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SCOTTISH
CRAFT MASONRY



THE
Scottish Workings
OF
CRAFT MASONRY

COMPLETE AND ACCURATE

COMPRISING

THE CEREMONIES OF OPENING AND CLOSING
IN THE THREE DEGREES

THE QUESTIONS BEFORE PASSING AND
RAISING

THE CEREMONIES OF INITIATION, PASSING
AND RAISING

WITH THE CHARGES AND EXPLANATIONS OF
THE THREE TRACING BOARDS

ACCOMPANIED BY

WOODCUT ILLUSTRATIONS OF THE TRACING
BOARDS, Etc. Etc.

FROM STANDARD AUTHORITY

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INTRODUCTION

FREEMASONRY: ITS ORIGIN, HISTORY, AND DESIGN

THERE needs no occasional event, however interesting may be the circumstances connected with it, to secure for the Masonic Order a valid claim to public consideration. To say nothing of its antiquity—for it is by far the oldest secret organisation in existence—nor of the humanitarian objects which it professedly seeks to accomplish, its universality alone clothes it with a peculiar interest that does not appertain to associations more circumscribed in their relations. Freemasonry boasts, as did the Emperor Charles of the extent of his Empire, that there is not a civilised country in the world, whether Christian or not, in which its Lodges are not to be found. The question of the origin of Freemasonry as a mystical association, ever since the Revival, A.D. 1717, has attracted the attention of many scholars in Britain, Ger-

many, France, and America ; and a body of treatises and essays on the subject has been published, the extent of which would surprise any one not familiar with Masonic literature. At the present day, the historians of Freemasonry who are engaged in the discussion of this question may be divided into two schools, which may be appropriately distinguished as the Mystical and Authentic. The former of these is the older, for the latter has become prominent only since the middle of the 19th century. Masonic opinion is, however, very steadily, and indeed rapidly, moving in the direction of thought that has been adopted by this latter school. The Mystical school of Masonic history was inaugurated about the beginning of the last century by James Anderson, D.D., and Theophilus Desaguliers, LL.D., who had been mainly instrumental in elaborating what has been called the revival of Masonry, by the establishment, in 1717, of the Grand Lodge of England. Dr. Anderson was a man of acknowledged learning, the minister of a Scottish congregation in London, and a writer of some reputation. Dr. Desaguliers was recognised as a distinguished lecturer on experimental philosophy. But

it is Anderson who is really to be considered as the founder of the school, since he first promulgated its theories in the "Book of Constitutions," which he published in 1723 by order of the English Grand Lodge.

Unfortunately for the investigator, Dr. Anderson was not a very painstaking antiquarian ; and, instead of writing an authentic history of Freemasonry, he accepted and incorporated into his narrative all the myths and legends which he found in the manuscript records of the operative Masons.

The Masonic writers of England who immediately succeeded Anderson more fully developed the theory of the establishment of the Order at the building of the Temple, the division of the Craft into Lodges, with degrees and officers, and, in short, an organisation precisely such as now exists. This scheme was accepted and continued to be acknowledged as the orthodox historical creed by the Fraternity during the whole of the eighteenth and the greater part of the nineteenth century. It was incorporated into the ritual, much of which is founded on the assumption that Freemasonry is to be traced, for its primitive source, to the Temple of Solomon.

The investigations of the more recent or Authentic school have considerably modified this theory. All of this is now explained, not historically, but symbolically. And so important, and indeed essential, to speculative Masonry is the Temple of Solomon as a symbol, that to eradicate it from Masonic symbolism would be equivalent to destroying the identity of the Institution.

The theory of the origin of Freemasonry now most generally accepted is that of the Authentic school of Masonic history. The leaders of this school in England were Hughan and Woodford; in Scotland, Lyon; in the United States, Dr. Mackey and Fort; and in Germany, Findel. If a prodigality of credulity has been the weakness of the Mystical school, their rivals may be charged with having sometimes exercised an excess of incredulity. They decline to accept any statement whose authenticity is not supported by some written or printed record, though they do not (as some have) go so far as to circumscribe the history of Freemasonry within the narrow limits of that period which commences with the Revival, or the foundation of the Grand Lodge of England, in the beginning of the eighteenth

century ; but are much more sensible, and now, as a general rule, their theory of the origin of Masonry has been accepted by the more intelligent members of the Fraternity, while the fanciful and legendary speculations of the old writers are gradually giving place to the well-supported statements, and the logical deductions, of the Authentic school. By most of the leaders of this school the complex question of the origin of Freemasonry is being solved in the following way :—

There existed in Rome, from the first days of the kingdom, and all through the times of the republic and of the Empire until its final decay, certain guilds or corporations of workmen, which are well known in history as the Roman colleges of artificers. Numa, who is said to have founded these guilds, established only nine, but their number subsequently greatly increased. From the Roman writers who have treated of the form and organisation of these colleges, we learn enough to show us that there was a great analogy in their government to that of the modern Masonic Lodges, especially in their character as a great society, and in their initiations and esoteric instructions to which candidates for admission and the younger members

were subjected. Of these guilds, the one to which Masons particularly refer, is that which consisted of architects or builders. The Authentic school of Masonry does not claim, as the Mystical most probably would have done, that the Roman colleges of architects were Lodges of Freemasons. They simply contend that the facts of history exhibit proofs of a derivation of the Freemasonry of this day from these Roman guilds, although the course of the succession was affected by various important changes. But these changes have not been sufficient altogether to obliterate the evidence of the relationship. This relationship is thus indicated. From a very early period the Roman people were distinguished by an active spirit of colonisation. No sooner had their victorious legions subdued the semi-barbarous tribes of Spain, of Gaul, of Germany, and of Britain, than they began to establish colonies and to build cities. To every legion that went forth to conquer and to colonise, was attached a guild or college of artificers, whose members, taken from the great body at Rome, marched and encamped with the legion, and when a colony was founded, remained there to cultivate the seeds of Roman civilisation,

to inculcate the principles of Roman art, and to erect temples of worship, and houses for the accommodation of the inhabitants. In course of time, Rome, proud mistress of the world, became extinct as an Imperial power, and the colonies which she had scattered over the Continent became independent kingdoms and principalities. The descendants of the Roman colleges of artificers established schools of architecture, and taught and practised the art of building among the newly enfranchised peoples. A principal seat of this body of architects was at Como, a city of Lombardy, where a school was founded which acquired so much reputation that the masons and bricklayers of that city received the appellation of masters of Como, and architects of all nations flocked to the place to acquire the correct principles of their profession. From this school of Lombardian architects proceeded that society of builders who were known at that time by the appellation of Freemasons, and who from the tenth to the sixteenth century traversed the continent of Europe engaged almost exclusively in the construction of religious edifices, such as cathedrals, churches, and monasteries. The monastic orders formed an alliance

with them, so that they were frequently domiciled in the convents, and they instructed the monks in the secret principles of their art. The Popes took them under their protection, granted them charters of monopoly as ecclesiastical builders, and invested them with many important and exclusive privileges. Dissolving the ties which bound them to the monks, these Freemasons (so called to distinguish them from the roughmasons, who were of an inferior grade and not members of the corporation) subsequently established the guilds of stonemasons, which existed until the end of the seventeenth century in Germany, France, England, and Scotland.

These stonemasons, or, as they continued to call themselves, Freemasons, had one peculiarity in their organisation which is necessary to be considered if we would comprehend the relation that exists between them and the Freemasons of the present day. The society was necessarily an operative one, whose members were chiefly engaged in the manual labour of building, whilst a few, more intellectual, were also engaged in architectural designing. This, with the fact of their previous connection with the monks, who probably

projected the plans which the Masons carried into execution, led to the admission of persons who were not architects, nor operative masons. These were high ecclesiastics, wealthy nobles, and men of science who were encouragers and patrons of the art. These, not competent to engage in designing or constructing, were supposed to confine themselves to philosophic speculations on the principles of the art, and to symbolising or spiritualising its labours and its implements. Hence there resulted a division of the membership of the brotherhood into two classes, the practical and theoretic, or, as they are more commonly called, the operative and speculative, or "*domatic* " and "*geomatic*." The operative Masons always held the ascendancy in numbers until the seventeenth century, but the speculative Masons exerted a greater influence by their higher culture, their wealth, and their social position.

In time, there came a total and permanent disseverance of the two elements. At the beginning of the eighteenth century, there were several Lodges in England, but for a long time there had been no meeting of a general assembly. In the year 1717, Freemasonry was revived, and the Grand Lodge of England established by four of

the Lodges which then existed in London. This revival took place through the influence and by the exertions of non-operative or speculative Masons, and the Institution has ever since mainly preserved that character. Grand Lodges were soon established in Scotland and Ireland: and Lodges were formed all over the world by these Mother Grand Lodges, which issued provincial deputations or patents of authority to introduce the Order into foreign countries. No important change has taken place in the organisation since that period. Now in the countries of Europe, in Asia, in Africa, in the States of the American Union, in the Dominion of Canada and other British Provinces, in Australia, and in the South American Republics, there are Grand Lodges with Sovereign Masonic powers, while in some Colonies, which have not complete Masonic independence, Provincial or District Grand Lodges have been invested with slightly inferior prerogatives.

Freemasonry of the present day is a symbolic or speculative science, derived from, and issuing out of, an operative art. It is a science of symbolism. One of the authoritative definitions of Freemasonry is, that it is "a peculiar system of morality,

veiled in allegory and illustrated by symbols." But a more correct definition is "a peculiar system of morality, veiled in allegory, illustrated and inculcated by symbols." Its original descent from an association of architects, artificers, and builders has given to its symbolism a peculiar character. All the labours of operative or stone masonry, its implements and its technical language, have been used by the speculative Freemasons and appropriated by them as symbols, each of which teaches some important moral or religious truth. The cathedrals which their predecessors erected, some of which still remain as proud monuments of their surpassing skill in architecture, have been replaced as symbols, for esoteric reasons, by the Temple of Solomon, which has become, with one exception, the most important and significant of all the symbols of the Order.

As all these symbols are applied to religious purposes, and receive a religious interpretation, we must conclude that Freemasonry is a religious institution; but it is not a religion. It makes no such claim. It does not profess to offer the renovating efficacy and the spiritual consolation which make religion so necessary an element in

the healthful life of man. It does inculcate some religious truths, but without any attempt to define theological dogmas. It demands of its initiates a trusting belief in God, and in the immortality of the soul, and its ceremonies and its symbols impress these truths with all the moral consequences that a belief in them implies. It recognises all religious truth, and tolerates, but does not accept, sectarian dogmas. It repudiates nothing but atheism. Around its altar, consecrated to T. G. A. O. T. U., men of all creeds may kneel in one common worship, each holding in his heart with all tenacity his own peculiar faith, the brotherhood around neither approving nor condemning by word or look. Incidental to its organisation as an association of men engaged in the same pursuit, we have other characteristics common to it with all similar human associations, but which it possesses and practises with greater perfection because of its universality and its numerical extension.

Such is its social character. In the Lodge, all artificial distinctions of rank, and wealth, and power are for the time suspended, and Freemasons meet together on the great level of equality. The prince

and the peasant, the bishop and the layman, the peer and the commoner, sit together, and join hand in hand in the same symbolic labour.

So, too, it is eminently a benevolent institution. There is no other institution that has built and endowed more asylums for the aged and decayed, or hospitals for the sick, or houses for orphans, or done more to clothe the naked, to feed the hungry, or relieve the poor, and in granting eleemosynary aid to the distressed Brother or his destitute widow. It hallows and sanctifies the gift by the silence and secrecy with which it is bestowed. Such is Freemasonry—venerable in its age, beneficent in its design, and practical in its charity.

MEMORANDA

CERTAIN additions to the Ritual, principally introduced during the first half of the nineteenth century, are often omitted by expert Brethren, as not forming part of the ancient Scottish Workings of Freemasonry. Such portions are denoted by square brackets [].

The careful revision of this Edition has afforded the opportunity for the insertion of the old Scottish Alternative Working in the Third Degree, p. 131.

The Scottish Workings of Craft Masonry

CEREMONY OF OPENING THE LODGE IN THE FIRST DEGREE

(The B...n having assembled, and being c...d, the R. W. M. gives k... with his G..., which is answered by the Wardens. The same is done at the opening and closing in the Three Degrees.)

R. W. M. (rising, says)—B...n, assist me to open the Lodge.

(All the Brethren rise.)

R. W. M. (addressing the J. W. by his name)—Br. A., what is the first care of assembled Masons?

J. W.—To see the Lodge properly tyled.

R. W. M.—Direct that duty to be done.

J. W. (to I. G., by name)—Br. B., you will see the Lodge properly tyled.

(The I. G. gives k...s, which are answered by the Tyler.)

I. G. (*to J. W., by name*)—Br. A., the Lodge is properly tyled.

(*J. W. gives k..., and reports the same to the R. W. M.*)

R. W. M. (*to S. W., by name*)—Br. C., what is our next care?

S. W.—To see that none but Masons are present.

R. W. M.—Brethren, to order as Masons.

(*The Brethren all stand to order.*)

R. W. M.—Br. Sen. W...n, how many Officers constitute a L. of Ms.?

S. W.—Seven, namely, the R. W. M., the S. and J. Ws., the S. and J. Ds., the I. G., and the O. G. or T.

R. W. M. (*to J. W.*)—The situation of the O. G. or T.?

J. W.—Outside the door of the Lodge.

R. W. M. (*to J. W.*)—What is his duty?

J. W.—Being armed with a d...n s...d, to keep off all c...s and eavesdroppers, and to see that the Cans. come properly prepared.

R. W. M.—Br. I. G., your constant place in the Lodge?

I. G.—Within the entrance of the Lodge.

R. W. M.—Your duty?

I. G.—To admit Masons on proof,

receive Cans. in due form, and obey the commands of the J. W.

R. W. M.—Br. J. D., your constant place in the Lodge?

J. D.—At the right of, or near, the S. W.

R. W. M.—Your duty?

J. D.—To carry all messages and communications of the R. W. M. from the S. W. to the J. W., and to see the same punctually obeyed.

R. W. M.—Br. S. D., your constant place in the Lodge?

S. D.—At the right of, or near, the R. W. M.

R. W. M.—Your duty?

S. D.—To bear all messages and commands from the R. W. M. to the S. W. and to await the return of the J. D.

R. W. M.—Br. Jun. W...n, your constant place in the Lodge?

J. W.—In the south.

R. W. M.—Why are you so placed?

J. W.—To mark the sun at its meridian; to call the B...n from labour to refreshment, and from refreshment to labour again—that profit and pleasure may result.

R. W. M.—Br. Sen. W...n, your constant place in the Lodge?

S. W.—In the west.

R. W. M.—Why are you so placed?

S. W.—To mark the setting sun; to close the Lodge at the R. W. M.'s command, after having seen that every Br. has had his due.

R. W. M. (*to P. M.*)—Worthy and worshipful P. M. (*name*), what is the situation of the R. W. M.? (*If no P. M. is present, the above is addressed to the Sen. W...n, in the same mode as the former questions.*)

ANSWER.—In the east.

R. W. M.—Why is he so placed?

ANSWER.—As the sun rises in the east to open and enlighten the day, so is the R. W. M. placed in the east to open his Lodge, and to employ and instruct the Brethren in F... M....

CHAPLAIN or R. W. M.—Brethren, the Lodge being thus formed, before it is declared duly open, let us invoke a blessing from T. G. A. O. T. U. on all our undertakings; may our labours, thus begun in order, be conducted in peace and closed in harmony.

P. M.—So mote it be.

R. W. M.—Brethren, in the name of T. G. A. O. T. U., I declare this Lodge duly open, for the purposes of F... M... in the first degree. (*Ss. dropped at "open."*)
(*The k...s are given by the R. W. M.,*

Sen. and Jun. W...s, I. G...d, and Tyler. P. M. opens the V. of the S. L., and places both points of the C. under the S. The S. W. raises his Cn. (T. B.) The R. W. M. and all the Brethren take their seats. Minutes of last Lodge should now be read, and any letters or communications. Ballot for Mr. A. B., a Can. for Initiation, etc.)

•
END OF OPENING, FIRST DEGREE.

CEREMONY OF OPENING THE LODGE IN THE SECOND DEGREE

(After requesting the E. As. to retire, the R. W. M. gives k..., which is repeated by the Wardens, and rising, says :)

R. W. M.—B...n, assist me to open the Lodge in the second degree.

(All rise.)

R. W. M.—Br. J. W., what is the first care in a Lodge of F... C... F... M... ?

J. W.—To see the Lodge properly tyled.

R. W. M.—Direct that duty to be done.

J. W.—Br. I... G..., you will see the Lodge properly tyled.

(The I. G. gives the k...s, which are answered by the Tyler: he advances with the s... and s..., and says:) Br. Jun. W...n, the Lodge is properly tyled.

(The J. W. gives the k..., and standing with the s..., says:) R. W. M., the Lodge is properly tyled.

R. W. M.—Br. S. W., what is our next care?

S. W.—To see that the Br...n appear to order as Masons.

R. W. M.—Br...n, to order in the first degree.

(The Brethren stand to order as E. As.)

R. W. M.—Br. Jun. W., are you a F... C... F... M...?

J. W.—I am, R. W. M.; try me and prove me.

R. W. M.—By what instrument in architecture will you be proved?

J. W.—The square.

R. W. M.—What is a square?

J. W.—An angle of ninety degrees, or the fourth part of a circle.

R. W. M.—Being yourself acquainted with the proper mode, you will prove the Br...n C...n, and demonstrate that proof to me by copying their example.

J. W.—Br...n, it is the R. W. M.'s command that you prove yourselves C...n *(which they do, standing to order as F. Cs.)*.

(The J. W. sees they are correct, and then says :) R. W. M., the Br...n present have proved themselves C...n, and in obedience to your command I thus* copy their example.

R. W. M.—I acknowledge the correctness of the proof. *(Gives s.... and s....)*

* The J. W. here takes the s... and makes the s....

CHAPLAIN or R. W. M.—Brethren, before the Lodge is opened in the second degree, let us supplicate T. G. G. O. T. U., that the rays of heaven may shed their benign influence upon us, to enlighten us in the paths of virtue and science.

P. M.—So mote it be.

R. W. M.—Brethren, in the Name of T. G. G. O. T. U., I declare this Lodge duly open on the square,* for the instruction and improvement of C...n. (*At "open" all ss. dropped.*)

(*The k...s are given by the R. W. M., and answered by the Ws., I. G., and T.; the Brethren resume their seats.*) (T. B.)

SHORT METHOD OF OPENING IN SECOND DEGREE.

R. W. M.—Brother J. W., will you be off or from?

J. W.—From.

R. W. M.—From what?

J. W.—From the degree of an E. A. to that of F. C.

R. W. M.—Brethren, by virtue of my office, I hereby declare this Lodge passed

* Here P. M. exposes one point of the C....

to the degree of F. C. ; and this I do by
(*gives k...*), and this shall be your s...
(*gives s.... The Ws., I. G., and T. repeat
the k...*). (T. B.)

(*N.B.—Care must be taken when using
this method to ascertain previously that all
present are F. Cs.*)

END OF OPENING, SECOND DEGREE.

CEREMONY OF OPENING THE LODGE IN THE THIRD DEGREE

(After requesting all below the rank of M. M. to retire, the R. W. M. gives the k..., which is answered by the Wardens. He rises and says :) Brethren, assist me to open the Lodge in the third degree.

(All rise.)

R. W. M.—Br. J. W., what is the first care in a Lodge of M... M... ?

J. W.—To see the Lodge properly tyled.

R. W. M.—Direct that duty to be done.

J. W.—Br. I. G., you will see the Lodge properly tyled.

(The I. G. gives the k...s of second degree, which are answered by the Tyler. He then advances with s... and s..., and says :) Br. J. W., the Lodge is properly tyled.

(The J. W. gives the k..., and standing with the s..., says :) R. W. M., the Lodge is properly tyled.

R. W. M.—Br. Sen. W...n, what is our next care ?

S. W.—To see that the Br...n appear to order as C...n.

R. W. M.—Brethren, to order in the second degree.

(The Brethren stand to order as F. Cs.)

R. W. M.—Br. J. W., are you a M... M...?

J. W.—I am, R. W. M.; try me and prove me.

R. W. M.—By what instruments in architecture will you be proved?

J. W.—The S... and C...

R. W. M.—Being yourself acquainted with the proper mode, you will prove the Br...n M... M...s by ss., and demonstrate that proof to me by copying their example.

J. W.—Br...n, it is the R. W. M's. command that you prove yourselves M... M...s by s.... *(This they do, standing to order as M. Ms.)*

(The J. W. sees they are correct, and then says :) R. W. M., the Br...n present have proved themselves M... M...s, and in obedience to your command I thus* copy their example.

R. W. M.—I acknowledge the correctness of the proof *(gives s... and s...)*.

R. W. M.—Br. Jun. W...n, whence come you?

J. W.—From the east.

(The R. W. M. addresses these questions

* Here the J. W. takes the s... and gives the s...

alternately to the Sen. and Jun. W...ns, looking at them without naming them.)

R. W. M.—Br. Sen. W...n., whither directing your course?

S. W.—Towards the west.

R. W. M.—What inducement have you to leave the east and go toward the west?

J. W.—To seek for that which was lost; which, by your instruction and our own endeavour, we hope to find.

R. W. M.—What is that which was lost?

S. W.—The G... S... of a M... M....

R. W. M.—How came they lost?

J. W.—By the of our M..., H.A.

R. W. M.—How do we hope to find them?

S. W.—With the centre.

R. W. M.—What is a centre?

J. W.—That point within a circle from which every part of the circumference is equally distant.

R. W. M.—And why with the centre?

S. W.—Because that is a point round which no M... M... can err.

R. W. M.—Then, Brethren, we will assist you to repair that loss, and may Heaven aid our united endeavours!

P. M.—So mote it be.

R. W. M.—Brethren, in the name of the M. H., I declare this Lodge duly

open on the centre,* for the purposes of F... M...y in the third degree. (*At "open" all ss. dropped.*)

(*The k...s are given by the R. W. M. and answered by the Ws., I. G., and T.; then all the Brethren, giving the Grand and Royal Salute, exclaim :*) All Glory to the Most High! (*T. B.*)

(*The Brethren resume their seats.*)

SHORT METHOD OF OPENING IN THIRD DEGREE.

R. W. M.—Brother S. W., will you be *ci^t* or from?

S. W.—From.

R. W. M.—From what?

S. W.—From the degree of F. C. to that of M. M.

R. W. M.—Brethren, by virtue of my office, I hereby declare this Lodge raised to the degree of M. M.; and this I do by (*gives k...*), and this shall be your s... (*gives s...* *The Ws., I. G., and T. repeat the k....*) (*T. B.*)

(*N.B.—Care must be taken that all present are known to be M. Ms. before using this method.*)

* Here P. M. exposes both points of the C....

