

Masonic Reprints.

Reproductions
of
Masonic Manuscripts, Books
and Pamphlets.

WITH NOTES.

By JOHN T. THORP, F.R.Hist.S.,
P.M. 2076 and 2429; P.G.D.(Eng.).

IX.

“Rite Ancien de Bouillon.”
An Old English Ritual.
1740?

—X—

LEICESTER:

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1926.

Masonic Reprints

ALREADY PUBLISHED BY THE LODGE OF RESEARCH.

- No. I. { "Masonry Dissected." 1730. (Part.)
"A Defence of Masonry." 1730.
- „ II. "Bruin in the Suds." 1751.
- „ III. "The Freemasons Accusation and Defence."
1726.
- „ IV. "Les Fri-Maçons-Hyperdrame." 1740.
(Translation.)
- „ V. { "Free Masonry, the Highway to Hell." 1768.
"Masonry the Turnpike Road to Happiness."
1768.
- „ VI. "The Secrets of the Free-Masons Revealed by
a Disgusted Brother." 1759.
- „ VII. "The Complete Free-Mason, or Multa Paucis
for Lovers of Secrets." (Part.) 1763-64.
- „ VIII. "A Master-Key to Free-Masonry." 1760.
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Masonic Reprints IX.

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General Foreword.

(1907).

In the flood of Masonic literature, more or less ephemeral, which appears year by year, one class, and that certainly not the least entertaining and instructive, seems of late to have been entirely absent. These are the Reprints, with notes, of old Masonic manuscripts, books and pamphlets, or portions of such, which are curious, rare or valuable.

This work carried out in so splendid a manner by the "Quatuor Coronati" Lodge, No. 2076 London, in the years 1889 to 1900, has, alas, been discontinued, to the deep regret of all Masonic students.* The unique character of the Reprints already produced, and the excellence of their execution, has laid the Masonic fraternity under a permanent obligation to that well-known and distinguished Lodge, and it is sincerely to be hoped that, ere long, the valuable work may be recommenced, as very much in that direction still remains to be done.

Meanwhile, something on a smaller and less pretentious scale may be undertaken with advantage by the "Lodge of Research," No. 2429 Leicester. It is therefore proposed to issue from time to time, as circumstances will allow, reprints of portions of little known Masonic manuscripts, books and pamphlets, which may be considered of sufficient interest, and are not easily obtainable by the ordinary Masonic reader.

* A further Vol. was published in 1913.

Much of the Masonic literature of the eighteenth century would not prove of sufficient value or interest, much could not be reprinted without incurring the displeasure of the Masonic authorities, but enough remains to form a valuable series, even although it may be necessary in some cases, for obvious reasons, seriously to mutilate the work.

Some of these proposed reprints will be in exact fac-simile, others will be printed *verbatim et literatim* with the same pagination and with type as nearly matching the originals as can be obtained. Plates of frontispieces or title-pages will be added, in order to make the volumes as valuable and useful as possible, to those who desire to become acquainted with some of the early literature of Freemasonry.

J. T. T.

54 PRINCESS ROAD,
LEICESTER.



Foreword to Volume IX.

Another volume of MASONIC REPRINTS—No. IX of the Series—is issued by the Lodge of Research, No. 2429 Leicester, as a Supplement to the Lodge Transactions for the year 1925-26.

It consists of a partial Transcript of a Masonic MS., known by the name of "*Rite Ancien de Bouillon*," which purports to be a Ritual, worked by the Brethren of a Lodge meeting at the Ben Jonson's Head, Pelham Street, Spitalfields, London, about the year 1740.

This Lodge was constituted in 1732 as No. 106, and was re-numbered 94 in 1740. In consequence of some difference with the Grand Lodge, it was censured, and subsequently erased in 1755. The dispute is narrated as follows in the *Ahiman Rezon* (1778 ed. pp. xvi-xviii):—

The Lodge was "composed mostly of Ancient Masons, tho' under the Modern Constitution. Some of them had been abroad, and received extraordinary benefits on account of Ancient Masonry. Therefore they agreed to practise Ancient Masonry on every third lodge night. Upon one of those nights some Modern Masons attempted to visit them, but were refused admittance: the persons so refused laid a formal complaint before the Modern Grand Lodge * * * And the said Grand Lodge * * * ordered, that the Ben Jonsons Lodge should admit all sorts of Masons without distinction. And upon non-compliance to that order, they were censured."

This account also appeared in the 1787, 1800, 1807 and 1813 editions, of the *Ahiman Rezon*, and the incident was also recorded by Bro. R. F. Gould in his *History*, vol. II, p. 397.

Among the Masonic writers of the early nineteenth century period, the Rev. George Oliver, D.D., occupies the foremost place, both as regards the number of his published books, and the variety of subjects with which he dealt. And although at the present time he is criticized for having been too credulous, and his statements and opinions are only accepted with considerable reservation, his works are nevertheless read by Masonic students the whole world over. In his book on "*The Origin of the Royal Arch*," which is really worthy of serious study, Dr. Oliver referred at considerable length—pp. 83 to 104—to the MS. which forms the present volume of Reprints, a MS. which had come into his possession, and upon which he seemed to have set a high value.

This MS. was subsequently included in the "Sale of the Spencer Masonic Library, by Sotheby, Wilkinson & Hodge, London, July 27th and 28th, 1875."

In this catalogue it is divided into two lots and described as follows:—

"Lot 569. A volume containing Gilke's Ritual ; Lecture on the Fellow Crafts Degree by the late Rev. G. Oliver ; First and Second Degree of what was called Ancient Masonry, *Rite Ancien de Bouillon*. Complete ritual, most important and remarkable. For inspection by Freemasons only."

"Lot 568. The Third Degree, as it was conferred by the Ancients in 1740, from the papers of the late Dr. Oliver. May be inspected only by Freemasons."

These two lots were bought by the late Bro. W. J. Hughan, for the Hon. R. F. Bower of Keokuk, Iowa, U.S.A., Lot 568 for £3 10s. and

Lot 569 for £5 10s. At Bro. Bower's death, his library was purchased by the Grand Lodge of Iowa for \$4,000, and the MS. is in their Library at Cedar Rapids.

