making their escape.

2. Second Deputation. Providence wisely interferes in cases of murder, seldom or never fails to bring the perpetrators, by the most unaccountable means to condign punishment. Their unhappy consciences stung them with remorse, compelled them to fly for shelter among the rocks. The uneasiness which they expressed on being obstructed in their passage to Tyre, & their sudden disappearance excited alarm & suspicion among the inhabitants. On the arrival of the messengers, information was soon obtained that three persons had applied for a passage to Tyre but that contrary winds had disappointed them, that they were again expected to return before the return of the tide, but having suddenly disappeared, it was generally supposed they must be concealed among the rocks, where fearing the sight² of day, they lurked, hither therefore the messengers directed their course.
3. Third Deputation. The messengers had not travelled far, before they heard a voice of exclamation & could distinctly trace different persons accusing & excusing each other with peculiar symptoms of melancholy lamentations. Not doubting they were the persons after whom they were in search, & as innocence is always superior to guilt, they immediately entered the cave, seized the ruffians without much resistance, bound them, & brought them back to Jerusalem. To our rulers we submit.⁷ (p. 93)

THIRD DEGREE

SECTION V

CLAUSE III

We greet the rulers & from the chapter convey the issue of their further proceedings.³

1. First Deputation. On the arrival of the murderers at Jerusalem King Solomon commanded that they should remain in safe custody until Hiram King of Tyre should be apprized of the circumstance of the melancholy event.
2. Second Deputation.⁴ Solomon ordered his ministers of Justice to examine separately the murderers in his presence. The first culprit, on being interrogated, boldly denied the fact. Being closely interrogated by the King, he still persevered in his denial. Solomon then put some extra questions to him upon which he hesitated, guilt flew in his face,⁵ & kneeling down on his left knee, he implored mercy. The King desired to know what punishment such a wretch deserved, who could without cause perpetrate so cruel & barbarous an act. He answered that his throat should be cut, his tongue torn out by the root, & buried with his body in the sands of the sea. He was then commanded to retire & wait the issue of the King's pleasure. The second ruffian was next brought to the bar, where, like the first, he denied the charge, but on being more closely interrogated his conscience checked him, & with sincere contrition, he acknowledged the crime. The King asked what punishment he deserved who could be concerned in so cruel an act. He answered that his left breast should be laid open, his heart torn out & given as a prey to the ravenous vultures of the air. He then fell down on his right knee & implored mercy. The King ordered him to be dismissed from his presence & wait the issue of his farther pleasure. The third ruffian was next brought up, but he required but little examination, he freely confessed himself to be the chief murderer, promised a faithful detail of all the circumstances, & fell down on both knees to supplicate forgiveness, he expressed his abhorrence of the crime which he had committed & assured the sovereign that he was ready to specify all the particulars of the horrid transaction. The King then ordered him into the care of his ministers of Justice, & wait his farther pleasure.

¹ Instead of the previous eight words DD has: *to which place it was supposed they must have directed their course*

² Sic. It should probably be *light*.

³ These sentences are not in CC.

⁴ In DD the Second Deputation is not shown, the statement going straight on from that of the First.

⁵ CC adds: *he confessed the crime*.

3. Third Deputation. After this examination, Solomon sent an account of the proceedings to Hiram King of Tyre, they being his subjects. He immediately ordered them to be tried¹ according to the laws of justice, & if they were found guilty, to be punished in the most exemplary manner.

To the rulers we bend with submission, & submit all these proceedings of the chapter to your serious consideration.³ (p. 94)

THIRD DEGREE

SECTION VI

CLAUSE I

1. First Deputation. In consequence of Hiram's answer, the necessary preparations were made for the trial of the murderers. On the day appointed for the trial they were publicly arraigned at the bar before Solomon, when the following particulars were stated. That several of the craftsmen had engaged in the conspiracy but had afterwards retracted, that the Temple being nearly finished they hoped by obtaining the secrets which he² possessed, to gain distinction in other countries into which they might travel, that their intentions were by no means hostile, but they trusted that he would be readily induced to comply with their wish, that no weapon or offensive instrument had been used, but that by the setting tool, the setting mall & the setting beetle the murder had been effected, that the body was conveyed out at the West gate of the Temple, & concealed among some rubbish until the following night, when it was removed to the brow of a hill, & there decently interred, that they had immediately absconded³ to Jotten [?Joppa?] where they were seized.
2. Second Deputation. All these particulars were faithfully recorded, & immediately transmitted to Hiram who forthwith commanded the murderers to be punished with the utmost severity of the law.
3. Third Deputation. On the return of the messengers, Solomon commanded all the Princes of the Tribes, & the rulers of Israel to be convened, & the three murderers to be brought to the bar to receive sentence in their presence. After remonstrating on the heinousness of the crime which they had committed, & the injury the craft must sustain by the death of their Grand Master, he proceeded to announce the awful sentence of the law, that the first assassin should be conducted to the sands of the sea, at low water mark, where⁴ his throat should be cut & his tongue torn out by the root, & that both tongue & body should be both (buried)⁵ together on the spot, & that the second assassin should be conducted to the same spot, where his left breast should be laid open, his heart torn out & given as a prey to the ravenous vultures of the air, that the third assassin should be also conveyed to the same spot, where, being the actual murderer of His Grand Master, his body should be severed, his bowels taken out & burnt to ashes & those ashes to be scattered before the four winds of heaven, that no more remembrance may be had of him among men or masons.

THIRD DEGREE

SECTION VI

CLAUSE II

1. First Deputation. Solomon then commanded that the tools⁶ which had been produced in court, by which the murder had been effected, should be preserved & borne by them

¹ CC adds: *at Jerusalem.*

² CC has: *Hiram.*

³ Instead of this CC has: *and directed their course to Joppa (in order to return home) when they were seized.*

⁴ DD leaves the penalties blank.

⁵ This word is omitted in EE and FF.

⁶ In CC it is: *test.*

in perpetual remembrance, that all the events which had taken place before, at & after the murder of Hiram should be faithfully commemorated & that the discovery of the body, & the incidents which had occurred on that occasion should hereafter distinguish all master masons throughout the world.

2. Second Deputation. The murderers were then led to the farther extremity of the sea coast, when the several penalties which had been specified in the sentence¹ were personally inflicted on each, & these penalties have been signs established as the future tests of real merit.
3. Third Deputation. Such are the circumstances of Hiram's murder, the discovery of his body, & the trial & the execution of his murderers, which can never be obliterated from the memory of Masons & must stamp the true value of that character they are bound to revere.

THIRD DEGREE

SECTION VI

CLAUSE III

1. First Deputation. The fifteen craftsmen by whose perseverance & industry all these measures had been happily effected, were authorized by Solomon to meet in chapter as master masons & faithfully to record from time to time every incident which had occurred, so that all the particulars of Hiram's murder, the discovery of his body, & the execution of the murderers might, by their means, be regularly communicated to latest posterity.
2. Second Deputation. From this chapter have proceeded the various² degrees of our institution, & to them we owe the preservation of that system which by the unhappy accident of Hiram's death had been probably lost to future generations.
3. Third Deputation. Thus had³ been transmitted the genuine secrets of our order, through a series of ages, to the present time, & amidst all the chances to which they have been unavoidably exposed must still retain their original value & importance in society.

THIRD DEGREE

SECTION VII

CLAUSE I

Explanation of the Lodge

1. First Deputation. The figurative representation of a Master Mason's Lodge extends as usual from East to West, is bounded between North & South, has the centre of the earth for its foundation & the heavens for its covering. This implies the universality of our system & that no quarter of the world is undeserving of our consideration.
2. Second Deputation. In the figure of the coffin which is supposed to contain the corpse of our venerable master Hiram Abiff, we are reminded of his fate, & are taught to consider the value of the lesson he has given, that by adhering to his example we may view life in its proper colours, & never suffer the fear of death to endanger our honor, or our virtue.
3. Third Deputation. The square & compasses at opposite extremes are intended to imply the regularity of our progress in improvement by the rules of the one our conduct in life must be regulated, by the excellence of the other, our talents in Masonry must be estimated. By these figurative emblems portrayed before us, we are taught to live well & die happy.⁴

¹ There is added in CC: *and which had formed the punishment of a breach of our fidelity.*

² In CC it is: *three.*

³ So in EE and FF. It should be: *have.*

⁴ This last sentence is attributed to C.R. in DD.

THIRD DEGREE

SECTION VII

CLAUSE II

1. First Deputation. The ornaments of a Master Mason's Lodge are represented to be the Porch, the Dormer & the square pavement. In the first of these ornaments we are supposed to view the entry into the sanctum sanctorum where only the High Priests were¹ admitted, & where the solemn compact with Solomon, Hiram, & Hiram Abiff was sealed. In the second ornament we view the blessed rays of the sun through this artificial medium enriching the scene. In the third ornament we are supposed to view the spot on which the three illustrious characters knelt in reverence to their God.
2. Second Deputation.² The three figures of five are intended to remind us of the fifteen craftsmen to whom we owe the origin of our present system. Having divided themselves into three parties, they directed their course from the three open entrances of the Temple, & by their zeal actually found the body of their murdered master. They formed the first Chapter of Master Masons, & to the honor of their industry & perseverance, not only the discovery of the body, but the punishment of the murderers may be attributed.
3. Third Deputation. The three tools here delineated are the setting tool, the beetle & the setting mall, are the implements which were used by the assassins in the perpetration of Hiram Abiff's murder. These emblems Solomon commanded to be impressed on the lid of his coffin.

C.R.³ To these emblems we stamp our seal, & declare them to be trophies worthy of everlasting remembrance.⁴

THIRD DEGREE

SECTION VII

CLAUSE III

C.R. To our craftsmen in chapter convened we proffer our kindest greetings & may God prosper our endeavours for the general good.⁵

1. First Deputation. In the further investigation of our emblems we discover the initials of the secret word which was pronounced at raising the body of our Grand Master, & the past word⁶ which was afterwards adopted by the chapter to secure⁷ our privileges. With the year of Masonry (sic) from the commencement of the world, when by the power of an Almighty fate,⁸ a rude & perfect chaos was reduced⁹ into a fair & permanent system, & life, figure & motion graced the whole of creation.¹⁰
2. Second Deputation. Here also we perceive a sprig of Cassia¹¹ the means by which the body of our Grand Master was found. This sprig was planted at the head of the grave, to mark the place where the treasure was deposited, & thus they were led to their distant¹² search (sic).

¹ This word has been written over: *was*.

² In the original this runs on from the previous sentence, the Second Deputation not being indicated.

³ In the original this runs on from the previous sentence, the C.R. not being indicated.

⁴ See note 1 to the next Clause.

⁵ This is placed at the end of the previous Clause in CC, EE and FF. In DD it is as given here.

⁶ DD has: *last word*.

⁷ In CC it is: *screen*.

⁸ Here CC has: *Fiat*.

⁹ So original. In DD it is: *a rude & perfect cave (by Chaos) was deduced*. CC has: *a rude imperfect chaos was reduced*

¹⁰ At the end of the First Deputation's statement in the EE is: (*There seems to be something wrong or omitted here. I have faithfully followed the cypher*).

¹¹ In CC there is a footnote in Latin to the effect that 'Acassia' never grows in Jerusalem: it is the Nile mimosa.

¹² Here CC has: *destined*.

3. Third Deputation. The whole serves to commemorate the life & death of our Grand Master, Hiram Abiff whose extensive genius was amply displayed by his works, while the fidelity to his trust, & his manly behaviour at the close of life must inspire every generous mind¹ with gratitude, & render his name everlasting to our annals. His example must teach us a noble & heroic fortitude, to defend our virtue when exposed to the most severe attacks, & to preserve our honor at the risk of our lives. The sprig of Cassia may then with propriety decorate our graves & the last tribute of affection be offered up at our shrine, with all that tender sensation which will ever flow from a generous & benevolent mind.

C.R. The accurate delineation of the figures which you² have stated are (sic) truly deserving of remembrance among us, with our sanction, therefore, they are sealed, & we sincerely declare that they shall hereafter distinguish all Master Masons, throughout the world.

THIRD DEGREE

SECTION VIII

CLAUSE I

1. First Deputation. Man, from the first moment of his existence³ was indued [sic] with all the powers of body & faculties of mind⁴ necessary for appropriating all the sundry parts of creation to his own benefit & the Glory of the divine author.⁵ Blessed with reason to direct, & judgment to determine his choice, he was naturally led to regulate his conduct agreeably to the will or command of that superior from whom he derives his being. This happy state was however of short duration. Impelled by blind passion & unruly appetite, he soon began to swerve from the principles of his maker, & to deface⁶ his rational powers by transgressing the divine will, & incurring divine displeasure. Punishment was the consequence of disobedience & ere long a general deluge gave birth to a new world.
2. Second Deputation. Noah then became the sovereign of mankind. With him & his family were preserved the records of the old world & from them & their posterity have sprung the present generation of mortals. Happiness being again restored, the law of nature became the general rule of conduct. In those days property⁷ was a term unknown everything was common & nothing peculiar. The interest of one was the interest of all. Every man saw his own happiness complete in the happiness of his neighbours, & the amiable & agreeable name of brother was the general, the universal salutation.
3. Third Deputation. This happy scene was soon reversed. As mankind increased, imaginary wants took place, & various jealousies & suspicions began to arise. Interest became to be divided & property to be ascertained. Hence distinct societies were formed, & laws framed to support government & check the unlimited rapine of a depraved age.

THIRD DEGREE

SECTION VIII

CLAUSE II

1. First Deputation. At this period the constitutional principles of our order displayed their happy influence. While they secured the veneration of the most abandoned savage,

¹ In CC it is: *heart*.

² CC has: *which the Chapter*

³ The first eighteen words of this Clause are the same in Sect. II Cl. I of BB but the rest is not the same.

⁴ CC adds: *when improved, that were*

⁵ In CC it is: *Creator*.

⁶ Here CC has: *debase*.

⁷ Here CC has: *prosperity*.

the progress of knowledge & philosophy gradually dispelled the gloom of ignorance & barbarism. Hence government was established, authority was given to laws, & the tenets of our profession were attended with diligence¹ & unbounded utility.

2. Second Deputation. In regular societies of men a due subordination of government must take place, laws must be framed to promote order & regularity. Wise & experienced rulers must be appointed to support authority & superintend the execution of the laws. The laws of Masonry are ancient & wisely planned & in the study of them, the candid & judicious enquirer will be readily convinced of the real importance of our venerable institution. The ancient practice of the society enforced a recital of these laws on all public & solemn occasions & to the honor of the fraternity, it may be observed, the same custom is not neglected in our modern assemblies.
3. Third Deputation.² A complete knowledge of the laws of masonry is a recommendation to preferment in every class of the society.³ Without this knowledge no person is qualified to accept the government or execute the established duties of the craft. The ancient rulers of our order were men of acknowledged genius & sagacity,⁴ & if we mean to support their character with becoming dignity, we must share their talents & inherit their virtues (sic).

