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ILLUSTRATIONS
OF
MASONRY.

BY
WILLIAM PRESTON,
PAST MASTER OF THE LODGE OF ANTIQUITY ACTING
BY IMMEMORIAL CONSTITUTION.

The man, whose mind on virtue bent,
Pursues some greatly good intent
With undiverted aim ;
Serene, beholds the angry croud,
Nor can their clamours fierce and loud,
His stubborn honour tame.

BLACKLOCK.

A NEW EDITION,
WITH ALTERATIONS AND CORRECTIONS.



LONDON:

PRINTED FOR G. AND T. WILKIE,
N^o 71, ST. PAUL'S CHURCH-YARD.

MDCCLXXXVIII.

TO THE
RIGHT HONOURABLE
L O R D P E T R E,
PAST GRAND MASTER
OF THE
ANTIEN T AND HONOURABLE SOCIETY
OF
FREE AND ACCEPTED MASONS,
THIS TREATISE
IS,
WITH THE GREATEST RESPECT,
INSCRIBED;
BY HIS LORDSHIP'S
MOST OBEDIENT
SERVANT AND BROTHER,
WILLIAM PRESTON.

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P R E F A C E.

THE favourable reception this Treatise has met with in its original state, and the several Editions through which it has passed, encourages the Author to hope that its appearance on a more enlarged scale will render it not less deserving the countenance of his Brethren. Beside several new articles, the present Edition contains many useful remarks and observations founded on the best authorities and most authentic records.

The Author would be wanting in gratitude to his friends, were he not to acknowledge the obligations he is under to many gentlemen for several curious extracts, and the perusal of many valuable manuscripts, which have enabled him to illustrate his subject with greater accuracy and precision.

This Tract is divided into four Books. In the first Book is included a Vindication of Masonry, with a demonstration of its excellency. In the second Book the Lectures of the different Degrees are illustrated, with occasional remarks and observations, and a brief description is given

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of



of the antient ceremonies of the Order. The third Book contains the copy of a curious old Manuscript on Masonry, enriched with some valuable annotations of the great Mr. Locke; to which are annexed some additional remarks, the better to illustrate and explain this authentic document of antiquity. The fourth Book is restricted to the history of Masonry from its first appearance in England to the present time, in the course of which are introduced the most remarkable occurrences of the Society, with the names of the patrons and protectors of the fraternity at different periods. In this part of the work, the Author has found it necessary to make considerable additions. Throughout the whole is interspersed a number of explanatory notes, containing faithful extracts from original records, and a variety of other interesting particulars.

At the end is given a collection of Anthems and Songs; some of which have never appeared in any former publication. These being occasionally introduced in our assemblies, in the course of our ceremonies, may tend greatly to enliven the proceedings.

INTRODUCTION.

WHOEVER considers with attention the nature and design of the masonic institution, must readily admit its general utility. From an anxious desire to display its value, I have been induced to offer the following sheets to the Public. Many reasons might have withheld me from the attempt; my inability as a writer, my attention to the duties of my profession, and the many abler hands who have treated the subject before me: yet, under all these disadvantages, the persuasions of friends, added to a warm zeal in the cause, have enabled me to surmount every difficulty, and to risk my reputation on the fate of my performance.

When I first had the honour to be elected Master of a Lodge, I thought it my duty to inform myself fully of the general rules of the Society, that I might be able to explain to the Brethren under my direction their utility and importance, and OFFICIALLY at least to enforce a due obedience to them. The various methods which I adopted with this view, excited in some of superficial knowledge, an absolute dislike of what they considered as innovations; and in others of more enlarged faculties, a jealousy of pre-



eminence which the principles of Masonry ought to have checked. Notwithstanding these discouragements, I persevered in my intentions of supporting the dignity of the Society, and of discharging with fidelity the trust reposed in me.

As candour and integrity, with a warm zeal uninfluenced by interest and unbiassed by favour, will ever support a good cause, many of my opponents (pardon the expression) were soon convinced by argument of their error, and not only applauded my measures, but cheerfully concurred in their execution; while others secretly approved what their former declared opinions forbade them publicly to adopt.

This unexpected success exceeding my most sanguine wishes, I was induced to enquire, with a more minute attention, into the contents of our various lectures. The rude and imperfect state in which I found them, the difficulties I encountered in my search after them, and the variety of modes established in our assemblies, rather discouraged me in the first attempt; persevering however in the design, I continued the pursuit; and with the assistance of a few friends, who had carefully preserved what ignorance and the degeneracy of a corrupt age had rejected as unintelligible and absurd, I diligently sought for, and

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at length happily acquired, some of the ancient and venerable landmarks of the Order.

This fortunate acquisition increased my industry, and induced my friends to join me in exemplifying the beauty and utility of the masonic system, and correcting the irregularities which had insensibly crept into our assemblies. We therefore fully determined to prosecute our design of effecting a general reformation.

To revive the wise charges and useful regulations of Masonry, which inattention had suffered to sink into oblivion, was the first step we pursued at the commencement of our plan.

Directed by an assiduous study and careful perusal of those charges, we established them as the basis of our work. To imprint on the memory the faithful discharge of our duty, we reduced the more material parts of our system into practice, and prosecuted our enquiries after still more useful knowledge.

To encourage others to join in our undertaking, we observed a general rule of reading, or ordering to be read, one or more of these charges at every regular meeting, and of offering our sentiments in elucidation of such particular passages as seemed to be obscure. By these means many useful hints were offered, which we gradually improved, till at last we succeeded in bringing

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into form the several sections of which the three lectures of Masonry are composed.

The progress daily made by our system pointing out the necessity of obtaining the sanction of our patrons, several brethren, gentlemen of acknowledged honour and integrity, joined us some years ago in an application to the most respectable members of the Society for their countenance and protection; and we so far happily succeeded in the accomplishment of our plan, as not only to obtain the wished-for sanction, but to secure the promise of future assistance and support. Since that time our plan has been so generally approved, as to be universally admitted as the basis of our Moral Lectures; and to that circumstance the present publication owes its success.

To conclude. Having thus ventured to appear in vindication of the ceremonies, and in support of the privileges, of Masonry, I shall be happy to be considered a feeble instrument in promoting its prosperity. If I continue to meet with the approbation of my brethren, and succeed in my expectations of giving the world a favourable idea of the institution, I shall attain the full completion of my wishes; and if my hopes are frustrated, I shall still indulge the not unpleasant reflection of having exerted my best endeavours in a good cause.

Dean-Street, Fetter-Lane,
January 1st, 1788.

W. P.



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ILLUSTRATIONS
OF
M A S O N R Y.

B O O K I.

A VINDICATION OF MASONRY*, INCLUDING
A DEMONSTRATION OF ITS EXCELLENCY.

SECTION I.

*Reflections on the symmetry and proportion displayed
in the works of Nature, and on the harmony and
affection which subsist among the various species
of beings of every rank and denomination.*

WHOEVER reflects on the objects that
surround him, will find abundant rea-
son to admire the works of Nature, and to adore
the Being who directs such astonishing opera-
tions: he will be convinced, that infinite wis-
dom could alone design, and infinite power finish,
such amazing works.

If

* See the Discourse composed by Brother CHARLES LESLIE,
in the Edinburgh Free-Masons Pocket Companion of the
year 1765.

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If a man were placed in a beautiful garden, on a calm survey of its rich collections, would not his mind be affected with the most exquisite delight? the groves, the grottoes, the artful wilds, the flowery parterres, the opening vistas, the lofty cascades, the winding streams, the whole variegated scene, would awaken his sensibility, and inspire his soul with the most exalted ideas. When he observed the delicate order, the nice symmetry, and beautiful disposition of every part, seemingly complete in itself, yet reflecting new beauties on the other, and nothing wanting to make one beautiful whole, with what bewitching sensations would not his mind be agitated? A view of this delightful scene would naturally lead him to admire and venerate the happy genius of him who contrived it.

As the productions of art so forcibly impress the human mind with surprise and admiration, with how much greater astonishment, and with what more profound reverence, must we behold the operations of Nature? On every hand she presents to our view unbounded scenes of pleasure and delight, in which divinity and wisdom are alike conspicuous. These scenes are indeed too expanded for the narrow capacity of man to comprehend; yet, from the uniformity of the whole,
it

it is easy to trace the original source, the grand Author of existence, the supreme Governor of the world, the one perfect and un sullied Beauty.

Beside all the gaieties and pleasing prospects which every where surround us, and with which our senses are every moment gratified; beside the symmetry, good order, and proportion, that appear in the whole works of the creation, there is something farther that attracts the reflecting mind, and draws its attention nearer to the Divinity—the universal harmony and affection which subsist among the different species of beings of every rank and denomination. These are the sure cements of the rational world, and by these alone the rational world subsists. Were it possible to conceive that these could for a moment be dissolved, Nature too, and man, the chief work of God, would return to chaos, and universal confusion ensue.

If we look around us we shall find, that in the whole order of beings, from the seraph that adores and burns, down to the meanest insect; all, according to their proportion in the scale of existence, have, more or less, implanted in them by wise Nature, the principle of uniting with others of the same species with themselves. Do we not observe some of even the most inconsi-

derable animals formed into different ranks and societies for the benefit and protection of each other? Need we name the careful ant, or the industrious bee; insects which the wisest of men has recommended as patterns of unwearied industry and prudent foresight?

When we raise our ideas higher, we shall find that the innate principle of friendship rises in proportion as the objects seem to advance nearer to the degree of rational. There can be no better way of judging of the superiority of one part of the animal creation above the other, than by observing what degrees of kindness and seeming good-nature they enjoy.

S E C T. II.

Friendship considered both in a limited and extensive view, and the advantages resulting from it.

NO subject can more properly engage our attention, than the benevolent dispositions, and good temper of soul, which indulgent Nature has kindly bestowed upon the rational species. These present to the mind agreeable reflections, and are replete with happy effects. When the breast is inspired with tender feelings, a reciprocal intercourse of kind and generous actions constantly

stantly prevails. As human nature rises in the scale of things, so do the social affections likewise arise. When friendship is firm and cemented, we enjoy the highest degree of pleasure; when it deadens or declines, we experience an equal degree of pain. In every breast there reigns a strong propensity to this virtue, which, once properly established, sweetens every enjoyment, soothes every malady, and removes every disquietude to which human nature is exposed.

Friendship may be traced in its progress through the circle of private connexions to that grand system of universal benevolence, which no limits can circumscribe. To every branch of the human race its influence will extend. Actuated by this principle the same sentiments will insensibly operate on the mind, till each individual center his happiness in the happiness of his fellow-creatures, and a fixed and permanent union be established among men.

Nevertheless, though the influence of friendship, considered as the source of universal benevolence, may be unlimited, it will exert itself more or less vehemently as the objects it favours are nearer or more remote. Hence the love of friends and of country generally takes the lead in our affections, and gives rise to that true

patriotism, which fires the soul with the most generous flame, creates the best and most disinterested virtue, and inspires that public spirit and heroic ardour which enables us to support a good cause, and risk our lives in its defence.

This commendable virtue crowns the lover of his country with unfading laurels, gives a lustre to all his actions, and consecrates his name to latest ages. The warrior's glory may consist in murder, and the rude ravage of the desolating sword; but the blood of thousands will never stain the hands of his country's friend. His virtues are open, and of the noblest kind. Conscientious integrity supports him against the arm of power; and should he bleed by tyrant-hands, he gloriously dies a martyr in the cause of liberty, and leaves to posterity an everlasting monument of the greatness of his soul.

Friendship not only appears divine when employed in preserving the liberty of our country, but shines with equal splendor in the more tranquil scenes of life. Before it rises into the noble flame of patriotism, aiming destruction at the heads of tyrants, thundering for liberty, and courting dangers in a good cause; we shall see it calm and moderate, burning with an even glow, improving the soft hours of peace, and heightening

heightening the relish for virtue. In these happy moments contracts are formed, societies are instituted, and the vacant hours of life are cheerfully employed in agreeable company and social conversation.

SECT. III.

Origin of Masonry, and its general advantages.

FROM the commencement of the world, we may trace the foundation of Masonry. Ever since symmetry began, and harmony displayed her charms, our Order has had a being. During many ages, and in many different countries, it has flourished. No art, no science preceded it. In the dark periods of antiquity, when literature was in a low state, and the rude manners of our forefathers withheld from them that knowledge we now so amply share, Masonry diffused her influence. This science unveiled, arts instantly arose, civilization took place, and the progress of knowledge and philosophy gradually dispelled the gloom of ignorance and barbarism. Government being settled, authority was given to laws, and the assemblies of the fraternity acquired the patronage of the great and the good, while the

tenets of the profession were attended with general and unbounded utility.

Abstracting from the pure pleasures which arise from a friendship so wisely constituted as that which subsists among masons, and which it is scarcely possible that any circumstance or occurrence can erase, we find that Masonry is a science confined to no particular country, but diffused over the whole terrestrial globe. Wherever arts flourish, there it flourishes too. Add to this, that by secret and inviolable signs, carefully preserved among the fraternity throughout the world, Masonry becomes an universal language. By these means many advantages are gained: The distant Chinese, the wild Arab, or the American savage, will embrace a brother Briton; and he will know, that beside the common ties of humanity, there is still a stronger obligation to engage him to kind and friendly offices. The spirit of the fulminating priest will be tamed; and a moral brother, though of a different persuasion, engage his esteem. Thus, through the influence of Masonry, which is reconcilable to the best policy, all those disputes which embitter life, and sour the tempers of men, are avoided; while the common good, the general design of the craft, is zealously pursued.

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The utility of our system is therefore sufficiently obvious. Men of the most opposite religions, of the most distant countries, and of the most contradictory opinions, are by it united in one indissoluble bond of unfeigned affection, and are bound, by the strongest ties, to the practice of secrecy, morality, and virtue. Hence in every nation a Mason may find a friend, and in every climate a home.

Such is the nature of our institution, that, in all our Lodges, union is cemented by sincere attachment, hypocrisy and deceit are unknown, and pleasure is reciprocally communicated by the cheerful observance of every obliging office. Virtue, the grand object in view, luminous as the meridian sun, shines resplendent on the mind, enlivens the heart, and converts cool approbation into warm sympathy and cordial attention.

Though every man who carefully listens to the dictates of reason, may arrive at a clear persuasion of the necessity and beauty of virtue, both private and public; yet it is a full recommendation of a society, to have these pursuits continually in view, as the sole objects of their association: and these are the laudable bonds that unite free-masons in one indissoluble fraternity.

SECT. IV.

Masonry considered under two denominations.

MASONRY passes and is understood under two denominations: it is operative, and speculative. By the former, we allude to the useful rules of architecture, whence a structure derives figure, strength, and beauty, and whence result a due proportion, and a just correspondence in all its parts. By the latter, we learn to subdue the passions, act upon the square, keep a tongue of good report, maintain secrecy, and practise charity.

Speculative Masonry is so much interwoven with religion, as to lay us under the strongest obligations to pay to the Deity that rational homage which at once constitutes our duty and our happiness. It leads the contemplative to view with reverence and admiration the glorious works of the creation, and inspires them with the most exalted ideas of the perfections of the divine Creator.—Operative Masonry furnishes us with dwellings, and convenient shelters from the vicissitudes and the inclemencies of seasons; and, while it displays the influence of human wisdom,

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not only in the choice, but in the arrangement, of the sundry materials of which an edifice is composed, it demonstrates that a fund of science and industry is implanted in man for the wisest, most salutary, and beneficent purposes.

The lapse of time, the ruthless hand of ignorance, and the devastations of war, have laid waste and destroyed many valuable monuments of antiquity, on which the utmost exertions of human genius have been employed. Even the temple of SOLOMON, so spacious and magnificent, and constructed by so many celebrated artists, escaped not the unsparing ravages of barbarous force. Free-Masonry, notwithstanding, has still survived. The attentive ear receives the sound from the instructive tongue, and the sacred mysteries are safely lodged in the repository of faithful breasts. The tools and implements of architecture, symbols the most expressive! imprint on the memory wise and serious truths, and transmit unimpaired, through the succession of ages, the excellent tenets of the institution.

SECT. V.

The Government of the Fraternity explained.

THE mode of government observed by the fraternity will best explain the importance of Masonry, and give a true idea of its nature and design.

Three classes are generally admitted, under different appellations. The privileges of each class are distinct, and particular means are adopted to preserve those privileges to the just and meritorious. Honour and probity are recommendations to the first class; in which the practice of virtue is enforced, and the duties of morality inculcated, while the mind is prepared for social converse, and a regular progress in the principles of knowledge and philosophy. Diligence, assiduity, and application, are qualifications for the second class; in which an accurate elucidation of science, both in theory and practice, is given; human reason is cultivated by a due exertion of our rational and intellectual powers and faculties; nice and difficult theories are explained, new discoveries produced, and those already known beautifully embellished.

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The third class is confined to a selected few, whom truth and fidelity have distinguished, whom years and experience have improved, and whom merit and abilities have entitled to preferment. With them the antient landmarks of the Order are preserved; and from them we learn and practise those necessary and instructive lessons, which at once dignify the art, and qualify its numerous professors to illustrate and explain its excellence and utility.

This is the established mode of our government when we act in conformity to our rules. By this judicious arrangement true friendship is cultivated among different ranks and degrees of men, while hospitality is promoted, industry rewarded, and ingenuity encouraged.

SECT. VI.

Reasons assigned why the secrets of Masonry ought not to be publicly exposed; and the importance of those secrets demonstrated.

IF the secrets of Masonry are replete with such advantage to mankind, it may be asked, why are they not publicly exposed for the general good

good of society? To this it may be answered; Werè the privileges of Masonry to be common, or indiscriminately bestowed, the design of the institution would be subverted; for being familiar, like many other important matters, they would soon lose their value, and sink into disregard.

It is a weakness in human nature, that men are generally more charmed with novelty, than the real worth or intrinsic value of things. Of this truth innumerable testimonies might be adduced, but one instance may suffice. The operations of Nature, though beautiful, magnificent, and useful, are frequently overlooked, because common and familiar. The sun rises and sets, the sea flows and reflows, rivers glide along their channels, trees and plants vegetate, men and beasts act, yet all these, being perpetually present to the eye, pass over unnoticed. In short, the most astonishing productions of Nature are viewed with indifference on account of their familiarity, and excite not one single emotion, either in admiration of the great cause, or of gratitude for the blessings conferred. Even virtue itself is not exempted from this unhappy bias in the constitution of the human frame.

Novelty

Novelty influences all our actions, all our determinations. Every thing that is new or difficult in the acquisition, however trifling or insignificant, readily captivates the imagination, and ensures a temporary admiration; while what is familiar, or easily attained, however noble or eminent for utility, is sure to be disregarded by the giddy and the unthinking.

If the secrets or peculiar forms of Masonry constituted the essence of the art, it might with some degree of propriety be alleged that our amusements were trifling, and our ceremonies absurd. But this the skilful well-informed mason knows to be false. He views our mysteries through another medium; he draws them to a nearer inspection; he adverts to the circumstances which gave rise to them; he considers and dwells upon the excellent lessons they inculcate; and finding them replete with useful knowledge, he adopts them as keys to our privileges, and prizes them as sacred. Thus he is convinced of the propriety of our solemnities, and candidly acknowledges their value from their utility.

Many have been deluded by the vague supposition that the mysteries of Masonry were merely nominal; that the practices established among
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the fraternity were slight and superficial; and that our ceremonies were of such trifling import, as to be adopted, or waved, at pleasure. Establishing their opinion on this false foundation, we have found them hurrying through all the degrees without adverting to one necessary qualification. They have no sooner passed through the usual formalities, than they have accepted offices, and assumed the government of Lodges, equally unacquainted with the duties of the trusts reposed in them, and the design of the society they pretended to govern. The consequence is obvious; anarchy and confusion have ensued, and the substance has been lost in the shadow.— Hence men eminent for ability, for rank, and for fortune, have been led to view with indifference the distinguished honours of Masonry, and have either accepted offices with reluctance, or rejected them with disdain.

Under these disadvantages our institution has long laboured. Every zealous friend to the Order must earnestly wish for a reformation of the abuse. Of late years it must be acknowledged that our assemblies in general have been better regulated. The good effects of preserving order and decorum, promoting harmony, and inculcating

cating obedience to the general regulations of Masonry, are too obvious to require elucidation. The flourishing state of such Lodges as have adopted a regular plan of government, are convincing proofs of the propriety of this remark.

Were the brethren who have the honour to preside over Lodges, to be properly apprized of the duties of their respective offices, a general reformation would certainly take place. This hint may probably be productive of good consequences. A step so laudable would evince the propriety of our several appointments, and lead men to acknowledge, that sometimes at least our honours were deservedly bestowed. Thus the ancient lustre of the fraternity would be happily restored, and our system of government universally admired; virtue being duly encouraged, and merit properly rewarded.

