

JACHIN AND BOAZ;

OR, AN

Authentic Key

TO THE

DOOR OF FREE-MASONRY,

BOTH

ANCIENT AND MODERN.

CALCULATED NOT ONLY FOR THE INSTRUCTION OF EVERY NEW-MADE MASON; BUT ALSO FOR THE INFORMATION OF ALL WHO INTEND TO BECOME BRETHREN.

CONTAINING

- I. A circumstantial Account of all the Proceedings in making a Mason, with the several Obligations of an Entered Apprentice, Fellow-Craft, and Master; the Prayers, and also the Sign, Grip, and Pass-Word of each Degree.
- II. The manner of opening a Lodge, and setting the Craft to work.
- III. The Entered Apprentice, Fellow-Craft, and Master's lecture, verbatim, as delivered in all Lodges; with the Song at the Conclusion of each Part.
- IV. The Origin of Masonry; Description of Solomon's Temple; History of the Murder of the Grand Master

Hiram by the three Fellow-Crafts; their Discovery and Punishment; the Burial of Hiram by King Solomon's Order; with the Five Points of Fellowship, &c.

- V. The ceremony of the Instalment of the Masters of different Lodges on St John's Day; Description of the Regalia, &c.

VI. Ceremonies used at the Funeral of a Mason.

- VII. A safe and easy Method proposed, by which a Man may obtain Admittance into any Lodge without passing through the Form required, and thereby save a Guinea or two in his Pocket.

WITH AN

Accurate Plan of the Drawing on the Floor of a Lodge.

INTERSPERSED WITH

A VARIETY OF NOTES AND REMARKS,

Necessary to explain and render the whole clear to the meanest Capacity.

TO WHICH ARE ADDED,

A SELECT COLLECTION OF SONGS, AND A LIST OF TOASTS AND SENTIMENTS, PROPER FOR THE SOCIETY OF FREE-MASONS.

WITH

A Correct List of all the Regular Lodges in Scotland.

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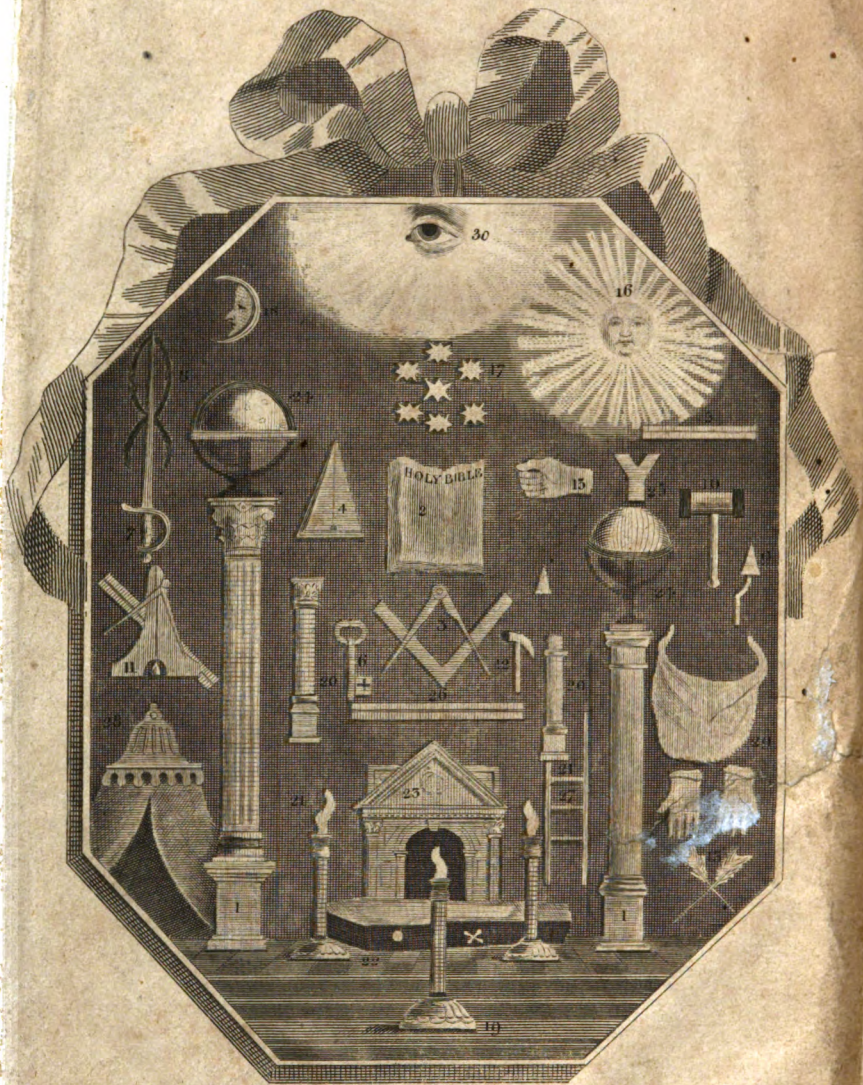
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AIDE & TACE

FREE-MASONS.

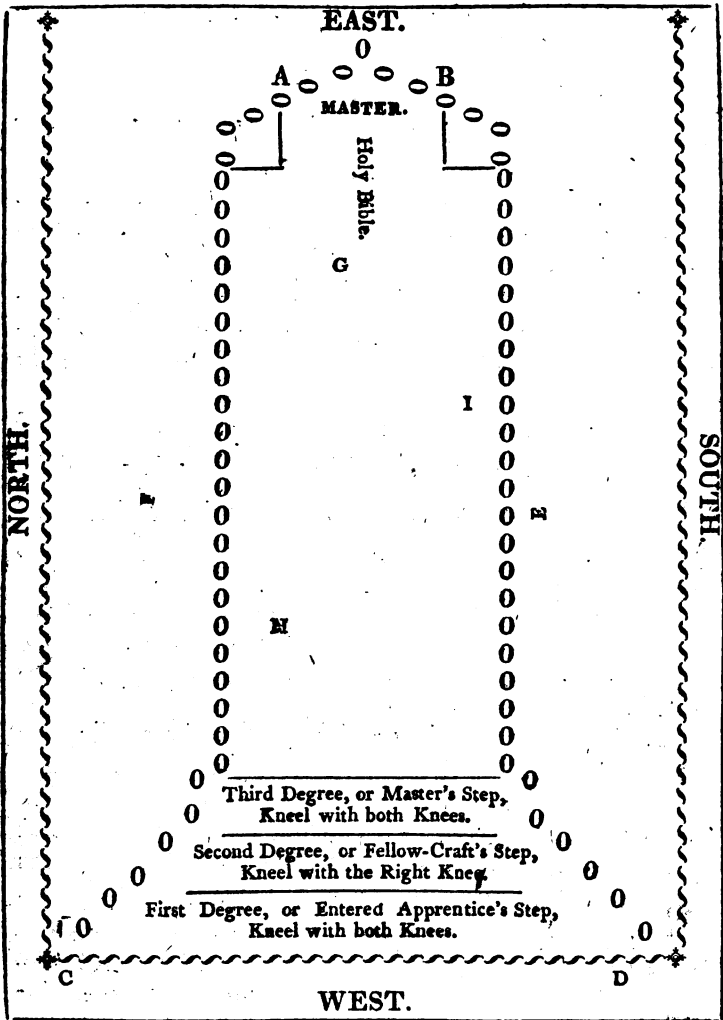
THE Author of the following pages has the honour of being respected in most of the lodges of reputation in this metropolis. He acquired his knowledge at first from some loose papers belonging to a merchant to whom he was nearly related, who had been a member of the Queen's Arms, St Paul's Church-yard. This relation dying about ten years ago, the Editor became possessed of his effects; and on looking over papers, among others he found some memorandums or remarks on *Masonry*, which excited his curiosity so far, that he resolved on accomplishing his scheme, without going through the ceremony required by the society.

The remarks of his friend above-mentioned furnished hints sufficient to make a trial on an intimate acquaintance, a Free-Mason, which succeeded, and he received an invitation to spend an evening at a tavern in the Strand, with several acquaintances, where he gave full satisfaction, and took his seat. That night he saw two makings,* and came off full of spirits.

His regard to the society and respect to the public, are the only inducements to this publication, which is intended not only to assist those who have been lately made, and still remain ignorant of the true foundation of the art, but also to give all that have an inclination to become Masons an opportunity of considering the advantages and disadvantages of the engagements and oaths by which they are bound. Such is the intention of this undertaking; and the Editor flatters himself the brotherhood will not condemn his officiousness in this respect, as it will rather strengthen than hurt the interest of the society; the fear of going through the ceremony, which has hitherto been represented in such frightful shapes, being the greatest obstacle to its future welfare and support.

* Makings, the term used in the circular letters to the members of the lodge acquainting them that new members are to be admitted the next lodge-night.

Plan of the Drawing on the Floor at the Making of a Mason.



EXPLANATION.

- A Senior Deacon, with a black rod.
- B Past Master, with the Sun and Compasses, and a string of cords.
- C Senior Warden, with the Level, and a Column in his hand.
- D Junior Deacon, with a black rod.
- E Junior Warden, with a Column in his hand.
- F The Secretary, with Cross Pens.
- G H I Candles.
- ↳ Masons standing round at the Ceremony.

AN AUTHENTIC KEY

TO THE

DOOR OF FREE-MASONRY.

THE origin* of the Society called FREE-MASONS, is said by some to have been a certain number of persons who formed a resolution to rebuild the Temple of Solomon†. This appears from the lecture, or rather history, of the order, at the making or raising of a member to the degree of master, which is fully described in the following work. But I am inclined to think that the chief design of the establishment is to rectify the heart, inform the mind, and promote the moral and social virtues of humanity, decency, and good order as much as possible in the world, and some of the emblems of the Free-Masons confirm this opinion, such as the compass, square, rule, &c.

In all countries where masonry is practised or established at this time, there is a Grand Master; but formerly there was only one Grand Master, and he was an *Englishman*. His ROYAL HIGHNESS GEORGE PRINCE OF WALES, is the person on whom this dignity is now bestowed, who governs all the lodges in *Great Britain*, and has the power of delivering the constitutions and laws of the society to the masters who preside over the subordinate assemblies: which constitutions must always be signed by the grand secretary of the order.

The lodges meet twice a month in the winter half-year, and once a month in the summer; and the members of each lodge pay quarterly, from 3s. 6d. to 5s. into the hands of the treasurer; and this generally defrays the expence of their meetings.

There are also quarterly communications or meetings held,

* The rise of this science (says an original record) was before the flood. In the 4th chapter of Genesis it is said, there was a man named Lamech who had two wives named Adah and Zillah; by Adah he begat two sons, Jabal and Jubal; by Zillah he begat one son, called Tubal Cain, and a daughter named Naamah. These children found out the beginning of all the Crafts in the world. Jubal found out Geometry; he divided flocks of sheep, and built the first house of timber and stone. Jabal found out the art of Music, and was the father of all those that handled the Harp. Tubal Cain was the instructor of all artificers in Iron and Brass, and his daughter discovered the craft of Weaving.

† By an old record it appears, that King Solomon confirmed all the charges which King David had given to Masons, in Jerusalem: and that the Temple was finished, A. M. 3000. In the year 43, after Christ, Masons first came into England, and built the Monastery of Glastonbury in Somersetshire.

at which are present the master and wardens of every regular constitution in and near *London*, where the several lodges send by the said wardens, different sums of money, to be paid into the hands of the treasurer-general, and appropriated to such charitable uses as the grand master, and the masters of the different lodges under him, think proper; but these charities are chiefly confined to masons only. Such as have good recommendations as to their good behaviour and character, will be assisted with five, ten, or twenty pounds; and less sums are distributed to the indigent brethren, in proportion to their wants, and the number of years they have been members. At these quarterly communications, large sums are likewise sent from lodges in the most remote parts of the world, viz. in the East and West Indies, and accounts transmitted of the growth of masonry there. The state of the funds of the society are likewise communicated to the company, and the deliberations of the meeting taken down by the secretary, who lays them before the grand master at the yearly meeting.

The number of members which compose a lodge is indeterminate; but it is no lodge except there are present one master, three fellow-crafts, and two apprentices.

When a lodge is met, there are two principal officers under the master, called senior and junior wardens, whose business it is to see the laws of the society strictly adhered to, and the word of command given by the grand master regularly followed.

It must be remarked, that the authority of a master, though chief of the lodge, reaches no farther than he is himself an observer of the laws; should he infringe them, the brethren never fail to censure him; and if this has had no effect, they have a power of deposing him, on appealing to the grand master, and giving their reason for it; but they seldom proceed to this extremity.

As no doubt the reader chuses to be made acquainted with every circumstance of the ceremony of making a mason, I shall begin with the following directions, and proceed regularly in the description of what further concerns masonry.

A man desirous of becoming a free-mason, should endeavour to get acquainted with a member of some good lodge, who will propose him as a candidate for admission the next lodge-night. The brother who proposes a new member, is likewise obliged to inform the brethren of the qualifications of the candidate.* Upon this it is debated whether or not he shall

* For the good of this and all other societies, it were to be wished a more strict regard was paid, on the part of the proposers, to the character and morals of every candidate.

be admitted, and it being carried in the affirmative, the next step is to go with the proposer the ensuing lodge-night.

The evening being come when a lodge is to be held, which generally begins about seven in the winter, and nine in the summer, as previous notices are sent to the members for this purpose, the masons are punctual to time, and it frequently happens, that, in half an hour, the whole lodge are assembled.