END OF OPENING, THIRD DEGREE.

CEREMONY OF CLOSING THE LODGE IN THE THIRD DEGREE

R. W. M. (*rising and giving the k..., which the W...s answer*)—Brethren, assist me to close the Lodge in the third degree.

(All the Brethren rise.)

R. W. M.—Br. Jun. W...n, what is the constant care in a Lodge of M... M...?

J. W.—To prove the Lodge close tyled.

R. W. M.—Direct that duty to be done.

J. W.—Br. I... G..., you will prove the Lodge close tyled.

(The I... G... gives the k..., and being answered by the T., advances with the s... and s..., and says :) B. Jun. W...n, the Lodge proves close tyled.

(The J. W. gives the k..., and standing with the s..., says :) R. W. M., the Lodge proves close tyled.

R. W. M.—Br. Sen. W...n, what is our next care?

S. W.—To see that the Brethren appear to order as M... M...s.

R. W. M.—B...n, to order in the third degree.

(The Brethren stand to order as M. Ms.)

R. W. M.—Br. Jun. W...n, whence come you?

J. W.—From the west, whither we have been in search of the G... S... of a M... M...

R. W. M.—Br. Sen. W...n, have you found them?

S. W.—We have not, R. W. M.; but we bring with us certain s... s..., which we are anxious to impart for your approbation.

R. W. M.—Let those s... s... be regularly communicated to me. (*The two W. yrdens then go to the centre of the Lodge, the Sen. on the north side and the Jun. on the south, facing each other, about a yard apart. The Jun. gives the S... and S... of an E... A..., then the same of a F... C.... He then takes the h...d of the S... W... with p...s g...p of a M... M...; and with the hands elevated above the head, whispers in his right ear the p... w.... After loosing hands, he takes a short pace and goes through the full s...s of a M... M..., and, on the f... p... of f..., he whispers in his left ear the words of a M... M.... The J. W. salutes the S. W., and retires to his seat. The S. W. then faces the R. W. M., and advancing to within about two yards of the pedestal, gives the p... s..., and says:)*

R. W. M., condescend to receive from me the s... s... of a M... M....

R. W. M.—I will receive them with pleasure, and for the information of the Brn. you will speak the words aloud.

(The R. W. M. descends, and, facing the S. W., receives them in the same manner as before. The S. W. salutes the R. W. M. with the P... S..., and keeping it so, retires to his seat.)

R. W. M. *(ascends to his chair and says)*—Brethren, the s... s... of a M... M... thus regularly communicated to me, I, as the Master of this Lodge, and thereby the humble representative of K... S..., do sanction and confirm, and declare that they shall designate you and all M... M...s throughout the world, until time or circumstances shall restore the g... s...s.

(Then all, giving the Grand and Royal Sign, say :) All Glory to the Most High.

R. W. M.—Br. Sen. W...n, the labours in this degree being ended, you have my command to close the Lodge. *(Gives the k... with the l... h.... All keep up the p... s....)*

S. W.—Brethren, in the name of the M. H., and by command of the R. W. M., I close this M... M...s' Lodge. *(Drops the*

s.... *The Br...n all do so at the word "close," and the S... W... gives the k...s.*)

J. W.—And it is closed accordingly. *(Gives the k...s, which are repeated by the I... G... and Tyler.) (T. B.)*

(P. M. hides one point of the C.... The brethren take their seats, and the F. Cs. are admitted.)

SHORT METHOD OF CLOSING IN THIRD DEGREE.

R. W. M.—Brother S. W., will you be off or from?

S. W.—Off.

R. W. M.—Off what?

S. W.—Off the degree of M. M. to that of F. C.

R. W. M.—Brethren, by virtue of my office, I hereby declare this Lodge lowered from the degree of M. M. to F. C.; and this I do by *(gives k...)*, and this shall be your s... *(gives s.... The Ws., I. G. and T. repeat the k...)*. *(T. B.)*

END OF CLOSING, THIRD DEGREE.

CEREMONY OF CLOSING THE LODGE IN THE SECOND DEGREE

R. W. M. (*rising and giving the k... which is answered by the two W...s*)
Brethren, assist me to close the Lodge in the second degree.

(*All rise.*)

R. W. M.—Br. Jun. W...n, what is the constant care in a Lodge of F... C... F... M...?

J. W. —To prove the Lodge close tyled?

R. W. M.—Direct the duty to be done.

J. W.—Br. I... G...d, you will prove the Lodge close tyled.

(*The I... G... gives the k...s, which are answered by the Tyler. He then advances with the s... and s... of a F... C..., and says :*) Br. Jun. W...n, the Lodge proves close tyled.

J. W. (*giving the k...s, says with the s... :*)—R. W. M., the Lodge proves close tyled.

R. W. M.—Br. Sen. W...n, what is our next care?

S. W.—To see that the Br...n appear to order as C...n.

R. W. M.—Br...n, to order in the second degree.

(*The B...n all stand to order as F. Cs.*)

R. W. M.—Br. Jun. W..., in this situation what have you discovered?

J. W.—A S... S....

R. W. M.—Br. Sen. W...n, where is it situated?

S. W.—In the centre of the building.

R. W. M. (*to J. W.*)—To whom does it allude?

J. W.—To T. G. G. O. T. U.

~~Cypher~~ or R. W. M.—Then, Brethren, let us remember that, wherever we are, and whatever we do, He is always with us, His all-seeing eye beholds us; and while we continue to act according to the principles of the Craft, let us not fail to discharge our duty toward Him with fervency and zeal.

P. M.—So mote it be.

R. W. M.—Br. Sen. W...n, the labours in this degree being ended, you have my command to close the Lodge (*keeps up the s... and gives the k...s*).

S. W.—Br...n, in the Name of T. G. G. O. T. U., and by command of the R. W. M., I close this F... C...’s Lodge. (*Drops the s... at “close”; all the Brethren copy him; S. W. gives k...s.*)

J. W.—Happy have we met—happy have we been—happy may we part—and happy meet again. It is closed accordingly. (*Gives the k..., followed by I... G... and Tyler. P. M. hides both points of the C...s.*) (T. B.)

(*The Brethren take their seats, and the E. As. are admitted.*)

SHORT METHOD OF CLOSING IN THE SECOND DEGREE.

R. W. M.—Brother J. W., will you be off or from?

J. W.—Off.

R. W. M.—Off what?

J. W.—Off the degree of F. C. to that of E. A.

R. W. M.—Brethren, by virtue of my office, I hereby declare the Lodge repassed from the degree of F. C. to that of E. A.; and this I do by (*gives k...*), and this shall be your s... (*gives s.... The Ws. repeat the k...*). (T. B.)

END OF CLOSING, SECOND DEGREE.

CEREMONY OF CLOSING THE LODGE

R. W. M. (*rising and giving the k..., which is answered by the W...s*)—Brethren, assist me to close this Lodge.

(All rise.)

R. W. M.—Brother Jun. W...n, what is the c...stian... care of assembled Masons?

W. W.—To prove the Lodge close tyled.

R. W. M.—Direct that duty to be done.

J. W.—Br. I... G...d, you will prove the Lodge close tyled.

(The I... G... gives the k...s, which are answered by the T.... He then advances with the s... and s... of an E.... A..., and says:)—Br. Jun. W...n, the Lodge proves close tyled.

J. W. (*gives the k..., and with the s..., says:*)—R. W. M., the Lodge proves close tyled.

R. W. M.—Br. Sen... W...n, what is our next care?

S. W.—To see that the Brethren appear to order as Masons.

R. W. M.—Brethren, to order as Masons.

(All stand to order as E... A...s.)

R. W. M.—Br. Sen. W...n, your constant place in the Lodge?

S. W.—In the west.

R. W. M.—Why are you so placed?

S. W.—As the sun sets in the west, to close the day, so is the Sen. W...n placed in the west to close the Lodge at the R. W. M.'s command, after having seen that every Brother has had his due.

CHAPLAIN or R. W. M.—Brethren, before the Lodge is closed, let us, with all reverence and humility, express our gratitude to T. G. A. O. T. U. for the favours we have received. May He continue to preserve our Order by beautifying and adorning it with every moral and social virtue.

P. M.—So mote it be.

R. W. M.—Br. Sen. W...n, the labours of the evening being ended, you have my command to close the Lodge. *(Keeps up the s..., giving the k... with the left.)*

S. W.—Brethren, in the Name of T. G. A. O. T. U., and by command of the R. W. M., I close the Lodge. *(Drops the s... at "close"; the Brethren copy him; gives the k..., and lays down C...n.)*

(*P. M. closes the vol. of Sac. Law.*)

J. W.—And it is closed accordingly until the day of, emergencies excepted, of which due notice will be given. (*Gives the k..., followed by I... G... and Tyler.*) (T. B.)

P. M. (*takes a pace forward, and says :*)

—Brethren, nothing now remains but that, according to ancient custom, each Brother lock up the secrets of this Lodge in the safe and sacred repository of his heart, with F...y, F...y, F...y.

[R. W. M.—Br. S. W., how should F. Ms. meet?

S. W.—On the L., R. W. M.

R. W. M.—Br. J. W., how should F. Ms. act?

J. W.—On the P., R. W. M.

R. W. M.—And part on the S. So let us meet, act, and part, and may the blessing of T. G. A. O. T. U. rest upon us, and upon all true and faithful Brethren throughout the world; may brotherly love prevail, and every moral and social virtue cement us.

ALL.—S. M. I. B.]

QUESTIONS TO BE ANSWERED BY
ALL BRETHREN PREVIOUSLY
TO BEING PASSED.

(The Lodge being open in the first degree, the R. W. M. proceeds as follows :)

R. W. M.—Brethren, Brother A. B. is this evening a candidate to be passed to the second degree, but it is first necessary that he should give proofs of his proficiency in the former one. I shall therefore proceed to ask him the necessary questions.

(The J. D. leads the candidate to the l. of the S. W.'s pedestal. If more than one Can., the R. W. M. suitably alters the first paragraph, and states that the Candidates will answer alternately, naming the one who is to commence.)

R. W. M.—Where were you first prepared to be a Mason?

CAN.—In m... h....

R. W. M.—Where next?

CAN.—In a convenient room adjoining the Lodge.

R. W. M.—Describe the mode of your preparation.

CAN.—I was d... of all m..., and h..., my r... a..., l... b..., and l... k... were m... b... and my r... h... s..., with a C... T. about m... n....

R. W. M.—Where were you made a Mason?

CAN.—In the b... of a Lodge—just, perfect, and regular.

R. W. M.—And when?

CAN.—When the sun was at its meridian.

R. W. M.—Masons' Lodges in this country being usually held in the evening, how do you account for this paradox?

CAN.—The earth constantly revolving on its axis in its orbit round the sun, and Free Masonry being universally spread over the surface of the globe, it follows that the sun must always be at its meridian with respect to Free Masonry.

R. W. M.—[I thank you for this truly Masonic explanation.] What is Free Masonry?

CAN.—A peculiar system of morality veiled in allegory, illustrated and inculcated by symbols.

R. W. M.—Name the three grand principles on which it is founded.

CAN.—Brotherly love, relief, and truth.

R. W. M.—Who are fit and proper persons to be made Masons?

CAN.—Just, upright, and free men, of mature age, sound judgment, and strict morals.

R. W. M.—How do you know yourself to be a Mason?

CAN.—By the regularity of my initiation, by repeated trials and approbations, and by my willingness at all times to undergo an examination when properly called upon.

R. W. M.—And how do you demonstrate the proof of your being a Mason to others?

CAN.—By s...s, t...s, and the p... p...s of my e...

R. W. M.—Brethren, these are the usual questions. If any Lodge Member desires me to put others, should they be reasonable, I will do so.

(The J. D. takes the Can. by the right hand to the left of the S. W. and directs him to salute the R. W. M. as a M. He then retires to be prepared, and in the interval the Lodge is opened in the Second Degree.)

(Here follows the Ceremony of Passing to the Second Degree.)

QUESTIONS TO BE ANSWERED BY
ALL BRETHREN PREVIOUSLY
TO BEING RAISED.

(The Lodge being open in the second degree, the R. W. M. proceeds as follows:)

R. W. M.—Brethren, Brother A. B. is this evening a candidate to be raised to the third degree, but it is first necessary that he should give proofs of his proficiency in those through which he has already passed. I shall therefore proceed to ask him the necessary questions.

(The S. D. leads the candidate to the l. of the S. W's. pedestal. If more than one Can., the R. W. M. suitably alters the first paragraph, and states that the Candidates will answer alternately, naming the one who is to commence.)

R. W. M.—How were you prepared to be passed to the second degree?

CAN.—In a manner somewhat similar to that in the former, save that in this degree I was not d... of m... or h... I

had my l... a... and b ..., and r... k... m... b... and my l... h... s...

R. W. M.—On what were you admitted?

CAN.—On the square.

R. W. M.—What is a square?

CAN.—An angle of ninety degrees, or the fourth part of a circle.

R. W. M.—What are the peculiar objects of research in this degree?

CAN.—The hidden mysteries of nature and science.

R. W. M.—As it is the hope of reward that sweetens labour, where did our ancient Brethren go to receive their wages?

CAN.—To the M... C... of K. S. T.

R. W. M.—How did they receive them?

CAN.—Without scruple or diffidence.

R. W. M.—Why in this peculiar manner?

CAN.—Without scruple, knowing that they were entitled to receive them; and without diffidence, from the strict reliance they placed in the integrity of their employers in those days.

R. W. M.—What were the names of those two G. Ps. which were placed at the P. or E. of K. S. T.?

CAN. That was called, and that

R. W. M.—What are their separate and conjoint significations?

CAN.—The former denotes, the latter, and when conjoined; [for God said of K. S., ‘He shall build Me an house, and I will establish his throne for ever’ (1 Chron. xvii. 12)].

R. W. M.—Brethren, these are the usual Questions. If any Lodge Member desires me to put others, should they be reasonable, I will do so.

(The J. D. takes the Can. by the right hand to the left of the S. W., and directs him to salute the R. W. M. as a F. C., first as an E. A. He then retires to be prepared, and in the interval the Lodge is opened in the Third Degree.)

(Here follows the Ceremony of Raising to the Third Degree.)



THE THREE DEGREES

CEREMONY OF INITIATION

(The Brethren being assembled, and the Lodge opened in the first degree, the Tyler gives the k..., the I. G. advances with the s... and s..., and says :) Br. Jun. W...n, there is an alarm.

(The J. W. rises, gives the k... and s..., and says :) R. W. M., there is an alarm.

R. W. M.—Br. Jun. W...n, you will inquire who seeks admission.

J. W.—Br. I... G..., you will see who seeks admission.

(The I. G. opens the door, and says :) Whom have you there?

CON.—Mr. A. B., a poor candidate in a s... of d..., who has been well and worthily recommended, regularly proposed and approved in open Lodge, and who now comes of his own free will and accord, properly prepared, humbly soliciting to be admitted to the mysteries and privileges of ancient Free Masonry.

I. G.—How does he hope to obtain those privileges?

CON.—By the help of G..., and the T... of G... R..., being free.

I. G.—Let him wait, while I report to the R. W. M.

(*The I. G. closes the door, advances with the s... and s..., and says:*) R. W. M., there now stands at the door of the Lodge Mr. A. B., a poor candidate, etc.

R. W. M.—How does he hope, etc.?

I. G.—By the help, etc.

R. W. M.—The T... of G... R... has already been heard in his favour; do you, Brother Inner Guard, vouch that he comes properly prepared?

I. G.—I do, R. W. M. (*having previously seen that he is so prepared*).

R. W. M.—Then let him be admitted in due form. Brother Deacons.

(*The Can. is met at the door by the I. G., who applies the to his l... b..., asking him if he f... a... t...; after a reply in the affirmative, he raises the above his own head to prove to the R. W. M. that he has so applied it. The J. D. then takes the r... h... of the Can. with his l..., and leads him to the left of the S. W., when the R. W. M. thus addresses him:*)

R. W. M.—Mr. A. B., as no person can be made a Mason unless he is free and of mature age, I demand to

know if you are a free man, and of full age.

CAN.—I am.

R. W. M.—Thus assured, I will thank you to kneel while the blessing of Heaven is invoked in aid of our proceedings. (*Gives k.... During the prayer the Ds. join their w...s over the Can's head.*)

PRAYER.

Vouchsafe Thine aid, Almighty Father and Supreme Ruler of the Universe, to this our present convention, and grant that this candidate for Free Masonry may so dedicate and devote his life to Thy service, that he may become a true and faithful Brother amongst us; endue him with a competency of Thy divine wisdom, so that (assisted by the secrets of this our Masonic art) he may be the better enabled to display the beauties of true godliness, to the honour and glory of Thy Holy Name.

P. M.—So mote it be.

R. W. M.—Mr. A. B., in all cases of difficulty and danger, in whom do you put your trust?

CAN.—In God.

R. W. M.—Right glad am I to find your faith so well founded. Relying on such sure support you may safely arise, and follow your guide, with firm but humble confidence; for where the name of God is invoked, we trust no danger can ensue. (*Can. rises.*) The Brethren in the north, east, south, and west, will take notice that Mr. A. B. is about to pass in view before them, to show that he is a candidate properly prepared to be made a Mason.

(*The S. D. resumes his seat. The J. D. takes the Can. by the right hand, leading him round the Lodge, up the N., past the R. W. M. in the E. to the J. W., and with the Can's. r... h... s... the J. W. t. times on the r... s....*)

J. W.—Whom have you there?

J. D.—Mr. A. B., a poor candidate, etc.

J. W.—How does he hope, etc.?

J. D.—By the help of, etc.

J. W. (*rising and taking the candidate by the right hand:*)—Enter, free and of good report.

(*The J. D. conducts the candidate to the S. W., with whom the same ceremony is repeated. He then delivers him over to the S. W. by putting the right hand of the candidate into the S. W's. left hand. The S. W. then rises, and says, with the s...:*)

R. W. M., I present to you Mr. A. B., a candidate properly prepared to be made a Mason.

R. W. M.—Br. Sen. W...n, your presentation shall be attended to, but I will first address a few questions to the candidate, which I trust he will answer with candour. Mr. A. B., do you seriously declare on your honour that, unbiased by the improper solicitation of friends against your own inclination, and uninfluenced by mercenary or any other unworthy motives, you freely and voluntarily offer yourself as a candidate for the mysteries and privileges of ancient Free Masonry?

CAN.—I do.

R. W. M.—Do you likewise pledge yourself that you are prompted to solicit those privileges from a favourable opinion preconceived of the institution, a general desire of knowledge, and a sincere wish to render yourself more extensively serviceable to your fellow-creatures?

CAN. I do.

R. W. M.—Do you further seriously declare, on your honour, that, avoiding fear on the one hand and rashness on the other, you will steadily persevere through the ceremony of your initiation; and, if once admitted, will afterwards act and

abide by the ancient usages and established customs of our Order ?

CAN.—I do.

R. W. M.—Br. Sen. W...n, you will direct the Junior Deacon to instruct the candidate to advance to the east by the p... s....

S. W.—Br. Jun. D...n, it is the R. W. M's. command that you instruct the candidate to advance to the east by the p... s....

(The J. D. conducts the candidate to within about six feet from the pedestal, and suggests to him as follows :)

J. D.—The method of advancing from west to east is by three i... s..., etc.

(When the candidate is in front of the pedestal, the R. W. M. thus addresses him :)

R. W. M.—Mr. A. B., it is my duty to inform you that Masonry is free, and requires a perfect freedom of inclination in every candidate for its mysteries. It is founded on the purest principles of piety and virtue ; it possesses many great and invaluable privileges. But in order to secure those privileges to worthy men, and we trust to worthy men alone, vows of fidelity are required ; but let me assure you that those vows are in no way incompatible with your moral, civil, or religious duties. Are

you then willing to take a solemn o...,
founded on the principles I have stated,
to keep inviolate the secrets and mysteries
of our Order?

CAN.—I am.

R. W. M.—Then you will k... on your
l... k..., keeping your r... f... in the form
of a s..., and your b... e... within the s... ;
give me your l... h..., and I will place it
under this book before me, which is the
volume of the Sacred Law, while your r...
h... is placed above the same. Repeat
your name, and say after me : (*The R. W. M.
here gives one k..., which is followed by the
Wardens, and all the Brethren rise and
stand to order as E. As.*)

OBLIGATION.

I, A. B., in the presence of T. G. A. O.
T. U., and of this worthy and Worshipful
Lodge of Ancient, Free, and Accepted
Masons, regularly held, assembled, and
properly dedicated, of my own free will
and accord, do hereby and hereon most
solemnly and sincerely swear that I will
always Hele,* conceal, and never wilfully
reveal any part or parts, point or points, of

* This is the proper term; it is an old Saxon
word, which signifies to hide or to cover.

the secrets or mysteries of or belonging to Ancient Free Masonry, which may heretofore have been known by, shall now, or may at any future time be communicated to me, to anyone in the world, unless it be to a true and lawful Brother or Brethren, and not even to him or them, until after due trial, strict examination, or a full conviction that he or they are worthy of that confidence, or in the body of a Lodge, just, perfect, and regular. I further solemnly promise that I will not write those secrets, indite, carve, mark, engrave, or otherwise them delineate, or cause or suffer the same to be done by others (if in my power to prevent it), on anything movable or immovable under the canopy of heaven, whereby or whereon any letter, character, or figure, or the least trace of any letter, character, or figure, may become legible or intelligible, to myself or to anyone in the world, so that our secret arts and hidden mysteries may improperly become known, and that in or through my unworthiness. That I will never countenance any clandestine meeting for Masonic purposes, or Lodge not holding proper Charter from a regular Grand Lodge. That I will obey the Laws and Constitution of the Grand Lodge of Scotland and the By-Laws of this the.....

Lodge, which I will always acknowledge to be my Mother Lodge in F... M.... These several points I solemnly swear to observe, without evasion, equivocation, or mental reservation of any kind, under no less a p..., on the violation of any or either of them, than that of, etc.; or the more modern but no less effective punishment of being branded as a wilfully perjured individual, void of all moral worth, and totally unfit to be received into this or any other warranted Lodge, or any society of men who prize honour and virtue above the external advantages of rank and fortune. So help me G..., and keep me steadfast in this my great and solemn O..., being that of an Entered Apprentice Free Mason.

R. W. M.—As a pledge of your fidelity, and to render this more binding as a solemn, I call on you to salute the volume of the Sacred Law once with your lips. (*Which is done.*)

R. W. M.—Having been kept for a considerable time in a s... of, what is, at the present moment, the predominant wish of your heart?

CAN.—.....

