

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 fact. 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 his return, Jephtha met with great molestation from his 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 had always been considered a clamorous and turbulent people, but 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 a defect in aspiration, peculiar to their dialect, could not pronounce it properly,

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... in a F. C. L., 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 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, Doric, Ionic, 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 Craft's Lodge by the letter G, (*gives k...*), which refers to T. G. G. O. T. U., to whom we must all submit, and whom we ought most cheerfully and gratefully to adore.

END OF THE SECOND TRACING BOARD.



CHARGE AFTER THE PASSING.

R. W. M. (*to Can.*)—Having advanced 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 introduced in the lecture, 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 what 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.

(The Lodge is opened in the second degree, and the R. M. W. 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. M. W. 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, will you see who seeks admission?

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

I. G.—Whom have you there?

T.—Brother A. B., who has been regu-

larly 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?

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

I. G. (*to the Can.*)—You will give me the p... w..., etc. (*which is 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., who directs 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 were first 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 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...).

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 f....

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 f....

CAN.—.....

S. W.—Pass,

(When on the left 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... and communicating the p... g... and p... w... which he received from the R. W. M. previously to leaving the Lodge.)

S. W.—Have you anything to communicate?

CAN.—I have.

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

J. W.—What is this?

CAN.—The p... g..., leading from the second to the third degree.

S. W.—What does this p... g... demand?

CAN.—A p... w....

S. W.—Give me that p... w....

CAN.—.....

S. W.—What was?

CAN.—The first A... in m....

S. W.—The import of the w...?

CAN.—W... p...

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.

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, place both hands on the volume of the Sacred Law, and say after me, substituting your name for mine.

(*The R. W. M. rises and gives the k..., which is answered by the Wardens, and all the Brethren rise with the P. 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 heke, conceal, and never wilfully reveal, any or either of the secrets or mysteries of or at all belonging to the third degree in Free Masonry, denominated the Master Mason's degree, to any one 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 Mason's 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 Mason's 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 traverse 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 daughter. 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 retrospect 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 Masons in a state of helpless indigence was an emblematical representation of the entrance of all men on 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 for the solace of your own distress by administering relief and consolation to your fellow-creatures in the hour 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 the welfare of your fellow-creatures.

Proceeding onwards, 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.

Such, 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. B., 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 architect.

The manner of his death was as follows:

R. M. W.—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 ap-

pointed 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., N., 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 the 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... as caused him to sink to the ground on his l... k.... (*Here the J. W. touches the Can.'s r... t... with p... r....*) Recovering from this shock, our M. made for the N. 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... which caused him to sink to the ground on his r... k.... (*Here the S. W. touches the Can.'s l... t... with l....*) 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. B., 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. B., three times under the s... of an E. A. P. (*Solemn music.*)

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

J. W.—R. W. M., it proves

R. W. M.—Br., 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.'s.

S. W.—R. W. M., this also proves

R. W. M.—Then we will encircle the grave once under the grand hailing s... of 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 take 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, serving only to express that gloom which rests on the 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 you 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 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... p... 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. 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 laudable undertakings ; k... to k..., 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.)

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 plans and designs, 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 Menatschin or Prefects, or more familiarly speaking, the overseers 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 so 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 that 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 mor

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, others more animated, exclaimed or, both having a somewhat similar import; the one implying the d... of the b—, the other the b... is s.... King Solomon ordered that these c... s..., t..., and w..., should designate all Master Masons throughout the Universe, until time or circumstances should restore the genuine ones.

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 deservedly merited.