THIRD DEGREE

SECTION VIII

CLAUSE III

1. First Deputation. Noah & his three sons are the four Masons from whom the present art descends. Moses, Aholiab & Bezaliel pursued their steps, & propagated their principles. Solomon, Hiram, & Hiram Abiff wisely meliorated the plan & deduced a rude, imperfect sketch into a fair & finished form. Zerubabel, Joshua (&?) Haggai imitated the example of those noble & royal patrons, cultivated the art in its more improved state & faithfully transmitted to posterity our sacred tenets & incomparable mysteries. Later ages have pursued the plan & accurately traced the progress of our science. Hence men of the highest birth & of the greatest wisdom in all countries of the world have patronised our art, & extended the privileges of our respectable society.
2. Second Deputation.⁵ According to our present system of government a chief governor is annually elected under the appellation of Grand Master, who reigns supreme over all the Lodges. His power is unlimited, his jurisdiction extensive, the privileges of the order are committed to his care, & the power of decision in the investigation of our laws rests in him. To him we dedicate the chief instrument in Architecture, which he wears as an honorary badge, & by the sanction of his name our general assemblies are convened. Eminence, high rank & noble birth generally qualify a good Mason for this trust, but a knowledge of the ancient land marks of the order, & the general regulations of the society can alone add dignity to the office or give weight to his decision.
3. Third Deputation.⁵ By & under the supreme Governor sundry other officers are appointed under the denomination of Grand Wardens, whose characters in their departments are highly respectable, & are allowed precedence of rank over all the officers who superintend the government of private Lodges. No person is however entitled to act in these capacities unless his own birth added to an exalted station, or a superior skill in the art of Masonry has raised him in the good opinion of the craft.⁶

¹ Here CC has: *general*.

² There is no Third Deputation in FF, the text runs straight on.

³ In CC it is: *Order*.

⁴ Here CC has: *capacity*.

⁵ The Second and Third Deputations are not indicated in the original.

⁶ Here CC has: *has gained for him the good of the Craft*.

THIRD DEGREE

SECTION VIII

CLAUSE IV

1. First Deputation. The offices of master & wardens of a private Lodge are the first steps to preferment & practice in the art of masonry. They are conspicuous & important characters, & to discharge them with propriety both zeal & fidelity are required. In the appointment of officers¹ a gradual progression takes place. The most expert master mason well skilled in the third degree of the science is generally selected for the office of Junior Warden. In this character he is invested with a Jewel which he wears as a badge to remind him of his duty. In the faithful discharge of his trust he in progress of time becomes qualified to join in the government of the Lodge. Hence he becomes a candidate for the office of senior warden, which is the second dignity in our private Lodges. In this character he resigns his former Jewel for another more applicable to his advanced state. His familiarity with the wise plans of the master, & his care in overseeing the execution of the work soon prepares him for the chief direction.
2. Second Deputation. To the respectable office of Master² he arrives, the first in dignity, when he resigns one Jewel for another which includes the possession of all the rest. Thus exalted, he is bound to enforce the laws, preserve the land marks, explain the mysteries, & promote the principles of the art of masonry, to cultivate harmony, to establish friendship amongst those over whom he presides, & by a strict attention to his own conduct, he is to guard against all evasion that may bring the craft into disgrace. In return for these duties he is entitled to homage, respect & veneration.
3. Third Deputation.³ The other officers of the Lodge, either under direction of the Grand master or the master of a private Lodge, as deacons, stewards, secretary & treasurer though equally necessary in their different stations, are inferior in rank, & by no means entitled to the denomination of rulers. Such is the regular arrangement of the sundry officers of the craft, & the distribution of Rulers supreme & subordinate, who are to be obeyed by the brethren with love,⁴ cheerfulness & alacrity.

THIRD DEGREE

SECTION IX

CLAUSE I

1. First Deputation. The regular circulation of the offices of masonry is the only means to have the duties of each office faithfully discharged. No one can with propriety fill the higher post until he has acted in the inferior. Practice & experience can alone qualify the most skilful mason to support the dignity of master of the Lodge, in the appointment of rulers. The laws of the order in their original state, have always given the preference to seniority.
2. Second Deputation. The following ceremony takes place on the installation of officers. In the election of a Grand Master or the master of a private Lodge, for in both the form is nearly similar, the Grand Master asks his deputy, being the master of a private Lodge,⁵ if he has examined the abilities & qualifications of the master elect, & whether he finds him well skilled in the noble science, & the royal art, if he answers is in the affirmative,

¹ Here CC adds: *for the direction of the Craft.*

² Inserted here in CC is: *at last.*

³ The text runs straight on without indicating the Third Deputation in the original.

⁴ Here CC has: *care.*

⁵ The rest of this Deputation's statement is not in DD which refers instead to Preston's *Illustrations* (1788 Edn.), pages 99 to 100. From here the Lecture should be compared with W.Bro. T. O. Haunch's Inaugural Address on '*The Constitution and Consecration of Lodges*', Part 3, in *AQC* Vol. 83. W.Bro. Haunch's quotations are taken from BB.

the master elect is presented at the pedestal, in the following form, 'Right worshipful master, I present my worthy brother, to be installed master of the Lodge, knowing him to be true & trusty, of good morals, great skill, & a lover of the whole fraternity wherever dispersed over the face of the earth'. The ancient charges & general regulations are then rehearsed,¹ to which he must express a cordial submission previous to the ceremony of installation.

3. Third Deputation. The master elect shall then enter into the following engagement – 'Having been regularly elected master of the Lodge of – at London, I do approve, agree to, & confirm as follows. 1. I do hereby accept from my next & immediate predecessor in office the charge of master of the said Lodge, & do agree to uphold to support, & maintain the honor & dignity of the said station to the utmost of my power & ability, & all the ancient rights & privileges which my predecessors in that office have enjoyed from time immemorial until the festival of St. John the Baptist or St. John the Evangelist as either of these shall first happen after my election & until a successor has been regularly elected by Masters, fellows, & brethren in open Lodge, & installed in ancient form. 2. I do hereby² promise during my said office, a strict adherence to all the ancient constitutions of the original Masons of England, & to all the bye laws of the Lodge at present in force, & I do engage to enforce a faithful observance of the same on every person who during my mastership shall be initiated into masonry in this lodge, or who at present are or may be admitted members hereof during that time. 3. I do hereby engage to preserve & keep in good condition as to me they have been delivered, & cause to be preserved & kept in good condition for the use of this Lodge, all the books, records, charters, warrants, furniture, jewels & all other the apparatus & property of the members of the said Lodge, during my said mastership & at the expiration thereof I do promise & agree to resign the same in equally good condition (wear & tear excepted) to my next & immediate successor in office who shall have been regularly elected & installed as aforesaid, he having previously thereto signed sealed & confirmed in open Lodge this solemn engagement.³ Witness my hand & seal at London, in open Lodge, convened the day, month & year underwritten'.

THIRD DEGREE

SECTION IX

CLAUSE II

1. First Deputation. The Lodge is opened in the third degree in the installation room. The Board of installed masters is formed, & all others are ordered to withdraw. The Master elect is introduced by a past master in the following form – 'R.W.M. I introduce to you our worthy & distinguished brother, the master elect of the Lodge, in order that he may receive from you the benefit of installation, having given his free assent in open Lodge to all the ancient charges & general regulations of the order'. He shall then be addressed as follows – 'From time immemorial⁴ it has been an established custom amongst the fraternity of freemasons, once in every year at certain stated periods, usually on or about the festival of St. John the Baptist or St. John the Evangelist as either of these might first happen,⁵ to select from among the fellows & past Wardens of the Lodge, the most skilful ingenious & approved artist to preside over the Lodge in the capacity of master, & that he should be presented before a board of installed masters, not less than three in number, that he may receive from his predecessor in office the benefit of installation to qualify him for the more faithful discharge of his trust. Now albeit (sic) my respected brother, you have been so elected by the Masters, fellows & brethren in open Lodge assembled, & are regularly presented before us, a board of installed masters, according

¹ Here DD refers twice to: *P.p.* 100 (i.e. *Illustrations* as in note 1).

² Interlineated in FF.

³ Here CC has: *OB*.

⁴ From here to the end of the Clause only the first few words of each part are given in DD.

⁵ This word is omitted in EE.

to the original constitution, we approve the choice our brethren have made &, preparatory to your installation shall order the necessary qualifications for master in the chair to be recited for your information’.

2. Second Deputation. The qualifications shall then be recited. I. ‘Every candidate for the office of master must be of good repute, true & trusty, & in high estimation amongst brothers & fellows. II. He must have been regularly initiated into the three degrees of the order, well skilled in the art of masonry, sound in mind & body, & have served not less than twelve calendar months, warden of the Lodge. III. He must be exemplary in conduct, easy in address, courteous in manners & steady in principle, fully instructed in the ancient charges & regulations of the order, able & willing to undertake the management of the work, regularly chosen by Master, fellows & brethren in open Lodge assembled, & presented to & approved by a board of installed masters regularly formed according to the ancient constitutions. These are the qualifications for the high & important office you are intended to fill, you are therefore required to declare whether you can accept the trust on these conditions, that the oath of office may be duly administered previous to the solemn rite of installation’.
3. Third Deputation. The candidate having given his assent is placed in due form for installation. He kneels on both knees, with two installed masters joining hands, & forming the arch over him, his right hand is placed on the Sacred Law, & both points of the compasses to view over the square. All the brethren kneel, & unite in solemn adoration.

THIRD DEGREE

SECTION IX

CLAUSE III

1. First Deputation. The following invocation is made¹ – ‘Almighty father & supreme ruler of the Universe, vouchsafe thine aid to this our solemn rite, & grant that the worthy & distinguished brother who is now about to be numbered among the rulers of the Craft, may be endued with wisdom to comprehend, judgment to define, & ability to enforce obedience to thy law, sanctify him by thy grace, strengthen him by thy power, & enrich him with genuine knowledge, that he may enlighten the minds of his brethren & consecrate our mansion to the honor of thy name – Amen.’
2. Second Deputation. The Oath of Office shall then be duly administered – ‘Do you, my worthy brother, before God & this board of installed masters, agree to accept the office of ruler of the craft, & master of the regular meetings of masons in London called the Lodge _____, & the duties of the chair wisely, faithfully & impartially to discharge according to the best of your skill & judgement, until the festival of St. John the Evangelist next, & until a successor shall be regularly elected by masters, fellows, & brethren in open Lodge assembled & duly installed according to the original constitutions. Do² you farther agree that during your mastership, nor at any time hereafter, under your direction, you will permit any deviation from the original land marks of the order, or administer or cause to be administered any rite or ceremony which may be contrary to or subversive of our constitutions, but that you will keep sacred & inviolate all the rights & privileges possessed by us & by our predecessors. Do you farther agree that you will uphold, support & maintain all the tenets of the institution pure & untainted, enforce obedience to the laws & magistracy of the country in which you reside, & conscientiously fulfil your duty as a Ruler of the craft in every situation. Do² you solemnly promise & vow before God & this board of installed masters, that you will always conceal & never reveal the secret word & grip of a master in the chair, unless it be to a regularly installed master or a candidate for installation, & not to him or them unless it be in the presence of three installed masters. To all these points do you pledge conformity, under no less a penalty that what has been before specified in the three established degrees of the order.’ ‘So help me God!’

¹ Only the first few words are given in DD.

² CC differs slightly here.

3. Third Deputation. The Master in the chair shall then lay his left hand on the left shoulder of the master elect, & raise him up by the right hand with the grip & word of the master in the chair,¹ pronouncing these words – ‘In the name of the most high God under whose banner & auspices we act, I your immediate predecessor in office, in the presence of three regularly installed masters, do hereby instal you a Ruler of the Craft, & master of the Lodge of _____ until the festival of St. John the Evangelist next, & until a successor shall be chosen & installed in your room, & I pray God to preserve you in his holy keeping, & enable you to execute the duties of your office with fidelity – By the secret grip & word of a master in the chair, I now raise you an illustrious ruler of the art, & invest you with the ensign of your power’. He is then chaired & saluted. The board of installed masters is adjourned & the master masons being readmitted, the Lodge is closed in the third degree. The brethren then return to the Lodge where the rest of the ceremony is completed.

THIRD DEGREE

SECTION IX

CLAUSE IV

1. First Deputation. The master is saluted by the brethren, in form,² when the warrant of constitution, the Bible, square & compasses, the constitution book, the minute book, the moveable & immoveable jewels, the insignia of the different officers, & the Hiram are separately delivered over to him with a charge appropriated to each in the following manner – ‘This warrant is the authority by which you are empowered to convene your Lodge & therein to transact the several duties of the craft, in a legal & regular manner, the Bible, square & compasses comprehend the principal furniture of the Lodge, by the former you are to obligate your brethren into the different degrees of the order, & by the two latter inculcate the venerable principles of the institution. The book of constitutions³ contains the principal regulations of the society during the reign of several patrons, by which you will be enabled to direct your own conduct & regulate the behavior of others under your auspices. The minute book which contains a detail of our proceedings, with the bye laws & regulations of the Lodge will afford precedents for your instruction, & by intrusting the charge of it to some experienced brother on whom you can rely, it will be regularly kept, & our future proceedings under your direction duly entered. The immoveable Jewels you will distribute among the separate degrees, & the insignia of your different officers you will arrange among those whom you deem best qualified to coincide with your measures, & support your government. By this Hiram you will make known your authority, command silence, & preserve regularity in our different meetings’.
2. Second Deputation. Thus installed & intrusted he is saluted a Ruler of the Craft,⁴ & receives due homage from the brethren who by their usual congratulations express submission & obedience. The master then returns thanks for his election & enters immediately on the discharge of the duties of his office by appointing, installing, & investing his wardens & all the inferior officers, with the usual charges.
3. Third Deputation. The ceremony is concluded with the general advice to all the brethren, requesting their cordial submission to the Rulers whom he has appointed, & a steady adherence to the principles of the institution. These are the regular proceedings admitted at the institution⁵ of officers either in the Grand Lodge or private Lodges, which have been honored with the approbation of the wisest men in all ages, & justly bear the sanction of venerable Antiquity.⁶

¹ From here to the end is not given in CC.

² Instead of the preceding ten words CC has: *The Master thus elected returns to the Lodge in form.*

³ Here CC has: *The Book of Constitutions contains the history of Masonry, its progress & effect, the lives & characters of our Patrons & the principal regulations of the Society during their reign which . . .*

⁴ Here CC has: *Craftsmen.*

⁵ This word has been written over: *installation.*

⁶ Except for the *Continuation* of the Traditional History (Appendix I) CC ends here.

