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KWC/G/1.

Bladud House,
Bladud Buildings,
Bath.

2nd August 1949

R. Spencer Esq;
66, Newbridge Road,
Bath.

Dear Ralph,

I have made use of a wet bank Holiday to make the copies of the XVIIIth Century Ceremony that I promised you and Jimmy earlier this year and I have pleasure in sending you your copy herewith. I hope you will find it interesting.

Kind Regards,

Yours sincerely,

Keith.

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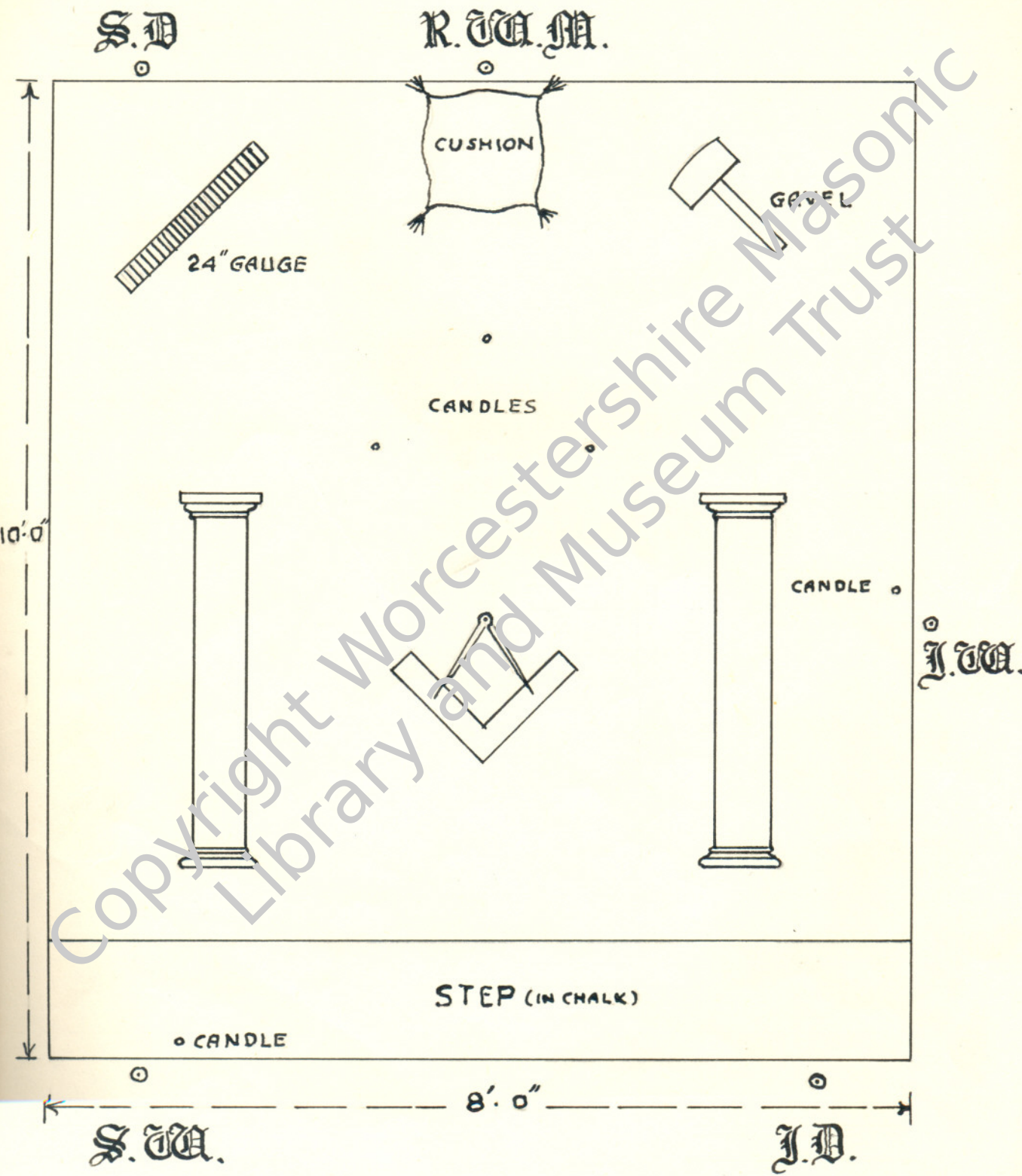
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THE WORKING OF A LODGE OF THE ANCIENTS.