The ritual of the First and Second Degrees is not reproduced here in full, but only the additions to, and divergences from, the working with which all English Freemasons are familiar. That of the Third Degree, however, is printed *in extenso*, being virtually a new and unknown version of the ceremony. This MS. has not hitherto been printed, but a few hand-written copies are in existence. One copy made by the late Bro. Hughan is in the Leicester Freemasons' Hall Library, and it is from this copy that the present transcript is made.

Some words have been omitted from the reproduction for obvious reasons, but most of the Brethren into whose hands this Ritual may come, will be able to fill up the blanks without much difficulty.

J. T. T.



Notes on "Rite Ancien de Bouillon."

Before entering upon a consideration of this old Ritual, the Masonic student would naturally enquire why it bears the name "Rite Ancien de Bouillon?" To this question, I fear, no satisfactory answer is at present forthcoming. One theory, however, suggests itself.

At the commencement of the MS.—and also towards the end—reference is made to Godefroy (Godfrey) de Bouillon, who discovered among the Brethren at Jerusalem the Epistle written by St. John at Ephesus.

Now Godfrey de Bouillon was the leader of the First Crusade at the end of the eleventh century, and when Jerusalem had been taken in the year 1099, was proclaimed First Latin King of Palestine; he occupied the position for a few months only, as he died the following year.

During his sojourn in the Holy Land, he would doubtless have opportunities for learning something of the secret history of eastern crafts, and becoming acquainted with their ancient practices and traditions. There is just a possibility that an ancient ritual was discovered by Godfrey among eastern building fraternities, which formed subsequently the basis of a western ceremony, to which the name of the Ancient Rite of Bouillon was attached. There are indeed old traditions which connect early Masonry in England with the returning crusaders.

Be this as it may, the ritual is certainly interesting, on account of the important differences noticeable, when compared with that in general use in England. This is especially the case with the Master Mason's Degree, which is said to have been in use before the separation of the Royal Arch ; indeed this degree is virtually a new degree to English Freemasons, and is therefore deserving of more than a casual perusal.

The following are some of the differences between the "Rite Ancien de Bouillon," and well-known English rituals, viz. :—

FIRST AND SECOND DEGREES.

- (a.) Mode of "proving the Lodge." (Pages 17 and 24.)
- (b.) The frequent recital of passages of Scripture in Latin (Vulgate Version). Two Nos. are given to every Psalm quoted in the transcript, the higher Nos. in each case are according to the Vulgate, while the lower (in brackets), always used in the original MS., are according to the Septuagint (Greek Version).
- (c.) The "Due Guard" during the Ob. (Page 18.)
- (d.) The Ob.s have no penalties, and there are no P.S.s.
- (e.) The Altar is placed in the centre of the room, a custom which still prevails in some Lodges in Ireland and elsewhere. (Page 18.)
- (f.) Transposition of the First and Second Degree words. This was ordered about the year 1739, to prevent unqualified persons obtaining admission to the Lodges, and was continued until the year 1809.*

* Vide "Masonic Reprints VIII.," page 9.

- (g.) The use of the word "hale" instead of "hele."
- (h.) Address in the N.E. corner—this variation is excellent. (Page 19.)
- (i.) No "lettering or halving" of words.
- (k.) The 24-in. G., called a cubit-rule, to be divided between labour, refreshment, prayer and repose.
- (l.) Some parts of the Second Degree now given in the First.
- (m.) Frequent "operative" references.
- (n.) Partial h-w-k-g in the Second Degree.
- (o.) Fellow-Crafts, instead of M.M.s, to instruct the E.A.s.
- (p.) The reason for "five holding a Lodge"—because there are five natural senses.
- (q.) The study of Geometry recommended, after the reading of the following passages of Scripture :—(Page 21.)

The Second Book of Paralip., Chaps. II and III to the 2nd verse,

The Third Book of Kings, Chap. VI, verses 7 to 10.

The Second Book of Paralip., Chap. III, verses 15 to 17.

The two Books of Kings originally formed one in the Hebrew, but were divided by the Greek translators, and called the Third and Fourth Books of the Kings, the two Books of Samuel being the First and Second Kings. In like manner the two Books of Chronicles were also anciently one, and were called "Words of Days." They were divided into two parts by the Greek translators, who

called them "*Paraleipomena*," i.e. "things omitted" or supplements, because many things not contained in the previous histories are here supplied. The name of Chronicles was first given to them by Jerome (A.D. 340-420).* The use of the Greek and Latin versions of the Scriptures in the MS. is interesting and significant.

THE M.M. DEGREE.

As below are some of the points deserving of especial notice in this portion of the *Rite Ancien de Bouillon*.

- (r.) The three principal officers, whom they represented and the robes they wore. (Page 22.)
- (s.) The absence of the Senior Warden from the Lodge, and subsequently of the Junior Warden. (Pages 22 and 27.)
- (t.) Geometric Masters. "According to the Laws and Regulations for the Royal Arch degree as worked by the 'Ancients,' a candidate had to be a *Geometric Master Mason* before he could receive the degree. (*Ah. Rez*, 1807, pp. 110, 111.) The precise meaning of the term is uncertain, but it is probably the same as Speculative or *Geomatic*."† (Page 23.)
- (u.) A most unusual Ob. (Page 25.)
- (v.) The "search" and "discovery." (Page 27.)
- (w.) Two assassins. (Page 28.)
- (x.) The "medal" and the figures engraved thereon. (Page 30.)

* *The Annotated Paragraph Bible*. Relig. Tract Socy., 1868.

† *Hawkins' Con. Cyclo. of F.*, p. 195.

- (y.) The six “ points of fellowship.” (Page 32.)
- (z.) The trowel among the working-tools. (Page 32.)
- (aa.) The Masonic Geometric Alphabet. (Page 33.)
- (bb.) The Christian character of the degree. (Page 34.)
- (cc.) The Epistle of St. John. (Page 34.)
- (dd.) “ Alas ! poor Hiram ! ” (Page 36.)



RITE ANCIEN DE BOUILLON.