SECTION X

NEW LODGES¹

1. First Deputation. Any number of master masons, not under seven, resolved to form the Lodge, must apply by petition to the Grand Master, setting forth, that they are regular masons, & are at present, or have been members of regular Lodges, that, having the prosperity of the fraternity at heart, they are willing to exert their best endeavours to promote & diffuse the genuine principles of the art & for the convenience of their respective dwellings, & other good reasons, they have agreed to form the Lodge, to be named _____ that in consequence of this resolution, they pray for a warrant of constitution, to empower them to assemble as regular masons on the _____ day of every month, at _____ & then & there to discharge the duties of masonry in a regular & constitutional manner, according to the original forms of the order, & the laws of the Grand Lodge, that they have nominated & do recommend AB to be the first Master, & CD to be the first senior warden, & EF to be the first junior warden of the said Lodge, that the prayer of the petition being granted, they promise strict conformity to every regular edict & command of the Grand Master, & to all the constitutional laws & regulations of the Grand Lodge.
2. Second Deputation. This petition must be signed by at least seven regular masons & recommended by the masters of three regular Lodges adjacent to the place where the new Lodge is to be formed. It must then be delivered to the grand secretary; who shall present it to the Grand Master, or in his absence to his deputy, & on its being approved, he shall grant a dispensation, authorizing the brethren specified in the petition to assemble as masons, in open Lodge for forty days, and to practise the rites of the order until such time as a constitution can be obtained by command of the Grand Lodge (sic) or that authority be recalled.
3. Third Deputation. In consequence of this dispensation, the Lodge is formed at the place therein specified, & its transactions being properly recorded, are valid for the time being provided they are afterwards approved by the brethren convened at the time of constitution.



1. First Deputation. When the Grand Lodge has signified its approbation of the new Lodge, & the Grand Master is thoroughly satisfied of the truth of the allegations set forth in the petition, he appoints a day & hour for constituting & consecrating the new Lodge, & for installing the master & wardens. If the Grand Master in person attends the ceremony, the Lodge is said to be constituted in ample form, if the deputy grand master acts as grand master, it is said to be constituted in due form: & if the power of performing the ceremony be vested in the master of a private Lodge, it is said to be constituted in form.
2. Second Deputation. On the day & hour appointed, the Grand Master & his officers or the master & officers of any private Lodge authorized by the grand master for that purpose, meet in a convenient room, & when properly clothed, walk in procession to the Lodge room, where the usual ceremonies being observed, the Lodge is opened by the Grand Master or master in the chair, in all the three degrees of the order. After a short prayer an ode in honor of masonry is sung. The grand master or master in the chair is informed by the Grand Secretary, or his locum tenens, that the brethren then present, naming them, being duly instructed in the mysteries of the art, desire to be formed into a new Lodge, under the Grand Master's patronage, that a dispensation has been granted to them for the purpose and that by virtue of this authority they have assembled as regular masons,

¹ Hereafter to the end DD indicates divisions only by X; EE by a double line. In general DD gives only the first few words of each part with a reference to Preston's *Illustrations* (see notes below). The text of this Section as here given is very much like that in BB, Sect. VI, Cl. 1-4 (cf. also *ibid.* Sect. VII, Cl. 3). The Section number is taken from the *Illustrations* (1788 edn.) and, apart from the prayers, follows that work (pp. 94-98), which itself is similar to Anderson's *Book of Constitutions* (1723), *Postscript. Ahimon Rezon* (1778), pp. 42-46, has many like expressions. Cf. Gould, *Hist. of Freemasonry* (ed. Poole, 1951), iii, p. 100.

& duly recorded their proceedings. The petition is read, as is also the dispensation, & the warrant or charter of constitution, granted in consequence of it. The minutes of the new Lodge while under dispensation are likewise read, & they being approved are declared to be regular, valid, & constitutional. The Grand Master or master in the chair, then takes the warrant in his hand, & requests the brethren of the new Lodge publicly to signify their approbation or disapprobation of the officers nominated in the warrant to preside over them. This being signified, an anthem is sung, & an oration on the nature & design of the institution is delivered.

3. Third Deputation. The ceremony of constitution succeeds. The Lodge covered with white satin is placed in the centre of the room. All devoutly kneel, & the preparatory prayer is rehearsed – ‘Almighty father & supreme ruler of the Universe, whose works proclaim thy wisdom, power & greatness, with grateful hearts we offer up our adoration to thy divine majesty, in acknowledgment of the blessings so liberally dispersed among us. Condescend, Almighty Father to look down with pity from thy celestial habitation, on our feeble attempts to extend thy praise & graciously accept in the celebration of our solemn rites, the faithful tribute of our gratitude to Thee’. The chaplain proceeds to consecrate. Solemn music is introduced while the necessary preparations are making. The Lodge is uncovered, & the first clause of the consecration prayer is rehearsed all devoutly kneeling – ‘The heaven of heavens cannot contain Thee, O Lord! far less the house we build. Here however we stamp thy sacred name,¹ & as thou hast promised where thy name is, there wilt thou be, hear our supplication, great Jehovah! & bless our endeavours to set forth thy praise. Unto the Lord our God to whom belong mercies & forgiveness, we presume to consecrate this mansion, & herein to deposit the sacred emblems of our venerable order. Unto thee we dedicate the work of our hands, imploring thy divine aid towards the accomplishment of our plans. With contrite hearts & fervent minds we approach thy presence, & invoke thy blessing on our solemn rites. May the characters here impressed inspire us with awe & reverence towards thee, & enable us to direct our progress to that state which is the essence of truth, or glory, & of goodness’. The response shall then be made – ‘Glory to God on high!’ Incense shall then be scattered over the Lodge and the grand honors given. The invocation is then pronounced – ‘The God of our fathers be with us, bless us, & prosper us, may he impart his grace unto us, shelter us with his love, & protect us from danger! May our union be cemented, our harmony preserved, & our happiness accomplished, that passing through this temporary scene, in the practice of piety & virtue, we may at least attain our final reward, in thy eternal Kingdom’. The response² shall then be made – ‘Glory be to thee Oh Lord! Blessed be thou, Lord God of Israel, our father for ever & ever! thine Oh Lord! is the greatness, the power, the glory, the victory & the majesty! All that is in heaven & in earth is thine, thine is the Kingdom, oh Lord! & thou art exalted as head over all. Both riches & honor come of thee! Thou reignest over all. In thine hand is power & might & in thine hand it is to make great & to give strength unto all. Now therefore, our God, we thank thee & praise thy glorious name’. The consecration prayer is continued – ‘Most holy & glorious Lord God, the Architect of heaven & earth, & the giver of all good gifts & grace, who hast promised that when two or three are gathered together in thy name, thou wilt be in the midst of them. In thy name we are assembled, most humbly beseeching thee to bless our present designs, & to give us thy holy spirit to enlighten our minds in the knowledge & love of truth, that serving thee aright in all our doings we may farther promote thy honor & glory. Amen’. The following prayer concludes the ceremony – ‘Oh Glorious & eternal God, grant unto us thy servants who are here convened in thy name as candidates for the mysteries of our noble institution, the favor of thy gracious protection, that our minds being filled with a due sense of thy goodness towards us, we may steadfastly adhere (to) the tenets of our profession, & as men selected from the many for the cultivation & improvement of the science of virtue, we may add dignity to our character, & considering the end for which we were created, employ our faculties & talents in the honor of our maker, the instruction of our brethren, & the good of mankind. Agreeing in love & charity, one with another, may our dealings in the world be just & equitable, & loving mercy, & walking humbly before thee our God, may we reach the summit of our

¹ Here BB adds: *placing the name upon the lodge.*

² In BB, Sect. VI, Cl. 4, this response is an anthem to be sung and there is a reference to 1 Chronicles, ch. 23.

hopes in thy eternal Kingdom oh Jehovah'. Grand chorus, 'Now unto thee King eternal, immortal, invisible, the only wise God, from whom no secrets are hid, be Kingdom, might, power, & dominion, now & for ever – Amen'. The response is repeated & the grand honors are given. The Lodge is again covered, the brethren rise up, solemn music is introduced, & blessing is given, & the response as before accompanied with the honors. An anthem is then sung, & the brethren of the new Lodge advance according to rank, & offer homage to the Grand Master. The ceremony of consecration ends.¹



1. First Deputation. The new Lodge is constituted in the following form. 'In the elevated character of Grand master to which the suffrages of the brethren have raised me, I invoke the name of the most high, to whom be glory & honor! May he be with you at your beginning, strengthen you in the principles of our royal art, prosper you with all success, direct your zealous efforts to the good of the Craft. By the divine aid, I constitute & form you, my good brethren, masters & fellows, into a regular Lodge of free & accepted masons, & henceforth empower you to act in conformity to the rites of our venerable order, & the charges of our ancient fraternity. May God be with you! Amen'. The grand honors are then given, & the ceremony of installation succeeds.
2. Second Deputation. The new master having returned from the installation room, is invested with the badge of his office. The warrant of constitution is delivered over to him in form, after which² the sacred law, the square, & the compasses, the book of constitutions, the minute book, the rule & line, the trowel, the chisel, the mallet, the moveable & immoveable jewels, & all the insignia of the different (officers),³ are separately presented to him, with suitable charges to each, as follows – 'The warrant of constitution empowers you to convene your Lodge, & practise the rites of the order, the sacred law, the square, & the compasses compose the furniture of the Lodge & inculcate your duty to God, your neighbour, & yourself, the book of constitutions contains the lives and characters of our illustrious patrons (sic) with our ancient charges & general regulations, the minute book contains a detail of our proceedings & our marked progress in the administration of our rites. The rule directs us in the punctual observance of our duty, the line teaches us the criterion of moral rectitude, the trowel reminds us that nothing can be united without proper cement, & that the perfection of the building will depend on the suitable disposition of that cement, the chisel demonstrates the advantages of discipline & education, the plumb admonishes us to walk upright in our station, & to make our passions & prejudices coincide with the line of our duty, the level demonstrates that we are all descended from the same one stock, partake of the same nature, & share in the same hope, the square teaches us to regulate our actions by rule & line, while the compasses direct us to limit (sic) our duty in every station. The mallet reaches us to lop off excrescences & wooden⁴ (sic) surfaces, or in others to correct irregularities & reduce man to a proper level. The moveable jewels inculcate morality, equality, & uprightness, & are to be restricted to the persons of those individuals on whom you are inclined to rest the government of the Lodge, while the immoveable jewels are to be assigned to the respective employments'. The master is then to be chaired amidst the acclamations of the brethren. The members of the new Lodge are then to advance & pay homage by the usual salutations in the three degrees.
3. Third Deputation. The master shall then proceed on the duties of his office, by appointing & investing his wardens & other officers. 'Brother C.D. I appoint you senior warden & invest you with the ensigns of your office.' (Here specify its moral excellence.) 'Your regular attendance on our stated meetings is essentially necessary as in my absence you are to govern the Lodge, & in my presence to assist me in the government of it. Bro. E.F. I appoint you junior warden & invest you with the badge of your office.' (Here specify its moral excellence) 'To you is entrusted the examination of visitors, & the instruction⁵ of

¹ Our pages 105–7 correspond with the *Illustrations* (1788), pp. 98–9; 106–12; also with BB, Sect. VI, Cl. 5 and 6, though in both cases there are some small variations.

² Compare Sect. VII, Cl. 4 above.

³ This word is omitted in EE.

⁴ So in original. It should probably be: *smooth*.

⁵ Should this word be: *introduction*?

candidates.' To both Wardens he makes a general address intimating what (they?) have seen praiseworthy in others they will carefully imitate, & what in them may have appeared defective they will in themselves amend, that good order & regularity they may promote, & by a due regard to the laws in their conduct, enforce obedience to them in the conduct of others. The secretary shall then be appointed, whose province it is to record the minutes, settle the accounts & issue out the summonses for the regular meetings. The treasurer is next invested, with whom the property of the Lodge is vested. The Deacons are next invested, whose province it is to assist the wardens in the active duties of the Lodge. The columns are then entrusted to their care, vigilance & attention. The stewards, whose province it is to introduce visitors, & see that they are properly accommodated, to collect subscriptions & other fees, & keep an exact account of the Lodge expenses. The Tyler is then appointed & invested with the instrument of his office. After which the members are thus addressed, that as some must of necessity rule & teach, others must of course submit & obey, that humility in both was therefore an essential duty. The brethren whom he had appointed were too well acquainted with the rules of good manners to extend their power, & the members themselves were too sensible of their appointment & of too generous dispositions to envy their preferment. To please each other, & unite in the grand design of communicating happiness, he hopes would be their general aim. The Lodge joins in the general salute & the newly installed master returns thanks for the honor of the constitution. The Grand secretary proclaims the new Lodge three times with the honors of masonry, & the same is ordered to be notified to the regular Lodges. A song with a chorus accompanied by the music concludes the ceremony of constitution & the Lodge is closed with the usual solemnities in the three degrees of the order. After which the procession is resumed & returns to the apartment whence it set out. These particulars the Grand Master may abridge or extend at pleasure, but the material points are never to be omitted.

SECTION XI

1. First Deputation. The ceremony of laying the foundation of public structures can be conducted only by the Grand Master & his officers assisted by the members of the Grand Lodge. At the time appointed the Grand Lodge is convened at some convenient place approved by the Grand Master. The brethren appear in the insignia of the order dressed in white gloves & aprons. The Lodge is opened by the Grand Master & the rules for regulating the procession are rehearsed by the Grand Secretary. The procession sets out in the following order. Two Tylers with drawn swords. Music. Members of the Grand Lodge, two & two, a Tyler in his uniform. Past Grand Stewards. Grand Tyler. Present Grand Stewards, with white rods. Secretary of the Stewards Lodge. Wardens of the Stewards Lodge. Master of the Stewards Lodge. Choristers. Architect. Sword bearer with the sword of state. Grand Secretary with his bag. Grand Treasurer with his staff. The sacred law, square & compasses, on a crimson velvet cushion carried by the master of a Lodge, supported by two stewards with white rods. Grand Chaplain. Provincial Grand Masters. Past Grand Wardens. Past Deputy Grand Masters. Past Grand Masters. Chief Magistrate & civil officers of the place. Grand Wardens. Deputy Grand Master. The constitutions carried by the master of the oldest Lodge. The Grand Master. Two stewards close the procession. A triumphal arch is necessary, erected at the place where the ceremony is to be performed with proper scaffolding for the reception of the brethren. The procession passes through the arch, & the brethren repair to their stands. The Grand Master & his officers take their places on a temporary platform covered with carpet. An ode in honor of masonry is sung, & the necessary preparations are made for laying the stone, on which is engraved the year of our Lord & of Masonry, the name of the reigning sovereign, & the name, titles, &c. of the Grand Master. The foundation stone is composed of two separate pieces, hollow in the centre, which when united appear as one stone. The upper part of the stone is raised by an engine erected for the purpose. A short prayer is rehearsed by the Grand Chaplain or orator, & the Grand Treasurer places on the lower part of the stone various coins & medals of the present reign. Solemn music is introduced, & an anthem is sung. The upper part of the stone is

then let down into its place & properly fixed. The Grand master descends to the stone & gives three knocks with his mallet, amidst the acclamations of the spectators. He then delivers over to the architect the various implements of architecture, entrusting him with the superintendence & direction of the work. He re-ascends the platform & an oration suitable to the occasion is delivered. A voluntary subscription is made for the workmen, & the sum collected is placed upon the stone by the Grand Treasurer. A song in honor of masonry concludes the ceremony, when the procession returns to the place whence it set out & the Lodge is closed by the Grand Wardens.

