

THE MASONIC MANUAL

A pocket Companion for the Initiated

Compiled and arranged by Robert Macoy
Revised Edition 1867

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Southern District of New York.

PREFACE.

In presenting to the Fraternity another edition of the "MASONIC MANUAL," in an enlarged and more comprehensive character, the compiler cannot forego the opportunity of acknowledging his obligations to the Brotherhood for the very liberal and flattering testimonials of their approbation extended to him, as well as to those who have taken so warm an interest in the appearance of the present edition.

The great aim of the present issue is intended to fill a VACUUM long existing in the Order - that of rendering, in a practical sense, the best method of assisting the learner in acquiring a knowledge of the rites and ceremonies of the various branches of the Order, principally through the aid of well-arranged emblems, illustrating the symbols of the Craft.

The compiler, desirous of aiding the studious novitiate in his laudable ambition to climb the ladder of Masonic Preferment, has copiously embellished the capitular degrees with many entirely new and appropriate emblems, illustrating the lectures therein, and with such perspicuity as to render a thorough understanding of them easy of attainment.

The degrees of Knighthood have also been favored with a variety of plain and intelligible designs, emblematical of those beautiful subsidiary appendages to Freemasonry, and so far rendered applicable to the work as to require but little further elucidation to familiarize the Sir Knight with the minutiae of the chivalric branch of the institution.

The numerous representations of JEWELS, for Grand and Subordinate Lodges, Chapters, and Encampments, selected from every accessible authentic source, will, no

doubt, be practicably beneficial to the members of the fraternity.

The Charges, Ceremonies of Consecration. Dedication, and Installation are selected from the works of the oldest standard Masonic writers, with such corrections only as are deemed essential to avoid prolixity of verbiage.

The subjoined forms of Masonic Documents are highly esteemed for their utility and correctness, and are estimated as articles of great value to the Craft generally.

The entire work has been prepared with the utmost attention to accuracy, and a due regard to the solemn injunction - "to preserve the ancient landmarks of the Order." The compiler asks but an examination of its internal arrangements to convince the reader that no expense has been spared in furnishing a very extensive "MASONIC POCKET COMPANION," and, in presenting it to the Brotherhood, he desires that it shall stand entirely upon its merits for their approbation.

THE COMPILER

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PUBLISHERS' NOTICE.

The Masonic public are herewith presented with a revised edition of "MACOY'S MASONIC MANUAL."

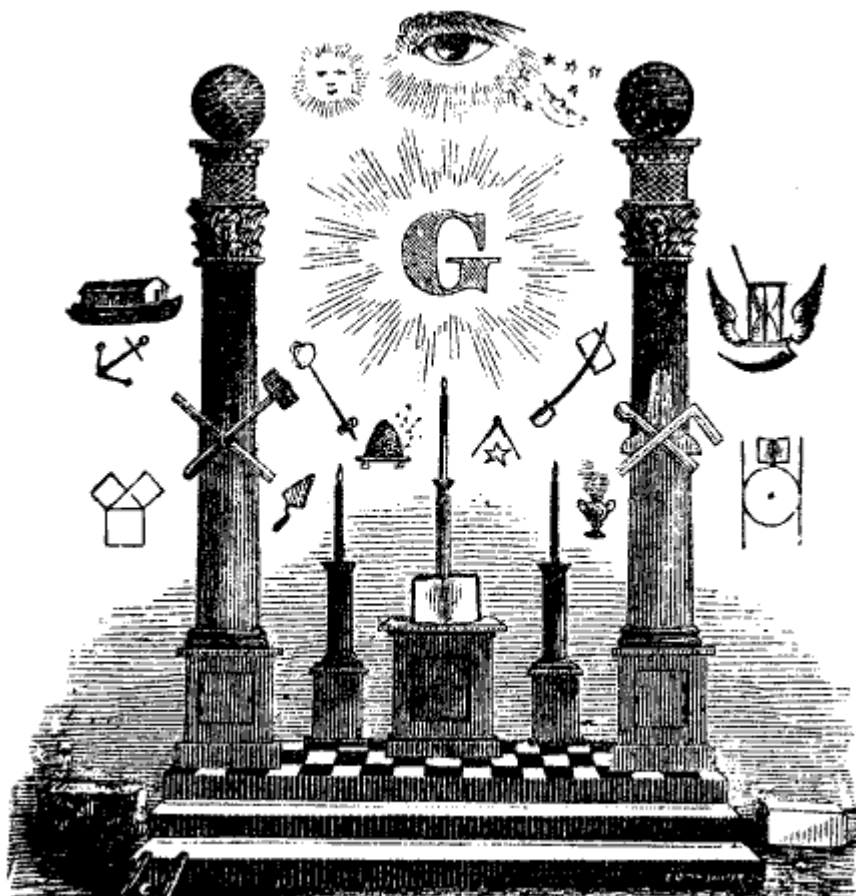
Although this work has had for the last fifteen years a sale far surpassing that of any other of the kind, it was found that to meet the wants of the ORDER at the present time it needed revision.

This labor was committed to the hands of Bro. Wm. M. Cunningham, who is well known to the CRAFT, and whose name will be a sufficient guarantee that the work in its present form is complete and correct.

As such the publishers commend it to the confidence and favor of the MASONIC FRATERNITY.

June, 1867.

INTRODUCTION



FREE-MASONRY is a MORAL ORDER, instituted by virtuous men, with the praiseworthy design of recalling to our remembrance the most sublime TRUTHS, in the midst of the most innocent and social pleasures, - founded on LIBERALITY, BROTHERLY LOVE and CHARITY. It is a beautiful SYSTEM of MORALITY, veiled in allegory and illustrated by symbols. TRUTH is its centre, - the point whence its radii merge, point out to its disciples a correct knowledge of the Great Architect of the Universe, and the moral laws which he has ordained for their government.

A proper administration of the various ceremonies connected with our ritual is of the first importance and worthy of our serious consideration. The rites and ceremonies of Free-masonry form the distinctive peculiarity of the Institution. In their nature they are simple - in their end instructive. They naturally excite a high degree of curiosity in a newly initiated brother, and create an earnest desire to investigate their meaning, and to become acquainted with their object and design. It requires, however, both serious application and untiring diligence to ascertain the precise nature of every ceremony which our ancient brethren saw reason to adopt in the formation of an exclusive system, which was to pass through the world unconnected with the religion and politics of all times, and of every people among whom it should flourish and increase. In order to preserve our ceremonies from the hand of innovation, it is essentially necessary that every officer should be thoroughly acquainted with them, and that a firm determination should exist among the craft to admit *no change*. A few words here or there may not in themselves appear of much consequence, yet, by frequent allowance, we become habituated to them, and thus

open the door to evils of more serious magnitude. There is, there can be, no safety but in a rigid adherence to the ancient ceremonies of the Order.