The master, the assistants, secretary, and treasurer, begin with putting over their necks a blue ribbon of a triangular shape; to the master's ribbon hang a rule and compass, which is in some lodges made of gold, though in others only gilt: the assistants, senior wardens, and the other officers, carry the compass alone.

The candles are placed upon the table in the form of a triangle; and in the best lodges, the candlesticks are finely caryed with emblematical figures. Every brother has an apron made of white skin, and the strings are also of skin; though some of them chuse to ornament them with ribbons of various colours. On the grand days, such as quarterly communications, or general meetings, the grand officers' aprons are finely decorated, and they carry the rule and compass, the emblems of the order.

When they sit down to the table, the master's place is on the east side, the bible being opened before him, with the compass laid thereon, and the points of them covered with a lignum vitæ or box square; and the senior and junior wardens opposite to him on the west and south. On the table is likewise placed wine, punch, &c. to regale the brethren, who take their places according to their seniority. Being thus seated, after a few minutes the master proceeds to *open the lodge*,* in the following manner:

Manner of opening a lodge, and setting the men to work.

Master to the junior deacon. What is the chief care of a mason?

Ans. To see that the lodge is tyled.

Mas. Pray, do your duty.

(The junior deacon gives three knocks at the door; and the tyler, † on the other side of the door, answereth, by giving

* To open a Lodge, in Masonry, signifies that it is allowed to speak freely among one another of the mysteries of the order.

† A tyler is properly no more than a guard, or centinel, placed at the lodge door, that when any one craves admittance, the Wardens may come out and examine him; but he is always one of the brethren.

Three knocks. Then the junior deacon tells the master, saying,)

Ans. Worshipful, the lodge is tyled.

Master to the junior deacon. Pray, where is the junior deacon's place in the lodge?

Deacon's Ans. At the back of the senior warden; or on his right hand, if he permit him.

Mas. Your business there?

Ans. To carry messages from the senior to the junior warden, so that they may be dispersed round the lodge.

Master to the senior deacon. Pray, where is the senior deacon's place in the lodge?

Senior deacon's ans. At the back of the master; or at his right hand, if he permit.

Mas. Your business there?

Ans. To carry messages from the master to the senior warden.

Mas. The junior warden's place in the lodge?

Deacon's ans. In the south.

Master to the junior warden. Why in the south?

Junior warden's ans. The better to observe the sun at high meridian, to call the men off from work to refreshment, and to see that they come on in due time, that the master may have pleasure and profit thereby.

Mas. Where is the senior warden's place in the lodge?

Junior warden's ans. In the west.

Master to the senior warden. Your business there, brother?

Senior warden's ans. As the sun sets in the west to close the day, so the senior warden stands in the west to close the lodge, to pay the men their wages, and dismiss them from their labour.

Mas. The master's place in the lodge?

Senior warden's ans. In the east.

Mas. His business there?

Senior warden's ans. As the sun rises in the east to open the day, so the master stands in the east to open the lodge, and set the men to work.

(Then the master takes off his hat, and declares the lodge open as follows:)

Master. 'This lodge is open in the name of Holy St. John, forbidding all cursing, swearing, or whispering, and all profane discourse whatever, under no less penalty than what the majority shall think proper.'

The master gives three knocks on the table with a wooden hammer, and puts on his hat, the brethren being uncovered. He then asks, if the gentleman proposed last lodge-night is ready to be made; and on being answered in the affirmative,

he orders the wardens to go out and prepare the person, who is generally waiting in a room at some distance from the lodge-room by himself, being left there by his friend who proposed him. He is conducted into another room, which is totally dark; and then asked, whether he is conscious of having the vocation necessary to be received? on answering yes, he is asked his name, surname, and profession. When he has answered these questions, whatever he has about him made of metal is taken away, as buckles, buttons, rings, &c. and even the money in his pocket.* Then they uncover his right knee, and put his left foot with his shoe on into a slipper;† hoodwink him with a handkerchief, and leave him to his reflections for about half an hour. The chamber is also guarded within and without by some of the brethren, who have drawn swords in their hands. The person who proposed the candidate stays in the room with him; but they are not permitted to converse together.

During this silence, and while the candidate is preparing, the brethren in the lodge are putting every thing in order for his reception there; such as drawing the annexed figure on the floor at the upper part of the room; which is generally done with chalk and charcoal intermixed; though some lodges use tape and little nails to form it, which prevents any mark or stain on the floor. It is drawn east and west. The master stands in the east, with the square hanging at his breast, the holy bible opened at the gospel of *St John*, and three lighted tapers are placed in the form of a triangle in the midst of the drawing on the floor.

The proposer then goes and knocks three times at the door of the grand apartment, in which the ceremony is to be performed. The master answers within by three strokes with the hammer, and the junior warden asks, Who comes there? The candidate answers (after another who prompts him,) 'one who begs to receive part of the benefit of this right worshipful lodge, dedicated to *St John*, as many brothers and fellows have done before me.' The doors are then opened, and the senior and junior wardens, or their assistants, receive him, one on the right, and the other on the left, and conduct him, blindfolded, three times‡ round the drawing on the floor, and bring him up to the

* In some lodges they are so particular, that the candidate's clothes are taken off if there be lace on them.

† This is not practised in every lodge; some only slipping the heel of the shoe down.

‡ In some lodges the candidates are led nine times round; but as this is very tiresome to the person who is to undergo the operation, his patience being pretty well tried by being blinded so long beforehand, it is very justly omitted.

foot of it, with his face to the master, * the brethren ranging themselves on each side, and making a confused noise, by striking on the attributes of the order, which they carry in their hands. †

When this part of the ceremony is ended, the master, who stands at the upper end, facing the foot or steps of the drawing on the floor, behind a low arm chair, asks the following questions, Whether you have a desire to become a mason? and if it is of your own free will and choice? Upon which the candidate answers, Yes. ‘Let him see the light,’ says the master. They then take the handkerchief from his eyes, and whilst they are so doing, the brethren form a circle round him, with their swords drawn in their hands, the points of which are presented to his breast. The ornaments borne by the officers, the glittering of the swords, and fantastic appearance of the brethren in white aprons, create great surprise, especially to a person who for above an hour has been fatigued with the bandage over his eyes; and his uncertainty concerning what is farther to be done for his reception, must, no doubt, throw his mind into great perplexity. ‡

The candidate is then directed to advance three times to a stool at the foot of the arm chair; he is taught to step in a proper manner by one of the assistants.—Upon the stool are placed the rule and compass; and one of the brethren says to the candidate to this effect: ‘You are now entering into a respectable society, which is more serious and important than you imagine. It admits of nothing contrary to law, religion, or morality; nor does it allow any thing inconsistent with the allegiance due to his Majesty; the worshipful grand master will inform you of the rest.’ §

As soon as the speaker has ended his speech, he is desired to put his right knee upon the stool, which is bare, as mentioned above, ** and his left foot is put into a slipper with the shoe on, or the shoe slipped at the heel, to represent a slipper.

The candidate being in this posture, the worshipful grand master address him to the following effect: ‘Do you promise

* Many lodges throw a fine powder, or rosin, on the floor, which, with the illumination of the room, has a pretty effect.

† This custom is not observed in all lodges.

‡ The ancient masons made use of a prayer inserted in the apprentice's lecture; but the moderns leave it out when they make a brother.

§ It is here to be understood, that in different lodges this speech varies; as also do the forms of making in some respects, which may be seen in the entered apprentice's lecture, where the only proper and ancient method is clearly pointed out.

** The ancient custom was this; the candidate, though kneeling on his right knee, should have his left foot in the air, but this position being fatiguing, it is omitted in most lodges.

never to tell, write or disclose, in any manner whatever, the secrets of free-masonry and free masons, except to a brother at the lodge, and in the presence of the worshipful grand-master? On which the person says, 'I do.' His waistcoat is then unbuttoned*, and the point of a pair of compasses† placed upon his naked left breast, and he himself holds it with his left hand, his right hand being laid upon the gospel opened at St John, when the following oath is administered to him, he repeating it after the master.

THE OATH.

'I, *A. B.* of my own free will and accord, and in the presence of Almighty God,‡ and this right worshipful lodge, dedicated to St John, do hereby and herein most solemnly and sincerely swear, that I will always hale, conceal, and never reveal any of the secrets or mysteries of free-masonry, that shall be delivered to me now, or at any time hereafter, except it be to a true and lawful brother, or in a just and lawful lodge of brothers and fellows, him or them whom I shall find to be such, after just trial and due examination. I furthermore do swear, that I will not write it, print it, cut it, paint it, stint it, mark it, stain or engrave it, or cause it so to be done, upon any thing moveable or immoveable, under the canopy of heaven, whereby it may become legible or intelligible, or the least appearance of the character of a letter, whereby the secret art may be unlawfully obtained. All this I swear, with a strong and steady resolution to perform the same, without any hesitation, mental reservation, or self-evasion of mind in me whatsoever; under no less penalty than to have my throat cut across, my tongue torn out by the root, and that it be buried in the sands of the sea at low water mark, a cables length from the shore, where the tide ebbs and flows twice in twenty-four hours. So help me God, and keep me steadfast in this my entered apprentice's obligation.' (*He kisses the book.*)

The new-made member is then taught the sign, grip, and pass-

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* This is done lest a woman should offer herself. If we believe the Irish, there is a lady at this time in Ireland, who has gone through the whole ceremony, and is as good a mason as any of them.

† The ancients used a sword or a spear instead of a compass.

‡ The form of the oath differs in many lodges, though this is the strictest in use; and in some societies, instead of saying, 'in the presence of Almighty God,' it runs thus, 'I promise before the great architect of the universe,' &c.

word of the entered apprentice, which will be seen more clearly in the following lecture belonging to that part of masonry.

He is also learnt the step, or how to advance to the master upon the drawing on the floor, which in some lodges resembles the grand building termed a Mosaic palace, and is described with the utmost exactness. They also draw other figures, one of which is called the laced tuft, and the other the throne beset with stars. There is also represented a perpendicular line in the form of a mason's instrument, commonly called the plumb-line; and another figure which represents the tomb of *Hiram*, the first grand master, who has been dead almost three thousand years. These are all explained to him in the most accurate manner, and the ornaments or emblems of the order are described with great facility. The ceremony being now ended, the new-made member is obliged to take a mop out of a pail of water, brought for that purpose, and rub out the drawing on the floor, if it is done with chalk and charcoal. Then he is conducted back, and every thing that he was divested of is restored, and he takes his seat on the right hand of the master. He also receives an apron, which he puts on, and the list of the lodges is likewise given him.

The brethren now congratulate the new-made member, and all return to the table to regale themselves: when the master proposes a health to the young brother, which is drank with the greatest applause by the whole body, the new mason sitting all the while. After which he, instructed by a brother, takes a bumper, and drinks 'To the worshipful grand master, the senior and junior wardens, the rest of the officers, and members of the lodge; wishing them success in all their public and private undertakings, to masonry in general, and this lodge in particular, craving their assistance.' To which they answer, 'they will assist him.' And after he has drank he throws his glass from him, and brings it back three times, and then sets it down on the table, the rest doing the same in exact order. This they call firing: Then they clap their hands nine times divided into three, and stop between each, keeping true time.

The reader having been led thus far, it is high time to introduce the apprentice's lecture, which is intended not only to amuse, but likewise to instruct him in the part he has entered into. The readiness of many of the brethren in answering the questions, adds a lustre to the order, the members vying with each other who shall most contribute to the edification of their new brother.

*The Entered Apprentice's Lecture.**

Mas. BROTHER, is there any thing between you and me?

Ans. There is Right Worshipful.

Mas. What is it, Brother, pray?

Ans. A Secret.

Mas. What is that secret, Brother?

Ans. Masonry.

Mas. Then, I presume you are a Mason?

Ans. I am so taken and accepted among Brothers and Fellows.

Mas. Pray what sort of a man ought a Mason to be?

Ans. A man that is born of a free woman.

Mas. Where was you first prepared to be made a Mason?

Ans. In my heart.

Mas. Where was you next prepared?

Ans. In a room adjoining to the Lodge.

Mas. How was you prepared, Brother?

Ans. I was neither naked nor clothed, barefoot nor shod; deprived of all metal; hoodwinked, with a cable-tow about my neck, where I was led to the door of the Lodge, in a halting moving posture, by the hand of a friend, whom I afterwards found to be a Brother.

Mas. How do you know it to be a door, you being blinded?

Ans. By finding a stoppage, and afterwards an entrance or admittance.

Mas. How got you admittance?

Ans. By three knocks.

Mas. What was said to you within?

Ans. Who comes there.

Mas. Your Answer, Brother?

Ans. One who begs to have and receive part of the benefit of this Right Worshipful Lodge, dedicated to St John, as many Brothers and Fellows have done before me.

Mas. How do you expect to obtain it?

Ans. By being free-born and well reported?

Mas. What was said to you then?

Ans. Enter.

Mas. How did you enter, and upon what?

Ans. Upon the point of a sword, or spear, or some warlike instrument, presented to my naked left breast.

Mas. What was said to you then?

Ans. I was asked if I felt any thing.

Mas. What was your answer?

Ans. I did, but I could see nothing.

Mas. You have told me how you was received: pray, who received you?

* The reader is desired to observe, that here I give the whole of the Lectures, as delivered in the primitive time; but the modern Masons leave out at least one half.

Ans. The Junior Warden.

Mas. How did he dispose of you?