2. Second Deputation. The ceremony of dedicating masonic halls is thus conducted. On the day appointed for the celebration of the ceremony, the Grand Master & his officers, accompanied by all the members of the Grand Lodge, meet in a convenient room adjoining the place where the ceremony is to be performed, & the Lodge is opened in the three degrees, the order of procession is read by the Grand secretary & a general charge on propriety of behaviour is given by the deputy grand master, when the Lodge is adjourned, & the procession formed as follows. Two Tylers with drawn swords. Music. Members of the Grand Lodge, two & two, a Tyler in his uniform. Past Grand stewards. Grand tyler. Present grand stewards with white rods. Secretary of the Stewards Lodge. Wardens of the Stewards' Lodge. Master of the Stewards' Lodge. Choristers. One brother carrying a gold pitcher containing corn, two brethren with silver pitchers containing wine & oil, four tylers carrying the Lodge covered with white satin, the Architect, Grand Sword bearer with the sword of state. Grand Secretary with his bag. Grand Treasurer with his staff, Sacred Law, square & compasses, on a crimson velvet cushion, carried by a master of a Lodge, supported by two stewards, Grand chaplain, Provincial Grand masters, past grand wardens, past deputy grand masters, past grand masters, chief magistrate & civil officers of the place, two large lights, Grand wardens, one large light, Deputy Grand master, constitutions carried by the master of the oldest Lodge, Grand master, two stewards close the procession. On the procession reaching the Grand master's chair, the grand officers are separately proclaimed, & the Grand Master being proclaimed, the music strikes up, & continues during the procession three times round the hall. The Lodge is then placed in the centre on a crimson velvet cushion, & the Grand master having taken the chair under a canopy of state, the Grand officers & the masters & wardens of the Lodges repair to the places prepared for their reception. The three great lights, & the gold & silver pitchers, with the corn & wine & oil, are placed on the Lodge, at the head of which stands the pedestal on which is laid a crimson velvet cushion with the law open, the square & compasses placed thereon, & the constitution Roll. An anthem is then sung & an exordium on masonry is given. The Architect returns thanks to the Grand Master for the honor conferred on him & surrenders up the implements entrusted to his care at laying the foundation stone. The Grand master expresses his approbation of the architect's conduct, an ode in honor of masonry is sung, accompanied by the band, & all retire who are not masons.
3. Third Deputation. The Lodge is then tiled, & the business of masonry resumed. The Grand Secretary informs the Grand Master that it is the desire of the fraternity to have the hall dedicated to masonry, who orders the Grand officers to assist in the ceremony, during which the organ continues playing solemn music, excepting only at the intervals of dedication. The Lodge is uncovered, the first procession is made round it, & the Grand master proclaims the hall dedicated to masonry in the name of the Great Jehovah, to whom be all glory & honor. On which the chaplain strews corn over the Lodge. The organ plays, & a second procession is made round the Lodge, when the Grand Master shall declare the hall dedicated to virtue, on which the chaplain sprinkles wine on the Lodge. The organ plays, & the third procession is made round the Lodge, when the Grand master, having reached the East, the music being silent, dedicates the hall to universal benevolence. On which the chaplain dips his finger in the oil, & sprinkles it over the Lodge, & at each period of dedication the grand honors are given. A solemn invocation is then made, an anthem sung, the Lodge is covered, & the grand master retires to his chair, when the business of masonry is adjourned. The Ladies are again introduced, an ode for the occasion is performed, & an oration delivered by the Grand chaplain, which is succeeded by an anthem. Donations for charity are then collected, & the procession resumed. After marching three times round the hall, preceded by the tylers carrying the Lodge as at entrance, & the music continuing to play a grand piece,

the brethren return to the place whence they set out, where the laws of the order are rehearsed & the Grand Lodge is closed in ample form in all the degrees.¹



1. First Deputation.² The master mason only can be buried with the formalities of the order. The master of the Lodge having received notice of the brother's death, & of his request to be interred with the usual ceremonies, shall apply to the Grand Secretary for a dispensation from the Grand master, or his deputy, to enable him to supply his place at the funeral, & to regulate the procession which must be solely under his direction. The dispensation being obtained, he shall invite as many regular members as he may think proper, who shall attend in decent mourning, with white stockings, gloves, and aprons, but no person shall be distinguished by a jewel who is not an officer of the Lodge, & all officers shall be ornamented with sashes & hat bands, the officers of the Lodge to whom the dispensation is granted being honoured with white rods.
2. Second Deputation. The brethren being assembled at the house where the body of the deceased lies, the master of the Lodge to which he belonged shall open the Lodge in the third degree with the usual forms. The body being placed in the centre of the room & the coffin being laid open, the master shall proceed to the head of the corpse, & the service begins. A short anthem is first sung, & then the master says 'What man is he that liveth & shall not see death? Shall he deliver his soul from the hand (sic) of the grave? Man walketh in a vain shadow, he heapeth up riches & cannot tell who shall gather them. When he dieth, he shall carry nothing away, his glory shall not descend after him (sic) Naked he came into the world, & naked he must return, the Lord gave, & the Lord hath taken away, blessed be the name of the Lord!' The grand honours shall then be given, & certain forms used. Herbs & flowers shall be strewed over the body, & the master taking the sacred roll in his hand shall say 'Let us die the death of the righteous, & let our last end be like his'. The brethren shall answer 'God is our God for ever & ever, he will be our guide even unto death'. The master shall then put the roll into the coffin, & say 'Almighty father, into thy hands we commend the soul of our loving brother.' The brethren shall answer three times, giving the honours each time, 'The will of God is accomplished so be it'. The master shall then repeat the following prayer, 'Most glorious God, author of all good, & giver of mercy, pour down thy blessings upon us, & strengthen our solemn engagements with the ties of sincere affection. May the present instance of mortality remind us of our approaching fate, and draw our attention to thee, the only refuge in time of need, that when the awful moment shall arrive, that we are about to quit this transitory scene, the enlivening prospect of thy mercy may dispel the gloom of death, & that after our departure hence in peace, & in thy favour, we may be received into thy everlasting Kingdom, & there enjoy, in union with the souls of our departed friends, the just reward of a pious & virtuous life. Amen'.
3. Third Deputation. An anthem shall then be sung, & the coffin being shut up, the master shall retire to the pedestal, when an oration suitable to the occasion shall be delivered. The master shall then recommend love & unity, when the brethren shall join hands, & renew their pledged vows. The Lodge shall then be adjourned & the procession to the place of interment formed.



1. First Deputation. The following order to the Churchyard is observed. The tyler with his sword. The stewards with white rods. The Secretary with a roll. The Treasurer with his badge of office. The senior & junior wardens, hand in hand. The past master. The master.³

¹ The above part of Section XI corresponds with the *Illustrations* (1788 edn.), pp. 112-21, with some omissions. Also to BB, Section VII, Cl. 1, 2, 3, with a reference to its Sect. VI, Cl. 3, 4. Here, too, there are some differences.

² There is no heading to this part of Section XI. The Masonic Funeral Service as given above is not in the same order as that in the *Illustrations* (1788 edn., pp. 122-37) and there are some differences in the text. The Service is also found in BB, Section VII, Clauses 4-6, though not exactly. BB has nothing after its heading: *Clause VII, First Deputation*.

³ The apparent repetition is made clear in the *Illustrations* (1788) at page 126.

The Lodge to which the deceased brother belonged, the members having flowers and herbs in their hands. The tyler. The stewards. Martial music, drums muffled, & trumpets covered. The members of the Lodge. The secretary & treasurer. The senior & junior wardens. The past master. The sacred law on a cushion covered with a black cloth, carried by the oldest member of the Lodge. The master.¹ The choristers singing an anthem. The clergyman. The body with the regalia placed thereon, & two swords crossed supported by six pall bearers. The chief mourners. Assistant mourners. Two stewards & a tyler. The brethren are to keep in their different departments until the procession arrives at the churchyard, when the Lodge to which the deceased brother belonged, the mourners & the attendants on the corpse, shall halt, till the members of the other Lodges have formed a circle round the grave, when an opening is made to receive them. They shall then advance to the grave, & the clergyman & officers of the acting Lodge shall take their stations at the head of the grave, with the choristers on each side, & the mourners at the foot. An anthem shall then be sung & the following exhortation given. 'Here we view a striking instance of the uncertainty of life, & the vanity of all human pursuits. The last offices paid to the dead are only useful as lectures (lessons?) to the living, from them we are to derive instruction, & consider every solemnity of this kind as a summons to prepare for our approaching dissolution. Notwithstanding the various mementos of mortality with which we daily meet, notwithstanding death has established his empire over all the works of nature, yet through some unaccountable infatuation we forget that we are born to die. We go on from one design to another, all hope to hope (sic), & lay our plans for the employment of many years, till we are suddenly alarmed with the approach of death, when we least expect him, & at an hour which we probably concluded to be the meridian of our existence. What are all the externals of majesty, the pride of wealth, or charms of beauty, when nature has paid her just debt? Fix your eyes on the last scene, & view life stript of her ornaments, & exposed in her natural meanness, you will then be convinced of the futility of those empty delusions. In the grave all fallacies are detected, all ranks are levelled, & all distinctions are done away. While we drop the sympathetic tear over the grave of our deceased friend, let charity induce us to throw a veil over his foibles, whatever they may have been, & not to withhold from his memory the praise his virtues may have claimed. Suffer the apologies of human nature to plead in his behalf. Perfection on earth has never been attained, the wisest as well as the best of men have erred. His meritorious actions it is our duty to imitate, & from his weakness let us derive instruction. Let the present example excite our serious thoughts, & strengthen our resolutions of amendment. As life is uncertain, & all earthly pursuits are vain, let us no longer postpone the important concern of preparing for eternity, but embrace the happy moment while time & opportunity offer, to provide against the great change, when the pleasures of this world shall cease to delight, & the reflections of a virtuous life yield the only comfort & consolation. Thus our expectations will not be frustrated, nor shall we be hurried unprepared into the presence of that all wise & powerful judge, to whom the secrets of all hearts are known, & from whose dread tribunal no culprit can escape. Let us, while in this state of existence, support with propriety the character of our profession, advert to the nature of our solemn ties, & pursue with assiduity the sacred tenets of the order. Then with becoming reverence let us supplicate the divine grace, & ensure the favors of that eternal being whose goodness and power know no bound, that when the awful moment arrives, be it soon or late, we may be enabled to prosecute our journey without dread or apprehension to that far distant country from whence no traveller returns. By the light of the divine countenance we shall pass without trembling through those gloomy mansions where all things are forgotten, & at the great & tremendous day of trial & retribution when we are arraigned at the bar of divine justice, let us hope that judgment will be pronounced in our favor, & that we shall receive our reward in the possession of an immortal inheritance where joy flows in one continued stream, & no mound can check its course.'

2. Second Deputation. The following invocation shall then be made by the Master, the usual honors accompanying each. Master – 'May we be true & faithful, & may we live & die in love'. Answer 'So mote it be', Master. 'May we profess that² is good (?sic) & always act agreeably to our profession'. Answer 'So mote it be'. Master 'May the Lord

¹ This word should be: *add.*

² Should this be: *what?*

bless us & prosper us, & may all our good intentions be crowned with success'. Answer 'So mote it be'. The Secretaries shall then advance & throw their rolls into the grave, with the usual forms, while the master repeats with an audible voice 'Glory be to God on high! on earth peace! good will to all men!' Answer 'So mote it be, now, from henceforth, & for ever more!'

3. Third Deputation. The master shall then conclude the service in the following words 'From time immemorial it has been a custom among the fraternity of free & accepted masons, at the request of a brother on his death bed, to accompany his corpse to the place of interment, & there to deposit his remains with the usual formalities. In conformity to this laudable usage, & at the special request of our deceased brother, whose memory we revere, & whose loss we now deplore, we have assembled in the character of masons, to resign his body to the earth whence it came, & to offer up to his memory, before the world, the last tribute of our affection, thereby demonstrating the sincerity of our past esteem, & our inviolable attachment to the principles of the order. With proper respect to the established customs of the country in which we live, with due deference to our superiors in church & state, & with unlimited good will to all mankind, we here appear clothed as masons, & publicly crave leave to express our submission to peace & good government, & our wish to serve the interests of mankind. Invested with the badges of innocence, we humbly bow to the universal parent, & implore his blessing on every zealous endeavor to promote peace & good will, & pray for our perseverance in the principles of piety & virtue. The great Creator having been pleased out of his mercy to remove our worthy brother from the cares & troubles of a transitory life, to a state of eternal duration, & thereby to weaken the chain by which we are united, man to man, may we who survive him, anticipate our approaching fate, the more strongly cemented in the ties of union & friendship so that during the short space allotted to our present existence, we may wisely & usefully employ our time & in the reciprocal intercourse of kind & friendly acts, mutually promote the welfare & happiness of each other. Unto the grave we resign the body of our deceased friend, there to remain until the general resurrection, in favorable expectation that his immortal soul may then partake of joys which have been prepared for the righteous from the beginning of the world. And may Almighty God, of his infinite goodness, at the Grand tribunal of unbiassed justice, extend his mercy towards him, & all of us, & crown our hope with everlasting bliss in the expanded realms of a boundless eternity. This we beg for the honor of his name to whom be glory, now & for ever. Amen'. Thus the service ends, when the usual honors are given, after which the procession returns in form to the place whence it set out, where the necessary duties are complied with, & the business of masonry is renewed. The regalia & ornaments of the deceased, if an officer of the Lodge, are returned to the master, with the usual ceremonies, after which the charges for regulating the conduct of the brethren are rehearsed, & the Lodge is closed in the third degree, with a blessing.