R. W. M.—Br. J. D., let that blessing be restored to the Can.

(*The R. W. M. takes his G., and at the*

proper time the Brn. c... their h...s; the J. D. at that moment restoring the The J. D. should gently lay his hand on the head of the Can. to prevent him from seeing any other object than the V. of the S. L.)

R. W. M.—Having been restored to the blessing of material, let me direct your attention to what we consider the three great, though emblematical, l...s in Free Masonry—namely, the Volume of the Sacred Law, the square, and the compasses. The Sacred Writings are to rule and govern our faith, the square to regulate our actions, and the compasses to keep us within due bounds with all mankind—more particularly our Brethren in F. My.

R. W. M. (*here takes him by his right hand, saying*)—Rise, duly o...d Brother among Masons.

(The Brn. take their seats, and the J. D. places the newly-initiated Brother in the north-east part of the Lodge.)

R. W. M.—You are now enabled to discover the three lesser l...s; they are situated south, west, and east, and are meant to represent the sun, the moon, and the Master of the Lodge—the sun to rule the day, the moon to govern the night, and the Master to rule and direct his Lodge.

By your meek and candid behaviour this

evening, you have already escaped two g... d...s ; but there is a third which will await you until the latest period of your existence. The d...s you have already escaped are those of d... by s... and s..., for at your entrance into the Lodge this.....was presented to your, etc., so had you rashly attempted to rush forward, you would have been accessory to your, etc.; whilst the Brother who it would only have remained firm and done his duty. There was likewise this with a about, which would have rendered any attempt to retreat equally by But the d... which will await you until your latest hour, is the p... of your O..., wherein you swore that, as a man of honour and a Mason, you would rather, etc.

Now that you have taken the great and solemn O...of an Entered Apprentice Free Mason, I am permitted to inform you that there are several degrees in Free Masonry, and peculiar s... restricted to each ; these, however, are not communicated indiscriminately, but are conferred on candidates according to merit and ability. I shall therefore proceed to instruct you with the s. . of this degree, or those marks by which Masons are known to each other, and dis-

tinguished from the rest of the World. But I must premise for your general information that all s..., l..., and p..., are true and proper s... by which to know a Mason; you are expected, therefore, to stand perfectly erect, with your feet in the form of a s... (*which the candidate does*), your body being considered an emblem of your mind, and your feet of the rectitude of your actions. You will now take one s. forward with your l... f..., bringing the r...h...into its h. This is the first regular s... in Free Masonry, and it is in this position that the s... of this degree are communicated. They consist of a s..., a g... or t..., and a w... The s... is given by, etc., and is in allusion to the P. of your O., implying that as a man of honour, etc. The g... or t... is given by, etc., and, when regularly given and received, serves to distinguish a Br. by night as well as by day. This demands a w..., one highly prized among Masons as a guard to their privileges; too much caution, therefore, cannot be observed in communicating it; you must never give it in full, but by l...s; the w... is As in the course of the ceremony you will be called on for this w..., the Junior Deacon will now dictate the answers you are to give.

R. W. M. (*gives the g..., and asks*)—
What is this?

J. D. (*instructing Can. throughout*)—
The g... or t... of an E. A. F. M.

R. W. M.—What does it demand?

J. D.—A w....

R. W. M.—Give me that w....

J. D.—At my initiation I was taught to
be cautious; I will l... or h... it with you.

R. W. M.—Which you please, and
begin.

(*The examination is gone through.*)

R. W. M.—This w... is derived from the
l... h... p... at the p... or e... of K. S. T.,
[so named after....., the G. G. of D., a P.
and R. in I. ;] the import of the w... is
in

R. W. M. (*takes Can. by r. h., and says*)
—Pass,

(*The J. D. takes the Can. by the r. h.,
to within a short distance of the J. W., and
says, with the s... :*)

J. D.—Br. Jun. W...n, I present to you
Brother A. B. on his initiation.

J. W.—Brother A. B., I will thank you
to advance to me as a Mason.

(*The J. D. instructs him how to advance
with the s... and s...*)

J. W.—Have you anything to communi-
cate?

CAN.—I have.

(The J. W. rises, and Can. gives g...)

J. W.—What is this?

CAN.—The g... or t... of an E. A. F. M.

J. W.—What does it demand?

CAN.—A w...

J. W.—Give me that w...

CAN.—At my initiation I was taught to be cautious; I will l... or h... it with you.

J. W.—Which you please, and begin.

(The examination is gone through.)

J. W.—Pass,

(The Can. is then conducted to the S. W., who examines him as follows:)

J. D. *(takes Can. by the r. h. to the S. W., and says, with the s...)*—Bro. S. W., I present to you Bro. A. B., on his initiation.

S. W.—I will thank Bro. A. B. to advance to me as a Mason. *(Takes sp.)*

S. W. *(to Can.)*—What is that?

CAN. — The first r... sp. in Free Masonry.

S. W.—Do you bring anything else?

CAN.—I do. *(Gives the sn.)*

S. W.—What is that?

CAN.—The sn. of an E. A. F. M.

S. W.—To what does it allude?

CAN.—The p... of my o..., implying, that as a man of honour, and a Mason, I

would rather, etc., than imp. dis. the Ss. intrusted to me.

S. W.—Have you anything to communicate?

CAN.—I have.

(The S. W. rises, and Can. gives g...)

S. W.—What is this?

CAN.—The g...or t... of an E. A. F. M.,

S. W.—What does it demand?

CAN.—A w...

S. W.—Give me that w...

CAN.—At my initiation I was taught to be cautious; I will l... or h... it with you.

S. W.—L... it and begin. *(Done.)*

S. W.—Whence is this w... derived?

CAN.—From the l... h... p... at the p... or e... of K. S. T. [so named after, the G. G. of D., a P. and R. in I.]

S. W.—The import of the w...?

CAN.—In

S. W.—Pass,

(The J. D. conducts the Can. to l... of S. W., and places his r. h. in S. W's. l.)

S. W. *(gives the Sn., and says)*—W. M., I present to you Bro. A. B., on his initiation, for some mark of your favour.

R. W. M.—Br. Sen. W..., I delegate to you the authority to invest our Brother with the distinguishing Badge of a Mason.

(*The S. W. leaves his chair, invests the Can., and delivers the following address:*)

S. W.—Brother A. B., by the R. W. M.'s command I invest you with the distinguishing Badge of a Mason. It is more ancient than the Roman Eagle, and more honourable than the Garter, the Golden Fleece, or any other Order in existence, being the Badge of Innocence and [the Bond of] Friendship, and I strongly exhort you ever to wear and consider it as such.

You will observe that this Apron is made from the skin of a lamb, and as the Lamb has been from time immemorial the universally acknowledged emblem of Purity and Innocence, you will be thereby reminded of that purity of life and actions which should at all times distinguish a Free Mason, and which is most essential to your gaining admission to that Grand Lodge above, where the blessed ever rest in eternal peace.

I trust that you may live many years to wear that Badge, with pleasure to yourself, usefulness to the Craft, and honour to the Lodge in which you have been initiated; and let me further exhort you never to disgrace that Badge (*the S. W. loudly strikes it, and all the Brn. strike their b...*), for you

may be assured that it will never disgrace you. (*The J. D. now turns the face of the Candidate towards the R. W. M.*)

ADDRESS.

R. W. M. (*to Can.*)—I must add to the observations of my Brother the Sen. W...n, that you are never to put off that Badge should you be about to enter a Lodge where there is a Brother with whom you are at variance, or against whom you entertain any feeling of animosity. In such cases it is expected that you will invite him to withdraw, in order that you may settle your differences amicably; which being happily effected, you may then clothe yourselves, enter the Lodge, and work with that love and harmony which should at all times characterize Free Masons. But if unfortunately your differences should be of such a nature, as not to be so easily adjusted, it were better that one or both of you should retire, rather than that the harmony of the Lodge should be disturbed by your presence.

R. W. M.—Brother Jun. D...n, you will place our newly initiated Brother in the north-east part of the Lodge.

(*This being done, the R. W. M. proceeds :*)

R. W. M.—It is customary at the erection of all superb and stately edifices to lay the foundation-stone at the north-east corner of the building; you being newly initiated into Free Masonry, are placed there, figuratively to represent that stone, and from the foundation laid this evening may you raise a superstructure perfect in all its parts, and honourable to the Builder.

You now stand to all external appearance a just and upright man and Mason, and I give it you, in terms of strong recommendation, ever to continue and act as such. Indeed, I shall immediately proceed to put your principles in some measure to the test, by calling on you to exercise that virtue which may justly be called the distinguishing characteristic of a Free Mason's heart—I mean charity. I trust I need not here dilate on its excellences; doubtless, it has been often felt and practised by you. Suffice it to say that it has the approbation of Heaven and Earth; and, like its sister Mercy,

“Is twice blessed:

It blesseth him that gives and him that receives.”

In a Society so widely extended as that of Free Masonry, whose branches are spread over the four quarters of the globe,

it cannot be denied that we have many Brethren of rank and opulence among us ; neither can it be concealed that among the thousands who range under its banners, there are many who, perhaps from circumstances of unforeseen misfortune and calamity, are reduced to the lowest state of poverty and distress. In their behalf it has been our usual custom to awaken the sympathies of every newly-initiated Brother, by making such a claim on his charity as his circumstances in life may fairly warrant ; anything therefore that you may feel disposed to give you may deposit with the Junior Deacon, and I assure you that it will be thankfully received and faithfully applied.

(The J. D. appeals to the Can., who states that he has been d...d of everything v...l...e previously to entering the Lodge. The J. D. asks if he would give were it in his power, to which the Can. replies in the affirmative ; the J. D. reports the same to the R. W. M. as follows :)

J. D. *(with s...)*—R. W. M., our newly-initiated Brother affirms that he was d...d of everything v...l...e previously to entering the Lodge, or he would give freely.

R. W. M. *(to Can.)*—I congratulate you on the honourable sentiments by which

you are actuated, likewise on the inability which at present precludes you from gratifying them. Believe me, this trial was not made to sport with your feelings ; far from us be any such intention. It was done for three special reasons :

Firstly. To put your principles to the test.

Secondly. To evince to the Brethren that you had neither m... nor m... substance about you, for if you had, the ceremony of your initiation must thus far have been repeated ; and

Thirdly. As a warning to your own heart, that should you, at any future time, meet a distressed Brother who might claim your assistance, you would think on that particular moment when you were admitted into Masonry p... and p..., and cheerfully embrace the opportunity of practising towards him that virtue which you now profess to admire.

(The J. D. places the Càn. in front of the R. W. M.)

R. W. M.—I now present to you the Working Tools of an E. A. F. M., which are, the Twenty-four inch G...e, the Common G...l, and the C...l. The Twenty-four inch G...e is to measure our Work, the Common G...l to knock off all

superfluous knobs and excrescences, and the C...l to further smooth and prepare the stone, and render it fit for the hands of the more expert Craftsman. The Twenty-four inch G...e is the first instrument placed in the hands of a workman, as it enables him to measure the work he is about to begin, so that he may estimate the time and labour it will cost. The G...l is an instrument of labour. Known to workmen under various appellations, it is still admitted by them all that no work of manual skill can be completed without its aid. The C...l is a small instrument, solid in its form, but of such exquisite sharpness as fully to compensate for the diminutiveness of its size. It is calculated to make impression on the hardest substances, and the loftiest structures are indebted to its aid.

Not meeting as Op. Masons, but as Brn. engaged in Speculative or Symbolic F. My., we apply these Tools to our Morals. In this sense the Twenty-four inch G...e represents the twenty-four hours of the day,—part to be spent in Prayer to Almighty God, part in Labour, Refreshment, and Sleep, and part to serve a friend or Brother in time of need, that not being detrimental to ourselves or our connec-

tions. The Common G...l represents the force of conscience, which should keep down all vain and unbecoming thoughts, so that our words and actions may appear before the Throne of Grace pure and unpolluted. The C...l points out to us the advantages of Education and Perseverance, by which means alone we are rendered fit members of regularly organised Society, just as the rough material receives a fine polish by repeated applications. From the whole we deduce this moral: That Knowledge, aided by Labour and prompted by Perseverance, will finally overcome all difficulties, raise ignorance from despair, and establish truth in the paths of Nature and Science.

As at the conclusion of the ceremony you will be called upon for certain fees for your initiation, it is right that I should inform you by what authority we act. This is our Charter or Warrant of Constitution (*opens and shews it*) from the Grand Lodge of Scotland, which is open for your inspection now or on any future occasion. This is our Book of Constitutions, and these are our By-Laws (*exhibits the former, and gives a copy of the latter**), both of

* It is desirable to present a copy of each to every Initiate.

which I recommend to your serious perusal, as by the one you will be taught the duties you owe to the Craft in general, and by the other, those that are due to this Lodge in particular. You are now at liberty to retire, in order to, etc., and on your return into the Lodge, I shall direct your attention to a charge founded on the excellence of our Institution and the qualifications of its members, as well as to an explanation of the Tracing Board, if time will permit.

(The J. D. takes the Can. to the left of the S. W., and directs him to salute the R. W. M. on retiring.)

END OF THE CEREMONY OF INITIATION.

CHARGE AFTER THE INITIA-
TION

- (*On the re-entry of the newly-initiated Brother, the following charge is delivered by the R. W. M. or S. W.**)

As you have now gone through the ceremony of your initiation, allow me to congratulate you on being admitted a member of our ancient and honourable Society. Ancient undoubtedly it is, as having subsisted from time immemorial, and honourable it must be acknowledged to be, because, by a natural tendency, it conduces to make all those honourable who are strictly obedient to its precepts. Indeed, no institution can boast a more solid foundation than that on which Free Masonry rests—namely, the practice of every moral and social virtue; and to so high an eminence has its credit been ad-

* This charge is sometimes given to the Bro. when standing before the R. W. M., but the centre of the Lodge is preferable. It should never be omitted, if there is a possibility of its being delivered on the evening of initiation.

vanced, that in every age monarchs themselves have been promoters of the Art, have not thought it derogatory to their dignity to exchange the sceptre for the trowel, have patronised our mysteries and joined our assemblies.

As a Free Mason, I would first recommend to your most serious contemplation, the volume of the Sacred Law, charging you to consider it as the unerring standard of truth and justice, and to regulate your actions by the Divine precepts it contains—as therein you will be taught the important duties you owe to God, to your neighbour, and to yourself.

To God, by never mentioning His Name but with that awe and reverence which are due from the creature to the Creator, by imploring His aid on all your lawful undertakings, and by looking up to Him in every emergency for comfort and support.

To your neighbour, by acting to him on the square, by rendering him every kind office that justice or mercy may require, by relieving his necessities and soothing his afflictions; and by doing unto him, in all things, as in similar cases you would wish that he should do unto you.

And *to yourself*, by such a prudent and well-regulated course of discipline as may

best conduce to the preservation of your corporeal and mental faculties in their fullest energy, thereby enabling you to employ those talents wherewith God has blessed you, as well to His glory as to the welfare of your fellow-creatures.

As a citizen of the world, I next enjoin you to be exemplary in the discharge of your civil duties, by never proposing or at all countenancing any act which may have a tendency to subvert the peace or good order of society ; by paying due obedience to the laws of any State which may, for a time, become the place of your residence, or afford you its protection ; and, above all, by never losing sight of the allegiance due to the Sovereign of your native land, ever remembering that nature has implanted in your breast a sacred and indissoluble attachment towards that country from which you derived your birth and infant nurture.

As an individual, I would further recommend to you the practice of every domestic as well as public virtue : let Prudence direct you, Temperance chasten you, Fortitude support you, and Justice be the guide of all your actions. Be especially careful to maintain, in their fullest splendour, those truly Masonic ornaments which have been

already so amply illustrated—namely, Benevolence and Charity.

Still, however, as a Free Mason, there are other excellences of character to which your attention may be peculiarly and forcibly directed. Amongst the foremost of these are Secrecy, Fidelity, and Obedience.

Secrecy may be said to consist in an inviolable adherence to the obligation you have entered into, never improperly to divulge any of those Masonic secrets which have now, or may be at any future time, entrusted to your keeping ; and cautiously to avoid all occasions which may inadvertently lead you so to do.

Your *fidelity* must be exemplified by a close conformity to the Constitutions of the Fraternity, by adhering to the ancient landmarks of the Order, by never attempting to extort, or otherwise unduly obtain, the secrets of a superior degree, and by refraining to recommend anyone to a participation in our secrets, unless you have strong reason to believe that by a similar fidelity he will ultimately reflect honour on our choice.

So must your *obedience* be proved by a strict observance of our Laws and Regulations, by a prompt attention to all signs and summonses, by a modest and correct demeanour while in the Lodge, by abstain-

ing (when there) from all topics of religious or political discussion, by ready acquiescence in all votes and resolutions duly passed by a majority of the Brethren, and by a perfect submission to the will of the Master and his Wardens when acting in the discharge of the duties of their respective offices.

And as a last general recommendation, let me exhort you to dedicate yourself to such pursuits as may enable you to be at once respectable in life, useful to mankind, and an ornament to the Society of which you have this day become a Member; that you will, more especially, cultivate such of the liberal arts and sciences as may lie within the compass of your attainment; and that, without neglecting the ordinary duties of your station in life, you will feel yourself called on to make a daily advancement in Masonic knowledge.

From the very commendable attention you appear to have given to this Charge, I am led to believe that you will duly appreciate the value of Free Masonry, and that there will be indelibly printed on your heart the sacred dictates of Truth, of Honour, and of Virtue.

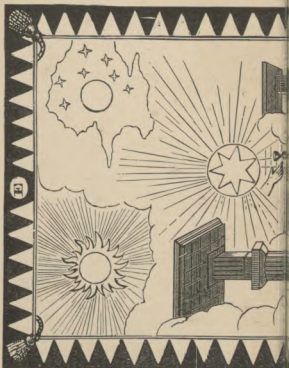
END OF THE CHARGE AFTER INITIATION.

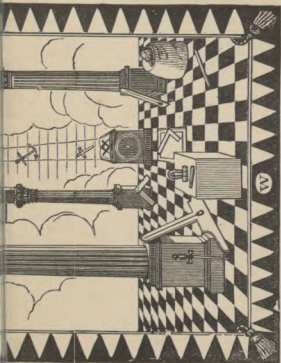
EXPLANATION OF THE TRACING BOARD OF THE FIRST DEGREE

The usages and customs of Free Masons have ever borne a near affinity to those of the ancient Egyptians. Their philosophers, unwilling to expose their mysteries to vulgar eyes, concealed their peculiar tenets and principles of polity and philosophy under certain hieroglyphical figures, and expressed their notions of government by signs and symbols, which they communicated to their priests or magi only, who were bound by oath never to reveal them. Pythagoras seems to have established his system on a similar plan, and many orders of a more recent date have also copied their example. Free Masonry, however, is not only the most ancient, but the most perfect order that has ever existed, as every character, figure, and emblem, depicted in our Lodges, has a moral tendency, and serves to inculcate the practice of virtue in all its genuine professors.

Let us first direct your attention to the form of the Lodge, which is an oblong







TRACING BOARD—FIRST DEGREE.



square,* in length from east to west, in breadth between north and south, in depth from the surface of the earth to its centre, and even as high as the heavens. A Mason's Lodge is of this vast extent to show the universality of the science, also that a Mason's charity should know no bounds save those of prudence. Our Lodges stand on holy ground because the first Lodge was consecrated on account of three grand offerings thereon made which met with the Divine approbation.

Firstly, the ready compliance of Abraham with the will of God, in not refusing to offer up his beloved Isaac as a burnt-sacrifice, when it pleased the Lord to substitute a more acceptable offering in his stead.

Secondly, the many pious prayers and ejaculations offered up by King David, which God was graciously pleased to accept, and thereupon stayed a pestilence which raged sorely among his people, owing to his having had them numbered.

Thirdly, the many thanksgivings, burnt-sacrifices, and costly offerings made by King Solomon at the building, completion, and dedication of the Temple at Jerusalem to God's service.

* A parallelopipedon.

Those three did then, have since, and I trust ever will, render the groundwork of Free Masonry holy.

Our Lodges are situated due east and west, because all places of divine worship, as well as Masons' well-formed and regularly-constituted Lodges, are, or ought to be, so situated, for which we as Masons assign three reasons.

Firstly, the sun, the glory of the Lord, rises in the east and sets in the west.

Secondly, learning originated in the east, and thence spread its benign influence towards the west.

There is likewise a third, last, and grand reason, which is as follows—whenever we contemplate the beautiful works of creation, with what humility and gratitude ought we to adore the Almighty Creator! From the earliest period of time we have been taught to believe in the existence of the Deity, who has never left Himself without a living witness among men.

We read early in Holy Writ that Abel brought a more acceptable offering to the Lord than his brother Cain; that Enoch walked with God and met his reward; that Noah was a just and upright man, and a teacher of righteousness; and that Jacob wrestled with an angel, prevailed,

and thereby obtained a blessing for himself and his posterity. But we never hear or read of any place being set apart for the solemnisation of divine worship until the happy deliverance of the children of Israel from their Egyptian bondage, which it pleased the Almighty to effect with a high hand and stretched-out arm, under the conduct of his faithful servant Moses, according to a promise made to his forefather Abraham, that He would make of his seed a great and mighty nation, even as the stars of heaven for number, and as the sands of the sea for multitude. And as they were to possess the gates of their enemies, and inherit the promised land, it pleased the Almighty to reveal unto them those three celebrated institutions—the Moral, the Ceremonial, and the Judicial Laws. And for the better solemnisation of divine worship, as well as for a receptacle for the Books and Tables of the Law, Moses caused a tent or tabernacle to be erected in the wilderness, which, by God's especial command, was situated due east and west, for Moses did everything according to the commands given him by the Almighty on Mount Sinai. This tent or tabernacle afterwards proved the model or ground-plan (with respect to situation) of

that most magnificent Temple, built at Jerusalem, by that wise and mighty prince, King Solomon, the regal splendour and unparalleled lustre of which far transcend our ideas. This is the third, last, and grand reason which we Free Masons assign for all places of divine worship, as well as regularly - constituted Lodges, being so situated.

Our Lodges are supported by three great Pillars—namely, Wisdom, Strength, and Beauty. Wisdom, to direct us in all our undertakings; Strength, to support us in all dangers and difficulties; and Beauty, to adorn the inward man. They represent—S. K. I., H. K. T., and H. A. S. K. I., for his wisdom in building and dedicating the Temple at Jerusalem to God's service; H. K. T., for his strength in supporting him with men and materials; and H. A., for his curious and masterly workmanship in beautifying and adorning the structure. But as we have no noble orders in architecture known by the names of Wisdom, Strength, and Beauty, we refer them to the three most celebrated in ancient times—namely, the Ionic, Doric, and Corinthian.