This conduct alone can retrieve our character. Our prudent actions must distinguish our title to the honours of Masonry, and our regular deportment display the influence and utility of our rules; hence the world in general may be led to admire the regularity of our measures, and easily to reconcile the uniformity of our proceedings with the tenets of our profession.

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SECT. VII.

*Few Societies exempt from censure. Irregularities of
Masons no argument against the Institution.*

AMONG the various societies to which the passions and inclinations of men have given birth, we find few, if any, that are wholly exempted from censure. Friendship, however valuable in itself, however universal its influence, has seldom operated so powerfully in general associations, as effectually to promote that sincere attachment to the welfare and prosperity of each other, which is necessary to constitute true happiness. This may be ascribed to sundry causes, but to none with more propriety, than to the reprehensible motives which too frequently lead men to the participation of social entertainments. When, to pass an idle hour, to oblige a friend, or probably to gratify an irregular indulgence, we are induced to mix in company, it is not surprising that the important duties of society in that case should often be neglected, and that, in the quick circulation of the cheerful glass, our noblest faculties should be sometimes buried in the cup of ebriety.

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It is a truth too obvious to be concealed, that the privileges of Masonry have long been too common, and hence we may assign a reason why their good effects are not more conspicuous. Several persons have enrolled their names in our records merely to oblige their friends, without once reflecting on the consequences of such a measure, or enquiring into the nature of their particular engagements. Not a few have been prompted by motives of interest, and many introduced with no better view than to please as good companions. A general odium, or at least a careless indifference, has been the result of such conduct. But here the evil has not stopt. These persons, ignorant of the design of the institution, probably without any real defect in their own morals, have been induced to recommend others of the same cast with themselves for the same purpose. Hence the most valuable part of Masonry has been turned into ridicule, while the superficial practices of a luxurious age have buried in oblivion principles that might have dignified the most exalted characters.

When we consider the variety of members of which our society is composed, and the small number who are really conversant with the tenets of

of the institution, our wonder that so few should be distinguished for exemplary lives will soon abate. It must be admitted, that though the fairest and best ideas may be imprinted on the mind, some men are so careless of their own reputation as to disregard the most instructive lessons. Such, I am sorry to observe, are even to be found among persons distinguished for a knowledge in the art of Masonry, of whom too many are often induced to violate the rules to which a pretended conformity may have gained them, applause. By yielding to vice and intemperance they have frequently not only disgraced themselves, but have brought dishonour upon the fraternity in general; hence the more prudent part of mankind have conceived a general prejudice against the society, of which it is difficult to wipe off the impression; and thus, by their indiscretion, the best of institutions has been brought into contempt.

But though unhappy brethren thus transgress, no wise man will draw from thence an argument against the society, or urge their error as an objection against the institution. Were the wicked lives of men admitted as an argument against the religion which they profess, christianity itself,

self, with all its beauties, would be exposed to censure. Thus much we may aver in favour of Masonry, that whatever imperfections may be found among its professors, it countenances an error in no individual. Such as violate the laws, or infringe on good order, are marked with a peculiar odium; and if mild endeavours to reform their lives should not answer the good purposes intended, they are expelled our assemblies, as unfit members of society.

Vain, therefore, is each idle surmise against our noble plan; while Masonry is properly supported, it must be proof against every attack of its most inveterate enemies. By decrying our laudable system, men are not aware that they derogate from the dignity of human nature itself, and from that good order and wise disposition of things which the almighty Author of the world has framed for the government of mankind, and has established as the basis of the moral system. Friendship and social delights can never be the object of reproach. That wisdom which hoary Time has sanctified, can never be the object of ridicule. Whoever therefore pretends to censure or condemn what he cannot comprehend, appears equally mean and contemptible;

temptible; and the generous heart will pity ignorance so aspiring and insolent.

SECT. VIII.

*Charity the distinguishing characteristic of Masons.
That virtue explained.*

CHARITY is the chief of every social virtue, and the distinguishing characteristic of our Order. This virtue not only includes a supreme degree of love to the great Creator and Governor of the universe, but an unlimited affection to beings of all characters and of every denomination. This last duty is forcibly inculcated by the example of the Deity himself, who liberally dispenses his beneficence to unnumbered worlds.

It is not particularly our province at present to enter into a disquisition of every branch of this amiable virtue; we shall therefore only briefly state the happy effects of a benevolent disposition, and shew that charity exerted on proper objects is the greatest pleasure man can possibly enjoy.

The bounds of the greatest nation, or the most extensive empire, cannot circumscribe the generosity

rosity of a liberal mind. Men, in whatever situation they are placed, are still, in a great measure, the same. They are exposed to similar dangers and misfortunes. They have not wisdom to foresee, or power to prevent, the evils incident to nature. They hang, as it were, in perpetual suspense between hope and fear, sickness and health, plenty and want. A mutual chain of dependence subsists throughout the animal creation. The whole human species are therefore proper objects for the exercise of charity.

Beings who partake of one common nature, ought ever to be actuated by the same motives and interests. Hence, to sooth the unhappy, by sympathizing with their misfortunes, and to restore peace and tranquility to agitated spirits, constitute the general and great ends of the masonic institution. This humane, this generous disposition fires the breast with manly feelings, and enlivens that spirit of compassion, which is the glory of the human frame, and which not only rivals, but outshines every other pleasure the mind is capable of enjoying.

All human passions, directed by the superior principle of reason, tend to promote some useful purpose ; but compassion exerted on proper objects,

jects, is the most beneficial of all the affections; it extends to greater numbers, and excites more lasting degrees of happiness.

Possessed of this amiable, this godlike disposition, Masons are shocked at misery under every form and appearance. The healing accents that flow from the tongue, not only alleviate the pain of an unhappy sufferer, but make even adversity, in its dismal state, look gay. Our pity excited, we assuage grief, and cheerfully relieve distress. When a brother is in want, every heart is prone to ache; when he is hungry, we convey him food; when he is naked, we clothe him; and when he is in trouble, with speed we fly to his relief. Thus we evince the propriety of the title we bear, and demonstrate to the world at large, that the word BROTHER among masons is not merely a name.

SECT. IX.

The discernment displayed by Masons in the proper choice of objects of charity.

IT must be acknowledged by the most inveterate enemies of Masonry, that no society is more remarkable for the practice of charity, nor any assembly of men more universally famed for disinterested

disinterested liberality. It cannot be said that Masons meet only to indulge in convivial mirth, while the poor and needy pine for relief. Our quarterly contributions, exclusive of our private subscriptions to relieve distress, prove the contrary. We are always ready, in proportion to our circumstances, cheerfully to contribute to alleviate the misfortunes of our fellow-creatures; but when we consider the variety of objects who present themselves at our meetings, whose seeming distress the dictates of Nature as well as the ties of Masonry incline us to pity and relieve, we find it necessary sometimes to inquire into the cause of their misfortunes; lest a misconceived tenderness of disposition, or an impolitic generosity of heart, might prevent our making a proper distinction in the choice of objects. Though our hearts and ears ought always to be impressed with, and open to the distresses of the deserving poor, yet our charity should not be misapplied, or our bounty dispensed with a profuse liberality on persons who may use Masonry as a cloak to cover imposture. Such as are burdened with a numerous offspring, and through age, sickness, infirmity, or any unforeseen accident in life, are reduced to poverty and want, particularly claim

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our attention, and seldom fail to experience the happy effects of our friendly associations. We consider their situation as more easy to be conceived than expressed, and are induced liberally to extend our bounty in their behalf. Hence we give convincing proofs of our wisdom and discernment; for though our benevolence, like our laws, is unlimited, yet our hearts glow principally with affection toward the deserving part of mankind.

From the above view of the advantages resulting from the practice and profession of Masonry, must not every candid and impartial mind acknowledge its superiority to the greater part of modern institutions? If the picture we have drawn is just, it is surely no mean advantage, no trifling acquisition to any government or state, to have under its jurisdiction a society of men who are firm patriots, loyal subjects, patrons of science, and friends to mankind.

S E C T. X.

Conclusion. Friendly admonitions.

HAVING explained the principles of Masonry, and endeavoured to demonstrate their excellence and utility, I shall conclude my observations

servations with a few friendly admonitions, which I hope will be favourably received, as they proceed from a sincere attachment to the interest of the fraternity.

As useful knowledge is the great object of our desire, we ought to apply with zeal to the practice and profession of Masonry. The ways of wisdom are beautiful, and lead to pleasure. Knowledge is attained by degrees, and cannot every where be found. Wisdom seeks the secret shade, the lonely cell designed for contemplation. There enthroned she sits, delivering her sacred oracles. There are we to seek her, and pursue the real bliss. Though the passage be difficult, the farther we trace it, the easier it will become.

If we are united, our society must flourish. Let all private animosities therefore, if any should exist, give place to peace and good fellowship. Uniting in the grand design, let us be happy ourselves, and endeavour to contribute to the happiness of others. Let us promote the useful arts, and by that means mark our superiority and distinction; let us cultivate the moral virtues, and improve in all that is good and amiable; let the Genius of Masonry preside over our conduct, and under her sovereign sway

let us act with becoming dignity. On every occasion let us preserve a nobleness and justness of understanding, a politeness of manner, and an evenness of temper. Let our recreations be innocent, and pursued with moderation; and never let us suffer irregular indulgencies to expose our character to derision. Thus shall we act in conformity to our precepts, and support the name we have always borne, of being a respectable, a regular, and an uniform society.

E U L O G I U M.

MASONRY comprehends within its circle every branch of useful knowledge and learning, and justly stamps an indelible mark of pre-eminence on its genuine professors, which neither chance, power, nor fortune can bestow. When its rules are strictly observed, it is found to be a sure foundation of tranquility amidst the various disappointments of life; a friend that will not deceive, but will comfort and assist, in prosperity and in adversity; a blessing that will remain with all times, circumstances, and places,
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and to which recourse may be had when other earthly comforts sink into disregard.

Masonry gives real and intrinsic excellence to man, and renders him fit for the duties of social life. It calms domestic strife, it is company in solitude, and it gives vivacity, variety, and energy to social conversation. In youth it checks the passions, and employs usefully the most active faculties; and in old age, when sickness, imbecility, and disease have benumbed every corporeal sense, and rendered the union of soul and body almost intolerable, a reflection on the time spent in Masonic pursuits yields an inexhaustible fund of comfort and satisfaction.

Such are the general advantages of Masonry; to enumerate them separately, would be an endless labour: it may be sufficient to observe, that he who is possessed of this true science, and acts agreeably to the character he bears, has within himself the spring and support of every social virtue; a subject of contemplation that enlarges the mind, and expands all its powers; a subject that is inexhaustible, ever new, and always interesting.

I L L U S T R A T I O N S
O F
M A S O N R Y.

B O O K II.

REMARKS ON MASONRY, INCLUDING AN
ILLUSTRATION OF THE LECTURES, AND
A PARTICULAR DESCRIPTION OF SEVE-
RAL ANTIENT CEREMONIES; TOGETHER
WITH THE CHARGES OF THE DIFFERENT
DEGREES.

S E C T. I.

General Remarks.

MASONRY is justly considered as an art equally useful and extensive. It must be allowed, that in all arts there is a mystery, which requires a gradual progression of knowledge to attain to any degree of perfection in them. Without much instruction, and more exercise, no man can be skilful in any art; in like manner, without an assiduous application to the various sections comprehended in the different lectures of Masonry, no person can be sufficiently acquainted with its true value.

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It is not to be inferred from this remark, that persons who labour under the disadvantages of a confined education, or whose sphere of life requires a more intense application to business or study, should be discouraged in their endeavours to gain a knowledge of Masonry. To qualify an individual to enjoy the benefits of the society, or to partake of its privileges, it is not absolutely necessary to be acquainted with all the intricate parts of the science. These are reserved only for the diligent and assiduous Mason, who has leisure and opportunity to indulge such pursuits.

Some are more dexterous and able than others, some more expert, some more eminent, some more useful; yet all, in their different spheres, may prove advantageous to the community. Our necessities as well as our consciences bind us to love one another. Though the industrious tradesman proves himself a very useful member of society, and worthy of every honour we can confer; yet the nature of every man's profession will not always admit of that leisure which is requisite to qualify him for an office; and it must be allowed, that those who, by accepting offices, exercise authority, should be properly qualified to discharge their duty with honour

to themselves, and credit to their different stations.—All men are not blessed with the same powers, all men have not the same advantages ; all men therefore are not equally qualified to govern.—Masonry, however, is founded upon too noble, too generous principles, to admit of disquietude and variance among its professors on that account ; neither arrogance and presumption appear on the one hand, nor diffidence and inability on the other. In the whole series of our proceedings true friendship is cultivated among different ranks of men, who are united in one general plan, and that endearing happiness promoted which constitutes the essence of civil society.

S E C T. II.

The Ceremony of opening and closing a Lodge.

IN every regular assembly of men, who are convened for wise and useful purposes, the commencement and termination of business is attended with some form. Though ceremonies are in themselves of little importance, yet as they serve to engage the attention, and to impress the mind with reverence, they must be considered as necessary on solemn occasions. They recal to
memory

mémory the intent of the association, and banish many of those trifling amusements which too frequently intrude on our less serious moments.

From the most remote period of antiquity this practice may be traced. Being founded on a rational basis, the custom still prevails in every civilized country of the world.

The veneration due to antiquity, setting aside the reasonableness of the practice, might recommend it. To enlarge on the propriety of observing it in Masonry, which has received the sanction of the early ages, as well as the patronage of the wisest men in more recent periods, would, we apprehend, be equally needless and unimportant. As the custom therefore is universally admitted among masons, we shall briefly consider the advantages of it, as far as the ties of the Order will admit.

The ceremony used at the opening of our assemblies answers two purposes; it reminds the Master of the dignity of his character, and the brethren of fidelity to their trust. These are not the only advantages resulting from it; a reverential awe for the Deity is inculcated. Here we are taught to adore the God who made us, and to supplicate his protection on our well-meant endeavours.

The closing of our meetings teaches us to offer up the proper tribute of gratitude to the beneficent Author of life; and here the less important duties of the fraternity are not passed over unobserved. By this ceremony we are taught the necessary degree of subordination which takes place in the government of our lodges.

Such is the nature and utility of this ceremony, that it becomes our duty never to omit it; on this account it is arranged as a section in every degree of Masonry, and takes the lead in all our illustrations.

A Prayer used at opening the Lodge.

May the favour of Heaven be upon this our happy meeting; may it be conducted with order, harmony, and brotherly love. Amen.

A Prayer used at closing the Lodge.

May the blessing of Heaven be with us, and all regular Masons; to beautify and cement us with every moral and social virtue. Amen.

Charges and Regulations for the conduct and behaviour of Masons.

A rehearsal of the antient charges of the society properly succeeds the opening, and precedes the closing,

closing, of every lodge ; we shall therefore give them in their due arrangement. The practice of explaining the original laws of Masonry ought never to be neglected in our regular assemblies ; a repetition of our duty cannot be disagreeable to those who are acquainted with it, and to those to whom it is not known, should any such be, it is highly proper to recommend it.

Management of the Craft in working.

[To be rehearsed at opening the Lodge.]

Masons employ themselves diligently in their sundry vocations, live creditably, and conform with cheerfulness to the laws and customs of the country in which they reside.

The most expert Craftsman is chosen or appointed Master of the work, and is duly honoured as such by those over whom he presides.

The Master knowing himself qualified, undertakes the government of the Lodge, and truly dispenses his rewards, giving to every brother the approbation which he merits.

A Craftsman appointed Warden of the work under the Master, is true to Master and fellows, carefully oversees the work, and the brethren obey him.

The Master, Wardens, and brethren receive their rewards justly, are faithful, and carefully finish the work they begin, whether it be in the first or second degree; but never put that work to the first, which has been accustomed to the second degree.

Neither envy nor censure is discovered among masons. No brother is supplanted, or put out of his work, if he be capable to finish the same; as no man who is not perfectly skilled in the original design, can, with equal advantage to the Master, finish the work begun by another.

All employed in Masonry meekly receive their rewards, and use no disobliging name. Brother or fellow are the terms or appellations they bestow on each other. They behave courteously within and without the Lodge, and never desert the Master till the work is finished.

Laws for the Government of the Lodge.

You are to salute one another in a courteous manner, agreeably to the forms established among masons; you are freely to give such mutual instructions as shall be thought necessary or expedient, not being overseen or overheard, without encroaching upon each other, or derogating from
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that respect which is due to any gentleman were he not a mason; for though as masons we rank as brethren on a level, yet Masonry deprives no man of the honour due to his rank or character, but rather adds to his honour, especially if he has deserved well of the fraternity, who always render honour to whom it is due, and avoid ill-manners.

No private committees are to be allowed, or separate conversations encouraged; the Master or Wardens are not to be interrupted, or any brother speaking to the Master: but due decorum is to be observed, and a proper respect paid to the Master and presiding officers.

These laws are to be strictly enforced, that harmony may be preserved, and the business of the Lodge be carried on with order and regularity.

Amen. So mote it be.

Charge on the Behaviour of Masons.

[To be rehearsed at closing the Lodge.]

When the Lodge is closed, you may enjoy yourselves with innocent mirth; but you are carefully to avoid excess. You are not to compel any brother to act contrary to his inclination, or to give offence by word or deed, but enjoy a free
and

and easy conversation. You are to use no immoral or obscene discourse, but support with propriety the dignity of your character.

You are to be cautious in your words and carriage, that the most penetrating stranger may not be able to discover, or find out, what is not proper to be intimated; and, if necessary, you are to wave a discourse, and manage it prudently, for the honour of the fraternity.

At home, and in your several neighbourhoods, you are to behave as wise and moral men. You are never to communicate to your families, friends, or acquaintance, the private transactions of our different assemblies; but upon every occasion to consult your own honour, and the reputation of the fraternity at large.

You are to study the preservation of your healths, by avoiding irregularity and intemperance, lest your families be neglected and injured, or yourselves disabled from attending to your necessary employments.

If a strange brother apply in that character, you are cautiously to examine him in such a method as prudence may direct, and agreeably to the forms established among masons; that you may not be imposed upon by an ignorant false pretender,

pretender, whom you are to reject with contempt, and beware of giving him any secret hints of knowledge. But if you discover him to be a true and genuine brother, you are to respect him accordingly : if he be in want, you are to relieve him, or direct him how he may be relieved ; you are to employ him, or recommend him to be employed : however, you are never charged to do beyond your ability ; only to prefer a poor brother, who is a good man and true, before any other person in the same circumstances.

Finally ; These rules you are always to observe and enforce, and also the duties which have been communicated in the lecture ; cultivating brotherly love, the foundation and capstone, the cement and glory of this antient fraternity ; avoiding, upon every occasion, wrangling and quarrelling, slander and backbiting ; not permitting others to slander your honest brethren, but defending their characters, and doing them all good offices, as far as may be consistent with your honour and safety, but no farther. Hence all may see the benign influence of Masonry, as all true masons have done from the beginning of the world, and will do to the end of time.

Amen. So mote it be.

SECT.

SECT. III.

REMARKS *on the* FIRST LECTURE.

HAVING illustrated the ceremony of opening and closing a Lodge, and inserted the Charges and Prayers usually rehearsed in our regular assemblies on these occasions, we shall now enter on a disquisition of the different Sections of the Lectures appropriated to the three degrees of Masonry, giving a brief summary of the whole, and annexing to each Remark the particulars to which the section alludes. By these means the industrious mason will be properly instructed in the arrangement of the sections in each lecture, and be enabled with greater ease to acquire a knowledge of the art.

The first lecture of Masonry, which is divided into six sections, paints virtue in the most beautiful colours, and enforces the duties of morality. In it we are taught such useful lessons as prepare the mind for a regular progress in the principles of knowledge and philosophy. These are imprinted on the memory by lively and sensible images, to influence our conduct in the proper discharge of the duties of social life.

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The First Section.

The first section of this Lecture is suited to all capacities, and ought to be known by every one who wishes to rank as a mason. It consists of general heads, which though short and simple, yet carry weight with them. They serve not only as marks of distinction, but communicate useful and interesting knowledge when duly examined. They qualify us to try and examine the rights of others to our privileges, while they prove ourselves; and as they induce us to inquire more minutely into other particulars of greater importance, they serve as an introduction to topics more amply elucidated in the following sections.

To this Remark we can annex no other explanation, consistent with the rules of Masonry; we shall therefore refer the more inquisitive to our regular assemblies for farther instruction.

The Second Section.

The second section makes us not only acquainted with our peculiar forms and ceremonies at the initiation of Candidates into Masonry, but convinces us, beyond the power of contradiction,
of

of the propriety of our rites; and demonstrates to the most sceptical and hesitating mind their excellence and utility.