Ans. He delivered me to the Master, who ordered me to kneel down and receive the benefit of a prayer.

Brothren, let us Pray.

O LORD GOD, thou great and universal Mason of the World, and first Builder of Man, as it were a Temple; be with us, O Lord, as thou hast promised, where two or three are gathered together in thy name, thou wilt be in the midst of them. Be with us, O Lord, and bless all our undertakings, and grant that this our friend may become a faithful Brother. Let Grace and Peace be multiplied unto him, through the knowledge of our Lord Jesus Christ: And grant, O Lord, as he putteth forth his hand to thy holy word, that he may also put forth his hand to serve a brother, but not to hurt himself or his family; that thereby may be given to us great and precious promises, that by this we may be partakers of thy divine nature, having escaped the corruption that is in the world through lust.

O Lord God, add to our Faith Virtue, and to Virtue Knowledge, and to Knowledge Temperance, and to Temperance Prudence, and to Prudence Patience, and to Patience Godliness, and to Godliness Brotherly Love, and to Brotherly Love Charity; and grant, O Lord, that Masonry may be blest throughout the world, and thy peace be upon us, O Lord; and grant that we may be all united as one, through Jesus Christ, who liveth and reigneth for ever and ever. *Amen.*

Mas. After this prayer, what was said to you?

Ans. I was asked who I put my trust in.

Mas. Your answer, Brother?

Ans. In God.

Mas. What was the next thing said to you?

Ans. I was taken by the right hand, and a Brother said, Rise up, and follow your leader, and fear no danger.

Mas. After all this how was you disposed of?

Ans. I was led three times round the Lodge.

Mas. Where did you meet with the first opposition?

Ans. At the back of the Junior Warden in the south, where I gave the same three knocks as at the door.

Mas. What answer did he give you?

Ans. He said, Who comes there?

Mas. Your answer?

Ans. The same as at the door, one who begs to have and receive, &c.

Mas. Where did you meet with the second opposition?

Ans. At the back of the Senior Warden in the west, where

I made the same repetition as at the door. He said, Who comes there? One who begs to have, &c.

Mas. Where did you meet with the third opposition?

Ans. At the back of the Master in the east, where I made the repetition as before.

Mas. What did the Master do with you?

Ans. He ordered me back to the Senior Warden in the west to receive instructions.

Mas. What were the instructions he gave you?

Ans. He taught me to take one step upon the first step of a right angle oblong square, with my left knee bare bent, my body upright, my right foot forming a square, my naked right hand upon the Holy Bible, with the square and compass thereon; my left hand supporting the same; where I took that solemn obligation or oath of a Mason.

Mas. Brother, can you repeat that obligation?

Ans. I will do my endeavour with your assistance, Worshipful.

Mas. Stand up, and begin.

(Here the Oath is repeated, as mentioned before. After repeating this obligation, they drink a toast to the heart that conceals, and to the tongue that never reveals. The Master in the chair gives it, and they all say ditto, and draw the glasses across their throats as aforesaid.)

Mas. Now, Brother, after you received the obligation, what was said to you?

Ans. I was asked what I most desired.

Mas. What was your answer?

Ans. To be brought to light.

Mas. Who brought you to light?

Ans. The Master and the rest of the Brethren.

Mas. When you was thus brought to light, what were the first things you saw?

Ans. The Bible, Square, and Compass.

Mas. What was it they told you they signified?

Ans. Three great lights in Masonry.

Mas. Explain them, Brother?

Ans. The Bible to rule and govern our faith; the Square to square our actions; the Compass to keep within bounds with all men, particularly with a Brother.

Mas. What were the next things that were shewn to you?

Ans. Three Candles, which I was told were three lesser lights in Masonry.

Mas. What do they represent?

Ans. The Sun, Moon, and Master Mason.

Mas. Why so, Brother ?

Ans. There is the Sun to rule the day, the Moon to rule the night, and the Master Mason his Lodge, or at least ought so to do.

Mas. What was then done to you ?

Ans. The Master took me by the right hand, and gave me the grip and word of an entered Apprentice, and said, Rise, my Brother JACHIN.

(Sometimes they shew you the sign before the grip and word is given, which is JACHIN: It is the entered Apprentice's word, and the grip thereto belonging is to pinch with your right thumb nail upon the first joint of your Brother's right hand.)

Mas. Have you got this grip and word, Brother ?

Ans. I have, Right Worshipful.

Mas. Give it to your Brother.

(Then, he takes his next Brother by the right hand, and gives him the grip and the word as before described.)

The 1st Brother gives him the grip.

The 2d Brother says, What's this ?

1st Bro. The grip of an entered Apprentice.

2d Bro. Has it got a name ?

1st Bro. It has.

2d Bro. Will you give it me ?

1st Bro. I'll letter it with you, or halve it.

2d Bro. I'll halve it with you.

1st Bro. Begin.

2d Bro. No, you begin first.

1st Bro. JA-

2d Bro. CHIN.

1st Bro. JACHIN.

2d Bro. It is right, Worshipful Master.

Mas. What was the next thing that was shewn to you ?

Ans. The guard or sign of an entered Apprentice.*

Mas. Have you got the guard or sign of an entered Apprentice ?

[He draws his right hand across his throat (as aforesaid,) to shew the Master that he has.]

Mas. After this, what was said to you ?

Ans. I was ordered to be taken back, and invested with what I had been divested of; and to be brought back again to return thanks, and to receive the benefit of a lecture, if time would permit.

Mas. After what you had been divested of was restored, what was next done to you ?

* The guard or sign, as they call it, is by drawing your right hand across your throat edgeways; which is to remind you of the penalty of your obligation, that you would sooner have your throat cut across than discover the secrets of masonry.

Ans. I was brought to the north-west corner of the lodge, in order to return thanks.

Mas. How did you return thanks ?

Ans. I stood in the north-west corner of the lodge, and, with the instruction of a brother, I said, Master, senior and junior wardens, senior and junior deacons, and the rest of the brethren of this lodge, I return you thanks for the honour you have done me in making me a mason, and admitting me a member of this worthy society.

Mas. What was then said to you ?

Ans. The master called me up to the north-west corner of the lodge at his right hand.

Mas. Did he present you with any thing ?

Ans. He presented me with an apron, which he put on me : He told me it was a badge of innocence, more ancient than the golden fleece or the Roman eagle ; more honourable than the star and garter, or any other order under the sun, that could be conferred upon me at that time, or any time hereafter.

Mas. What were the next things that were shewn you ?

Ans. I was set down by the master's right hand, who shewed me the working tools of an entered apprentice.

Mas. What were they ?

Ans. The 24 inch gauge, the square, and common gavel, or setting maul.

Mas. What are their uses ?

Ans. The square to square my work, the 24 inch gauge to measure my work, the common gavel to knock off all superfluous matter, whereby the square may sit easy and just.

Mas. Brother, as we are not all working masons, we apply them to our morals, which we call spiritualizing : Explain them.

Ans. The 24 inch gauge represents the 24 hours of the day.

Mas. How do you spend them, brother ?

Ans. Six hours to work in, six hours to serve God, and six to serve a friend or a brother, as far as lies in my power, without being detrimental to myself or family.

I come now to the entered apprentice's reasons : but as the ceremony of drinking healths among the masons takes up much of their time, we must stop a little, in order to introduce some of them. The first is, ' To the heart that conceals, and the tongue that never reveals ; ' then, ' The King and Royal Family ; ' and ' To all Brethren wheresoever dispersed. ' * The pleasures they enjoy, the purity of their sentiments, and the uni-

* These toasts, or healths, are all drank with three times three, which is performed in a most regular manner, and an huzza at the end of each, as before described.

firmity that always reigns in their assemblies, are far from being tiresome or insipid. I next proceed to the

*Entered Apprentice's Reasons.**

Mas. Why was you neither naked nor clothed, barefoot nor shod, with a cable-tow (or halter) about your neck?

Ans. If I had recanted and ran out into the street, the people would have said I was mad; but if a brother had seen me, he would have brought me back, and seen me done justice by.

Mas. Why was you hoodwinked?

Ans. That my heart may conceal before my eyes did discover.

Mas. The second reason, brother?

Ans. As I was in darkness at that time, I should keep all the world in darkness.

Mas. Why was you deprived of all metals?

Ans. That I should bring nothing offensive or defensive into the lodge.

Mas. Give me the second reason, brother?

Ans. As I was poor and pennyless when I was made a mason, it informed me that I should assist all poor and pennyless brethren as far as lies in my power.

Mas. Brother, you told me you gave three distinct knocks at the door: Pray, what do they signify?

Ans. A certain text in Scripture.

Mas. What is the text?

Ans. 'Ask, and you shall have; seek, and you shall find; knock, and it shall be opened unto you.'

Mas. How do you apply this text in masonry?

Ans. I sought it in my mind; I asked of my friend; I knocked, and the door of masonry became open unto me.

Mas. Why had you a sword, spear, or some other warlike instrument, presented to your naked left breast particularly?

Ans. Because the left breast is the nearest the heart, that it might be the more a prick to my conscience, as it pricked my flesh at that time.

Mas. Why was you led three times round the lodge?

Ans. That all the brethren might see I was duly prepared.

Mas. When you was made an apprentice, why was your left knee bare bent?

Ans. Because the left knee is the weakest part of my body, and an entered apprentice is the weakest part of masonry, into which degree I was then entering.

(Here the brethren resume their glasses, and drink a health,

* This in fact is only a continuation of the lecture.

sometimes to the grand master, at other times to the wardens, or other officers, and then proceed.)

The form of a Lodge.

Mas. BROTHER, pray what makes a lodge?

Ans. Right worshipful, a certain number of masons met together to work.

Mas. Pray, what number makes a lodge?

Ans. Three, five, seven, or eleven.

Mas. Why do three make a lodge, brother?

Ans. Because there were three grand masons in the building of the world, and also that noble piece of architecture, man; which are so complete in proportion, that the ancients began their architecture by the same rules.

Mas. The second reason, brother?

Ans. There were three grand masons at the building of Solomon's Temple.

Mas. Why do five make a lodge?

Ans. Because every man is endowed with five senses.

Mas. What are the five senses?

Ans. Hearing, seeing, smelling, tasting, and feeling.

Mas. What uses are those five senses to you in masonry?

Ans. Three are of great use to me, viz. hearing, feeling, and seeing.

Mas. Of what use are they, brother?

Ans. Hearing is to hear the word; seeing is to see the sign; feeling is to feel the grip, that I may know a brother, as well in the dark as in the light.

Mas. Why should seven make a lodge?

Ans. Because there are seven liberal sciences.

Mas. Will you name them, brother?

Ans. Grammar, rhetoric, logic, arithmetic, geometry, music, and astronomy.

Mas. Brother, what do those sciences teach you?

Ans. Grammar teaches me the art of writing and speaking the language taught me, according to the first, second, and third concord.

Mas. What doth rhetoric teach you?

Ans. The art of speaking upon any topic whatsoever.

Mas. What doth logic teach you?

Ans. The art of reasoning well, whereby you may find out truth from falsehood.

Mas. What doth arithmetic teach you?

Ans. The use of numbers.

Mas. What doth geometry teach you?

Ans. The art of measuring, whereby the Egyptians found out their own land, or the same quantity which they had before the overflowing of the river Nile, that frequently used to water their country; at which time they fled to the mountains till it went off again, and this made them have continual quarrels about their lands.

Mas. What doth music teach you, brother?

Ans. The virtue of sounds.

Mas. What doth astronomy teach you?

Ans. The knowledge of the heavenly bodies.

Mas. Why should eleven make a lodge, brother?

Ans. There were eleven patriarchs when Joseph was sold into Egypt, and supposed to be lost.

Mas. The second reason, brother?

Ans. There were but eleven apostles when Judas betrayed Christ.

Mas. What form is your lodge?

Ans. An oblong square.

Mas. How long, brother?

Ans. From east to west.

Mas. How wide, brother?

Ans. Between north and south.

Mas. How high, brother?

Ans. From the earth to the heavens.

Mas. How deep, brother?

Ans. From the surface of the earth to the centre.

Mas. Why is your lodge said to be from the surface to the centre of the earth?

Ans. Because that masonry is universal.

Mas. Why is your lodge situated east and west?

Ans. Because all churches or chapels are, or ought to be so.

Mas. Why so, brother?

Ans. Because the gospel was first preached in the east, and extended itself to the west.

Mas. What supports your lodge?

Ans. Three great pillars.

Mas. What are their names?

Ans. Wisdom, strength, and beauty.

Mas. Who doth the pillar of wisdom represent?

Ans. The master in the east.

Mas. Who doth the pillar of strength represent?

Ans. The senior warden in the west.

Mas. Who doth the pillar of beauty represent?

Ans. The junior warden in the south.

Mas. Why should the master represent the pillar of wisdom?

Ans. Because he gives instructions to the crafts to carry on their work, in a proper manner, with good harmony.

Mas. Why should the senior warden represent the pillar of strength?

Ans. As the sun sets to finish the day, so the senior warden stands in the west to pay the hirelings their wages, which is the strength and support of all business.

Mas. Why should the junior warden represent the pillar of beauty?

Ans. Because he stands in the south at high twelve at noon, which is the beauty of the day, to call the men off from work to refreshment, and to see that they come on again in due time, that the master may have pleasure and profit therein.

Mas. Why is it said, that your lodge is supported by those three great pillars, wisdom, strength, and beauty?

Ans. Because wisdom, strength, and beauty, are the finishers of all work, and nothing can be carried on without them.