The covering of a Mason's Lodge is a celestial canopy of divers colours, even the

heavens. We hope to arrive at the summit by the assistance of a ladder, called in Scripture Jacob's Ladder. This ladder has as many staves or rounds as comprise all the moral virtues, but three are principal ones—namely, Faith, Hope, and Charity. Faith in T. G. A. O. T. U. ; Hope in salvation; and Charity towards all men. This ladder rests on the V. of the S. L., because by the doctrines contained in that Holy Book we are taught to believe in the wise dispensations of Divine Providence, which belief strengthens our faith, and enables us to ascend the first step. This Faith naturally creates in us a Hope of becoming partakers of the blessed promises therein contained. But the third and last, being Charity, comprehends the whole, and the Mason who is in possession of this virtue in its most exalted sense, may justly be deemed to have arrived at the summit of Free Masonry, which is, figuratively speaking, an ethereal mansion, veiled from mortal eyes by the starry firmament, and emblematically depicted in our Lodges by seven stars, which refer to as many regularly-made Masons, without which number no Lodge is perfect, neither can any candidate be legally initiated therein.

The interior of a Lodge is composed of

Ornaments, Furniture, and Jewels. The ornaments are the mosaic pavement, the blazing star, and the indented or tessellated border. The mosaic pavement is the beautiful flooring of the Lodge; the blazing star is the glory in the centre; and the indented or tessellated border is the skirt-work round the same. The furniture of the Lodge consists of the V. of the S. L., the Cs., and the S. The S. Ws. are to rule and govern our faith, and on them we our candidates for Free Masonry; and so are the Cs. and the S., when united, to regulate our lives and actions. The S. Ws. are derived from God to man in general. The Cs. belong to the G. M. in particular; and the S. to the whole Craft. The V. of the S. L. is derived from God Himself, because the Almighty has been pleased to reveal to man more of His Divine will in that Holy Book, than He has by any other means. The Cs. belong to the G. M., as they, being the chief instrument made use of in the formation of all architectural plans and designs, are appropriated to him in particular, as an emblem of his dignity, he being the head and ruler of the Craft. And the Craft being o...d within the S., are consequently bound to act thereon.

The movable jewels are the S., the L., and the P. R. They are called movable jewels because they are worn by the Master and his Wardens, and are transferred to their successors on the day of installation. The immovable jewels are the Tracing-board and the Rough and Perfect Ashlars. The Tracing-board is for the Master to lay lines and draw designs upon. The Rough Ashlar is for the E. A. to work, mark, and indent on; and the Perfect Ashlar is for the more expert Craftsman to try and adjust his jewels on. These are called immovable jewels, because they lie open in the Lodge for the Brethren to moralise upon.

In all well-formed and regularly-constituted Lodges there is a point within a c., round which a Mason cannot err. This c. is bounded between north and south by two grand parallels, the one representing Moses and the other King Solomon. On the upper part of the c. rests the V. of the S. L., which supports Jacob's Ladder; and were we as conversant with that Holy Book, and as adherent to the doctrines therein contained, as those two grand parallels were, it would bring us to Him who will not deceive us nor suffer deception from us. In traversing this c., we

must of necessity touch both those parallel lines, as well as the V. of the S. L.; and while a Mason keeps himself thus circumscribed, he cannot possibly err.

The implement by which the Perfect Ashlar is suspended is termed a Lewis. Lewis denotes strength, and is here represented by certain pieces of metal dovetailed into a stone, which form a cramp, and enable the operative Mason to suspend stones at the height required, preparatory to fixing them. Lewis likewise denotes the son of a Mason, whose duty it is to bear the burden and heat of the day, from which his parents, by reason of their age, ought to be exempt; and to assist them in time of need, so as to render the close of their days happy and comfortable. He has a privilege for so doing—namely, to be made a Mason before any other person, however dignified by rank or station.

Pendent to the four corners of the Lodge are four tassels which represent the four cardinal virtues—namely, Temperance, Fortitude, Prudence, and Justice.

The distinguishing characteristics of every Free and Accepted Mason are Virtue, Honour, and Mercy, all of which,

tradition informs us, were practised in an eminent degree by our ancient Brethren ; and should they be banished from all other societies, may they ever be found in the breast of a Free Mason.

END OF THE FIRST TRACING BOARD
LECTURE.

CEREMONY OF PASSING TO THE SECOND DEGREE

(Until the Can. has been entrusted with the ss. of this Degree, all saluting in his presence should be by s. of f., unless otherwise directed by the R. W. M.)

(The Lodge is opened in the First Degree, and the R. W. M. addresses the Lodge and examines the Candidate, etc. See Questions before Passing, ante. The S. D. directs the Candidate to salute the R. W. M. as an E. A. before leaving the Lodge. The Candidate then retires to be prepared, and the lodge meanwhile is opened in the Second Degree. When the Candidate is ready the Tyler gives the k...s, the I. G. advances with the s... and s... towards the Jun. W...n, and says :)

I. G.—Brother Junior Warden, there is an alarm.

(The J. W. rises with the s..., but no k..., and says :)

J. W.—R. W. M., there is an alarm.

R. W. M.—Brother J. W., you will inquire who seeks admission.

J. W. *(resuming his seat)*—Brother

Inner Guard, you will see who seeks admission.

(The I. G. opens the door, and asks :)

I. G.—Whom have you there?

CON.—Brother A. B., who has been regularly initiated into Free Masonry, and has made such progress as he hopes will entitle him to be passed to the second degree, for which ceremony he comes properly prepared.

I. G.—How does he hope to obtain the privileges of the second degree?

CON.—By the help of God, the assistance of the s..., and the benefit of a p... w...

I. G.—Can he give me the p... g... and p... w... leading to this degree?

CON.—He cannot, but I will give them for him *(which is done)*.

(The I. G. closes the door, takes the s..., gives the s..., and says :)

I. G.—R. W. M., there now stands at the door of the Lodge Brother A. B., etc.

R. W. M.—How does he hope to obtain, etc.?

I. G.—By the help, etc.

R. W. M.—We acknowledge the propriety of the aid by which he seeks admission. Do you, Brother Inner Guard, vouch that he is in possession of the p... w... ?

I. G.—He is not, but his Conductor has given it for him.

R. W. M.—Then let him be admitted in due form. Brother Deacons.

(The Can. is met at the door by the I. G., who applies the to the Can.'s B., and then raises it above his own head, to show the R. W. M. that he has so applied it. The S. D. then with his l... h... takes the r... h... of the Can., the J. D. on the other side, leads him to the left of the S. W., and directs him to advance as an E. A.)

R. W. M.—Let the candidate kneel, while the blessing of heaven is invoked in aid of our proceedings (*gives k...*).

PRAYER.

We supplicate the continuance of Thine aid, O G. G. O. T. U., on behalf of ourselves and him who kneels before Thee; may the work thus begun in Thy Name be continued to Thy glory, and be evermore established in us, by obedience to Thy Divine precepts.

P. M.—So mote it be.

R. W. M.—Let the candidate rise and perambulate the Lodge.

(The S. D. takes him by the right hand, and leads him once round the Lodge, direct-

ing him to salute the R. W. M. as an E. A. in passing him, and to advance to the J. W. as an E. A., giving the s... and communicating the t... and w..., the S. D. prompting throughout.)

J. W.—Have you anything to communicate?

CAN.—I have.

(The J. W. rises, and Can. gives g...)

J. W.—What is this?

CAN.—The g... or t... of an E. A. F. M.

J. W.—What does it demand?

CAN.—A w...

J. W.—Give me that w..., and on this occasion in full.

CAN.—.....

J. W.—Pass,

(Can. then salutes the S. W. as an E. A. in passing him. When at the left hand of the S. W., he is halted, and the K. M. W. says, with the k..., which is answered by the Wardens :)

R. W. M.—The Brethren in the north, east, south, and west, will take notice that Brother A. B., who has been regularly initiated into Fy., is about to pass in view before them, to show that he is a candidate properly prepared to be passed to the second degree.

(He is again conducted round the Lodge,

saluting the R. W. M. and J. W. as an E. A., he then advances to the S. W. as an E. A., giving the s...)

S. W. (*to S. D.*)—Can he give me the p... g... and p... w... leading from the first to the second degree?

S. D.—He cannot, but I will give them for him. (*The S. W. rises and S. D. gives p... g... and whispers p... w....*)

S. W. (*takes Can's hand*)—What is this?

C.—The g... or t... of an E. A. F. M.

S. W.—What does this g... demand?

C.—A w...

S. W.—Give me that w..., on this occasion in full.

C.—.....

S. W.—Whence was this w... derived?

C.—From the l. h. p. at the e. of K. S. T.

S. W.—The import of the w.?

C.—In

S. W.—Pass,

(*When at the left hand of the S. W. he is again halted, and the S. W. taking him by the right hand, rises with the s..., and says :*)

S. W.—R. W. M., I present to you Brother A. B., a candidate properly prepared to be passed to the Second Degree.

R. W. M.—Brother Senior Warden, your presentation shall be attended to, for which purpose you will direct the Senior

Deacon to instruct the candidate to advance to the east by the p... s...

S. W.—Br. S. D., it is the R. W. M.'s command that you instruct the Can. to advance to the E. by the p... s...

S. D. (*to Can.*)—The method of advancing from west to east in this degree, is by f... s..., emblematical of, etc. You will copy me. (*Done.*)

R. W. M. (*to Can.*)—As the s... of each degree are to be kept separate and distinct, another o... will now be required of you, in many respects similar to the former one; are you willing to take it?

CAN.—I am.

R. W. M.—Then you will k... on your r... k... your l... f... formed in a s..., place your right hand on the V... of the S. L., while your left arm will be supported on the s.... Repeat your name, and say after me:

(*The R. W. M. rises and gives the k..., which is answered by the Wardens, and all the Brethren rise with the s... of F.*)

OBLIGATION.

I, A. B., in the presence of T. G. G. O. T. U. and of this worthy and worshipful Lodge of Fellow Craft Free Masons,

regularly held, assembled, and properly dedicated, of my own free will and accord, do hereby and hereon most solemnly and sincerely swear, that I will always heke, conceal, and never wilfully reveal any or either of the secrets or mysteries of or belonging to the second degree in Free Masonry, denominated the Fellow Craft's Degree, to him who is but an Entered Apprentice, any more than I would either of them to the popular and uninstructed world, who are not Masons. I further solemnly promise to act as a true and faithful Craftsman, to answer signs, obey summonses, and maintain the principles inculcated in the first degree. These several points I solemnly swear to observe, without evasion, equivocation, or mental reservation of any kind, under no less a penalty, on the violation of any or either of them, than, etc. So help me, A. G., and keep me steadfast in this my great and solemn o..., being that of a Fellow Craft Free Mason. (*The J. D. removes the.....*)

R. W. M.—As a pledge of your fidelity, and to render this more binding as a solemn o..., I call on you to seal it with your l... t... on the v... of the S. L. (*Done.*) Your progress in Free Masonry is marked by the position of the S. and Cs. When you

were made an Entered Apprentice, both p... were concealed; in this degree one is exposed, implying that you are now midway in Free Masonry—superior to an Entered Apprentice, but inferior to that which, I trust, will hereafter be conferred upon you, should you be found worthy.

(Taking Can. by the right hand, the R. W. M. says :)

R. W. M.—Rise, duly o... Fellow Craft Free Mason.

R. W. M.—As you have now taken the solemn o... of a Fellow Craft Free Mason, I shall proceed to entrust you with the s... of this degree; first, however, let me inform you that on your seeking admittance into this Lodge a p... g... and p... w... were demanded, which (you being unable to give them) were given for you by your Conductor. The p... g... is, etc. The p... w... is; this word is usually depicted in F. C. Lodges by an of hanging over or near a fall of The import of the word is It is always given in f... and at the door of a F. C. Lodge. You will now advance to me as an E. A.; now take another s... toward me with your l... f..., bringing the r... h... into its h... as before. That is

the second r... s... in Free Masonry, and it is in this position that the s... of this degree are communicated. They consist, as in the former, of a s..., t..., and w...; with this difference, that in this degree the s... is t... f.... The first part is called the s... s..., or s... of f..., emblematically to shield the repository of our s... from the attacks of the insidious. The second part is called the h... s..., or s... of p... [which was made use of by Moses when Joshua was fighting the battles of the Lord in the Valley of Rephidim. (*See Exodus xvii. 9-13.*)] The third part is the p... s..., which you may perceive alludes to the penalty of your o..., wherein you swore, that, as a man of honour, and a F.C.F.M., you would, etc. The g... or t... is given by, etc. This g... demands a w..., one with which you must observe the same strict caution as with the one in the former degree—namely, by never giving it at length, but always by, etc. It is As in the course of the ceremony you will be called on for this t..., and the Senior Deacon will now dictate the answers you are to give.

R. W. M.—What is this?

S. D. (*instructing Can.*)—The g... or t... of a F. C. F. M.

R. W. M.—What does it demand?

S. D.—A w...

R. W. M.—Give me that w...

S. D.—In this, as in the former degree, I was taught to be cautious; I will l... or h... it with you.

R. W. M.—Which you please, and begin.

(The examination is gone through.)

R. W. M.—This w... is derived from the r... h... p... at the p... or e..., to K. S. T. [so named after, the A. H. P. who officiated at its dedication]. The import of the w... is, and when united to the one in the former degree denotes [for God said of King Solomon, "He shall build Me an house, and I will stablish his throne for ever"].—Pass,.....

(The Candidate is led to the J. W. by the S. D., who says:)

S. D. *(with s...)*—Brother Junior Warden, I present to you Brother A. B., on being passed to the second degree.

J. W.—Brother A. B., you will advance to me first as an E. A., then as a F. C.

(S. D. instructs him how to advance with s... and s...)

J. W.—Do you bring anything with you?

CAN.—I do. *(Gives the s..., instructed by S. D.)*

J. W.—What is that?

CAN.—The s... of a F. C. F. M.

J. W.—Have you anything to communicate?

CAN.—I have. (*The J. W. rises, and Can. gives g...*)

J. W.—What is this?

CAN. (*instructed by S. D.*)—The g... or t... of a F. C. F. M.

J. W.—What does it demand?

CAN.—A w...

J. W.—Give me that w...

CAN.—I was taught to be cautious in this degree as well as in the former. I will l... or h... it with you.

J. W.—Which you please, and begin. (*Done.*)

J. W.—Pass,

(*The Can. is then conducted to the S. W., and presented and instructed similarly.*)

S. W.—I will thank Bro. A. B. to advance to me as a F. C. ; first as an E. A.

(*Can. takes s...*)

S. W.—What is that?

CAN. (*instructed by S. D.*)—The s... r... s... in F. M.

S. W.—Do you bring anything else?

CAN.—I do. (*Gives S... of F...*)

S. W.—What is that?

CAN.—The S... of F..., emblematically

to shield the repository of my s... from the attacks of the insidious.

S. W.—Do you bring anything else?
(*Can. gives H... S..., or S... of P...*)

S. W.—What is that?

CAN.—The H... S..., or S... of P...

[S. W.—When did it take its rise?

CAN.—At the time that J... fought the b...s of the L..., etc.]

S. W.—Do you bring anything else?

CAN.—I do. (*Gives P... S...*)

S. W.—What is that?

CAN.—The P... S...

S. W.—To what does it allude?

CAN.—The p. of my o., implying that, as a man of honour, and a F. C. F. M., I, etc.

S. W.—Have you anything to communicate?

CAN.—I have.

(*The S. W. rises, and Can. gives g...*)

S. W.—What is this?

CAN.—The g... or t... of a F. C. F. M.

S. W.—What does it demand?

CAN.—A w...

S. W.—Give me that w...

CAN.—I was taught to be cautious in this degree as well as in the former. I will l... or h... it with you.

S. W.—Which you please, and begin.
(*Done.*)

S. W.—Whence is this w... derived?

CAN.—From the r... h... p... at the p... or e... of K. S. T. [so named after, the A. H. P., who officiated at its dedication.]

S. W.—The import of the w...?

CAN.—To

S. W.—And what when conjoined with that in the former degree?

CAN.—..... [for God said, "He shall build Me an house, and I will stablish his throne for ever"].

S. W.—Pass,

(The Can. is taken to left of S. W., who, rising with the s..., takes him by the r. h., and presents him to the R. W. M. as follows :)

S. W.—R. W. M., I present to you Br. A. B., on his being passed to the second degree, for some further mark of your favour.

R. W. M.—Brother Sen. Warden, I delegate to you the authority to invest our Brother with the distinguishing badge of a Fellow Craft Free Mason.

S. W.—Brother A. B., by the R. W. M's. command, I invest you with the distinguishing badge of a Fellow Craft Free Mason, to mark the progress you are making in the Science.

R. W. M. (*to Can.*)—I must state that the badge with which you have now been invested, is intended to point out to you, that, as a Craftsman, you are expected to make the liberal Arts and Sciences your future study, that you may be the better enabled to discharge your duty as a Mason, and estimate the wonderful works of the Almighty Creator.

R. W. M.—Brother Senior Deacon, you will place our Brother in the south-east part of the Lodge.

R. W. M. (*to Can.*)—When you were made an Entered Apprentice, you were placed in the north-east part of the Lodge, to show that you were newly admitted; but Free Masonry being a progressive Science, you are now placed in the south-east part, to mark the progress you are making. You now stand, to all appearance, a just and upright man and Craftsman, and I earnestly recommend you ever to continue and act as such. And as I am led to hope that the import of the Charge delivered to you in the first degree, neither has, nor ever will be, effaced from your memory, I shall content myself with observing that, as you have had an opportunity of making yourself acquainted with the principles of Moral Truth and Virtue, you are now permitted to

extend your researches in the more hidden paths of Nature and Science.

(The Can. is now placed by the S. D. in front of the R. W. M.)

R. W. M. *(to Can.)*—I now present to you the working tools of a Fellow Craft Free Mason. They are the S..., the L..., and the P...-r.... The S... is to try and adjust all rectangular corners of buildings, and to assist in bringing rude matter into due form. The L... is to lay levels, and prove horizontals. And the P...-r... is to try and adjust all uprights while fixing them on their proper bases. Not meeting as Op. Masons, but as Brn. engaged in Speculative or Symbolic F. My., we apply these tools to our Morals. In this sense—

The S... teaches us to regulate our actions by the Masonic line and rule, and so to correct and harmonise our conduct in this life as to render us acceptable to that Divine Being from Whom all goodness emanates, and to Whom we must give an undisguised account of our lives and actions.

The L... demonstrates that we are all sprung from the same stock, are partakers of the same nature, and sharers of the same hope; and that, although distinctions among men are highly necessary to pre-

serve due subordination and to reward merit and ability, yet that no eminence of station should cause us to forget that we are Brethren ; and that he who is placed on the lowest spoke of Fortune's wheel is equally entitled to our regard with him who has attained its highest, as a time will most assuredly come (and the best and wisest of us know not how soon), when all distinctions, save those of Piety and Virtue, shall cease, and Death, the grand leveller of all human greatness, shall reduce us all to one common level.

The infallible P...r..., which, like Jacob's Ladder, forms a line of union between Heaven and Earth, and is the criterion of Moral Rectitude and Truth, teaches us that to walk with Humility and Uprightness before God, neither turning to the right hand nor to the left from the strict path of Virtue, is a duty incumbent on every Mason ; not to be a fanatic, a persecutor, slanderer, or reviler of religion ; not bending towards avarice, injustice, malice, or envy and contempt of our fellow-creatures, but giving up every selfish propensity which may tend to injure others. To steer the bark of this life over the rough seas of passion, without quitting the helm of rectitude, is the highest degree of

perfection to which human nature is capable of attaining. As the builder tests his column by the level and the perpendicular, so ought every F. M. to govern himself in this life; to observe a due medium between avarice and profusion; to hold the scales of Justice with an equal poise; to make every passion and prejudice coincide with the strict line of his duty, and in every pursuit to have Eternity in view.

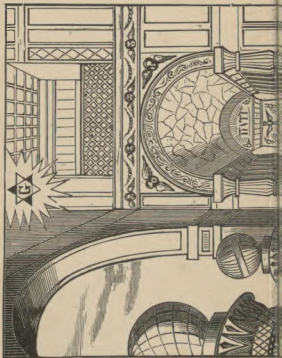
Hence the S... teaches us Morality; the L..., Equality; and the P...-r..., Justness and Uprightness of life and actions.

Thus by square conduct, level steps, and upright actions, we hope to ascend to those Ethereal Mansions, prepared for the Just and True.

R. W. M.—You are now at liberty to retire, in order to restore yourself to your personal comforts; and on your return into the Lodge I shall direct your attention to an explanation of the Tracing Board, if time will permit.

(The S. D. takes the Candidate to the left of the S. W., and instructs him to salute the R. W. M. as a F. C., first as an E. A., and then conducts him to the door.)

END OF THE CEREMONY OF PASSING.





TRACING BOARD—SECOND DEGREE.

EXPLANATION OF THE TRACING BOARD OF THE SECOND DEGREE.

At the building of King Solomon's Temple a vast number of artificers were employed, consisting of Entered Apprentices and Fellow Crafts. The Entered Apprentices received their wages in corn, wine, and oil. The Fellow Crafts were paid in specie, and went to receive their wages in the M. C. of K. S. T. They arrived there by way of a P..., at the entrance of which stood t... g... p.... That was called, which denotes in; that was called, which denotes to, the t... conjoined signify [for God said of King Solomon, "He shall build Me an house, and I will stablish his throne for ever"].

Every Masons' Lodge has, or ought to have, two columns, one on each side of the Master's chair; these are intended to represent the pillars at the entrance of the Temple. They were in height seventeen cubits and a half, in circumference twelve, and four in diameter. They were

formed hollow [that they might serve as receptacles for the Archives of Free Masonry]. Their outer rim or shell was four inches, or one "hand," in thickness, and made of molten or cast brass. They were cast in the Plain of Jordan, in the clay ground between Succoth and Zarthan, where King Solomon ordered these and the holy vessels to be cast. The superintendent of the casting of them was H. A. the son of a widow of Naphtali. They were adorned with two Chapiters, each five cubits high, and encircled with network, lilywork, and rows of pomegranates—one hundred in each row. Network, from the connection of its Meshes, denotes Unity; Lilywork, from its whiteness, Peace; and Pomegranates, from the exuberance of their seed, denote Fruitfulness. They were further adorned with two Spherical Balls [on which were delineated maps of the Celestial and Terrestrial Globes, which denote the universality of Free Masonry], and were considered finished when the network or canopy was thrown over them. They were placed at the entrance of the Temple, as a memorial to the Children of Israel of the happy deliverance of their forefathers from their Egyptian bondage, and in commemoration of the pillar of fire and cloud, which had

two wonderful effects, namely, of being a light to the Israelites, and a cloud of darkness to their enemies. King Solomon ordered them to be placed at the entrance of the Temple as the most proper and conspicuous part of the building, that the Children of Israel might have that happy event continually before their eyes in going to and returning from divine worship.

