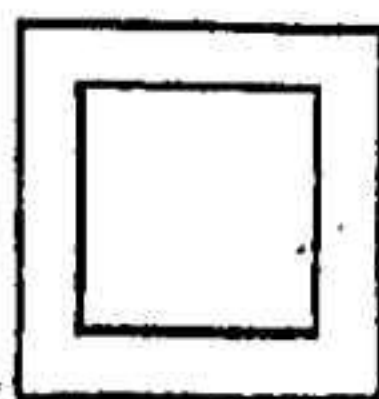
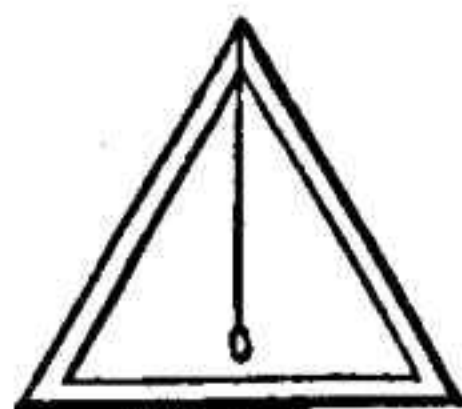
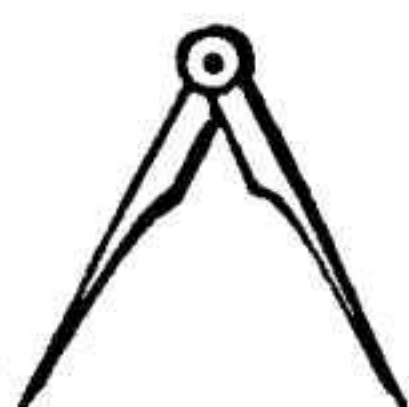


THE
SECRETS AND CEREMONIES
OF
FREEMASONRY
Exposed ;

GIVING A DESCRIPTION OF THE
SIGNS, GRIPS, AND KNOCKS, USED IN THE APPRENTICE,
FELLOW CRAFT, AND MASTER-MASON LODGES ;



BY KNOWING WHICH,
ANY ONE CAN ENTER A LODGE OF ENGLISH MASONS.



A LECTURE

DELIVERED ON MONDAY, 24TH MARCH, 1862, AT THE MECHANICS' INSTITUTE,

By LOUIS L. SMITH, Esq., M.P.

Melbourne :

TO BE HAD AT ALL BOOKSELLERS.

[Price One Shilling.]

P R E F A C E.

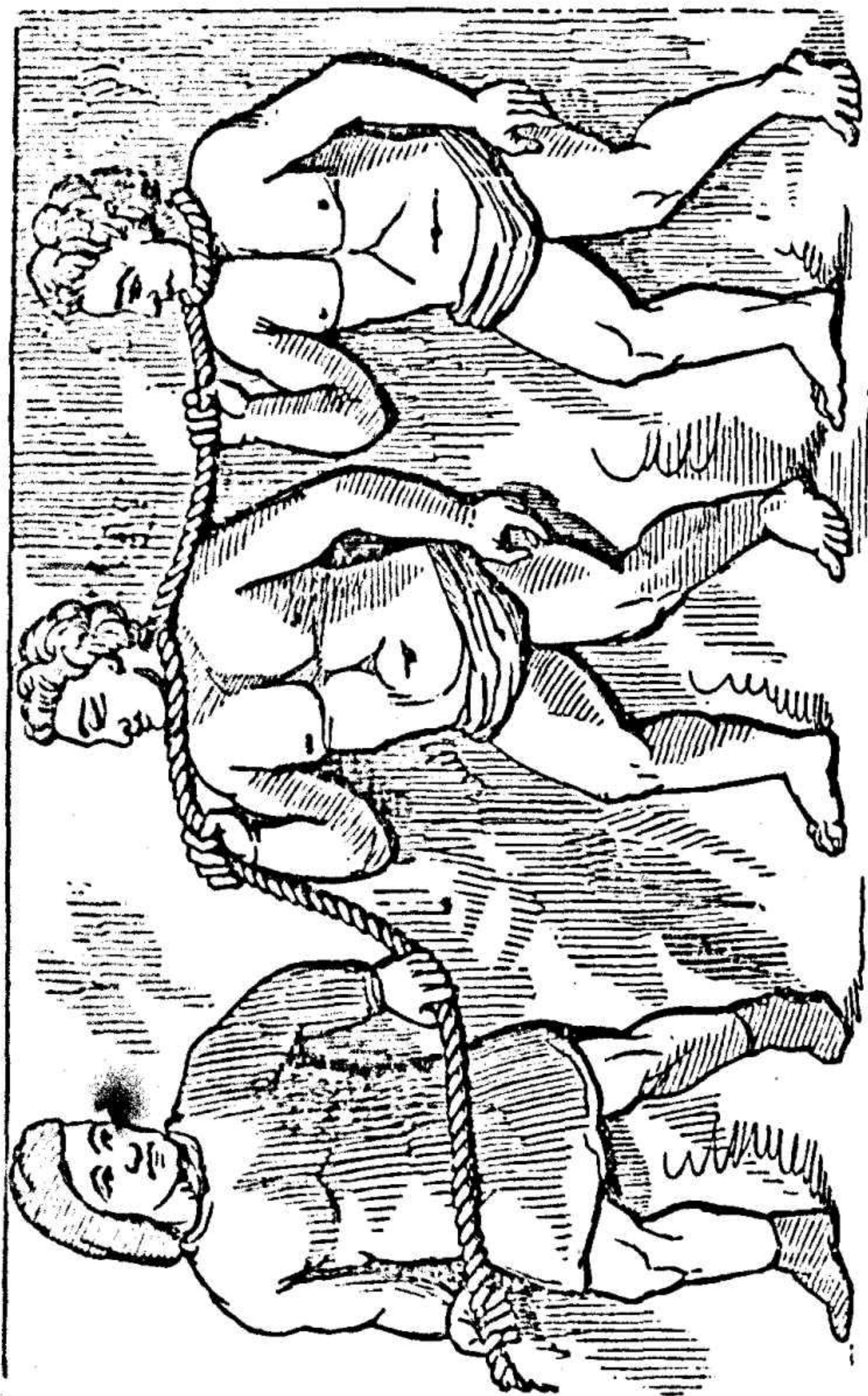
My object in delivering this first Lecture was to prepare the public mind to receive astounding facts regarding Masonry. It was necessary in so doing to prove that the Masonic brethren possessed them not, and that Masonry of this age is mere delusion—a perfect imposition; and further, that every effort has been made to induce the leaders of the Order to inquire into the lost knowledge, and either preserve the same or allow publication. The result of the application will be seen in the following pages.