The first of these that claim our attention are those employed in opening and closing the Lodge; much might here be said in relation to them did they admit of written elucidation, but as they are necessarily kept within the body of the Lodge, nothing but vague and unsatisfactory hints could be given respecting them; we therefore prefer to pass them in silence, urging as a recommendation to visit each other as the best method of keeping out innovation and preserving entire uniformity.

In connection with this ceremony, a variety of charges have, at various times, been used by the Order; from the number, we cull the two following, as well for their simple beauty as for the wholesome truths contained in them.

CHARGE AT OPENING.

"The ways of virtue are beautiful. Knowledge is attained by degrees. Wisdom dwells with contemplation: there we must seek her. Let us then, Brethren, apply ourselves with becoming zeal to the practice of the excellent principles inculcated by our Order. Let us ever remember that the great objects of our association are, the restraint of improper desires and passions, the cultivation of an active benevolence, and the promotion of a correct knowledge of the duties we owe to God, our neighbor and ourselves. Let us be united, and practice with assiduity the sacred tenets of our Order. Let all private animosities, if any unhappily exist, give place to affection and brotherly love. It is a useless parade to talk of the subjection of irregular passions within the walls of the Lodge, if we permit them to triumph in our intercourse with each other. Uniting in the grand design, let us be happy ourselves and endeavor to promote the happiness of others. Let us cultivate the great moral virtues which are laid down on our Masonic Trestleboard, and improve in every thing that is good, amiable and useful. Let the benign Genius of the Mystic Art preside over our councils, and under her sway let us act with a dignity becoming the high moral character of our venerable Institution."

CHARGE AT CLOSING.

"Brethren: You are now about to quit this sacred retreat of friendship and virtue, to mix again with the world. Amidst its concerns and employments, forget not the duties you have heard so frequently inculcated and forcibly recommended in this Lodge. Be diligent, prudent, temperate, discreet. Remember that around this altar you have promised to befriend and relieve every Brother who shall need your assistance. Remember that you have promised to remind him, in the most tender manner, of his failings, and aid his reformation. Vindicate his character, when wrongfully traduced. Suggest in his behalf the most candid and favorable circumstances. Is he justly reprehended? - Let the world observe how Masons love one another.

"These generous principles are to extend further. Every human being has a claim upon your kind offices'. Do good unto all.' Recommend it more 'especially to the household of the FAITHFUL.'

"By diligence in the duties of your respective callings; by liberal benevolence and diffusive charity; by constancy and fidelity in your friendships, discover the beneficial

and happy effects of this ancient and honorable Institution. Let it not be supposed that you have here' LABORED in vain, and spent your STRENGTH for nought; for your WORK is with the LORD and your RECOMPENSE with your GOD.'

"Finally, Brethren, be ye all of one mind, - live in peace, and may the God of love and peace delight to dwell with and bless you!"

ADMISSION OF CANDIDATES.

By the regulations of the Fraternity, a candidate for the mysteries of Masonry cannot be initiated in any regular Lodge, without having been proposed at a preceding regular meeting. All applications for initiation should be made in writing, giving name, residence, age, occupation, and references.

The petition, having been read in open Lodge, is placed on file. A committee is then appointed to investigate the character and qualifications of the petitioner. If, at the next regular meeting of the Lodge, the report of the Committee be favorable, and the candidate is admitted, he is required to give his free and full assent to the following interrogations:

- "Do you seriously declare, upon your honor, before these gentlemen, that, unbiased by friends, and uninfluenced by mercenary motives, you freely and voluntarily offer yourself a candidate for the mysteries of Masonry?"
- "Do you seriously declare, upon your honor, before these gentlemen, that you are prompted to solicit the privileges of Masonry by a favorable opinion conceived of the Institution, a desire of knowledge, and a sincere wish of being serviceable to your fellow-creatures?"
- "Do you seriously declare, upon your honor, before these gentle men, that you will cheerfully conform to all the ancient established sages and customs of the Fraternity?"
- Do you solemnly declare upon your honor that you have never petitioned any other lodge for initiation, and been rejected? *)

The candidate, if no objection be urged to the contrary, is then introduced in due and ancient form.

Having thus spoken of the Lodge and its officers, a few words to the craft themselves might not be deemed out of place; but we prefer to speak to them in the plain yet eloquent language of the following charges, worthy the attention of all men, and particularly the zealous enquirer for MASONIC TRUTH.

ANCIENT CHARGES.

THE PRIVATE DUTIES OF MASONS.

Whoever would be a Mason should know how to practice all the private virtues. He should avoid all manner of intemperance or excess, which might prevent his performance of the laudable duties of his Craft, or lead him into enormities which would reflect dishonor upon the ancient Fraternity. He is to be industrious in his profession, and true to the Master he serves. He is to labor justly, and not to eat any man's bread for nought; but to pay truly for his meat and drink. What leisure his

labor allows, he is to employ in studying the arts and sciences with a diligent mind, that he may the better perform all his duties to his Creator, his country, his neighbor and himself.

He is to seek and acquire, as far as possible, the virtues of patience, meekness, self-denial, forbearance, and the like, which give him the command over himself, and enable him to govern his own family with affection, dignity and prudence: at the same time checking every disposition injurious to the world and promoting that love and service which Brethren of the same household owe to each other.

Therefore, to afford succor to the distressed, to divide our bread with the industrious poor, and to put the misguided traveler into the way, are duties of the Craft, suitable to its dignity and expressive of its usefulness. But, though a Mason is never to shut his ear unkindly against the complaints of any of the human race, yet when a Brother is oppressed or suffers, he is in a more peculiar manner called upon to open his whole soul in love and compassion to him, and to relieve him without prejudice, according to his capacity.

It is also necessary, that all who would be true Masons should learn to abstain from all malice, slander and evil speaking; from all provoking, reproachful and ungodly language; keeping always a tongue of good report.

A Mason should know how to obey those who are set over him; however inferior they may be in worldly rank or condition. For although Masonry bestows no man of his honors and titles, yet, in a Lodge, pre-eminence of virtue, and knowledge in the art, is considered as the true source of all nobility, rule and government.

The virtue indispensably requisite in Masons is - SECRECY. This is the guard of their confidence, and the security of their trust So great a stress is to be laid upon it, that it is enforced under the strongest obligations; nor, in their esteem, is any man to be accounted wise, who has not intellectual strength and ability sufficient to cover and conceal such honest secrets as are committed to him, as well as his own more serious and private affairs.