After passing those two great pillars, they arrived at the foot of a winding staircase, when their ascent was opposed by the ancient J. W., who demanded of our Brethren the p... w... of a Fellow Craft. This is, and is depicted in a Fellow Craft's Lodge by, etc.*

** The following longer introduction is sometimes given :*

The word takes its rise from the following remarkable facts. When the C. of I. had repeatedly forsaken the laws of their forefathers, and long persisted in their idolatrous ways, the Almighty thought proper to inflict them with divers punishments; one of the most grievous of which was subjecting them to the inroads and oppressions of neighbouring Gentile nations. When, however, the people repented of their idolatry, and humbled themselves before the true God, He never failed to raise them up a champion and deliverer. There lived in Israel a man of repute whose name was Gilead, and who had many sons; but one in particular, called Jephtha, whom he had by a concubine. Gilead dying, and his sons being grown up, they

The word dates its origin from the time that an army of Ephraimites crossed the river Jordan in a hostile manner against

expelled Jephtha from his father's house, saying : " Thinkest thou, who art but the son of a bond-woman, to inherit with us who are free born." Jephtha being thus treated in his native country, and being of a daring spirit, determined to try his fortune in a foreign one. He accordingly repaired to the land of Job, where by his great courage and skill he soon raised himself to be the leader of a small army with which he made excursions into the enemy's country ; frequently returning laden with rich spoils. At that time the Ammonites made war with the Gileadites, invading them with a formidable army ; and not content with ravaging their country, they threatened to lay siege to the city of Gilead itself. The Gileadites on their part, raised a numerous army to oppose them, but were in great distress for want of an experienced general to lead their troops to battle. In this extremity, they thought of their countryman Jephtha, the fame of whose military exploits had by that time reached them. A deputation of the Elders repaired to that chieftain, humbly soliciting him to take command of their army. Jephtha was much surprised at this reverse of fortune, and said to the Elders : " It was but the other day I was expelled my father's house, being deemed unworthy to inherit with the free born, but now in your distress you have recourse to me." Recollecting it was his native country and his brethren (although unworthy) who were in distress, he told the Elders that if they would consent to make him their Chief General or Governor for life, in case he returned

Jephtha, the renowned Gileaditish general. The reason they assigned for this unfriendly visit was, that they had not been called

victorious from the Ammonitish expedition, he would accept their offer. To this they readily assented, and Jephtha's title was soon afterwards ratified in the city of Gilead, in a full assembly of the Chiefs and Elders. Jephtha being thus vested with full powers, reinforced the Gileaditish army with those veteran troops he had so successfully commanded; but being desirous, if possible, to spare the effusion of blood, he sent messages to the King of the Ammonites, requesting to know by what authority he invaded his country. That monarch haughtily answered, "That the country was not Jephtha's but his, for that the Israelites had taken it from his forefathers on their way from Egypt to Canaan, the land where the majority of the people then dwelt." Jephtha replied, "That it was not from the Ammonites, but the Amorites, the country had been taken, and that if the law of conquest or prescription could give a people proper title to a territory, the Gileadites had an undoubted one, having been in possession of theirs for 300 years." The King of the Ammonites still continuing obstinate, Jephtha drew out his army in battle array, and marched against the invaders, who were totally defeated and put to flight with great slaughter. Following up their advantage, the Gileadites entered the enemy's territory, where their late ravages were severely retaliated by the plunder of twenty Ammonitish cities. On their return, they met with great molestation from their neighbours the Ephraimites, who had crossed the river Jordan in a hostile manner, etc.

out to partake of the honours of the Ammonitish war; but their true aim was to partake of the rich spoils with which, in consequence of that war, Jephtha and his army were then laden. The Ephraimites, who had always been considered a clamorous and turbulent people, then broke out into open violence, and after many severe taunts to the Gileadites in general, threatened to destroy their victorious commander and his house with fire. Jephtha, on his part, tried all lenient means to appease them; but finding these ineffectual, had recourse to rigorous ones. He therefore drew out his army, gave the Ephraimites battle, defeated and put them to flight; and to render his victory decisive, and to secure himself from like molestation in future, he sent detachments of his army to secure the passages of the river Jordan, over which he knew the insurgents must of necessity attempt to go in order to regain their own country, giving strict orders to his guards, that if a fugitive came that way, owning himself an Ephraimite, he should immediately be slain; but if he prevaricated, or said nay, a test w... was to be put to him to pronounce the w... .. They, from defective pronunciation peculiar to their dialect, could not pronounce it pro-

perly, but called it, which small variation discovered their country, and cost them their lives ; and Scripture informs us that there fell on that day, on the field of battle and on the banks of the Jordan, forty and two thousand Ephraimites. And as was then a test w... to distinguish friend from foe, K. S. afterwards caused it to be adopted as a p... w... for the F. Cs., to prevent any unqualified person ascending the winding staircase which led to the middle chamber of the Temple.

Our ancient Brethren then communicated the, etc., to the ancient J. W., who, on receiving these convincing proofs, said, " Pass "

They then passed up the winding staircase, consisting of three flights of steps, the first numbering three, the second five, and the third seven. Three rule a Lodge ; Five hold a lodge ; and Seven or more make it perfect. The three that rule a Lodge are the R. W. M. and his two Wardens. The five that hold a Lodge are the R. W. M., two Wardens, and two Fellow Crafts. The seven that make it perfect are two Entered Apprentices or other Masons added to the former number.

Three rule a Lodge, because there were but three Grand Masters who bore sway at

the building of the first Temple at Jerusalem—viz., S. K. of I., H. K. of T., and H. A. Five hold a Lodge, in allusion to the five noble Orders of Architecture—viz., the Tuscan, Ionic, Doric, Corinthian, and Composite. Seven or more make a perfect Lodge, because King Solomon was seven years and upwards in building, completing, and dedicating the Temple at Jerusalem to God's service; they have likewise a further allusion to the seven liberal arts and sciences—viz., G., R., L., A., G., M., and A.

When our ancient Brethren had gained the summit of the staircase, they arrived at the door of the m... c..., which they found properly tyled by the ancient Senior Warden, who demanded of them the, etc., of a Fellow Craft. After they had given convincing proofs that they were Fellow Crafts, he said, "Pass" They then passed into the m... c... to receive their wages, which they did without scruple or diffidence. Without scruple, knowing that they were entitled to receive them; and without diffidence, from the strict reliance they placed in the integrity of their employers in those days. When they were in the m... c... their attention was particularly arrested by certain Hebrew characters,

which are now depicted in a Fellow Crafts' Lodge by the letter G (*gives k.... All rise*), which refers to T. G. G. O. T. U., to Whom we must all submit, and Whom we ought most humbly and gratefully to adore.

END OF THE SECOND TRACING BOARD
LECTURE

CHARGE AFTER THE PASSING

R. W. M. (*to Can.*)—Having passed to the second degree, we congratulate you on your preferment. It is unnecessary to recapitulate the duties which as a Mason you are bound to discharge, or to enlarge on the necessity of a strict adherence to them, as your own experience must have established their value. Your behaviour and regular deportment have merited the honour which we have conferred ; and in your new character it is expected that you will not only conform to the principles of the Order, but steadily persevere in the practice of every virtue. The study of the liberal Arts, which tend so effectually to polish and adorn the mind, is earnestly recommended to your consideration, especially the Science of Geometry, which is established as the basis of our Art. As the solemnity of our Ceremonies requires a serious deportment, you are to be particularly attentive to your behaviour in our assemblies ; you are to preserve our ancient usages and customs sacred and inviolable, and induce others by your example to hold them in veneration. The laws and regulations of the Order you are

strenuously to support and maintain. You are not to palliate or aggravate the offences of your Brethren ; but in the decision of every trespass against our rules, judge with candour, admonish with friendship, and reprehend with mercy. As a Craftsman, in our private assemblies you may offer your opinions on such subjects as are regularly introduced, under the superintendence of an experienced Master, who will guard the Landmarks against encroachment. By this privilege you may improve your intellectual powers, qualify yourself to become a useful member of society, and, like a skilful Brother, strive to excel in all that is good and great. You are duly to honour and obey all regular Signs and Summonses given and received. You are to encourage industry and reward merit, supply the wants and relieve the necessities of Brethren and Fellows to the utmost of your power and ability, and on no account to wrong them, or see them wronged, but timely to apprise them of approaching danger, and to view their interests as inseparable from your own. Such is the nature of your engagements as a Fellow Craft, and these duties you are bound by the most sacred ties to observe.

END OF THE CHARGE AFTER THE PASSING.

CEREMONY OF RAISING TO THE THIRD DEGREE

(Until the Can. has been entrusted with the ss. of this Degree, all saluting in his presence should be by s. of f., unless otherwise directed by the R. W. M.)

(The Lodge is opened in the Second Degree, and the R. W. M. addresses the Lodge, and examines the Candidate. See Questions before Raising, ante. The Candidate then retires to be prepared, the S. D. directing him to salute the R. W. M. as a F. C. before leaving the Lodge, and the Lodge meanwhile is opened in the Third Degree. When the Candidate is ready, the Tyler gives the k..., the I. G. advances with the s... and s... towards the J. W., and says :)

I. G.—Brother Junior Warden, there is an alarm.

J. W.—R. W. M., there is an alarm.

R. W. M.—Brother Junior Warden, you will inquire who seeks admission.

J. W.—Brother Inner Guard, you will see who seeks admission.

(The I. G. opens the door, and asks the Conductor :)

I. G.—Whom have you there?

CON.—Brother A. B., who has been regularly initiated into Free Masonry, passed to the second degree, and has made such progress as he hopes will entitle him to be raised to the sublime degree of a Master Mason, for which ceremony he comes properly prepared.

I. G.—How does he hope to obtain the privileges of the third degree?

CON.—By the help of God, the united aid of the s... and c..., and the benefit of a p... w....

I. G. (*to Conductor*)—Can he give me the p... g..., etc. (*which are given by the Conductor for the Candidate, as in the Second Degree*).

(*The I. G. closes the door, takes the s..., gives the s..., and says :*)

I. G.—R. W. M., there now stands at the door of the Lodge Brother A. B., who, etc.

R. W. M.—How does he hope to obtain the privileges of the third degree?

I. G.—By the help of God, the united, etc.

R. W. M.—We acknowledge the powerful aid by which he seeks admission; do you, Brother Inner Guard, vouch that he is in possession of the p... w...?

I. G.—He is not, but his Conductor has given it for him.

R. W. M.—Then let him be admitted in due form. Brother Deacons.

(The Can. is met at the door by the I. G., who applies the of the to b... Bs. of the Can., and then raises them above his own head to show the R. W. M. that he has so applied them. The Ds. (the S. on the right side) then lead the Can. to the left of the S. W., and direct him to advance as a F. C., first as an E. A.).

R. W. M.—Let the Candidate kneel while the blessing of Heaven is invoked in aid of our proceedings. *(Gives k...)*

PRAYER.

Almighty and Eternal God, Architect and Ruler of the Universe, at whose creative fiat all things first were made, we, the frail creatures of Thy providence, humbly implore Thee to pour down on this convention, assembled in Thy holy Name, the continual dew of Thy blessing. More especially we beseech Thee to impart Thy grace to this Thy servant, who now seeks to partake with us the mysterious secrets of a Master Mason. Endue him with such fortitude that in the hour of trial he

fail not; but that passing safely under Thy protection, through the valley of the Shadow of Death, he may finally arise from the tomb of transgression, to shine as the stars for evermore.

P. M.—So mote it be.

R. W. M.—Let the Candidate rise and perambulate the Lodge.

(The Deacons lead him three times round the Lodge, the S. D. directing him, in the first perambulation, to salute the R. W. M. as an E. A., and to advance to the J. W. as an E. A., giving the s..., and communicating the t... and w.... S. D. prompts throughout.)

J. W.—Have you anything to communicate?

CAN.—I have.

(The J. W. rises, and Can. gives g....)

J. W.—What is this?

CAN.—The g... or t... of an E. A. F. M.

J. W.—What does it demand?

CAN.—A w....

J. W.—Give me that w..., and on this occasion in full.

CAN.—.....

J. W.—Pass,

(He then salutes the S. W. as an E. A. in passing him, and, in the second perambulation, salutes the R. W. M. and J. W.)

as a F. C. in passing them ; he then advances to the S. W. as a F. C., giving the s....)

S. W.—Have you anything to communicate ?

CAN.—I have.

(The S. W. rises, and Can. gives g....)

J. W.—What is this ?

CAN.—The g... or t... of a F. C. F. M.

S. W.—What does it demand ?

CAN.—A w....

S. W.—Give me that w..., and on this occasion in full.

CAN.—.....

S. W.—Pass,

(When on the left hand of the S. W. he is halted, and the R. W. M. gives the k..., which is answered by the Wardens.)

R. W. M.—The Brethren in the north, east, south, and west, will take notice that Brother A. B., who has been regularly initiated into Free Masonry, and passed to the degree of a F. C., is about to pass in view before them, to show that he is a Candidate properly prepared to be raised to the sublime degree of a Master Mason.

(In the third perambulation he salutes the R. W. M. and the J. W. as a F. C. in passing them, and advances to the S. W. as a F. C. giving the s....)

S. W. (to S. D.)—Can he give me the

p. g. and p. w. leading from the second to the third degree?

S. D.—He cannot, but I will give them for him. (*The S. W. rises and S. D. gives p. g. and whispers p. w.*)

S. W. (*takes Can's hand*)—What is this?

CAN.—The g... or t... of a F. C. F. M.

S. W.—What does this g... demand?

CAN.—A w....

S. W.—Give me that w..., on this occasion in full.

CAN.—.....

S. W.—Whence is this w. derived?

CAN.—From the r. h. p. at the p. or e. of K. S. T.

S. W.—The import of the w...?

CAN.—To

S. W.—And when conjoined, etc.?

CAN.—.....

S. W.—Pass,

(*When at the left hand of the S. W. he is again halted, and the S. W., rising with the s..., takes him by the right hand, and says :*)

S. W.—R. W. M., I present to you Brother A. B., a Candidate properly prepared to be raised to the sublime degree of a Master Mason.

R. W. M.—Brother Senior Warden, your presentation shall be attended to, for which purpose you will direct the Deacons to

instruct the Candidate to advance to the East by the p... s....

S. W. — Brother Deacons, it is the R. W. M's. command that you instruct the Candidate to advance to the East by the p... s....

S. D. (*to Can.*)—The method of advancing from West to East, in this degree, is by s... s... ; the f... t... are emblematical of stepping over a g... ; the other f...r, are bold ones. You will copy me. (*Done.*)

R. W. M. (*to Can.*)—It is my duty to inform you that a most serious and solemn o..., as well as a greater trial of your fortitude and fidelity than any you have yet experienced, now await you. Are you prepared to meet them as you ought?

CAN.—I am.

R. W. M.—Then you will kneel on both knees, and place both hands on the V. of the Sacred Law. Repeat your name, and say after me :

(The R. W. M. rises and gives the k... which is answered by the Wardens, and all the Brethren rise with the s....)

OBLIGATION.

I, A. B., in the presence of the Most High, and of this worthy and Worshipful

Lodge of Master Masons, regularly held, assembled, and properly dedicated, of my own free will and accord do hereby and hereon most solemnly and sincerely swear, that I will always hele, conceal, and never wilfully reveal, any or either of the secrets or mysteries of or belonging to the third degree in Free Masonry, denominated the Master Mason's degree, to anyone in the world, except it be to him or them to whom the same may truly and lawfully belong, and not even to him or them until after due trial, strict examination, or a full conviction that he or they are worthy of that confidence, or in the body of a Master Masons' Lodge, duly opened on the centre. I further solemnly promise to adhere to the principles of the s... and c..., to answer and obey all lawful signs and summonses when sent to me from a Master Masons' Lodge, if within the length of my c... t..., and to plead no excuse thereto save sickness or the pressing emergency of my public or private avocations. I further solemnly promise to maintain and uphold the f... p... of f..., in act as well as in word ; that my hand given to a Master Mason shall be a sure pledge of Brotherhood ; that my feet shall travel through dangers and difficulties

to unite with his in forming a column of mutual defence and support; that the posture of my daily supplications shall always remind me of his wants, and dispose my heart to succour his weakness and relieve his distresses, as far as may fairly be done without injury to myself or my family; that my breast shall be the safe and sacred repository of his secrets when entrusted to me as such—murder, treason, felony, and all other offences contrary to the laws of God and the ordinances of the realm, being at all times specially excepted; and finally, that I will at all times maintain a Master Mason's honour, and carefully preserve it as my own, that I will not injure or revile him myself, or knowingly suffer others to do so, if in my power to prevent it, but, on the contrary, will boldly repel the slanderer of his good name, and will ever most strictly respect the chastity of those nearest and dearest to him, in the persons of his wife, his sister, and his child. These several points I solemnly swear to observe, without evasion, equivocation, or mental reservation of any kind, under no less a penalty, on the violation of any or either of them, than, etc., that no trace or remembrance of so vile a wretch may longer be found among men, particularly M. M.

So help me the Most High, and keep me steadfast in this my great and solemn o..., being that of a M. M.

R. W. M. (*to Can.*)—As a pledge of your fidelity, and to render this solemn o... binding for so long as you shall live, I call on you to seal it with your l... t... on the V. of the S. L.

R. W. M. (*to Can.*)—Let me once more direct your attention to the position of the S. and Cs. When you were made an E. A. both p... were concealed; in the second degree one was exposed; in this the whole are exhibited, implying that you are now at liberty to work with both these p..., to render the circle of your Masonic duties complete.

(*Taking him by the right hand, the R. W. M. says :*)

R. W. M.—Rise, duly obligated Master Mason.

THE EXHORTATION.

R. W. M.—Now that you have taken the great and solemn o... of a Master Mason, you have a right to demand of me that last and greatest trial by which alone you can be admitted to a participation in the s... of the third degree. But it is first my duty to call your attention to a retro-

spect of those through which you have already passed, by which you will be the better enabled to distinguish and appreciate the connection of our whole system, and the relative dependency of its several parts. Your admission among F.Ms. in a state of helpless indigence was an emblematical representation of the entrance of all men upon this their mortal existence. It inculcated the useful lessons of natural equality and mutual dependence ; it instructed you (in the active principles of universal beneficence and charity) to seek the solace of your own distress by administering relief and consolation to your fellow-creatures in the time of their affliction. But, above all, it taught you to bend with humility and resignation to the will of T. G. A. O. T. U., and to dedicate your heart (thus purified from every baleful and malignant passion, and fitted for the reception of moral truth, wisdom, and virtue) as well to His glory as to the welfare of your fellow-creatures.

Proceeding onward, and still guiding your steps by the principles of moral truth, you were led, in the Second Degree, to contemplate the intellectual faculties, and to trace them from their development through the paths of heavenly science, even to the throne of God Himself. The

secrets of nature, and the principles of intellectual truth, were then unveiled to your view. To your mind, thus modelled by virtue and science, Nature, however, presents one great and useful lesson more : she prepares you by contemplation for the closing hour of your existence ; and when, by means of that contemplation, she has conducted you through the intricate windings of this mortal existence, she finally instructs you how to die.

This, my Brother, is the peculiar object of the Third Degree in Free Masonry ; it invites you to reflect on this awful subject, and teaches you to feel that, to the just and upright man, death has no terrors equal to the stain of falsehood and dishonour. Of this great truth, the annals of Free Masonry afford us a glorious example, in the unshaken fidelity and noble death of our M., H. A., who was slain shortly before the completion of K. S. T., at the building of which he was (as I have no doubt you are already aware) the principal artificer.

The manner of his death was as follows :

R. W. M.—Brother Wardens.

(The Deacons take their chairs as the Wardens leave theirs. The J. W. stands

on the S. of the Can., with his p... ; the S. W. on the N., with his l....)

R. W. M.—Fifteen Fellow Crafts of that superior class of workmen who were appointed to preside over the rest, seeing that the Temple was nearly completed, and that they were not yet in possession of the secrets of the third degree, conspired together to obtain them by any means; and even, if necessary, to have recourse to violence. On the eve, however, of carrying their scheme into execution, twelve of them recanted; but three, of more determined and atrocious character than the rest, still persisted in their impious design; in the prosecution of which they placed themselves respectively at the S., W., and E. entrances of the Temple, whither our M. had gone to offer up his prayers to the MOST HIGH, as was his wonted custom, at the hour of high twelve. His devotions being ended, he proceeded to return by the S. door, where the first of those ruffians was posted, who, for want of other weapon, had armed himself with a heavy p.... Assuming a threatening demeanour, he demanded of our M. the s... of the third degree, warning him that death would be the consequence of a refusal; but our M., true to his o..., replied that those s... were

known but to t... in the world, and that without the consent and co-operation of the other, he neither could nor would reveal them, but intimated that no doubt diligence and patience would, in due time, entitle a worthy Mason to a participation in them; but that, for himself, he would rather suffer death than betray the sacred trust reposed in him. This answer not proving satisfactory, the ruffian aimed a heavy blow at the of our, but, startled at the firmness of his demeanour, he missed his f..., but the weapon glanced with such force on his r... t... (*here the J. W. touches the Can's. r... t.... with p... r...*) as caused him to sink to the ground on his l... k.... (*Can. does so*). Recovering from this shock, our M. made for the W. door, where the second ruffian was posted, whom he answered, as in the former instance, with undiminished firmness, when the ruffian, who was armed with a l..., struck him a violent blow on the l... t... (*here the S. W. touches the Can's. l... t... with l...*) which caused him to sink to the ground on his r... k... (*Can. does so*). Our M., finding all hope of escape cut off at both these quarters, then staggered, faint and bleeding, to the E. door, where the third ruffian was posted.

On receiving a similar reply to his insolent demand (for even at this trying moment our Master's firmness remained unshaken), the villain, who was armed with a heavy m..., struck him a violent blow on his f... (*here the R. W. M. may touch the Can's. f... with m...*), which laid him l...s at his feet* (*which the Can. is made to imitate. The two Ws. stand behind him, and when called upon to him come forward, but retire to make their report to the R. W. M.*).

R. W. M.—The Brethren will take notice that in the recent ceremony, as well as in his present situation, our Brother has been made to represent one of the brightest characters recorded in the annals of Free Masonry, namely, H. A., who lost his life from his unshaken fidelity to the sacred trust reposed in him. This, I trust, will make such an impression on his and your minds as to cause you to act with similar fortitude, should you ever be placed in a similar state of trial. We will now encircle the grave of the representative of our M., H. A., three times under the s... of an E. A. (*Solemn music.*)

R. W. M.—Brother Junior Warden, you will try to the representative of our M. by the E. A. g.

* For Alternative Working, see p. 131.