As in this section we are taught the ceremony of initiation into the Order, the following particulars relative to that ceremony may be here introduced with propriety.

A Declaration to be assented to by every Candidate, previous to his being initiated.

Do you seriously declare, upon your honour, before these gentlemen*, that, unbiaſſed by friends againſt your inclination, and uninfluenced by mercenary motives, you freely and voluntarily offer yourſelf a candidate for the mysteries of Maſonry?

Do you ſeriously declare, upon your honour, before theſe gentlemen, that you are ſolely prompted to ſolicit the privileges of Maſonry by a favourable opinion conceived of the inſtitution, a deſire of knowledge, and a ſincere wiſh of being ſerviceable to your fellow-creatures?

Do you ſeriously declare, upon your honour, before theſe gentlemen, that you will cheerfully
conform

* The Stewards of the Lodge.

conform to all the antient established usages and customs of the fraternity ?

When the above declaration is made, the candidate is proposed in open Lodge, in manner following :

Proposition.

R. W. Master and brethren,

At the request of Mr. A. B. [*mentioning his profession and residence,*] I propose him in form as a proper candidate for our mysteries ; I recommend him as worthy to partake of the privileges of Masonry : and in consequence of a declaration of his intentions now made, and properly attested, I believe he will cheerfully conform to the rules of the Order.

A Prayer used at the Initiation of a Candidate.

Vouchsafe thy aid, Almighty Father of the Universe, to this our present convention ; and grant that this candidate for Masonry may dedicate and devote his life to thy service, and become a true and faithful brother among us. Endue him with a competence of thy divine wisdom, that, by the secrets of this art, he may be better enabled to display the beauties of godliness, to the honour of thy holy name. Amen.

[*Note.*

[*Note.* It is a duty incumbent on every Master of a Lodge, just before the ceremony of initiation takes place, to inform the candidate of the purpose and design of the institution; to explain the nature of his solemn engagements; and in a manner peculiar to masons alone, to require his cheerful acquiescence to the duties of morality and virtue, and to all the sacred tenets of the Order.]

The Third Section.

The third section, by the reciprocal communication of our marks of distinction, proves us to be regular members of the Order, and inculcates those necessary and instructive duties, which at once dignify our characters in the double capacity of men and masons.

We cannot better illustrate this section, than by inserting the following

Charge at Initiation into the first Degree.*

BROTHER,

[As you are now introduced into the first principles of Masonry, I congratulate you on
being

* The paragraphs enclosed in brackets [] may be occasionally omitted, if time will not admit of delivering the whole Charge.

being accepted into our antient and honourable Order: antient, as having subsisted from time immemorial; and honourable, as tending, in every particular, to render all men so, who will be but conformable to its precepts. No institution was ever raised on a better principle or more solid foundation; nor were ever more excellent rules and useful maxims laid down, than are inculcated on all persons when initiated into the mysteries of this science. Monarchs, in all ages, have been encouragers and promoters of our Art, and have never deemed it derogatory from their dignity to level themselves with the fraternity, to extend their privileges, and to patronize their assemblies.]

As a gentleman and a mason you are bound to be a strict observer of the moral law, as contained in the holy writings*; to consider these as the unerring standard of truth and justice, and to regulate your life and actions by their divine precepts. Herein your duty to God †, to your neighbour,

* The Bible: and in countries where it is not known, any other book which is understood to contain the word of God.

† In never mentioning his name, but with that awe and reverence which is due from a creature to his creator; to implore his aid in all your laudable undertakings, and to esteem him as the chief good.

neighbour *, and to yourself †, is duly inculcated; and a zealous attachment to these duties will always secure public and private esteem.

In the State, you are to be a quiet and peaceable subject, true to your sovereign, and just to your country; you are never to countenance disloyalty or rebellion, but patiently submit to magisterial authority, and conform with cheerfulness to the government of the kingdom in which you live.

[In your outward demeanour you are to be particularly careful to avoid censure or reproach; and on every occasion to beware of those who may artfully endeavour to insinuate themselves into your esteem, with a view to betray your virtuous resolutions, or make you swerve from the honourable principles of this institution. Let not interest, favour, or prejudice, bias your integrity, or influence you to be guilty of a dishonourable action; but let the whole series of your conduct and behaviour be regular and uniform, and your deportment suitable to the dignity of this laudable profession.]

Above

* In acting upon the square, and doing unto him as you wish he should do unto you.

† In avoiding all irregularity and intemperance, unbecoming the dignity of human nature.

Above all other virtues, you are to practise benevolence and charity; these being the most distinguishing characteristics of this venerable institution. [The inconceivable pleasure of contributing toward the relief of our fellow-creatures can only be experienced by persons of a humane disposition; who are naturally excited, by the power of sympathy, to extend their aid in alleviation of the miseries of others. This encourages the generous Mason to distribute his bounty with cheerfulness. By supposing himself in their unhappy situation, he listens to their complaints with attention, bewails their misfortunes, and speedily relieves their distresses.]

The next object of your attention, and which more immediately relates to your present state, is our excellent Constitutions. These contain the history of Masonry from the earliest periods, with an account of the noble personages who have enriched the Art at different periods; and the laws and charges by which the fraternity have been long governed.

A punctual attendance on our assemblies is next required, more especially on the duties of the lodge to which you may hereafter belong. There, as in all other regular meetings of the
fraternity,

fraternity, you are to behave with order and decorum, that harmony may be preserved, and the business of Masonry be properly conducted. [You are not to lay, or offer to lay, wagers; neither are you to use any unbecoming language in derogation of the name of God, or towards the corruption of good manners; you are not to introduce, support, or maintain any dispute about religion or politics; or behave ludicrously while the lodge is engaged in what is serious and important; but pay a proper deference and respect to the Master and presiding officers, and diligently apply to your work in Masonry, that you may the sooner become a proficient therein, as well for your own reputation, as the honour of the lodge in which you have been received.]

Although your frequent appearance at our regular meetings is earnestly solicited, yet Masonry is not meant to interfere with your necessary vocations, for these are on no account to be neglected: At your leisure hours it is expected that you will study the liberal arts and sciences, and occasionally improve in Masonic disquisitions by applying to well-informed Brethren, who will be always as ready to give, as you will be to receive instruction.

To

To conclude, you are to keep sacred and inviolable the mysteries of our Order ; and if ever, in the circle of your acquaintance, you may find one desirous of being accepted among masons, you are to be particularly attentive not to recommend him, unless you are convinced he will conform to our rules ; that the honour, glory, and reputation of our institution may be firmly established, and the world at large be convinced of its benign influence.

[From the attention you have paid to the recital of this charge, it is hoped that you will estimate its real value, and ever imprint on your mind the sacred dictates of truth, honour, and justice.]

The Fourth Section.

The fourth section rationally accounts for the origin of our hieroglyphical instruction, and convinces us of the advantages which will ever accompany a faithful observance of our duty ; it illustrates at the same time certain particulars, of which our ignorance might lead us into error, and which as masons we are indispensibly bound to know.

To make a daily progress in Masonry is our constant duty, and is expressly required by our

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general

general laws. What end can be more noble than the pursuit of virtue ; what motive more alluring than the practice of justice ; or what instruction more beneficial than an accurate elucidation of such symbolical mysteries as tend to embellish and adorn the mind ? Every thing that strikes the eye more immediately engages the attention, and imprints on the memory serious and solemn truths. Hence Masons have universally adopted this method of inculcating the tenets of their order by typical figures and allegorical emblems, and by these means they have prevented their mysteries from descending into the familiar reach of every inattentive and unprepared novice, from whom they might not receive due veneration.

Our records inform us, that our usages and customs have ever corresponded with those of the antient Egyptians, to which they bear a near affinity. These philosophers, unwilling to expose their mysteries to vulgar eyes, concealed their particular tenets, and principles of polity, under hieroglyphical figures, and expressed their notions of government by signs and symbols, which they communicated to their Magi alone, who were bound by oath not to reveal them. The Pythagorean system seems to have been established on a similar plan, and many orders of a more modern date.

date. Masonry, however, is not only the most antient, but the most moral institution that ever subsisted; and every character, figure, or emblem, depicted in our Lodges, has a moral tendency; and inculcates the practice of virtue on every individual.

The Fifth Section.

The fifth section explains the nature and principles of our constitution, and teaches us to discharge with propriety the duties of the different departments which we are nominated to sustain, in the government of a Lodge. Here, too, our ornaments are displayed, our jewels and furniture specified, and a proper attention is paid to our antient and venerable patrons.

To the above remark we can add but little to explain the subject of this section, or assist the industrious mason to attain it. A punctual attendance on the duties of the Lodge we must recommend as the most effectual means to enable him to become master of it; and it may be justly observed, that a diligent application to the truths it demonstrates, will naturally induce him to improve by the example of the original patrons of Masonry.

The Sixth Section.

The sixth section, though the last in rank, is not the least considerable in importance. It strengthens those which precede, and enforces, in the most engaging manner, a due regard to our character and behaviour in public as well as in private life ; in our lodges, as well as in the general commerce of society.

Of all the sections in this degree, the sixth particularly claims our attention. It not only retains some antient landmarks of the Order, but forcibly inculcates the most instructive lessons. Brotherly love, relief, and truth, are the themes on which we here expatiate ; and the cardinal virtues do not escape our notice. By the exercise of brotherly love we are taught to regard the whole human species as one family, the high and low, the rich and poor, created by one Almighty Being, and sent into the world for the aid, support, and protection of each other. On this principle, Masonry unites men of every country, sect, and opinion, and conciliates true friendship among those who might otherwise have remained at a perpetual distance.—Relief is the next tenet
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of our profession. To relieve the distressed is a duty incumbent on all men, but particularly on masons, who are linked together by an indissoluble chain of sincere affection. To soothe the unhappy, to sympathize with their misfortunes, to compassionate their miseries, and to restore peace to their troubled minds, is the grand aim we have in view. On this basis we establish our friendships and form our connexions.—Truth is a divine attribute and the foundation of every virtue. To be good and true is the first lesson we are taught in Masonry. On this theme we contemplate, and by its dictates endeavour to regulate our conduct; hence, while we are influenced by this principle, hypocrisy and deceit are unknown, sincerity and plain-dealing always distinguish us, and the heart and tongue join in promoting each other's welfare, and rejoicing in each other's prosperity.

To this explanation of the above principles succeeds an illustration of the four cardinal virtues—temperance, fortitude, prudence, and justice.—By the first we are instructed to govern our passions, and check our unruly desires. The health of the body, and the dignity of the species, are equally concerned in a faithful observance of

this virtue.—By the second, we are taught to resist temptations, and encounter dangers with spirit and resolution. This virtue is equally distant from rashness and cowardice, and whoever possesses it, is seldom shaken, and never overthrown, by the storms that surround him.—By the third, we are induced to regulate our conduct by the dictates of reason, and to judge and determine with propriety in the execution of every thing that may tend to promote either our present or future well-being. On this virtue all the others depend ; it is therefore the chief jewel that can adorn the human frame.—

Justice is the boundary of right, and constitutes the cement of civil society. Without the exercise of this virtue, universal confusion would ensue ; lawless force would overcome the principles of equity, and social intercourse no longer exist. As justice in a great measure constitutes the real good man, so is it represented as the perpetual study of the accomplished mason.

The illustration of these virtues is accompanied with some general observations on the equality observed among masons. In our assemblies no estrangement of behaviour is to be discovered. An uniformity of opinion, which

which is useful in exigencies, and pleasing in familiar life, universally prevails, strengthens every tie of friendship, and equally promotes love and esteem. Masons are brethren by a double tie, and among brothers should exist no invidious distinctions. Though merit is always respected, and honour rendered to whom it is due, the same principles govern all. A king is reminded, that although a crown may adorn the head, or a sceptre the hand, yet the blood in the veins is derived from the common parent of mankind, and is no better than that of the meanest subject. The wisest senator, or the most skilful artist, is taught, that, equally with others, he is by nature exposed to infirmity and disease; and that an unforeseen misfortune, or a disordered frame, may impair his noblest faculties, and level him with the most ignorant of his species. This checks natural pride, and incites courtesy of behaviour. Men of inferior talents, or not placed by fortune in such exalted stations, are here instructed to regard their superiors with peculiar esteem, when they behold them divested of pride, vanity, or external grandeur, and condescending, in the badge of innocence and bond of friendship, to trace wisdom and

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follow

follow virtue, assisted by those who are of a rank beneath them. As Virtue is true nobility, and Wisdom the channel by which Virtue is directed and conveyed; Wisdom and Virtue only can distinguish masons.

Such is the arrangement of the different sections in the first lecture, which, with the forms adopted at opening and closing the Lodge, comprehends the whole of the first degree of Masonry. This plan, while it has the advantage of regularity to recommend it, has also the support of precedent and authority, and the sanction and respect which flow from antiquity. The whole is a regular system of morality, conceived in a strain of interesting allegory, which must unfold its beauties to the candid and industrious inquirer.

SECT. IV.

REMARKS *on the* SECOND LECTURE.

MASONRY is a progressive science, and is divided into different classes or degrees, for the more regular advancement of its professors in the knowledge of its mysteries. According to the progress

progress we make, we are led to limit or extend our inquiries ; and, in proportion to our genius and capacity, we attain to a greater or less degree of perfection.

Masonry includes within its circle almost every branch of polite literature. Under the sanction of its mysteries, is comprehended a regular system of science. Many of its illustrations to the confined genius may appear dull, trifling, and unimportant ; but to the man of more enlarged faculties, they will appear in the highest degree useful and interesting. To please the accomplished scholar and the ingenious artist, Masonry is wisely planned ; and in the investigation of its latent doctrines, the philosopher and mathematician will experience equal delight and satisfaction.

To exhaust the various subjects of which Masonry treats, would transcend the powers of the brightest genius ; still, however, nearer approaches to perfection may be made, and the man of wisdom will never check the progress of his abilities, though the task he attempts may at first seem arduous and insurmountable. Perseverance and application will remove each difficulty as it occurs ; every step we advance, new

pleasures will open to our view, and instruction of the noblest kind attend our researches. In the diligent pursuit of knowledge great discoveries are made, and the intellectual faculties are employed in the grand design of promoting the glory of God, and the good of man.

Such is the result of all our illustrations in Masonry. To promote science, reward industry, and encourage ingenuity, is the general scope of our measures. Reverence for the Deity, and gratitude for the blessings of heaven, are inculcated in every degree. This is the termination of our inquiries, and beyond these limits our capacities cannot reach.

The first degree of Masonry is well calculated to enforce the duties of morality, and to imprint on the memory the noblest principles which can adorn the human mind. It is therefore the best introduction to the second degree, which not only extends the same plan, but comprehends a more diffusive system of knowledge. Here practice and theory join in qualifying the industrious mason to share the pleasures which an advancement in the art must necessarily afford him. Listening with attention to the wise opinions of experienced craftsmen on important subjects, he gradually

gradually familiarizes his mind to useful instruction, and is soon enabled to investigate truths of the utmost concern in the general transactions of life.

From this system proceeds a rational amusement; while the mental powers are fully exercised, the dignity of our nature is properly supported. Thus a spirit of emulation pervades every breast, and we are induced to vie who shall most excel in promoting the valuable rules of our venerable institution.

The First Section.

The first section of the second degree of Masonry accurately elucidates the mode of introduction into that particular class, and instructs the diligent craftsman how to proceed with regularity in the proper arrangement of the ceremonies used on that occasion. While it qualifies him to judge of their importance, it convinces him of the necessity of strictly adhering to every established usage of the order. Here he is entrusted with particular tests, to enable him to prove his title to the privileges of this degree, and satisfactory reasons are given for their origin. Many duties, which cement in the firmest union our well-informed brethren, are illustrated in

this section ; and an opportunity is given to make such farther advances in Masonry, as may always distinguish the abilities of those who have arrived at this honourable preferment.

The knowledge of this section is absolutely necessary for every mason who has been advanced to this degree, as it recapitulates the ceremony of initiation, and contains many particulars, of which our ignorance may expose us to derision.

To remind the craftsman of his duty, we shall here insert

The Charge at Initiation into the Second Degree.*

BROTHER,

Being now advanced to the second degree of Masonry, we congratulate you on your preferment. [The internal, and not the external, qualifications of a man, are what Masonry principally regards. As you increase in knowledge, you will consequently improve in social intercourse.

It is unnecessary to recapitulate the several duties which, as a mason, you are bound to discharge ; or to enlarge on the necessity of a strict adherence to them, as your own experience must have

* The sentences inclosed in brackets [] may be occasionally omitted.

have convinced you of their value. It may be sufficient to observe, that] Your past behaviour and regular deportment has merited the additional honour which we have now conferred; and in this new character, it is expected that you will not only conform to the principles of Masonry, but steadily persevere in the practice of every commendable virtue.

The study of the liberal arts [that valuable branch of education, which tends so effectually to polish and adorn the mind] is earnestly recommended to your consideration; especially the noble science of geometry, which is established as the basis of our Art. [Masonry and Geometry were originally synonymous terms, and this science being of a divine and moral nature, is enriched with the most useful knowledge; for while it proves the wonderful properties of nature, it also demonstrates the more important truths of morality.]

As the solemnity of our ceremonies requires a serious deportment, you are to be particularly attentive to your behaviour in our regular assemblies; to preserve the antient usages and customs of the fraternity sacred and inviolable; and induce others, by your example, to hold them in due veneration.

Our

Our laws and regulations you are to support and maintain ; and be ever ready to assist in seeing them duly executed. You are not to palliate or aggravate the offences of your brethren ; but in the decision of every trespass against our rules, you are to judge with candour, to admonish with friendship, and to reprehend with justice.

In our private assemblies, you may now offer your sentiments and opinions on such subjects as correspond with, and are agreeable to, the tenets of Masonry. By the exertion of this privilege, you may improve your rational and intellectual powers ; qualify yourself to become an useful member of society ; and vie with skilful brethren, in an endeavour to excel in every thing that is good and great.

* Every regular sign or summons, given and received, you are duly to honour, and punctually to obey ; inasmuch as they consist with our professed principles. You are cheerfully to relieve the necessities of your brethren to the utmost of your power and ability, without prejudice to yourself or your private concerns : and on no account are you to injure a brother, or to see him injured ;

* This and the following paragraph are to be omitted, if previously used in the course of the ceremony.

injured ; but you are to apprise him of all approaching dangers, and consider his interest as inseparable from your own.

Such is the nature of your present engagements ; and to these duties you are now bound by the most sacred ties.

The Second Section.

The second section of this degree presents to view an ample field for the man of genius to perambulate. While it cursorily specifies the particular classes of Masonry, it explains the requisite qualifications for preferment in each. In the explanation of our usages many remarks are introduced, equally useful to the experienced artist and the sage moralist. The various operations of the human mind are demonstrated as far as they will admit of elucidation, and a fund of extensive science is explored throughout. Here we find employment for leisure hours, trace science from its original source, and gradually drawing the attention to the sum of perfection, contemplate with admiration the wonderful works of the Creator. Geometry is displayed with all its powers and properties ; and, in the curious disquisition of this valuable science, the mind is
filled

filled with pleasure and delight. Such is the latitude of this section, that the most judicious may fail in an attempt to explain it, as the rational powers are exerted to their utmost stretch, in illustrating the beauties of nature, and demonstrating the more important truths of morality.

As the orders of architecture come under our consideration in the course of this section, a brief description of them may not be improper here.

By order in architecture is meant a system of all the ornaments and proportions of columns and pilasters; or it is a regular arrangement of the projecting parts of a building, especially those of a column, which when united form one beautiful, perfect, and complete whole. From the first formation of human society order in architecture dates its origin. When the rigour of the seasons first obliged men to contrive huts to shelter themselves from the inclemency of the weather, we learn they planted trees on end, and then laid others across to support a covering. The bands which connected these trees at top and bottom gave rise to the idea of the base and capital of pillars, and from this simple hint originally proceeded the art of architecture.

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The five principal orders are, the Tuscan, Doric, Ionic, Corinthian, and Composite.

The Tuscan is the most simple and solid of the five orders. It was invented in Tuscany, from whence it derives its name. Its column is seven diameters high, and its capital, base, and entablature have but few mouldings or ornaments; yet there is a peculiar beauty in its simplicity which adds to its value, and makes it fit to be used in structures where the more rich and delicate orders would be improper.

The Doric order is the most agreeable to nature. It is the most antient, and was invented by the Greeks. Its column is eight diameters high, and it has no ornament either on base or capital. Its frieze is distinguished by triglyphs and metopes, and the triglyphs compose the ornaments of the frieze. The composition of this order is both grand and noble, and it is therefore used principally in warlike structures, where strength, and a noble, but rough simplicity, are required.