SECTION XII

1. First Deputation. The word, Mystery,¹ is hidden, secret, or unrevealed. There are many points in our venerable institution handed down from the earliest period of antiquity which are justly stiled a mystery, because they are not discernable by the light of reason, they are above it, & must be hidden & invisible to the human understanding, which, as they were a mystery before revelation discovered them, so they continue to be a mystery, & an object, not of reason but of faith.
2. Second Deputation. In the book of Daniel² we read, 28. 'There is a God in heaven who revealeth secrets.' v. 49.² 'He revealeth secrets, & maketh known what shall come to pass.' 'It is given to you to know the mysteries of the Kingdom of heaven.' Matt. xii. 11.² 'Though I have the gift of prophecy & understand all mysteries.' 1 Cor. 13.2.² 'Behold I show you a mystery.' 1 Cor. 15.21.² 'The mystery which hath been hid

¹ Sect. V, Cl. 1, of BB deals with 'Mystery' but is not the same.

² Several of these Biblical references are incomplete; others are incorrect. In the order in which they appear they should read correctly: Dan. ii. 28; ditto; Matt. xiii. 11; 1 Cor. xiii. 2; 1 Cor. xv. 51; Coloss. i. 26; Coloss. ii. 3; Prov. ii. 7.

from ages & generations but now ()¹ is made manifest to the saints.' Col. 1.26.² (p. 111) In these, & other passages, the word mystery is spoken of as the subject of belief, a doctrine above reason, & made known by revelation alone, & after that discovery still remaining in part unknown.

3. Third Deputation. Thus we are taught to destroy the pride of reason, & to learn the art of humility. To remove all prejudice against the mysteries of our art, which the being wise in our own eyes is apt to create, to convince us of the reasonableness of believing readily what the incomprehensible God, whose nature is mystery, thinks fit to reveal, & of obeying without reluctance what he commands, though the real nature or the matter of the thing in the one case, or the reason & fitness of it in the other, be past finding out. If we truly desire knowledge & improvement in intellectual perfection, we must be meek & humble waiting with contentment & patience, searching after wisdom with submission & reverence, when it shall be given us of him in whom are hid all the treasure of wisdom (Coloss. 2.3.7.)² (p. 111) He who layeth up sound wisdom for the righteous (Prov. 2.7)² (p. 111) will reward our hope with enjoyment & our faith with vision & certainty, then will he enlighten our understandings with the knowledge of these divine truths, which though we can neither see nor hear in our present state, shall be uncovered & revealed to us hereafter when the seal of that book of providence which is now shut shall be broken.

C.R. So long as we are in this world we see & contemplate our God indistinctly & obscurely, but a time will come, yea, even eternity which is beyond all time, when we shall see him face to face. Then shall the beatific vision dispel all darkness & ignorance from our understandings. How we shall see our God hereafter is a mystery, but that we shall see him we are assured. May we [be]² found worthy to be admitted into his presence, & understand what the happiness of seeing him is, by living in the enjoyment of it, for ever & ever.



1. First Deputation. The sacred law is the guide of our conduct. This, in every degree, we inculcate. To God, our neighbour, & ourselves are the duties in the code contained, & he who regulates his conduct by these duties is best esteemed among masons. To view the supreme being as the father of the universe, & the source whence all blessings flow is the prime tenet of our profession. Hence we are taught to supplicate his protection in every disaster, & with reverence to impress his name upon our tablet as a marked symbol of our veneration. The interest of our neighbour we consider to be inseparable from our own, & always render unto him those friendly offices which we in the same situation should expect to receive. Hence in social union we live, all nations are our friends,³ & every climate is our home. The blessings of life we enjoy in peace & tranquillity, & while we use, we never abuse the bounties of providence.
2. Second Deputation. The improvement of the mind is forcibly inculcated in the tenets of our institution. Contemplating the vicissitudes to which human life is exposed, we are naturally instructed to promote the principles of social union. In our society all ranks are united, & in the pursuit of one general aim we all agree.
3. Third Deputation. The culture of science is our study, & in the practice of the professional arts we vie to excel. Practice we blend with theory, & exert our noblest powers to embellish life. In the illustration of our ceremonies the duties of morality are zealously enforced, & in the explanation of our hieroglyphical emblems, the power of virtue is faithfully displayed.

C.R. An institution thus framed merits every encouragement, & while its tenets are preserved must dignify the country which honors it with a sanction.



1. First Deputation. To the brethren of the third degree, the historical traditions & exemplary fate of Hiram Abiff are confined. With this class the landmarks of the order are

¹ Here FF has ΕΦΑΝΕΡΩΘΗ [*i.e.* was made plain or manifest].

² This word has been omitted in EE.

³ Cf. Sect. ii. Cl. IV, 3rd Dep. above.

preserved, & the plan of the institution regularly established. According to the plan of Solomon in the arrangement of the artificers employed by him during the building of the Temple of Jerusalem,¹ we trace the origin of our forms, & as there were then 300 Princes, Rulers, Provosts, & perfect masters, who formed the Grand Chapter of Harodim, so in the third degree, we have selected the most skilful masons to superintend the general government of the craft. Of the second class there were also 300 overseers & superintendants to convey the plans of the building to the first class, who were an assembly of 'ghiblim' (sic?)—, stone squarers, polishers, & hewers, who in number amounted to 3000. Besides these there were 80,000 craftsmen who were Ish Chitgib² (?) – men of hewing, & Benai² (sic) – setters, layers, or builders, & independent of these there were 30,000 ingenious men, selected from the levy out of Israel, who were appointed to work in Lebanon one month in three, consisting of 10,000 per month, under the direction of Adoniram.

2. Second Deputation. With these artificers, Solomon began, carried on & completed that magnificent edifice, the Temple, which was begun in Mount Moriah, on Monday the second day of the month of Zif, or the 23d. of April, being the second month of the sacred year, & it was carried on with such prodigious speed that it was finished in all its parts in little more than seven years, on the 8th day of the month Bal, or the 23d. of October in the seventh month of the sacred year, & the 11th of Solomon's reign. What is still more astonishing is that every piece of it, whether timber, stone, or metal was brought ready cut, framed & polished, to Jerusalem, so that no other tools were wanted or heard there than wooden mallets. All the noise of axe, hammer & saw were confined to Lebanon, the quarries of Zeredeth of (?) & the plains of Succoth or Zatham (?) that nothing might be heard among the Masons of Zion save harmony & peace.
3. Third Deputation. The length of the Temple or holy place, from wall to wall was 60 cubits of the sacred measure, the breadth 20 cubits, or one third of its length, & the height 30 cubits to the upper ceiling distinct from the Porch, so that the Temple was twice as long & as large every way as the tabernacle. The Porch was 120 cubits high, its length 20 & breadth 10 cubits. The harmony & symmetry of the three dimensions in the Temple are truly remarkable as they are the proportions corresponding with the great concords in music. The oracle, or holiest of holies, was a perfect cube, of 20 cubits, thereby shadowing the perfection of happiness, & its dimensions denoted the constancy, direction & perpetuity of heavenly bliss. The wall of the outer court was 7700 feet (sic) in compass & all the courts & apartments would contain 300,000 people. The whole was adorned with 1453 columns of Barian (sic in MS. ?Parian) marble, twisted sculptured & voluted, besides 2903 pilasters, decorated with magnificent capitals, & about double that number of windows. The oracle & sanctuary were lined with massy gold, decorated with all the embellishments of sculpture & set with numerous & most dazzling decorations of diamonds, & all kinds of precious gems. No structure was ever to be compared to the Temple, for its exact proportion & beautiful dimensions, from the magnificent portico on the *East*, to the glorious & revered sanctum sanctorum on the *West* [sic, but are not East & West here reversed?]. The numerous apartments for their Kings, Princes, Sanhedrim, Priests, Levites, & the people of Israel, with the spacious outer court for the Gentiles, made it emphatically a house of prayer for all nations. The prospect highly transcending all that we are now capable of imagining, & rendering it the finest piece of masonry upon earth before or since the days of Solomon.

C.R. For this wise & useful information receive our warmest thanks, & to our brethren in chapter convened we send our warmest congratulations.



1. First Deputation. The temple of Solomon was destroyed by Nebuzaradan Captain of the Royal Guards in the armies of King Nebuchadnezzar. His master gave him orders to raze the city, plunder the Temple, & carry the people captives to Babylon. This royal mandate he did not fail to execute with the utmost rigor, for having rifled the houses & despoiled the Temple, he set them on fire, & levelled the whole in ruins. Masonic time computes that the Temple stood 416 years. Sir John Marsham (sic) says 400 years,

¹ Cf. 1 Kings, ch. 5, 6.

² Cf. *AQC* Vol. LX, p. 142.

Primate Usher 424 years, 3 months & 8 days, Abarbanel & other learned Jews contend for 430 years, & Josephus has rated the destruction of the first Temple at 417 years 6 months & 10 days, or 1950 years 6 months, 10 days from the deluge, & 3530 years, 6 months, & 10 days from the creation of the world.

2. Second Deputation. Cyrus was ordained to restore the free born sons of Israel, & rebuild the Temple, that was destroyed at Nebuchadnezzar's command, having constituted Zerubbabel the son of Salathiel, his deputy grand master in the land of Judaea, whither he repaired with Joshua the high Priest, who in the course of twenty years after the foundation of the second Temple was laid, had the pleasure of celebrating the cape stone with unspeakable joy, & next year its dedication was solemnized in ample form. The third Temple was built by Herod the Great, when after 500 years the Second Temple was greatly decayed, both by length of time & violence of enemies. Herod being in full possession of peace, unity, & plenty, & fond of reconciling the affections of the Jews, was desirous of erecting a lasting monument to the honor of his name, proposed to build the whole Temple anew. In a general assembly of the people he offered to them what he intended, & his offer being accepted, Grand Master Herod, assisted by Hillel & Shammai, supported by 10,000 masons, spent two years in making the preparations, & levelled the footstone of the third Temple just 46 years before the first passover of the ministry of the master in Israel (sic – ?). The holy of holies was finished in 18 months, & the designs of Herod completed in 8 years more, when the fraternity brought forth the Top stone with joy, & the King solemnized its dedication with great pomp & magnificence. This Temple was a most magnificent fabric of marble set with the greatest profusion of rich & costly decorations. It was confessedly the finest building upon earth, since the days of Solomon, being much larger than the Temple of Zerubbabel, & having the advantage of the Grecian style & the Corinthian order of architecture, with all its later improvements. The third Temple was burned by the Romans in the very same month & on the very same day of the same month that the first Temple was set on fire by the Chaldeans.

3. Third Deputation. Here also we commemorate the life & death of Hiram Abiff who was, without question, the most cunning, skilful, & curious artificer that ever lived. His abilities were not confined to building only, but extended to all kinds of work, whether in gold, silver, brass, or iron, whether in linen, tapestry, or embroidery, whether considered as an architect, statuary, founder or designer, separately or together, he equally excelled. Menander of Ephesus relates that Hiram & Solomon interchanged difficult & abstruse questions, & that when either of them failed in an attempt to solve these mysteries according to true reason & the nature of things, they mutually appealed to Hiram Abiff, who answered every device which was sent to him, & even challenged Solomon himself, though the wisest Prince on earth, with the subtlety of the questions which he proposed.

C.R. The rulers having weighed & mutually [discussed?] the various particulars which have been stated by the different Deputations from the Chapter of skilled fellows, readily announce their value & importance, & desirous of promoting the wise system which they have formed, for the comfort & happiness of man, they cheerfully seal it with their warmest approbation, & to the brethren in the third degree they recommend an attentive perusal of all the vestiges of antiquity which may be discovered, the better to enliven & improve the system which is now established.

APPENDIX I

CONTINUATION¹

THE fifteen Fellowcrafts having formed themselves into three Lodges proceeded from the E.W. and S. doors of the Temple, but after many days of search one party had returned to Jerusalem without having made any essential discovery. Those forming another party were, however, more fortunate, for, in the Evening of a Sultry Day, after enduring great bodily fatigues, one of them who had been resting himself in a reclining Posture, took hold of a sprig of acacia to facilitate his rising when, to his surprise, the shrub came easily out of the ground and, on a more close examination it appeared that the Earth had been recently disturbed – he instantly

¹ This *Continuation* is in CC only. (See *ante*, p. 71.)

hailed his companions, & their united efforts soon discovered the mangled body of our Mr. H. most inhumanly interred – Covering his remains with all respect & reverence they returned and reported to K.S.ⁿ – who gave directions to them to remove the body of H. to such a sepulchre as became his high rank & exalted merit – he further informed them that by his untimely death, the secrets of a M.M.ⁿ – could not be divulged & then desired they would be careful in noting any Casual signs & words which might be made use of while engaged in this last sad office of respect to departed Worth –

They performed their task with the utmost fidelity – at the moment of re-opening the grave – one of them on looking round observed his Companion in this Posture – expressive of his horror at the afflicting sight – Yet another, contemplating deadly wound still visible on our Mr.^s forehead – struck thus his own in sympathy with our Mr.^s sufferings – whilst 2 others, less subdued by the melancholy scene, exclaimed . . . which signify &c. . . . These signs & words they carefully communicated to K.S. who appointed that they should distinguish all Mr. Ms. till time or future circumstances should restore the genuine

as near the

Body buried as near H.H.

It remains now only to inform you that the 3 L: of F C who had proceeded in a direction towards Joppa were meditating their return when, in passing the mouth of a Cavern, their ears were suddenly assailed by the sound of deep lamentation & regret – from Persons who appeared to be accusing each other – on Entering the Cavern they discovered 3 men answering the description of the 3 F C. who had been missing. These then being charged with the atrocious murder, & seeing all hope of escape cut off confessed their guilt – were led bound to Jerusalem: & consigned to that punishment w^c the heinously of their crime so justly merited – & as we are told sent by K.S. to the King of Tyre whose subjects they were – to be punished according to the Laws of their country & they were punished, as we are informed, in the following Manner – . . . – ashes, this being considered among the heathen, the most dreadful Punishment that could be inflicted – as they believed that the soul of an unburied body would wander a 1000 y^{rs}. before it could be admitted into the regions of rest & immortality.

We have as yet informed you of only 4¹ signs in this degree, there are however 5,¹ corresponding with the 5 P^{ts}. of Fell^p. Go through first 4 –

The 5th is the Grand or Royal Sign, which took its rise from the period when the T at J^m. being finished – the Princes of Israel came to view the work – when struck by the splendour of its appearance, they exclaimed, holding up their hands with one simultaneous movement ‘Oh wonderful M . . . a . . G . . . to the M . . . H . . .’.

There is also a sign used on the Continent which we do not explain but which is thus given . . . exclaiming at the same time in language of the C^{ty} wherever you may be . . . H.A. being as we are informed son of a w. of the Tribe of Naphthali.

APPENDIX II

OBLIGATION

The basic version of the Third Lecture (EE) and most copies that follow it give the obligation in a generalised form and in indirect speech. In the *Syllabus* versions A, D, K, N, and P the obligation is practically the same as in EE.