DUTIES AS CITIZENS.

A Mason is a peaceable citizen, and is never to be concerned in plots and conspiracies against the peace and welfare of the nation, nor to behave himself, undutifully to inferior magistrates. He is cheerfully to conform to every lawful authority; to uphold on every occasion, the interest of the community, and zealously promote the prosperity of his own country. Masonry has ever flourished in times of peace, and been always injured by war, bloodshed and confusion; so that kings and princes in every age, have been much disposed to encourage the craftsmen on account of their peaceableness and loyalty, whereby they practically answer the cavils of their adversaries and promote the honor of the Fraternity. Craftsmen are bound by peculiar ties to promote peace, cultivate harmony, and live in concord and Brotherly Love.

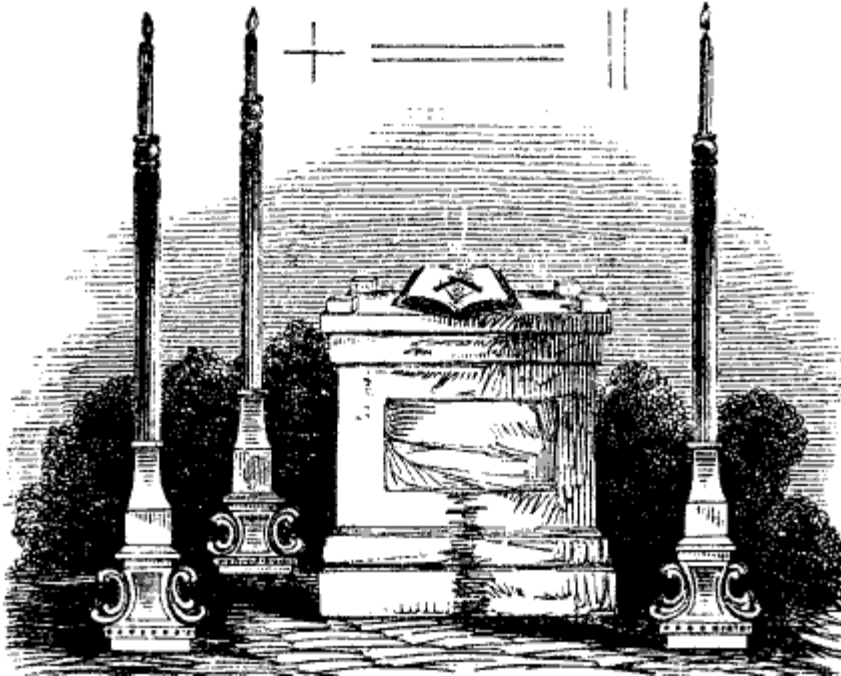
DUTIES IN THE LODGE.

While the Lodge is open for work, Masons must hold no private conversation or committees, without leave from the Master; nor talk of anything foreign or

impertinent; nor interrupt the Master or Wardens, or any Brother addressing himself to the Chair; nor behave inattentively, while the Lodge

ENTERED APPRENTICE

SECTION I



The first step taken by a candidate, on entering a Lodge of Freemasons, teaches him the pernicious tendency of infidelity, and shows him that the foundation on which Masonry rests, is the belief and acknowledgment of a Supreme being; that in Him alone a sure confidence can be safely placed to protect his steps in all the dangers and difficulties he may be called to encounter in his progress through life; it assures him that, if his faith be well founded in that Being, he may confidently pursue his course without fear and without danger.

Masonry was originally an operative society, and in that form those who worked as ENTERED APPRENTICES, were styled the *first class*; but in Speculative or Freemasonry, the degree of which we are now treating is regarded as the first of the order. Its reception places the novitiate in possession of the masonic alphabet, and discloses to him the fundamental principles of this time-honored institution. It is divided into three sections, viz: 1st. The ceremony; 2d. Its moral, and 3d. Its necessity and consistency.

A full and perfect knowledge of this section is indispensably necessary to every Mason, who would be serviceable to the Institution, and would avail himself of its privileges and its enjoyments.

PRAYER USED AT THE INITIATION OF A CANDIDATE.

"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 Brother among us. Endue him with a competency of thy divine Wisdom, that by the influence of the pure principles of our Order, he may the better be enabled to display the beauties of holiness, to the honor of thy holy name. Amen Response - "So move it be."

THE FOLLOWING PASSAGE OF SCRIPTURE MAY BE REHEARSED DURING THE CEREMONY.

"Behold! how good and how pleasant it is for brethren to dwell together in unity:

" It is like the precious ointment upon the head that ran down upon the beard, even Aaron's beard that went down to the skirts of his garment:

"As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore."

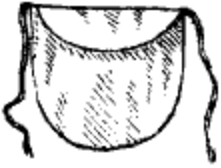
THE FOLLOWING ODE MAY BE SUNG:

Music - "Auld Lang Syne."

Behold! how pleasant and how good,
For brethren such as we,
Of the "Accepted" brotherhood
To dwell in unity!
'T is like the oil on Aaron's head
Which to his feet distils;
Like Hermon's dew so richly shed
On Zion's sacred hills

For there the Lord of light and love
A blessing sent with power;
Oh, may we all this blessing prove,
E'en life forevermore:
On Friendship's altar rising here
Our hands now plighted be,
To live in love with hearts sincere,
in peace and unity.

It is the duty of the Master of the Lodge, as one of the precautionary measures of initiation, to explain to the candidate the nature and design of the Institution. And while he informs him that it is founded on the purest principles of virtue; that it possesses great and invaluable privileges, and that in order to secure those privileges to worthy men, and worthy men alone, voluntary pledges of fidelity are required. He will at the same time assure him that nothing will be expected of him incompatible with his civil, moral or religious duties.



That ancient and spotless ensign of Masonry, the LAMB-SKIN or WHITE APRON, is presented in behalf of the Lodge and the fraternity in general.

"It is an emblem of innocence, and the badge of a Mason; more ancient than the golden fleece, or Roman eagle; more honorable than the star and garter, or any other order that can be conferred upon the candidate at the time of his initiation, or at any future period. by king, prince, potentate, or any other person, except he be a Mason." * * * It is hoped he will wear it with pleasure to himself and honor to the fraternity.

In the course of this section is exhibited a beautiful and impressive illustration of the first, and one of the grand principles of the institution; and concludes with a moral application of



THE WORKING TOOLS OF AN ENTERED APPRENTICE.