The indecent and disgraceful conduct of certain Masons connected with the public press prevented many persons from hearing, and understanding me, and therefore I now publish the Lecture in this cheap form, so that all may “run and read,” and learn that

“A little folly governs the whole world.”

Louis L. Smith

JEU DES GRECS.



INTRODUCTION.

BEFORE commencing, it is necessary that I should explain to my auditors the reasons which induced me to offer a Lecture on the secrets of Masonry; more especially is it necessary that I should do so, inasmuch as my exposing Masonry might be considered an onslaught on a harmless body of men. And now let me at once observe, that it is not men that I attack, but it is ceremonies that are ridiculed by the greater portion of Freemasons themselves. As a member of the Legislative Assembly, I received a printed circular relating to a correspondence which had taken place between the Provincial Grand Master of England and one of the Masonic Brethren named Melville. I acknowledged the receipt of the circular, and wrote in reply, that I considered he had made some mistake in addressing me, for that I was not a Mason, having been twice black-balled by the Fraternity. I will claim your attention to a portion of the correspondence.

" To the Freemasons of Great Britain and Australasia.

FITZROY, MELBOURNE, VICTORIA,
18th January, 1862.

BRETHREN,

Allow me to draw your attention to the following correspondence that has lately abruptly terminated between the Provincial Grand Master of Victoria (E.C.) and myself:—

MELBOURNE, 22nd August, 1861.

SIR AND BROTHER,

I beg to apologise for not having sent an earlier reply to your letter of the 12th instant; my absence from Melbourne will account for the delay.

In reply to your communication, I beg to inform you that I shall take an early opportunity of conferring with a few of the most distinguished Brethren of this Province, with the view of arranging a time and place to examine into the important mysteries which you state you are in a position to divulge.

I am, Sir and Brother,

Yours fraternally,

FRED. C. STANDISH, P.G.M.

Brother Henry Melville.

MELBOURNE, 7th October, 1861.

SIR AND BROTHER,

I have the honour to acknowledge the receipt of your letter of the 4th instant.

As it would appear that the presence of certain members of the Craft would be disagreeable to you at the proposed conference, and as I am not aware who these Brethren are, you will perceive that I am unable to take further action.

The course I would suggest is, that you should fix the time and place for the said conference, and that you yourself invite those Brethren whom you would wish to be present on the occasion.

I am, Sir and Brother,

Yours fraternally,

FRED. C. STANDISH, P.G.M.

Brother H. Melville, Esq.

FITZROY, 11th January, 1862

RIGHT WORSHIPFUL SIR AND BROTHER,

With all due respect, allow me to remind you that immediately I heard you were to succeed Captain Clarke as Provincial Grand Master, I waited upon you and showed you some portion of a correspondence that had passed between Captain Clarke and myself, relating to certain discoveries I had made in Masonry. His letters showed that he not only felt greatly interested, but that on his leaving the colony he requested his successor *pro tem.* to examine into the matter. I explained to you in what a disgraceful manner I was treated by some of the highest and yet most ignorant of the Victorian Masons, whom we "all know by this Craft they have their wealth," and that any light thrown upon their besotted ignorance would place *their* "craft in danger to be set at nought." At the same time, I showed you letters from the most eminent Mason of the age, Dr. Oliver, in which he refers to my "wonderful discoveries" in Masonry. If you remember, Worshipful Sir, you then promised that you would investigate the discoveries as soon as you were duly authorised so to do. You were subsequently installed, and I had several interviews requesting time, the delay on my part being caused by a re-writing of the Median and Persian laws, upon which laws Masonry and all knowledge is founded. On the 12th August I wrote to you, informing you that I was then prepared to divulge the "long, long-lost" mysteries of Masonry, and referred to my first interview some two months previously. I had the honour of receiving your reply on the 22nd August, when, after apologising for not writing before, your duties requiring your absence from Melbourne, you tell me you will "take an early opportunity of conferring with a few of the most distinguished Brethren of the Province, with the view of arranging a time and place to examine into the important mysteries." I replied to your letter the same day, and suggested that it might be unpleasant to all parties were certain Brethren to be present at the inquiry. The names were, F. T. Gell, H. W. Lowry, R. Levick, and J. J. Moodie.