The Doric order is the best proportioned of all the orders. The several parts of which it is composed are founded on the natural position of solid bodies. In its first invention it was more
simple

simple than in its present state. In after-times when it began to be adorned, it gained the name of Doric; and when it was constructed in its primitive and simple state, the name of Tuscan was conferred on it. Hence the Tuscan precedes the Doric in rank, on account of its resemblance to that pillar in its original form.

The Ionic order bears a kind of mean proportion between the more solid and delicate orders. Its column is nine diameters high, its capital is adorned with volutes, and its cornice has denticles. History informs us, that the famous temple of Diana at Ephesus was of this order.

The first idea of it is said to have been given by the people of Ionia. It was formed after the model of an agreeable young woman, of an elegant shape, dressed in her hair, as a contrast to the Doric Order, which was formed after that of a strong robust man. There is both delicacy and ingenuity displayed in the invention of this pillar.

The Corinthian is the richest of the five orders. It is deemed a master-piece of art, and was invented at Corinth by Callimachus. Its column is ten diameters high, and its capital is adorned with two rows of leaves, and eight volutes

lutes which sustain the abacus. This order is generally used in stately and superb structures.

Callimachus is said to have taken the hint of the capital of this pillar from the following remarkable circumstance. Accidentally passing by the tomb of a young lady, he perceived a basket of toys, covered with a tile placed over an acanthus root, having been left there by her nurse. As the branches grew up, they encompassed the basket, till arriving at the tile they met with an obstruction, and bent downwards. Callimachus, struck with the object, set about imitating the figure, the vase of the Capital he made to represent the basket; the abacus, the tile; and the volute, the bending leaves.

The Composite or Roman order is derived from the other orders. Its capital has the two rows of leaves of the Corinthian, and the volutes of the Ionic. Its column has the quarter-round as the Tuscan and Doric orders, is ten diameters high, and its cornice has denticles or simple modillions. To the Romans we are indebted for the invention of this pillar, which is generally found in buildings where strength, elegance, and beauty are displayed.

The

The antient and original orders of architecture, however, were no more than three. To these orders the Romans added two others, the Tuscan, which they made plainer than the Doric; and the Composite, which was more ornamental, if not more beautiful, than the Corinthian. To speak properly, we have still only three orders in architecture that shew invention and particular character, and these are highly revered by masons. They essentially differ from each other; the other two having nothing but what is borrowed, differ only in an accidental manner. The Tuscan is no other but the Doric in its earliest state, gross and plain; the Composite is the Corinthian enriched with the Ionic. To the Greeks we are indebted for what is great, judicious, and distinct in architecture; the Romans, though they have succeeded a little, have in vain endeavoured to follow the steps of the Grecians in addition to the number of the orders.

These simple observations on the origin and progress of architecture, are only intended to induce the industrious Craftsman to pursue his researches into a more extended field of information, by consulting the works of many learned writers on the subject.

In

In an analysis of the human faculties, which is also given in the course of this section, the five external senses claim our attention.

When these topics are proposed in our assemblies, we are not tied to any peculiar mode of explanation; every man is at liberty to offer his sentiments under proper restrictions.

The senses are the gifts of nature, and not the acquisition of our reasoning faculty; still however they are subject to reason. When reason is properly employed, she will confirm the documents of nature, which are always true and wholesome: she will distinguish the good from the bad; reject the last with modesty, and adhere to the first with reverence.

The objects of human knowledge are innumerable, but the channels by which this knowledge is conveyed are few. Among these the perceptions of external things by the senses, and the information we receive from human testimony, are not the least considerable, and the analogy between them is obvious. In the testimony of nature given by the senses, as well as in human testimony given by information, things are signified to us by signs. In one as well as the

the other, the mind, either by original principles or by custom, passes from the sign to the conception and belief of the thing signified. The signs in the natural language, as well as the signs in our original perceptions, have the same signification in all climates and in all nations, and the skill of interpreting them is not acquired, but innate.

Having made these observations, we shall proceed to give a brief description of the five senses.

Hearing is that sense by which we are enabled to distinguish sounds, and are made capable of the perceptions of harmony and melody, with all the agreeable charms of music. By it we are enabled to enjoy the pleasures of society, and reciprocally to communicate to each other, our thoughts and intentions, our purposes and desires; and by means of this sense, our reason is capable of exerting its utmost power and energy.

The wise and beneficent Author of Nature intended that we should be social creatures, and that we should receive the greatest and most important part of our knowledge by the information of others. For these purposes we are endowed with hearing, that our happiness and satisfaction may be promoted by a proper exertion of our rational powers.

Seeing

Seeing is that sense by which we are enabled to distinguish objects of different kinds, and in an instant of time, without change of place or situation, to view whole armies in battle array, figures of the most stately structures, and all the agreeable variety displayed in the landscape of nature. By it we can find our way in the pathless ocean, traverse the globe of earth, determine its figure and dimensions, and delineate any region or quarter of it. By it we can measure the planetary orbs, and make new discoveries in the sphere of the fixed stars. Nay more; by this sense we can perceive the tempers and dispositions, the passions and affections of our fellow-creatures, when they wish most to conceal them; so that though the tongue be taught to lie and dissemble, the countenance will display the hypocrisy to the discerning eye. In fine, the rays of light which administer to this sense are the most astonishing parts of the inanimate creation, and render the eye a peculiar object of admiration.

Of all the faculties, sight is without doubt the noblest. The structure of the eye, and all its appurtenances, evince the admirable contrivance of nature for performing its various external and
internal

internal motions. The variety displayed in the eyes of different animals, suited to their several species and ways of life, clearly demonstrates that organ to be the master-piece of Nature's work.

Feeling is that sense by which we are enabled to distinguish the different qualities of bodies, and those of different kinds; such as heat and cold, hardness and softness, roughness and smoothness, figure, solidity, motion, and extension; all of which, by means of certain corresponding sensations of touch, are presented to the mind as real external qualities, and the conception or belief of them is invariably connected with these corresponding sensations by an original principle of human nature, which far transcends our inquiry.

All our knowledge beyond our original perception is got by experience. The constancy of Nature's laws connects the sign with the thing signified, and we rely on the continuance of that connexion which experience hath discovered.

These three senses above explained are deemed most essential and peculiarly applicable to our fraternity.

Smelling is that sense by which we are enabled to distinguish odours of various kinds, each of which

which has a different impression on the mind. Animal and vegetable bodies, and indeed most other bodies, while exposed to the air, are continually sending forth effluvia of vast subtilty, not only in the state of life and growth, but in the states of fermentation and putrefaction. These volatile particles probably repel each other, and scatter themselves in the air, till they meet with other bodies to which they bear some chymical affinity, with which they unite, and form new concretes. These effluvia are drawn into the nostrils along with the air, and are the means by which all bodies are smelled. So that there is a manifest appearance of design in the great Creator's having planted the organ of smell in the inside of that canal, through which the air continually passes, as well in inspiration as in expiration.

Tasting enables us to make a proper distinction in the choice of our food. The organ of this sense guards the entrance of the alimentary canal, as that of smell the entrance of the canal for respiration. From the situation of both these organs, it is plain that they were intended by Nature to distinguish wholesome food from that which is noxious. Every thing that enters

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into the stomach must undergo the scrutiny of Tasting ; and by it we are capable of discerning all the changes which the same body undergoes in the different compositions of art ; as in cookery, chymistry, pharmacy, &c.

Smelling and Tasting are inseparably connected. It is by the unnatural kind of life men commonly lead in society, that these senses are rendered less fit to perform their natural offices.

By the proper use of the five senses we can form just and accurate notions of the operations of Nature ; and by reflecting on the objects with which our senses are gratified, we become conscious of them, and are enabled to attend to them, till they become familiar objects of thought.

It is evident, that the senses, and indeed all the other operations of the mind, are so difficult to unravel, and reduce to their original principles, that the most judicious may fail in the attempt to explain them. The mind is the ultimate object affected by the senses, and when that is diseased, every sense loses its virtue. The fabric of the mind, as well as that of the body, is both curious and wonderful ; the faculties of the one are adapted to their several ends with equal wisdom, and with no less propriety, than
than

than the organs of the other. In the structure of the mind is displayed the inconceivable wisdom and power of an Almighty Being, and from its extensive influence over every branch of science, merits our peculiar attention and inquiry. In the arts and sciences which have least connexion with the mind, its faculties are still the engines which we must employ; and the better we understand their nature and use, their defects and disorders, the more skilfully we shall apply them, and with the greater success. Thus, in the noblest arts, the mind is the subject upon which we operate.

Wise men agree, that there is but one way to the knowledge of Nature's works—the way of observation and experiment. By our constitution we have a strong propensity to trace particular facts and observations to general rules, and to apply these rules to account for other effects, or to direct us in the production of them. This procedure of the understanding is familiar to every human creature in the common affairs of life, and is the only one by which any real discovery in philosophy can be made.

As on the mind therefore all our knowledge must depend, what can be a more proper subject

for the consideration of Masons? By anatomical dissection and observation we may become acquainted with the body, but it is by the anatomy of the mind alone we can discover its powers and principles.

To sum up the whole remarks on this transcendent measure of God's bounty to man, we shall only add, that memory, imagination, taste, reasoning, moral perception, and all the active powers of the soul, present such a vast and boundless field for philosophical disquisition, as far exceeds human inquiry, and are peculiar mysteries, known only to Nature, and to Nature's God, to whom we and all are indebted for our creation, preservation, and every blessing we enjoy.

From this theme we proceed to an illustration of the moral advantages of the science of Geometry; a subject on which the following observations may not be unacceptable.

Geometry, the first and noblest of sciences, is the basis on which the superstructure of Masonry is erected. By geometry, we may curiously trace Nature through her various windings, to her most concealed recesses. By it we may discover the

the power, the wisdom, and the goodness of the grand Artificer of the universe, and view with amazing delight the beautiful proportions which connect and grace this vast machine. By it we may discover how the planets move in their different orbits, and mathematically demonstrate their various revolutions. By it we may rationally account for the return of seasons, and the mixed variety of scenes which each season displays to the discerning eye. Numberless worlds are around us, all framed by the same Divine Artist, which roll through the vast expanse, and are all conducted by the same unerring law of Nature. When such objects engage our attention, how must we improve, and with what grand ideas must such knowledge fill our minds !

A survey of nature, and the observation of its beautiful proportions, first determined man to imitate the divine plan, and study symmetry and order. This gave rise to societies, and birth to every useful art. The architect began to design, and the plans which he laid down, being improved by experience and time, have produced some of those excellent works which will be the admiration of future ages.

The Third Section.

The third section of this degree has recourse to the origin of the institution, and views Masonry under two denominations, operative and speculative. Each of these is separately considered; and the principles on which both are founded, are particularly explained. Their affinity is pointed out, and their connexion demonstrated, by allegorical figures and typical representations. Here the rise of our government, or division into classes, is examined; the disposition of our rulers, supreme and subordinate, is traced; and reasons are assigned for the establishment of several of our present practices. The progress made in architecture, particularly in the reign of Solomon, is here remarked; the number of artists employed in building the temple of Jerusalem, and the privileges they enjoyed, are specified; and many other particulars recited, all of which have been carefully preserved among masons, and communicated from one age to another by oral tradition. The marks of distinction, which were conferred on our antient brethren as the reward of excellence, are here named; and the duties, as well as the privileges, of their male offspring,

offspring, carefully enumerated. In short, this section contains a store of useful knowledge, founded on reason and sacred record, both entertaining and instructive. The whole operates powerfully in enforcing the respect and veneration due to antiquity.

We can afford little assistance by writing to the industrious mason in this section; it can only be acquired by verbal instruction: for an explanation, however, of the connexion between operative and speculative Masonry, we would recommend him to peruse the Fourth Section of Book I. page 10.

The Fourth Section.

The fourth and last section of this degree is no less replete with wise and useful instruction. Circumstances of great importance to the fraternity are here particularised, and many of our traditional tenets and customs confirmed by sacred and profane record. The celestial and terrestrial globes are considered with a minute accuracy; and here the accomplished gentleman may display his talents to great advantage, in the

elucidation of the sciences, which are classed in a regular arrangement. This section contains observations on the validity of some of our forms, and concludes with the most powerful incentives to piety and virtue.

As the seven liberal arts and sciences are illustrated in this section, it may not be improper to insert here a short explanation of them.

Grammar teaches us the proper arrangement of words according to the idiom or dialect of any particular kingdom or people; and that excellency of pronunciation, which enables us to speak or write a language with accuracy and justness, agreeably to reason, authority, and the strict rules of literature.

Rhetoric teaches us to speak copiously and fluently on any subject, not merely with propriety alone, but with all the advantages of force, elegance, and beauty; wisely contriving to captivate the hearer by strength of argument and beauty of expression, whether it be to intreat and exhort, to admonish or applaud.

Logic teaches us to guide our reason discretionally in the general knowledge of things, and
to

to direct our inquiries after truth, as well for the instruction of others, as our own improvement. It consists of a regular train of argument, whence we infer, deduce, and conclude, according to certain premises laid down, admitted, or granted; and in it are employed the faculties of conceiving, judging, reasoning, and disposing; all of which are naturally led on from one gradation to another, till the point in question is finally determined.

Arithmetic teaches us to deduce the powers and properties of numbers, which is variously effected, by letters, tables, figures, and instruments. By this art, reasons and demonstrations are given for finding out any certain number, whose relation or affinity to another number is already known or discovered.

Geometry treats of the powers and properties of magnitudes in general, where length; length and breadth; or length, breadth, and thickness, are considered. By this science the architect is enabled to estimate his plans and execute his designs; the general to arrange his soldiers; the engineer to mark out ground for encampments; the geographer to give us the dimensions of the world and all things therein contained, to deli-

neate the extent of seas; and specify the divisions of empires, kingdoms, and provinces; and by it the astronomer is also enabled to make his observations, and to fix the duration of times and seasons, years and cycles. In fine, geometry is the foundation of architecture, and the root of the mathematics.

Music teaches us the art of forming concords so as to make delightful harmony by a mathematical and proportional arrangement of acute, grave, and mixed sounds. This art is by a series of experiments reduced to a demonstrative science, with respect to tones and the intervals of sound only. It inquires into the nature of concords and discords, and enables us to find out the proportion between them by numbers.

Astronomy, though the last, is not the least important science. It is that divine art by which we are taught to read the wisdom, strength, and beauty of the almighty Creator in those sacred pages the celestial hemisphere. Assisted by astronomy, we can observe the motions, measure the distances, comprehend the magnitudes, and calculate the periods and eclipses of the heavenly bodies. By it we learn the use of the globes, the system of the world, and the primary law of nature.

ture. While we are employed in the study of this science, we perceive unparalleled instances of wisdom and goodness, and on every hand may trace the glorious Author by his works.

As the doctrine of the spheres is included in the science of astronomy, and particularly considered in this section, we shall here insert a brief description of those bodies.

The globes are two artificial spherical bodies, on the convex surface of which are represented the countries, seas, and various parts of the earth, the face of the heavens, the planetary revolutions, and several other particulars of equal importance. The sphere with the parts of the earth delineated on its surface, is called the terrestrial globe; and that with the constellations and other heavenly bodies, the celestial globe. Their principal use, beside serving as maps to distinguish the outward parts of the earth, and the situation of the fixed stars, is to illustrate and explain the phænomena arising from the annual revolution and the diurnal rotation of the earth round its own axis. They are the noblest instruments for improving the mind, and giving it

the most clear and distinct idea of any problem or proposition, as well as enabling it to solve the same. While we are employed in contemplating these bodies, we are not only inspired with a due reverence for the Deity and his works, but are also induced to apply with more diligence and attention to astronomy, geography, navigation, and other arts dependent on them, which are equally useful to society.

Thus end the different sections of the second lecture, which, with the ceremony used at opening and closing the lodge, comprehend the whole of the second degree of Masonry. This lecture contains a regular system of science, demonstrated on the clearest principles, and founded on the most stable foundation. Thus accomplished, the diligent craftsman is distinguished, and prompted to excel in every thing that is good and great.

SECT. V.

REMARKS *on the* THIRD LECTURE.

IN treating with propriety on any subject, it is necessary to observe a regular course. In the two first degrees of Masonry, we have recapitulated

lated the contents of the several sections, and should willingly have pursued the same plan in the third degree, did not the variety of particulars which they contain, render it in some measure impossible to give an abstract, without violating the laws of the Order. We shall therefore only remark, that in twelve sections, of which this lecture consists, every circumstance respecting our government, and the mode of our proceedings either on private or public occasions, is accurately explained. In this degree, which is restricted to a few individuals selected from the second class, we have the landmarks of the Order preserved; and here an opportunity is given to exemplify that superiority of judgment which is the result of years and experience, and which will always sufficiently distinguish the character of expert and ingenious craftsmen. To the complete knowledge of this Lecture few indeed arrive; but it is an infallible truth, that he who acquires by merit the mark of pre-eminence which this degree affords, receives a reward which amply compensates for all his past diligence and assiduity.

From this class our rulers are to be selected; as it is only from those who are capable of giving
instruction,

instruction, that we can properly expect to receive it.

The First Section.

The ceremony of initiation into the third degree is particularly specified in this section, and in the course of it many useful instructions are given.

Such is the utility and importance of this section, that we may safely declare that he who is unacquainted with it, is not qualified to act either as a ruler or governor of the work of Masonry.

The following Prayer may very properly be introduced here :

Prayer at Initiation into the Third Degree.

O Lord, direct us to know and serve thee aright, prosper our laudable undertakings, and grant that, as we increase in knowledge, we may improve in virtue, and still further promote thy honour and glory. Amen.

To this prayer we shall add the following:

Charge at Initiation into the Third Degree.

BROTHER;

Your zeal for our institution, the progress you have made in our mystery, and your steadfast conformity

formity to our useful regulations, have pointed you out as a proper object for this peculiar mark of our favour.

Duty, honour, and gratitude, now bind you to be faithful to every trust; to support the dignity of your character on all occasions; and strenuously to enforce, by precept and example, a steadfast obedience to the tenets of Masonry. Exemplary conduct on your part will convince the world, that merit is the just title to our privileges, and that on you our favours are not undeservedly bestowed.

In this respectable character, you are authorized to correct the irregularities of less informed brethren; to correct their errors; to fortify their minds with resolution against the snares of the insidious, and to guard them against every allurement to vicious practices. To preserve unfulled the reputation of the fraternity ought to be your constant care, and therefore it becomes your province to caution the inexperienced against a breach of fidelity. To your inferiors you are to recommend obedience and submission; to your equals, courtesy and affability; to your superiors, kindness and condescension. Universal benevolence you are zealously

lously to inculcate; and by the regularity of your own conduct endeavour to remove every aspersion against this venerable institution. Our antient landmarks you are carefully to preserve, and not suffer them, on any pretence, to be infringed, or countenance a deviation from our established usages and customs.

Your virtue, honour, and reputation, are concerned, in supporting, with dignity, the respectable character you now bear. Let no motive therefore make you swerve from your duty, violate your vows, or betray your trust; but be true and faithful, and imitate the example of that celebrated artist, whom you have this evening represented. Thus you will render yourself deserving of the honour which we have conferred, and worthy of the confidence that we have reposed.

The Second Section.

The second section serves, as an introduction to the proceedings of a Chapter of the Order, and illustrates several points well known to experienced craftsmen. This section instructs us in the ceremony of opening a Chapter, and recapitulates

capitulates the most important circumstances in the two preceding Degrees.

The Third Section.

The third section serves as a preliminary introduction to the historical traditions of the Order, and is chiefly collected from sacred record, and other authentic writings.

The Fourth Section.

The fourth section is composed of the historical traditions of the Order, and presents to our view a finished picture, of the utmost consequence to the fraternity.

The Fifth Section.

In the fifth section, the historical traditions of the Order are continued.

The Sixth Section.

In the sixth section, the historical traditions of the Order are concluded.

The Seventh Section.

In the seventh section our hieroglyphical emblems are illustrated, and many useful lessons inculcated,

inculcated, tending to extend knowledge and promote virtue.

This section is indispensibly necessary to be understood by every Master of a Lodge.

The Eighth Section.

The eighth section treats of the government of the society, and the disposition of its rulers. This section is generally rehearsed at Installations.

The Ninth Section.

The ninth section illustrates the qualifications of our rulers, and includes the ceremony of installation, both in the grand lodge and private lodges*.

The Tenth Section.

The tenth section comprehends the ceremonies of constitution and consecration, with a variety of particulars explanatory of these ceremonies.

The

* For a particular account of many circumstances to which this and the two following sections relate, see the Ceremonies of Constitution, Consecration, Installation, &c. annexed to these Remarks.