There is no society of men, nor any craft or guild, that can be compared with the Order of Freemasonry, which, it must be confessed is of great antiquity, even so early as the days of King Solomon. For King Solomon employed a great many workmen of the surrounding nations to build the Holy Temple of Jerusalem, and he imparted unto them, as well as to his own people the Israelites, the mysteries of the Craft, that they should prove themselves worthy of good wages in all countries of the earth, and practice all justice and virtue before God and men. But in process of time, Kings and Princes desired to learn the mysteries of this ancient Society, and being initiated therein (because of their high and mighty dignity) sought admittance also for their favourites ; and they in turn taught the mysteries unto their kindred, so that the order passed almost out of the hands of its first holders into those of noble and gentle birth. Thus that which was simple and rude was made learned and gentle ; and that which was at first easy was made rugged, after the manner of the men who held rule. But it was not until Godefroy de Bouillon delivered Jerusalem, that the brethren of this ancient society perceived how far they had departed from original simplicity and truth ; as presenting themselves before their brethren at Jerusalem, it was found that certain strange things had crept into the mysteries, which were never done nor heard of at Jerusalem, and concerning which things all their traditions testified against, so that the return of the Crusaders introduced once more into Europe the pure and simple mysteries of Jerusalem, and they are these which have been preserved even until now.

The Order of Freemasonry consists of three grades, the first which is the Apprentice's, the second is the Fellow-Craftsman's, and the last and most sublime of all, which

is the Master Mason's ; and within these three degrees are enclosed all that pertaineth and tendeth to man's good ; to wit, his duty to God his Creator, his duty to himself and his family, and his duty to his neighbour, which is all mankind. As there are three degrees in this ancient society, so there are also three superior officers who rule therein. The first of whom is called the Master, the second is the Senior Warden, and the third is the Junior Warden, and these three are assisted by three others, viz. the Senior Deacon and the Junior Deacon and the Inner Guard.

A meeting of the Fraternity is called a Lodge ; but there is always a Lodge for Apprentices, and a Lodge for Fellow-Craftsmen, and a Lodge for Master Masons ; and he who is a Master Mason finds entrance into all, but the Fellow-Craftsmen may enter where only Fellow-Craftsmen and Apprentices work ; and the Apprentices only where they may gain entrance.

A Lodge of Apprentices and Fellow-Craftsmen consists of but the three superior and the three inferior officers as already named, with a Tyler who keeps watch outside ; but in a Lodge of Master Masons, there are superadded two other officers, and they are a Treasurer and Secretary. Now these forementioned officers stand as representatives of the first persons who held a Lodge in Jerusalem, viz. Hiram Abif, the Master Workman, Adoniram, his Senior Warden, Joabert, his Junior Warden, Stolkin, his Senior Deacon, Issabud, his Junior Deacon, and Zerbel, the Inner Guard. The Tyler represented Ahishar, a faithful brother who kept watch for the brethren in Jerusalem. In the Master Mason's degree the Master represents King Solomon of Israel, the Senior Warden King Hiram of Tyre, and the Junior Warden represents Hiram Abif the skilful workman, the Treasurer represents Adoniram, and the Secretary represents Joabert. The other officers represent those personages already named.

Before any one may speak concerning the mysteries, the Master must take his seat, which is always in the East of the Lodge, and because he can have no superior, he must

remain covered, and until it shall be made known unto him that the Lodge is safe and secure, by scrutiny within and vigilance without, he may himself not speak of the mysteries.

* * * * *

Scrutiny within, during the "Opening."

The Senior Deacon goes round, beginning at the North East corner of the Lodge, and taking each brother's hand, and placing his ear to each Brother's mouth, receives both the x x x x and x x x x of an Apprentice. On returning to his seat he reports to the Master.

* * * * *

At the end of the Opening.

MASTER. Brethren, in the name of God our Almighty Father, I declare this Lodge to be duly opened for * * * . The Master will then read Psalm cxxxiii (cxxxii)—" Ecce, quam bonum et quam jucundum," [Behold, how good and how pleasant it is * * *].

* * * * *

Making an Apprentice.

A Candidate for this degree must be of good report and free-born, having no defect in body or in mind, and in a visible occupation whereby he may live honestly, and not become a burden upon the Craft. The time having come when he shall be admitted, he must be taken into the room of preparation and divested of * * * * . He shall then be clothed in a white robe reaching down to his ankles, and bound round the waist with a girdle.

* * * * *

On Candidate's Admission to the Lodge.

The Master and Candidate kneel, while the former reads Psalm xxv (xxiv)—" Ad te, Domine, levavi animam meam." [Unto thee, O Lord, do I lift up my soul.]

* * * * *

During the Circumambulation.

The Master reads Psalm xv (xiv)—“ Domine, quis habitabit in tabernaculo tuo? ” [Lord, who shall abide in thy tabernacle?]

* * * * *

The Ob.

The Sen. Deacon shall then instruct the Candidate to x x x x x upon x x x x x x x x x x , with his x x x x x x x x and x x x x forming a x x x x x x . He shall then place the back of the Candidate’s x x x x x x x x upon the x x x x x , and put into his hand the VSL, covered with a x x x x x x and x x x x of x x x x x x x x x x , and over these he shall put the Candidate’s x x x x x x x x x x . The Candidate then repeats after the Master, I, etc. * * * * ; I furthermore sincerely promise and vow, to obey my Master with all cheerfulness, to respectfully heed the instructions of my Fellow Craftsmen whom he may set over me, and to assist my brother Apprentices in all honest work, whereby due honour and profit may come to the Craft in general, and unto my Master in particular. * * * *

The Brethren shall form a circle round the Candidate, holding each others hand, and at the moment the x x x x x x x x will be removed from x x x x x x x , they shall strike each others hand and make a loud cry.

* * * * *

Investiture.

JUN. WARDEN. (To Candidate.) I now present to you, by command of our Worshipful Master, a White Lambskin Apron, the original garment that our Almighty Father presented to our first parents after their fall. It is a Badge the most ancient as well as the most honourable, for while it reminds us that we are members of a fallen race, it also teaches us that by the sacrifice of the lamb, we are clothed with innocence. Be therefore humble, yet honourable in all your labours. Operative Masons always wear an apron to protect their garments from dirt and soil, so let ours remind us to keep always our consciences clean and unspotted.