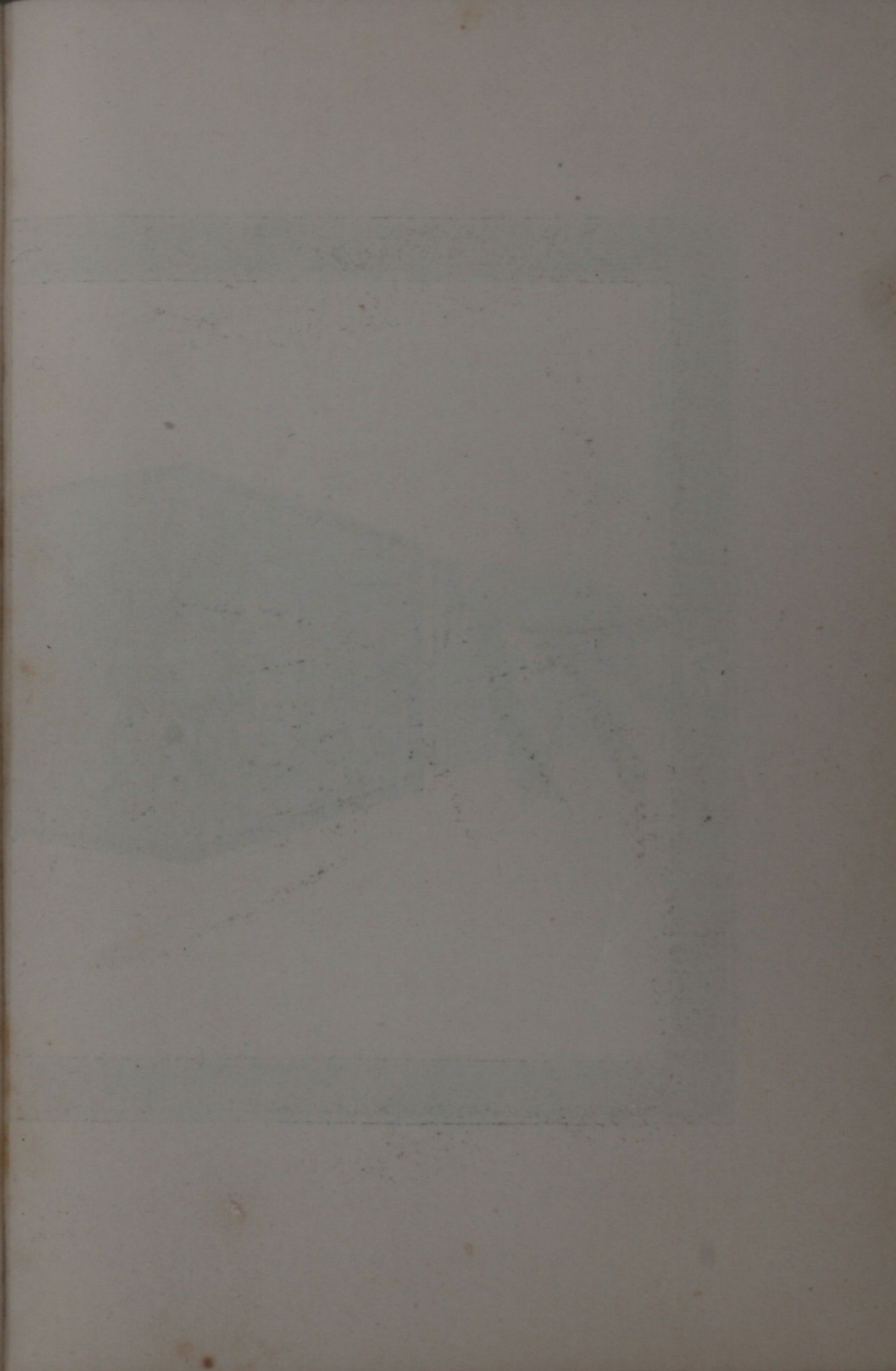
END OF THE CEREMONY OF RAISING.