The Ceremony of "Initiation", as performed by The Royal Cumberland Lodge, at The Bear Inn, Bath, in the XVIIIth Century.

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A Drawing of the Lodge, as set out on the floor, in chalk.



THE WORKING OF A LODGE OF THE ANCIENTS.

The Ceremony of "Initiation", as performed by the Royal Cumberland Lodge, at the "Bear Inn", Bath, in the XVIIIth Century.

- M. (to J.D.) Brother, what is the chief care of a M.?
J.D. To see that the Lodge is well tyed.
M. Pray do your duty.
J.D. X X X. T. X X X.
J.D. Worshipful, the Lodge is well tyed.
M. Pray, where is the J.D's place in the Lodge?
J.D. At the back of the S.W., or at his right hand if he permits.
M. Your business there?
J.D. To carry messages from the S.W. to the J.W. that they may be dispersed round the Lodge.
M. Pray, where is the S.D's place in the Lodge?
J.D. At the back of the M, or at his right hand if he permits.
M. (to S.D.) Your business there?
S.D. To carry messages from the M to the S.W.
M. The J.W's place in the Lodge?
S.D. In the S.
M. (to J.W.) Why in the S, Brother?
J.W. The better to observe the Sun at high meridian; to call the men off from work to refreshment and to see that they come on in due time, that the M may have profit and pleasure thereby.
M. Pray, where is the S.W's place in the Lodge?
J.W. In the W.
M. (to J.W.) Your business there, Brother?
S.W. As the Sun sets in the W, to close the day, so the S.W. stands in the W to close the Lodge, for to pay the men their wages and dismiss them from their labour.
M. Where is the M's place in the Lodge?
S.W. In the E.
M. His business there?
S.W. As the Sun rises in the E to open the day, so the M stands in the E to open his Lodge and set the men to work.
M. Takes off his hat and says:- This Lodge is open in the name of Holy St John, forbidding all cursing, swearing or whispering and all profane discourse whatever, under no less a penalty than the majority shall think proper.
M. The M. then gives X X X and puts on his hat. Is any person waiting to be made?

J.W.
M.

There is, Right Worshipful.
The Deacons will leave the room and interrogate the Candidate as to whether he is conscious of having the vacation or time necessary to be received and whether it is his own voluntary will and choice to be made a F.M.

M.
Cand:

After preparation the Candidate is led to the door of the Lodge by the hands of the S.D., who give X X X at the said door and the M answers with X X X strokes of his hammer.
Who comes here?

M.
Cand:
M.
J.D.

One who begs to receive part of the benefits of this right worshipful Lodge dedicated to St John, as many Brothers and Fellows have done before me.

Cand:
J.D.
Cand:

How do you expect to obtain it?
By being free born and well reported.
Wnter, free born and well reported.
Admits Candidate on point of Pxxxxxx.
Do you feel anything?
I do.
Do you sax anything?
No

M.
Cand:
M.

The Candidate is now taken in charge by the J.D.
Is it your own free will and choice that you desire to become a Mason?

M.

Cand:
M.

is.
Let the Candidate kneel, to receive the benefit of prayer.
(Candidate kneels)

O Lord God, Thou great universal Master of the World and first Builer of men as it were a Temple, be with us, O Lord, as Thou hast promised when two or three are gathered together in Thy Name, Thou wilt be in the midst of them. Be with us, O Lord, and bless all our undertakings and grant that this, our friend, may become a true and faithful Brother. Let grace and peace be multiplied unto him through the knowledge of our Lord, Jesus Christ and grant, O Lord, as he putteth forth his hand to Thy Holy Word, that he may also put forth his hand to serve as a Brother, but not to hurt himself or his family, that whereby may be given to us great and precious Promises and be made partakers of Thy divine nature, having escaped the corruption that is the world

in

through lust. O Lord God, add to our faith, Virtue and to Virtue, Knowledge and to Knowledge, Temperance and to Temperance, Prudence and to Prudence, Patience and to Patience, Godliness and to Godliness, Brotherly Love and to Brotherly Love, Charity. And grant, O Lord, that Masonry may be blessed throughout the World and Thy Peace be upon us, O Lord, and grant that we may all be united as one through Our Lord Jesus Christ, who liveth and reigneth for ever. In whom do you put your trust?