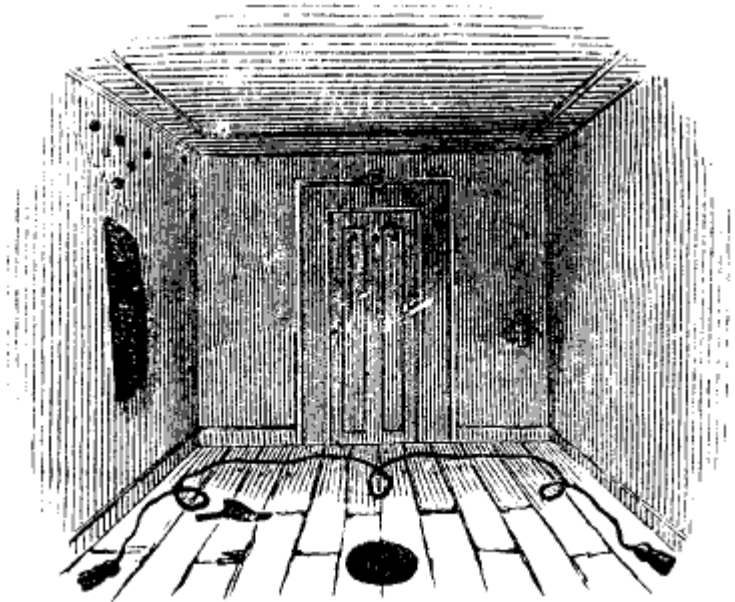
"The *twenty-four inch gauge* is an instrument used by operative masons to measure and lay out their work; but we, as free and accepted masons, are taught to make use of it for the more noble and glorious purpose of dividing our time. It being divided into twenty-four equal parts, is emblematical of the twenty-four hours of the day, which we are taught to divide into three equal parts; whereby are found eight hours for the service of GOD, and a distressed worthy brother; eight for our usual vocations; and eight for refreshment and sleep.

"The *common gavel* is an instrument made use of by operative masons to break off the corners of rough stones, the better to fit them for the builder's use; but we, as free and accepted masons, are taught to make use of it for the more noble and

glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life; thereby fitting our minds as living stones for that spiritual building, that house not made with hands, eternal in the heavens."



SECTION II.



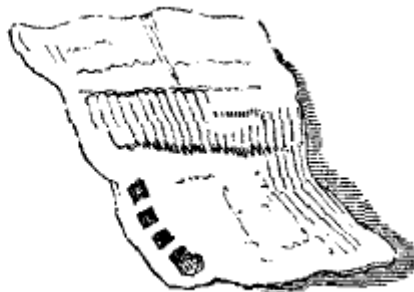
This section is one of vital importance, not only to the candidate, but to the craft generally, and should be properly understood by every presiding officer; as all ceremonies would appear light and frivolous, unless accompanied by those moral lessons and fraternal impressions which they are intended so strongly to impress on the minds of all who pass through or witness them, that neither time nor circumstance can eradicate them from the memory.

THE BADGE OF A MASON.

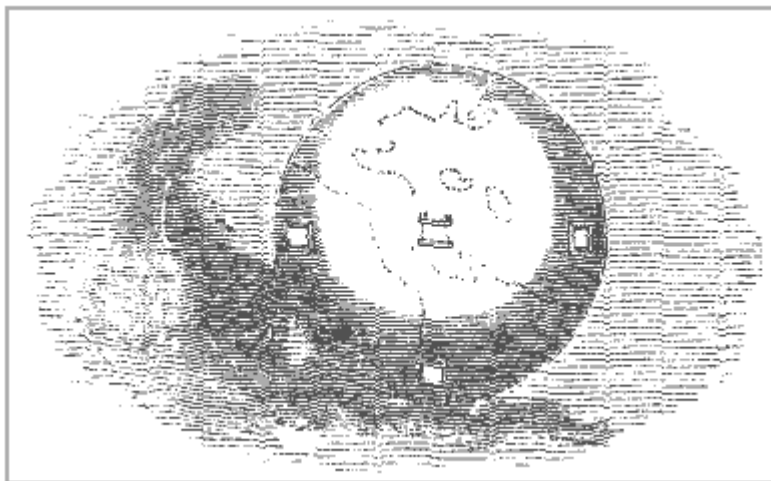
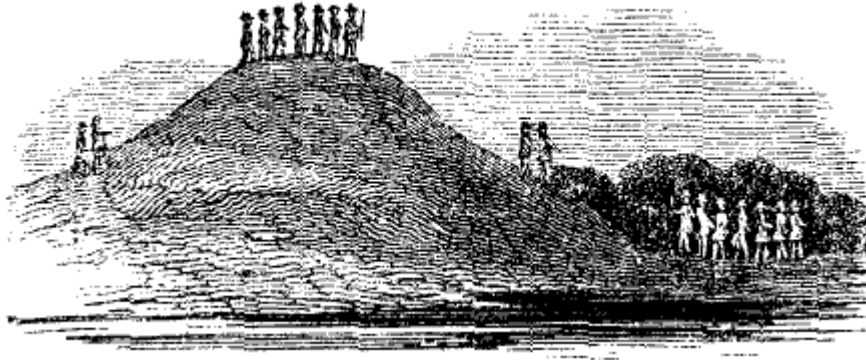
Every candidate, at his initiation, is presented with a *lamb-skin*, or *white apron*.

"The LAMB has, in all ages, been deemed an emblem of *innocence*; the lamb-skin is therefore to remind him of that purity of life and rectitude of conduct, which is so essentially necessary to his gaining admission into the Celestial Lodge above, where the Supreme Architect of the universe presides."

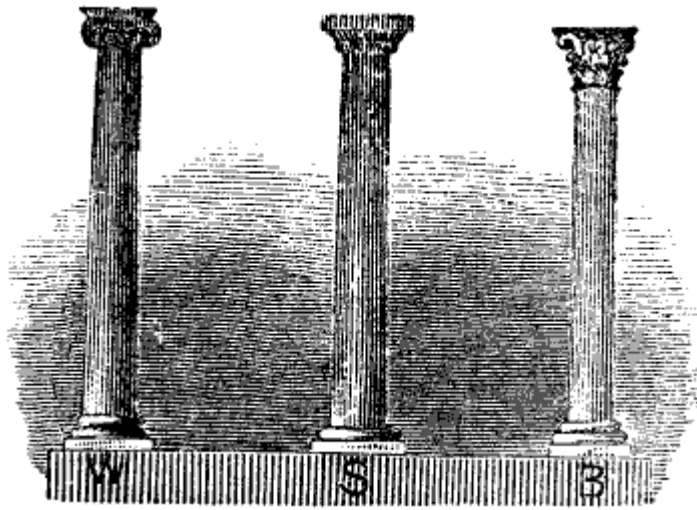
SECTION III.