* * * * *

In the North East Corner.

MASTER. It is customary in the erection of all stately buildings to lay the foundation-stone at the north-east corner. * * * * Our Order is especially founded on Charity. It is the great corner-stone of the Craft. Let then this virtue be your guiding-star in this world, for Charity is the love of God and man. Flatter not yourself, however, that you may shut up your bowels against your brother, yet be in charity with God, for you shall err grievously thereby, and to your own perdition. Throughout this community there are numberless persons who suffer the keenest want and hunger day by day, yet depend upon us for food and raiment. Let me then ask you of your substance in this world to contribute somewhat to their relief. Whatever you feel disposed to give, the Senior Warden will thankfully receive, and distribute it in your name.

* * * * *

I am glad, my Brother, to hear you say so, * * * *. For three reasons. First, that you should enter this Lodge without any other recommendation than that of good report. Secondly, that you should feel the humiliation which poverty suffers, and lastly, ever bear in mind the miseries of the poor, whose wants oblige them to appeal to our charity.

The Master then reads Ecclesiasticus, iv, v. 1 to 8 ;
 “ Fili, eleemosynam pauperis ne defraudes * * * * .” [My
 son, defraud not the poor of his living.]

* * * * *

Before Closing an E. A. Lodge.

MASTER. As you will soon return to the world without, let me impress upon you the necessity of being cautious in all your discourse. Meditate frequently on things which you have heard and seen in the Lodge. Endeavour to acquire a perfect acquaintance with your duties as a Freemason, and you cannot fail in securing the esteem of your fellow-men, and the blessing of our Eternal Father, the Creator of Heaven and Earth.

* * * * *

After the Lodge is closed.

The Master reads Psalm cxxxiv (cxxxiii) “ Ecce ! nunc benedicite Dominum, omnes servi Domini,” [Behold, bless ye the Lord,—]

* * * * *

Advancing an Apprentice to a Fellow-Craftsman.

* * * * *

During the Circumambulation.

The Master reads Psalm cxxii (cxxi) “ Laetatus sum in his quae dicta sunt mihi ”: [I was glad when they said unto me,—]

* * * * *

Ob.

**** I furthermore promise and vow, to instruct all Apprentices who may be put to my care with all patience and gentleness, assist my Fellow Craftsmen in all distress and difficulties, and protect my Master, as far as in me lies, from all wrong, injury and loss, whenever the same shall come to my knowledge.

* * * * *

Presentation of W.Ts.

**** By the Square we are taught justice, by the Level, equity, and by the Plumb-rule, truth, without which virtues we can never hope to win the confidence of our fellow-men, nor rightly influence the conduct of those over whom we may be set.

* * * * *

Address in the S.E. corner.

**** The Master will then read the following portions of the Sacred Scriptures :—The Second Book of Paralip.,* II and III chapters to the 2nd verse ;—The Third Book of

* *Vide Note (q.) ante. Ed.*

Kings, VI chapter, from the 7th to the 10th verse—and the Second Book of Paralip., III chapter, verses 15 to 17. After reading which, the Master will address the Candidate in these words.

MASTER. From the portions of Holy Scripture which I have now read, you must perceive that the Science of Geometry is necessary to constitute an expert Mason, because so magnificent and glorious an edifice could not have been erected without a complete knowledge of Architecture, which is founded upon Geometry. Without Geometry how could the stones and timbers have been so squared and prepared in the quarry and in the forest, as to have fitted in their proper places, when taken to and put together in Jerusalem? If you would therefore advance in the Arts and Sciences, let me recommend to you very strongly to give more attention to the Science of Geometry, than you have heretofore given to it. It affords many subjects of meditation on the wisdom, and power, and goodness of the Grand Architect of the Universe, who out of nothing created all things by His Almighty Word.

* * * * *

Closing a F.C. Lodge.

The Master reads at closing Psalm LXVII (LXVI), “Deus misereatur nostri et benedicat nobis,” [God be merciful unto us, and bless us.]

THE THIRD DEGREE,

as conferred by the Seceders in 1740 at the Ben Jonson's
Head.

(See the *Ahiman Rezon*, p. xii, before the separation
of the R.A.)

RITE ANCIEN DE BOUILLON.

THE MASTERS DEGREE.

In this degree the Master of the Lodge is robed in scarlet, and crowned so as to represent King Solomon of Israel. The Senior Warden in robes of purple, and crowned as Hiram, King of Tyre, and the Junior Warden in plain black and flowing garments as Hiram Abif.*

The Junior Deacon serves as conductor, and acts throughout the ceremonies as one of the Candidates, a less number than three not being eligible. Should there be only one Candidate for this degree, another brother must take part with the Junior Deacon to complete the number. The Lodge is opened as a Fellow-Craft's Lodge, but the Senior Warden retires immediately after. The Candidates are not x x x x x x x x x x, yet prepared as in the former degrees. The Junior Deacon and Candidates approach the door of the Lodge, and knock thereon three times.

INNER GUARD. Who comes there ?

JUN. DEACON. Three Craftsmen from the quarries, who having long and faithfully laboured, now seek admittance to our Grand Master Hiram Abif.

* As represented in the frontispiece to the Book of Constitutions, where we also find Moses, Aholiab Bezaleel, Z. H. and J., clothed in a similar manner. (*Ahiman Rezon*.) Ed.

INNER GUARD. The Grand Master is now very busily engaged. If it please you I will inform him of your request.

JUN. DEACON. We await your return.

INNER GUARD (to Jun. Warden). Worshipful, three Craftsmen from the quarries are even now at the door seeking admittance to you. What may be your pleasure?

JUN. WARDEN. Admit them, Brother, if such thou findest them.

INNER GUARD (to Jun. Deacon). Fellow Craftsmen! it is our Grand Master's pleasure, if ye be truly Craftsmen, to grant admittance to you.

JUN. DEACON. Prove us, then, if you must.

INNER GUARD. By what will ye be proven?

JUN. DEACON. By x x x x , x x x x and x x x x x .

INNER GUARD. Stand forth and begin.