M.
Cand:

In God.

(J.D. takes Candidate by right hand)

M.

Rise up and follow your leader and fear no danger.

(Candidate is conducted three times round the Lodge) At the first round he gives the J.W. X X X.

J.W.
Cand:

Who comes there?

One who begs to have and receive part of the benefits of this right worshipful Lodge dedicated to St John, as many Brothers and Fellows have done before me.

(At the second round the Candidate gives the S.S. X X X.

S.W.
Cand:

Who comes there?

Replies as before.

(At the third round the Candidate gives the M. X X X.

M.
Cand:

Who comes there?

Replies as before.

M.

You will proceed to the S.W. for instruction.

S.W.

Instructs the Candidate on the sxxxx and Posture.

S.W.

You are now entering into a respectable Society which is more serious and important than you imagine. It admits of nothing contrary to Law, Religion of Morality, nor does it allow of anything inconsistent with the allegiance due to His Majesty, King George. The Wor: G.M., will inform you of the rest.

M.

Will you promise never to tell, write or disclose in any manner whatever, the secrets of Freemasonry, except to a Brother at the Lodge and in the presence of the G.M.?

Cand:

I will.

M.

Then you will take a solemn Obligation; the oath of a Mason.

(M. administers the oath, which the Cand: repeats.

M.

I, ----- of my own free will and accord and in the presence of A.G. and this right worshipful Lodge, dedicated to St John, do hereby and hereon most solemnly and sincerely swear that I will always hale, conceal and never reveal any of the secrets or mysteries of F.M. that shall be delivered to me now or at any time hereafter, except it be to a true and lawful Brother or in a just and lawful Lodge of Brothers and Fellows, him or them whom I shall find to be such after just trial and examination I furthermore do swear that I will not write them, print them, cut them, paint them, stint them, mark them, stain or cause them to be so done, upon anything moveable or immoveable under the canopy of Heaven, whereby they shall become legible or intelligible or the least appearance of the character of letter, whereby the secret art and mystery of F.M. may be unlawfully obtained All this I swear with a strong and steady resolution to perform the same without any hesitation, mental reservation or self-evasion of mind in me whatsoever under no less penalty than to have my txxxxx xxx xxxxxx my txxxxx xxxx xxx xx xxx xxxxx and that buried in the sands of the sea, at low water mark, a cable's length from the shore, where the tide ebbs and flows twice in twenty-four hours. So help me, G and keep me steadfast in this, my E.A.'s obligation. (Cand: Kisses the B.)

M.

What do you most desire?

Cand:

To be brought to Lxxxx

M.

Brother, restore the Cand: to Lxxxx.

M.

Having been restored to L, you see before you the three great Lxxxxx in M., the B. the S and the C. The B. to rule and govern our faith; the S to xxxxxx our actions and the C to keep us within bounds with all men, particularly a Brother.

The three candles are the three lesser lights and represent the S; the M and M.M. The S, to rule the day; the M. to rule the night and the M.M. to rule and govern his Lodge, or at least ought so to do.

I will now give you the G; W and S of an E.A. You will now retire to be invested with what you have been divested of

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J.D. Takes Candidate to outer room and restores^s him to his usual costume and then brings him in again and places him in the N.W. corner of the Lodge.

Cand: Rt: Wor: Master, S & J, Wardens, S & J, Deacons and the rest of the Brethren in this Lodge, I return you thanks for the honour you have done me in making me a M and admitting me a member of this worthy Society.

M. Place the Candidate in the N.E. corner of the Lodge, at my right hand.

M. (When this has been done the W. says:- I present you with this apron, which is a badge of innocence more ancient than the Golden Fleece of Roman Empire; more honoured than the Star and Garter of any Order under the sun that can be conferred upon you at this or any time hereafter. I will now show you the W.T.M. of an E.A., which are the 24" gauge; the S and the common gavel or setting maul. The S. is to sxxxxx the work, the 24" gauge to measure the work and the common gavel to knock off all superfluous matter, whereby the S may fit easy and just. But as we are not all working Ms, we apply them to our morals, which we call spiritualising. In this sense the 24" gauge represents the 24 hours of the day, which we should spend thus:- 6 hours to work in; 6 hours to serve G in; 6 to serve a friend or Brother as far as lies in our power without being detrimental to ourselves of family and 6 hours to refresh ourselves by sleep. The S is to sxxxxx our relations with all men and more especially a Brother.