This section fully explains the manner of constituting, and the proper authority for holding a Lodge. Here also, we learn where Lodges were anciently held; their *form, support, covering, furniture, ornaments, lights and jewels*; how situated, and to whom dedicated, as well in former times as at present.



Its form is * * * *. Its dimensions from east to west, embracing every clime between north and south; in fact its universal chain of friendship encircles every portion of the human family, and beams wherever civilization extends * * * *



The Masonic Lodge, bounded only by the extreme points of the compass, the highest heavens, and the lowest depth of the central abyss, is metaphorically *supported* by three great pillars, which are denominated WISDOM, STRENGTH and BEAUTY; because there should be *wisdom* to contrive, *strength* to support, and *beauty* to adorn all great and important undertakings. The universe is the temple of the DEITY whom we serve; Wisdom, Strength and Beauty are about his throne as pillars of his work; for his wisdom is infinite, his strength is omnipotence, and his beauty shines forth through all his creation in symmetry and order.





Its COVERING is no less than the clouded canopy or starry-decked heaven, where all good Masons hope at last to arrive, by the aid of that theological ladder, which Jacob, in his vision, saw extending from earth to heaven; the three *principal rounds* of which are denominated FAITH, HOPE and CHARITY; which admonish us to have *faith* in GOD, *hope* in immortality, and *charity* to all mankind. The greatest of these is CHARITY, for our *faith* may be lost in sight; *hope* ends in fruition; but *charity* extends beyond the grave, through the boundless realms of eternity."

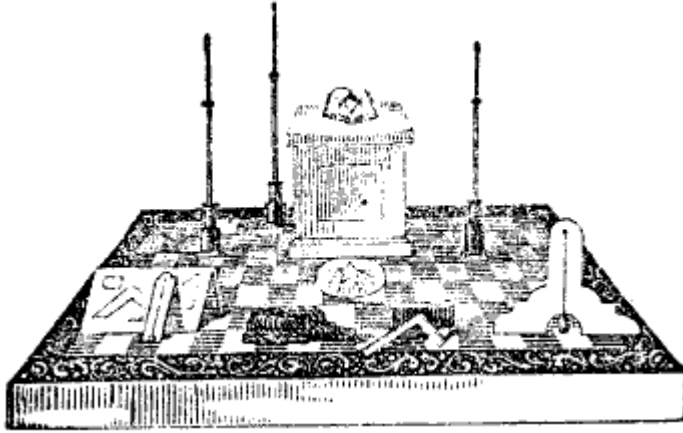
Every well-governed lodge is furnished with the *Holy Bible*, the *Square* and the *Compasses*.

The Bible is dedicated to the service of God, because it is the inestimable gift of god to man, * * * * ; The square to the Master, because it is the proper Masonic emblem of his office; and the compasses to the craft, because, by a due attention to its use, they are taught to circumscribe their desires, and keep their passions within due bonds. *)

*) The following appropriate illustration of the * * * of masonry, may be given with beautiful effect:

"As more immediate guides for a Free-mason, the lodge is furnished with unerring rules, whereby he shall form his conduct. The book of the law is laid before him, that he may not say, through ignorance he erred; whatever the Great Architect of the world hath dictated to mankind, as the mode in which he would be served, and the path in which to tread is to obtain his approbation; whatever precepts he hath administered, and with whatever laws he hath inspired the sages of old, the same are faithfully comprised in the book of the law of masonry. That book reveals the duties which the Great Master of all exacts from us; open every eye, comprehensible to every mind; then who shall say among us that he knoweth not the acceptable service!"

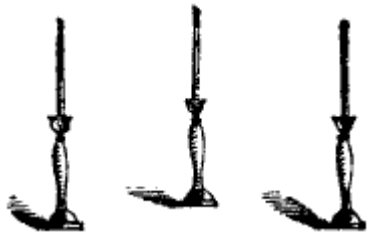
"The rule, the square, and the compasses, are emblematical of the conduct we should pursue in society. To observe punctually in all our engagements, faithfully and religiously to discharge these important obligation, which we owe to GOD and our neighbor; to be upright in all our dealings: to hold the scale of justice in equal poise; to square our action by unerring rule of GOD's sacred word; to keep within compass and bounds with all mankind, particularly with a brother; to keep within bounds those unruly passions which oftentimes interfere with the enjoyments of society, and degrade both the man and the Freemason: to recall to our minds, that in the great scale of existence, the whole family of mankind are upon a level with each other, and that the only question of preference among Free-masons should be, who is most wise, who is most good! For the time will come, and non of us know how soon, when death, the great leveler of all human greatness, will rob us our distinctions, and bring us to a level with the dust."



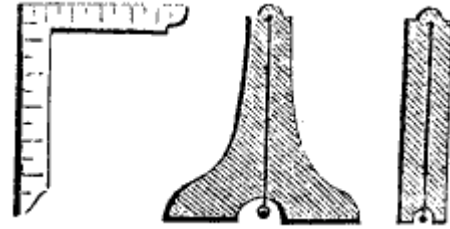
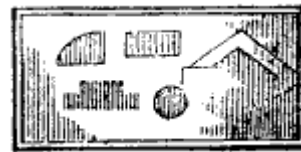
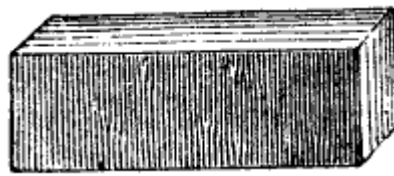
The *ornaments* of a Lodge are a representation of the *Mosaic pavement*, which formed the ground floor of King Solomon's Temple; the beautiful *tessellated border* (the border that surrounded it), and the *blazing star* in the centre, the S.: S.: or Holy of Holies.*)

The Mosaic pavement is emblematical of human life, checkered with good and evil; the *indented tessel*, or *tessellated border*, of the manifold blessings and comforts which constantly surround us, and which we hope to enjoy by a firm reliance on divine Providence, which is hieroglyphically represented by the blazing star in the centre. +)

+) 'As the steps of man are trod in the various and uncertain incidents of life, as our days are checkered with a strange contrariety of events, and our passage through this existence, though sometimes attended with prosperous circumstances, is often beset by a multitude of evils; hence is the lodge furnished with Mosaic work, to remind us of the precariousness of our state on earth; to-day, our feet tread in prosperity; to-morrow, we totter on the uneven paths of weakness, temptation and adversity Whilst this emblem is before us, we are instructed to boast of nothing; to have compassion, and give aid to them



The *moveable* and *immoveable* jewels also claim our attention.