The x x x x , x x x x and x x x x x of a Fellow-Craft are given by the Jun. Deacon and Candidates.

INNER GUARD. Ye are truly such, enter ye then in the name of the Lord.

The Jun. Deacon and Candidates approach the Jun. Warden's chair, and stamp three times.

JUN. DEACON. Worshipful Sir (making the Fellow-Craft's x x x x), we make bold to wait on you at this busy hour of the day, for the purpose of most humbly and respectfully reminding you of the promise you were pleased to make to us some time ago. Our works are now complete, and so we seek admission among the Geometric Masters of the Craft.

JUN. WARDEN. The very faithful and zealous services which you have diligently rendered these several years past, have not been forgotten by me, my brethren, and you would not now have had cause to remind me of my promise, but that the dedication of the Temple has so occupied our Sovereign Lord the King, as to exclude all other matters from his attention. Other Craftsmen have in like manner applied to me to-day, and as I replied to them, so must I now unto you. Seek our Sovereign Grand Master in person, and he will, I have no doubt, soon satisfy you.

The Jun. Deacon and Candidates salute the Jun. Warden and retire. They advance to the Master's chair, and stamp three times.

MASTER. Who comes there ?

JUN. DEACON. Three Craftsmen from the quarries, who having long and faithfully laboured for the Temple, now seek an audience, at the suggestion of the Grand Master Hiram Abif, from our Sovereign Lord King Solomon.

MASTER. What may be your business, Brethren ?

JUN. DEACON. (Giving the x x x x). The Temple being now finished and dedicated to the true and ever-living God, whose name be exalted ! we are anxious to obtain that great reward graciously promised unto us, of being admitted unto the honourable degree of Geometric Master Mason.

MASTER. Brethren, the cause of the delay which you have experienced, proceeds from the absence of our Royal friend and ally, King Hiram of Tyre. We entered into covenant with him not to confer in his absence this most sublime degree, for he expressed the greatest desire possible, of being present when all faithful Craftsmen would receive the reward so justly their due. Immediately after the dedication, an express reached him, bringing such intelligence as obliged him immediately to set out for Tyre, but on leaving he reminded us of our covenant, and assured us he would with all despatch hasten his return to Jerusalem. If ye are however willing to take upon yourselves the obligation of a Master Mason, and await the return of our Royal ally, we may thus far hasten your admission.

JUN. DEACON. Sire, very joyfully we accept your most generous offer and confess ourselves extremely grateful.

MASTER. Brother Sen. Deacon. You will please see that none but obligated Masters are present.

The Sen. Deacon goes round, beginning from the north-east corner of the Lodge, and placing his ear to each Brother's mouth, receives the pass-word x x x-x x x-x x. On returning to his seat he reports thus to the Master.

SEN. DEACON. Sire, excepting these three faithful Fellow-Craftsmen, all here present have been obligated.

MASTER. (To Candidates.) You may now, my Brethren, x x x x x at the foot of the altar, on both x x x x x, raise x x x x x x x x x x to x x x x x x, and say after me :—

OATH.

I, A.B., of my own free-will and accord, in the presence of the Most Holy, Strong and Immortal God, the Grand Architect of the Universe, do hereby and hereon (x x x x x x x x x x are here laid upon the x x x x x) most solemnly and sincerely promise and swear, that I will not make to myself any graven thing, nor the likeness of anything that is in heaven above, nor in the earth beneath, nor in the waters under the earth, to adore it or serve it, but in good faith and conscience ever to serve, worship and adore the only True and Everlasting God. Furthermore do I most solemnly promise and vow, also to keep the Sabbath-day holy, doing no manner of work thereon, nor permitting family, beast nor stranger within my gate, to engage in any avoidable work thereon. Furthermore do I most solemnly promise and vow, to honour and obey Father and Mother, Master and Magistrate, in all matters and things not repugnant to truth, justice and mercy. I solemnly promise and vow also to commit no murder, and neither by participation nor provocation, neither by consent nor by command, neither by concealment nor by defence thereof, excepting always in self-defence, and in the protection of my family and goods, King and country. Furthermore do I most solemnly promise and vow, never to commit adultery, nor steal, nor bear false witness against my neighbour, nor covet anything that is his. I most solemnly promise and vow also, not to speak evil of a Brother's work or worth behind his back, nor wrong him or his in any way, nor permit others to do so if I can prevent them, but will sooner advise him when in difficulty, instruct him when ignorant, succour him when afflicted, admonish him when straying, and apprise him of all approaching danger if in my power to do so. Lastly, I most solemnly promise and swear, that I will not reveal the Grand Mysterious Word of a Geometric Master

Mason, which I shall hereafter receive, except in the manner and form I shall receive it. To all of which I most solemnly and sincerely promise and swear, with a firm and steady resolution to keep and perform the same without any equivocation, mental reservation or self-evasion of mind in me whatsoever, calling upon the Most Holy, Strong and Immortal God to aid me therein. So help me God and keep me steadfast in this my solemn obligation of a Master Mason. MASTER. Be pleased now, my Brethren, to seal your solemn obligation by x x x x x x x x x x x x the Holy Scripture before you. (They x x x x the x x x x x x x x x x times.)

The Master then says :—

MASTER. Brethren, having very solemnly ratified your most sacred oath, behold now the Hailing x x x x of a Master Mason (gives it). When we x x x x x x our x x x x x x to x x x x x x in prayer at the dedication of the Temple, we made use of it while imploring the Divine blessing, and none other we think can be more appropriate than this one, as a x x x x for those who witnessed the dedication, and assisted in completing so noble an edifice to the Glory of the Ever-living God, whose name be for ever exalted ! Let this x x x x, then, prove in every country of the world your very honourable connexion with the Holy Temple of Jerusalem. (Giving his hand to each Candidate, he continues). Accept now my hand in token of my sincere affection, and with it receive the x x x x-x x x x and x x x x-x x x x of a Master Mason. (The x x x x is given on the x x x x x x x x of the x x x x x x x x x x from the x x x x x.) The x x x x is x x x-x x x-x x x. It means "Eternal Habitation"; bear it in mind, that ye may hereafter attain to the mysteries yet to be revealed to you.