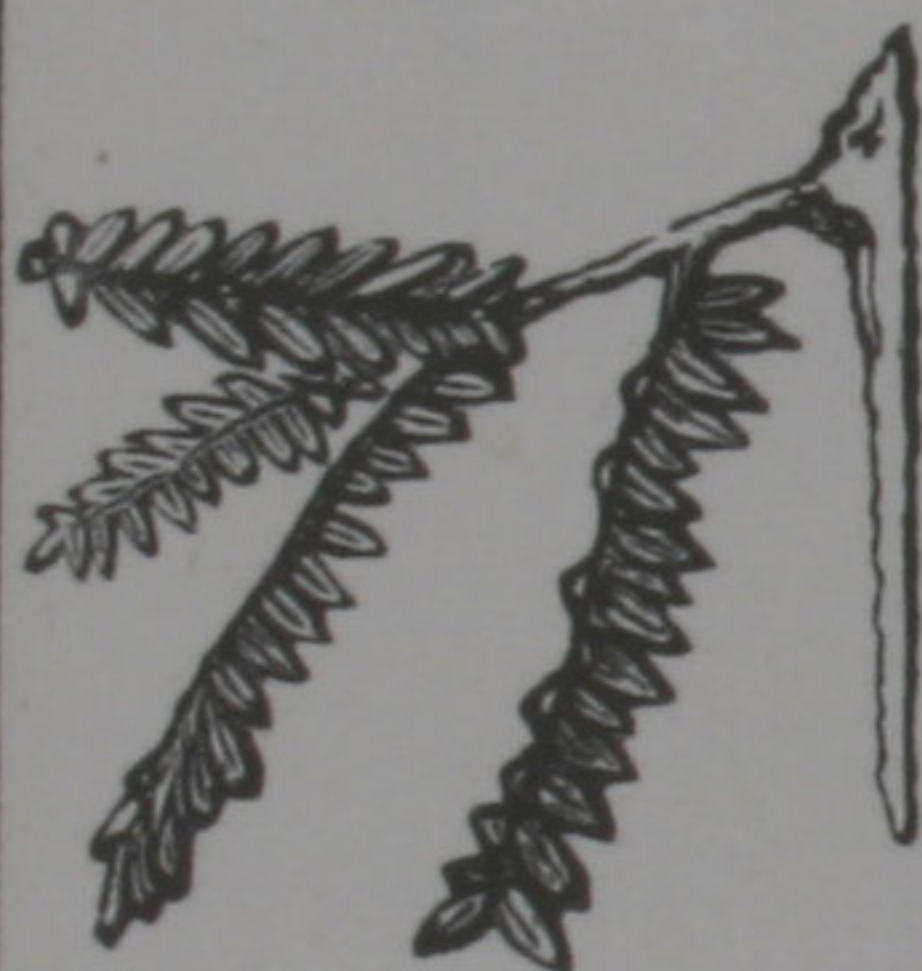
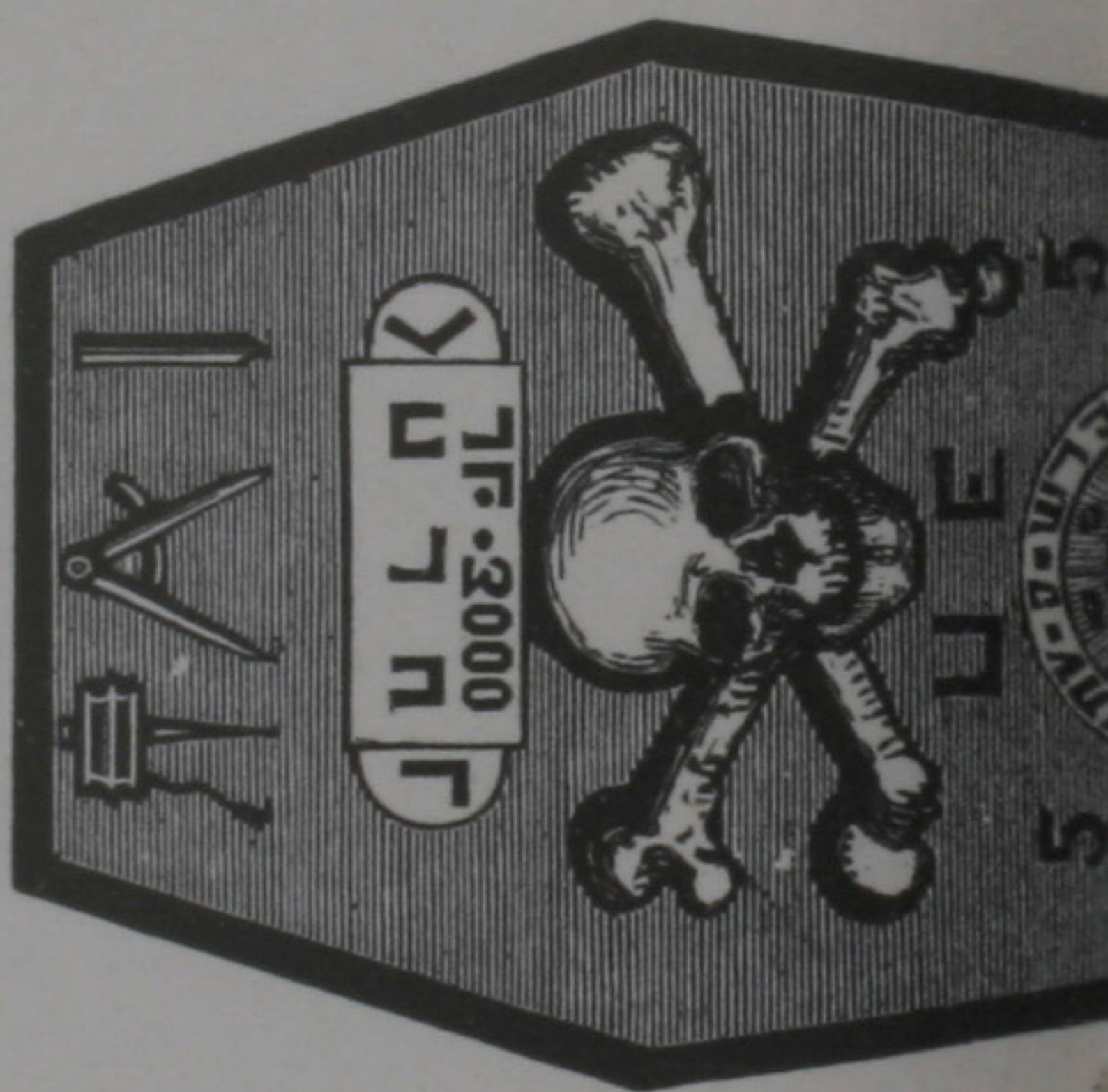