J. W.—R. W. M., it proves

R. W. M.—Bn., we will now encircle the grave twice under the s... of a F. C. (*Solemn music.*)

R. W. M.—Brother Senior Warden, you will try the F. C. g.

S. W.—R. W. M., this also proves

R. W. M.—Then we will encircle the grave once under the grand hailing s... of g. and d... in this degree. (*Solemn music.*)

* R. W. M.—Brother Wardens, you having both failed in your attempts, there yet remains a peculiar method, which is by taking a firm and, etc., of the, etc., and to him on the f... p... of f..., which, with your assistance, I will now make trial of. (*He leaves the chair from the l... and they the Can.*)

R. W. M. (*to Can.*)—It is thus, my Brother, that all Master Masons are from a f... d... to a reunion with the former companions of their toils.

(*The Wardens here resume their chairs. The R. W. M., still standing, delivers the following charge.*)

R. W. M. (*to Can.*)—Let me now beg of you to observe that the light of a Master Mason is but darkness visible, representing that obscurity which ever rests on the

* Alternative Working ends here.

prospect of futurity ; it is that mysterious veil which the eye of reason cannot penetrate unless assisted by that light which is from above ; yet even by this glimmering ray you may perceive that you stand on the very brink of the g..., into which you have just figuratively descended, and which when this transitory life shall have passed away will again receive what is mortal into its cold bosom.

Let the emblems of mortality which lie before you remind you of your inevitable destiny, and guide your contemplation to that most interesting of all human studies, the knowledge of yourself. Be careful to perform your allotted task while it is yet day—"The night cometh when no man can work ;" continue to listen to the voice of reason, which bears witness that even in this perishable frame resides a vital and immortal principle which inspires a holy confidence that the Lord of Life will enable us to trample the King of Terrors beneath our feet, and to lift our eyes to that bright Morning Star (*l. restored*) whose rising brings peace and tranquillity to the faithful and obedient of the human race.

(Here the R.W.M. takes b... h... of Can. and gently moves round to the right, until they occupy each other's place.)

R. W. M. (*continues*)—I cannot better reward the attention you appear to have given to this Exhortation and Charge than by entrusting you with the s... of this degree.

You will now advance to me as an Entered Apprentice, then as a Fellow Craft (*which is done*); you will now take another s... towards me with your l... f..., bringing the r... h... into its h..., as before; that is the third r..., s... in Free Masonry, and it is in this position that the s... of the degree are communicated. I must first give you the p... w... and p... g... leading from the second to the third degree, which were given on your behalf to secure your admission. They are I will now communicate the ss. belonging to this degree. They consist, as in the former ones, of s..., a t... and w...; of the s... the first and second are c., the third p...; the first c... s... is formed from the F. C., and is called the s... of h...; it is given by, etc.; the second c... s... is called the S. of S., and is given by, etc.; the p... s... is given by, etc., and, as you may perceive, alludes to the penalty of your o..., wherein you swore that you would rather, etc. The g... or t... is the first of the f... p... of f.... They are h...

to h..., f... to f..., k... to k..., b... to b..., and h... over b..., and may be thus briefly explained: H... to h..., I greet you as a Br.; f... to f..., I will support you in all your lawful undertakings; k... to h..., the p... of my daily supplications shall remind me of your wants; b... to b..., your lawful secrets, when entrusted to me as such, I will keep as my own; h... over b..., I will support your character in your absence as in your presence.

It is in this position, and in this only, and then only in a w..., except in open Lodge, that the w... of a Master Mason is given; it is or, both having a similar import, the former implying, and the latter

R. W. M.—You are now at liberty to retire, in order to restore yourself to your personal comforts, and on your return into the Lodge, those s..., t..., and w... will be further explained to you, and the history resumed.

(The S. D. takes the Candidate to the left of the S. W. and instructs him to salute the R.W.M. in the three degrees before retiring. On his re-entry into the Lodge, and after he has saluted the R.W.M. in the three degrees, the S. W., rising with the s..., says:)

S. W.—R. W. M., I present to you

Brother A. B., on his being raised to the sublime degree of a Master Mason, for some further mark of your favour.

R. W. M.—Brother Senior Warden, I delegate to you the authority to invest our Brother with the distinguishing Badge of a Master Mason.

S. W. (*to Can.*)—Brother A. B., by the R. W. M's. command, I invest you with the distinguishing Badge of a Master Mason, to mark the further progress you have made in the science.

R. W. M. (*to Can.*)—I must add to what has been stated by my Brother the Senior Warden, that the Badge with which you have now been invested not only points out your rank as a Master Mason, but is likewise intended to remind you of those great duties which you have just now solemnly engaged yourself to perform; and that, while it marks your own superiority, it calls on you to afford assistance and instruction to the Brethren in the inferior degrees.

(The Deacons here place the Candidate before the R. W. M., and resume their chairs.)

END OF THE EXHORTATION.

HISTORICAL SEQUEL

R.W.M.—We left off at that part of our traditional history which mentioned the d... of our M., H. A. A loss so important as that of the p... a... could not but be speedily and severely felt ; the want of those working plans, which had, till then, been so regularly supplied throughout every department of the work, was the first indication that some heavy calamity must have befallen him. The Menatzchim or Prefects, or more familiarly speaking, the overlookers of the work, deputed some of the most distinguished of their number to acquaint K. S. of the utter confusion into which the absence of H. had plunged them, and at the same time to express their apprehension that some fatal catastrophe alone could account for his sudden and mysterious disappearance. King Solomon immediately ordered a general muster of the workmen throughout the various departments, whereupon three of the same class of Craftsmen were found to be absent, and, on the same day, the twelve who had originally joined in the conspiracy went before the King, and made a confession of all they knew, up to the time when they withdrew themselves from the number of

the conspirators. His fears being awakened for the safety of the p... a..., he selected fifteen trusty F. Cs., and ordered them to go and make diligent search for the person of our M., and to ascertain if he were yet alive or had s... d... in the attempt to extort from him the s... of his exalted degree. Accordingly, a day having been fixed for their return to Jerusalem, they formed themselves into three F. C. Ls., and departed severally from the three entrances of the Temple.

Many days were passed in fruitless search; indeed, one Lodge returned to Jerusalem without having effected any discovery; but the second were more fortunate, for on the evening of a certain day, after having suffered many privations and much personal fatigue, one of the Brethren who had rested himself in a reclining posture, in order to assist his rising caught hold of a shrub that grew near, which, to his surprise, came easily out of the ground. On close examination he found that the earth had been recently disturbed; he therefore hailed his Brethren, and with their assistance succeeded in reopening the ground, and there found the body of our M... very indecently interred. They covered it again with all respect and

reverence, and placed a sprig of acacia at the head of the g..., to mark the spot. They then hastened to Jerusalem to inform King Solomon of their discovery. When the first emotions of his grief had subsided, he ordered them to return, and raise the body of our M... to such a sepulture as became his rank and exalted talents. At the same time he informed them, that by his untimely d... the g... s... of a Master Mason were lost; he therefore charged them to be particularly careful to observe any c... s..., t..., or w..., which might occur while they were engaged in performing this last sad office of respect to departed merit. They performed their task with the utmost fidelity, for at the moment of re-opening the ground, one of them, looking round (*W. M. rises*), saw some of his Brethren in this position (*gives the s... of h...*), expressive of their h... at the d... and a... sight; others viewing the g... w... still visible on his f..., smote their own thus, in sympathy with his sufferings (*gives s... of s... and resumes his seat*). Two of the Brethren then descended the g..., and severally attempted to raise him by the g...s of an E. A. and F. C., each of which proved a... s..., on which a third Brother, more zealous and expert,

descended, and with their assistance succeeded in raising him on the f... p... of f... ; and while some looked on in speechless grief, others more animated, exclaimed or, both having a somewhat similar import ; the one implying the d... of the b..., the other the b... is sm.... King Solomon afterwards ordered that these c... s..., t..., and w..., should designate all Master Masons throughout the world, until time or circumstances should restore the genuine s...s.

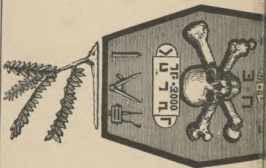
It only now remains to account for the Third Lodge of Craftsmen. They had pursued their researches in the direction of Joppa, and were meditating their return to Jerusalem, when, accidentally passing the mouth of a cavern, they heard issuing therefrom sounds of deep lamentation and regret. On entering the cavern to ascertain the cause, they found three men answering to the description of those who were missing, who, on being charged with the m..., and finding all chance of escape cut off, confessed their guilt. They were then bound and led to Jerusalem, when King Solomon sentenced them to undergo that punishment which the heinousness of their crimes so amply deserved

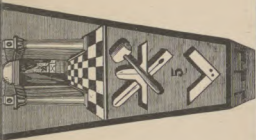
END OF THE HISTORICAL SEQUEL.

EXPLANATION OF THE TRACING BOARD OF THE THIRD DEGREE

Our M. was ordered to be re-interred as near the S... S... as the Israelitish laws would permit ; in a g... from the centre—three feet East, three feet West, three feet between North and South, and six feet or more perpendicular. He was not buried in the S... S..., because nothing common or unclean was suffered to enter there, except the High Priest, and he only once a year, when, after many washings and purifications, he entered on the great day of atonement, to make expiation for the sins of the people ; for, by the Israelitish law, all flesh was deemed unclean. The fifteen trusty F.Cs. who had assisted in finding the, etc., and in bringing the, etc., were ordered to attend, etc., clothed in white aprons, as emblems of their innocence.

[The Ornaments of a Master Masons' Lodge are the Porch, the Dormer, and the Square Pavement. The Porch was the entrance to the S... S... ; the Dormer, the window that gave light to the same ;





(E)

TRACING BOARD—THIRD DEGREE.

and the Square Pavement for the High Priest to walk on. The High Priest's office was to burn incense to the honour and glory of the Most High, and to pray fervently that the Almighty, through His unbounded wisdom and goodness, would be pleased to bestow peace and tranquillity upon the Israelitish nation through the ensuing year.]

The w... tools with which our M. was slain (as you have already been informed), were the p..., the l..., and the h... m....

The C. S. and C. B. are emblems of mortality, and allude to the untimely d... of our M., H. A., which happened three thousand years after the creation of the world, according to the usual computation.

END OF THIRD TRACING BOARD
LECTURE.

CONCLUDING ADDRESS

I now present to you the working tools of a M. M., which are, the S., the P., and the Cs. The S. is an instrument which acts on a centre pin, whence a line is drawn to mark out the ground-plan of the intended structure. With the P. the skilful architect delineates the work in elevation for the instruction and guidance of the workmen. And the Cs. enable him to ascertain and determine, with accuracy and precision, the limits and proportions of its several parts. Not meeting as Op. Masons, but as Brn. engaged in speculative or symbolic F. My., we apply these tools to our Morals. In this sense—the S. points out to us that straight and undeviating line of conduct laid down for our pursuit in the V. of the S. L. The P. teaches us that all our words and actions are observed and recorded by the Most High, to whom we must give an account of our conduct through life. And the Cs. remind us of His unerring and impartial justice in having accurately defined for our instruction

the limits of good and evil, and that He will either reward or punish us according as we have obeyed or disregarded His divine commands. Thus the working tools of a M. M. teach us to bear in mind, and to act according to, the Laws of the Divine Creator, so that, when we shall be summoned from this sublunary abode, we may hope to ascend to that Grand Lodge above, where the World's great Architect lives and reigns for ever.

In the course of this ceremony you have been informed of t... s... ; the whole are f..., corresponding in number with the f... p... of f.... They are the s... of h..., the s... of s..., the p... s..., the s... of g... and d... , and the s... of joy and exultation, likewise called the Grand and Royal Sign. For your information, I will go through them, and you will copy me. (*R. W. M. rises and goes through them with Can.*)

This is the s... of h... ; this of s... ; and this is the p... s....

The g. h. s. of g... and d... is given in Scotland, Ireland, and America by throwing up t... h... w... t... p... ex... t...t...h... and d... t... w... t... d... m... t... t... s..., exclaiming, "O L... m... G... ; O l... m... G..., O L... m... G..., i... t... n... h... f... t... w... 's s... ?"

In England, and under the English Constitution, the s... of g... and d... is given by, etc., in form of This is said to take its rise from the time when our M. was passing from the W. to the E. E. of the Temple, when the of his d... was so g... that the p... stood in l... d... on his f..., and he made use of this s... as a temporary relief to his sufferings.

There is likewise another s... of g... and d..., which may be used in cases of danger or difficulty happening to a Master Mason on the Continent of Europe. It is given by c... the h... and e... t... w... t... b... t... t... f..., exclaiming aloud, in the language of the country in which you may happen to be, "C... t... m... a..., y... c... o... t... w...", all Free Masons being considered brethren of H. A., who was a w's. son.

The Grand and Royal Sign is given by, etc. This took its rise at a time when the Temple at Jerusalem was finished, when, as King Solomon and the Princes of his Household were going round it to view it, they simultaneously made use of this s..., and exclaimed, as with one voice, "Oh, worthy Masons!"

END OF THE CEREMONY OF RAISING.

CHARGE AFTER THE RAISING

R. W. M. (*to Can.*)—Brother, your zeal for the institution of Free Masonry, the progress which you have made in the art, and your conformity to the general regulations, have pointed you out as a proper object of our favour and esteem. In the character of a Master Mason, you are henceforth authorised to correct the errors and irregularities of Brethren and Fellows, and guard them against a breach of fidelity. To improve the morals and correct the manners of men in society must be your continual care. With this view, therefore, you are always to recommend to inferiors, obedience and submission; to equals, courtesy and affability; to superiors, kindness and condescension. You are to inculcate universal benevolence, and, by the regularity of your own behaviour, afford the best example for the conduct of others. The ancient Landmarks of the Order which are here entrusted to your care, you are to preserve sacred and inviolable, and

never suffer an infringement of our rites, or a deviation from established usage and custom. Duty, honour, and gratitude now bind you to be faithful to every trust, to support with becoming dignity your new character, and to enforce by example and precept the tenets of our system. Let no motive, therefore, make you swerve from your duty, violate your vows, or betray your trust; but be true and faithful, and imitate the example of that celebrated Artist whom you have once represented. By this exemplary conduct you will convince the world that merit has been your title to our privileges, and that on you our favours have not been undeservedly bestowed.

END OF THE CHARGE AFTER THE
RAISING

TO CALL THE LODGE FROM LABOUR TO REFRESHMENT

(The R. W. M., rising, gives one k..., which is followed by the Wardens. He then says :) Principal Officers upstanding (the Wardens also rise).

R. W. M.—Brother Junior Warden, what time is it?

J. W.—High time, R. W. M. *(with s...).*

R. W. M.—Then you will call the Brethren from labour to refreshment.

J. W.—Brethren, it is the R. W. M's. command that you cease from labour and go to refreshment,—taking heed to keep within hail, so as to be enabled to come on again in due time, that profit and pleasure may result.

(He gives one k..., which is answered by the Senior Warden and the R. W. M. The Past Master, or Master, closes the V. of the S. L. without moving the S... and C.... The Junior Warden raises his Column, and that of the Senior Warden is laid down.)

TO CALL THE LODGE FROM REFRESHMENT TO LABOUR

(The R. W. M., rising, gives one h..., which is followed by the Ws.)

R. W. M.—Principal Officers upstanding *(the Wardens also rise)*.

R. W. M.—Brother Junior Warden, what time is it?

J. W.—Past high time, R. W. M.

R. W. M.—Then you will call the Brethren from refreshment to labour.

J. W.—Brethren, it is the R. W. M's. command that you cease from refreshment and return to labour, for the further despatch of Masonic business.

(He gives one h..., which is answered as before. He lays down his Column, and the Senior Warden raises his. They then take their seats, and Past Master, or Master, opens the V. of the S. L.)

ALTERNATIVE WORKING IN THIRD DEGREE (page 112)

(No alteration in lighting is necessary till the commencement of this Working. The Exhortation is given as far as the asterisk on eighth line of p. 112, Can. being only touched on f. with h. m.).

R. W. M.—The Candidate will now retire to prepare for a further portion of the Ceremony.

(Can. retires, then proper preparations made. On re-entry of Can. he is carefully conducted, between Deacons, to r. of J. W., not saluting R. W. M. in passing. S. D. touches J. W. on arm.)

J. W. (*loudly*)—Who goes there?

S. D.—H. A. *(Can. does not repeat, throughout.)*

J. W.—The very man! Give me the s....s of a M. M., or*(stopped by S. D.).*

S. D. (*quickly interrupting*)—I would rather suffer death than disclose the s....s entrusted to me.

J. W.—Then *(giving loud knock with gavel at the same moment).*

(Deacons hurry Can. to S. W., and same ceremony is repeated with him.) (Then

Can. is hurried to R. W. M., who stands on floor, but at conclusion Can. is and covered in usual manner.)

R. W. M.—The Brn. will take notice (*as at p. 112, down to*) similar state of trial.

(Solemn music, such as "Dead March," followed by Gong.)

R. W. M.—Brother J. W., 'tis past high time, and the Brn. have not resumed labour! Why is this?

J. W.—Owing to the mysterious disappearance of our M., there are no working plans on the trestle board, and the work is at a standstill.

R. W. M.—Have proper inquiries been made, Bro. S. W.?

S. W.—They have been made; but from current rumours, and especially the absence of three of our number, we fear that some heavy calamity has befallen him.

R. W. M.—What are these rumours, Bro. J. W.?

J. W.—Fifteen Fellow Crafts of that superior class (*p. 110, down to*) their impious design.

R. W. M.—Let strict search be made. (*Once slowly round the g. with the s. of f. and with solemn music, a few other Brn. quietly joining in. When all round, R. W. M. stamps, and music ceases.*)

R. W. M.—Any tidings, Bro. J. W.?

J. W. (*sorrowfully*)—No tidings whatever.

R. W. M.—Then let further search be made. (*Once slowly round, as before, but this time with the s. of sympathy.*)

R. W. M.—Any tidings, Bro. S. W.?

S. W.—After much fruitless search, one party has returned without making any discovery; but a second party has been more fortunate, for on the evening of a certain day (*p. 119 down to*) to mark the spot. They have hastened hither to impart the afflicting intelligence.

R. W. M.—Have you any tidings of the three missing Fellow Crafts, Bro. S. W.?

S. W.—The third party pursued their researches (*p. 121, down to*) lamentation and regret. One voice exclaimed, "O that my t. had been c. a., rather than I should have been accessory to the d. of our good M." Then another dolefully exclaimed, "O that my b. had been t. o., rather than I should have assisted in the d. of our innocent M." And then a third most lamentably exclaimed, "O that my b. had been s. in t., rather than I should have smitten and k. our sublime M." The search party then entered the cave, seized the three missing Fellow Crafts, bound

them, and have brought them to Jerusalem.

R. W. M.—Let them receive the punishment due to their horrid crime! (*A pause.*)

R. W. M.—Let us proceed to the g. of our M. (*Once slowly round, as before, but with s. of h.*)

J. W.—This looks like a new-made g.

S. W.—Behold the sprig of acacia!

R. W. M.—Fit emblem of so innocent a man! Bro. Deacons, remove the rubbish. (*Deacons uncover Can.*)

R. W. M. (*sorrowfully*)—Alas! 'tis he! (*All make g. h. s. of g. and d., and repeat with R. W. M. :*) O. L. M. G. (*thrice*), I. T. N. H. F. T. W. S. (*Brn. not required to help now quietly resume seats in Lodge.*)

R. W. M.—Bro. J. W., you will try to r., the representative

J. W.—R. W. M., it proves

R. W. M.—Bro. S. W., you will try

S. W.—R. W. M., it proves a likewise.

R. W. M.—Bro. Wardens, you having (*p. 113, etc. etc., resuming Ordinary Working from asterisk on eleventh line of p. 113*).

NOTE.—*In many old Scottish Lodges this Alternative Working is more elaborated ;*

but as the ceremony of the Third Degree is necessarily of considerable length, the foregoing is generally deemed sufficient. The ancient customs of the Lodge, however, should be preserved, under the direction of the R. W. M.)

END OF ALTERNATIVE WORKING IN
THIRD DEGREE.

A Century of Masonic Toasts and Sentiments

All poor and distressed masons.

All regular Lodges.

A proper application of the 24-inch gauge, so that we may measure out and husband our time to the best of purposes.

As we meet upon the level, may we part upon the square.

Come fill up a bumper and let it go round,

May mirth and good-fellowship always abound ;

And may the world see

That Freemasonry

Doth teach honest hearts to be jovial and free.

Golden eggs to every brother, and goldfinches to our Lodges.

Honour and influence to every public-spirited brother.

Let us toast every brother, both ancient and young,

Who governs his passions, and bridles his tongue.

May all Freemasons be enabled to act in strict conformity to the rules of the Order.

May all Freemasons ever be the patterns of virtue.

May all Freemasons live in love, and die in peace.

May covetous cares be unknown among us, and may no Freemason desire plenty, but with the benevolent view to relieve the indigent.

May every brother have a heart to feel, and a hand to give.

May every brother learn to live within the compass, and act upon the square.

May every brother use the mallet in knocking off those superfluous passions that degrade the man.

May every brother who has merit always find encouragement.

May every brother who is regularly entered be instructed in the morals of masonry.

May every Freemason be distinguished by the internal ornament of an upright heart.

May every Freemason find, and maintain, constancy in love, and sincerity in friendship.

May every Freemason have so much genuine philosophy, that he may neither be too much exalted with the smiles of prosperity, nor too much dejected with the frowns of adversity.

May every Freemason participate in the happiness of a brother.

May every Freemason's conscience be sound, though his fortune be rotten.

May every Mason attain the summit of Masonry.

May every Mason be enabled to act so as to have an approving monitor.

May every society instituted for the promotion of virtue flourish.

May every worthy brother have a head to earn, and a heart to spend.

May every worthy brother who is willing to work and labour through the day, as his condition requires, be happy at night with his friend, his love, and a cheerful glass.

May Freemasons ever taste and relish the sweets of freedom and domestic contentment.

May Masonry prove as universal as it is honourable and useful.

May no Freemason wish for more liberty than constitutes happiness, nor more freedom than tends to the public good.

May our actions as Masons be properly squared.

May our conversation be such, that by it youth may find instruction, women modesty, the aged respect, and all men civility.

May our evening's diversion bear the morning's reflection.

May peace, harmony, and concord subsist among Freemasons, and may every idle dispute and frivolous distinction be buried in oblivion.

May sincerity, charity, and peace be established in this Lodge.

May temptation never conquer a Freemason's virtue.

May the brethren in this place be united to one another by the bond of love.