Two copies of the *Syllabus* give a version in direct speech which is more detailed and which has interesting variations. They are the Iowa copy (W) and a copy, now lost, at one time owned by a Bro. W. P. Breach of Chichester (see *AQC* vol. 82, pp. 106 & 110 for details of the Iowa copy, and p. 107 for the Breach). In these copies the version of the obligation is as follows:

I, A.B., in the presence of the Most High God and in this worthy and worshipful Lodge of M.Ms. duly constituted, regularly assembled and properly dedicated, of my own free will and accord do here, hereby and hereon most solemnly promise, vow and swear that I will forever hele, conceal and never reveal any or either of the secrets or mysteries of or belonging to a M.M. to anyone in the world, except it be to him or to them to whom

¹ These numbers have been altered from 3 and 6 respectively.

it may justly and lawfully belong, and not to him or to them until after due trial, strict examination or an assured information thereof. I further solemnly engage to adhere to the principle of the square and compasses, to answer and obey all lawful signs and summonses that may be sent to me from a M.Ms. Lodge if within the length of my cable tow and to plead no excuse but that of sickness or the pressing emergency of my own public or private avocation.

I further swear to hold and maintain the F.P.O.F. in act as well as in word:

1. That my hand given to a M.M. shall be the sure pledge of brotherhood.
2. That my feet shall traverse through dangers and difficulties to unite with his in forming a column of mutual defence and support.
3. That the posture of my daily supplications shall remind me of his wants and dispose my heart to succour his necessities and relieve his wants so far as may fairly be done without injury to myself or family.
4. That my heart shall be the safe repository of his secrets when entrusted to me as such, murder, treason, felony and all other offences contrary to the laws of God or the ordinances of the kingdom being at all times most especially excepted.
5. And that I will maintain a M.Ms. honour and preserve it carefully as my own; that I will not injure him myself or knowingly suffer others so to do without giving him timely notice, but on the contrary that I will repel the slanderer of his good name and most strictly respect the chastity of those nearest and dearest to him in the persons of his wife, his sister or his child.

All these points I do solemnly swear to obey without equivocation or mental reservation or any kind under no less penalty than that of being severed in two, my body burnt to ashes and those scattered on the face of the earth and waters by the four cardinal winds of heaven, that no trace or remembrance of so vile a wretch as myself may be left among men and more particularly among Masons.

So help me God and keep me steadfast in this most solemn obligation of a M.M.

3. At back of A (15,025) in square ciphers:

I, A.B., in the presence of the Most High God and in this right worthy and most worshipful Lodge of M.M. duly constituted, regularly assembled and properly dedicated to His service in the name of St. J of my own free will and accord do hereby and hereon most solemnly pro(m)ise vow and swear that I will for ever hale, conceal and never will reveal any or either of the secrets or mysteries of or belonging to a M.M. to anyone in the world except it be to him or them to whom it may justly and lawfully belong and neither to him or to them until after due trial, strict examination or an assur(e)d information thereof.

I further solemnly engage to adhere to the principles of the square and compasses, to answer and obey all lawful signs and summonses that may be sent to me from a Lodge of M.Ms. if within the length of my cable tow and to plead no excuse but that of sickness or the pressing emergency of my own public or pri(v)ate avocations.

And I further swear to uphold and maintain the :: of FP in act as well as in word: that my hand given to a M.M. (shall) be the sure pledge of brotherhood; that my foot shall traverse thro dangers and difficulties to unite with his in forming a column of mutual defence and support; that the posture of my daily supplications shall remind me of his wants and dispose my heart to succour his weakness and relieve his necessities as far as may fairly be done without injury to myself or my family; that my heart shall be the sacred repository of his secrets when entrusted to me as such, murder, treason, felony and all other offences contrary to the law of God or the ordinances of the realm being at all times most specially excepted; and that I will maintain a M.M. honour and preserve it carefully as my own; that I will not injure him myself or knowingly suffer others so to do without giving him timely notice; but on the contrary that I will boldly repel the slanderer of his good name and most strictly respect the chast(it)y of those who are dearest to him in the persons of his wife, his sister and his child.

All these points I solemnly swear to observe without equivocation or mental reservation of any kind under no less penalty than that of being severed in two, my B, B, B to ashes and those a scattered on the face of earth and waters by the 4 cardinal winds of heaven that no trace or r of so vile a wretch as myself may be left amongst men and most particularly among Ms.

So help me God [and] keep me steadfast in this most sacred obligation of a M.M.

Bro. A. R. Hewitt, Librarian and Curator of Grand Lodge, drew attention to the following

EXHIBITS
From the Grand Lodge Library and Museum:

TURK MS., 1816

The only known complete contemporary copy of Preston's Third Lecture. Original cypher version by Bro. John Turk, 1816 [Bro. James's Letter 'FF']

HENDERSON NOTEBOOK

Decipherment of the *Turk MS* by Bro. John Henderson, c. 1865 [Bro. James's Letter 'EE']

THIRD LECTURE (MS. Copy)

Provenance unknown; watermark 'Smith & Allnutt 1832'. [Bro. James's Letter 'CC']

TERRY MS.

Copy made by Bro. James Terry in latter part of 19th century. [Bro. James's Letter 'DD']

THE RAISING

No. 7 of set of seven engravings published by Thomas Palser, 1809/1812, based on original set issued in Paris, 1745.

THIRD DEGREE TRACING BOARDS

Examples of pre-Union T.Bs. painted by Josiah Bowring and matching explanation of the Third T.B. in Section VII of Preston's Lecture.

(i) Original board (dated 1810) from set owned by Royal Naval Lodge, No. 59.

(ii) Photograph of board in possession of Lodge of Union, No. 38, Chichester, dating from 1811.

A hearty Vote of Thanks was proposed to Bro. T. O. Haunch by the W.M., Bro. Dr. S. Vatcher, for the manner in which he had presented the late Bro. Percy James's Paper, seconded by Bro. C. N. Batham, S.W. Comments were also offered by Bro. Hugh Peck, and written comments subsequently received from Bros. A. C. F. Jackson, C. F. W. Dyer and M. J. Spurr are all reproduced below. The Vote of Thanks was carried by acclamation.

EDITORIAL NOTE. Bro. Percy James, the compiler of this major work on Preston's Third Lecture, died on 6 November 1971, four months before the Paper could be read to the Lodge. His passing made it necessary to find a well-skilled Brother who could present the Paper to the Lodge in the manner in which Bro. James had planned. At the Editor's request, Bro. T. O. Haunch, who had worked long and closely with Bro. James in the preparations for the Paper, undertook to present the work and arranged for the selection of the various sections which were demonstrated by several participants. Bro. Haunch also undertook to provide the replies to comments on the Paper, and the Editor is glad to take this opportunity of expressing his personal thanks for the valuable (and happily unusual) service which he has rendered to the Lodge.

The W.M. said:

The late Bro. James set us a herculean task to comment on the material which he supplied for tonight's paper, comprising as it does the Third Degree, the Installation ceremony, the Consecration of a new Lodge, the laying of a foundation stone, the Dedication of Masonic Halls, and the Funeral Service.

Until I actually heard Bro. Haunch, I had no idea how he would deal with this far-flung subject; and I should now like to congratulate him on his presentation, which has brought the Lecture to life in a way that no other treatment could have done.

I should be grateful if Bro. Haunch could tell us what he thinks was the significance of the change in the designations of the Principal Officers which occurs at various points in the Lectures, from W.M., S.W., & J.W. to C.R., S.A., & J.A.? I was most interested in the way he

interpreted the 'delegations'; I had half expected a sort of Greek chorus, but in the event he made them speak as individuals.

I was interested that the 'death which the heinousness of their crime so amply merited' turned out to be the same as that described in the three Obligations respectively.

The Installation ceremony as described in Preston's lecture seems to me to bear less resemblance to present-day ritual than does his version of the third degree; and this may be because it was not finally laid down until some years after the Lodge of Reconciliation had completed its work on the three degrees. In particular, I find no reference to the present-day 'penalty' now used in the Obligation of the Inner Working. Nor is there any reference to the 'Traditional History' which is now found in the Inner Working.

I have very much pleasure in moving a hearty vote of thanks to Bro. Haunch for the way he has presented Bro. James's paper, and I now throw the matter open for discussion.

Bro. C. N. Batham, S.W., said:

I rise, Worshipful Master, to support you in all you have said. After the late Bro. James's first paper, R.W. Bro. Stubbs, who was the Master of this Lodge at that time, said 'He has done a job which needed doing and has done it so thoroughly that it will not need to be done again – and for this we must all be indeed grateful to him.'

We were indeed grateful to him and that gratitude was increased when we knew that he intended writing two further papers on the Second and Third Degrees, but we knew even then that his health was causing concern. However, he was spared to complete the task, though, as you have said, Worshipful Master, regrettably not long enough to deliver this final Lecture himself.

Nevertheless, I am sure he would have approved of the way it was presented by Bro. Haunch this evening and, bearing in mind the high standards that Bro. James always set, that is praise indeed.

If I may go back to the Second Lecture for a moment, Bro. Haunch, in his comments, mentioned Preston's reference to the five senses, saying that this was unknown in English ritual practice and asking for information on present-day American rituals as far as this aspect is concerned, information that was subsequently provided by American brethren.

It occurred to me subsequently that it might be of interest if I referred to a similar procedure in certain Continental Rituals and perhaps I may be allowed a few minutes to do this now.

Obviously the practice varies but, in the Second Degree, the Candidate is called upon to undertake five symbolic journeys, in the first four of which he carries various working tools, though in the fifth he is empty handed. In the first he is called upon to contemplate the five senses, in the second the five orders of architecture, in the third, the seven liberal arts and sciences, in the fourth, five volumes of sacred writings, whereas the fifth demonstrates the extent of the knowledge and experience he has acquired.

Reverting to the first journey, in some Rites the Master delivers a lengthy address on the five senses, certainly too long to quote now, but one of the shorter versions is as follows:

'During this first journey, the tools you carried represented the continual and perpetual task of chiselling the rough Ashlar that lies before you, for, in very truth, the work of an E.A. ends only on the day of his death.

'The five senses are the primordial and indispensable mediums with which nature has blessed mankind for acquiring knowledge of the outside world and therefore the cultivation of the senses is the first duty of a F.C. Freemason. Cast a mental glance at your inner being and chisel off all excrescences that may still mar the facets of your cubic stone.

'Apply your senses to the impressions of the outside world and thereby accumulate for the worthy builders the experience they will need in the care of the materials they are to handle.'

I will content myself with those comments, admittedly on the Second Lecture, as I understand that a Brother present this evening has made a study of the subject-matter of the present paper, which I have not, and I am certain therefore that his comments will be of greater interest than anything I might say.

I will only add what a privilege I deem it to have heard these three papers of Bro. James. They remain for the guidance of future generations of students and as a worthy memorial to one of the most sincere and lovable Masons I have ever known.

Bro. Brig. A. C. F. Jackson writes:

Now that we have the late Bro. P. R. James's three papers on Preston's Lectures, they can be viewed as a whole.

The dates when the various extant copies of the Lectures were produced are, as Bro. James said, impossible to determine but, with his great knowledge of the subject, I feel that it is a pity that he did not try to be more definite. The watermarks of the paper used in the documents cover a period of 41 years, i.e., 1795 to 1836. Dating a document by its watermark can only prove that the writing is not earlier than the paper. In the case of Preston's Lectures, even this limited knowledge is worthwhile as the period covered was one of the most important in the development of English Masonic ritual, including the meetings of the Lodges of Promulgation and Reconciliation, the completion of the ceremony of Installing a Master and much alteration to the Royal Arch. All these happenings would have caused changes in Preston's later texts, and the extant documents show that such changes did take place.

In commenting on the Second Lecture in *AQC* 83, Brother C. F. W. Dyer suggested that there were 'probably three editions, all different, as they were brought up to date'. In his reply, Bro. James would have none of this, and there is no evidence of the issue of definite separate editions. However, in the 19th century, Preston was assisted by various co-workers and it is clear that there were several reissues of both questions and answers.

In his paper on the First Lecture, Bro. James equated the questions of *post* - 1830 ('perhaps the latest and one of undoubted authenticity') with answers of *post* - 1811 (as amended by *post* - 1816). It seems a pity that he could not find an earlier set of questions to make a better match. Even with this wide time-span, there was certainly at least one earlier edition which is completely different and this looks like being one of the few versions which antedated the ritual changes of the Union era. One would have liked to have seen more of this document recorded in the paper.

In the Second Lecture, Brother James took the 'latest extant' copy, dated *post* - 1833. One regrets that no earlier one was suitable. As Preston wrote his Lectures in the early part of the 1770/80 decade, the time-span is such that the 1833 version can only record a much-amended copy of what Preston originally wrote.

The Third Lecture, recorded by Bro. James, comes from a version probably produced during the first decade of the 19th century and Preston had a hand in its revision. How close it is to the Lecture of the Third Degree, performed with musical accompaniments, some twenty years before, in the Lodge of Antiquity, it is not possible to say. However, as much of this Lecture is concerned with procedure of the Order of Harodim, worked in a style used neither before nor since, it may not have altered as much as the other two; contemporary changes in normal Masonic ceremonies not affecting it.

The three papers produced by Bro. James are a magnificent piece of Masonic scholarship, but they cannot be considered as definitive. They show us, by recording various extracts, the sort of Lecture that was produced by William Preston and his associates sometime during the period about 1770-1830. It may never be possible to do more than this but, until we are able to get more information to link the various documents to their individual periods, we only know half the story. Only then will we be able to distinguish what Preston himself wrote in the first half of the period, and decide what real effect he had on the development of Masonic ritual before the Union.

Brother C. F. W. Dyer writes:

I welcome this completion of Brother James's work on Preston's Lectures, although it is sad to feel that we cannot have his own replies to our comments. Brother James and I did not always see eye to eye over this particular subject, although our differences were usually over matters of presentation and the differing effects on the mind which a series of facts might produce. Of the facts he has given us there can be no doubt; in their presentation and meaning, I believe that Brother James's method could at times be misleading. His object was to produce

a conglomerate version of William Preston's Lectures; in this he created problems for himself, some of which he posed in this paper, for he ignored the reason why there were different versions.

The purpose of Preston's Lectures was to describe the work of the Degrees, the openings and closings, the actual basic Ceremony, and an examination of other incidental matters. If at any time the openings or closings or the basic Ceremony was altered, the Lecture had to be altered to comply. During the currency of Preston's Lectures the basic Ritual was twice altered, hence the three distinct versions which are found and which are reflected in three quite distinct groups being found in analysing the content of the several printed *Syllabus* books. One group is identifiable by watermark and printer's address as being H. J. da Costa's edition of 1812-13, after the alterations made by the Lodge of Promulgation but before the Union and the Lodge of Reconciliation. These two sets of forms, with the pre-Promulgation practices of the Lodge of Antiquity constitute the three versions and provide a reason for saying that to attempt to show a conglomerate version is an invalid presentation.