I waited patiently, expecting to hear from you, and on the 4th October wrote, reminding you of your promise. Yours in reply, dated the 7th October, says, "As it would appear that the presence of certain members of the Craft would be disagreeable to you at the proposed conference, and as I am not aware who the Brethren are, you will perceive that I am unable to take further action." You then suggest that I should fix the time and place for the said conference, and that I should invite those Brethren whom I wished to be present on the occasion. I immediately removed the first difficulty by re-writing the names of the objectionable members of the Craft, and at the same time I observed that if I thought it unfair that my discoveries should be examined by my opponents, others might think it equally unfair were inquiry to be instituted by friends of my own appointment. I then requested that "intelligent, honourable members of the Order should be appointed to examine whether certain laws, formerly known as those of the Medes and Persians, are or are not producible by means of the triple tau and double triangle, when used on a good celestial atlas."

It is upwards of three months since I last wrote to you, and to this day I am waiting anxiously to hear from you. I am most desirous of having the inquiry. If the truths I have discovered belonged to our Order before our mysteries *were* lost to us, then as Masons our solemn obligations compel us to reclaim them; if, on the contrary, they are not Masonic, I ought to be allowed to publish them to the world for the benefit of myself and all mankind.

Right Worshipful Sir, should your duties be pressing, perhaps you will appoint your Grand Secretary, or some other Officer of your Grand Lodge, to forthwith arrange with me the time and place, and allow him to decide as to what Brethren shall be summoned to the conference.

Allow me to add, that I have before me a triple tau constructed on a celestial atlas (according to my directions) by your Grand Secretary, and that, by agreement, I met that officer of your Grand Lodge yesterday at the Public Library, when he tested the accuracy of the Median and Persian laws by referring to numerous ancient picture records of mythology, and in no one instance were the laws inefficient.

Yours respectfully and fraternally,

HENRY MELVILLE.

F. C. Standish, P.G.M., E.C.

MELBOURNE, 13th January, 1862.

SIR AND BROTHER,

I beg to acknowledge the receipt of your letter of the 11th instant.

I hope that you will excuse me if I say that, though I am well aware of the unceasing toil and energy expended by you in the study of the abstruse and recondite mysteries of which you have obtained so thorough a knowledge, and though I am convinced of your devotion to the cause of Masonry and the interests of our Order, I

do not see of what advantage it would be to the Craft that I should listen to the recital of discoveries which it has taken you so many years to perfect. The Provincial Grand Secretary who had the pleasure of a protracted interview with you, and expressed himself much interested in what you communicated, leads me to believe that there is one point put forward by you which alone would prevent me from placing any reliance in the result of your discoveries.

Though I have ventured to make the above statement, I must beg distinctly to say that I cannot, under any circumstances, enter into any discussion or further correspondence with you on this subject. With reference to your expressed wish to give publicity to your discoveries for the benefit of mankind, I can only remark, that I am sure you will observe all the necessary caution which so zealous and enthusiastic a Brother as yourself must naturally feel bound to exercise, in treating on the subject of Masonry in a public manner.

I am, Sir and Brother,

Yours faithfully and fraternally,

FRED. C. STANDISH.

Henry Melville, Esq.

A few days afterwards Mr. Melville called upon me, and, in reference to the contents of the circular, expressed his regret that Captain Standish had acted in such, as he designated it, an inconsistent manner, and he informed me that as the mysteries he had discovered were of vast importance to society, he intended to petition the Parliament that a Commission of Inquiry might be appointed to examine the matter, and he asked me if I would support such a measure. In the course of conversation, I told him that although I was not a Mason, that, nevertheless, I was acquainted with all the signs and pass-words, having been initiated when I was desirous of joining the Order. I felt interested with the information Mr. Melville afforded me respecting the discoveries he had made, and being unwell, and unable to attend personally to my professional duties at the time, had leisure to investigate them thoroughly. From an amusement they became a study, and the more I examined, the more I was satisfied, and at length I suggested to Mr. Melville that Lectures ought to be given, and that if he would supply me with the knowledge, I would myself bring the discoveries forward before the public. Previously to so doing, it was thought expedient to make another offer to the Masons, and I accordingly addressed the three Provincial Grand Masters—F. C. Standish, Esq., J. T. Smith, Esq., and the Hon. W. C. Haines.

GENTLEMEN,

I have a lecture prepared treating on the mysteries of Masonry, proving beyond a doubt that the arts and sciences of the Egyptians

were the same secrets as those now known, or ought to be known, to all master Masons. As references to certain ceremonies now performed in the Lodges are absolutely necessary, the Brethren may think my mentioning them an invasion on their hereditary territories; under these circumstances, I am *willing to deliver the lecture to Masons only*, if you think it advisable, and then the Order can decide whether such Masonic knowledge as I possess should be made public or otherwise.

Yours truly,
LOUIS L. SMITH.

I received no reply from Messrs. Haines or Smith.

MELBOURNE, 11th March, 1862.

SIR,

I have the honour to acknowledge the receipt of your letter of the 8th instant, which only reached me late yesterday.

As Provincial Grand Master of Victoria under the English Constitution, I can only say, in reply to the proposition contained in your letter, that, as you are not a member of the Craft, I do not feel at liberty to request the Brethren of our Order to assist as Masons at the lecture which you purpose delivering on the mysteries of Masonry.

I have the honour to be,

Sir,

Your most obedient servant,

FRED. C. STANDISH.

Dr. Louis L. Smith, M.L.A.

Now as Captain Standish would sooner break his pledge as Grand Master, than examine into the mysteries with a Brother Mason, and as he would not entertain my proposition because I am not one of the Craft, the only course left me was that which I now adopt, and I bring the matter, with all confidence of success, before an enlightened audience. I now cast aside the Masons, and with the best feeling toward them personally, intend to expose Masonry, and show it to be a mere delusion—a Will-o'-the-Wisp. Before leaving Mr. Melville, I may observe, that some years since that gentleman wrote to Sir William Denison, Governor-General of New South Wales, enquiring of him whether he thought he would be justified in delivering Lectures on some portions of the mysteries formerly concealed by the Masonic Brethren, and his reply was:—

SIR,

GOVERNMENT HOUSE, 2nd November, 1857.