May the brethren of our glorious Craft be ever distinguished in the world by their regular lives, more than by their gloves and aprons.

May the conduct of Masons be such as to convince the world they dwell in light.

May the deformity of vice in other men, teach a Mason to abhor it in himself.

May the foundation of every regular Lodge be solid, its building sure, and its members numerous and happy.

May the frowns of resentment never be known among us.

May the gentle spirit of love animate the heart of every Mason.

May the hearts of Freemasons agree, although their heads should differ.

May the lives of all Freemasons be spent in acts of true piety, and in the enjoyment of tranquillity.

May the prospect of riches never have such an effect upon a Mason, as to induce him to do that which is repugnant to virtue.

May the square, plumb, and level regulate the conduct of every brother.

May unity, friendship, and brotherly love, ever distinguish the brethren of the Ancient Craft.

May virtue ever direct our actions with respect to ourselves, justice to those with whom we deal; mercy, love, and charity to all mankind.

May we be more ready to correct our own faults than to publish the errors of a brother.

May we never condemn that in a brother which we would pardon in ourselves.

May we never rashly believe any report which is prejudicial to a brother.

Peace, plenty, and unanimity.

Prosperity to Masons and Masoury.

Relief to all indigent brethren.

The Grand Lodge of England.

The Grand Lodge of Ireland.

The Grand Lodge of Scotland.

The Grand Lodges of the World.

The Keystone of the Masonic Arch.

The Masters and Wardens of all regular Lodges.

The Seven Liberal Arts and Sciences.

The six-days' work of the Great Creator.

The Three Grand Principles and Four Cardinal Virtues.

The Three Great Lights of Masonry.

To all genuine Freemasons, wherever oppressed or dispersed.

To all noblemen and most worshipful brothers who have been Grand Masters.

To all social Freemasons.

To all the brethren of this Lodge, indigent or wealthy.

To all the female friends of Freemasons.

To all the fraternity round the globe.

To all the friends of the Craft.

To all the kings, princes, and potentates, who propagate or protect the Royal Art.

4 *Masonic Toasts and Sentiments.*

To all true Masons and upright
Who saw the East where rose the light.

To every brother the four comforts of life: love, liberty,
health and contentment.

To every brother who keeps the Key of Knowledge from
all intruders, but will cheerfully open the cabinet to a
worthy brother.

To every true and faithful heart
That still preserves the secret art.

To every brother who stands plumb to his principals
yet is level to his brethren.

To him that did the Temple rear,
Who lived and died within the square,
And lies interred, there's none know where,
But those who Master Masons are.

To him who first the work began.
To His Royal Highness the Most Worshipful Grand
Master, the Duke of Connaught.
To Masonry, friendship, and love.

To Masons, and to Masons' bairns,
And all the fair, with wit and charms,
Who bless the favoured Masons' arms.

To our next happy meeting.
To the absent brethren of this Lodge.
To the ancient sons of peace.
To the heart which conceals, and the tongue which
never improperly reveals.
To the increase of perpetual friendship and peace among
the Ancient Craft.

To the innocent and faithful Craft.
To the Mason who knows the true value and use of his
tools.

To the memory of him who first planted the vine.
To the memory of the distinguished three.
To the memory of the Tyrian artist.
To the memory of Vitruvius, Angelo, Wren, and other
noble artists.

To the mothers of all Masons.
To the nation's wealth and glory.
To the perpetual honour of Freemasons.
To the King and the Craft.
To the secret and silent.
To virtue, honour, and mercy.

The Freemason's Memento

M—Magnitude, Moderation, Magnanimity.

A—Affability, Affection, Attention.

S—Silence, Secrecy, Security.

O—Obedience, Order, Economy.

N—Noble, Natural, Neighbourly.

R—Rational, Reciprocative, Receptive.

Y—Yielding, Ypight, Yare.

EXPLANATION.

Masonry, of things, teaches how to attain	
their just	Magnitude,
to inordinate affections the art of	Moderation,
it inspires the soul with true	Magnanimity.
It also teaches us	Affability,
to love each other with true	Affection,
and to pay to things sacred a just	Attention.
It instructs us how to keep	Silence,
to maintain	Secrecy,
and preserve	Security.
Also to whom is due	Obedience,
to observe good	Order,
and a commendable	Economy.
It likewise teaches us how to be worthily, truly,	Noble,
and without reserve	Natural,
and without reserve	Neighbourly.
It instils principles indisputably	Rational,
and forms in us a disposition	Reciprocative,
and	Receptive.
It makes us to things indifferent	Yielding,
to what is absolutely necessary perfectly,	Ypight,*
and to do all that is truly good most willingly	Yare.†

* Fixed.

† Ready.

THE MASONIC MUSE

SONGS FOR CRAFT MASONRY

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THE MASONIC MUSE

Songs for Craft Masonry

WITH SOME ORIGINAL BIBLIOGRAPHICAL NOTES

For Index of First Lines see p. 6.

THE ENTERED APPRENTICE'S SONG

This old song (with its proper tune) is ascribed by Dr. Anderson, in the first edition of the Constitution Book (1723), to "our late Brother, Mr. Matthew Birkhead, deceased. To be sung when all grave business is over, and with the Master's leave."

I.

COME let us prepare,
We Brothers that are
Assembled on merry occasion ;
Let's drink, laugh, and sing .
Our wine has a Spring :
Here's a health to an Accepted Mason.*
[All charged.]

II.

The world is in pain,
Our secrets to gain,
And still let them wonder and gaze on ;
They ne'er can divine
The Word or the Sign
Of a Free and an Accepted Mason.

III.

'Tis this, and 'tis that,
They cannot tell what,
Why so many Great Men of the Nation
Should Aprons put on,
To make themselves one
With a Free and an Accepted Mason.

* In the first verse, set to music at another part of the Constitution Book (1723), the third line is "Met together on merry occasion;" and the first word of the last line is 'Tis instead of Here's.

IV.

Great Kings, Dukes, and Lords,
 Have laid by their Swords,
 Our myst'ry to put a good Grace on ;
 And ne'er been ashamed
 To hear themselves named
 With a Free and an Accepted Mason.

V.

Antiquity's pride
 We have on our side,
 And it maketh men just in their station ;
 There's nought but what's good
 To be understood
 By a Free and an Accepted Mason.

VI.

We're true and sincere,
 And just to the Fair ;
 They'll trust us on any occasion :
 No mortal can more
 The Ladies adore
 Than a Free and an Accepted Mason.

VII.

Then join Hand in Hand,
 To each other firm stand ;
 Let's be merry, and put a bright face on :
 What Mortal can boast
 So Noble a Toast
 As a Free and an Accepted Mason.

CHORUS.

No Mortal can boast
 So Noble a Toast
 As a Free and an Accepted Mason.

Note.—Verse VI. and the chorus are not given by Dr. Anderson.

ENTERED APPRENTICE'S SONG

Tune—" Rural Felicity."

Ye dull, stupid mortals, give o'er your conjectures,
 Since Freemasons' secrets ye ne'er can obtain ;
 The Bible and compasses are our directors,
 And shall be as long as this world doth remain.

Here Friendship inviting, here Freedom delighting,
Our moments in innocent mirth we employ.

CHORUS.

Come, see Masons' felicity,
Working and singing with hearts full of joy.

No other society that you can mention,
Which has been, is now, or hereafter shall be,
However commendable be its intention,
Can ever compare with blest Freemasonry.
No envy, no quarrels, can here blast our laurels,
No passion our pleasure can ever annoy.

CHORUS.—Come, see, &c.

To aid one another we always are ready,
Our rites and our secrets we carefully guard ;
The Lodge to support, we like pillars are steady,
No Babel confusion our work can retard.
Ye mortals, come hither, assemble together,
And taste of the pleasures which never can cloy.

CHORUS.—Come, see, &c.

We are to the Master for ever obedient,
Whenever he calls, to the Lodge we repair ;
Experience has taught us that 'tis most expedient
To live within compass and act on the square.
Let mutual agreement be Freemasons' cement,
Until the whole universe Time shall destroy.

CHORUS.

Come, see Masons' felicity,
Working and singing with hearts full of joy.

ENTERED APPRENTICE'S SONG

Just straight from his home
See yon candidate come,
Prepared for the time and occasion
Of all that can harm
We will him disarm,
That he no way may hurt a Freemason.

His eyes cannot search
Out the way of his march,
Nor yet where his steps he must place on :
When him we receive,
He cannot perceive
How he came to be made a Freemason.

Then he'll danger defy,
 And on Heaven rely
 For strength to support the occasion,
 With the blessing of prayer
 He banishes fear,
 And undaunted is made a Freemason.

When he makes his demand,
 By the Master's command,
 To know if he's fit for the station,
 Around he is brought,
 Ere he get what he sought
 From a free and an accepted Mason.

When girded with care
 By the help of the square,
 The emblem of truth and of reason,
 In form he is placed,
 While to him are rehears'd
 The mysteries of a Freemason ;

Then full in his sight
 Doth shine the grand light,
 To illumine the works which we trace on,
 And now, as his due,
 He's cloth'd in full view
 With the badge of an accepted Mason.

Now hark ! we enlarge
 On the duties and charge,
 Where his conduct and walk he must place on ;
 Then our rites we'll fulfil,
 And show our good-will
 To a free and an accepted Mason.

FOR A NEWLY-INITIATED BROTHER

Tune—"Sailor Jack."

Once I was blind and could not see,
 And all was dark around,
 But Providence protected me,
 And soon a friend I found :
 Through hidden paths my friend me led,
 Such paths as babblers never tread.
 With a fa la, la, la, la, &c.

He took all stumbling-blocks away,
That I might walk secure ;
And brought me long ere break of day,
To Sol's bright temple door,
Where soon we both admittance found,
By help of magic spell and sound.
With a fa, la, &c.

The curber of my rash attempt
Did then my breast alarm ;
And hinted I was not exempt
Nor free from double harm ;
Which put a stop to rising pride,
And made me trust more to my guide.
With a fa, la, &c.

With sober pace I then was led,
And brought to Sol's bright throne ;
And there I was compell'd to stop,
Till I myself made known :
With mighty noise I round was brought,
That to obtain which much I sought.
With a fa, la, &c.

In humble posture, and due form,
I listen'd with good-will ;
Instead of mighty noise and storm,
All then was calm and still ;
Such charming sounds I then did hear
As quite expell'd all doubt and fear.
With a fa, la, &c.

The mighty monarch from his throne
Bid darkness then withdraw ;
No sooner said than it was done,
And then great things I saw ;
But what they were I'll not now tell,
But such they were as here shall dwell.
With a fa, la, &c.

Then round and round me he did tie
A noble ancient charm,
All future darkness to defy,
And ward off Cowan's harm :
So I return'd from whence I came,
Not what I was, but what I am.
With a fa, la, &c.

SONG

Tune—"Ye lads of true spirit, pay courtship to claret."

When a Lodge of Freemasons are cloth'd in their aprons,
In order to make a new Brother,
With firm hearts and clean hands they repair to their
stands,
And justly support one another.

Trusty Brother, take care, of eavesdroppers beware,
'Tis a just and a solemn occasion ;
Give the word and the blow, that workmen may know
You are going to make a Freemason.

The Master stands due, and his officers too,
While Craftsmen are plying their station ;
The deacons do stand right for the command
Of a free and an accepted Mason.

Now traverse your ground, as in duty you're bound,
And revere the authentic oration
That leads to the way, and proves the first ray
Of the light of an accepted Mason.

Here are words, here are signs, here are problems and lines,
And room too for deep speculation :
Here virtue and truth are taught to the youth
When first he is bound to a Mason.

Hieroglyphics shine bright, and light reverts light
On the rules and the tools of vocation ;
We work and we sing, the Craft and the King,
'Tis both duty and choice in a Mason.

What's said or is done is here truly laid down,
In this form of our high installation ;
Yet I challenge all men to know what I mean,
Unless he's an accepted Mason.

The ladies claim right to come into our light,
Since the apron they say is their bearing,
Can they subject their will, can they keep their tongues
still,
And let talking be changed into hearing ?

This difficult task is the least we can ask,
To secure us on sundry occasions ;
When with this they comply, our utmost we'll try
To raise Lodges for lady Freemasons.

Till this can be done, must each Brother be mum,
Tho' the fair one should wheedle and tease on ;
Be just, true, and kind ; but still bear in mind
At all times that you are a Freemason.

A FELLOW CRAFT'S SONG

BY CHARLES DELAFAYE, ESQ.—*Anderson.*

Tune—"Rule Britannia."

HAIL, Masonry, thou Craft divine !
Glory of earth, from heaven revealed ;
Which doth with jewels precious shine,
From all but Masons' eyes concealed :
Thy praises due, who can rehearse,
In nervous prose, or flowing verse ?

All craftsmen true distinguished are,
Our code all other laws excels ;
And what's in knowledge choice and rare,
Within our breast securely dwells.
The silent tongue, the faithful heart,
Preserve the secrets of the art.

From scorching heat and piercing cold,
From beasts, whose roar the forest rends ;
From the assaults of warriors bold,
The Mason's art mankind defends.
Be to this art due honour paid,
From which mankind receives such aid.

Ensigns of state that feed our pride,
Distinctions troublesome and vain,
By Masons true are laid aside,
Art's freborn sons such toys disdain ;
Ennobled by the name they bear,
Distinguish'd by the badge they wear.

Sweet fellowship, from envy free,
 Friendly converse of brotherhood ;
The Lodge's lasting cement be,
 Which has for ages firmly stood.
A Lodge thus built, for ages past
Has lasted, and shall ever last.

Then let us celebrate the praise
 Of all who have enriched the art,
Let gratitude our voices raise,
 And each true brother bear a part.
Let cheerful strains their fame resound,
And living Masons' health go round.

THE FELLOW CRAFT'S SONG

Tune—"Sailor Jack."

Though millions 'gainst the Craft unite,
 Their union is but vain,
In vain they ridicule that light,
 Which they can ne'er obtain ;
Our secrets we can keep with ease,
For they're lock'd up with iv'ry keys.

We never fail to show respect
 To whom respect is due ;
The Indigent we ne'er neglect,
 We're to each other true :
Mankind distrest partake our store,
And want goes smiling from our door.

Our Charity, quite unconfin'd,
 Spreads East, West, North, and South ;
Expressions tender, good, and kind,
 Proceed from ev'ry mouth :
And men may make, by means like these,
Five talents ten, where'er they please.

We're always pleas'd when Vice does smart,
 Yet feel for others' woe ;
But doubly pleas'd when the proud heart
 Is humbled and brought low ;
We always pity where we can
Abhor the guilt, but love the man.

Malicious men may still conspire,
In vain they shoot their darts ;
We know they see, and must admire
The goodness of our hearts ;
Their schemes to blast a Mason's name
Serve only to increase his fame.

We're open, gen'rous, and sincere,
We mean to do no wrong ;
Our Guide's the compass and the square,
Yet don't to us belong :
By one we live, by t'other move,
And all our lives are spent in love.

May ev'ry Brother here agree
To take his glass in hand,
And drink a health, with three times three,
Unto our Master Grand :
With pens of gold record his name,
In that great book, the book of Fame.

FELLOW CRAFT'S SONG

By Bro. J — C —.

Tune—" Rule Britannia."

WHEN earth's foundation first was laid
By the Almighty Artist's hand,
'Twas then our perfect laws were made,
Which soon prevail'd throughout the land.

CHORUS.

Hail, mysterious ! hail, glorious Masonry,
That mak'st thy vot'ries good and free.

In vain mankind for shelter sought,
From place to place in vain did roam,
Until by Heaven they were taught
To plan, to build, t' adorn a home.
CHORUS.—Hail, mysterious ! &c.

Illustrious hence we date our art,
And now its beauteous piles appear,
Which shall to endless time impart
How favour'd and how free we are.
CHORUS.—Hail, mysterious ! &c.

Nor yet less fam'd for every tie
 Whereby the human thought is bound ;
 Love, Truth, and boundless Charity,
 Join all our hearts and hands around,
 CHORUS.—Hail, mysterious ! &c.

Our deeds, approv'd by Virtue's test,
 And to our precepts ever true,
 The world, admiring, shall request
 To learn, and all our paths pursue.

CHORUS.

Hail, mysterious ! hail, glorious Masonry !
 That mak'st thy vot'ries good and free.

THE LEVEL AND THE SQUARE

By BRO. DR. ROBERT MORRIS, Past G.M. of G.L. of
 Kentucky.

We meet upon the level, and we part upon the square—
 What words of precious meaning those words Masonic are !
 Come, let us contemplate them—they are worthy of a
 thought—

In the very walls of Masonry the sentiment is wrought.

We meet upon the level, though from every station come,
 The rich man from his palace, and the poor man from his
 home,

For the *rich* must leave his wealth and state outside the
 Mason's door,

And the *poor* man finds his best respect upon the checkered
 floor.

We act upon the plumb, 'tis the orders of our Guide ;
 We walk upright in virtue's way, and lean to neither side ;
 The all-seeing eye that reads our hearts doth bear us
 witness true.

That we shall try to honour God, and give each man his due.

We part upon the square—for the world must have its due—
 We mingle with the multitude, a faithful band and true ;
 But the influence of our gatherings in memory is green,
 And we long upon the level to renew the happy scene.

There's a world where all are equal, we are hurrying towards
 it fast ;

We shall meet upon the level there when the gates of death
 are passed ;

We shall stand before the Orient, and our Master will be
 there

To try the blocks we offer with His own unerring square.

We shall meet upon the level there, but never thence
depart :

There's a Mansion—'tis all ready for each trusting, faithful
heart,

There's a Mansion, and a welcome, and a multitude is there,
Who have met upon the level, and been tried upon the
square.

Let us meet upon the level, then, while labouring patient
here,

Let us meet and let us labour, though the labour be severe ;
Already in the western sky the signs bid us prepare
To gather up our working tools and part upon the square.

Hands round, ye faithful Brotherhood, the bright fraternal
chain ;

We part upon the square below to meet in heaven again ;
What words of precious meaning those words Masonic are—
We meet upon the level, and we part upon the square.

A MASTER MASON'S SONG

Tune—"Here's a health to all good lasses."

HAIL, mysterious, glorious Science,
Which to Discord bids defiance ;

Harmony alone reigns here.

Come let's sing to him that rais'd us
From the rugged path that maz'd us,
To the Light that we revere.

Glorious Science, glorious Science !
Hail, mysterious, glorious Science :
Which to Discord bids defiance ;
Harmony alone reigns here.

MASTER'S SONG

BY BROTHER T. S. WERR.

I sing the Mason's glory,
Whose prying mind doth burn
Unto complete perfection
Our mysteries to learn :

Not those who visit Lodges
 To eat and drink their fill,
 Not those who at our meetings
 Hear lectures 'gainst their will.

CHORUS.

But only those whose pleasure,
 At every Lodge can be,
 T' improve themselves by lectures
 In glorious Masonry.
 Hail! glorious Masonry.

The faithful, worthy Brother,
 Whose heart can feel for grief,
 Whose bosom with compassion
 Steps forth to its relief,
 Whose soul is ever ready,
 Around him to diffuse,
 The principles of Masons,
 And guard them from abuse.

CHORUS.

These are thy sons, whose pleasure,
 At every Lodge will be,
 T' improve themselves by lectures
 In glorious Masonry.
 Hail! glorious Masonry.

King Solomon, our patron,
 Transmitted this command—
 "The faithful and praiseworthy
True light must understand;
 And my descendants also,
 Who're seated in the *East*,
 Have not fulfill'd their duty,
 Till light has reached the *West*."

CHORUS.

Therefore, our highest pleasure,
 At every Lodge should be
 T' improve ourselves by lectures
 In glorious Masonry.
 Hail! glorious Masonry.

The duty and the station
 Of Master in the chair
 Obliges him to summon
 Each brother to prepare;

That all may be enabled,
By slow, though sure degrees,
To answer in rotation,
With honour and with ease.

CHORUS.

Such are thy sons whose pleasure,
At every Lodge will be,
To improve themselves by lectures
In glorious Masonry.
Hail! glorious Masonry.

THE EMBLEMS OF THE CRAFT

BY BRO. DR. ROBERT MORRIS, Past G.M. of G.L. of
Kentucky.

Who wears the SQUARE upon his breast
Does in the face of God attest,—
And in the face of man,—
That all his actions will compare
With the divine, unerring SQUARE,
That squares great Virtue's plan :
And he erects his edifice
By *this* design, and *this*, and *this*.

Who wears the LEVEL says that pride
Does not within his soul abide,
Nor foolish vanity ;—
That man has but a common doom,—
And from the cradle to the tomb
A common destiny.
And he erects his edifice
By *this* design, and *this*, and *this*.

Who wears the PLUMB, behold how true
His words and walk ! and could we view
The chambers of his soul,
Each hidden thought, so pure and good,
By the stern line of rectitude
Points up to Heaven's goal :
And he erects his edifice
By *this* design, and *this*, and *this*.

Thus life and beauty come to view
In each design our fathers drew
So glorious and sublime :

Each breathes an odour from the bloom
 Of gardens bright beyond the tomb,
 Beyond the flight of time,
 And bids us build on *this*, and *this*,
 The walls of God's own edifice.

THE WARDEN'S SONG

BY DR. ANDERSON.

I.

WHENE'ER we are alone,
 And ev'ry stranger gone,
 In summer, autumn, winter, spring,
 Begin to play, begin to sing,
 The Mighty Genius of the Lofly Lodge,
 In ev'ry age
 That did engage,
 And well inspir'd the prince, the priest, the judge,
 The noble and the wise to join
 In rearing Masons' Grand Design.

II.

From henceforth ever sing
 The craftsmen and the King;
 With poetry and music sweet,
 Resound their harmony complete:
 And with geometry in skilful hand,
 Due homage pay,
 Without delay,
 To His Royal Highness, our Master Grand,
 He rules the freeborn sons of art,
 By love and friendship, hand and heart.

CHORUS.

Who can rehearse the praise,
 In soft poetic lays,
 Or solid prose, of Masons true,
 Whose art transcends the common view?
 Their secrets ne'er to strangers yet expos'd,
 Preserv'd shall be,
 By Masons free,
 And only to the faithful Lodge disclos'd;
 Because they're kept in Masons' heart
 By Brethren of the royal art.

Note.—In the original of this song there are thirteen verses and chorus. The first and last verses and chorus are here given; but in general only the last verse and chorus are now sung.

JUNIOR WARDEN'S SONG

Tune—"He comes," &c.

UNITE, unite, your voices raise,
Loudly sing Freemasons' praise :
Spread far and wide their spotless fame,
And glory in the sacred name.

Behold, behold, the upright band
In Virtue's paths go hand in hand ;
They shun each ill, they do no wrong,
Strict honour does to them belong.