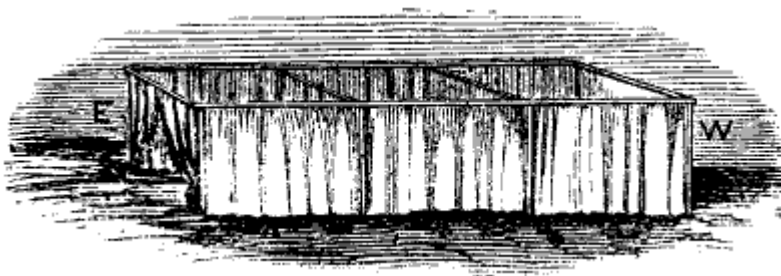
The *immoveable* jewels are the ROUGH ASHLER, the PERFECT ASHLER, and the TRESTLE BOARD.

The *rough ashler* is a stone in its rude and natural state, as taken from the quarry; the *perfect ashler*, one prepared by the workmen, to be adjusted by the working tools of the fellowcraft; and the *trestle board* is for the master workman to draw his designs upon.

who are in adversity; to walk uprightly, and with humility; for such is this existence, that there is no station in which pride can be stably founded - all men in birth and in the grave are on a level. Whilst we tread on this Mosaic work, let our ideas return to the original which it copies; and let every mason act as the dictates of reason prompt him to live in brotherly love."

By the *rough ashler* we are reminded of our rude and imperfect state by nature; by the *perfect ashler*, of that state of perfection at which we hope to arrive by a virtuous education, our own endeavors, and the blessing of DEITY. And as the operative workman erects his temporal building in accordance with the designs laid down upon the *trestle board*, by the master workman, so should we, both operative and speculative, endeavor to erect our spiritual building in accordance with the designs laid down by the Supreme Architect of the universe, in the great book of nature and revelation, which is our spiritual, moral and masonic trestle-board.

Lodges are situated due east and west.



Lodges in ancient times were dedicated to King Solomon * * *, and continued to be so dedicated until after the crusades. Among the various orders of knights engaged in those chivalric wars, none were more conspicuous than the magnanimous order



of the Knights of St. John. Many brethren the ancient craft also went forth to aid in redeeming the sepulchre of the Saviour, from the hands of the infidel; between these and the knights of St. John, there existed a reciprocal feeling of brotherly love. On the plains of Jerusalem, they entered into a solemn compact of friendship, and it was mutually agreed between them that henceforth all lodges, whose members acknowledged the divinity of Christ, should be dedicated to St. John the Baptist, and St. John the Evangelist, who were two eminent Christian patrons of Freemasonry. From that time, therefore, there has been represented, in every well governed Lodge, a certain POINT WITHIN A CIRCLE, embordered by two perpendicular parallel lines, representing those two saints, upon the vertex of the circle rests the Holy Scriptures. The *point* within the circle represents an individual brother; the circle is the boundary line, beyond which he is never to suffer his passions to betray him. In going round this circle, he must necessarily touch upon these two lines, as well as the Holy Scriptures; which teaches us that while a Mason keeps himself circumscribed within their precepts, it is impossible that he should materially err.

The principal tenets of our profession are threefold, including the inculcation and practice of those truly commendable virtues, BROTHERLY - LOVE, RELIEF and TRUTH

OF BROTHERLY LOVE.

By the exercise of Brotherly Love, we are taught to regard the whole human species as one family; the high, the low; the rich, the poor; who, as created by one Almighty Parent and inhabitants of the same planet, are to aid, support and protect each other. On this principle, Masonry unites men of every country, sect and opinion, and conciliates true friendship among those who might otherwise have remained at a perpetual distance.

OF RELIEF.

To relieve the distressed, is a duty incumbent on all men; but particularly on Masons, who are linked together by an indissoluble chain of sincere affection. To soothe the unhappy; to sympathize with their misfortunes; to compassionate their miseries, and to restore peace to their troubled minds, is the great aim we have in view. On this basis, we form our friendships and establish our connections

OF TRUTH.

Truth is a divine attribute, and the foundation of every virtue. To be good and true, is the first lesson we are taught in masonry. On this theme we contemplate, and by its dictates endeavor to regulate our conduct: hence, while influenced by this principle, hypocrisy and deceit are unknown among us; sincerity and plain dealing distinguish us; and the heart and tongue join in promoting each other's welfare, and rejoicing in each other's prosperity.

The Four Cardinal Virtues explained.

OF FORTITUDE.

FORTITUDE is that noble and steady purpose of the mind, whereby we are enabled to undergo any pain, peril or danger, when prudentially deemed expedient. This virtue is equally distant from rashness or cowardice; and should be deeply impressed upon the mind of every mason, as a safeguard or security against any illegal attack that may be made, by force or otherwise, to extort from him any of those valuable secrets with which he has been so solemnly entrusted, and which were emblematically represented upon his first admission into the Lodge.

OF PRUDENCE.

PRUDENCE teaches us to regulate our lives and actions agreeably to the dictates of reason, and is that habit by which we wisely judge, and prudentially determine, on all things relative to our present, as well as to our future happiness. This virtue should be the peculiar characteristic of every Mason, not only for the government of his conduct while in the Lodge, but also when abroad in the world. It should be particularly attended to, in all strange and mixed companies, never to let fall the least sign, token or word, whereby the secrets of Masonry might be unlawfully obtained.

OF TEMPERANCE.

TEMPERANCE is that due restraint upon our affections and passions, which renders the body tame and governable, and frees the mind from the allurements of vice. This virtue should be the constant practice of every Mason; as he is thereby taught to avoid excess, or contracting any licentious or vicious habit, the indulgence of which might lead him to disclose some of those valuable secrets, which he has promised to conceal and never reveal, and which would consequently subject him to the contempt and detestation of all good Masons.

OF JUSTICE.

JUSTICE is that standard, or boundary of right, which enables us to render unto every man his just due, without distinction. This virtue is not only consistent with divine and human laws, but is the very cement and support of civil society; and as justice in a great measure constitutes the really good man, so should it be the invariable practice of every Mason, never to deviate from the minutest principles thereof.

The illustration of these virtues is accompanied with some general observations peculiar to Masons Due veneration is also paid to our ancient patrons.