There are no *Syllabus* books known for the Third Lecture or any part of it which can be dated prior to da Costa's 1813 edition. As the only extant copy of the Lecture which *could* pre-date the Lodge of Promulgation – Brother James's BB – is the one which is different, this could be the reason. Brother James gives several alternative versions of openings and closings. The second version he takes from manuscript in *Syllabus* books noted as E and W and in the *Moore MS*. W is in America and I have not been able to see it. The *Moore MS* dates from the 1820s at the earliest. E, which is also mentioned in Brother James's paper on the First Lecture, stating that it has unusual features, is NOT a version of Preston at all – the unusual features to which he draws attention indicate that. It is a printed *Syllabus* of sorts, watermarked 1822 and so, like the *Moore MS*, it is post-Union and contains the usually found post-Union opening and closing. The printed content is only of the First Lecture and there are no *Syllabus* questions of the Third Lecture at all; the MS openings and closings of all three Degrees are in sequence on otherwise blank pages between the front cover and the first title page. These entries do not appear to have any connection with Third Lecture material and it is to my mind misleading to apply them in that context. The Fourth Version of the opening and closing is substantially the same as the Second Version; it comes from a book which belonged to Jasper Atkinson, Senior Warden of the Lodge of Antiquity in 1823. The notes which the book contains in manuscript are virtually all to do with the Senior Warden's duties in Lodge and seem to be made for his own reference in this connection. The book contains the normal questions of the Third Lecture – it is a *Syllabus* – with a blank page opposite. It is not on this page that the notes appear but on interleaved blank pages after the Third Lecture title page. Again the source is not a Preston's Lecture source, but a Ritual use source; this may seem a slight distinction, but it is Preston's Lecture which Brother James is seeking to show us and not the forms of Ritual in use at this period.

A similar comment applies to the alternative Obligations found in Appendix II. These manuscript notes in *Syllabus* books in ways which do not connect them with the appropriate questions are not necessarily connected with the Lectures. A is said to have belonged to H. J. da Costa, who was a member of the Lodge of Reconciliation where the Ritual revision was done, and no doubt there was some drafting and discussion. This code version is much more likely to have been an early Reconciliation draft with its Christian references, and it does not accord with the *Shadbolt MS* which is most likely to contain the post-Union working. While the materials which Brother James provided give us a valuable record of many versions which may have been stages in *Ritual* development, it is misleading to claim them as versions of Preston's Lectures. Brother James threw doubts on the supposed comment of Dr. Oliver on de-Christianisation, but the c. 1830 printing of Preston's *Syllabus* indicates the retaining of some Christian references – e.g., the two Grand Parallels – in post-Union Preston.

No Ceremonies were rehearsed in the Lodge of Antiquity Lodge of Instruction during the period that the separate degree minute books were kept. When the First degree Book says that a Deputation was sent to hold the Third degree, the Third degree minute book shows that some part of the Lecture (or 'Deputation Clauses') of that degree were worked.

The separate First degree minute book only covers a period of one season, from 23 October 1812 to 28 May 1813 – the normal date of finishing for the Summer break. The Third degree was worked on the fourth Friday in each month, and the minute book for this degree is in two sections, the first covering precisely the same period as the First degree book, although in addition to Lodge of Instruction work, Lodge meetings with Ceremonies are included. Those

meetings which are Lodge of Instruction meetings are very clearly marked, and match with the sending of a deputation in the First degree book. The second section of the Third degree book commences after two blank pages with one simply marked 1815. After this, occasions of holding the Third degree are recorded from 25 January 1815 to 25 February 1824, but in all cases the meetings are *Lodge* meetings and not Lodge of *Instruction* meetings, while the Lodge is stated to be *opened*, and not held by deputation.

There are no records of any Lodge of Instruction meetings in any of these three separate degree minute books after May 1813. The season recorded coincides with that in which da Costa issued his new *Syllabus* books. There are no records in any of the books of meetings in 1814 – Bro. James's statement of an Installation in that year must be a slip – and there can be little doubt that the Union and the holding of the Lodge of Reconciliation in that year, had something to do with this.

Brother James wonders why Laurence Thompson and J. C. Burckhardt were sending copies of sections to others. As I showed in my paper on Laurence Thompson, there are actual dated examples of this in the case of other Lectures. If Lectures had to be revised as a result of changes made in Ritual – as in the case of the Lodge of Promulgation, the revision had to be done, agreed by others and then promulgated to all who were likely to work it. It is clear, as Brother James suggests, that all the revision and compilation was not physically done by William Preston.

Bro. M. J. Spurr writes:

I would like to be associated with the tributes paid tonight, and in the past, to the author of the paper. The labour and research necessary for these three works on Preston's Lectures must have been enormous but they serve as an excellent valedictory monument. The loss of Bro. P. R. James cannot fail to be generally and greatly felt by us all.

Preston's contribution to the Craft, in the development of the Ritual in the post-Union period, was great. Not only in this country but also in the United States of America where his influence remains to this day. Nevertheless, I consider that many of his amendments can only be regarded as innovations. Some of the alterations are used in our Ritual today and perhaps these changes were agreed at the Lodge of Reconciliation. Others – for example, the introduction of a Chief Ruler with Senior and Junior Assistants – now seem to appear in R.A. working but are not used in the Craft. Is it possible that Preston was using his lectures as a means of trying various alterations to see what would prove to be acceptable? Alternatively, was he developing an elaborate method for Brethren who wanted something more than the simple ceremonies used in private lodges? From the various manuscript copies collated by Bro. James it can be seen that alterations were made to the wording from time to time.

The use of the words Chapter, Companions and Exaltation reflect the transitional stage before their use crystallized into the current practice of employing these terms mainly in Royal Arch. The original use of double names for R.A. Chapters – The Lodge of ABC and Chapter of XYZ – found in the first Warrants issued by Grand Chapter show a similar stage of development. There are two possible explanations which come to mind. First, the transitional stage was only resolved when the R.A. ritual was rewritten after the Union, and working then became formalised through the use of 'authorised' rituals. The second, and possibly more attractive suggestion, is that Preston was working towards the implementation of the statement in the Articles of Union between the two Grand Lodges – that Craft Masonry consisted of three degrees only, including the Royal Arch – thus including R.A. working with the three degrees of the Craft ritual.

It is interesting to note that the installation ceremony proposed by Preston was the 'Short' ceremony (cf *AQC* 84, (1971)). Since various Lodges produced evidence in 1926 that they had been working the 'long' ceremony for over one hundred and fifty years, is it possible that the 'short' ceremony represented London working even at that time while the 'long' working was preserved in the Country and Provincial areas – as we find it today?

In the working laid down for the consecration of new lodges (Section X, Third deputation) reference is made to 'The Lodge'. While this subject has been discussed in previous issues of *AQC*, this further reference still does not clarify the situation. The directions can be read either to indicate a normal T.B. or some form of box or altar. While I am firmly of the opinion that a T.B. or a floorcloth is indicated by the term 'The Lodge', in the present context the phrases: 'Here however we stamp the sacred name . . .'; ' . . . and herein to deposit the sacred

emblems of our venerable order' and 'May the characters here impress us with awe . . .', suggest that something else could be intended. The Grand Lodge in Wigan had a box they called 'The Ark' in which they kept their original charter of foundation but the box would not appear to have been large enough to hold ' . . . the sacred emblems . . .' unless these only consisted of, say, the V.S.L., the square and the compasses. A later reference (Section XI, Second & Third Deputations), on the other hand, suggests current practice using a standard T.B.

Bro. Hugh Peck said:

I have, before, had occasion to observe that I am no great admirer of William Preston, but I continue to respect very much Bro. James's Masonic learning, again made evident in this paper, which continues his tidying up of Preston's work.

I am interested in this matter of Harodim, about which I do not know enough and about which many established masons know virtually nothing. Although not myself a member, I believe Harodim to be one of the degrees of The Royal Order of Scotland, and I should be glad to learn if this is the same as the one to which Bro. James referred in this paper; or whether, as seems likely, it was an *ad hoc* provision of William Preston's, designed to give him the chance to exhibit his lectures in the sort of atmosphere of independence and grandeur in which he loved to work.

The variegated history of Preston's 3^o Lecture is also interesting as is also that in Preston's version of the Hiramic legend; it seems he would have us think that Solomon was already very suspicious about the fate of H.A. some time before the overseers acquainted him with the awful confusion into which they had been plunged.

Bro. James's analysis of Preston's work has been a valuable contribution to our researches and the present paper only adds to his well deserved reputation in this field.

Bro. T. O. Haunch writes, in reply:

The interest aroused by Bro. James's paper on Preston's Third Lecture would indeed have gratified him and set the seal on his achievement. As many brethren have commented, it was sad that he was not spared to see it. Over the years in which Bro. James was engaged in the preparation of his trilogy of papers on Preston's Lectures I became increasingly involved with him in his researches in the G.L. Library and in particular in those for the Third Lecture. Indeed the guide to 'Prestoniana' (his term!) published elsewhere in this volume grew out of notes compiled to chart my own way through this, to me, then little-known territory, to try and keep pace with Bro. James. In presenting his paper to the Lodge, therefore, I was privileged to be able thereby to pay my own personal tribute to a great Masonic scholar and a friend and Brother for whom I had the greatest respect and regard.

In thanking the W.M. and those Brethren who offered comments on the paper I will try briefly to reply to the points which have been raised, bearing in mind the many discussions which I had with Bro. James on the subject of Preston and his work.

The W.M. mentions the transformation of the Principal Officers into the three Rulers which, as Bro. James reminds us in explaining the Harodim method, had been foreshadowed in two versions of the General Section (i.e. Opening and Closing) of the Second Lecture. I think that Bro. James had no doubt that this was Preston's own innovation and that in his Harodim system he was trying, if not to graft the Royal Arch onto the Craft, at least to make a smoother and more logical transition from one to the other. He was (as Bro. Spurr surmises in his comment) 'trying it on'; at a time when ritual and ceremonies were to some extent still in course of development Preston was trying to establish his own idea of what they should be as a complete, integrated system – a system which, under his influence, was practised in the Lodge of Antiquity and which he sought, by a legacy under his will, to ensure would be continued after his death.

I am sorry that the W.M. had to be disappointed in his expectation of the Delegations as a Greek chorus. Although twelve Clauseholders were appointed in the Chapter of Harodim I cannot believe that they spoke in unison but consider that they answered individually, the Clauses being shared among them in threes in the way demonstrated in the Lodge by Bros. Carr, Dyer and Spurr (for whose help in this connection I should like here to record my thanks). The W.M. comments also on the death suffered by the three ruffians, as described in

Preston's Third Lecture. This was not a novelty. The whole story, including the names of the three ruffians and the penalties they suffered, had made its first appearance in 1760, in *Three Distinct Knocks*.

Apart from the points mentioned by the W.M. in connection with the Installation Ceremony, a further interesting feature of the ceremony as described in the Third Lecture (Section IX, Clauses II–IV; Section X, Clause III) is that the Inner Working was carried out in a separate room – as it still is in Bristol.

I thank Bro. Batham for his footnote to Bro. James's previous paper on the Second Lecture and for the information he gives about the five symbolic journeys enacted in certain Continental rituals and featuring the five external senses. This particular piece of symbolism was developed in Section II Clause V of Preston's Second Lecture and, of course, in the passage in the *Illustrations* descriptive of that Section. We are told¹ that when Preston started to devote himself to the Craft Lectures he gathered together every scrap of knowledge he could by conversation and correspondence with Brethren near and far and that in his quest for information he did not confine himself to this country (the *Illustrations* included an enthusiastically envious description of the Masonic hall in Marseilles, as an example of what could and should be done in this respect). It is tempting to speculate which came first, the five senses in Continental ritual or in Preston's work.

The comments by Bro. Jackson and Bro. Dyer touch on an important question which both Bro. Dyer and I discussed on several occasions with the author of the paper. Bro. James's work on Preston's Lectures stands as a monumental achievement and Masonic students will be forever indebted to him for making the texts of the Lectures so readily available to them. It in no way detracts from or belittles Bro. James's achievements, therefore, to observe that it still offers scope for analysis from different angles – especially the extent to which the different texts reflect alterations in the ritual made at important periods of change.

I am afraid that only our late Bro. James could adequately deal in detail with the remainder of Bro. Dyer's points. Bro. Dyer's disagreement with Bro. James over the interpretation of differences in the texts had the makings of an engagement on the lines of one of the battles of old in the pages of *AQC*. It is sad that death has robbed us of one of the protagonists.

Bro. Spurr makes a point about the differing names of Craft Lodges and Royal Arch Chapters but in connection with this it should be remembered that the first Grand Chapter was an organisation entirely separate from the premier Grand Lodge. Its Chapters were not attached to individual lodges; they were separately numbered on the roll of Grand Chapter in a sequence independent of, and entirely unrelated to, the roll of Craft Lodges. It was only after 1817 that the new Royal Arch regulations required Chapters to attach themselves to particular lodges, which they gradually did, bringing with them their own distinctive names.

I think that Bro. Spurr may well have a valid point in his suggestion about the 'long' and 'short' versions of the Installation ceremony and one on which Bro. James would undoubtedly have expanded. He was a great supporter of the 'extended working' and a defender of its authenticity and antiquity. Indeed, his Lodge, Royal Cumberland No. 41, Bath, played no small part in providing some of the evidence which, in 1926, convinced Sir Alfred Robbins of that fact.

The question raised by Bro. Spurr as to what was meant by 'the Lodge' in the Ceremony of Consecration, which Preston included in his Third Lecture, is one that I discussed in my Inaugural Address dealing with the Ceremonies of Constitution, Consecration and Dedication and I would refer interested readers to the appropriate sections in that Address (*AQC* Vol. 83, pp. 13–15), where I favoured the view that 'the Lodge' was the 'Lodge Board', i.e. the First Degree Tracing Board, rather than an Ark.

¹ *The Collected 'Prestonian Lectures' 1925–1960*. London, 1965. pp. 4–5.

PRESTON LECTURES IN MANUSCRIPT

A HANDLIST OF TEXTS IN THE GRAND LODGE LIBRARY

BY BRO. T. O. HAUNCH

THIS LIST IS BASED on a working aid compiled for use in the Grand Lodge Library in connection with the late Bro. P. R. James's researches on Preston's Lectures. It is thought that it would be useful to place it on permanent record as a guide for future students of 'Prestoniana'.

Only *MS* versions of original Preston Lecture material in the Grand Lodge Library, or in the archives of the Lodge of Antiquity deposited therein, are listed. In addition two doubtful or missing *MS* (items 8 and 17) are noted and a typed transcript (item 9) has been included for cross reference purposes. This latter is a collation of several sources and should not be confused with the sources themselves.¹

The list does not include copies of the *Syllabus*, *Pocket Manual*, or any other *printed* sources, all of which are covered by the tables in Bro. James's papers in *AQC* Vols. 82 and 83.