Mas. Why so, brother?

Ans. Because there is wisdom to contrive, strength to support, and beauty to adorn.

Mas. Had you any covering to your lodge?

Ans. Yes, a clouded canopy of divers colours.

Mas. How blows a mason's wind, brother?

Ans. Due east and west.

Mas. What o'clock is it, brother?

Ans. High twelve.

Mas. Call the men off from work to refreshment, and see that they come on again in due time.

[The entered apprentice's lecture being finished, it is customary for the master to call upon one of the brethren, who can best acquit himself, for the following song, which is always readily complied with.]

SONG, at the Conclusion of the entered Apprentice's Lecture.

Come let us prepare,
 We brothers that are,
 Assembled on every occasion;
 Let us drink, laugh, and sing,
 Our wine has a spring,
 Here's a health to an accepted mason.

Chorus.—Let's drink, &c.

The world is in pain,
 Our secrets to gain,
 But still let them wonder and gaze on!
 They ne'er can divine,

The word or the sign,
 Of a free and an accepted mason.
 '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.
 Great kings, dukes, and lords,
 Have laid by their swords,
 Our myst'ry to put a good grace on,
 And ne'er been asham'd,
 To hear themselves nam'd
 With a free and an accepted mason.
 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.
 We're true and sincere.
 And just to the fair,
 Who will trust us on every occasion ;
 No mortal can more
 The ladies adore,
 Than a free and an accepted mason.
 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.

While this song is singing they all stand round the table, and when they come to the last verse they join hands crossways in the following manner : the right hand man takes hold of the left hand of his neighbour with his right hand ; and the left hand man takes hold of the right hand of his next brother with his left hand, so as to form a chain by so many links, and all join in the chorus, jumping violently with their feet on the floor, and shaking their hands up and down, linked together as above, keeping exact time with both.

Every one now talks of what he pleases ; and as it is generally half an hour before they proceed to business, those who perhaps have ordered a supper retire into another room ; but before they are permitted, the master proceeds to call the men

off from work, as it is termed, which is done in this manner: the master whispers to the senior deacon, who sits on his right hand, and says, 'It is high time to call the men from work to refresh themselves: ' the senior deacon whispers to the senior warden; and it is communicated from him to the junior deacon, who carries it to the junior warden: he proclaims it openly to the lodge, and sets his column upright, * and the senior warden lays his down, which signifies that the junior warden is entrusted with the care of the lodge while the brethren refresh themselves.

In this place it will be necessary to acquaint the reader, how he may discover an entered apprentice by drinking with him in company. Take the glass with your right hand, and draw it across your throat, either before or after you drink; and if an apprentice is present he will immediately take notice of it, by asking you some question in masonry, which you will readily answer from this book. If he ask the meaning of your doing that, you may whisper to him, that it is the penalty of the obligation of an entered apprentice. From this answer he will proceed farther in his inquiry.

The brethren having now regaled themselves, they take their seats, and the master proceeds to set them on again, which is performed in the same manner as the calling off; with this difference, the warden proclaims, 'It is our worshipful master's pleasure, that this lodge is called from refreshment to work.' The junior warden lays down his column, and the senior sets his up. But as it often happens, that the time will not permit for the fellow-craft's lecture, they close the lodge; which is done after the same manner as that of opening. The senior warden declares it in the following words: 'It is our master's will and pleasure, that this lodge stand closed till the first or third Wednesday in next month,' according to the night the lodge is held. Then the master, wardens, deacons, secretary, &c. take off the ensigns and ornaments from their necks, and every one is at liberty to depart or stay longer; every thing of masonry is excluded; they talk of what they please, and sing various songs for their amusement.

I shall now proceed to the second degree of masonry, called the *Fellow-Crafts*; that is, one who has served his time justly and lawfully as an entered apprentice, and desires to become more perfect in masonry, by being a fellow-craft. But in most lodges at this time, they are made entered apprentices and fel-

* The senior and junior wardens columns are about twenty-five inches long, and represent the columns that support the porch of Solomon's temple; the senior's is called JACHIN, and signifies strength, the junior's BOAZ, and signifies to establish in the Lord. See the first book of Kings, chap. vii.

low-crafts the same evening. The ceremony is the same, though they have different lectures, pass-word, and grip, belonging to each.

The Fellow-Craft's Lecture.

Mas. BROTHER, are you a fellow-craft ?

Ans. I am. Try me, prove me.

Mas. Where was you made a fellow-craft ?

Ans. In a just and lawful lodge.

Mas. How was you prepared to be made a fellow-craft ?

Ans. I was neither naked, nor clothed, bare-foot nor shod ; in a halting moving posture ; deprived of all metal, I was led to the door of the lodge by the hand of a brother.

Mas. How got you admittance ?

Ans. By three distinct knocks.

Mas. What was said to you within ?

Ans. Who comes there.

Mas. Your answer, brother ?

Ans. One who has served his time justly and lawfully as an entered apprentice, and now begs to become more perfect in masonry, by being admitted a fellow-craft.

Mas. How do you expect to attain to this degree ?

Ans. By the benefit of a pass-word.

Mas. Have you got that pass-word ?

Ans. I have.

Mas. Give it me, brother ?

Ans. SHIBBOLETH. *

Mas. What did he then say to you ?

Ans. Pass, *Shibboleth*.

Mas. What became of you then ?

Ans. I was led twice round the lodge.

Mas. Where did you meet with the first opposition ?

Ans. At the back of the senior warden.

Mas. Where did you meet with the second opposition ?

Ans. At the back of the Master, where I repeated the same as before.

Mas. What did he do with you ?

Ans. He ordered me back to the senior warden to receive instructions.

Mas. What instructions did he give you ?

Ans. He taught me to shew the master my due guard, and to take two steps upon the second step of a right-angled oblong

* SHIBBOLETH, the pass-word of a fellow-craft, signifies plenty. See the fifth chapter of the book of Judges.

square, with my right knee bent bare, my left foot forming a square, my body upright, my right hand upon the Holy Bible, my left arm supported by the points of the compasses, forming a square, where I took the obligation of a fellow-craft.

Mas. Have you got that obligation, brother?

Ans. I have, right worshipful.

Mas. Can you repeat it?

Ans. I'll do my endeavour, right worshipful, with your assistance.

Mas. Pray stand up, let the brethren hear it.

The obligation of a Fellow-Craft.

'I, A. B. of my own free will and accord, and in the presence of Almighty God, and this right worshipful lodge, dedicated to St John, do hereby swear, that I will always hale, conceal, and never reveal, that part of a fellow-craft to an entered apprentice, or either of them, except it be in a true and lawful lodge of crafts, him or them whom I shall find to be such, after just trial and examination.—I do furthermore swear, that I will answer all signs and summonses sent to me from a lodge of crafts, within the length of a cable-tow*. I also swear, that I will not wrong a brother, nor see him wronged, but give him timely notice of all approaching dangers whatsoever, so far as in me is. I will also serve a brother as much as lies in my power, without being detrimental to myself or family: and I will keep all my brothers' secrets as my own, that shall be delivered to me as such, murder and treason excepted.—All this I swear with a firm resolution to perform the same, without any equivocation or hesitation in me whatsoever, under no less penalty than to have my heart torn from my naked left breast, and given to the vultures of the air as a prey. So help me God, and keep me steadfast in this my fellow-craft's obligation.' (*Kisses the book.*)

Mas. Thank you, brother.—After you received this obligation, pray what was shewn to you?

Ans. The sign of a fellow-craft.

Mas. Pray give it me?

Ans. I will, right worshipful.

[He stands up, and puts his right hand to his left breast, keeping his thumb square; and his left hand raised up, so as to form a square.]

Mas. What was next done to you?

Ans. He took me by the right hand, and gave me the grip and word of a fellow-craft, and the pass-grip.†

* A cable-tow is three miles in length; so that if a fellow-craft is at that distance from his lodge, he is not culpable on account of his non-attendance.

† The pass grip is thus performed: You must put your thumb nail between the first and second joint of the right hand, and whisper the word SHIBBOLETH.

- Mas. What did he then do to you ?
 Ans. He took me by the right hand, and said, Rise, brother
Boaz.
 Mas. What followed after that, brother ?
 Ans. He ordered me back, when every thing I had been divested of was restored, and I was brought in again in order to return thanks *.
 Mas. Being thus admitted, brother, did you ever work as a craft ?
 Ans. Yes, right worshipful, in building the temple.
 Mas. Where did you receive your wages ?
 Ans. In the middle chamber.
 Mas. When you came to the door of the middle chamber, pray who did you see ?
 Ans. A warden.
 Mas. What did he demand of you ?
 Ans. The pass word of a fellow-craft.
 Mas. Did you give it him ?
 Ans. I did, right worshipful.
 Mas. Pray what is it ?
 Ans. SHIBBOLETH.
 Mas. How got you to the middle chamber ?
 Ans. Through the porch.
 Mas. Did you see any thing worth your notice ?
 Ans. I did, right worshipful.
 Mas. What was it ?
 Ans. Two fine brass pillars.
 Mas. What are their names ?
 Ans. JACHIN and BOAZ.
 Mas. How high were these pillars ?
 Ans. Thirty-five cubits, with a chapter five cubits, † which made forty in the whole.
 [This is described more clearly in the third chapter of the second book of Chronicles, verse 15.]
 Mas. What were they ornamented with, brother ?
 Ans. Two chapters, each five cubits in height.
 Mas. What were they adorned with besides ?
 Ans. Lily-work, net-work, and pomegranates.
 Mas. Were they hollow, brother ?

The grip of a fellow-craft is by putting the thumb-nail on the second joint of the right hand, and the word is BOAZ.

* The ceremony of returning thanks is the same as the entered apprentice's accepting for admitting me a fellow-craft.

† The reader is here to understand that there are three sorts of cubits ; the King's cubit, three English feet ; the holy cubit, one foot six inches ; and the common cubit, twenty one inches. The cubit mentioned in the Old Testament is the holy cubit, which is one foot six inches.

Ans. Yes, right worshipful.

Mas. How thick was the outside coat ?

Ans. Four inches.

Mas. where were they cast ?

Ans. On the plain of *Jordan*, between *Succoth* and *Zartha*, in a clay ground, where all Solomon's holy vessels were cast.

Mas. Who cast them brother ?

Ans. *Hiram Abiff*, the widow's son.

This generally finishes the fellow-craft's lecture, and very few lodges go so far in their Questions and Answers : Therefore, in order to enliven the company, the master asks some good singer to favour them with the following song, which is commonly sung with great energy and rapture throughout the lodge; every brother hearing a part in the chorus.

THE FELLOW-CRAFT'S SONG.

HAIL, Masonry ! thou craft divine !

Glory of earth, from heaven reveal'd,

Which does with jewels precious shine,

From all but mason's eyes conceal'd,

Chorus. Thy praises due who can rehearse,

In nervous prose, or flowing verse!

As men from brutes distinguish'd are,

A mason other men excels,

For what's in knowledge choice or rare,

But in his breast securely dwells.

Chorus. His silent breast and faithful heart

Preserves 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.

Chorus. 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 free born sons such toys disdain,

Chorus. Ennobled by the name they bear,

Distinguish'd by the badge* they wear.

* Here the whole lodge strike their right hands all at once on their aprons, keeping as regular time as the soldiers in St. James's Park when they strike their cartouch-boxes.

Sweet fellowship, from envy free,
 Friendly converse of brotherhood !
 The lodge's lasting cement be,
 Which has for ages firmly stood.

Chorus. A lodge thus built, for ages past
 Has lasted, and will ever last.

Then in our songs be justice done,
 To those who have enriched the art,
 From *Jabal* down to *Aberdour* ; *
 And let each brother bear a part.

Chorus. Let noble masons' healths go round,
 Their praise in lofty lodge resound.

In company the fellow-craft takes the pot or glass, and draws it across his left breast, and touches it ; the penalty being thus, that he would sooner have his heart torn from his left breast, and given to the fowls of the air, than discover the secrets of masonry. Sometimes this is done with the right hand only, as it is less taken notice of by 'strangers.

Having given the entered apprentice and fellow-craft's part, I now proceed to the third and last degree of masonry, which is termed the *Master's Part*, it being performed in the same manner as the other two, viz. by way of Question and Answer, and is as follows :

Mas. BROTHER, where have you been ?

Ans. In the west.

* Lord *Aberdour* was formerly grand master ; at present the Prince of Wales, fills that station ; and they make use of his name accordingly. For the entertainment of our readers, the editor obtained a complete list of all the grand masters, since the year 1722, viz.

Francis Scott, Earl of Dalkeith.
 Charles Lenox, duke of Richmond, Lenox, and Aubigny.
 J. Hamilton, lord Paisley
 Wm. O'Brien, earl of Inchiquin
 Henry Hare, lord Colrain
 James King, lord Kingston
 Thomas Howard, duke of Norfolk
 T. Coke, lord Lovell
 Anthony Brown, ld. visc. Montacute
 James Lyon, earl of Strathmore
 John Lindsey, earl of Crawford
 Thomas Thynne, lord viscount Weymouth
 John Campbell, earl of Loudon
 Edward Bligh, earl of Darnley

H. Brydges, marquis of Caernarvon
 Robert Raymond, lord Raymond
 John Keith, earl of Kintore
 J. Douglas, earl of Morton
 John Ward, Lord Ward
 Thomas Lyon, earl of Strathmore
 James Craupstoun, lord Cranstoun
 Wm. Byron, lord Byron
 John Proby, lord Carysfort
 James Brydges, earl of Caernarvon
 Sholto Ch. Douglas, lord Aberdour
 W. Shirley, lord Ferrara
 Lord Petre
 Duke of Cumberland, and at present
 The Prince of Wales

By the above noble list of grand masters, such as no age, society, or kingdom, could ever boast to have ruled them, masonry has been fixed on the solid basis it now stands.