How just, how just, are all their ways
Superior far to mortal praise !
Their worth description far exceeds,
For matchless are Freemasons' deeds.

Go on, go on, ye just and true,
Still the same bright paths pursue ;
Th' admiring world shall on ye gaze,
And Friendship's altar ever blaze.

Begone, begone—fly, discord, hence !
With party rage and insolence !
Sweet peace shall bless this happy band,
And Freedom smile throughout the land.

SETTING THE GREEN SPRIG

BY BRO. DR. ROBERT MORRIS, Past G.M. of G.L. of
Kentucky.

We'll set a green sprig here to-night,
To rescue, from the days to come,
Each bright and joyful memory
That henceforth gilds the festive room.
And should occasion e'er require
A token, to recall the place,
These leaves will bring to clearest view
Each cheerful thought and sunny face.

We'll set a green and deathless sprig ;
Each leaf a BROTHER'S NAME shall have,
And fragrant will the Acacia bloom,
When one has yielded to the grave :—

When one in Temple-labour fails,
 And golden bowl is broken quite,
 How grateful to each sense will be
 The green sprig that we set to-night !

We'll set the sprig with every hand ;
 Come round and plant the deathless tree !
 There is not one of all this band
 But what is marked by destiny ;—
Death comes to all, how well to know
 There is a life beyond this scene,
 Whose deathless limits may be read,
 O Craftsmen, in the Acacia's green !

We'll set the green sprig deep in love ;
 We'll water it with sympathy ;
 We'll give it fond and faithful care,
 And never let a leaflet die ;
 And when the last of this true band
 Death's mighty puissance shall attest,
 May those who follow after say,
 FAITHFUL AND TRUE, HOW SWEET THEY REST !

THE GRAND MASTER'S SONG

We sing of Masons' ancient fame !
 Lo, eighty thousand craftsmen rise
 Under the Masters of great name,
 More than three thousand just and wise—
 Employ'd by Solomon the Sire,
 And gen'ral Master Mason too,
 As Hiram was in stately Tyre,
 Like Salem built by Masons true.

The royal art was then divine,
 The craftsmen counsell'd from above.
 The temple was the grand design,
 The wondering world did all approve.
 Ingenious men from ev'ry place
 Came to survey the glorious pile :
 And, when return'd, began to trace
 And imitate its lofty style.

At length the Grecians came to know
 Geometry, and learn'd the art
 Pythagoras was rais'd to show,
 And glorious Euclid to impart.

Great Archimedes too appear'd,
And Carthaginian masters bright ;
Till Roman citizens uppear'd
The art with wisdom and delight.

But when proud Asia they had quell'd,
And Greece and Egypt overcome,
In architecture they excell'd,
And brought the learning all to Rome :
Where wise Vitruvius, warden prime
Of architects, the art improv'd
In great Augustus' peaceful time,
When arts and artists were belov'd.

They brought the knowledge from the east,
And as they made the nations yield,
They spread it through the north and west,
And taught the world the art to build.
Witness their citadels and tow'rs,
To fortify their legions fine ;
Their temples, palaces, and bow'rs,
That spoke the Masons' grand design.

Thus mighty Eastern kings, and some
Of Abram's race, and monarchs good
Of Egypt, Syria, Greece, and Rome,
True architecture understood :
No wonder, then, if Masons join
To celebrate those Mason kings,
With solemn note, and flowing wine,
Whilst every Brother jointly sings—

CHORUS.

Who can unfold the royal art,
Or show its secrets in a song ?
They're safely kept in Masons' hearts,
And to the ancient Lodge belong.

THE GRAND WARDEN'S SONG

BY BROTHER OATES.

LET Masonry be now my theme,
Throughout the globe to spread its fame,
And eternise each worthy Brother's name :
Your praise shall to the skies resound,
In lasting happiness abound,

And with sweet union all your noble deeds be crown'd,
And with sweet union all your noble deeds be crown'd.

CHORUS.

Sing then, my Muse, to Masons' glory,
Your names are so rever'd in story,
That all th' admiring world do now adore ye !

Let harmony divine inspire
Your souls with love and gen'rous fire,
To copy well wise Solomon your sire :
Knowledge sublime shall fill each heart,
The rules of g'ometry to impart ;
While wisdom, strength, and beauty crown the glorious
art.
While wisdom, strength, and beauty crown the glorious
art,

CHORUS.—Sing then, my Muse, &c.

[*All charged.*

Let our great Prince's health go round,
In swelling cups all cares be drown'd,
And hearts united 'mongst the Craft be found ;
May everlasting scenes of joy
His peaceful hours of bliss employ,
Which Time's all-conquering hand shall never, shall never
destroy,
Which Time's all-conquering hand shall never, shall never
destroy.

CHORUS.—Sing then, my Muse, &c.

My Brethren, thus all cares resign ;
Your hearts let glow with thoughts divine,
And veneration show to Solomon's shrine.
Our annual tribute thus we'll pay,
That late prosperity shall say,
We've crown'd with joy this glorious, happy, happy } *All sing.*
day.

CHORUS.

Sing then, my Muse, to Masons' glory,
Your names are so rever'd in story
That all th' admiring world do now adore ye !

ONE HOUR WITH YOU

BY BRO. DR. ROBERT MORRIS, Past G.M. of G.L. of
Kentucky.

ONE hour with you, one hour with you,
No doubt, nor care, nor strife,
Redeems a day of sin and woe
And gives new zest to life.

One hour with you, and you, and you,
Bright links in mystic chain—
Oh may we oft these joys renew,
And often meet again.

Your eyes with love's own language free,
Your hand-grip strong and true,
Your voice, your heart, do welcome me
To spend an hour with you.

I come when morning skies are bright,
To work my Mason's due—
To labour is my chief delight,
And spend an hour with you.

I go when evening gilds the west,
I breathe the fond adieu ;
But hope again, by fortune blest,
To spend an hour with you.

THE TREASURER'S SONG

Tune—"Near some Cool Shade."

GRANT me, kind Heaven, what I request,
In Masonry let me be blest ;
Direct me to that happy place,
Where friendship smiles in every face ;
Where freedom and sweet innocence
Enlarge the mind and cheer the sense.

Where sceptred Reason from her throne
Surveys the Lodge and makes us one ;
And Harmony's delightful sway
For ever sheds ambrosial day ;
Where we blest Eden's pleasures taste,
While balmy joys are our repast.

No prying eye can view us here,
 No fool or knave disturb our cheer ;
 Our well-form'd laws set mankind free,
 And give relief to misery ;
 The poor, oppress'd with woe and grief,
 Gain from our bounteous hands relief.

Our Lodge the social virtues grace,
 And Wisdom's rules we fondly trace ;
 All Nature, open to our view,
 Points out the paths we should pursue.
 Let us subsist in lasting peace,
 And may our happiness increase.

Note.—In some collections the above is given as "The Freemasons' Anthem."

MASONIC AULD LANG SYNE

BY BRO. DR. ROBERT MORRIS, Past G.M. of G.L. of
 Kentucky.

We do not sigh for pleasures past,
 Nor fondly, vainly pine ;
 Yet let us give one memory
 To Auld Lang Syne.
 With Gavel, Trowel, Gauge, we work,
 With Level, Square, and Line ;
 Come, join the CHAIN OF LOVE, and sing
 Of Auld Lang Syne.

CHORUS.

For Auld Lang Syne, my dear,
 For Auld Lang Syne ;
 There's none like us can sing the days
 Of Auld Lang Syne.

'Twas sweet when evening's shadows fell,
 And taper-lights did shine,
 Down from the East to hear the words
 Of Auld Lang Syne.

The 'PRENTICE knocked with trembling hand,
 The CRAFT sought Corn, Oil, Wine.—
 The MASTER stood and nobly fell,
 In Auld Lang Syne.

With step so true, with form upright,
We drew the GRAND DESIGN ;
And well we knew " to square the work,"
In Auld Lang Syne.

A tear to them, THE EARLY DEAD,
Fond memory would consign ;
We dropped the green sprig o'er their head,
In Auld Lang Syne.

And till the MASTER calls us hence
To join the LODGE DIVINE,
Let's sometimes give a tender thought
To Auld Lang Syne !

THE FAREWELL

TO THE BRETHREN OF ST. JAMES'S LODGE, TARBOLTON.

By BRO. ROBERT BURNS.

Tune—" Good-night, and joy be wi' ye a'."

ADIEU ! a heart-warm, fond adieu !
Dear Brothers of the mystic tie !
Ye favour'd, ye enlighten'd few,
Companions of my social joy !
Though I to foreign lands must hie,
Pursuing Fortune's slidd'ry ba',
With melting heart, and brimful eye,
I'll mind you still, tho' far awa'.

Oft have I met your social band,
And spent the cheerful, festive night,
Oft, honour'd with supreme command,
Presided o'er the sons of Light ;
And, by that hieroglyphic bright,
Which none but craftsmen ever saw !
Strong mem'ry on my heart shall write
Those happy scenes, when far awa'.

May freedom, harmony, and love,
Unite you in the grand design,
Beneath th' Omniscient Eye above,
The glorious Architect Divine !
That you may keep th' unerring line,
Still rising by the plummet's law,
Till order bright completely shine,
Shall be my prayer, when far awa'.

And You,* farewell! whose merits claim,
 Justly, that highest badge to wear!
 Heav'n bless your honour'd, noble name,
 To Masonry and Scotia dear!
 A last request, permit me here,
 When yearly ye assemble a',
 One round—I ask it with a tear—
 To him, the Bard that's far awa'.

[*The following verse appears in several American Masonic works, as if by Burns. But it was written by Anthony Hasswell, long G. M. of Vermont, U.S.A., and who died about 1860. It is here printed as a bibliographical curiosity.*]

And you, kind-hearted sisters fair,
 I sing farewell to all your charms,
 Th' impression of your pleasing air
 With rapture oft my bosom warms.
 Alas! the social winter's night
 No more returns while breath I draw,
 Till sisters, brothers, all unite
 In that grand Lodge that's far awa'.

Note.—The poet, it is said, recited, or rather chanted, this "Farewell" in the St. James's Lodge of Tarbolton, when his chest was on the way to Greenock, and he had composed the last song he had ever expected to measure in Caledonia. The concluding verse affected his friends greatly. The voice of Burns was low, strong, and musical; when in the church, he usually joined in the bass, and good singers observed that he was ever in harmony. This song was composed in the summer of 1786, while his Poems were in the press, and while he was meditating going as a clerk to Dr. Douglas, of Jamaica. It was first published in the Kilmarnock edition of his works.

SONG

WRITTEN IN 1799, FOR A SOCIETY WHOSE MOTTO WAS
 "FRIENDSHIP, LOVE, AND TRUTH."

BY JAMES MONTGOMERY.

WHEN "Friendship, Love, and Truth" abound,
 Among a band of BROTHERS,
 The cup of joy goes gaily round,
 Each shares the bliss of others.

* Sir John Whitefoord, the Grand Master.

Sweet roses grace the thorny way
Along this vale of sorrow ;
The flowers that shed their leaves to-day
Shall bloom again to-morrow :
How grand in age, how fair in youth,
Are holy " FRIENDSHIP, LOVE, AND TRUTH."

On halcyon wings our moments pass,
Life's cruel cares beguiling ;
Old Time lays down his scythe and glass,
In gay good-humour smiling :
With ermine beard and forelock grey,
His reverend front adorning,
He looks like Winter turned to May,
Night softened into Morning.
How grand in age, how fair in youth,
Are holy " FRIENDSHIP, LOVE, AND TRUTH."

From these delightful fountains flow
Ambrosial rills of pleasure ;
Can man desire, can Heaven bestow
A more resplendent treasure ?
Adorned with gems so richly bright,
We'll form a Constellation,
Where every Star, with modest light,
Shall gild his proper station.
How grand in age, how fair in youth,
Are holy " FRIENDSHIP, LOVE, AND TRUTH."

SONG

BY BROTHER NOORTHOUCK.

LET drunkards boast the power of wine,
And reel from side to side ;
Let lovers kneel at beauty's shrine,
The sport of female pride :
Be ours the more exalted part,
To celebrate the Masons' art,
And spread its praises wide.

To dens and thickets, dark and rude,
For shelter beasts repair ;
With sticks and straws the feathered brood
Suspend their nest in air :

And man untaught, as wild as these,
Binds up sad hut with boughs of trees,
And feeds on wretched fare.

But science dawning in his mind,
The quarry he explores ;
Industry and the arts combined,
Improved all nature's stores :
Thus walls were built, and houses rear'd,
No storms or tempests now are fear'd,
Within his well-fram'd doors.

When stately palaces arise,
When columns grace the hall,
When towers and spires salute the skies,
We owe to Masons all :
Nor buildings only do they give,
But teach men how within to live,
And yield to reason's call.

All party quarrels they detest ;
For virtue and the arts,
Lodged in each true Freemason's breast,
Unite and rule their hearts :
By these while Masons square their minds,
The State no better subject finds,
None act more upright parts.

When Bucks and Albions are forgot,
Freemasons will remain ;
Mushrooms, each day, spring up and rot,
While oaks stretch o'er the plain :
Let others quarrel, rant, and roar ;
Their noisy revels when no more,
Still Masonry shall reign.

Our leathern aprons we compare
With garters red and blue ;
Princes and kings our brothers are
While they our rules pursue :
Then drink success and health to all
The Craft around this earthly hall,
May Brethren still prove true !

SONG

BY MR. DIBDIN.

IN all your dealings take good care,
Instructed by the friendly square,
To be true, upright, just, and fair,
And thou a fellow-craft shalt be.

The level so must poise thy mind,
That satisfaction thou shalt find,
When to another Fortune's kind :
And that's the drift of Masonry.

The compass t'other two compounds,
And says, though anger'd on just grounds,
Keep all your passions within bounds,
And thou a fellow-craft shalt be.

Thus symbols of our order are
The compass, level, and the square ;
Which teach us to be just and fair :
And that's the drift of Masonry.

SONG

BY MR. CUNNINGHAM.

Tune—" In Infancy."

LET Masonry from pole to pole
Her sacred laws expand,
Far as the mighty waters roll
To wash remotest land.
That virtue has not left mankind,
Her social maxims prove ;
For stamp'd upon the Mason's mind
Are unity and love.

Ascending to her native sky,
Let Masonry increase :
A glorious pillar rais'd on high,
Integrity its base.
Peace adds to olive-boughs, entwined,
An emblematic dove,
As stamp'd upon the Mason's mind
Are unity and love.

THE FIVE POINTS OF FELLOWSHIP

BY BRO. DR. ROBERT MORRIS, Past G.M. of G.L. of
Kentucky.

BROTHERS, come, and let us ponder
What we Masons vowed to do,
When, prepared at yonder altar,
We assumed the solemn vow :
Foot and knee, breast, hand, and cheek,—
Let *them* now our duties speak.

Foot to foot : on mercy's errand
When we hear a brother's cry,
Hungry, thirsty, barefoot, naked,
With God's mercy let us fly,—
This, of all our thoughts, the chief,
How we best may bring relief.

Knee to knee : in earnest praying,
None but God to bear or heed,
All our woes and sins confessing,
Let us *for each other* plead ;
By the spirit of our call,
Let us pray for *brothers all*.

Breast to breast : in sacred casket,
At life's centre let us seal
Every truth to us intrusted,
Nor one holy thing reveal.
When a Mason vows to shield,
Let him die, but never yield !

Hand to back : a brother's falling,—
Look, his burdens are too great !
Stretch the generous hand, and bold him
Up before it is too late ;
Each right arm's a Mason's prop,
Made to hold another up.

Cheek to cheek : in timely whisper
When the Tempter strives to win,
Urge the brother's bounden duty !
Warn him of approaching sin ;
Warn him of the deadly snare—
Win him with a brother's care

Brothers, often let us ponder,
What we Masons vowed to do,
When, prepared at yonder altar,
We assumed the solemn vow :
Foot and knee, breast, hand, and cheek.—
Let them oft our duties speak.

SONG

SHOULD the chances of life ever tempt me to roam,
In a Lodge of Freemasons I'll still find a home ;
There the sweet smile of friendship still welcomes each
guest,

And brotherly love gives that welcome a zest.

When I'm absent from Lodge, pleasure tempts me in vain,
As I sigh for the moments of meeting again ;
For friendship and harmony truly are there,
Where we meet on the level and part on the square.

There the soul-binding union surely is known,
Which unites both the peasant and prince on the throne ;
There the rich and the poor on the level do meet,
And, as Brothers, each other most cordially greet.

On the quicksands of life should a Brother be thrown,
It is then that the friendship of Brothers is known ;
For the heart points the hand, his distress to remove ;
For our motto is " Kindness and Brotherly Love."

When the Master of all, from His star-studded throne,
Shall issue His mandate to summon us home ;
May each Brother be found to be duly prepared,
In the Grand Lodge above us to meet his reward.

ODE

BY MR. CUNNINGHAM.

HAIL to the Craft ! at whose serene command
The gentle Arts in glad obedience stand :
Hail, sacred Masonry ! of source divine,
O'erruling Sov'reign of th' unerring line :
Whose plumb of truth, with never-failing sway,
Makes the join'd parts of symmetry obey :
Whose magic stroke bids fell confusion cease,
And to the finish'd Orders gives a place :
Who calls vast structures from the womb of earth,
And gives imperial cities glorious birth.

To works of Art her merit not confined,
 She regulates the morals, squares the mind ;
 Corrects with care the sallies of the soul,
 And points the tide of passions where to roll :
 On Virtue's tablet marks her moral rule,
 And forms her Lodge an universal school ;
 Where Nature's mystic laws unfolded stand,
 And Sense and Science joined, go hand in hand.

O may her social rules instructive spread,
 Till Truth erect her long-neglected head !
 Till through deceitful night she dart her ray,
 And beam full glorious in the blaze of day !
 Till men by virtuous maxims learn to move,
 Till all the peopled world her laws approve,
 And Adam's race are bound in Brother's love.

TO MASONRY

THOU fairest type of Excellence divine,
 Whose social links the race of man combine,
 Whose awful mandates cowerd Vice control,
 And breathe through Nature one enlighten'd soul ;
 From thy mild sway benignant virtues rise,
 Pour on the heart, and emulate the skies ;
 From thy sage voice sublime Instruction springs,
 While Knowledge waves her many-colour'd wings,
 A star-ey'd Truth, and Conscience, holy rest,
 Enthron'd true feeling in the glowing breast.
 Then deign the labour of thy Sons to guide
 O'er each full line in nervous sense preside,
 Adorn each verse, each manly thought inflame,
 And what we gain from Genius give to Fame !

DERMODY.

ODE

Tune—"God Save the King."

HAIL, Masonry divine !
 Glory of ages shine,
 Long may'st thou reign !
 Where'er thy Lodges stand,
 May they have great command,
 And always grace the land,
 Thou Art divine !

Great fabric! still arise,
And grace the azure skies,
Great are thy schemes!
Thy noble orders are
Matchless beyond compare:
No art with thee can share,
Thou Art divine!

Hiram, the architect,
Did all the craft direct,
How they should build,
Solomon, great Israel's king,
Did mighty blessings bring,
And left us cause to sing,
Hail, Royal Art!

CHORUS
three times.

SONG

LET'S WELCOME THE HOUR

Let's welcome the hour when thus happy we meet,
May the light of our order long gloriously shine,
While in kindest feelings, and harmony sweet,
All true brother Freemasons for ever combine.
Some sage once declared, that a portion of gold
In mankind lay concealed, but he ne'er could impart
The secret recess, till our Masters of old
Proved the ore was Freemasonry, lodged in the heart.

Then welcome the hour when thus happy we meet,
May the light of our order long gloriously shine,
While in kindest feelings, and harmony sweet,
All true brother Freemasons for ever combine.

This gold kind of nature shone then but in few;
Nor had Masonry's virtue as yet its full scope,
Till illumin'd by Faith, it arose to our view,
And the heart was adorned by the sunshine of Hope.
The ore even then was unyielding and cold,
Nor as yet had the ensign of light been unfurled,
Till, melting with Charity's glow, the heart's gold
In a stream of warm fellowship flowed through the world.

Then welcome the hour, &c.

The Craft thence diffuse the rich, pure golden tide
 Of Masonic benevolence, right from the heart
 Over all human nature, extensive and wide;
 Shedding lustre the order alone can impart.
 And now for a toast, fill your glasses, be sure
 And let each with each heart flow in union with me;
 A bumper, my friends, here's "The health of all poor
 And distress'd brother Masons wherever they be!"

Then welcome the hour, &c.

S O N G

THE FINAL TOAST

WRITTEN BY D. L. RICHARDSON.

ARE your glasses charged in the West and South? the
 Worshipful Master cries;
 They're charged in the West, they're charged in the South,
 are the Wardens' prompt replies;
 Then to our final toast to-night your glasses fairly drain—
 "Happy to meet—sorry to part—happy to meet again,
 again.

Oh! happy to meet again!
 Oh! happy to meet—sorry to part—happy to meet again,
 again!
 Oh! happy to meet again!"

The Mason's social Brotherhood around the festive board,
 Reveal a wealth more precious far than selfish miser's
 board.

They freely share the priceless store that generous hearts
 contain—
 "Happy to meet—sorry to part—happy to meet again."

We work like Masons free and true, and when our task is
 done,

A merry song and cheering glass are not unduly won;
 And only at our farewell pledge is pleasure touched with
 pain—

"Happy to meet—sorry to part—happy to meet again!"

Amidst our mirth we drink "To all poor Masons o'er the
 world"—

On every shore our flag of love is gloriously unfurled;
 We prize each Brother fair or dark, who bears no moral
 stain—

"Happy to meet—sorry to part—happy to meet again!"

The Mason feels the noble truth the Scottish peasant told,
That rank is but the guinea's stamp, the man himself's the
gold,

With us the rich and poor unite, and equal rights main-
tain—

"Happy to meet—sorry to part—happy to meet again!"

Dear Brethren of the mystic tie, the night is waning fast—
Our duty's done, our feast is o'er, this song must be our
last:

"Good night"—"good night"—once more, once more
repeat the farewell strain—

"Happy to meet—sorry to part—happy to meet again!"

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GOD SAVE THE KING

*Written at the command of His Grace the Duke of
Leinster, M. W. Master of Masons in Ireland.*

BY BROTHER JOHN FOWLER.

God save our gracious King;

Long live our noble King;

God save the King!

Send him victorious,

Happy and glorious,

Long to reign over us;

God save the King!

Hail! mystic Light divine

May'st thou ne'er cease to shine

Over this land.

Wisdom in thee we find,

Beauty and strength combined;

Masons are ever joined

In heart and hand.

Come then, ye sons of light,

In joyous strains unite,

God save the King!

Long may our Sovereign reign

King of the azure main;

Masons resound the strain

God save the King!

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
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
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