The earth is that alone of all the elements that has never proved unfriendly to man; the bodies of water deluge him with rain; oppress him with hail, and drown him with inundations. The air rushes in storms, prepares the tempest, and lights up the volcano; but the earth, ever kind and indulgent, is found subservient to his wishes; though constantly harassed, more to furnish the luxuries than the necessities of life, she never refuses her accustomed yield; spreading his path with flowers, and his table with plenty; though she produces poison, still she supplies the antidote, and returns, with interest, every good committed to her care; and when at last he is called upon to pass through the "dark valley of the shadow of Death," she once more receives him, and piously covers his remains within her bosom; this admonishes us that from it we came and to it we must shortly return.

Such is the arrangement of the different sections in the first lecture, which, with the forms adopted at the opening and closing of a Lodge, comprehends the first degree of Masonry.

CHARGE TO THE CANDIDATE.

BROTHER: - As you are now introduced into the first principles of Masonry, I congratulate you on being accepted into this ancient and honorable order: - ancient, as having subsisted from time immemorial, and honorable, as tending in every particular, so to render all men who will be conformable to its precepts. No institution was ever raised on a better principle, or more solid foundation; nor were ever more excellent rules and useful maxims laid down, than are inculcated in the several Masonic lectures. The greatest and best of men, in all ages, have been encouragers and promoters of the art; and have never deemed it derogatory to their dignity, to level themselves with the fraternity, extend their privileges, and patronize their assemblies. There are three great duties, which, as a Mason, you are charged to inculcate - to GOD, your neighbor, and yourself. To GOD, in never mentioning his name, but with that reverential awe which is due from a creature to his CREATOR; to implore his aid in all your laudable undertakings, and to esteem him as the chief good; - to your neighbor, in acting upon the square, and doing unto him as you wish he should do unto you; and to yourself, in avoiding all irregularity and intemperance, which may impair your faculties, or debase the dignity of your profession. A zealous attachment to these duties, will insure public and private esteem.

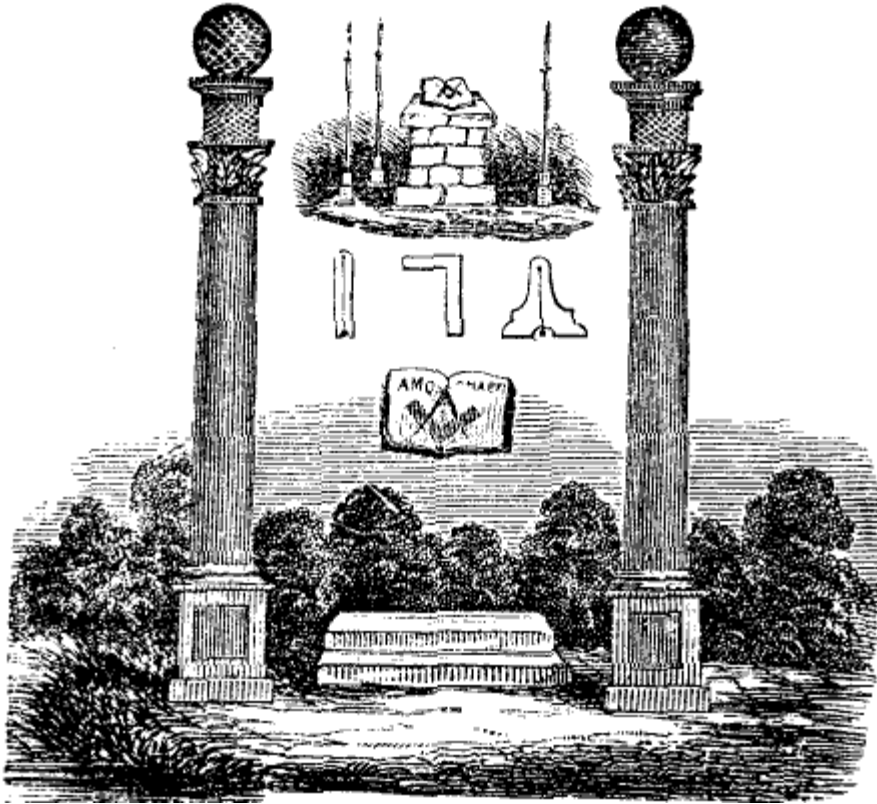
In the state, you are to be a quiet and peaceful citizen, true to your government, and just to your country; you are not to countenance disloyalty or rebellion, but patiently submit to legal authority, and conform with cheerfulness to the government of the country in which you live. In your outward demeanor, be particularly careful to avoid censure and reproach

Although your frequent appearance at our regular meetings is earnestly solicited, yet it is not meant that masonry should interfere with your necessary vocations; for these are on no account to be neglected; neither are you to suffer your zeal for the institution to lead you into argument with those who, through ignorance, may ridicule it.

At your leisure hours, that you may improve in masonic knowledge, you are to converse with well informed brethren, who will be always as ready to give, as you will be to receive, instruction.

Finally, keep sacred and inviolable the mysteries of the order; as these are to distinguish you from the rest of the community, and mark your consequence among masons. If, in the circle of your acquaintance, you find a person desirous of being initiated into masonry, be particularly careful not to recommend him, unless you are convinced he will conform to our rules; that the honor, glory and reputation of the institution, may be firmly established, and the world at large convinced of its good effects.

FELLOW CRAFT.



MASONRY is a progressive science, and is divided into different grades, or degrees, for the more regular advancement in the knowledge of its mysteries. According to the progress we make, we limit or extend our inquiries; and, in proportion to our capacity, we attain to a less or greater degree of perfection.

Masonry includes within its circle almost every branch of polite learning. Under the veil of its mysteries is comprehended a regular system of science. Many of its illustrations, to the narrow mind, may appear unimportant; but the man of more enlarged faculties will perceive them to be, in the highest degree, useful and interesting. To please the accomplished scholar, and ingenious artist, Masonry is wisely planned; and, in the investigation of its latent doctrines, the philosopher and mathematician may experience equal delight and satisfaction.

To exhaust the various subjects of which it treats, would transcend the powers of the brightest genius; still, however, nearer approaches to perfection may be made; and the man of wisdom will not check the progress of his abilities, though the task he attempts may at first seem insurmountable. Perseverance and application remove each difficulty as it occurs; every step he advances new pleasures open to his view, and instruction of the noblest kind attends his researches. In the diligent pursuit of knowledge, the intellectual faculties are employed in promoting the glory of GOD, and the good of man.

The first degree is well calculated to enforce the duties of morality, and 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 of the art must necessarily afford. 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.

SECTION I.