Mas. And where are you going? Ans. To the east.

Mas. Why do you leave the west, and go to the east?

Ans. Because the light of the gospel was first shewn in the east.

Mas. What are you going to do in the east?

Ans. To seek for a lodge of masters.

Mas. Then you are a master mason, I presume?

Ans. I am so taken and accepted among masters.

Mas. Where was you made a master?

Ans. In a lodge of masters.

Mas. How was you prepared to be made a master?

Ans. My shoes were taken off my feet, my arms and breast were naked, and I was deprived of all metals. In this manner I was led to the door of the lodge. *

Mas. How got you admittance?

Ans. By three distinct knocks.

Mas. What was then said to you from within?

Ans. Who comes there.

Mas. Your answer, brother?

Ans. One who hath lawfully and truly served his time as an entered apprentice and fellow-craft, and now begs to attain the last and most honourable degree of masonry, by being admitted a master.

Mas. How do you expect to attain it?

Ans. By the benefit of a pass-word.

Mas. Can you give me that word, brother?

Ans. I can and will, right worshipful.

Mas. Pray give it me then?

Ans. TUBAL CAIN.

Mas. What was then said to you?

Ans. Enter TUBAL CAIN.

Mas. How was you disposed of?

Ans. I was led round the lodge.

Mas. Where did you meet with the first opposition?

Ans. At the back of the master.

Mas. What did he demand of you?

Ans. The same as at the door.

Mas. How did he dispose of you?

Ans. He ordered me back to the senior warden in the west, to receive proper instructions.

Mas. What were these instructions, brother?

Ans. He instructed me as I stood in the west, *first, to shew*

* The difference between the manner of preparing the person for the degree of Master and the entered Apprentice and Fellow-Craft, is this: That the entered Apprentice's left arm and left breast are naked, with the left shoe off; and the Fellow-Craft's right breast is naked, with the right shoe off.

the master in the east the due guard or sign of an entered apprentice, and take one step upon the first step of the right angle of an oblong square, with my left foot forming a square. *Secondly*, to make two steps upon the same oblong square, and to shew the sign of a fellow-craft. *Thirdly*, I was taught to take two steps upon the same oblong square, with both my knees bent and bare; my body upright, my right hand upon the Holy Bible, both points of a pair of compasses being pointed to my right and left breast, where I took the solemn oath or obligation of a master mason.

Mas. Brother, can you remember the obligation you speak of?

Ans. I'll do my endeavour, right worshipful, with your assistance.

Mas. Pray stand up and begin.

Ans. 'I, *A. B.* of my own free will and accord, and in the presence of Almighty God and this right worshipful lodge, dedicated to holy St John, do hereby and herein most solemnly and sincerely swear, that I will always hale, conceal, and never reveal, this part of a master mason to a fellow-craft, any more than that of a fellow-craft to an apprentice, or any of them, to the rest of the world, except in a true and lawful lodge of masters, him or them whom I shall find to be such, after a just trial and examination.—I furthermore do swear, that I will attend all summonses sent to me from a lodge of masters, if within the length of a cable-tow.—I will also keep all my brothers' secrets as my own, treason and murder excepted, and that at my own free will. I will not wrong a brother, or see him wronged, but give him notice of all danger, as far as in my power lies. And I also swear, that I will conform myself to all the laws and institutions of this lodge.—All this I swear, with a firm and fixed resolution to perform the same, under no less penalty than to have my body severed in two; the one part carried to the south, and the other to the north; my bowels burnt to ashes, and the ashes to be scattered to the four winds of the heavens, that no farther remembrance of such a vile wretch may exist among men, (and in particular masons). So help me God, and keep me stedfast in this my master's obligation.' (*Kisses the book.*)

Mas. Thank you, brother.—Pray what was shewn you after you received this obligation?

Ans. One of the master's signs.

[The sign is given by drawing your right hand across your belly, which is the penalty of the obligation. Then he gives the master the grip of an apprentice, who says, What's this? The person answers, the grip of an entered apprentice.]

Mas. Has it got a name?

Ans. It has.

Mas. Will you give it me ?

Ans. JACHIN.

Mas. Will you be of or from ?

Ans. From.

Mas. From what, brother ?

Ans. From an entered apprentice to a fellow-craft.

Mas. Pass, brother.

[He puts his thumb between the first and second joint, which is the pass-grip, and you pronounce the word SHIBBOLETH.]

Mas. What was done to you after that ?

Ans. He took me by the grip of a fellow-craft, and said, What's this ?

Mas. Your answer, brother ?

Ans. the grip of a fellow-craft ?

Mas. Has it got a name ?

Ans. It has.

Mas. Will you give it me ?

Ans. BOAZ.

Mas. What was then said to you ?

Ans. Rise up, brother BOAZ.

Mas. Brother, what followed ?

Ans. He told me I represented one of the greatest men in the world, viz. our grand master *Hiram*, who was killed just at the finishing of the temple ; and the manner of his death is thus related :

‘ There were originally fifteen fellow-crafts, who perceiving the temple almost finished, and not having received the master's word, they grew impatient, and agreed to extort it from their master *Hiram*, the first opportunity they could find of meeting him alone, that they might pass for masters in other countries, and receive the wages or profits of masters : but before they could accomplish their scheme, twelve of them recanted ; the other three were obstinate, and determined to have it by force, if no other way could be found ; their names were, *Jubela*, *Jubelo*, and *Jubelum*.

‘ It being always the custom of *Hiram*, at twelve at noon, as soon as the men were called off to refresh themselves, to go into the *Sanctum Sanctorum*, or holy of holies, to pay his devotion to the true and living God, the three assassins abovementioned placed themselves at the east, west, and south doors of the temple. At the north there was no entrance, because the rays of the sun never dart from that point.

‘ *Hiram*, having finished his prayer to the Lord, came to the east door, which he found guarded by *Jubela*, who demanded the masters grip in a resolute manner : he received for answer from *Hiram*, that it was not customary to ask it in such a strain : that he himself did not receive it so ; adding, that he must wait, and time and patience would bring it about. He told him farther, that it was not in his power alone to reveal it, except in

the presence of *Solomon King of Israel*, and *Hiram King of Tyre*, *Jubela* being dissatisfied with this answer, struck him across the throat with a twenty-four inch gauge. *Hiram* upon this usage flew to the south door of the temple, where he was met by *Jubelo*, who asked him the master's grip and word in like manner as *Jubela* had done before; and on receiving the same answer from his master, he gave him a violent blow with a square upon his left breast, which made him reel. Upon recovering his strength he ran to the west door, the only way left him of escaping; and on being interrogated by *Jubelum* to the same purport, who guarded that passage, (to whom he replied as at first) he received a terrible fracture upon his head with a gavel * or setting maul, which occasioned his death. After this they carried his body out at the west door, † and hid it under some rubbish till twelve o'clock the next night, when they met by agreement, and buried him on the side of a hill, in a grave six feet perpendicular, dug east and west.

Mas. After you was thus knocked down, what was said to you then?

* When you come to this part of the ceremony of making a Master, it occasions some surprise; the Junior Warden strikes you with a twenty-four inch gauge across the throat; the Senior Warden follows the blow by striking you with a square on the left breast; and almost at the same instant the Master knocks you down with the gavel. This is the custom in most Lodges; and it requires no small share of courage, for the blows are frequently so severe that the poor candidate falls backwards on the floor; and the greater his terror at this usage, the more the brethren are pleased. This custom savours too much of barbarity; and many instances can be produced of persons in this situation who have requested on their knees to be set at liberty, and others who have made their escape as fast as possible out of the Lodge. The French and natives of Switzerland have a more striking and solemn way of representing the death of Hiram. When a brother comes into the lodge, in order to be raised to the degree of a master, one of the members lies flat on his back, with his face disfigured, and besmeared with blood, on the spot where the drawing on the floor is made. His natural surprise and confusion immediately appear, and one of the brethren generally addresses him to the purport following; 'Brother, be not frightened; this is the unfortunate remains of a worthy Master, that would not deliver the grip and word to three Fellow-Crafts, who had no right to it; and from his example we learn our duty, viz. to die before we deliver the Master's part of Masonry to those who have no claim thereto.' On kneeling to receive the obligation, the supposed dead brother lies behind you, and during the time of administering the oath, and reading the history of his death, he gets up, and you are laid down in his place. This is the most material difference between the French and English method of making a Master Mason; and that it is more agreeable to humanity than giving a man a violent blow on the forehead with a gavel, must be obvious to every reader.

† In this point the Masons themselves differ; some of them say, he was not carried out at the west door, but buried on the spot where he was killed, in this manner: The three assassins took up part of the pavement, made a hole, and covered him over with stones as soon as they had crammed him in; after which, they conveyed the rubbish out in their aprons, to prevent suspicion.

Ans. I was told I represented one of the greatest men in the world lying dead, viz. our grand master Hiram.

Mas. Thank you, brother.—Pray go on.

Ans. As I lay on my back, the master informed me how Hiram was found, and by what means the three ruffians were discovered, as follows :

‘ Our master *Hiram* not coming to view the workmen as usual, King Solomon caused strict search to be made ; but this proving ineffectual, he was supposed to be dead. The twelve fellow-crafts who recanted, hearing the report, their consciences pricking them, went to Solomon with white aprons and gloves, emblems of their innocence, and informed him of every thing relative to the affair, as far as they knew, and offered their assistance in order to discover the three other fellow-crafts, who had absconded. They separated, and divided themselves into four parties ; three east, west, north, and south, in quest of the murderers. As one of the twelve was travelling on the sea-side, near *Joppa*, being fatigued, he sat down to refresh himself ; but was soon alarmed by the following hideous exclamations from the cliff of a rock : ‘ Oh ! that my throat had been cut across, my tongue torn out by the root, and buried in the sands of the sea at low-water mark, a cable’s length from the shore, where the tide ebbs and flows twice in twenty-four hours, ere I had consented to the death of our grand master *Hiram* ! ’— ‘ Oh, (says another) that my heart had been torn from under my naked left breast, and given a prey to the vultures of the air, rather than I had been concerned in the death of so good a master !— ‘ Rut (says a third) I struck him harder than you both ; it was I that killed him. Oh ! that my body had been severed in two, and scattered to the south and north ; my bowels burnt to ashes in the south ; and scattered between the four winds of the earth, ere I had been the cause of the death of our good master *Hiram* ! ’ The fellow-craft hearing this, went in quest of his two associates, and they entered the cliff of the rock, took and bound them fast, and brought them to King Solomon, before whom they voluntarily confessed their guilt, and begged to die. The sentence passed on them was the same as they expressed in their lamentation in the cliff : *Jubela’s* throat was cut across ; *Jubelo’s* heart was torn from under his left breast ; and *Jubelum’s* body was severed in two, and scattered to the south and north.

‘ When the execution was over, King Solomon sent for the twelve crafts, and desired them to take the body of *Hiram* up, in order that it might be interred in a solemn manner in the *Sauctum Sanctorum* ; he also told them, that if they could not

find a key-word about him, it was lost; for there were only three in the world to whom it was known; and unless they were present, it could not be delivered. *Hiram* being dead, it consequently was lost. However, as *Solomon* ordered, they went and cleared the rubbish, and found their master in a mangled condition, having lain fifteen days; upon which they lifted up their hands above their heads in astonishment, and said, *O Lord my God!* This being the first word and sign, *King Solomon* adopted it as the grand sign of a master mason, and it is used at this day in all the lodges of masters.*

Mas. Brother, when *Hiram* was thus found dead, how was he raised?

Ans. By the five points of fellowship.

Mas. What are these points of fellowship?

Ans. He was taken by the entered apprentice's grip, and the skin slipped off. Then he was taken by the fellow-craft's grip, which also slipped off; and lastly by the master's grip*.

Mas. Brother, it appears you could not have been raised but by the five points of fellowship. Pray explain them?

Ans. Hand in hand signifies, that I will always put forth my hand to serve a brother as far as in my power lies.—Foot to foot, that I never will be afraid to go a foot out of my way to serve a brother.—Knee to knee, that when I pray, I should never forget my brother's welfare.—Breast to breast, to shew I will keep my brother's secrets as my own.—The left hand supporting the back, that I will always support a brother, as far as I can, without being detrimental to my own family.

Mas. Thank you, brother.—But pray, why was you deprived of all metal?

Ans. Because there was neither axe, hammer, nor sound of any metal tool heard in the building of the temple of *Solomon*.

Mas. Why so, brother?

Ans. Because it should not be polluted.

Mas. How is it possible, brother, that such a large building should be carried on without the use or sound of some metal tool?

Ans. It was prepared in the forest of *Lebanon*, and brought down upon proper carriages, and set up with wooden mauls, made on purpose for the occasion.

Mas. Why were both your shoes taken off from your feet?

* The Master's grip is thus performed. You take a brother with the four finger nails of your right hand, and press close into the lower part of the wrist of his right hand, with all your strength; your right foot to his right foot, and his right knee to your right knee; the right breast to that of your brother, and your left hand supporting his back. In this position you whisper in his ear *MAHABONE*; or, as in the modern Lodges, *MACENACE*, which is the Master's word.