The Master then suddenly asks—Brother Hiram Abif, what hour of the day is this ?

JUN. WARDEN answers—It is now high meridian, sire.

MASTER. Be pleased then to call the Craft from labour to refreshment.

JUN. WARDEN. Brethren, I am commanded by the Worshipful Master to call you off from labour to refreshment. (Three knocks.)

PART II.

On the Lodge being reassembled, the Junior Warden absents himself, while the Sen. Warden who was absent takes up his position in the west. The Jun. Deacon and Candidates walk up to the Master's chair. The Jun. Deacon says—

JUN. DEACON. Sire (making the M.M. x x x x), Our Worshipful Grand Master Hiram of Tyre having now arrived, we earnestly implore you will now confer upon us the high and sublime mysteries of a Geometric Master Mason.

The Master looks around and misses the Junior Warden.
MASTER. The chair in the south is vacant. Where is our worthy Grand Master Hiram Abif?

SEN. DEACON. Sire, when we retired from labour to refreshment at high meridian, he remained behind. It is his custom to offer up his devotions at this hour to Him whose name be exalted for ever! He may yet be at his devotions.

MASTER. We shall not proceed without him.

SEN. DEACON. If it please you, Sire, may we search about the Temple?

MASTER. Do so, and to our worthy Grand Master say, that we await his coming.

The Sen. Deacon and another search about the room, and after some time return and report:—

SEN. DEACON. Our worthy Grand Master is not to be found, he is not about the Temple, nor in it.

MASTER. This is very strange. What shall be done? I appoint you, Brothers A., B. and C. (the Jun. Deacon and Candidates) as a committee of enquiry. Go ye and make diligent search, and hasten your return to us, for we await with impatience glad tidings of our Grand Master.

JUN. DEACON. Your will is always our pleasure, and never more so than at present.

The Jun. Deacon and Candidates bow and retire. They visit the room of preparation, where they discover the

Junior Warden lying upon his x x x x as a x x x x x x , with a sprig of evergreen at his head. Upon this they return to the Lodge, and report themselves as follows—

The Jun. Deacon knocks three times upon the door.

INNER GUARD. Who comes there ?

JUN. DEACON. Three zealous Fellow-Craftsmen, who went in quest of what was missing.

INNER GUARD. By what do you expect to gain admittance here ?

JUN. DEACON. By the benefit of a Pass-word.

INNER GUARD. Have you a Pass-word ?

JUN. DEACON. We have.

INNER GUARD. Stand and pronounce.

The Junior Deacon and Candidates whisper into the ear of the Inner Guard the Pass-word x x x-x x x-x x .

INNER GUARD. Right, my Brethren, ye may enter.

The Junior Deacon and Candidates approach the Master and stamp three times.

JUN. DEACON. Sire, (making x x x x of M.M.) your committee of enquiry.

MASTER. What tidings, my Brethren ? This is the third day since you departed, and we have not yet found our worthy Grand Master.

JUN. DEACON. Our search has been trying to the last degree. On the second day of our departure, our attention was directed to a sprig of acacia, loosely planted in the earth as a mark and sign of something. Upon this we searched and discovered a newly-made grave, but refrained from examining any deeper, so hastened home to report this much and receive further instructions.

MASTER. Alas, dear Brethren, we are now satisfied that you have discovered the grave of our worthy Grand Master. Soon after your departure, my Brethren, a Tyrian from the quarries reported to us, that two Fellow-Craftsmen had waited upon our worthy Grand Master a short time before his death, and demanded the secrets of a Master Mason from him, to whom of course he replied, that he could not impart them to any one, having entered into a covenant

with the King of Tyre not to reveal the same in his absence, but that immediately after the dedication of the Temple all worthy and faithful Fellow-Craftsmen would be rewarded therewith. Angry at this reply they returned to the quarries, but meeting the Tyrian, they related the matter to him, and confessed to a diabolical plot of waylaying our worthy Grand Master, and extorting from him the Master Masons' word. He, the Tyrian, endeavoured to persuade them from so vile a course; but they assured him that they had resolved upon executing their plans at all hazard, and in return they taunted him with being no loyal subject of Tyre, since our worthy Grand Master, as they most falsely asserted, contemplated by means of his Craftsmen, which was generally known, nothing less than a usurpation of the crown of King Hiram. Upon this saying the Tyrian was mightily troubled, and fearing lest indeed they might denounce him as a rebel to his Sovereign, he consented to keep their counsels secret, although he approved not of their conspiracy. It is then, alas! too true that our venerable Grand Master has been most foully slain, and slain too by his own Fellow-Craftsmen. But the miscreants have fled, they have forfeited all claim to that which they might have obtained—they have become wanderers on the face of the earth, and are for ever accursed.

SEN. WARDEN. Sire, our Grand Master Hiram Abif being dead, I very much fear the most sacred and mysterious word may be lost.

MASTER. I hope not, my Brother, we permitted him, it is true, after the casting of the pillars of J— and B—, to engrave the most mysterious word upon a plate of gold within the cabalistic figure of our signet, and to wear it as an especial mark of our royal favour and goodwill, and I doubt not that it remains with him. Let us however proceed to his grave and examine for ourselves.

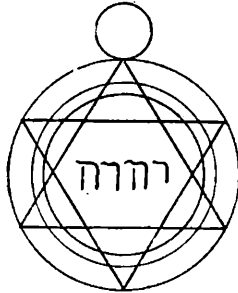
The Lodge rise and proceed to the room of preparation, where the Junior Warden is found lying upon his x x x x, stiffened out like a x x x x x x x x. On beholding him, the Master steps back one step, raises both his hands x x x x x

xxxxxx, and bringing them down upon his xxxxxx, says "Alas! poor Hiram!"

The Senior Warden then reads Psalm CXLII (CXLII) "Voce mea ad Dominum clamavi," [I cried unto the Lord with my voice;]

MASTER. Assist us, Brethren, to raise our venerable Grand Master, and see whether he has the mysterious word about him. Take him by the shoulders, while we lift him from the earth.