I am directed by the Governor General to acknowledge the receipt of your letter of the 19th instant. His Excellency does not

express any opinion as to the matter of the lectures you propose to give, or the character or quality of the information you may have in your power to unfold, but His Excellency is distinctly of opinion that such information, if it be correct and true, ought not to be made a secret, and *that he cannot recognise a right in any individual, or any body of men, to monopolise that which was intended for the good of all.*

I am, Sir,

Your obedient Servant,

ALFRED DENISON, Priv. Sec.

H. Melville, Esq.

This Lecture will therefore be an exposition of the secrets of Masonry, showing they are not worth retaining, because the mysteries which were to be taught, *after receiving the serious initiations, are no longer known*, indeed it is admitted that the mysteries are "*long, long lost.*" By Masons it will be remarked that the expositions relate only to the Blue Lodges. Of the Royal Arch no notice will be taken at present.

And now to commence. I cannot do better than quote a paragraph from the *Saturday Review*, received by the last mail:—

"We have wondered, as our readers may possibly remember, what Freemasonry is. Freemasons are at once so amazingly communicative, and so amazingly reticent. We know everything about Freemasonry except what Freemasonry is. The uninitiated are admitted to marvel at its rules and ritual; but what it is all about, we are not allowed to know. In this, Freemasons differ from other Societies, with which they are sometimes compared.

"Nobody knew what the Templars did, and therefore the Templars were charged with doing very strange and wicked things. But everybody knew what Templars *were*, and *why* the Order existed, —whether they did or did not worship a cat's head, they certainly did something to defend Palestine from the infidels. We know what Freemasons do—at least what they say they do, only we cannot make out what they are." The editor then goes on to remark, that Masons say, "they built every large edifice, from Cain downwards," but, he tritely adds, with a query, "Freemasons never build one now."

Let it be clearly understood that my object in the present Lecture is to show that secret ceremonies are all that remain of Masonry, and hereafter it shall be proved that the lost mysteries of the Order all related to the heavens; in other words, that Masonry and Astronomy were one and the same.

In order to commence, let us suppose all now present to be Masons ready to begin the ordinary labour of the Lodge. The first

thing to be done is to tile the Lodge—shingle it, might be the more appropriate term for this colony, but Masons have no shinglers; no wonder, then, that so many Masons have a shingle loose. Tilers might be supposed to perform their work upon the roof; hatters *tile* upon a block, masons tile upon a door. The Worshipful Master having asked the junior warden what is the first duty of a Mason, and being told that it is to see the Lodge properly tiled, the inner guard is politely requested to do so, and he gives one tremendous rap on the inside of the door, and, on the principle that one good turn deserves another, he is answered outside by a rap from the tiler. The inner guard tells the junior warden that "it's all right," and the junior warden gives *three* knocks, which is an intimation to the Worshipful Master that the Lodge is tiled; and it is so tiled accordingly. Now, there is something very sublime about this knocking process, and no doubt the audience will think so. Five raps and a building is tiled. But I must not fall out with this tiler, for he is an ugly customer, being armed with a drawn broadsword to keep out all intruders and inquisitive people, including all here present, for had you not been curious about Masonic secrets, you would not be listening to what I have to disclose. I have asked a number of Masons respecting these awful tilers; I have consulted Preston and Dr. Oliver, and can gain no light respecting them; I have examined traditions, and I am happy to say that there is not a single instance of a tiler killing any but Masons. Thus those of my audience who, like myself, are not Masons, have nothing to fear, but the tiler being a Mason, he may cut Masons' throats *ad libitum*, and be according to order, as will presently be seen.

I am not going to enter into details with respect to the duties of the wardens or the deacons; we have wardens enough on our gold-fields, and it would puzzle any Freemason to point out their duties; and if you wish for information respecting the deacons, you had better at once apply to the Arch-Deacon of Melbourne, for of course he can if he likes tell all about them as well as all about the Arch.

The Worshipful Master asks the senior warden where his place is in the Lodge. The Master surely ought to know, or he must be very ignorant of Masonry; nevertheless the senior warden satisfies him on the subject, by telling him his place is in the west, and his duty is to mark the setting sun, and see the Lodge is closed. He may see the door of the Lodge closed, but how he marks the sun is one of the mysteries lost to the Order. The average work-hours of Freemasons is from sunrise to sunset, say from six to six, or twelve hours, with a

snack at high noon. Now, an honourable friend of mine, one of the members for Collingwood, I will vouch for as being *free*, indeed some high conservatives say he is *too free*, at all events he is as good a *Mason* and perhaps a better one than any *Freemason* in the colony; but he is one of the innovators, and has actually had the audacity to support the eight hours' system. Mr. Don being a perfect mason, what are the *Freemasons* to do with him? That he always has worked with the square, the plumb-line, and the compasses there can be no doubt, indeed *Freemasons* can find no fault in him; and as they cannot help themselves, the only way to accommodate all parties will be for the Worshipful Master to order the sun to rise at eight in the morning and set at four in the afternoon. But to return to the Lodge. The Worshipful Master asks some other questions which does not say much for his sagacity; he questions the Past Master what is or ought to be his own position in the Lodge, and why he is placed in the east. Surely the Right Reverend and Worshipful Master, Brother J. T. Smith, is too acute to ask such an inane question, but others do, that's clear enough; and the Past Masters, looking very seriously, tell the Worshipful Masters "that as the sun rises in the east to enlighten the world, so do the Worshipful Masters rise in the east to enlighten their Lodge."