Ans. Because the place I stood on, when I was made a mason, was holy ground.

Mas. What supports our lodge ?

Ans. Three pillars.

Mas. Pray, what are their names, brother ?

Ans. Wisdom, strength, and beauty.

Mas. What do they represent ?

Ans. Three grand masters; *Solomon* King of *Israel*; *Hiram*, King of *Tyre*; and *Hiram Abiff*, who was killed by the three fellow-crafts.

Mas. Were these three grand masters concerned in the building of *Solomon's temple*.

Ans. They were.

Mas. What was their business ?

Ans. *Solomon* found provisions and money to pay the workmen; *Hiram* King of *Tyre* provided materials for the building; and *Hiram Abiff* performed or superintended the work.

(End of the Master's Lecture.)

The form observed at the instalment of a Master, and the the other Officers, on St John's Day.

The year being expired, a proper person is fixed on by the members of every lodge to preside over, and govern the societies in the capacity of master. The qualifications for this office are, 1st, That he must be regularly and lawfully raised: 2dly, He ought to be a man of good character, and irreproachable in his private conduct: 3dly, He must be well versed in the laws and constitutions of the order, and ought to be temperate, cool, and quite perfect in going through the before mentioned lectures, as all the questions are put by him, and he is often obliged to assist the brethren in making the proper answers; for every mason sitting round the table answers in his turn, in the same manner as the boys at church saying the catechism. This they term, *working*. For instance; suppose a brother meets another, and asks him, if he was at his lodge last night? he says, yes. Well replies the other, *did you work?* that is, did you go through the several questions and answers in any of the Lectures.—If any member, cannot, or does not chuse to work, when the question is put, and it comes to his turn, he gets up, and clapping his hand on his breast, addresses himself to the master, and begs to be excused; then the left hand man answers in his room.

The brethren having chosen a proper man for this office, and he being approved of by the grand master, they proceed to the installing him as follows: He kneels down in the south part of

the lodge, and the late master gives him the following obligation before he resigns the chair, which he repeats :

‘ I, *A. B.* of my own free will and consent, in the presence of Almighty God, and this right worshipful lodge, dedicated to St John, do most solemnly and sincerely swear, that I will not deliver the word and grip belonging to the chair whilst I am master, or at any time hereafter, except it be to a master in the chair, or a past master, him or them whom I shall find to be such, after due trial and examination.—I also swear, that I will act as master of this lodge till next St John’s day, and fill the chair every lodge night, If I am within the length of my cable-tow.—I likewise further promise, that I will not wrong this lodge ; but act in every respect for the good of masonry, by behaving myself agreeably to the rest of the brethren ; and maintaining good order and regularity in this lodge, as far as lies in my power. All this I swear with a firm and stedfast resolution to perform the same, under no less than the four following penalties : My throat cut across, my tongue torn out, my heart torn from my left breast, and my body severed in two. So help me God, and assist me in this my obligation belonging to the chair.’ (*Kisses the book.*)

The past master raises him, and takes off the jewels and ribbons from his own neck, and puts it on the new master, taking him at the same time by the master’s grip, and whispering in his ear the word CHIBBELUM ;* after which he slips his hand from the master’s grip to the elbow, and presses his nails in, as is done in the grip of the master under the wrist.

The senior and junior wardens, secretary, &c. receive the obligation as the master, except the grip and word : their being none peculiar to them.

Having now gone through the several degrees and lectures belonging to the entered apprentice, fellow-craft, master, and the manner of instalment, I shall close the work with a few general directions, dividing them under the following heads.

I. A Description of the Ornaments worn by the different Officers when assembled in the lodge, and their proper places of sitting.

The master, who sits in the east of the lodge, has the rule and compass, and square, hanging to a ribbon round his neck, and a black rod in his hand, when he opens the lodge, near seven feet high.

* CHIBBELUM signifies a worthy mason. The origin of the words and signs among the free-masons was on this account ; Hiram, the chief architect of the temple, had so great a number of workmen to pay, that he could not possibly know them all ; he therefore give each degree or class a particular sign and word, by which he could distinguish them more readily, in order to pay them their different salaries.

The senior warden's place is in the west, with a level hanging by a ribbon round his neck, and a column placed on the table, about twenty nine inches long.

The junior warden's place is in the south, with the plumb-rule hanging by a ribbon from his neck, and a column in his hand.

The secretary wears the cross-pens, hanging in the same manner.

The senior and junior deacons have each a black rod, with the compass hanging round their necks; the senior sits at the back of the master, or at his right hand; the junior at the senior warden's right hand.

The past master has the compasses and sun, with a line of cords about his neck.

The treasurer has a key hanging from his neck.

II. *The manner of giving the signs of every degree, and the word belonging to it, with the fellow-craft and master's clap.*

The master's sign, grip, and word, &c.

The sign. Draw your right hand edgeways across your belly, which is the penalty of the obligation.

The grip. Take hold of the right hand of your brother with your right hand, and press the four finger nails hard under the wrist of his right hand; put your right foot to his right foot; your right knee to his right knee; and his right breast to your's, with your left hand supporting his back.

The word is MAHABONE; or in some lodges, MACBE-NACH.

The pass word is TUBAL CAIN.

The master's clap is, by holding both your hands above your head, and striking them down at once upon your apron, both feet keeping time. They assign two reasons for this sign, viz. when the twelve fellow-crafts saw their master lie dead, they lifted up their hands in surprise, and said, *O Lord our God!* and that when Solomon dedicated the temple to the Lord, he stood up, and lifting up both his hands, exclaimed, *O Lord my God! Great art thou above all Gods.*

The fellow-craft's sign, grip, word, and clap.

Sign. Put your right hand to your left breast, keeping your thumb square, and your left hand upright, forming a square.

The pass grip is, by putting the thumb nail of your right hand between the first and second joint of a brother's right hand.

The pass word is SHIBBOLETH.

The grip is the same as the pass grip, except pressing your thumb-nail on the second joint, instead of between the first and second.

The word is BOAZ.

The *fellow-craft's clap* is, by forming the sign of a craft as above, holding your left hand square and upright; then clap your right and left hands together: and afterwards strike your left breast with your right hand, and from thence give a slap on your apron, your right foot going at the same time.

The entered apprentice's sign, grip, and word.

Sign. Draw your hand across your throat edgeways. The penalty of the obligation being this, that an apprentice would sooner have his throat cut than discover the secrets of masonry.

The grip. Take a brother with your right hand, and press hard with your thumb-nail upon the first joint of the fore-finger of his right hand.

The word. Whisper in his ear JACHIN.

The master kneels upon both knees in the ceremony of making.

The craft kneels with the right knee.

The apprentice with the left knee.

III. *The form observed in drinking.*

The table being plentifully stored with wine and punch, &c. every man has a glass set before him, and fills it with what he chuses, and as often as he pleases. But he must drink his glass in turn, or at least keep the motion with the rest. When, therefore, a public health is given, the master fills first, and desires the brethren to charge glasses; and when this is supposed to be done, the master says, *Brethren are ye all charged?* The senior and junior wardens answer, *we are all charged in the south and west.* Then they all stand up, and observing the master's motion, (like the soldier his right hand man) drink their glasses off: and if the master proposes the health or toast with *three times three claps*, they throw the glasses with the right hand, at full length, bringing them across their throats three times, and making three motions to put them down on the table; at the third they are set down, (though perhaps fifty in number) as if it was but one: then raising their hands breast high, they clap nine times against the right, divided into three divisions, which is termed *drinking with three times three*, and at the end they give a huzza.

Having at length gone through my plan, I have nothing further to add than this, that the following is the best method for a stranger to get admittance, being what I have often tried in many places in order to be fully satisfied.

As soon as you come to the door of the lodge, you will find the tyler on the outside with a drawn sword in his hand, and a

white apron on. Ask him if there is a full lodge? and tell him you shall be glad of admittance as a visiting member; taking care to provide yourself with a white leather apron, which you may shew him as if by accident. He will, perhaps, ask you what degree you are of, and desire a sign, which you may shew him with readiness, and likewise inform him what lodge you belong to.

It being contrary to the rules of the society that the tyler should admit a stranger, he will go in, and acquaint the master, that such a person (mentioning your name, and the lodge you told him you belonged to) craves admittance. Upon which one of the wardens will come out and examine you, draw your right hand across your throat edgeways, and he will say, 'What's that?' Your answer must be, 'The due guard of an apprentice.' Then he will take you by the first joint of the thumb of your right hand, and press it hard with the thumb nail of his right hand and ask, 'What's this?' You must immediately answer, 'The grip of an entered apprentice.' If he is not fully satisfied with this, he will go farther on in this manner.

Ques. Has it got a name?—You must answer, 'It has.' Then he will ask you to give it him.

Ans. I'll halve it with you.—Begin, says he.

Ans. JA-

Mason. CHIN.

Ans. JACHIN.

Ques. Will you be of or from?

Ans. From.

Ques. From what?

Ans. From an entered apprentice to a fellow-craft. He will then shift his thumb from the apprentice's grip towards the fellow-craft's; and ask, 'What's this?' Ans. The pass word of a fellow-craft. Give it me, says he. Whisper in his ear SHIB-BOLETH. On this he will put his thumb to the second joint and say, 'What's this?' Ans. The grip of a fellow-craft. Has it a name? says he. Ans. It has—Pray give it me. Ans. I will letter it, or halve it with you. Mason. I'll letter it with you. Ans. Begin. Mason. No, you begin. Ans. B. Mason. O. Ans. A. Mason. Z. Ans. BOAZ.

What I have here offered being more than sufficient, you will be admitted, and you must put your apron on, and take your seat. If there should be a making that night, you will be perfect in the first principles, and know more than one in ten who have been masons many years, and have never read this book.

If you should after this chuse to go to a lodge of masters, the ceremony is the same as above; but you are interrogated to the grip, pass-grip, and word of a master, which you cannot fall of answering by reading the master's part before-mentioned.

In all this you must take care not to betray any fear, but put on an air of assurance.

The ceremony observed at the Free Masons' Funerals according to ancient custom.

No mason can be interred with the formalities of the order, unless by his own special request, communicated to the master of the lodge of which he died a member; nor unless he had been advanced to the third degree of masonry.

The master of the lodge, on receiving intelligence of his death, and being made acquainted with the day and hour appointed for his funeral, is to issue his command for summoning the lodge; and immediately to make application, by the grand secretary, to the deputy grand master, for a legal power and authority to attend the procession with his officers, and such brethren as he may approve of, properly clothed.

The dispensation being obtained, the master may invite as many lodges as he thinks proper, and the members of the said lodges, may accompany their officers in form; but the whole ceremony must be under the direction of the master of the lodge to which the deceased belonged; and he, and his officers, must be duly honoured, and cheerfully obeyed on the occasion.

All the brethren, who walk in procession, should observe, as much as possible, an uniformity in their dress. Decent mourning, with white stockings, gloves, and aprons, is most suitable and becoming. No person ought to be distinguished with a jewel, unless he is an officer of one of the lodges invited to attend in form, and the officers of such lodges should be ornamented with white sashes and hat-bands; as also the officers of the lodge to whom the dispensation is granted, who should likewise be distinguished with white rods.

In the procession to the place of interment, the different lodges rank according to their seniority; the junior ones preceding. Each lodge forms one division, and the following order is observed:

- The tyler with his sword;
- The stewards, with white rods;
- The brethren out of office, two and two;
- The secretary with a roll;
- The treasurer, with his badge of office;
- Senior and junior wardens, hand in hand;
- The past master;
- The master;

The lodge to which the deceased brother belonged, in the fol-

lowing order: all the members having flowers, or herbs, in their hands.

The tiler;
 The stewards;
 The music, (drums muffled, and trumpets covered;)
 The members of the lodge;
 The senior and junior wardens;
 The past master;
 The bible and book of constitutions, on a cushion, covered with black cloth, carried by a member of the lodge;
 The master;
 The chorusters, singing an Anthem;
 The clergyman.

Pall bearers.

The BODY,
 with the Regalia placed
 thereon, and two swords
 crossed.

Pall bearers.

Chief mourner;
 Assistant mourners;
 Two stewards;
 A tiler.

One or two lodges march, before the procession begins, to the church-yard, to prevent confusion and make the necessary preparations. The brethren are on no account to desert their ranks, or change their places, but keep in their different departments. When the procession arrives at the gate of the church-yard, the lodge to which the deceased brother belonged, and all the rest of the brethren, must halt till the members of the different lodges have formed a perfect circle round the grave, when an opening is made to receive them. They then march up to the grave: and the clergyman, and the officers of the acting lodge, take their station at the head of the grave; with the chorusters on each side, and the mourners at the foot; the service is rehearsed, an Anthem sung, and that particular part of the ceremony is concluded with the usual forms. In returning from the funeral the same order of procession is observed.

SONGS SUNG IN THE BEST LODGES.

SONG I.

[Tune, Attic Fire.]

ARISE, and blow thy trumpet, Fame,
Free-masonry aloud proclaim,

To realms and worlds unknown :
Tell them of mighty David's son,
The wise and matchless Solomon,
Priz'd far above his throne.

The solemn temple's cloud-capt towers ;
Th' aspiring domes are works of ours,
By us those piles were rais'd :
Then bid mankind with song advance,
And through th' etherial vast expanse,
Let masonry be prais'd.