The Eleventh Section.

The eleventh section consists of the ceremonies used at laying the foundation stones of churches, chapels, and hospitals; at dedications; and at funerals.

The Twelfth Section.

The twelfth section recapitulates the most remarkable circumstances in all the degrees, and corroborates the whole by infallible testimony.

Having thus gone through the principal degrees of Masonry, and made such remarks on the sections appropriated to each degree, as might tend to illustrate the subjects of which they treat, we believe little farther will be wanted to encourage the zealous mason to persevere in his researches. When he has traced Masonry in a regular progress, from the commencement of the First to the conclusion of the Third Degree, according to the plan here laid down, he will have amassed an ample store of useful learning, and may reflect with pleasure on the diligence he has bestowed. By applying the whole to the general advantage of society, and observing
method

method in the proper distribution of what he has acquired, he will secure to himself the veneration of masons, and the approbation of all good men.

SECT. VI.

Of the antient Ceremonies of the Order.

WE shall now proceed to illustrate some of the antient ceremonies of the Order, particularly those observed at the Constitution and Consecration of a Lodge, with the mode of Installation of Officers; and for the more general information of our brethren, we shall occasionally introduce in their proper places the usual charges delivered on such occasions. To these we shall likewise annex an explanation of the ceremonies used at laying the foundation stones of public structures, at the dedication of public halls, and at funerals, and close this part of the treatise with the funeral service.

The Manner of constituting a Lodge, including the Ceremony of Consecration, &c.

Any number of Master-masons, not under seven, resolved to form a New Lodge, must apply,

ply, by petition *, to the Grand Master ; setting forth, ‘ That they are regular † masons, and ‘ are at present, or have been, members of regular lodges ‡: That, having the prosperity ‘ of the fraternity at heart, they are willing to ‘ exert their best endeavours to promote and ‘ diffuse the genuine principles of Masonry : ‘ That, for the conveniency of their respective ‘ dwellings, and other good reasons, they have ‘ agreed to form a New Lodge, to be named ‘ , and have nominated and do re- ‘ commend A. B. to be the first Master, and C. D. ‘ to be the first Senior Warden, and E. F. to ‘ be

* This mode of applying by petition to the Grand Master, and in consequence of which a warrant to meet as a regular Lodge is granted, commenced only in the year 1718; previous to which time Lodges were occasionally convened, and empowered, by inherent privileges vested in the fraternity at large, to meet and act under the direction of some able architect; and their proceedings being approved by the majority of the brethren convened in that district where the Lodge was held, were deemed constitutional. By such an authority the Lodge of Antiquity in London now holds, and the authority of that Lodge has been repeatedly confirmed and acknowledged.

† By regular masons is to be understood persons initiated into Masonry in a constitutional manner, agreeably to the Charges and Regulations of the Order.

‡ Lodges regularly constituted, or legally warranted by the Grand Lodge to act.

‘ be the first Junior Warden : That, in confe-
‘ quence of this resolution, they pray for a war-
‘ rant of constitution, to empower them to as-
‘ semble as a regular lodge on the
‘ of every month, at
‘ and then and there to discharge the duties of
‘ Masonry in a regular and constitutional man-
‘ ner, according to the original forms of the
‘ Order, and the laws of the Grand Lodge :
‘ That, the prayer of the petition being granted,
‘ they promise strict conformity to all the regular
‘ edicts and commands of the Grand Master,
‘ and to all the constitutional laws and regula-
‘ tions of the Grand Lodge.’

This petition being properly signed, and recommended by the Masters of three regular lodges adjacent to the place where the New Lodge is to be held, is to be delivered to the Grand Secretary ; who, on presenting it to the Grand Master, or in his absence to the Deputy, and its being approved by him, grants a dispensation, authorising the brethren specified in the petition to assemble as masons for forty days, or until such time as a constitution can be granted by command of the Grand Lodge, or that authority be recalled.

In

In consequence of this dispensation, a lodge may be held at the place therein specified; and the transactions being properly recorded, are equally valid, for the time being, with those of a regular constituted lodge, provided they are afterwards approved by the brethren convened at the time of Constitution.

When the Grand Lodge has signified their approbation of the New Lodge, and the Grand Master is thoroughly satisfied of the truth of the allegations set forth in the petition, he appoints a day and hour for constituting [and consecrating*] the New Lodge; and for installing its Master, Wardens, and other Officers.

If the Grand Master and all his Officers attend the ceremony, the lodge is said to be constituted **IN AMPLE FORM**; if the Deputy Grand Master only and the other Grand Officers attend, it is said to be constituted **IN DUE FORM**; but if the power of performing the ceremony is vested in any subordinate lodge, it is said only to be constituted **IN FORM**.

On the day and hour appointed, the Grand Master and his Officers [or the Master and Officers

* This is too frequently omitted.

cers of any private lodge authorized by the Grand Master for that purpose] meet in a convenient room, and being properly clothed, walk in procession to the lodge room. Silence being proclaimed, the lodge is opened by the Grand Master [or Master in the Chair] in all the degrees of Masonry. A prayer is repeated in due form, and an ode in honour of Masonry sung. The Grand Master [or Master in the Chair] is then informed by the Grand Secretary, [or his *locum tenens*,] ‘ That several brethren, duly instructed
‘ in the mysteries of Masonry, desire to be formed
‘ into a New Lodge, under his Worship’s [or the
‘ Grand Master’s] patronage; that a dispensation
‘ has been granted to them for that purpose, by
‘ virtue of which authority they have hitherto
‘ assembled as regular masons; and that their
‘ transactions have been duly recorded.’ The petition is read, as is also the dispensation, and the warrant or charter of constitution, granted in consequence of it. The minutes of all the transactions of the New Lodge, while under dispensation, are next read, and if approved are declared to be regular, valid, and constitutional. The Grand Master [or Master in the Chair] then takes the warrant in his hand, and requests the
brethren,

brethren of the New Lodge who are present; to signify their approbation or disapprobation of the Officers nominated in the warrant to preside over them, which being signified accordingly, an anthem is sung, and an oration on the nature and design of Masonry is delivered.

The ceremony of consecration succeeds.

Ceremony of Consecration.*

The Grand Master, attended by his Officers, and some dignified Clergyman, form themselves in order round the lodge, which is placed in the center, covered with white sattin. All devoutly kneeling, the preparatory prayer is rehearsed. The chaplain, or orator, produces his authority†, and being properly assisted, proceeds to consecrate. Solemn music dignifies the ceremony, while the necessary preparations are made. The lodge is uncovered, and the first clause of the consecration prayer is rehearsed, all devoutly kneeling. The response is made, **GLORY TO GOD ON HIGH.** Incense is scattered over the lodge,

* This is never to be used but when special'y ordered.

† The constitution roll.

lodge, and the grand honours of Masonry are given. The grand Invocation is then pronounced with the honours; after which the consecration prayer is concluded, and the response repeated as before, together with the honours. The Lodge is covered, and all rising up, solemn music is resumed, after which the blessing is given, and the response made as before, accompanied with the usual honours. An anthem is then sung, and, the brethren of the New Lodge coming forward and doing homage to the Grand Master, the consecration ends.

The above ceremony being finished, the Grand Master advances to the Pedestal, and constitutes the New Lodge in the following manner :

‘ In this my exalted character, to which your
 ‘ suffrages have raised me, I invoke the NAME of
 ‘ the MOST HIGH, to whom be glory and
 ‘ honour, to be with you at your beginning;
 ‘ and by the divine aid I now constitute and
 ‘ form you, my good brethren, into a Lodge of
 ‘ Free and Accepted Masons. From hence-
 ‘ forth I empower you to act as a regular
 ‘ Lodge, constituted in conformity to the rites
 ‘ of

‘ of the Order, and the charges of our antient
 ‘ and honourable fraternity; and may God be
 ‘ with you.’ Amen. [Flourish with drums
 ‘ and trumpets.]

The grand honours are then given, and the ceremony of installation succeeds.

Ceremony of Installation.

The Grand Master* asks his Deputy, ‘ If he
 ‘ has examined the Master nominated in the
 ‘ warrant, and whether he finds him well skilled
 ‘ in the noble science and the royal Art?’
 The Deputy answering in the affirmative †, by
 the Grand Master’s order he takes the candidate
 from among his fellows, and presents him at
 the pedestal; saying, ‘ Most worshipful Grand
 ‘ Master, [or right worshipful, as it happens,]
 ‘ I present my worthy brother A. B. to be in-
 ‘ stalled Master of this New Lodge. I find him
 ‘ to be of good morals and of great skill, true
 ‘ and

* In this, and other similar instances, where the Grand Master is specified as acting, may be understood any Master who performs the ceremony.

† A private examination is understood to precede the installation of every Officer.



‘ and trusty, and a lover of the whole fraternity,
 ‘ wheresoever dispersed over the face of the
 ‘ earth, and I doubt not that he will discharge
 ‘ his duty with fidelity.’

The following charges* are then read by the
 Grand Secretary [or acting Secretary] to the
 Master Elect.

‘ I. You agree to be a good man and true,
 ‘ and strictly to obey the moral law.

‘ II. You

* As it may be agreeable to the curious reader to know the
 antient charges that were used on this occasion, we shall here
 insert them *verbatim*, as they are contained in a MS. in the pos-
 session of the Lodge of Antiquity in London, written in the reign
 of James the Second.

‘ * * * * * And furthermore, at diverse assemblies have
 ‘ been put and ordained diverse crafties by the best advise of ma-
 ‘ gistrates and fellows. *Tunc unus ex senioribus tent. librum, et illi*
 ‘ *ponent manum suam super librum.*

‘ Every man that is a mason take good heed to these charges
 ‘ (wee pray) that if any man find himselfe guilty of any of these
 ‘ charges, that he may amend himselfe, or principally for dread
 ‘ of God, you that be charged to take good heed that you keepe all
 ‘ these charges well, for it is a great evill for a man to forswear
 ‘ himselfe upon a book.

‘ The first charge is, That yee shall be true men to God and
 ‘ the holy church, and to use no error or heresie by your under-
 ‘ standing and by wise men’s teaching. Allso,

‘ Secondly, That yee shall be true liege men to the King of
 ‘ England, without treason or any falshood, and that yee know
 ‘ no treason or treachery, but yee shall give knowledge thereof to
 ‘ the

‘ II. You agree to be a peaceable subject, and
 ‘ cheerfully to conform to the laws of the
 ‘ country in which you reside.

‘ III. You

‘ the King, or to his counsell; also yee shall be true one to
 ‘ another, (that is to say) every mason of the craft that is mason
 ‘ allowed, yee shall doe to him as yee would be done unto
 ‘ yourse.

‘ Thirdly, And yee shall keepe truly all the counsell that ought
 ‘ to be kept in the way of Masonhood, and all the counsell of the
 ‘ Lodge or of the chamber.—Also, that yee shall be no theife
 ‘ nor thieves to your knowledge free: that yee shall be true to the
 ‘ king, lord, or master that yee serve, and truly to see and worke
 ‘ for his advantage.

‘ Fourthly, Yee shall call all masons your fellows, or your
 ‘ brethren, and no other names.

‘ Fifthly, Yee shall not take your fellow’s wife in villany,
 ‘ nor deflower his daughter or servant, nor put him to no dis-
 ‘ worship.

‘ Sixthly, Yee shall truly pay for your meat or drinke where-
 ‘ soever yee goe, to table or bord. Also, yee shall doe no villany
 ‘ there, whereby the craft or science may be slandered.

‘ These be the charges general to every true mason, both
 ‘ masters and fellows.

‘ Now will I rehearse other charges single for masons allowed
 ‘ or accepted.

‘ First, That no mason take on him no lord’s worke, nor any
 ‘ other man’s, unlesse he know himsef well able to perform the
 ‘ worke, so that the craft have no slander.

‘ Secondly, Also, that no master take worke but that he
 ‘ take reasonable pay for itt; so that the lord may be truly
 ‘ served, and the master to live honestly, and to pay his fellows
 ‘ truly. And that no master or fellow supplant others of their
 ‘ worke;

‘ III. You promise not to be concerned in
 ‘ plots or conspiracies against government, but
 ‘ patiently to submit to the decisions of the
 ‘ supreme legislature.

‘ IV. You

‘ worke; (that is to say) that if he hath taken a worke, or else
 ‘ stand master of any worke, that he shall not put him out, un-
 ‘ less he be unable of cunning to make an end of his worke.
 ‘ And no master nor fellow shall take no apprentice for less than
 ‘ seven yeares. And that the apprentice be free-born, and of
 ‘ limbs whole as a man ought to be, and no bastard. And that
 ‘ no master or fellow take no allowance to be made mason with-
 ‘ out the assent of his fellows, at the least six or seven.

‘ Thirdly, that he that be made be able in all degrees; that is,
 ‘ free-born, of a good kindred, true, and no bondsmen, and that
 ‘ he have his right limbs as a man ought to have.

‘ Fourthly, That a master take no apprentice without he have
 ‘ occupation to occupy two or three fellows at the least.

‘ Fifthly, That no master or fellow put away any lord’s worke
 ‘ to take that ought to be journey worke.

‘ Sixthly, That every master give pay to his fellows and ser-
 ‘ vants as they may deserve, soe that he be not defamed with false
 ‘ workeing. And that none slander another behind his backe, to
 ‘ make him loose his good name.

‘ Seaveantly, That no fellow in the house or abroad answear
 ‘ another ungodly or reproveably without a cause.

‘ Eighthly, That every master-mason doe reverence his elder;
 ‘ and that a mason be no common plaier at the cards, dice, or
 ‘ hazzard, nor at any other unlawfull plaies, through the which the
 ‘ science and craft may be dishonoured or slandered.

‘ Ninthly, That no fellow goe into the town by night, except
 ‘ he have a fellow with him, who may beare him record that he
 ‘ was in an honest place.

‘ Tenthly,

‘ IV. You agree to pay a proper respect to
 ‘ the civil magistrate, to work diligently, live
 ‘ creditably, and act honourably by all men.

‘ V. You agree to hold in veneration the
 ‘ original rulers and patrons of the Order of
 ‘ Masonry, and their regular successors supreme
 ‘ and

‘ Tenthly, That every master and fellow shall come to the
 ‘ assemblie, if itt be within fifty miles of him, if he have any
 ‘ warning. And if he have trespassed against the craft, to abide
 ‘ the award of masters and fellows.

‘ Eleventhly, That every master-mason and fellow that hath
 ‘ trespassed against the craft shall stand to the correction of other
 ‘ masters and fellows to make him accord, and if they cannot
 ‘ accord, to go to the common law.

‘ Twelvethly, That a master or fellow make not a mould-stone,
 ‘ square, nor rule, to no lowen, nor let no lowen worke within
 ‘ their Lodge nor without to mould stone.

‘ Thirteenthly, That every mason receive and cherish strange
 ‘ fellows when they come over the countrie, and set them on
 ‘ worke if they will worke, as the manner is; (that is to say) if
 ‘ the mason have any mould stone in his place, he shall give him a
 ‘ mould stone, and sett him on worke; and if he have none, the
 ‘ mason shall refresh him with money unto the next lodge.

‘ Fourteenthly, That every mason shall truly serve his master
 ‘ for his pay.

‘ Fifteenthly, That every master shall truly make an end of
 ‘ his worke, taske or journey, whether soe it be.

‘ These be all the charges and covenants that ought to be read
 ‘ at the installment of master, or making of a free-mason or
 ‘ free-masons. The almighty God of Jacob who ever have you
 ‘ and me in his keeping, bless us now and ever. Amen.’

‘ and subordinate, according to their stations ;
 ‘ and to submit to the awards and resolutions of
 ‘ your brethren in general Chapter convened,
 ‘ in every case consistent with the constitutions
 ‘ of the Order.

‘ VI. You agree to avoid private piques and
 ‘ quarrels, and to guard against intemperance
 ‘ and excess.

‘ VII. You agree to be cautious in your car-
 ‘ riage and behaviour, courteous to your brethren,
 ‘ and faithful to your lodge.

‘ VIII. You promise to respect genuine bre-
 ‘ thren, and to discountenance all impostors, and
 ‘ dissenters from the original plan of Masonry.

‘ IX. You agree to promote the general good
 ‘ of society, to cultivate the social virtues, and to
 ‘ propagate the knowledge of true Masonry.’

On the Master Elect signifying his assent to these Charges, the Secretary proceeds to read the following regulations :

I. You promise to pay homage to the Grand Master for the time being, and to his Officers, when duly installed ; and strictly to conform to every edict of the Grand Lodge, or General Assembly of Masons, that is not subversive of the principles and groundwork of Masonry.

II. You

II. You admit that it is not in the power of any man, or body of men, to make alteration or innovation in the body of Masonry.

III. You promise a regular attendance on the committees and communications of the Grand Lodge on receiving proper notice thereof, and to pay attention to all the duties of Masonry on convenient occasions.

IV. You admit that no new Lodge should be formed without permission of the Grand Master or his Deputy, and that no countenance ought to be given to such irregular Lodge, or to any person clandestinely initiated therein, being contrary to the antient charges of the Order.

V. You admit that no person can be regularly made a mason in, or admitted a member of, any Lodge, without previous notice and due enquiry into his character.

VI. You promise that no visitors shall be received into your Lodge without due examination, and producing proper vouchers of their having been initiated in a regular Lodge.

These are the regulations of the Grand Lodge of Free and Accepted Masons.

The Grand Master then addresses the Master Elect in the following manner: ‘Do you submit to these charges, and promise to support these regulations, as Masters have done in all ages before you?’ The New Master having signified his cordial submission as before, he is regularly installed, bound to his trust, and invested with the badge of his office by the Grand Master, who thus salutes him: ‘Brother A. B., in consequence of your cheerful conformity to the charges and regulations of the Order, I appoint you Master of this New Lodge, not doubting of your care, skill, and capacity.’ The warrant of constitution is then delivered over to the New Master; after which the Holy Writings, the square and compass, the constitutions, the minute book, the hiram, the moveable jewels, and all the insignia of the different officers, are separately presented to him, and charges suitable to each, delivered*. The New Master is then conducted by the [Grand] Stewards, amidst the acclamations of the brethren, to the Grand Master’s left hand, where he returns his becoming

* The same ceremony and charges attend every succeeding installation.

coming acknowledgments ; first to the Grand Master, and then to all the officers in order : after which he is saluted by the Brethren in a grand chorus suitable to the occasion. The members of the New Lodge then advance in procession, pay due homage to their New Master, and signify their promise of subjection and obedience by the usual congratulations in the different degrees of Masonry.

This ceremony being concluded, the Grand Master orders the New Master to enter immediately upon the exercise of his office ; to wit, in appointing his wardens, whom he specifies by name. They are conducted to the pedestal, presented to the Grand Master, and installed by the Grand Wardens ; after which the New Master * proceeds to invest them with the badges of their offices in the following manner :

‘ Brother C. D. I appoint you Senior Warden
 ‘ of this Lodge ; and invest you with the ensign
 ‘ of

* When the Grand Master and his Officers attend to constitute a new Lodge, the D. G. M. usually invests the new Master, the Grand Wardens invest the new Wardens, the Grand Treasurer and Grand Secretary invest the Treasurer and Secretary, and the Grand Stewards the Stewards.

‘of your office*. Your regular attendance on
 ‘our stated meetings is essentially necessary; as
 ‘in my absence you are to govern this lodge,
 ‘and in my presence to assist me in the govern-
 ‘ment of it. I firmly rely on your knowledge
 ‘of Masonry, and attachment to the lodge, for
 ‘the faithful discharge of the duties of this im-
 ‘portant office.’

‘Brother E. F. I appoint you Junior Warden
 ‘of this lodge; and invest you with the badge of
 ‘your office*. To you I entrust the examina-
 ‘tion of visitors, and the introduction of can-
 ‘didates. Your regular and punctual attend-
 ‘ance on the lodge is particularly requested;
 ‘and I have no doubt your zeal for Masonry
 ‘will incline you to execute faithfully the duty
 ‘which you owe to your present appointment.’

The New Master then addresses both his Wardens together.

‘Brother Wardens, you are too good mem-
 ‘bers of our community, and too expert in the
 ‘principles of Masonry, to require much infor-
 ‘mation in the duties of your respective offices :
 ‘ suffice

* Here specify its moral excellence.

‘ suffice it to mention, that I expect what you
 ‘ have seen praise-worthy in others, you will
 ‘ carefully imitate; and what in them may have
 ‘ appeared defective, you will in yourselves
 ‘ amend. Good order and regularity you must
 ‘ endeavour to promote; for it is only by a due
 ‘ regard to the laws in your own conduct, that
 ‘ you can expect to enforce obedience to them in
 ‘ that of the other members.’