And now we have so far advanced as to open the Lodge. Before proceeding to business the Worshipful Master gives three knocks with an auctioneer's hammer (which really should be a Mason's mallet); the senior warden echoes the three knocks from the west; the junior Warden does the ditto ditto in the south; then the inner guard raps thrice, and the tiler gives three knocks outside the door, and the lodge is opened in the *first degree*.

All Lodges have outer porches wherein they prepare their victims for Masonic sacrifice, and these victims usually are raw, inexperienced youths. The preparation is different according to the fashion of the Lodges; some are almost in a state of nudity. The English Masons are more modest, and their aspirants are more decently clothed. When preparing the would-be mason, the crafty old members, or members of the craft, which I presume is the same thing, take very good care to get all metals, especially sovereigns, shillings, and the more vulgar pence, from the youth; in fact, not a rap of brass except that which he naturally possesses in his face, and no *tin* whatsoever, is left him,—poor unfortunate!

Here are two friends about to be initiated (*see Frontispiece*). I will explain this picture in another Lecture, but it will serve its

purpose here. From what appears, they certainly look as if they were about to suffer condign punishment, and who can tell what that assassin (the tiler) may think proper to do with them. He may not think it advisable to murder them himself, because people outside the Lodge might give evidence against him, but perhaps he has connived with the inner guard that they shall be hanged within the body of the Lodge. It is certainly time for the police to interfere in these matters, for it's a well known fact that people do disappear from society in a very strange and mysterious manner. Captain Standish is the chief of the police department, and also chief of English Masonry, and he ought to *stand* forth with his men and rescue any and every of Her Majesty's English subjects from such perilous positions, but as he does not please to interfere to save either Masons or Masonry, why I may as well go on with my Lecture. These poor victims are dragged into the Lodge, by means of the rope round their neck, which rope Masons call a "cable tau;" happily for the youth, his eyes are blindfolded with a pocket handkerchief; and here let me pause, and solemnly ask those who are listening to me, whether a pocket handkerchief is not a sublime symbol! Is not a pocket handkerchief one of the sacred symbols of Masonry, seldom if ever used by the mark + Masons of the fraternity.

But to proceed with the victim: he has on his right foot a slipper, which slipper I am in a position to prove belonged to the mother of all masons, and every Mason knows what *that is*; and as she was one of the Amazons, of course the slipper is too large for the unfortunate youth; no wonder, therefore, that he goes what the Masons call "*slipshod*." The Brothers who are to introduce the youth kick up a rumpus at the door, and the tiler appears to be scuffling with them, as if they persisted in coming into the Lodge; but tiler has the best of it, for he commands silence, and then gives three raps on the outside of the door, which the inner guard responds to from the inside by three similar knocks; inner guard then cries, "An alarm, Worshipful Master." He is ordered to ascertain the cause; he very cautiously half opens the door, as if afraid of a rush upon him, and he learns from the tiler that a poor unfortunate youth is outside in a state of darkness, who is properly prepared to be admitted to the mysteries of Masonry. Tiler tells inner guard that he is really a very respectable free or fast (as we should call it now) young man, whereupon inner guard says to the tiler, "Stop till I make my report;" and shutting the door, he turns to the Worshipful Master, and says,

“Worshipful Master, a poor candidate in a *state* of darkness, who has been well and worthily recommended, regularly proposed and approved in open Lodge, now comes forward of his own *free will* and humbly solicits to be admitted to the mysteries and privileges of Freemasonry.” The inner guard guarantees that the candidate is all right, and the Master says, “Admit him in due form;” and if ever there was a representation of misery, the object before the Brethren is that personification—almost naked, blindfolded, with a rope round his neck, and the point of a sword to his naked left breast, scarcely able to walk on account of his slipshod foot. In this state is he paraded round the Lodge, in order that the Brethren may inspect him before and behind.

A short dialogue follows, and Worshipful Master tells candidate that no slaves or children that have not cut their eye-teeth shall be allowed to be imposed upon so as to become Masons, and the poor victim is obliged to admit that he is free born and of the age of 21. The youth is then made to kneel on his left knee before a pedestal or altar, on which is the Bible open at the Gospel according to St. John; both Johns, be it remembered, are patrons of Masons, and their grand festival-supper is held on John the Evangelist; the youth's right hand is on the book, and a point of the compass is placed at his naked left breast, and then follows the obligation, which is too serious to abridge, so here it is in full:—“I, ———, in the presence of the Great Architect of the Universe, and this worthy and warranted Lodge of free and accepted Masons, regularly convened and properly dedicated, do, of my own free will and accord, hereby, herein, and hereon, most solemnly and sincerely swear that I will for ever hail, conceal, and never will reveal any part or parts, point or points, mystery or mysteries of or belonging to free and accepted Masons, which may be given to me now, or I shall hereafter be instructed in, unless it be to a true and lawful brother, and not even to him or them until after due trial and strict examination, or sure information that he or they are worthy of my confidence, and then only in the body of a just, perfect, and regular Lodge of accepted Masons. I further solemnly swear that I will not write these secrets, print, stamp, cut, carve, or engrave, or otherwise so delineate them, or cause or suffer them to be done so by others, if in my power to prevent it, on anything moveable or immoveable under the canopy of Heaven, whereby, wherein, or whereon any letter, character, or figure or the least trace of a letter, character, or figure, may become legible or intelligible to myself or to others, so that our secrets,