We help the poor in time of need,
The naked clothe, the hungry feed ;
'Tis our foundation stone :

We build upon the noble plan ;
For friendship rivets man to man ; } CHORUS three times.
And make us all as one.

Still louder, Fame, thy trumpet blow ;
Let all the distant regions know
Free-masonry is this :

Almighty wisdom gave it birth,
And Heav'n has fix'd it here on earth,
A type of future bliss.

SONG II.

[Tune, Rule Britannia.]

WHEN earth's foundation first was laid,
By the Almighty artist's hand,

'Twas then our perfect, our perfect laws were made,
Establish'd by his strict command.

Ch. Hail mysterious ! hail, glorious masonry !
That makes us ever great and free.

As man throughout for shelter-sought,
In vain from place to place to roam,
Until from Heaven, from Heaven he was taught,
To plan, to build, to fix his home.

Hail, mysterious, &c.

Hence illustrious rose our art,
 And now in beauteous piles appears;
 Which shall to endless, to endless time impart,
 How worthy and how great we are,
 Hail, mysterious, &c.

Nor we less fam'd for every tie,
 By which the human thought is bound;
 Love, truth, and friendship, and friendship socially,
 Join all our hearts and hands around.
 Hail, mysterious, &c.

Our actions still by virtue blest,
 And to our precepts ever true,
 The world admiring, admiring shall request
 To learn, and our bright paths pursue.
 Hail, mysterious, &c.

SONG III.

[*Tune, Goddess of Ease.*]

GENIUS of masonry, descend,
 And with thee bring thy spotless train;
 Constant our sacred rites attend,
 While we adore thy peaceful reign:
 Bring with thee virtue, brightest maid,
 Bring love, bring truth, and friendship here;
 While social mirth shall lend her aid,
 To smooth the wrinkled brow of care.

Come charity, with goodness crown'd,
 Encircled in thy heav'nly robe,
 Diffuse thy blessings all around,
 To every corner of the globe:
 See where she comes with power to bless,
 With open hand, and tender heart,
 Which wounded is at man's distress,
 And bleeds at ev'ry human smart.

Envy may ev'ry ill devise,
 And falsehood be thy deadliest foe,
 Though friendship still shall tow'ring rise,
 And sink thine adversaries low;
 Thy well built pile shall long endure,
 Through rolling years preserve its prime,
 Upon a rock it stands secure,
 And braves the rude assaults of time.

Ye happy few, who here extend
 In perfect lines from east to west,

With fervent zeal the lodge defend,
 And lock its secrets in each breast :
 Since ye are met upon the square,
 Bid love and friendship jointly reign :
 Be peace and harmony your care,
 Nor break the adamantinè chain,
 Behold the planets how they move,
 Yet keep due order as they run :
 Then imitate the stars above,
 And shine resplendent as the sun ;
 That future masons when thy meet,
 May all our glorious deeds rehearse,
 And say, their fathers were so great,
 That they adorn'd the universe.

SONG IV.

[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 stamped 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, entwin'd,
 An emblematic dove,
 As stamped upon the mason's mind,
 Are unity and love.

SONG V.

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 our's the more exalted part,
 To observe 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 feather'd brood
 Suspend their nests in air :
 And man untaught, as wild as these,
 Binds up sad huts with boughs of trees,
 And feeds on wretched fare.

But science dawning in his mind,
 The quarry he explores ;
 Industry and arts combin'd,
 Improv'd all nature's stores ;
 Thus walls were built, and houses rear'd,
 No storms nor tempest now are fear'd
 Within his well fram'd doors.

When stately palaces arise,
 When columns grace the hall,
 When tow'rs 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,
 Lodg'd in each true free-mason's breast,
 Unite and rule our hearts :
 By these while masons square their minds,
 The state no better subjects finds,
 None act more upright parts.

When Bucks and Albions, are forgot,
 Free-masons 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 leather aprons may compare
 With garters red or blue,
 Princes and kings our brothers are,
 May they our rules pursue :
 Then drink success and health to all
 The craft around this earthly ball,
 May brethren still prove true.

SONG VI.

[Tune, The Huntsman.]

ASSEMBL'D and ty'd, let us social agree
 With the monarch that sits on the throne,
 For he charg'd a glass, and round lets it pass,
 To celebrate ancient St John.

Though babblers n'tay prattle in showing their spleen,
 Their spite we compare to the drone,
 For in love and sweet harmony still we'll agree,
 To celebrate ancient St John.

The world's in pain our secrets to gain,
 In ignorance let them think on,
 For in love and sweet harmony still we'll agree,
 To celebrate ancient St John.

With toast after toast let us drink to the King,
 Rememb'ring the great Solomon,
 For his actions were rare, by the compass and square,
 Thus celebrate ancient St John.

Then join hand in hand, in a body firm stand,
 Our cares, and our troubles begone,
 Let us love, laugh, and sing; love the ladies and King,
 Thus celebrate ancient St John.

SONG VII.

BEHOLD in a lodge we dear brethren are met,
 And in proper order together are set;
 Our secrets to none but ourselves shall be known,
 Our actions to none but free-masons be shown.

Derry down, down, down, derry down.

Let brotherly love be among us reviv'd;
 Let us stand by our laws that are wisely contriv'd;
 And then all the glorious creation shall see,
 That none are so loving, so friendly as we.

Derry down, &c.

The temple, and many a magnificent pile,
 Ev'n buildings now standing within our own ilse,
 With wisdom contriv'd, with beauty refin'd,
 With strength to support, and the building to bind.

Derry down, &c.

These noble grand structures will always proclaim,
 What honour is due to a free-mason's name,

Ev'n ages to come, when our work they do see,
Will strive with each other like us to be free.

Derry down, &c.

What though some of late, by their spleen, plainly show,
They fain would deride what they gladly would know,
Let ev'ry true brother these vermin despise,
And the ancient grand secret keep back from their eyes.

Derry down, &c.

Then, brethren, let's all put our hand to our heart,
And resolve from true masonry ne'er to depart:
And when the last trumpet on earth shall descend
Our lodge will be clos'd and our secrets shall end.

Derry down, &c.

SONG VIII.

[*Tune, The Miller of Mansfield.*]

How happy a mason ! whose bosom still flows
With friendship, and ever most cheerfully goes ;
Th' effects of the mysteries lodg'd in his breast,
Mysteries rever'd and by princes possess'd.
Our friend, and our bottle, we best can enjoy,
No rancour, no envy our quiet can annoy,
Our plumb-line and compass, our square and our tools,
Direct all our actions in virtue's fair rules.

To Mars, and to Venus, we're equally true,
Our hearts can enliven, our arms can subdue.

Let the enemy tell, and the ladies declare,
No class, or profession, with masons compare.

To give a fond lustre, we ne'er need a crest,
Since honour and virtue remain in our breast.

We'll charm the rude world when we clap, laugh, and sing,
If so happy a mason, say, who'd be a King ?

SONG IX.

On, on, my dear brethren, pursue the great lecture,
And refine on the rules of old architecture :

High honour to masons the craft daily brings,
To those brothers of princes, and fellows to kings.

We drove the rude Vandals and Goths off the stage,
And reviv'd the old arts of Augustus' fam'd age ;

Vespasian destroy'd the vast temple in vain,
Since so many now rise under this noble reign.

The noble five orders, compos'd with such art,
Shall amaze the swift eye, and engage the whole heart ;

Proportion, sweet harmony, gracing the whole,
Gives our work, like the glorious creation, a soul.

Then, master and brethren, preserve your great name,
This lodge, so majestic, shall purchase your fame:
Rever'd it shall stand till all nature expire,
And its glories ne'er fade till the world is on fire.

See, see, behold here what rewards all our toil,
Our genius inspires, and bids labour smile;
To our noble grand master let a bumper be crown'd,
To all masons a bumper,—so let it go round.

Again, my lov'd brethren, again let it pass,
Our ancient firm union cement with a glass:
And all the contention 'mong masons shall be,
Who better can work, or who better agree.

SONG X.

ONCE I was blind and could not see,
All was dark me around,
But providence provided me,
And soon a friend I found;

Through hidden paths my friend me led,
Such paths as babblers ne'er shall tread,

With a fa, la, la, la, la, la.

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 we both admittance found
By help of magic spell and sound.—*With a fa, &c.*

The carber 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, &c.*

With sober pace I then was led,
And brought to Sol's bright throne;

Where I was obliged to stop,

Till I myself made known.

With hideous noise I round was brought,
For to obtain that which I sought.—*With a fa, &c.*

In humble posture and due form,

I listened 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, &c.*
 The mighty monarch from his throne
 Bade darkness then withdraw,
 No sooner said than it was done,
 And great things then I saw.
 But what they were I'll not now tell,
 But such they were as here shall dwell.—*With a fa, &c.*
 Then round and round me he did tie,
 A noble ancient charm :
 All future darkness to defy,
 And ward off cowa'n's harm,
 So I returned from whence I came,
 Not what I was, but what I am.—*With a fa, &c.*

THE MASON'S ANTHEM.

GRANT us, kind Heav'n, what we request,
 In masonry let us be blest ;
 Direct us to that happy place,
 Where friendship smiles in ev'ry face :
 Where freedom and sweet innocent
 Enlarge the mind, and cheer the sense.
 Where scepter'd 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 pleasure taste,
 Whilst 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 path we should pursue :
 Let us subsist in lasting peace,
 And may our happiness increase.

TOASTS AND SENTIMENTS

FOR THE

SOCIETY OF FREE MASONS.

To the King and the Craft.—To all the Kings, Princes, and Potentates, who ever propagated the Royal Art.—To all the Fraternity round the globe.—To all the noble Lords, and Right Worshipful Brothers, that have been Grand Masters.—The Grand Lodge of Scotland.—The Grand Lodge of England.—The Grand Lodge of Ireland.—To all well disposed masons.—To the perpetual honour of free-masons.—To the Masters and Wardens of all regular Lodges.—To all true and faithful brothers.—To all free born sons of the ancient and honourable Craft.—To the memory of him who first planted the Vine.—To masons and to mason's bairns, and Women with both wit and charms, that love to lie in masons' arms.—To all the female friends of free-masons.—To him that first the world began.—To the memory of the Tyrian Artist.—To the ancient sons of peace.—To all upright and pure masons.—Prosperity to the ancient and honourable Craft.—To the secret and silent.—To all masons who walk in the line.—To him that did the temple rear.—To every true and faithful heart, that still preserves the secret art.—To all that live within compass and square.—To all social free-masons.—To all true masons and upright, Who saw the east where rose the light.—To the increase of perpetual friendship and peace among the ancient Craft.—To each charming fair and faithful she, Who loves the Craft of masonry.—To all ancient free-masons, wherever oppressed or dispersed.—To each faithful brother both ancient and young, Who governs his passions and bridles his tongue.—To all those who steer their course by the three great L——s of masonry.—May every mason be enabled to act so as to have an approving monitor.—May the Lodges in this place be distinguished for love, peace, and harmony.—May all free-masons, be enabled to act in a strict conformity to the rules of their order.—May our actions as masons be properly squared.—A proper application of the 24 inch gauge, so as that we may measure out, and husband our

time to the best purposes.—To him who uses the mallet in knocking off those superfluous passions that in any manner degrade the man or the mason.—May the lives of all free-masons be spent in acts of true piety, highly seasoned with tranquillity.—May the mason's conduct be so uniform as he may not be ashamed to take a retrospective view of it.—The absent Brethren of this Lodge.—Every worthy Brother who was at first duly prepared, and whose heart still retains an awful regard to the three great lights of masonry.—Every brother who maintains a constancy in love, and sincerity in friendship.—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 square, plumb-line, and level, regulate the conduct of every brother.—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 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.—Every Brother who keeps the key of knowledge from all intruders, but will cheerfully open it to a worthy brother.—May masonry flourish until nature expire, and its glories ne'er fade till the world is on fire.—May every society instituted for the promotion of virtue flourish.—May concord, peace, and harmony, subsist in all regular Lodges, and always distinguish the fraternity of free-masons.—Prosperity to masons and masonry.—May every Brother learn to live within the compasses, and watch upon the square.—May the prospect of riches never have that effect upon a mason, as to induce him to that which is repugnant to virtue.—May our conversation be such, as that youth may therein find instruction, women modesty, the aged respect, and all men civility.—May peace, harmony, and concord subsist among free-masons, and may every idle dispute and frivolous distinction, be buried in oblivion.—The mason that knows the true value and use of his tools.—All the friends of the craft.—May every brother who is lawfully and regularly entered into our society, which is both ancient and honourable, be as duly instructed in the true morals thereof.—May masonry prove as universal, as it is honourable and useful.—The memory of the distinguished three.—May unity, friendship, and brotherly love, ever distinguish the brethren of the ancient craft.—All regular Lodges.—May the morning have no occasion to censure the night spent by free-masons.—May every Brother have a heart to feel, and a hand to give.—May no free-masons wish for more liberty than constitutes happiness, nor more freedom than tends to the public good.—May we never condemn that in a Brother,

which we would pardon in ourselves.—May the cares which
 haunt the heart of the covetous, be unknown to a free-mason.
 —May no free-mason desire plenty, but with the benevolent
 view to relieve the indigent.—May the deformity of vice in other
 men, teach a mason to abhor his own.—May we be more ready
 to correct our own faults, than to publish the errors of the bre-
 thren.—May every free-mason participate in the happiness of
 a brother.—May we never rashly believe the report we hear,
 which is prejudicial to a brother.—May discord, party-rage,
 and insolence, be for ever rooted out from among masons.—
 May all free-masons go hand in hand in the road of virtue.—
 May all free-masons ever taste and relish the sweets of free-
 dom.—May the hearts of free-mason's agree, although their
 heads should differ.—May the mason's conduct be so uniform
 as to convince the natural world that they dwell in light.—
 May honour and honesty distinguish the brethren.—The hum-
 ble beggar.—Relief to all indigent brethren.—May all free-
 masons live in love, and die in peace.—To masonry, friendship,
 and love.—The heart which conceals, and the tongue that never
 reveals.—May no free-mason taste the bitter apples of afflic-
 tion.—To the nation's wealth and glory.—To the innocent and
 faithful craft.—To a happy meeting.—May the frowns of resent-
 ment never be known among us.—May the gentle spirit of love
 animate the heart of every mason.—May hypocrisy, faction, and
 strife, be for ever rooted from every Lodge.—May every free-
 mason be distinguished by the internal ornament of the upright
 heart.—May the Brethren in this place be united to one another
 by the bond of love.—May every free-mason have as much
 genuine philosophy as that he may neither be too much exalted
 with the smiles of prosperity, nor too much dejected with the
 frowns of adversity.—May free-masons ever taste and relish
 the sweets of domestic contentment.—May the foundation of
 every regular Lodge be solid, its building sure, and its members
 numerous and happy.—May every free-mason have health, peace,
 and plenty.—May every free-mason find constancy in love, and
 sincerity in friendship.—May the free-mason's conscience be
 sound, though his fortune be rotten.—May temptation never
 conquer a free-mason's virtue.—Honour and influence to every
 public spirited brother.