The Wardens retire to their seats, and the
 Treasurer * is next invested. The Secretary is
 then called to the pedestal, and invested with the
 jewel of his office; upon which the New Master
 thus addresses him:

‘ I appoint you, Brother G. H., Secretary of
 ‘ this lodge. It is your province to record the
 ‘ minutes, settle the accounts, and issue out the
 ‘ summons for our regular meetings. Your good
 ‘ inclinations to Masonry and the Lodge, will
 ‘ certainly induce you to discharge the duties of
 ‘ your office with fidelity, and in so doing, you
 ‘ will merit the esteem and applause of your
 ‘ brethren.’

The

* This officer is not appointed by the Master, but elected by the Lodge.

The Stewards are next called up, and invested; upon which the following charge is delivered to them by the New Master :

‘ Brother I. K. and Brother L. M. I appoint
 ‘ you Stewards of this lodge. The duties of your
 ‘ office are, to introduce visitors, and to see that
 ‘ they are properly accommodated; to collect
 ‘ the quarterage and other fees, and to keep an
 ‘ exact account of the lodge expences. Your
 ‘ regular and early attendance will be the best
 ‘ proof you can give of your zeal and attach-
 ‘ ment.’

The Master then appoints the Tyler, and delivers over to him the instrument of his office, with a short charge on the occasion; after which he addresses the Members of the lodge at large, who are not in office, as follows :

‘ BRETHREN,

‘ Such is the nature of our constitution, that
 ‘ as some must of necessity rule and teach, so
 ‘ others must of course submit and obey. Hu-
 ‘ mility in both is an essential duty. The bre-
 ‘ thren whom I have appointed to assist me in the
 ‘ government of this lodge are too well ac-
 ‘ quainted with the principles of Masonry, and
 ‘ the

‘ the rules of good breeding, to extend the
‘ power with which they are entrusted ; and
‘ you are too sensible of the propriety of their
‘ appointment, and of too generous disposi-
‘ tions, to envy their preferment. From the
‘ knowledge I have of both officers and mem-
‘ bers, I trust we shall mutually endeavour to
‘ please each other, and unite in the grand
‘ design of being happy, and of communicating
‘ happiness.’

The Grand Master then gives the brethren joy of their officers, recommends harmony, and expresses a wish that the only contention in the lodge may be a generous emulation to vie in cultivating the royal Art, and the moral virtues. The New Lodge join in a general salute, and the new installed Master returns thanks for the honour of the constitution.

The Grand Secretary proclaims the New Lodge three times, with the honours of Masonry. Flourish with horns each time.

The Grand Master orders the lodge to be registered in the Grand Lodge books, and the Grand Secretary to notify the same to the regular lodges.

A song

A song* with a grand chorus, accompanied by the music, concludes the ceremony of constitution, and the lodge is closed with the usual solemnities in the different degrees, by the Grand Master and his Officers; after which they return in procession to the apartment from whence they came.

This is the usual ceremony observed by regular masons at the Constitution of a New Lodge, which the Grand Officers may abridge or extend at pleasure; but the material points are on no account to be omitted.

*The Ceremony observed at laying the Foundation Stone
of a Public Structure.*

This ceremony is conducted by the Grand Master and his Officers, assisted by the members of the Grand Lodge. No private member, or inferior officer of any private lodge, is admitted to join in this ceremony. Provincial Grand Masters are authorized to execute this trust in their

* Many of the songs and anthems, used upon this and other occasions, are inserted at the end of this volume.

their several provinces, accompanied by their Officers, and the Masters and Wardens of regular Lodges under their jurisdiction. The chief magistrate and other civil officers of the place where the building is to be erected, generally attend on the occasion. The ceremony is thus conducted.

At the time appointed, the Grand Lodge is convened at some convenient place approved by the Grand Master. An excellent band of martial music is provided, and the brethren appear in the insignia of the Order, elegantly dressed, with white gloves and aprons. The lodge is opened by the Grand Master, and the rules for regulating the procession to and from the place where the ceremony is to be performed, are read by the Grand Secretary. The necessary cautions being given from the chair, the lodge is adjourned, and the procession begins in the following order :

Two Tylers, with drawn swords ;

Music ;

Members of the Grand Lodge, two and two ;

A Tyler, in his uniform ;

Past Grand Stewards ;

Grand

Grand Tyler ;
 Present Grand Stewards, with white rods ;
 Secretary of the Stewards' Lodge ;
 Wardens of the Stewards' Lodge ;
 MASTER of the Stewards' Lodge ;
 Choiristers ;
 Architect ;
 Swordbearer, with the sword of state ;
 Grand Secretary, with his bag ;
 Grand Treasurer, with his staff ;
 The Bible*, Square, and Compass, on a crimson
 velvet cushion, carried by the Master
 of a Lodge, supported by two
 Stewards with white rods ;
 Grand Chaplain ;
 Provincial Grand Masters ;
 Past Grand Wardens ;
 Past Deputy Grand Masters ;
 Past Grand Masters ;
 Chief Magistrate of the place ;
 Grand Wardens ;
 Deputy Grand Master ;

The

* When the Bible is mentioned, it applies to any book which is considered to be the holy writings.

The Constitutions carried by the Master of the
oldest Lodge*;

GRAND MASTER.

Two Stewards close the procession.

A triumphal arch is erected at the place where the ceremony is to be performed, with proper scaffolding for the reception of the brethren. The procession passes through the arch, and the brethren repairing to their stands, the Grand Master and his Officers take their places on a temporary platform covered with carpet. The Grand Master commands silence, and an ode on Masonry is sung. The necessary preparations are then made for laying the Stone, on which is engraved the year of our Lord and of Masonry, the name of the reigning Sovereign, and the name, titles, &c. of the Grand Master. The Stone is raised up by means of an engine erected for that purpose, and the Grand Chaplain or Orator repeats a short prayer. The Grand Treasurer then, by the Grand Master's command, places under the Stone various sorts of coin and medals of the present reign. Solemn music

* In allusion to the Constitutions of the Order being originally vested in that Office, who is always considered as the general Governor and Director of the Fraternity, in case of the resignation or death of the Grand Master.

music begins, an anthem is sung, and the Stone is let down into its place, and properly fixed ; upon which the Grand Master descends to the Stone, and gives three knocks with his hiram, amidst the joyful acclamations of the spectators. The Grand Master then delivers over to the Architect the various implements of architecture, intrusting him with the sole superintendance and direction of the work ; after which he re-ascends the platform, and an oration suitable to the occasion is delivered. A voluntary subscription being made for the workmen, the sum collected is placed upon the Stone by the Grand Treasurer ; and a song in honour of Masonry concludes the ceremony. The procession returns to the place from whence it set out, and the lodge is closed by the Grand Wardens, when an elegant entertainment is provided for the company.

The Ceremony observed at the Dedication of Masons' Halls.

On the day appointed for the celebration of the ceremony of Dedication, the Grand Master and his Officers, accompanied by all the Brethren

thren who are Members of the Grand Lodge, meet in a convenient room adjoining to the place where the ceremony is to be performed, when the Grand Lodge is opened in ample form in all the Degrees of Masonry. The order of procession is read by the Grand Secretary, and a general charge respecting propriety of behaviour is given by the Deputy Grand Master. The Lodge is then adjourned, and the procession formed as follows :

Two Tylers, with drawn swords ;
Music ;

Members of the Grand Lodge, two and two ;

A Tyler, in his uniform ;

Past Grand Stewards ;

Grand Tyler ;

Present Grand Stewards, with white rods ;

Secretary of the Stewards' Lodge ;

Wardens of the Stewards' Lodge ;

MASTER of the Stewards' Lodge ;

Choirifters ;

One Brother carrying a gold Pitcher, containing corn ;

Two Brethren, with silver Pitchers, containing wine and oil ;

Four

Four Tylers carrying the Lodge, covered with
white sattin ;

Architect ;

Grand Swordbearer, with the sword of state ;

Grand Secretary, with his bag ;

Grand Treasurer, with his staff ;

Bible, Square, and Compass, on a crimson velvet
cushion, carried by the Master of a Lodge,

supported by two Stewards ;

Grand Chaplain ;

Provincial Grand Masters ;

Past Grand Wardens ;

Past Deputy Grand Masters ;

Past Grand Masters ;

Chief Magistrate of the place ;

Two large lights ;

Grand Wardens ;

One large light ;

Deputy Grand Master ;

Constitutions carried by the Master of the oldest
Lodge* ;

GRAND MASTER.

Two Stewards close the procession.

The

* See the note in p. 115.

The Ladies are introduced into the galleries, and the music take their places in the Hall. On the procession reaching the Grand Master's chair, the Grand Officers are separately proclaimed according to their rank, as they arrive at that station, and immediately on the Grand Master's being proclaimed, the Music begins, and a grand piece is performed, which continues while the procession marches three times round the Hall. The lodge is then placed in the center on a crimson velvet couch, and the Grand Master having taken the chair under a canopy of state, the Grand Officers and the Masters and Wardens of the Lodges repair to the places which have been previously prepared for their reception: The three lights and the gold and silver pitchers, with the corn, wine, and oil, are placed on the Lodge, at the head of which stands the pedestal, with the Bible open, and the Square and Compass laid thereon, and the Constitution roll, on a crimson velvet cushion. Matters being thus disposed, an anthem is sung, and an exordium on Masonry given, after which the Architect addresses the Grand Master in a genteel speech, returns thanks for the honour conferred on him, and surrenders up all the implements

ments which had been intrusted to his care at laying the foundation Stone. The Grand Master having expressed his approbation of the Architect's conduct, an ode in honour of Masonry is sung, accompanied by the band, after which the Ladies withdraw for refreshment; and such of the musicians as are not masons also retire, in order to entertain the Ladies during their repast.

The Lodge being tiled, the business of Masonry is resumed. The Grand Secretary informs the Grand Master, that it is the design of the fraternity to have the Hall dedicated to Masonry; upon which he orders the Grand Officers to assist in the ceremony, during which the organ continues playing solemn music, excepting only at the intervals of dedication. The Lodge is uncovered, and the first procession being made round the Lodge, the Grand Master having reached the East, the organ is silent, and in the NAME OF THE GREAT JEHOVAH, to WHOM BE ALL GLORY AND HONOUR, he proclaims the Hall duly dedicated to MASONRY, upon which the Chaplain strews corn over the Lodge. The organ plays, and the second procession being made round the Lodge, on the Grand Master's arrival

arrival at the East, the organ is silent, and he declares the Hall dedicated, as before, to VIRTUE; on which the Chaplain sprinkles wine on the Lodge. The organ plays, and the third procession being made round the Lodge, the Grand Master having reached the East, the music is silent, and the Hall is dedicated to UNIVERSAL BENEVOLENCE; upon which the Chaplain dips his fingers in the oil and sprinkles it over the Lodge; and at each dedication the Grand honours are given. A solemn invocation is made to heaven, and an anthem sung, after which the Lodge is covered, and the Grand Master retires to his chair. The Ladies are re-introduced, and an ode composed for the occasion is performed; after which an oration is delivered by the Grand Chaplain, to which succeeds an anthem. Donations for the charity are then collected, the grand procession is resumed, and after marching three times round the Hall, preceded by the Tylers carrying the Lodge as at entrance, during which the music continues to play a grand piece, the procession returns to the room from whence it set out, where the laws of the Order are rehearsed, and the Grand Lodge is closed in ample form in all the Degrees.

G

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The Ceremony observed at Funerals, according to antient Custom: with the Service used on those occasions.

No mason can be interred with the formalities of the Order, unless it be by his own special request, communicated to the Master of the lodge of which he died a member, foreigners and sojourners excepted; nor unless he has been advanced to the third degree of Masonry, from which there can be no exception.

The Master of the lodge, on receiving intelligence of his death, and being made acquainted with the day and hour appointed for the funeral, issues his command for summoning the lodge; but if more Lodges are expected to attend, he then must make application by the Grand Secretary to the Grand Master or his Deputy, for a legal power and authority to act on that occasion, and not only to attend the procession with his Officers in form, but in the absence of the Grand Master or his Deputy to preside over and regulate the conduct and behaviour of such brethren from other Lodges as may assist in forming
the

the procession, who are to be under his direction for the time being; and all the brethren present must be properly clothed †.

The dispensation being obtained, the Master may invite as many lodges as he thinks proper, and

† By an express law of the Grand Lodge, it is enacted, ‘That no regular mason do attend any funeral, or other *public** procession, clothed with the badges and ensigns of the Order; unless a dispensation for that purpose has been obtained from the Grand Master, or his Deputy: under the penalty of forfeiting all the rights and privileges of the society; and of being deprived of the benefit of the general fund of charity, should he be reduced to want.’

As dispensations for public processions are seldom or never granted but upon very particular occasions, it cannot be thought that these will be very frequent, or that regular masons will incline to infringe an established law, by attending those which are not properly authorized. Many public parades under this character, it is true, have been made of late years; but it may safely be affirmed, that these never received the sanction of the Grand Master, or the countenance of any regular mason conversant with the laws of the Society. Of this the public may be easily convinced, if it be considered that the reputation of the whole fraternity would be at risk by irregularity on such an occasion. It cannot be imagined, that the Grand Master, who is generally of noble birth, would so far degrade the dignity of his office, as to hazard the character of the society at large, by granting a dispensation from our established rules, for a public procession upon so trifling an occasion as a private benefit at a playhouse, public garden, or other

* By *public* procession is meant a general convention of masons for the purpose of making a public appearance.

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, for
 which

other place of general resort; where neither the interest of the fraternity, nor the public good, is concerned; and which, though it may be of advantage to one or two individuals, can never redound to the good of Masonry, or the honour of its patrons.

This law was planned to put a stop to mixed and irregular conventions of masons, and to prevent them from exposing to derision the insignia of the Order, by parading through the streets on unimportant occasions; but it was never intended to restrict the privileges of any regular Lodge, or to encroach on the legal prerogative of any Master of a regular Lodge. By the universal practices of Masons every Lodge is authorized by its own authority to act on such occasions, if the Society at large be not dishonoured thereby; and every Master, who is regularly elected and installed, is sufficiently empowered by the constitution, without any other authority, to convene and govern his own Lodge on any emergency, as at the funeral of any of its members, or on any other occasion in which the honour of the Society is concerned; but when brethren from other Lodges are convened, who are not subject to his controul, in that case a particular deputation is required from the Grand Master or his Deputy, who are the only general Directors of Masons. It cannot be supposed that the Master of a Lodge will issue a summons for the public appearance of his Lodge on a trifling occasion, or without approbation, as he well knows that he is amenable to the General Assembly for his conduct, and, by the charges of his office, must submit to their award; but should he be so imprudent as to act on this occasion improperly, the Brethren of the Lodge are warranted by the laws to refuse obedience to his summons.

A Dif-

which purpose only the dispensation is granted; 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 should 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 sashes and hatbands; as also the officers of the lodge to whom the dispensation is granted, who are likewise to be distinguished with white rods.

In

A Dispensation therefore is only necessary in those cases where masons from different Lodges are indiscriminately convened, as it vests a power in certain individuals for the time being to superintend the behaviour of such Brethren, that no irregularity may ensue; but when a regular Lodge is assembled under the auspices of its own Master, that Master is sufficiently empowered to preside over his own Lodge by the Constitution, an authority which no Dispensation can supersede, the former being an act of the Society at large, the latter only an act of the Grand Master as an individual.

For these sentiments I have lately been censured; but a censure so unjustly founded, defeats its own purpose, and I trust is too trifling to merit attention.

* This is the usual clothing of master-masons.

In the procession to the place of interment, the different lodges should rank according to their seniority; the junior ones preceding. Each lodge should form one division, and the following order be 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 Pastmaster ;

The Master ;

The Lodge to which the deceased Brother belonged, in the following order :

all the members having flowers
or herbs in their hands ;

The Tyler ;

The Stewards ;

Martial Music [Drums muffled, and Trumpets covered] ;

The Members of the Lodge ;

The Secretary and Treasurer ;

The Senior and Junior Wardens ;

The Pastmaster ;

The

The Holy Writings, on a cushion, covered with
black cloth, carried by the oldest
Member of the Lodge ;

The Master ;

The Choiristers, singing an anthem ;

The Clergyman ;

Pall Bearers,

<p>The BODY, with the regalia placed thereon, and two swords crossed.</p>

Pall Bearers ;

Chief Mourner ;

Assitant Mourners ;

Two Stewards ;

A Tyler ;

One or two lodges should march, before the procession begins, to the church yard, to prevent confusion, and make the necessary preparations. The brethren on no account ought 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, the mourners, and attendants on the corpse, must halt, till the members of the other lodges have formed a circle round the grave, when an open-

ing is made to receive them. They are then to march up to the grave; and the clergyman and officers of the acting lodge taking their station at the head of the grave, with the choiristers on each side, and the mourners at the foot, the service is rehearsed, an anthem sung, and that particular part of the ceremony concluded with the usual forms. In returning from the funeral, the same order of procession is observed.

The Funeral Service.

The lodge is opened by the Master of the lodge to which the deceased belonged in the third degree, with the usual forms, and an anthem is sung. The body being placed in the center on a couch, and the coffin in which it is laid being open, the Master proceeds to the head of the corpse, and the service begins.

MASTER. ‘ What man is he that liveth, and
‘ shall not see death? shall he deliver his soul
‘ from the hand of the grave?

‘ Man walketh in a vain shadow, he heapeth
‘ up riches, and cannot tell who shall gather
‘ them.

‘ When he dieth, he shall carry nothing away;
‘ his glory shall not descend after him.

‘ Naked

‘ Naked he came into the world, and naked
 ‘ he must return : the Lord gave, and the Lord
 ‘ hath taken away ; blessed be the name of the
 ‘ Lord.’

The grand honours are then given, and cer-
 tain forms used, which cannot be here explained.
 Solemn music is introduced, during which the
 Master strews herbs or flowers over the body ;
 and taking the SACRED ROLL in his hand,
 he says,

‘ Let me die the death of the righteous, and
 ‘ let my last end be like his.’

The brethren answer,

‘ God is our God for ever and ever ; he will
 ‘ be our guide even unto death.’

The Master then puts the roll into the chest ;
 upon which he says,

‘ Almighty Father, into thy hands we com-
 ‘ mend the soul of our loving brother.’

The Brethren answer three times, giving the
 grand honours each time,

‘ The will of God is accomplished ; so be it.’

The Master then repeats the following
 prayer :

‘ Most glorious God, author of all good, and
 ‘ giver of all mercy, pour down thy blessings

' upon us, and strengthen our solemn engage-
 ' ments with the ties of sincere affection. May
 ' the present instance of mortality remind us of
 ' our approaching fate; and by drawing our
 ' attention towards thee, the only refuge in
 ' time of need, may we be induced so to regulate
 ' our conduct here, that when the awful moment
 ' shall arrive that we are about to quit this
 ' transitory scene, the enlivening prospect of
 ' thy mercy may dispel the gloom of death, and
 ' after our departure hence in peace and in
 ' thy favour, we may be received into thine
 ' everlasting kingdom, and there enjoy, in union
 ' with the souls of our departed friends, the
 ' just rewards of a pious and virtuous life.
 ' Amen.'

An anthem being sung, the Master retires to
 the pedestal, and the coffin is shut up. An
 oration suitable to the occasion is delivered; and
 the Master recommending love and unity, the
 brethren join hands, and renew to each other
 their pledged vows. The lodge is adjourned,
 and the procession begins, in the form already
 described, to the church, and from thence to the
 place of interment; where the following exhor-
 tation is given:

' Here

Here we view a striking instance of the un-
 certainty of life, and the vanity of all human
 pursuits. The last offices paid to the dead are
 only useful as they are lectures to the living;
 from them therefore we are to derive instruc-
 tion, and ought to consider every solemnity of
 this kind as a summons to prepare for our ap-
 proaching dissolution.

Notwithstanding the various mementos of
 mortality with which we daily meet, notwith-
 standing we are convinced that Death has esta-
 blished his empire over all the works of
 Nature, yet, through some unaccountable in-
 fatuation, we are still apt to forget that we are
 born to die. We go on from one design to
 another, add hope to hope, and lay out plans
 for the subsistence and employment of many
 years, till we are suddenly alarmed with the
 approach of Death when we least expect
 him, and at an hour which we probably
 conclude to be the meridian of our exist-
 ence.

What are all the externals of majesty, the
 pride of wealth, or charms of beauty, when
 Nature has paid her just debt? If for a mo-
 ment we throw our eyes on the last scene, and

‘ view life stripped of its ornaments, and exposed
‘ in its natural meanness, we shall then be con-
‘ vinced of the futility of these empty delu-
‘ sions. In the grave all fallacies are detected,
‘ all ranks are levelled, and all distinctions are
‘ done away.