arts, or hidden mysteries may improperly become known through my unworthiness. All these whatsoever I solemnly swear to observe, without evasion, equivocation, or mental reservation of any kind, under no less a penalty, on the violation of any of them, than to have my throat cut across, my tongue torn out by the roots, and my body buried in the sands of the sea at lowwater mark, or a cable tau's length from the shore where the tide ebbs and flows twice in twenty-four hours: or the more efficient punishment of being branded as a wilfully perjured individual, void of all moral worth, and unfit to be received in this warranted Lodge, or in any other warranted Lodge or society of Masons who prize honour and virtue above all the external advantages of rank and fortune. So help me God, and keep me steadfast in this my great and solemn obligation of an entered apprentice Freemason." He is then told to kiss the book *once* in order to ratify his pledge; and thus does he pledge himself to keep secret, mysteries that are never revealed to him. Surely such an obligation would lead thinking men to conclude that secrets of the utmost importance were to be communicated to him; but more of the *serious* hereafter. The poor deluded victim has his eyes released from the pocket handkerchief and he looks about him, appearing somewhat scared and staggered at the sight before him; a discussion takes place about the three greater lights—that is one more than was brought forward at Creation (clever men these Freemasons), and then there is reference made to the three lesser lights, which are described as the sun to rule the day, the moon to govern the night, and the Worshipful Master, who of course is to take care of both the sun and moon, and to rule his Lodge into the bargain—a pretty Herculean task for one man to get through daily.

The Worshipful Master then addresses the Apprentice, telling him he is a lucky fellow, for he has just escaped being either stabbed or hanged—stabbing from the sword; for he would have had daylight let into him had he rushed forward on the sword, and hanged by the cable tau had he attempted to retreat: and whichever death had resulted, no blame could possibly attach to the holders of the sword or rope, for they only did their duty, as Nelson expected every Englishman would do when called upon: and that had he, the Apprentice, met his death, a coroner's inquest would have most assuredly returned a verdict of "Sarved him right!" After three most irregular steps, as if the poor creature were intoxicated, then is the sign, grip, and word given to him by the Worshipful Master. The sign is given as if you were doing a most

unpleasant thing, namely, cutting your own throat in a great hurry with open right hand, and then, as if you repented of your act (which any sensible man would do), by dropping your hand to your side. When in this (the Apprentice) order the Masons stand with their hand to their throats. *The Grip*, is the pressing the thumb of the right hand on the first knuckle of the Apprentice's right hand. On shaking hands, when Masons give the grip or pressure, if the grip or pressure be not returned by the other party, then it is understood that he is not of the Order. *The Word* is BOAZ, generally halved; one says "Bo," as if speaking to a goose; the other says "Az," as if speaking to a donkey. BOAZ is sometimes quartered; one saying "B," the other "o," the other "A," and the other "z." BOAZ, Masons say, imports strength, but the Ecclesiastics tell us BOAZ means, "in strength, or in the goat." BOAZ is the name of the left pillar of King Solomon's temple, but what has a goat to do with King Solomon? That is rather a puzzler, which I defy any Mason now present to explain; and at the same time, to prove that I am not a Carlile or Morgan Mason, I pledge myself, when called upon, to interpret the true meaning of both the pillar and the goat. The Senior Warden then makes the Apprentice a present of a scanty sheepskin apron, which no ordinary working mason would think proper to wear, and he seriously tells the Apprentice it's a badge more ancient than the Golden Fleece or Roman Eagle, but how he knows that, he does not condescend to inform the Apprentice; and for the best of all reasons. Further, he says the bit of sheepskin is more honourable than the Star and Garter, or any other Order in existence. But there happens to be no order of the "Star and Garter," although public-houses abound with that sign. With the sheepskin, is delivered a truism, which is valuable enough in itself for its consistency;—the Senior Warden says, that if the Apprentice does not disgrace or dirty his apron, the apron will never disgrace or dirty him. Shortly afterwards, a practical joke is played off; deprived as the victim has been of all his cash, and even his buttons, he is asked to give something towards the charitable institutions of the Order: but he tells them candidly that the worthy Brethren have already cleaned him out, before he came in, and that he is fairly stumped, as the cricketers call it. He is then ordered to clothe himself like a decent member of society, and on his return he is shown the warrant of the Lodge, signed by somebody who is in fact nobody, and it is intimated that he will be called upon during the evening to pay his fees of initiation. This used to be the practice,

but the Brethren in modern times have become more crafty, and demand the fees *before* initiation, as it is very doubtful whether any one in his senses would pay *after* the ceremony, as it is *now performed*. The Apprentice is then presented with certain tools; the only one worthy of notice is the 24-inch guage, and this is an important instrument in real Masonry, as will be shown in another lecture.

In the discourse on the tracing board, the Apprentice is told that the usages and customs of Masons have ever corresponded with those of the ancient Egyptians, to which they have a near affinity; now, if any Mason can tell me what the Masonic Egyptian usages and customs were, then is my occupation gone; but as no one present can give me the least information on the subject, I flatter myself I shall be able to show Masons what Masonry *ought to be*, and *prove* what were the ancient Egyptian mysteries;—but such discussion will be for a future lecture.

Now let us, having seen the Apprentice initiated, close the Lodge in the first degree, and this is done by the same knocking as at the opening. When the rapping is finished, Masons throw aside their tomfoolery and become sensible men. The Fellow Craft is the second degree, but the variation from the first is not sufficiently interesting to enlarge upon in this lecture; it is usual for all the Lodges to open in the first degree, and then proceed to the second, and from the second to the third. If an Apprentice is to be made a Fellow Craft, he retires to prepare himself whilst the Lodge is in the first degree: and during his absence the Lodge is opened in the second degree, and then he enters; the same with Fellow Craft and Master Mason. In the second degree the *Obligation*, changes the Grand Architect of the Universe, of the Apprentices, into the Grand Geometrician of the Universe, of the Fellow Crafts. "In the name of the Grand Geometrician of the Universe, I declare this Lodge open on the square, for the instruction and improvement of Fellow Craft Freemasons."