The Master and Senior Warden take the Junior Warden by each hand, and xxxxxxxx the xxxxx of their xxxxxxx into the xxxxx of his xxxxx, pull him up, assisted by the Brethren. The Master then puts his hand into the Junior Warden's bosom, and takes out a gold medal, whereon is engraved a double triangle enclosed within a circle, and in the midst of which are the Tetrag. Hebrew letters **והרה**.



The Master kisses the medal and passes it to the Senior Warden, who kisses it also and hands it back to the Master. The Master and Brethren then return to the Lodge. The Master lifts the medal with both hands above his head while carrying it to the Lodge. He takes it up to his pedestal, and removing both square and compasses, he places the medal upon the open Bible. The Brethren resume their seats, except the Junior Deacon and the Candidates, who take their stand before the Master, who then addresses them in the following words:—

MASTER. Brethren, how fortunate are you in having recovered this jewel. Upon it is engraved the most

mysterious Word [See (G) 172. 18].* Had this fallen into the hands of the assassins, they might have perhaps prized it for its metallic value, but they would not have understood its symbolic worth. These four letters $\overline{\text{H}}\overline{\text{H}}\overline{\text{H}}\overline{\text{H}}$ compose the Tetragrammaton, which is the name of the only true and living God. He in his mercy deigned to reveal this name unto Enos, and unto Jacob, and unto Moses, and it has descended unto us from our great grandsire B—, through Obed and Jesse, even by the lips of our father David, of ever memorable memory. Fearing therefore lest this most precious name might be lost to the world, and unto our people in particular, we did in solemn conclave communicate it to our royal friend King Hiram of Tyre, and also to our now departed Grand Master Hiram Abif. To the ends of the earth we desired His Holy Name to be carried, and to unborn generations of men transmitted for ever. What then could be more appropriate as a gift to those who assisted in erecting a house to His Glory, than the true name of the Great Creator, and a name revealed by Himself. We so write it, that no one can pronounce it but he who receives it from living lips. That the high majesty of this Most Sacred Word might not be profaned, behold how our justly-lamented Grand Master preserved it at the cost of his life. Be this to you always an example, so that at the great day ye may be found to have likewise preserved the Word of God in your souls inviolate and incorrupt. That ye may ever in your mind bear this sad scene we have just witnessed, humble yourselves to the last condition of mortality, that ye may be raised on the six points of fellowship, entrusted with the Grand Mysterious Word of a Geometric Master Mason.

The Candidates x x x x x x x x x x x x x x x x and the Master, assisted by the Brethren, x x x x x each one whispering at the same time the word x x-x-x-x x .
MASTER. Brethren, you have been x x x x x by the lion's x x x x to the six points of fellowship. That lion's x x x x ,

* Cannot trace this. Ed.

by the pressure of the *xxxx xxxxxxxx* on the *xxxxx*, refer to the *xxxx xxxxxxxx* of the Most Sacred and Mysterious Word. The angles of the double triangle engraved upon this medal indicate the six points of fellowship, to which you were raised, and they are (1) hand in hand, to help and defend a Brother; (2) foot to foot, to go on each others errands; (3) knee to knee, to pray for a Brother; (4) breast to breast, to be faithful to each other; (5) left hand over back, to support a Brother; and (6) mouth to ear, to warn each other, for the love of God and our neighbour are interwoven. But there is also the cabalistic interpretation. The erect triangle is a symbol of God in his justice; the inverted one God in his mercy; the circle is eternity, without beginning and without end. God is the beginning, medium and end of all things, to whom be benediction, and honour, and glory, and power, and dominion for ever and ever. Amen.

MASTER. Brother Senior Warden, I now delegate you to invest our newly admitted Brethren with the distinguishing badge of a Master Mason.

SEN. WARDEN. Your will is my pleasure, Worshipful Sir. Brethren, be pleased to report yourselves here in the west.

The Junior Deacon and Candidates approach the Senior Warden, and salute him with the *xxxxxxx xxxx*. He then proceeds to clothe the Candidates with an apron, saying to each:—

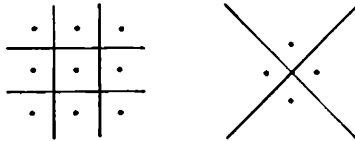
SEN. WARDEN. I now invest you, by command of the Worshipful Master, with the distinguishing badge of a Master Mason, to show that you have arrived at this sublime degree. Be pleased now to return to the Worshipful Master in the east, who will further instruct you.

On appearing before the Master they stamp three times, and salute him as they did the Senior Warden.

MASTER. Brethren, seeing that you are now clothed, it is necessary that you should have tools to work with. I now present you with the working-tools of a Master Mason, which are all and every the implements of Masonry, especially the trowel. After the stones intended for the building

have been hewn and properly squared, the trowel is used by operative Masons for uniting them together by means of cement. As Apprentices you were employed in hewing, as Fellow-Crafts in adjusting and squaring, and now as Master Masons you will unite Brother unto Brother by the cement of brotherly love, so that peace and concord may characterize all your labours in this world, until you arrive in the Eternal Habitation of the next, where reigns without end the Everlasting Father of Love. You are also, my Brethren, entitled as Master Masons to the use of an alphabet, which our venerable Grand Master Hiram Abif employed in communicating with King Solomon at Jerusalem, and King Hiram at Tyre. It is Geometric in its character, and is therefore eminently useful to Master Masons in general. By means of two squares and a mallet, a Brother may make the whole alphabet, and even silently convey his ideas to another. That this Geometric alphabet may be easily learned and remembered, I will now entrust you with the key thereof:—

The Master draws the following on the Trestle Board.



MASTER. You may now, my Brethren, retire to your seats, while I impart further instructions on the mysteries of this sublime degree.

They take their seats in front of the Master.

LECTURE.