‘ While we drop the sympathetic tear over the
‘ grave of our deceased friend, let charity induce
‘ us to throw a veil over his foibles, whatever
‘ they may have been, and let us not withhold
‘ from his memory the praise his virtues may
‘ have claimed. Suffer the apologies of human
‘ nature to plead in his behalf. Perfection has
‘ never been attained ; the wisest as well as the
‘ best of men have erred. His meritorious
‘ actions, therefore, let us imitate, and from his
‘ weakness let us derive instruction.

‘ Let the present example excite our serious
‘ attention, and strengthen our resolutions of
‘ amendment. As life is uncertain, and all
‘ earthly pursuits are vain, let us no longer
‘ postpone the important concern of preparing
‘ for eternity ; but let us embrace the happy
‘ moment while time and opportunity offer,
‘ to provide with care against that great change,
‘ when the pleasures of this world shall cease to
‘ delight,

‘ delight, and the reflections of a life spent in
 ‘ the exercise of piety and virtue yield the only
 ‘ comfort and consolation.

‘ Thus shall our expectations not be frus-
 ‘ trated, nor shall we be hurried unprepared into
 ‘ the presence of that all-wise and powerful
 ‘ Judge, to whom the secrets of all hearts are
 ‘ known, and from whose dread tribunal no cul-
 ‘ prit can escape.

‘ To conclude: Let us support with pro-
 ‘ priety the character of our profession on every
 ‘ occasion; advert to the nature of our solemn
 ‘ engagements, and pursue with unwearied assi-
 ‘ duity the sacred tenets of Masonry: Let us
 ‘ with becoming reverence supplicate the divine
 ‘ grace, that we may secure the favour of that
 ‘ eternal Being whose goodness and power know
 ‘ no bound; and prosecute our journey, without
 ‘ dread or apprehension, to that far distant coun-
 ‘ try from whence no traveller returns. By the
 ‘ light of the divine countenance, we shall then
 ‘ pass, without trembling, through those gloomy
 ‘ mansions where all things are forgotten, and
 ‘ at that great and tremendous day, when, ar-
 ‘ raigned at the bar of divine justice, judgment
 ‘ shall

‘ shall be pronounced in our favour, we shall
 ‘ receive the reward of our virtue, and acquire the
 ‘ possession of an immortal inheritance, where
 ‘ joy flows in one continued stream, and no
 ‘ mound can check its course.’

The following invocations are then to be made
 by the Master, and the usual honours to accom-
 pany each.

MASTER. ‘ May we be true and faithful, and
 ‘ may we live and die in love !’

ANSWER. ‘ So mote it be.’

MASTER. ‘ May we profess what is good,
 ‘ and may we always act agreeably to our pro-
 ‘ fession !’

ANSWER. ‘ So mote it be.’

MASTER. ‘ May the Lord bless us, and prof-
 ‘ per us ; and may all our good intentions be
 ‘ crowned with success !’

ANSWER. ‘ So mote it be.’

The Secretaries are then to advance, and
 throw their rolls into the grave with the usual
 forms, while the Master repeats with an audible
 voice :

‘ Glory be to God on high, on earth peace,
 ‘ and good-will towards men.’

ANSWER.

ANSWER. 'So mote it be now, from hence-
' forth, and for evermore.'

The Master is then to conclude the ceremony
at the grave in the following words :

' From time immemorial it has been an
' established custom among the fraternity of free
' and accepted masons, when requested by a
' brother on his death-bed, to accompany his
' corpse to the place of interment, and there
' to deposit his remains with the usual forma-
' lities.

' In conformity to this laudable usage, and
' at the special request of our deceased brother,
' whose memory we revere, and whose loss we
' deplore, we are here assembled in the character
' of masons, to resign his body to the earth from
' whence it came, and to offer up the last tribute
' of our affection to his memory ; thereby de-
' monstrating to the world the sincerity of our
' past esteem, and our steady attachment to the
' principles of our honourable Order.

' With proper respect to the established cus-
' toms of the country in which we reside, with
' due deference to our superiors in church and
' state, and with unlimited good-will to all man-
' kind, we appear in the character of our pro-
' fession.

' fession.—Invested with the badges of Masonry,
 ' we publicly declare our obedience and submis-
 ' sion to the laws and government of the country
 ' in which we live, and an ardent wish to pro-
 ' mote the general good of society; we humbly im-
 ' plore the blessing of Heaven on all our zealous
 ' endeavours for this laudable purpose, and pray
 ' for our steady perseverance in the principles of
 ' piety and virtue.

' As it has pleased the divine Creator to re-
 ' move our brother from the cares and troubles
 ' of a transitory existence, to a state of eternal
 ' duration; and thereby to weaken the chain by
 ' which we are linked one to another: may his
 ' example remind us of our approaching fate,
 ' and incline us who survive him, to be more
 ' strongly cemented in the ties of union and
 ' friendship; that by regulating our conduct
 ' here agreeably to the dictates of truth and
 ' wisdom, we may enjoy, in the last moment,
 ' that serene tranquillity of mind which ever
 ' flows from a clear and un sullied conscience
 ' free from offence.

' Unto the grave we resign the body of our
 ' friend and brother, there to remain until the
 ' general resurrection; in favourable expectation
 ' that

‘ that his immortal soul will then partake of joys
‘ which have been prepared for the righteous
‘ from the beginning of the world : and we pray
‘ Almighty God, of his infinite goodness, at the
‘ grand tribunal of unbiaſſed juſtice, to extend
‘ his mercy towards him, and all of us, and to
‘ crown our felicity with everlaſting bliſs in the
‘ expanded realms of a boundleſs eternity. This
‘ we beg, for the honour of his holy name, to
‘ whom be glory, now and for ever. Amen.’

Thus the ſervice ends, when the uſual honours are given, and the proceſſion returns to the place from whence it came.

The brethren being arrived at the lodge, the neceſſary duties are complied with, and the buſineſs of Maſonry is renewed. The *regalia*, and ornaments of the deceaſed, if an officer of a lodge, are returned to the Maſter in due form, with the uſual ceremonies ; after which the charges for regulating the conduct of the fraternity are rehearſed, and the lodge is cloſed in the third degree with a bleſſing.

ILLUSTRATIONS
OF
M A S O N R Y.

B O O K III.

THE PRINCIPLES OF MASONRY EXPLAINED.

SECT. I.

A Letter from the learned Mr. John Locke, to the Right Hon. Thomas Earl of Pembroke, with an old Manuscript on the subject of Free-Masonry.

MY LORD,

6th May, 1696.

I HAVE at length, by the help of Mr. Collins, procured a copy of that MS. in the Bodleian library, which you were so curious to see: and, in obedience to your Lordship's commands, I herewith send it to you. Most of the notes annexed to it, are what I made yesterday for the reading of my Lady Masham, who is become so fond of Masonry, as to say, that she now more than ever wishes herself a man, that she might be capable of admission into the fraternity.

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The MS. of which this is a copy, appears to be about 160 years old ; yet (as your lordship will observe by the title) it is itself a copy of one yet more antient by about 100 years : for the original is said to be the hand-writing of K. Henry VI. Where that prince had it, is at present an uncertainty ; but it seems to me to be an examination (taken perhaps before the king) of some one of the brotherhood of masons ; among whom he entered himself, as it is said, when he came out of his minority, and thenceforth put a stop to a persecution that had been raised against them : But I must not detain your lordship longer by my preface from the thing itself.

I know not what effect the sight of this old paper may have upon your lordship ; but for my own part I cannot deny, that it has so much raised my curiosity, as to induce me to enter myself into the fraternity, which I am determined to do (if I may be admitted) the next time I go to London, and that will be shortly. I am,

My LORD,

Your Lordship's most obedient,

And most humble servant,

JOHN LOCKE.

Certayne

Certayne Questyons, with Answeres to the same, concerning the Mystery of MAÇONRYE; writtene by the hande of kynge HENRYE, the sixthe of the name, and faythfullye copyed by me (1) JOHAN LEYLANDE, Antiquarius, by the commaunde of his (2) Highnesse.

They be as followethe,

QUEST. What mote ytt be? (3)

ANSW. Ytt beeth the skylle of nature, the understondynge of the myghte that ys hereynne, and its sondrye werckynges; sonderlyche, the skylle of rectenyngs, of waightes and metynges, and the treu manere of façonnyng al thynges for mannes use; headlye, dwellinges, and buyldynges

(1) JOHN LEYLANDE was appointed by Henry VIII. at the dissolution of monasteries, to search for, and save such books and records as were valuable among them. He was a man of great labour and industry.

(2) HIS HIGHNESSE, meaning the said king Henry VIII. Our kings had not then the title of majesty.

(3) What mote ytt be?] That is, what may this mystery of masonry be? The answer imports, that it consists in natural, mathematical, and mechanical knowledge. Some part of which (as appears by what follows) the masons pretend to have taught the rest of mankind, and some part they still conceal.

buyllynges of alle kindes, and all odher thynges that make gudde to manne.

QUEST. Where dyd ytt begyne?

ANSW. Ytt dyd begynne with the (4) fyrste menne in the este, whych were before the (5) ffyrste manne of the weste, and comynge westlye, ytt hathe broughte herwyth alle confortes to the wylde and comfortlesse.

QUEST. Who dyd brynge ytt westlye?

ANSW. The (6) Venetians, whoo beyng grate merchaundes, comed ffyrste ffromme the este ynn Venetia, for the commodytye of marchaundy synge beithe este and weste bey the redde and myddlelonde sees.

QUEST.

(4) (5) Fyrste menne yn the este, &c.] It should seem by this that masons believe there were men in the east before Adam, who is called the 'ffyrste manne of the weste;' and that arts and sciences began in the east. Some authors of great note for learning have been of the same opinion; and it is certain that Europe and Africa (which, in respect to Asia, may be called western countries) were wild and savage, long after arts and politeness of manners were in great perfection in China and the Indies.

(6) The Venetians, &c.] In the times of monkish ignorance it is no wonder that the Phenicians should be mistaken for the Venetians. Or, perhaps, if the people were not taken one for the other, similitude of sound might deceive the clerk who first took down the examination. The Phenicians were the greatest voyagers among the antients, and were in Europe thought to be the

QUEST. Howe comede ytt yn Englonde?

ANSW. Peter Gower (7) a Grecian, journeyedde ffor kunnynge yn Egypte, and yn Syria, and yn everyche londe whereas the Venetians hadde plauntedde maçoarye, and wynnynge entraunce yn al lodges of maçoones, he lerned muche, and retournedde, and woned yn Grecia Magna (8), wacksynge, and becommynge a myghtye

the inventors of letters, which perhaps they brought from the east with other arts.

(7) Peter Gower.] This must be another mistake of the writer. I was puzzled at first to guess who Peter Gower should be, the name being perfectly English; or how a Greek should come by such a name: But as soon as I thought of Pythagoras, I could scarce forbear smiling, to find that philosopher had undergone a metempsychosis he never dreamt of. We need only consider the French pronunciation of his name, Pythagore, that is Petagore, to conceive how easily such a mistake might be made by an unlearned clerk. That Pythagoras travelled for knowledge into Egypt, &c. is known to all the learned; and that he was initiated into several different orders of priests, who in those days kept all their learning secret from the vulgar, is as well known. Pythagoras also made every geometrical theorem a secret, and admitted only such to the knowledge of them, as had first undergone a five years silence. He is supposed to be the inventor of the 47th proposition of the first book of Euclid, for which, in the joy of his heart, it is said he sacrificed a hecatomb. He also knew the true system of the world, lately revived by Copernicus; and was certainly a most wonderful man. See his life by DION. HAL.

(8) GRECIA MAGNA, a part of Italy formerly so called, in which the Greeks had settled a large colony.

myghtye (9) wyseacre, and greatelyche renowned, and her he framed a grate lodge at Groton (10), and maketh many maçonnes, some whereoffe dyde journeye yn Fraunce, and maketh manye maçonnes, wherefromme, yn processe of tyme, the arte passed in Engelonde.

QUEST. Dothe maçonnes discouer there artes unto odhers?

ANSW. Peter Gower, whenne he journeyedde to lerne, was ffyrste (11) made, and anonne techedde; evenne soe shulde all odhers beyn recht. Natheles (12) maçonnes hauethe always yn

(9) Wyseacre.] This word at present signifies simpleton, but formerly had a quite contrary meaning. Weisager, in the old Saxon, is philosopher, wiseman, or wizard, and having been frequently used ironically, at length came to have a direct meaning in the ironical sense. Thus Duns Scotus, a man famed for the subtilty and acuteness of his understanding, has, by the same method of irony, given a general name to modern dunces.

(10) Groton.] Groton is the name of a place in England. The place here meant is Crotona, a city of Grecia Magna, which in the time of Pythagoras was very populous.

(11) Fyrste made.] The word MADE I suppose has a particular meaning among the masons; perhaps it signifies, initiated.

(12) Maçonnes haueth communycatedde, &c.] This paragraph hath something remarkable in it. It contains a justification of the secrecy so much boasted of by masons, and so much blamed by others; asserting that they have in all ages discovered such things as might be useful, and that they conceal such only as would

yn everyche tyme, from tyme to tyme, commu-
nycatedde to männkynde soche of ther secrettes
as generallyche myghte be usefulle; they haueth
keped backe soche allein as shulde be harmefulle
yff they comed yn euylle haundes, oder soche as
ne myghte be holpyng wythouten the techynges
to be joynedde herwythe in the lodge, oder soche
as do bynde the freres more strongelyche togeder,
bey the proffytte and commodytie comyng to
the confrerie herfromme.

QUEST. Whatte artes haueth the maçonnes
techedde mankynde?

ANSW. The artes (13) agricultura, architec-
tura, astronomia, geometria, numeres, musica,
poesie, kymistrye, governmente, and relygyonne.

QUEST. Howe commethe maçonnes more
teachers than odher menne?

ANSW. The hemselfe haueth allein in (14)
arte of fyndinge neue artes, whyche arte the
ffyrste

would be hurtful either to the world or themselves. What these
secrets are, we see afterwards.

(13) The artes, agricultura, &c.] It seems a bold pretence this
of the mafons, that they have taught mankind all these arts.
They have their own authority for it; and I know not how we
shall disprove them. But what appears most odd is, that they
reckon religion among the arts.

(14) Arte of ffyndinge neue artes.] The art of inventing arts,
must

ffyrste maçonnes receaved from Godde; by the whyche they fyndethe whatte artes hem plesethe, and the treu way of techynge the same. Whatt odher menne dothe ffynde out, ys onelyche bey chaunce, and herfore but lytel I tro.

QUEST. What dothe the maçonnes concele and hyde?

ANSW. Thay concelethe the arte of ffyndynge neue artes, and thattys for here own proffytte, and (15) preise: Thay concelethe the art of keypyng (16) secrettes, thatt soe the worlde mayeth nothings concele from them. Thay
con-

must certainly be a most useful art. My lord Bacon's *Novum Organum* is an attempt towards somewhat of the same kind. But I much doubt, that if ever the masons had it, they have now lost it; since so few new arts have been lately invented, and so many are wanted. The idea I have of such an art is, that it must be something proper to be applied in all the sciences generally, as algebra is in numbers, by the help of which, new rules of arithmetic are, and may be found.

(15) *Preise.*] It seems the masons have great regard to the reputation as well as the profit of their order; since they make it one reason for not divulging an art in common, that it may do honour to the possessors of it. I think in this particular they shew too much regard for their own society, and too little for the rest of mankind.

(16) *Arte of keypyng secrettes.*] What kind of an art this is, I can by no means imagine. But certainly such an art the masons must have: For though, as some people suppose, they should have

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concelethe the art of wunderwerckynge, and of foresayinge thynges to comme, that so thay same artes may not be usede of the wyckedde to an euyell ende. Thay also concelethe the (17) arte of chaunges, the wey of wynnynge the facultye (18) of Abrac, the skylle of becommynge gude and parfyghte wythouten the holpynges of fere and hope; and the univerville (19) longage of maçonnes.

QUEST.

no secret at all, even that must be a secret, which being discovered, would expose them to the highest ridicule: and therefore it requires the utmost caution to conceal it.

(17) Arte of chaunges.] I know not what this means, unless it be the transmutation of metals.

(18) Facultye of Abrac.] Here I am utterly in the dark.

(19) Univerville longage of maçonnes.] An universal language has been much desired by the learned of many ages. It is a thing rather to be wished than hoped for. But it seems the masons pretend to have such a thing among them. If it be true, I guess it must be something like the language of the Pantomimes among the antient Romans, who are said to be able, by signs only, to express and deliver any oration intelligibly to men of all nations and languages. A man who has all these arts and advantages, is certainly in a condition to be envied: But we are told that this is not the case with all masons; for though these arts are among them, and all have a right and an opportunity to know them, yet some want capacity, and others industry, to acquire them. However, of all their arts and secrets, that which I most desire to know is, 'The skylle of becommynge gude and parfyghte;' and I wish it were communicated to all mankind, since there is nothing
more

QUEST. Wylle he teche me thay fame artes ?

ANSW. Ye shalle be techedde yff ye be war-
thye, and able to lerne.

QUEST. Dothe all maçonnes kunne more then
odher menne ?

ANSW. Not so. Thay onlyche hateth recht
and occasyonne more then odher menne to kunne,
butt manye doeth fere yn capacity, and manye
more doeth want induffrye, thatt ys perneceffarye
for the gaynyngge all kunnyngge.

QUEST. Are maçonnes gudder menne then
odhers ?

ANSW. Some maçonnes are not so vertuous as
some odher menne; but, yn the moste parte, thay
be more gude than thay woulde be yf thay war
not maçonnes.

QUEST. Doth maçonnes love eidther odher
myghtylie as beeth sayde ?

ANSW. Yea verylyche, and yt may not odher-
wise be: For gude menne and treu, kennyngge
eidher odher to be soche, doeth always love the
more as thay be more gude.

[Here endethe the questyonnes, and awnsweres.]

more true than the beautiful sentence contained in the last an-
swer, 'That the better men are, the more they love one another.'
Virtue having in itself something so amiable as to charm the
hearts of all that behold it.

A GLOSSARY, to explain the old words in the foregoing Manuscript.

<i>Allein</i> , only	<i>Myghte</i> , power
<i>Always</i> , always	<i>Occasyonne</i> , opportunity
<i>Beitbe</i> , both	<i>Odber</i> , other
<i>Commoditye</i> , conveniency	<i>Onelyche</i> , only
<i>Confrerie</i> , fraternity	<i>Perneccessarye</i> , absolutely necessary
<i>Faconnyng</i> , forming	<i>Preise</i> , honour
<i>Fore-sayinge</i> , prophecy- ing	<i>Recht</i> , right
<i>Freres</i> , brethren	<i>Reckenyngs</i> , numbers
<i>Headlye</i> , chiefly	<i>Sonderlyche</i> , particularly
<i>Hem plesetbe</i> , they please	<i>Skylle</i> , knowledge
<i>Hemselfe</i> , themselves	<i>Wackfynge</i> , growing
<i>Her</i> , there, their	<i>Werck</i> , operation
<i>Hereynne</i> , therein	<i>Wey</i> , way
<i>Herwyth</i> , with it	<i>Wberreas</i> , where
<i>Holpyng</i> , beneficial	<i>Woned</i> , dwelt
<i>Kanne</i> , know	<i>Wunderwerckynge</i> , working
<i>Kunnyng</i> , knowledge	miracles
<i>Make gudde</i> , are beneficial	<i>Wylde</i> , savage
<i>Metynge</i> , measures	<i>Wynnyng</i> , gaining
<i>Mote</i> , may	<i>Ynn</i> , into
<i>Myddlelonde</i> , Mediterranean	

SECT.

S E C T. II.

Remarks on the preceding Manuscript, and on the Annotations of Mr. LOCKE.

THIS dialogue possesses a double claim to our regard; first for its antiquity, and next for the notes added to it by Mr. Locke, who, though not at that time enrolled in the order of masons, offers conjectures on the history and traditions of Masonry, which are not only just but judicious: Mr. Locke, however, being then a stranger to the fraternity, it is hoped a few additional remarks from a brother will not be deemed altogether impertinent.

Every reader must feel a secret satisfaction in the perusal of this antient manuscript, especially the true and faithful mason, whom it more nearly concerns. The recommendation of a philosopher of as great merit and penetration as this nation has ever produced, added to the real value of the piece itself, must give it a sanction, and render it deserving a serious and candid examination.

The conjecture of the ingenious and learned annotator concerning its being an examination

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taken before King Henry of one of the fraternity of masons, is just. The severe edict passed at that time against the society, and the discouragement given to the masons by the bishop of Winchester and his party, induced that prince, in his riper years, to make a stricter scrutiny into the nature of the masonic institution; which was fortunately attended with the happy circumstance of gaining his favour, together with his patronage. Had not the disturbances and civil commotions in the kingdom during his reign attracted the notice of government, it is probable that this act would have been repealed, through the intercession of the duke of Gloucester, whose attachment to the society was very conspicuous.