In addition to the amusement of throat-cutting and tongue tearing out, of the first degree, the victim consents to have his left breast cut open, and his heart torn out and given to the ravenous birds of the air, or devoured by beasts of the field. When he finishes his obligation, he kisses the book *twice*. The pass word is "SHIBBOLETH," which Masons say denotes "plenty," but the parsons tell us it means "burthen," "ear of corn," "current of water," and no man is a true Mason unless he can frame his speech to explain

rightly the meaning of Shibboleth, and shew in the celestial atlas the ear of corn on the brink of a running stream; and such Masons as cannot do so ought to be served as the Ephraimites were at Jordan; in fact, they ought to be handed over to the tender mercies of that desperado with the drawn sword. The sign of this degree is made by passing the right hand over the heart, the sign of fidelity. The second is the hailing sign, "and is given by throwing the left hand up in this manner (horizontal from the shoulder to the elbow, and perpendicular from the elbow to the ends of the fingers, with the thumb and forefinger forming a square.) The Grip is the right thumb between the first and second knuckle of Fellow Craft's right hand. "JACHIN" is the word, but it is always given in halves, the questioner says "JA," the respondent, "CHIN." The three groggy steps of the Apprentice have a sober one added to them in this degree, making four, and the performances with the hammer are three, the same as with the Apprentices, only they are given thus: a crotchet and two quavers. And now suppose the Lodge is closed, and the Fellow Craft is to be exalted to the Mastership; the Master's Lodge is opened from the second, or that of the Fellow Craft, the hammering knocks are thus effected: one quaver and two crotchets. During the absence of the Fellow Craftsman who seeks to become a Master, the Worshipful Master asks the Junior Warden from whence he came, his reply is from the East; the Worshipful Master then says to Brother Senior Warden "whither are you directing your course;" he replies, "towards the West." The Junior Warden says, "he is in search of that which is lost, and which, with the assistance of the Worshipful Master, he hopes to find." Poor deluded mortal, how can the Master assist *him*, when the Master *himself* does not really know what is lost and what can be found? The Senior Warden says, "what he is seeking are the genuine secrets of a Master Mason," and the Junior Warden adds, "these secrets were lost by the untimely death of the Grand Master Hiram Abiff." Now, Abiff, as given by Masons, means less than nothing, but "Ab Eph" means something, "Eph," or "Phe," being a Hebrew letter, denoting "*the mouth*," and that is all I shall explain to you in this Lecture.

When the Lodge is open in the third degree for the raising of fellow craft to be master, the Lodge is in perfect darkness; the Master is not on his throne; there is neither sun nor moon, no light save one solitary star, generally placed on a black-looking table. This star ought to be above the throne; it is Lucifer fallen from Heaven, the

bright morning star which precedes the day; but to return to the Lodge, this lantern star is so placed as to throw its light on a human skull and two cross-legged bones. The fellow craft has both his arms, breasts, and knees bare, and both *heels* slipshod. I lay a stress upon the word *heels* because it produces a point on a circle from the centre of which all true *Master* Masons must be guided in their work. The fellow craft is paraded round the Lodge three times, and then he is instructed to advance to the altar or pedestal in the east, upon which the Bible is placed, when the Worshipful Master tells him a most serious trial awaits him, and he asks the fellow craft whether he is willing to stand the ordeal, and he replies in the affirmative; the Master's obligation is then repeated, which is unquestionably a moral lesson; one or two points are perhaps objectionable; for instance, as a Master Mason he says he will not defraud a brother Master Mason, or see him defrauded by others, without giving him due and timely notice. A special pleader would imply that he might defraud apprentices and fellow craft Masons. He also pledges himself to prefer a brother Master Mason in all his dealings and will recommend him to others as much as is in his power, so long as he shall continue to act honourably, honestly, and faithfully to him. This clause does not apply to any but *Master* Masons. The penalty of this decree is to have the body severed in two, the bowels torn out and burnt to ashes in the centre, and the ashes scattered before the four cardinal points of Heaven. He then kisses the book three times; after offering a short lecture, the Worshipful Master recites the story of Hiram Abiff's untimely death. Three fellow craft Masons conspired to procure the true secrets of Masonry from the Grand Master Hiram; their names are probably not known to any Mason in the colony, I will therefore tell you who they were—Tubala, Tubalo, Tubalum. One planted himself in the east, one in the west, and the other in the south entrances to the Temple of Solomon. [Masons will perceive I mention the west instead of the north, for what occurred could not take place in the north.] The workmen had retired, and Hiram was at sunset looking about to see all right before he locked the gates, intending to leave by the great western porch, when one of these Judases, armed with a heavy plumb-line, demanded of him the secrets, which he refusing to give, the villain with the instrument struck him a violent blow on the right temple, the mark of which is plainly visible to this day in the Heavens, if Masons only knew where to look for it. The blow was so strong as to cause the Master to reel and sink on his knee; on recovering himself he rushed

to the south door, where the second villain called upon him for his secret, and being refused the demand, the wretch struck or rather pushed him backwards with the Masonic guage, and he fell on his right knee. Faint and wearily the way worn traveller attempted to rise, and staggered to the eastern door, when the third ruffian gave him the *coup-de-grace*, and settled him with the heavy stonemason's mallet which the Egyptians called *CASSE TETE*; he was struck on the temple and expired. Alas, for poor murdered Hiram! And now the Worshipful Master tells the fellow craftsman that the hand of death is upon him, and the Master, with a heavy stonemason's mallet, gives him a violent blow between the eyes. The Brethren surround him, and suddenly envelope him with a winding sheet, and he falls backwards into a coffin, and then there is a pause; for to all appearances the young man is dead. In many, the mallet is merely placed on the forehead; others put the palm of the hand and force him back; in some the coffin is dispensed with.