OFFICERS

OF THE
GRAND LODGE OF SCOTLAND,
FOR THE YEAR 1812.

His Royal Highness **GEORGE** Prince of WALES, Prince Regent of Great Britain, *Grand Master of Scotland, and Patron of the Order.*

Right Hon. James Earl of Rosslyn, *Acting Grand Master.*

Right Hon. Lord Viscount Duncan, *Grand Master Elect.*

William Inglis, Esq. *Substitute Grand Master.*

Sir James Gardiner Baird, Bart. *Senior Grand Warden.*

Richard Wharton Duff, Esq. *Junior Grand Warden.*

Sir John Hay, Bart. *Gr. Treas.*—Rev. Dr. John Lee, *Gr. Chap.*

W. Guthrie, & A. Lawrie, *Gr. Secs.*—J. Bertram, *Gr. Clerk.*

A. Cunningham, *Jeweller.*—A. Lawrie, *Bookseller and Stationer.*

List of Lodges holding of the Grand Lodge of Scotland.

EDINBURGH, Mother Kilwinning

Mary's Chapel

Canongate Kilwinning

Glasgow Kilwinning

Canongate and Leith

Old Kilwinning, Inverness

Hastikon

Journymen Masons, Edinburgh

Dumblayne

Dalkeith

Maybole

Greenock Kilwinning

Torphichen do. Bathgate

Dunkeld

Montrose Kilwinning

Falkirk

Linlithgow

Dumbarton Kilwinning

Cupar of Fife St John

Leamahagoe

Old Lodge of Lanark

Kilmarnock

Dunse

Old Lodge of Peebles

St Andrews

Dunfermline

Glasgow St Mungo

Kirkintilloch

Kilsyth,

St Andrew's Inverness

Stirling

Bervie

Coltness

Falkland St John

Selkirk

St David's Edinburgh

St John's Operative Forres

Aberdeen

Keith Lodge Peterhead

St Outhbert's Kircudbright

Kirkwall

St Thomas's Arbroath

Thurso St John

Crieff

Fort William

St Luke

Kilmolymock

Auchterarder

Dysart

Operative Lodge of Dundee

Edinburgh St Andrews

Ancient Lodge of Scotland

Cumberland Kilwinning Peebles

Inverary

Cumberland Kilwinning Inverness

Duke of Norfolk's Lodge

Banff

Dumfries

Maddiston

Welch Fuzillers

Thistle Edinburgh

Campbeltown

St Machar's

Dyke

Kelso

Glasgow Montrose

Inverkeithing
 Huntly
 White's Lodge, 32d Regiment
 Thistle Lodge Dumfries
 St Michael's Dumfries
 Argyle's Lodge Glasgow
 Royal Arch Glasgow
 Stonehaven
 St Ninian's Brechin
 Forbes' Lodge at Roscharly
 St Andrews Boston
 Blandford Lodge Virginia
 Alloa
 St Abb's
 Moncur
 Kirkcaldy
 Thistle and Rose Glasgow
 St Andrew's Perth
 Castle of Dunbar
 Pythagoric Lodge Borrowstounness
 St Regulus Cupar of Fife
 Prince of Wales Lodge from Edinr.
 Stirling Royal Arch
 Lauark Kilwinning
 St Columba's Lodge
 St David's Dundee
 Hooker St John, 17th foot
 Union Kilwinning South Carolina
 Annan St Andrew's
 Fort George
 King George III. 56th Regiment
 Scots Lodge of St Andrew Jamaica
 Musselburgh Kilwinning
 St Duthus' at Tain
 St Andrew's at Crail
 Duke of York's Lodge Ceres
 St George 31st Regiment
 Kirknewton and Ratho
 Irvine Navigation Lodge
 Thistle Lodge Glasgow
 New Monkland Montrose
 Morton's Lodge Lerwick
 Forfar Kilwinning
 Elgin's Lodge Leven
 Fort George Arderser Point
 St Nicholas Aberdeen
 St John's Norfolk Virginia
 St Leonard's Kinghorn
 St Ayle's Anstruther
 Operative Lodge Banff
 Union, General Majoribanks' Regt.
 St Bernard's Kilwinning
 Royal Arch Edinburgh
 St James's Edinburgh
 Wigton Kilwinning
 Glamis
 St Magdalene Lochmaben
 St Vigean's Arbroath

St Mark's Glasgow
 Union and Crown Glasgow
 Jedburgh Lodge
 Cupar of Angus
 Moriah Lodge, 22d Regiment
 Lindores Newburgh
 Eskdale Kilwinning Langholm
 Fortrose Lodge Stornaway
 St Marnock's Lodge Kilmarnock
 Royal Welsh Fusiliers
 Carron Lodge
 Nithsdale St Paul's
 St Andrew's Aberdeen
 Hawick
 St John's Fisherrow
 Grant's East Florida
 St David's Glasgow
 St Mungo Royal Arch Glasgow
 Cambuslang Royal Arch
 United Lodge 4th Regiment
 New Edinburgh Kilwinning
 Rutherglen Royal Arch
 Patrick St Mary
 St Andrew's St Christopher's
 Johnshaven St John
 Lesmahagoe
 St Peter's Montrose
 St Kilda at Portree
 St Patrick's Royal Arch, 43d Regt.
 Auchtermuchty St Cyrus
 Perth Royal Arch
 St Andrew's Royal Arch, Scots Gregy
 Hartfell Lodge Moffat
 De la Parfaite Union de Namur
 Oswald of Dunnikier's Lodge
 St James's Brechin
 Ayr Kilwinning
 Hamilton Kilwinning
 St James's New Town of Ayr
 St Andrew's Kilmarnock
 Thistle Lodge Stewarton
 Unity Lodge, 17th foot
 Shewelston St John Glasgow
 Paisley St Merriam's
 Girvan St Andrew's
 Galston St Paul's Kilmarnock
 St Luke's Lauder
 Tarbolton St David's
 St James's Paisley
 Robertson's Lodge Cromarty
 St John's Philadelphia
 St James's Tarbolton
 Dumfries St Andrew's
 St Laurence Laurencekirk
 St John's Blairgowrie Cupar of Angus
 Operative Lodge Ayr
 St Andrew's Cree Bridge
 Operative Lodge Dumfries

St Andrew's Pittenweem
 St John's Lodge Campbeltown
 Strathaven Kilwinning
 Queen's, or 7th Dragoons
 St Luke's Gilcomston Aberdeen
 St Laurence Forres
 Paisley Royal Arch
 St Stephen's Edinburgh
 Renfrew Prince of Wales
 Calder Argyle by Glasgow
 Banquhar Kilwinning
 Trinity Lodge Elgin
 Irvine St Andrew's
 St Magnus Lodge Gottenburgh
 Operative Lodge Aberdeen
 Edinburgh Defensive Band Operative
 Lodge
 Royal Arch Pollockshaws
 Union Lodge Dumfries
 St Anthony's Inverury
 Lodge of Macduff
 Imperial Scots Lodge Petersburg
 St Barchan's at Kilbarchan
 St John's Beith
 Thistle Operative Lodge Dundee
 Royal Arch Union, 3d Dragoons
 Roman Eagle Edinburgh
 Musselburgh Kilsyth
 St Stephen's Gatehouse of Fleet
 St John's New Abbey Dumfries
 Union Lodge Carlisle
 Union St Christopher's
 Caledonian Lodge Edinburgh
 Old Aberdeen Lodge
 Royal Arch Ayr
 Airdrie St John
 Biggar Free Operatives
 St James's Aberdeen
 Thistle and Rose Stevenson
 Pythagoric Lodge St John Antigua
 La Douce Harmonie
 L'Ardente Amitie
 Leven St John Dumbarton
 St James's Downe
 St Bride's Kirkcaldy
 Trafalgar Leith

Largs St John
 Dunning
 Greenock St John
 Denny and Loanhead
 Phœnician Lodge Leith
 St Paul's Kirkwall
 Old Monkland St James's
 Glasgow St Patrick's
 St Mungo's Mauchline
 Mount Oliver's St Christopher's
 Commercial Lodge Oban
 St Andrew's Jedburgh
 St Brook's Rothsay
 Hopetoun's Lodge Bathgate
 Royal Arch Aberdeen
 Union Lodge Newton-Douglas
 Montrose Kilwinning Incorporated
 Lennox Kilwinning at Campsie
 St Thomas's Whithorn
 Operative Lodge Falkirk
 St James's Operative Keith
 St John's Carlisle
 St Fergus' Lodge Wick
 St John's Castle Douglas
 St George Aberdeen
 St Ruth's Ruthwell
 St John's Muthell
 Rothes Lodge
 Argyleshire Military St John
 Operative Clacnacudden
 Union Royal Arch, 4th Dragoons
 Caledonian St John Royal Arch
 Campsie
 St Stephen's Portsoy
 Solomon's Lodge Frasersburgh
 Royal Arch Maybole
 St Andrew's Cumbernauld
 St George Bermuda
 Scotia Lodge Barbadoes
 St Thomas's Muirkirk
 St Clement's Riccarton
 Operative Lodge Airdrie
 Ayr and Renfrew Military St Paul
 Garthland St Winnoch
 Strathraer Kilwinning

Description of the Regalia and Emblematical Figures used in Masonry, represented in the Frontispiece.

1. The two pillars called JACHIN and BOAZ, the first signifying *Strength*, the second to *establish in the Lord*.
2. Holy Bible opened, as an emblem that it should be the rule of our faith.
3. Compass and square, to square our actions, and keep them within bounds, the master's emblem or jewel, which is suspended with a ribbon round the neck, and always worn when the lodge is opened, and on public days of meeting, funerals, &c.
4. Level, the senior warden's emblem or jewel.
5. Twenty-four inch gauge to measure Masons' work.
6. Key, the Treasurer's emblem.
7. Sword, presented to the naked left breast of the apprentice.
8. Cable, or rope, put round the neck of every new made mason at the time of making.
9. Trowel, an instrument of great use among masons.
10. Gavel, or setting maul, used in building Solomon's temple, the first grand work of masonry.
11. Plumb-level, compass and plumb-rule, the junior warden's emblem.
12. Small hammer, to knock off superfluous pieces.
13. Cross-pens, the secretary's emblem.
14. A coffin, with a figure of the maimed body of Hiram, (the first grand master) painted on it. He was murdered by three fellow-crafts, for refusing to reveal the secret.
15. Hand plumb, set, for raising perpendiculars.
16. The sun rising in the east, emblematical of the master mason, standing in the east, setting the men to work.
17. The seven stars, an astronomical emblem, frequently engraved on the medals worn by masons.
18. The moon that rules the night.
19. Candlesticks, placed in a triangular form.
20. Columns, used by the senior and junior wardens in the lodge.
21. Two black rods, carried by the senior and junior deacons.
22. The three steps and pavement.
23. Entrance or porch to Solomon's temple.
24. Terrestrial and celestial globes, representing the works of creation.
25. A machine used by masons to form a triangle.
26. Large rule for measuring the work.
27. The three step ladder used in masonry.
28. Hiram's tent.
29. The white apron and gloves, emblems of innocence.
30. The eye of Providence, the great superintendant of the universe; and masonry represented as under its immediate influence.

The frontispiece is a Medallion, in imitation of those medals, or plates, that are common among the brotherhood. These medals are of silver, and some have them highly finished and ornamented, so as to be worth ten or twenty guineas. They are suspended round the neck with ribbons of various colours, and worn on their public days of meeting, at funeral processions, &c. in honour of the craft. On the reverse of these medals it is usual to put the owner's coat of arms, or cypher, or any other device the owner fancies, and some even add to the emblems other fancy things that bear some analogy to masonry.

The candlesticks, &c. in many lodges are curiously wrought; the chair in which the grand master sits, as well as those of the masters of inferior lodges, are richly carved with emblematical figures: their aprons are bound with ribbons of various colours; and, in short every thing belonging to them is finished in the most elegant taste.

F I N I S.