It should be noted that the Grand Lodge Library class marks of certain *MSS* mentioned by Bro. James in *AQC* Vols. 79, 82 and 83 have, as a result of further study, been amended to those given herein. The *MSS* affected may be identified by the accession numbers which remain unchanged.

1. BURCKHARDT *MS*

Contents: First Lecture
Second Lecture

FIRST LECTURE

Sections 1-6 (no General Section; Section 5 duplicated) complete in seven booklets, 190 × 115 mm. (2) and 200 × 130 mm. (5), plain paper, various watermarks 1806 and 1808 (detailed in *Prest. Trans.*,² Preface).

Sections 1-4 and 6 in handwriting of J. C. Burckhardt.³ Grey cardwrapper endorsed 'Lecture of the / first & / Second Degrees. / Prestonian /' - [*Prest. Trans.*, Preface]. Section 5 (two copies, one endorsed 'Correct') in a different, (?) later, hand.

SECOND LECTURE

Sections 1-4 complete in four booklets, 190 × 115 mm., plain paper, watermark 1820 (Sect. 1 only, remainder without w.m.).

Original: Lodge of Antiquity archives in G.L. Library.

Transcript: None, but *Prest. Trans.* Pt. 1 notes points where First Lecture in this *MS* differs from *Mortimer MS* which is there transcribed in full.

2. COLE *MS*

Contents: First Lecture
Second Lecture

Incomplete copies in three notebooks, 150 × 98 mm., two plain paper (i) & (ii), one (iii) ruled and with cash columns, all watermark 1808, contents as follows:

- (i) First Lecture, incomplete and in cipher.
- (ii) Second Lecture, incomplete and in cipher.
- (iii) Second Lecture: Sect. 1, Cls. 1-5, and Sect. 2, Cl. 1 only, in clear.

Provenance and reason for designation 'Cole' unknown.

Originals: G.L. Lib., BE 210 PRE (*Acc. Nos.* 15,096-8).

Transcript: G.L. Lib., BE 210 PRE (*Acc. No.* 23,314) - decipherment of (i) by Bro. C. F. W. Dyer.

¹ See p. 71. footnote 11, above.

² *The Prestonian Transcripts* in the G.L. Library; see item 9 *post*.

³ John Christian Burckhardt, Masonic jeweller, joined Lodge of Antiquity 1808, Dep. Master 1818 and 1819, S.G.D. 1816, d. 1845.

3. HENDERSON MS

Contents: First Lecture
Second Lecture

Lectures in narrative form, in handwriting of John Henderson,¹ on blue unruled sheets 260 × 205 mm., watermark (no date) 'Partridge & Cozens, Chancery Lane'. Both Lectures folded vertically down centre for filing purposes.

First Lecture on 21 sheets, numbered 1-41, plus outer sheet endorsed 'Prestonian Lecture/First Degree'.

Second Lecture on 19 sheets, numbered 1-38, plus outer sheet endorsed '2^d Degree'.

Original: Lodge of Antiquity archives in G.L. Lib.

Transcript: *Prest. Trans.*, Pts. 2 & 3.

See also *Warren MS*.

4. HENDERSON NOTEBOOK

Contents: Lectures of the Three
Degrees (*etc.*, *etc.*)

Notebook, 240 × 200 mm., plain paper, watermark 'J GREEN / 1819', containing Lectures of the Three Degrees and other miscellaneous Craft and Royal Arch items evidently written over a number of years, 270 pages numbered from 101 to 349 (last 21 blank). Note by Henry Sadler on fly-leaf (p. 101) states 'This MS appears to have been chiefly written by John Henderson, S.G.D. 1833 . . . [*etc.*]'

Pages 241-247 inc.: 'The following is given as the Third Lecture in an old MS said to be copied from one of Brother Preston . . . and lent to me by Brother Lewis,² P.G.M. of Sumatra . . .' This Lecture [extract?] is in Catechetical form. Referred to by Firebrace,³ p. 155.

Pages 285-348 inc.: preface to and transcript of Preston's Third Lecture (in 'Deputation' form) deciphered exactly by Henderson from the *Turk MS*. (q.v.) in 1864. Lettered 'EE' by P. R. James. Preface is a description of the *Turk MS* with notes on its provenance.

Original: G.L. Lib., BE 210 HEN (*Acc. No.* 15,103).

Transcript: (Third Lecture only, pp. 285-348 of *Notebook*): *Terry MS* (incomplete); also in pp. 74-116, above.

5. MISCELLANEOUS MSS

Contents: Various

Collection of sundry MS fragments in box file in G.L. Library relating to various ceremonies and lectures and of various dates; see *AQC* Vol. 82, pp. 107, 110.

Originals: G.L. Lib., BE 210 PRE (*Acc. No.* 10,504); also box files bearing reference letters (contents with various accession numbers).

Transcript: None.

6. MOORE MS

Contents: General Sections
First Lecture

General Sections of all three Degrees and part of First Lecture in notebook, 175 × 110 mm., 124 pages (last 37 blank), plain paper, watermark 1814. Text has cross-references to *Illustrations* 13th ed., 1821. Written by Bro. Joseph Moore, M.D.⁴ - [note by W. H. Rylands or Firebrace(?) inside front cover]. See p. 76, footnote 4, above.

Original: Lodge of Antiquity archives in G.L. Lib.

Transcript: None.

¹ John Henderson, initiated in Lodge of Antiquity 1827, Dep. Master 1832, 1833, S.G.D. 1833, Pres. B. of G.P. 1836-7, G.Reg. 1837, 1857.

² See under *Turk MS* (item 15).

³ Captain F. W. Firebrace, *Records of . . . the Lodge of Antiquity*, No. 2, Vol. II; London, 1926 hereafter referred to simply as 'Firebrace'.

⁴ Joseph Moore, M.D., joined Lodge of Antiquity, 1823, Dep. Master 1830 and 1831, S.G.D. 1831, d. 1855.

7. MORTIMER MS

Contents: First Lecture

Sections 1–6 (no General Section) complete in six booklets, 170 × 105 mm., plain paper, various watermarks 1804 and 1807 (detailed in *Prest. Trans.* Preface).

All six sections in handwriting of Thomas Mortimer¹ – [Firebrace, p. 155]. A few corrections made and some extracts from *Illustrations* added in a later hand.

Original: Lodge of Antiquity archives in G.L. Lib.

Transcript: *Prest. Trans.*, Pt. 1.

8. PRESTON MSS [missing]

Contents: First Degree
Second Degree

According to Firebrace (p. 155) ‘the full ceremonies in the First and Second Degree are described in manuscripts in the handwriting of William Preston, which have been preserved in the Library of Grand Lodge’.

These MSS are not now identifiable as such in the G.L. Library and the attribution to Preston is doubted. It is possible that at the time that Firebrace was writing (1926) certain of the items included in this present list were thought to have been written by Preston but are now otherwise identified. (But see *Prest. Trans.*, Pt. 1, pp. 5, 6, 8, which claim to reproduce Opening, Closing and Calling-off from ‘Preston’s MS in the G.L. Library’.)

9. PRESTONIAN TRANSCRIPTS

Contents: First Lecture
Second Lecture

Not an original MS but a comparative compilation (thought to be by H. C. Booth, c. 1950) in loose-leaf, quarto spring-back folders (two copies) containing three typed items (each separately paged) as follows:

[Part 1] ‘The Lecture in the First Degree according to the Prestonian System’ (ff. 1–3, Preface by the collator; ff. 4–8, Opening, Calling-Off, Closing; + ff. 1–54, the Lecture). The Preface is a list of the printed and MS sources used by the collator, with a detailed description in the case of MSS.

[Part 2] ‘Prestonian Lecture, First Degree.’

A copy of the *Henderson MS*, First Degree (q.v.).

[Part 3] ‘CEGOSH HELBEE [Second Degree] Second Lecture.’

A copy of the *Henderson MS* Second Degree (q.v.).

Transcripts: G.L. Lib., BE 210 PRE (Acc. No. 15,091).

10. SAYWELL MS

Contents: First Lecture

Sections 1–6 (Cl. 4) in notebook, 185 × 120 mm., 312 pp., ruled paper, watermark ‘A COWAN & SON 1827’. Text on pp. 1–104, remainder blank. Presented to G.L. Library by Bro. Arthur Saywell, P.J.G.D., 1963.

Lettered ‘U’ by P. R. James.

Original: G.L. Lib., BE 210 PRE (Acc. No. 20,068).

Transcript: None.

11. TERRY MS

Contents: Third Lecture

Incomplete copy transcribed in foolscap desk diary for 1867, 330 × 205 mm., by James Terry.² A copy (not entirely accurate) of either the *Turk MS* (deciphered) or Henderson’s decipherment in his *Notebook*. Text much abbreviated in the later Sections by cross-references to the *Illustrations*. Presented to the G.L. Library by Terry in 1900. Lettered ‘DD’ by P. R. James.

Original: G.L. Lib., BE 210 PRE (Acc. No. 16,333).

Transcript: Typed copies (two) in G.L. Lib., class mark BE 210 PRE.

¹ Thomas Mortimer, Attorney, init. in Lodge of Antiquity 1803, Sec. 1804–1809, Hon. Member 1810.

² James Terry, init. Lodge of United Strength No. 228, 1860, W.M. 1863, 1873 and 1898, Prov. G.D.C. (Herts.) 1872–1907.

12. *THIRD LECTURE*

Contents: Seven Section format

Incomplete copy on eleven sheets of plain paper, 180 × 210 mm., folded in half and stapled to form booklet of 22 pages, 180 × 105 mm., and held by loop of red tape in gilt tooled cover having date 1808 at foot of spine (apparently taken from copy of the *Free-Masons Calendar* for that year). Provenance unknown.

In 'Deputation' form but – uniquely – in seven Sections only and differing considerably from all other copies of the Third Lecture (see ante, pp. 69, 73). Lettered 'B B' by P. R. James.

Original: G.L. Lib., BE 210 PRE (Acc. No. 13,393).

Transcript: None in full; Sections 6 & 7 ('Consecration' and 'Dedication') printed in *AQC* Vol. 83, pp. 39–62).

13. *THIRD LECTURE*

Incomplete copy (Sections 1–9 only, plus a 'Continuation') in notebook, 200 × 130 mm., faint ruled paper, marbled edge, watermark 'SMITH & ALLNUTT 1832'. Provenance unknown.

Lettered 'CC' by P. R. James. Text nearly (but not exactly) the same as *Henderson Notebook* version.

Original: G.L. Lib., BE 210 PRE (Acc. No. 15,100).

Transcript: None.

14. *THIRD LECTURE*

Incomplete copy (Sections 1–8 in abridged form; headings only of Sects. 9–12) in notebook, 165 × 105 mm., plain paper, gilt edge, watermark 'SMITH & ALLNUTT 1884'. Provenance unknown. No reference letter assigned to this copy by P. R. James.

Original: G.L. Lib., BE 210 PRE (Acc. No. 15,101).

Transcript: None.

15. *TURK MS*¹

Contents: Third Lecture

Complete Lecture, Sections 1–12, in cipher. Bound with copy of printed Bye-Laws of the Lodge of Antiquity 1778,² 220 × 130 mm., red morocco, gilt tooling, title on spine 'Bye-Laws of the Lodge of Antiquity'.

Title of *MS* (p. 1 of 106 pp. following the Bye-Laws) 'The / Third Degree / of / Free Masonry / as worked in the / Lodge of Antiquity No. 2 / (late No. 1) / And for many years during the Mastership / of / Brother William Preston P.M. / By whom it has undergone considerable / improvements and now under the auspices / of his Royal Highness the / Duke of Sussex R.W.M. / and / Grand Master of the United / Grand Lodge of Ancient Freemasons / of England / by / Brother John Turk³ P.M. / of the Universal Lodge / and / Carefully revised / by / Brother William Preston Esq / 1816 / '.

MS at one time in the possession of H. R. Lewis,⁴ P.Pr.G.M. for Sumatra, and by him given to John Henderson, 1864. Reclaimed by Lewis on Henderson's death (1867) and presented (after representations by Archibald Keightley, Henderson's executor) to the Lodge of Antiquity, 1867. See Minutes of that Lodge, 27 February 1867 (quoted as Preface to *Prest. Trans.*, Pt. 2): '... This valuable work ... is believed to be with one exception the only copy in existence' [of Preston's Third Lecture].

Lettered 'FF' by P. R. James. See also Firebrace, p. 160.

Original: Lodge of Antiquity archives in G.L. Lib.

Transcript: *Henderson Notebook* (q.v.) *Terry MS* (incomplete); also in pp. 74–116, above

¹ Referred to in the compiler's Inaugural Address (*AQC* Vol. 83, p. 8) as the *Lewis MS* but nomenclature since settled as the *Turk MS*

² But not so originally – see Firebrace, p. 160.

³ See footnote 12 on p. 71 above.

⁴ See footnote 1 on p. 72, above.

16. WARREN MS

Contents : First Lecture
Second Lecture

Lectures in narrative form in two exercise books, 238 × 195 mm. and 223 × 185 mm., 52 pp. each, blue unruled paper, with supplier's trade bookplate inside front cover 'Partridge & Cozens . . . Chancery Lane . . .'

Used by H. G. Warren as Prestonian Lecturer, 1861, 1862. Presented to G.L. Library by James Terry, 1900.

In his Introduction to the First Lecture Warren states (f. 5) 'For the Lecture as it will principally be delivered this evening I am indebted to . . . Bro. John Henderson P. Grand Registrar who took notes of it more than a quarter of century from the lips of Bro. Meyrick . . ., Bro. Burckhardt, Bro. Thompson and others who had it direct from Bro. Preston himself.'

The two Lectures are almost verbatim as the *Henderson MS*.

See P. R. James, *AQC* Vols. 79 (p. 146), 82 (pp. 107, 110), 83 (p. 223).

Originals : G.L. Library, BE 210 PRE (*Acc. Nos.* 11,300, 11,301).

Transcript : None.

17. WATKINS MS [*missing*]

According to a correspondent in the *Freemasons' Magazine*, 26 September 1868 (under 'Notes and Queries', p. 250), Preston's 'copy in cipher of [the Lectures of] all three Degrees is or was in possession of Bro. John Watkins, P.M. of the Lodge of Felicity. This might be made use of [for the annual Prestonian Lecture] and deposited in the [G.L.] Library when it is established'.

Query : Is this the second (and only other then known) copy of the Third Lecture referred to in the Lodge of Antiquity Minute of 27 February 1867 (quoted *ante* under *Turk MS*)?