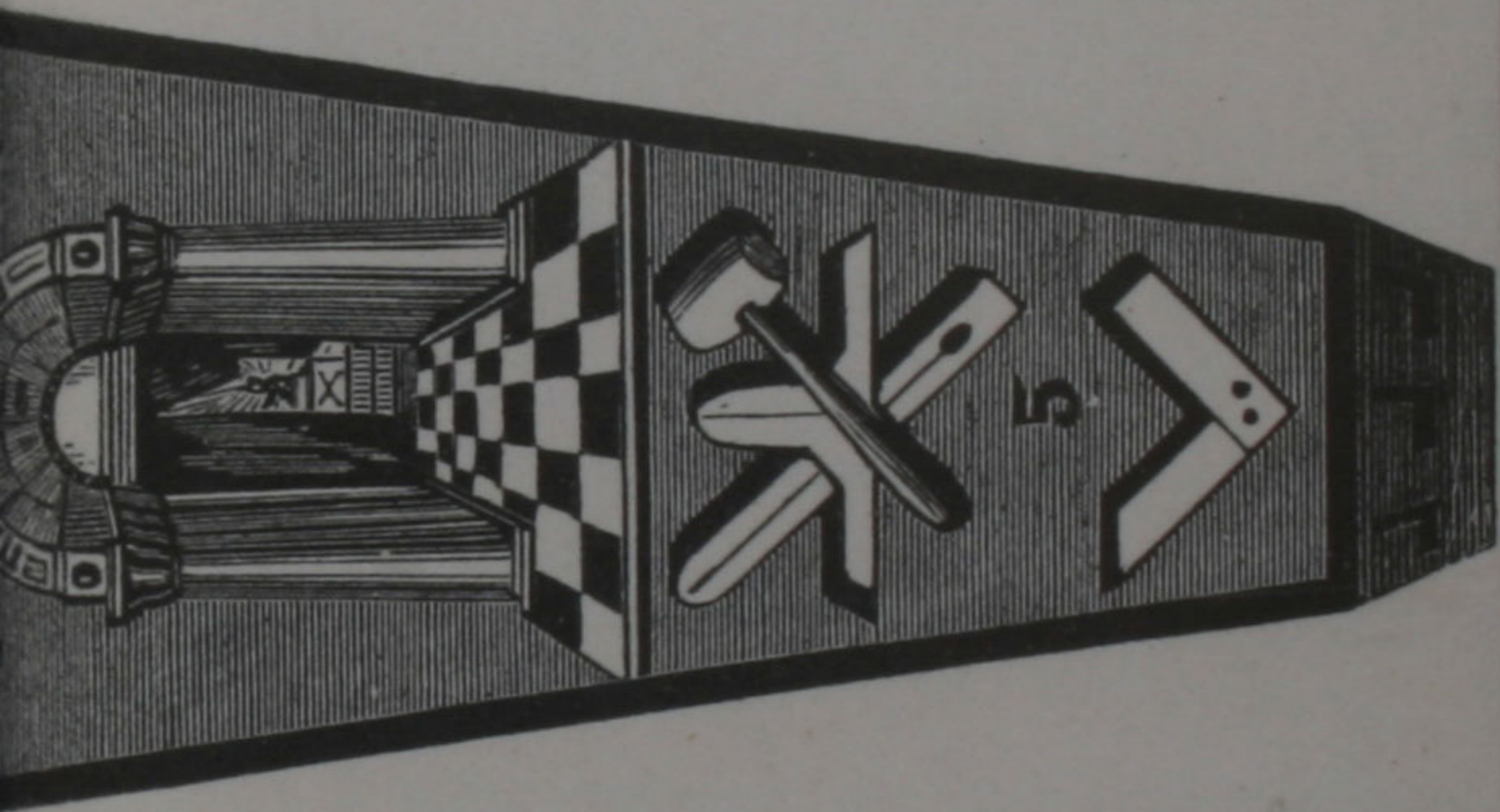
EXPLANATION OF THE TRACING BOARD OF THE THIRD DEGREE.