(The Ceremony of Initiation being ended, but before the Candidate takes his seat, a mop and pail is brought and he is told to wash out the drawing on the floor, with which he must at once comply),

CALLING OFF.

M. (to S.D.) It is my will and pleasure that this Lodge be called from work to refreshment during pleasure.

S.D. Whispers to S.W., who whispers to J.D., who carries it to J.W., who, on receiving it declares it aloud in the terms above to the Lodge.

J.W.

It is the Rt: Worshipful 's pleasure that this Lodge be called from work to refreshment.

(J.W. sets his column upright. S.W. lays his column down. All the Brethren sit down at the table; the new member being placed at the right hand of the M. The M. drinks to the new made Mason and is joined by all the Brethren, standing, except the new Brother. The S.W. instructs the new Brother how to return the compliment in due form. Having filled a bumper the Candidate says:-

Cand:

To the Rt: Worshipful the Master, the S & J Wardens and the rest of the Officers and Members of this Lodge, wishing them success in all their private and public undertakings; to Masonry in general and this Lodge in particular, craving your assistance.

Brethren

(standing) We will assist you.

Cand:

The Candidate drinks up his glass and then gives the sign of an F. M., three times, with the glass still in his hand.

Brethren.

The Brethren all do the same, with empty glasses and then set them down, all together, on the table.

X X X. X X X. X X X.

CALLING ON

J.W.

It is the Rt: Worshipful 's pleasure that this Lodge be called from refreshment to work.

(J.W. lays down his column and S.W. sets up his column).

CLOSING THE LODGE.

S.W.

It is our Master 's will and pleasure that this Lodge stand closed until.

W.M.

We must now proceed to instruct our new Brother in what further belongs to the Craft.

(The Master asks the questions of the members in turn. If any member is unable to reply, he rises, gives the S of F, and bows. Brother, is there anything between you and me?

M.

There is, Rt: Worshipful.

A.

What is it, Brother?

M.

A secret.

A.

What is that secret?

M.

Masonry.

A.

Then I Presume you are a Mason?

M.

I am so taken and accepted among Brothers and Fellows.

A.

W.

Pray, what sort of man ought a Mason to be?

- M. Pray, what sort of man ought a Mason to be?
A. A man that is born of a free woman.
M. Where was you first prepared to be a Mason?
A. In my heart.
M. Where was you next prepared?
A. In a room adjoining the Lodge.
M. How was you prepared, Brother?
A. I was neither naked nor clothed, barefoot nor shod; deprived of all my mxxxxx; lxxxxxxx; with a cxxxx txx about my nxxx and led to the dxxx of the Lodge by a Brother.
M. Thank you, Brother. Pray, why was you neither naked nor clothed; barefoot nor shod; with a cxxxx txx about your nxxx?
A. If I had recanted and run out in the street the people would have concluded I was mad; but if a Brother had seen me, he would have brought me back and seen me done justice by.
M. Why was you lxxxxxxx?
A. That my heart might conceal before my eyes did discover.
M. The second reason, Brother?
A. As I was in dxxxxxxx at that time, I should keep all the world in dxxxxxxx
M. Why were you deprived of all mxxxx
A. That I could bring nothing offensive or defensive into the Lodge.
M. There is another reason, Brother. Pray give it me?
A. As I was poor and penniless when I was made a Mason, it informed me that I should assist all poor and penniless Brethren as far as lay in my power.
M. Brother, you told me you gave xxx distinct kxxxxx at the dxxx. Pray, what do they signify?
A. A certain text in Scripture.
M. What is that text, Brother?
M. Ask and ye shall have; seek and ye shall find; knock and it shall be opened unto you.
M. How do you apply that text in Masonry?
A. I sought in my mind; I asked a friend; I knocked and the door of Masonry was opened unto me.
M. Why had you a sword, spear or some other warlike instrument Presented to your nxxxx lxxx bxxxxx particularly?
A. Because the lxxx bxxxxx is nearest the heart it might be the more a prick to my conscience as it pricked my flesh at that time.