This degree as you have seen was instituted by King Solomon, immediately after the dedication of the Temple, as a reward to the several expert and faithful craftsmen, who had laboured diligently and perseveringly in its erection at Jerusalem. It was a reward, not only to the Israelites, but also to those Tyrians who had renounced idolatry. His

object in entrusting to them the great mysterious name of the Almighty, was that which Malachias afterwards prophesied would come in time to pass, from the rising of the sun, even to his going down, God's name would be great among the Gentiles. But the time was not yet come; the Assyrians invaded Tyre and destroyed it; the Sacred Name was corrupted, and in a mutilated form was soon after given to the idols of the Gentiles. Those of the Jews who knew it left off pronouncing it. In time the name was lost—lost to the Jewish people and nation! How it was recovered, and who restored it unto us, I must leave St. John to inform you by his Epistle to the Brethren at Ephesus, an Epistle which King Godefroy discovered among the Brethren at Jerusalem, and which has come down to us faithfully preserved even unto this day.

EPISTLE OF ST. JOHN.

(Supposed to have been written by him while at Ephesus, in the year of Our Lord, ninety-eight.)

Dearly beloved, now concerning the mysteries which have been revealed unto us, it was in this wise— In those days while the Temple was yet standing, it came to pass that scribes and chief priests of the Jews heard of the wonderful things which were done by Jesus, and fearing him they sought to explain them away, as works done by Beelzebub. And Jesus, knowing their thoughts, said unto them—Every kingdom divided against itself shall be made desolate; if therefore Satan cast out Satan, he is divided against himself. How then shall his kingdom stand? Now hearing these words they were troubled at his saying, and answering said unto him: If the works done by thee proceed from God, give unto us a sign from heaven, whereby we may have testimony thereof, and they proposed unto him the true pronounciation of the letters מ מ מ . Now these letters compose the Great Name that was revealed

by Almighty God unto Moses, and which the Jews had lost during their captivity under Nebuchadonosor,* for their friends had substituted the name ADONAI, lest the Gentiles might give the Great Name to their impotent Gods. And the chief priests also said unto Jesus, this Great Name is now lost unto our people and nation, and none other can restore it unto us but the Messias himself. If thou doest these things by the power of God, pronounce unto us here his most Holy Name, that we may know that thou art he whom we look for and not another. But Jesus turned away from them. And the chief priests again asked him, saying—Teach then unto us the forgotten name of the Almighty and the mysteries thereof.

Then taking Peter, James and John he brought them up into a high mountain apart, and kneeling upon his knees he began to pray, when lo ! there appeared unto them Moses the lawgiver, unto whom God first vouchsafed to reveal His Holy Name, and whose sepulchre no man knoweth to this day ; and likewise Elias, who was taken up to heaven in a fiery chariot by a whirlwind of fire. And the face of Jesus did shine as the sun, having also many great horns of light. And turning about, he perceived that his disciples had fallen upon their faces from very great fear ; so coming to them he raised them up from the earth, and revealed unto them the Great Name of the Almighty, Moses and Elias bearing testimony to His power over the living and the dead, and over things present and to come. And Jesus interpreted also unto them the Most Holy Name [IA-Ω-YA] signifying EVERLASTING FATHER OF LOVE, charging them likewise, that they tell no man what they had seen and heard upon the mount, until his Resurrection. Now behold ! fear came even yet more upon the disciples, and they trembled with exceeding great fear, for they had heard of the mysteries of God. But Jesus comforted them, saying—Fear not, for from henceforth ye shall in my name heal all

* This is the name used for Nebuchadnezzar in the Vulgate (Latin) Bible. Ed.

manner of diseases and raise the dead, yea, and cast out devils. And as He spake these words a bright cloud overshadowed them, and a voice came out of the brightness, saying—This is my Beloved Son, hear ye Him. And coming down from the mount they pondered upon these things, but until His Resurrection they revealed not unto any man the things which they had seen upon the mount. Fervently then, dearly beloved, love one another, abiding in the Truth always.

The Lodge is closed in the manner of the Fellow-Crafts, each one saying, before quitting the room—"Alas! poor Hiram!"

FINIS.

FRONTISPIECE.

LETTRE-DE-PASSE pour le T. C. F. *Jean Morel, Carimille* Membre de la R. L. LA PAIX, à l'Or. de Thame.

A LA GLOIRE du G. A. de L'U.
 Au Nom et sous les AUSPICES du S. G. M.
 La R. L. LA PAIX, à tous les MM. RR.
 V. F. S.

Le désir que nous avons de faciliter l'entrée des O. E. et des L. RR. de France, à ceux de nos FF. qui nous paraissent dignes d'y être admis, nous a porté à constater leur état maçonnique, dans la douce confiance qu'ils répandront dans tous les lieux qu'ils parcourront, l'esprit de liberté, de concorde et d'union fraternelle, qui fait l'essence de notre Ordre. Par ces motifs et sur la demande de notre T. C. F. *Jean Morel, Carimille* *qui de quarante ans*
de la Rochelle *Cap. Du Matinist au Commerce.* *Avant un tel grade V. C. S. S. S. S.*
pour dans tous les présents

Vu la décision de la L. en date de ce jour, nous avons à notre dit T. C. F. *J. Morel, Carimille, O. S.* accordé et accordons la présente LETTRE-DE-PASSE, en attendant celle du G. O. de France; prions tous les MM. RR. de lui faire l'accueil fraternel qu'ils désireraient eux-mêmes en pareille circonstance; et de l'admettre, après examen, aux travaux de son âge maç. ainsi que nous avons coutume d'en user envers ceux qui se présentent à notre O., munis de certificats authentiques des O. E. ou des L. RR. de France. En foi de quoi, nous lui avons délivré la présente LETTRE-DE-PASSE, de nous signée et contre-signée par notre T. C. F. Secrétaire, à laquelle nous avons fait apposer les Timbre et Sceau de notre Architecture.

Carimille
Ne Vendur.

A l'Or. de Thame, le *Quatre* jour du *Octobre* mois de la V. L. *S. 8. 0. 6.*
 Timbré et Scellé par nous
 G. des S. et T. de la R. L.

Declout
E. Marsaletz
J. Mancietz
B. Lambert
J. de Gautier
L. Gaynard
Demonte
Delandroux
Le Gouffart
Guyon
E. de Saligns
Par Mandement de la R. L.
Chapartier

ORFÈVRE, DE L'IMPRIMERIE DE SLATTER ET MURDAY.

THE "THAME" PRISONERS' CERTIFICATE.
 Vide p. 38.