In order not to refer to this ceremony again, I may as well say these proceedings are given as they *ought* to be, not as they are now slovenly performed. The Worshipful Master then remarks that the Brother in the coffin or sepulchre, is to personify the Grand Master Hiram, and he continues with the story of Hiram's death and resurrection. "And the Brethren when assembled to renew their work of the Temple, were astounded at the non-appearance of their Grand Master; their work was at a-stand still, they knew not what to do. In their grief they divided themselves into several bands, and went in search of the body, determined to find it, dead or alive; one party returned fatigued and broken-hearted, and gave no tidings whatsoever. All dispirited, they grieved in silence, when, to add to their tribulation, another troop come back without offering any hope whatever of discovering their Grand Master; at length a third party returned, and reported that as one of their Brethren was resting in a reclining position, in order to assist him in rising, he caught hold of a twig or branch, which being loose, came from the earth, whereupon it was discovered that the ground thereabouts had been lately disturbed. They immediately replaced the branch, and marked well the spot, but having no implements or tools by which they could remove the earth, they returned to the assembled Brethren in order to obtain their assistance. The whole fraternity in a body hastened forward, and found, to their joy, a sprig of Cassia, an emblem so purely Masonical. The ground was immediately removed, and a body found, but in that corrupt state it was not

recognisable; after diligent search, the Masonic square was discovered with the body; by this it became evident these were the remains of the Grand Master, the square being his symbol. The Brethren showed the sign of horror as they looked upon the dead, and one, confident that the Grand Master could not die, rushed forward and attempted the apprentice grip, laying hold of the first finger and thus trying to raise his Master. But the flesh slipped from off the bone, [and there in heaven is the representation of the flesh slipped off the finger to this day.] The Brother exclaimed, "Alas, Worshipful Sir, he is rotten to the bone;" another of the Brethren tried the grip of the Fellow Craft, but it is useless; when in despair, suddenly sweet sounds are heard as that of the Eolian or Heavenly harp; the music increases in strength—it's the music of the spheres, the song of the morning, all nature rejoicing. The Worshipful Master then says, "As all other means have failed, I will adopt the last resource, and if that does not succeed we are all lost. He places the nails of his fingers on the sinews of the wrist of the right hand of our friend in the coffin, and exclaims, "Arise, Master Mason, by help of the lion's grip;" and then the Master Mason rises forthwith from the coffin, being assisted and helped up by the Brethren; the winding-sheet falls behind him, and instantly the Lodge is in a blaze of light; the sun has risen in the east, the Master is on his throne, and all the Brethren appear to order as Masons. The Irish Lodges used to have the raising by the Eagle's claw—either the paw or claw are astronomically correct. The newly raised Brother then retires, and when he returns he is entrusted with the sign, grip, and *word*.

The *Sign* may be termed *three-fold*; the first, that of horror on discovering the body of Hiram; it is the left hand dropt, and the right hand elevated so as to screen the eyes from the dreadful sight; at the same time the head is turned towards the right shoulder; the second sign is that of sympathy, the head bent forward, and the forehead struck gently with the right hand; the third is the ordinary penal sign of the Master; it is given by drawing the hand across the body, to remind the Brethren of the penalty of having his body cut in two; the right hand is then placed by his side, and then immediately raised again, and open, with point of the thumb towards the navel. The ordinary grip of the Master is the right-hand thumb on the second knuckle; and the word to this grip is "TUBAL CAIN;" sometimes the other grip is to be given, and it is with foot to foot, knee to knee, and

breast to breast, and the hand over the back, and the word is then whispered, "MAHABONE" or "MACHBENACH," signifying, as Masons say, "death of a Brother." This salutation is called the five points of fellowship. The steps are the same as the Fellow Craft, with one added, making five, and these five steps are of considerable importance in true Masonry. To describe the Master's apron is not necessary, it's so common.

With regard to the three Judases who behaved so wickedly to our Grand Master, tradition reports that they were cast out in the west, and there in the west are they to be seen to this day, if the Masons only knew where to look for them. Before closing, it may as well be necessary to repeat the signs, grip, and words of each degree, as used in most Lodges.

The entered Apprentice sign is the open right hand to the throat; the grip, the pressure of the right-hand thumb on the first knuckle of right hand of the Apprentice; the word, "Boaz"; the knocks, three crotchets. The sign of Fellow Craft is made by pressing the right hand on the heart, extending the thumb perpendicularly to form a square; the grip, is the right thumb pressing between the first and second knuckles; the word is, Jachin; the knocks, one crotchet and two quavers. The Master's sign is the hand open on the stomach, where the body, if divided, would be cut in two; the grip, the right-hand thumb on the knuckle of second finger; the word, Tubal Cain; the knocks, one quaver and two crotchets.

Now, ladies and gentlemen, you have had explained to you all the important ceremonies of the Blue Lodges of Masonry; whether these are *mysteries* that require solemn oaths to keep them sacred from the multitude, you are best able to decide. Any one of you who can remember to perform the secrets I have explained and demonstrated to you, can enter a Masonic Lodge, when you will find not a secret or ceremony of importance has been withheld from you. As regards myself, Masons must admit that my information is not of the Carlile order; my knowledge comes from a far higher authority; and, in my next lecture, I shall *convince intellectual* Masons themselves that there is more in Masonry than they ever dreamt of.