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 Mason's Lodge are the Porch, the Dormer, and the Square Pavement. The Porch was the

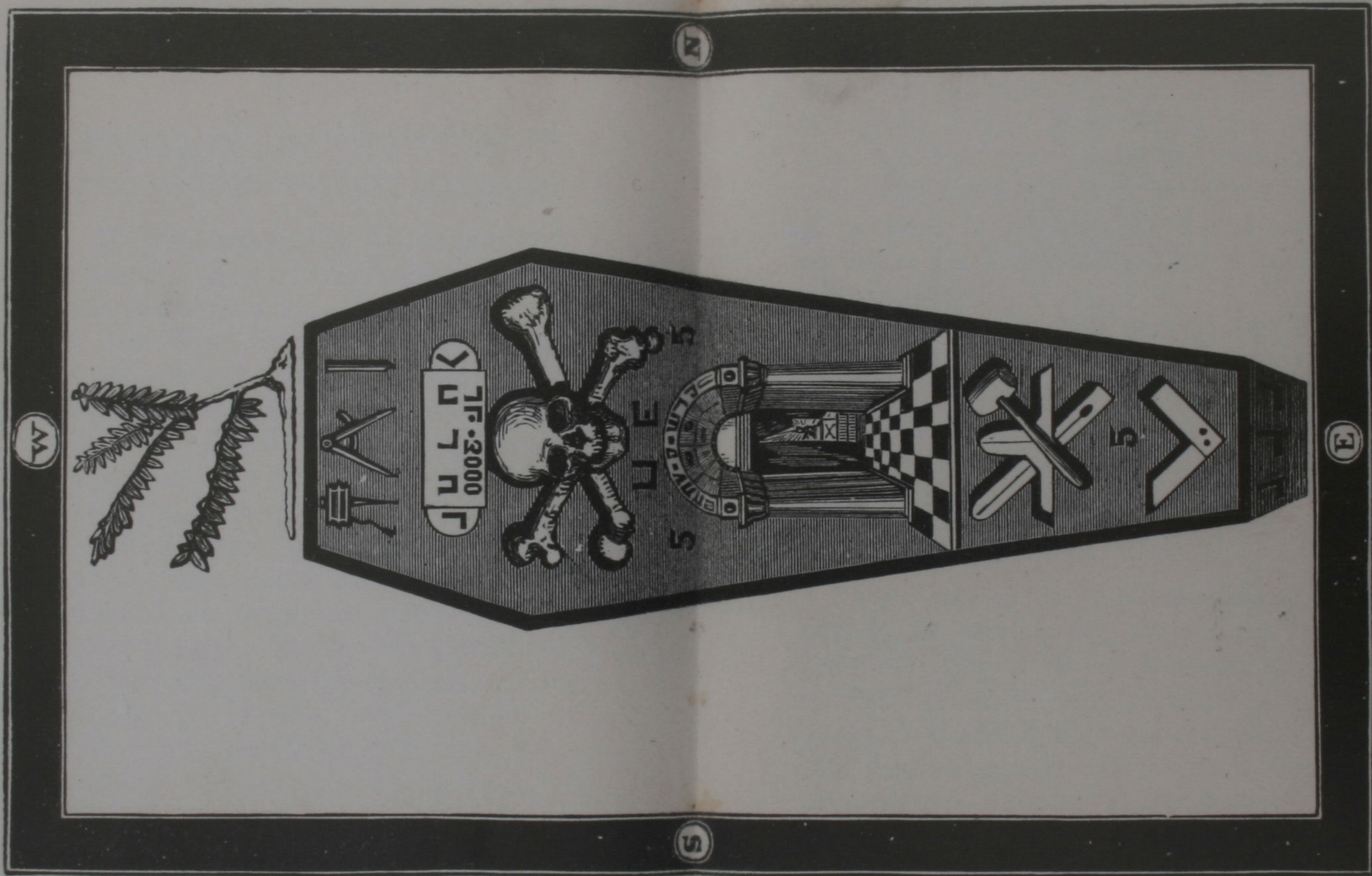






E

TRACING BOARD—THIRD DEGREE.