The first section of the second degree accurately elucidates the mode of introduction into that particular grade; and instructs the diligent craftsman how to proceed in the proper arrangement of the ceremonies used on the occasion. It qualifies him to judge of their importance, and convinces him of the necessity of strictly adhering to every established usage of the order. Many duties, which cement in the firmest union well-informed brethren, are illustrated in this section; and an opportunity is given to make such advances in masonry, as will always distinguish the abilities of those who have arrived at preferment.

The knowledge of this section is absolutely necessary for all craftsmen; and as it recapitulates the ceremony of initiation, and contains many other

important particulars, no officer or member of a lodge should be unacquainted with it.

The following passage of Scripture is appropriate to this degree:

"Thus he shewed me: and behold, the LORD stood upon a wall made by a plumb-line, with a plumb-line in his hand. And the LORD said unto me, AMOS, what seest thou? and I said, a plumb line. Then said the Lord, Behold, I will set a plumb-line in the midst of my people Israel: I will not again pass by them any more." - AMOS, vii. 7, 8.

OR THE FOLLOWING ODE MAY BE SUNG:

Come, Craftsmen, assembled our pleasure to share,
Who walk by the PLUMB, and who work by the SQUARE;
While traveling in love, on the LEVEL of time,
Sweet hope shall light on to a far better clime.

SECTION II.

The second section of this degree has reference to the origin of the institution, and views Masonry under two denominations-operative and speculative. These are separately considered, and the principles on which both are founded, particularly explained. Their affinity is pointed out, by allegorical figures and typical representations. The period stipulated for rewarding merit is fixed, and the inimitable moral to which that circumstance alludes is explained; the creation of the world is described, and many other particulars recited, all of which have been carefully preserved among Masons, and transmitted from one age to another by oral tradition.

Circumstances of great importance to the fraternity are here particularized, and many traditional tenets and customs confirmed by sacred and profane record. The celestial and terrestrial globes are considered with a minute accuracy; and here the accomplished craftsman may display his talents to advantage, in the elucidation of the *Orders of Architecture*, the *Senses* of human nature, and the liberal *Arts and Sciences*, which are severally classed in a regular arrangement. In short, this section contains a store of valuable knowledge, founded on reason and sacred record, both entertaining and instructive.

Masonry is considered under two denominations. operative and speculative.

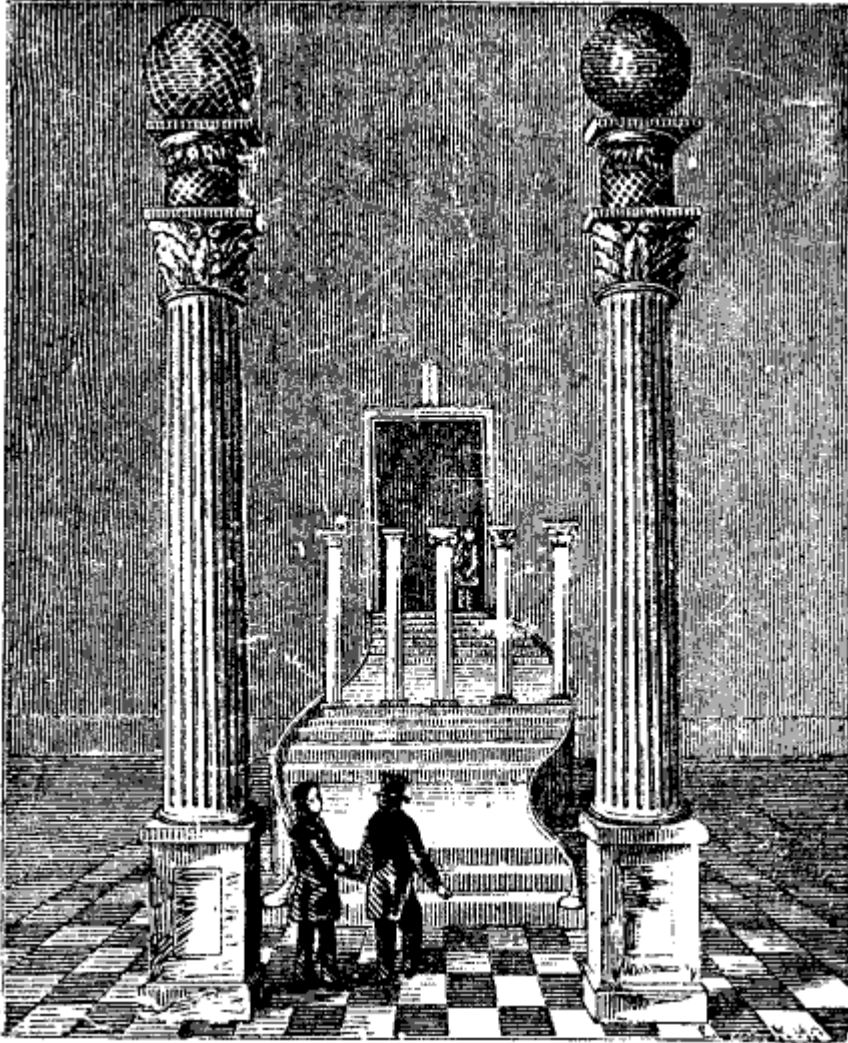
OPERATIVE MASONRY.

By Operative Masonry we allude to a proper application of the useful rules of architecture, whence a structure will derive figure, strength and beauty, and whence will result a due proportion and a just correspondence in all its parts. It furnishes us with dwellings, and convenient shelters from the vicissitudes and inclemencies of seasons; and while it displays the effects of human wisdom, as well in the choice as in the arrangement of the sundry materials of which an edifice is composed, it demonstrates that a fund of science and industry is implanted in man, for the best, most salutary and beneficent purposes.

SPECULATIVE MASONRY.

By Speculative Masonry, we learn to subdue the passions, act upon the square, keep a tongue of good report, maintain secrecy, and practice charity. It is so far interwoven with religion, as to lay us under obligations to pay that rational homage to the DEITY, which at once constitutes our duty and our happiness. It leads the contemplative to view, with reverence and admiration, the glorious worlds of creation, and inspires him with the most exalted ideas of the perfection of his divine Creator.

In six days GOD created the heavens and the earth, and rested upon the seventh day; the seventh, therefore, our ancient brethren consecrated as a day of rest from their labors, thereby enjoying frequent opportunities to contemplate the glorious works of the creation, and to adore their great CREATOR.



PEACE, UNITY, AND PLENTY are introduced, and their moral application explained.

The doctrine of the SPHERES is included in the science of astronomy, and particularly considered in this section.

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