- M. Why were you led xxx times round the Lodge?
A. That the Brethren might see I was duly prepared.
M. When you were made an E.A., why was your lxxx kxxx made bare?
A. Because my lxxx kxxx is the weakest part of my body and an E.A. is the weakest part of Masonry, which I was then entered into.
M. Brother -----, Can you repeat the O.B. of an E.A.?
A. I will do my endeavour with your assistance, Rt: Worshipful.
M. Stand up and begin.
(O.B. repeated)
M. Have you got the G and V of an E.A.?
A. I have, Worshipful.
M. Give it to your next Brother.
(Does so)
2nd Bro: What 's this?
1st Bro: The G of an E.A.
2nd Bro: Has it got a name?
1st Bro: It has.
2nd Bro: Will you give it me?
1st Bro: I 'll letter or halve it with you.
2nd Bro: I 'll halve it with you.
1st Bro: Begin.
2nd Bro: No, you begin.
1st Bro: It
2nd Bro: Cxxx
1st Bro: Jxxxxx
2nd Bro: It is right, M.M.
M. What was the next thing shown to you?
A. The Cxxx or S of an E.A.
M. Have you got the Cxxx or S of an E.A.?
A. (Gives it)
M. Brother, we have been talking a great while about a Lodge. Pray what makes a Lodge?
A. A certain number of Ms, Rt: Worshipful, met together to work.
M. Pray, what number makes a Lodge?
A. Three, five, seven or eleven.
M. Why do three make a Lodge?
A. Because there were three Grand Masons in building the world and also that noble piece of architecture, man, which are so complete in proportion that the Ancients began their architecture by the same rules.
M. The second reason, Brother?
A. There were three Grand Masons at the building of Solomon 's Temple.

- M. Why do five make a Lodge?
A. Because every man is endued with five senses.
M. What are the five senses?
A. Hearing, seeing, smelling, tasting and feeling.
M. What are those five senses in Masonry?
A. Three are of great use to me viz:-hearing, seeing and feeling.
M. In what manner, Brother?
A. Hearing, to hear the word; seeing, to see the sign; feeling that I may feel the gxxx, that I may know a Brother as well in the dxxx as in the lxxxx.
M. Why should seven make a Lodge?
A. Because there are seven liberal sciences.
M. Will you name them, Brother?
A. Grammar, Rhetoric, Logic; Arithmetic; Geography; Music and Astronomy.
M. Why should eleven make a Lodge?
A. Because there were eleven patriarchs when Joseph was sold into Egypt and supposed lost.
M. The second reason, Brother?
A. There were but eleven apostles when Judas betrayed Christ.
M. What form is your Lodge?
A. An oblong square.
M. How long, Brother?
A. From East to West.
M. How wide, pray?
A. Between North and South.
M. How high?
A. From the Earth to the Heavens.
M. How deep?
A. From the surface of the Earth to the centre.
M. Why is your Lodge said to be from the surface to the centre of the Earth?
A. Because Masonry is universal.
M. Why is your Lodge situated from E to W,?
A. Because all Churches and Chapels are, or ought to be so.
M. Why so, Brother?
A. Because the Gospel was first preached in the East and extended itself to the West.
M. What supports your Lodge?
A. Three great pillars.
M. What are their names?
A. Wisdom, Strength and Beauty.
M. Who d2th the Pillar of Wisdom represent?
A. The Master, in the East.

- M. Who doth the Pillar of Strength rePresent?
A. The S. W. in the West.
M. Who doth the Pillar of Beauty represent?
A. The J. W., in the South.
M. Why is it that your Lodge is supported by t
these three great Pillars: Wisdom, Strength
and Beauty?
A. Because Wisdom, Strength and Beauty are the
finishers of all works and nothing can be
carried on without them.
M. Why so, Brother?
A. Because there is Wisdom to contrive, Strength
to support and Beauty, to adorn.
M. Had you a covering to your Lodge?
A. Yes, a cloudy canopy of divers colours, or
the clouds.
M. How blows a Mason's wind, Brother?
A. Due East and West.
M. What o'clock is it, Brother?
J.W. It is full midnight.
M. Call the men off from work to refreshment
and see that they come on again in due time.

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