TRACING BOARD—THIRD DEGREE.

entrance to the S... S... ; the Dormer, the window that gave light to the same ; 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.

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 implement 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. But as we are not operative, but Free and Accepted, or speculative Masons, 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 Salute
For your information, I will go through
them, and you will copy me. (*R. W. M.*
rises.)

This is the s... of h...; this of s...; and
this is the p... s... The s... of g... and
d... is given by, etc., in form of This
took its rise at the time that our M. was
passing from the N. 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 tem-
porary relief to his sufferings. The Grand
and Royal Sign is given by, etc. This
took its rise at the time when the Temple
at Jerusalem was finished, when, as King
Solomon and the Princes of his House-
hold were going round it to view it, they
simultaneously made use of this s..., and
exclaimed, as with one voice, 'Oh, worthy
masons!'

There is likewise another s... of g...
and d..., which may be used in cases of
danger or difficulty happening to a Master
Mason in a foreign country. It is given
by c... the h... and e... t... w... t... b...
t... t... f..., exclaiming aloud, in the lan-
guage of the country in which you may
happen to be, 'C... t... m... a..., y... c...
o... t... w..., 'all Free Masons being con-

sidered representatives of H. A., who was a w.'s son.

The s... of g... and d... is given still in a different manner 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... ?'

END OF THE THIRD TRACING BOARD.



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 authorized 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 constant 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 the 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 twelve, R. W. M. *(with s...).*

R. W. M.—Brother Junior Warden, what is to be done at high twelve?

J. W.—Your pleasure.

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 be the 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 k..., 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 twelve, 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 k..., which is answered as before. He lays down his Column, and the Senior Warden raises his. They then take their seats, and the Past Master [or Master] opens the V. of the S. L.)

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

Masonic Toasts and Sentiments. 3

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 Masonry.

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.

4 *Masonic Toasts and Sentiments.*

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

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 our Most Worshipful Grand
Master, the Prince of Wales.

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 Queen 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.

<i>Masonry</i> , 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..	Noble,
truly	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 will-	
ingly.....	Yare.†

• Fixed.

† Ready

THE MASONIC MUSE.

Songs for Craft Masonry.

WITH SOME ORIGINAL BIBLIOGRAPHICAL NOTES.

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 Freemason's 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 rehearsed
 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, 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 Queen,
'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 b—ring?

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 breast, 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 freeborn 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, whene'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 their 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, [Mason's door,
 For the *rich* must leave his wealth and state outside the
 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, [due.

That we still try to honour God, and give each man his

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 ; [are passed ;

We shall meet upon the level there when the gates of death
 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. WEBB.

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,
T' improve themselves by lectures
In glorious Masonry.
Hail ! glorious Masonry.

THE EMBLEMS OF THE CRAFT.

By BRÖ. 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 a'one,
 And ev'ry stranger gone,
 In summer, autumn, winter, spring,
 Begin to play, begin to sing,
 The Mighty Genius of the Lofty 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 Queen,
 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 Mason's 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 uprear'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 to 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 Mason's 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 posterity shall say,
We've crown'd with joy this glorious, happy, happy
day. } *All sing.*

CHORUS.

Sing then, my Muse, to Mason's 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 Heav'n, 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 Free-masons' 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 Land 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 Haswell, 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 ;
O'ld 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 Mason's 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 ball,
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 hear 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.
What 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 hold 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,
Unerring 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 cower'd 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 share,
 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 Queen."

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, } CHORUS
Did mighty blessings bring, } *three times.*
And left us cause to sing,
Hail, Royal Art !

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.

SONG.

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
 hoard.
 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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QUEEN VICTORIA.

*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 Queen;
Long live our noble Queen;
God save the Queen!
Send her victorious,
Happy and glorious,
Long to reign over us;
God save the Queen!

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 Queen!
Long may Victoria reign
Queen of the azure main,
Masons re-sound the strain,
God save the Queen!

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SONGS FOR CRAFT MASONRY.

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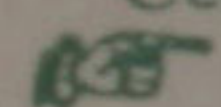
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