Page 140. What mate ytt be?] Mr. LOCKE observes, in his annotation on this question, that the answer to it imports, that Masonry consists of natural, mathematical, and mechanical knowledge; some part of which, he says, the masons *pretend* to have taught the rest of mankind, and some part they still conceal.—The arts which have been communicated to the world by masons are particularly specified in an answer to one of the
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the following questions; as are also those which they have restricted to themselves for wise purposes.—Morality, however, might have been included in this answer, as it constitutes a principal part of the masonic system.

Page 141. Where dyd ytt begyne?] In the annotation on the answer to this question, Mr. Locke seems to suggest, that masons believed there were men in the East before Adam, which is indeed a mere conjecture. This opinion may be confirmed by many learned authors, but masons comprehend the true meaning of Masonry taking rise in the East and spreading to the West, without having recourse to the Præadamites. East and West are terms peculiar to the society, and when masonically adopted, are only intelligible to the fraternity*, as they refer to certain forms and established customs among themselves. From the East, however, it is well known learning extended to the western world, and gradually advanced into Europe.

Page

* And behold the glory of the God of Israel came from the way of the East. Ezck. xliii. 2.

Page 141. Who dyd brynge ytt westlye?]
The judicious correction of an illiterate clerk, in the answer to this question as well as the next, reflects great credit on the ingenious annotator. His explanation is just, and his elucidation accurate.

Page 142. Howe comede ytt yn Engelande?]
The records of the fraternity inform us, that Pythagoras was regularly initiated into Masonry; and being properly instructed in the mysteries of the Art, was much improved, and propagated the principles of the Order in other countries into which he afterwards travelled.

Pythagoras lived at Samos, in the reign of Tarquin, the last king of the Romans, in the year of Rome 220; or, according to Livy, in the reign of Servius Tullius, in the year of the world 3472. From his extraordinary desire of knowledge he travelled into several countries, and enriched his mind with learning. He was the first who took the name of *philosopher*; that is, a lover of wisdom. His system of morality was admirable. He made unity the principle of all things, and believed that between God and man there were various orders of spiritual beings
who

who administered to the divine will. His disciples brought all their goods into a common stock, contemned the pleasures of sense, abstained from swearing, eat nothing that had life, and believed in the doctrine of a metempsychosis, or transmigration of souls. The chief aim of this philosopher's moral doctrine was to purge the mind from the impurities of the body, and it seems to have had more real piety in it than other systems, but less exactness.

Pythagoras travelled first into Egypt, where he was initiated into the several orders of priests, who, in those days, kept all their learning a secret from the vulgar. He made every geometrical theorem a secret, and admitted only those to the knowledge of his system, who had first undergone five years silence. He is said to have been the inventor of the 47th Proposition of Euclid*, which, in geometrical solutions and demonstrations of quantities, is of excellent use; and for which, in the joy of his heart, it is said he sacrificed a hecatomb. He was well versed in
astro-

* **THEOREM.** In any right-angled triangle, the square which is described upon the side subtending the right angle, is equal to the squares described upon the sides which contain the right angle. Euclid. lib. i. prop. 47.

astronomy, and thoroughly, understood the true system of the world revived by Copernicus.

The pupils who had been initiated by this philosopher in the sciences and the study of nature at the Crotonian school, dispersed abroad, and taught the doctrines of their preceptor in all the countries through which they travelled.

Page 143. Dothe maçonnes discover here artes unto odhers?] Masons, in all ages, have studied the general good of mankind. Every useful art, which is necessary for the support of authority, and good government, or which can tend to promote science, they have cheerfully communicated to mankind. Points of no public utility, as their peculiar tenets, mystic forms, and solemn rites, they have carefully concealed. By these means masons have been distinguished in various countries, and the privileges of their Order kept sacred and inviolable.

Page 144. Whatte artes haueth the maçonnes techedde mankynde?] The arts which the masons have publicly taught, are here specified. It appears to have surpris'd the learned annotator, that religion should be ranked among the arts
propa-

propagated by the fraternity. Masons, in compliance with the tenor of their profession, have always paid due obedience to the moral law, and inculcated its precepts with powerful energy on all their followers. The doctrine of one God, the creator and preserver of the universe, has been their firm belief in every age; and under the influence of that doctrine, their conduct has been regulated through a long succession of years. The progress of knowledge and philosophy, aided by divine revelation, having abolished many of the vain superstitions of antiquity, and enlightened the minds of men with the knowledge of the true God, and the sacred tenets of the christian faith, masons have readily acquiesced in, and zealously pursued every measure which could promote a religion so wisely calculated to make men happy. In those countries, however, where the gospel has not reached, and Christianity displayed her beauties, the masons have pursued the universal religion, or the religion of nature; that is, to be good men and true, by whatever denomination or persuasion they have been distinguished; and by this universal religion the conduct of the fraternity still continues to be regulated. A cheerful compliance with the esta-

blished religion of the country in which we live, so far as it corresponds with, and is agreeable to the tenets of Masonry, is earnestly recommended in all our assemblies; and this universal conformity, notwithstanding private sentiment and opinion, answers the laudable purpose of conciliating true friendship among men of every persuasion, and has proved the cement of general union.

Page 144. Howe commeth maçonnes more teachers than odher menne?] The answer implies, that masons, having, from the nature and government of their associations, greater opportunities than other men of improving their talents, are, in general, understood to be better qualified to instruct others.

Mr. Locke's observation on masons having the art of finding new arts, is very judicious, and his explanation seems to be just. The fraternity have always made the study of the arts a principal part of their private amusement; in their assemblies nice and difficult theories have been canvassed and explained; new discoveries produced, and those already known illustrated. The different classes established, the gradual progression
of

of knowledge communicated, and the regularity observed throughout the whole system of their government, are evident proofs that those who are initiated into the mysteries of the masonic Art may discover new arts; and this knowledge they acquire by instruction from, and familiar intercourse with, men of genius and ability, on almost every important branch of science.

Page 145. What do the maçonnes conceal and hide? The answer imports the art of finding new arts, for their profit and praise; and then particularizes the different arts they carefully conceal. Mr. Locke's remark, That this shews too much regard for their own society, and too little for the rest of mankind, is rather severe, when he has before admitted the propriety of concealing from the world what is of no real public utility, lest, being converted to bad uses, the consequences might be prejudicial to society. By the word *praise*, is here meant that honour and respect to which masons are entitled as the friends of science and learning, and which is absolutely necessary to give a sanction to the wise doctrines they propagate. Their fidelity gives them a claim to esteem; and the rectitude

rectitude of their manners will always demand veneration.

Of all the arts which the masons profess, the art of secrecy particularly distinguishes them. Taciturnity is a proof of wisdom, and is allowed to be of the utmost importance in the different transactions of life. The best writers have declared it to be an art of inestimable value; and that it is agreeable to the Deity himself may be easily conceived, from the glorious example which he gives, in concealing from mankind the secrets of his providence. The wisest of men cannot pry into the *arcana* of heaven; nor can they divine to-day what to-morrow may bring forth.

Many instances may be adduced from history to shew the high veneration that was paid to the art of secrecy by the antients. Pliny informs us, that Anaxarchus being imprisoned with a view to extort from him some secrets with which he had been intrusted, and dreading that exquisite torture might induce him to betray his trust, bit his tongue in the middle, and threw it in the face of Nicocreon, the tyrant of Cyprus.—No torments could make the servants of Plancus betray the secrets of their master; with fortitude they

they encountered every pain, and strenuously supported their fidelity, amidst the most severe tortures, till death put a period to their sufferings.— The Athenians bowed to a statue of brass, which was represented without a tongue to denote secrecy.— The Egyptians worshipped Harpocrates, the god of silence, who was always represented holding his finger at his mouth.— The Romans had their goddess of silence, named Angerona, to whom they offered worship.— Lycurgus, the celebrated lawgiver, as well as Pythagoras, the great scholar, particularly recommended this virtue: especially the last, who, as we have before observed; kept his disciples silent during five years, that they might learn the valuable secrets he had to communicate unto them. This evinces that he deemed secrecy the rarest, as well as the noblest art*.

Mr.

* The following story is related by a Roman historian (Aulus Gellius); which, as it may be equally pleasing and instructive, we shall insert at full length.

The senators of Rome had ordained, that, during their consultations in the senate-house, each senator should be permitted to bring his son with him, who was to depart, if occasion required; but this favour was not general, being restricted only to the sons of noblemen; who in those days were tutored from their infancy in the virtue of secrecy, and thereby qualified in their riper years,

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Mr. Locke has made several judicious observations on the answer which is given to the question here proposed. His being in the dark
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to discharge the most important offices of government with fidelity and wisdom. About this time it happened, that the senators met on a very important case, and the affair requiring mature deliberation, they were detained longer than usual in the senate-house, and the conclusion of their determinations adjourned to the following day; each member engaging, in the mean time, to keep secret the transactions of the meeting: Among other noblemen's sons, who attended on the occasion, was the son of the grave Papyrus; a family of great renown and splendor. This youth was no less remarkable for the extent of his genius, than for the prudence of his deportment. On his return home, his mother, anxious to know what important case had been debated in the senate that day, which had detained the senators so long beyond the usual hour, intreated him to relate the particulars. The noble and virtuous youth told her, it was a business not in his power to reveal, he being solemnly enjoined to silence. On hearing this, her importunities were more earnest, and her inquiries more minute. Intelligence she must have; all evasions were in vain. By fair speeches and intreaties, with liberal promises, she endeavoured to break open this little casket of secrecy; but these means proving ineffectual, she adopted rigorous measures, and had recourse to stripes and violent threats; being determined that force should extort, what lenity could not effect. The youth finding his mother's threats to be very harsh, but her stripes more severe; comparing his love to her as his mother, with the duty he owed to his father; the one mighty, but the other impulsive; lays her and her fond conceit in one scale; his father, his own honour, and the solemn injunctions to secrecy in the other scale; and finding the latter greatly preponderate, with a noble

concerning the meaning of the faculty of Abrac, I am no ways surpris'd at, nor can I conceive how he could otherwise be. ABRAC is an abbreviation

noble and heroic spirit preserv'd his honour, at the risk of his mother's displeasure; and thus endeavour'd to relieve her anxiety:

' Madam, you may well blame the senate for their long sitting, at least for presuming to call in question a case so truly important; except the wives of the senators are allowed to consult on it, there can be no hope of a conclusion. I speak this only from my own opinion; I know their gravity will easily confound my juvenile apprehensions; yet, whether nature or duty instructs me to do so, I cannot tell. It seems necessary to them, for the increase of people, and the public good, that every senator should be allowed two wives; or otherwise their wives two husbands. I shall hardly incline to call, under one roof, two men by the name of father; I had rather with cheerfulness salute two women by the name of mother. This is the question, Madam, and to-morrow it is to be determin'd.'

His mother hearing this, and he seeming unwilling to reveal it, she took it for an infallible truth. Her blood was quickly fired, and rage ensued. Without enquiring any further into the merits of the case, she immediately dispatched messengers to all the other ladies and matrons of Rome; to acquaint them of the weighty affair now under deliberation in the senate, in which the peace and welfare of their whole lives were so nearly concern'd. The melancholy news soon spread a general alarm; and a thousand conjectures were form'd. The ladies, being resolv'd to give their assistance in the decision of this weighty point, immediately assembled. Headed by young Papyrus's mother, on the next morning, they proceeded to the senate-house. Though it is remark'd that a parliament of women are seldom govern'd
by

viation of the word ABRACADABRA. In the days of ignorance and superstition, that word had

by one speaker, yet the affair being urgent, the haste pertinent, and the case (on their behalf) of the utmost consequence, the revealing woman must speak for all the rest. It was agreed, that she should insist on the necessity of the concurrence of the senators' wives to the determination of a law in which they were so particularly interested. When they came to the door of the senate-house, such a noise was made, for admission to sit with their husbands in this grand consultation, that all Rome seemed to be in an uproar. Their business, however, must be known, before they could gain an audience. This being complied with, and their admission granted, such an elaborate oration was made by the female speaker on the occasion, in behalf of her sex, as astonished the whole senators. She requested that the matter might not be hastily determined, but be seriously canvassed according to justice and equity; and expressed the determined resolutions of herself and her sisters, to oppose a measure so unconstitutional as that of permitting one husband to have two wives, who could scarcely please one. She proposed, in the name of her sisters, as the most effectual way of peopling the state, that if any alteration were to be made in the established custom of Rome, women might be permitted to have two husbands. The senators being informed of Papyrus's scheme to preserve his reputation, and the riddle being publicly solved, the ladies were greatly confounded, and departed with blushing cheeks, while the noble youth, who had thus proved himself worthy of his trust, was highly commended for his fidelity. To avoid a like tumult in future, it was resolved, that the custom of introducing the sons of senators should be abolished. Papyrus, however, on account of his attachment to his word, and his discreet policy, was excepted from this restriction, and ever afterwards freely admitted into the senate-house, where many honours were conferred upon him.

The

had a magical signification; but the explanation of it is now lost*.

Our celebrated annotator has taken no notice of the masons having the art of working miracles,

The virtue and fidelity of Papyrus are indeed worthy of imitation; but the masons have still a more glorious example in their own body, of a brother, accomplished in every art, who, rather than forfeit his honour, or betray his trust, fell a sacrifice to the cruel hand of a barbarous assassin.

* Mr. Hutchinſon, in his ingenious treatiſe entitled *The Spirit of Maſonry*, gives the following explanation of the word *ABRAC*, which, as it is new and curious, I ſhall here inſert in that gentleman's own words.

“ *ABRAC*, or *ABRACAR*, was a name which Baſilides, a religious of the ſecond century, gave to God, who, he ſaid, was the author of three hundred and ſixty-five.

“ The author of this ſuperſtition is ſaid to have lived in the time of Adrian, and that it had its name after *ABRASAM* or *ABRAXAS*, the denomination which Baſilides gave to the Deity. He called him the Supreme God, and aſcribed to him ſeven ſubordinate powers or angels, who preſided over the heavens: and alſo, according to the number of the days in the year, held that three hundred and ſixty-five virtues, powers, or intelligences, exiſted as the emanations of God; the value, or numerical diſtinction of the letters in the word, according to the antient Greek numerals, made 365.

A B P A X A Z.

I 2. 100 I 60 I 200.

“ Amongſt antiquaries *ABRAXAS* is an antique gem or ſtone with the word *ABRAXAS* engraved on it. There are a great many kinds of them, of various figures and ſizes, moſtly as old as the third century. Perſons profeſſing the religious principles

cles, and forefaying things to come. Astrology was received as one of the arts which merited their patronage; and the good effects resulting from the study of it, may fully vindicate the countenance given by the masons to this delusion.

The antient philosophers applied with unwearied diligence to discover the aspects, magnitude, distances, motions, and revolutions of the heavenly bodies; and, according to the discoveries

“ples of Basilides wore this gem with great veneration as an amulet, from whose virtues, and the protection of the Deity, to whom it was consecrated, and with whose name it was inscribed, the wearer derived health, prosperity, and safety.

“There is deposited in the British Museum such a gem, which is a besil stone of the form of an egg. The head is in camio, the reverse in taglio.

“In church history, **ABRAX** is noted as a mystical term, expressing the Supreme God; under whom the Basilidians supposed three hundred and sixty-five dependent deities: it was the principle of the gnostic hierarchy, whence sprang their multitudes of thæons. From **ABRAXAS** proceeded their **PRIMOGENIAL MIND**; from the primogenial mind, the **LOGOS**, or word; from the Logos, the **PHRONÆSIS**, or prudence; from the Phronæsis, **SOPHIA** and **DYNAMIS**, or wisdom and strength; from these two proceeded **PRINCIPALITIES**, **POWERS**, and **ANGELS**; and from these, other angels, to the number of three hundred and sixty-five, who were supposed to have the government of so many celestial orbs committed to their care.”

coveries they made, pretended to foretell future events, and to determine concerning the secrets of Providence: Hence this study grew, in a course of time, to be a regular science, and was admitted among the other arts practised by masons.

Astrology, it must be owned, however vain and delusive in itself, has proved extremely useful to mankind, by promoting the excellent science of astronomy. The vain hopes of reading the fates of men, and the success of their designs, has been one of the strongest motives to induce them, in all countries, to an attentive observation of the celestial bodies; whence they have been taught to measure time, to mark the duration of seasons, and to regulate the operations of agriculture.

The science of astrology, which is nothing more than the study of nature, and the knowledge of the secret virtues of the heavens, is founded on scripture, and confirmed by reason and experience. Moses tells us, that the sun, moon, and stars, were placed in the firmament, to be for *signs* as well as for seasons. We find the Deity thus addressing Job, “ Canst thou
“ bind the *sweet influences* of the *Pleiades*, or loose
“ the

“the bonds of Orion?” We are instructed in the Book of *Judges*, that “they fought from Heaven; the *stars* in their courses fought against Siferaz.” The antient philosophers were unanimous in the same opinion; as well as Lord Bacon among the moderns. Milton thus expresses himself on the subject:

Of planetary motions and *aspects*
 In *sextile*, *square*, and *trine*, and *opposite*,
 Of *noxious* efficacy, and when to join
 In synod unbenign, and taught the *fixed*
 Their *influence* malignant when to *shower*, &c.

It is well known that inferior animals, and even birds and reptiles, have a foreknowledge of futurity. And can we think that Nature has withheld from man those favours which she has so liberally bestowed on the raven, the cat, and the sow? No, the aches in your limbs, and the shootings of your corns, before a tempest or a shower, will evince the contrary. Man, who is a microcosm, or world in miniature, unites in himself all those powers and qualities which are scattered throughout nature, discerns from certain signs the future contingencies of his being; and, finding his way through the *palpable obscure*

to

to the *visible diurnal and nocturnal sphere*, marks the prefaces and predictions of his happiness or misery. The mysterious and recondite doctrine of sympathies in Nature, is admirably illustrated from the sympathy between the moon and the sea, by which the waters of the ocean are, in a certain though inconceivable manner, drawn after that luminary. In these celestial and terrestrial sympathies, there can be no doubt but that the vegetative soul of the world transfers a specific virtue from the heavens to the elements, to animals, and to man. If the moon alone rule the world of *waters*, what effects must the combination of solar, stellar, and lunar influences operate upon the *land*? It is universally confessed that astrology is the mother of astronomy, and though the daughter hath rebelled against the mother, it has been long predicted and expected, that the venerable authority of the parent will prevail in the end.

Page 147. Wyll he teche me thay same artes?]
By the answer to this question, we learn the necessary qualifications which are required in a candidate for masonry—a good character, and an able capacity.

Page

Page 147. Dothe all maçonnes kunne more then odher menne ?] The answer only implies, that though masons have a better opportunity than the rest of mankind, of improving in useful knowledge; a want of capacity in some, and of application in others, obstructs their progress.

Page 147. Are maçonnes gudder menne then odhers ?] Masons are not understood to be more virtuous in their lives and actions, than other men may be; but it is an undoubted fact, that a strict conformity to the rules of the profession of Masonry, may make them better men than they otherwise would be.

Page 147. Dothe maçonnes love eidher odher myghtylve as beeth sayde ?] The answer to this question is truly great, and is judiciously remarked upon by the learned annotator.

By the answers to the three last questions, the objections of cavillers against Masonry are refuted; its excellency is displayed; and every censure passed upon it, on account of the transgressions of its professors, entirely removed. No bad man,
whose

whose character is known, can be enrolled in our records; but should he impose upon us, and we are unwarily led to receive him, our endeavours are exerted to reform him: and, by being a mason, it is probable he may become a better subject to his sovereign, and a more valuable member to the state.

Upon the whole, Mr. Locke's observations on this curious manuscript well deserve a serious and careful examination; and there remains little doubt, that the favourable opinion this philosopher conceived of the society of masons before his admission, was sufficiently confirmed after his initiation.

ILLUSTRATIONS
OF
M A S O N R Y.

B O O K IV.

THE HISTORY OF MASONRY IN ENGLAND.

S E C T. I.

Masonry early introduced into England.—Account of the Druids.—Progress of Masonry in England under the Romans.—Masons highly favoured by St. Alban.

THE history of Britain, previous to the invasion of the Romans, is so mixed with fable, as not to afford any satisfactory account, either of the original inhabitants of the island, or of the arts practised by them. It appears, however, from the writings of the best historians, that they were not destitute of genius or taste. There are yet in being the remains of some stupendous works, executed by them much earlier than

than the time of the Romans; and these vestiges of antiquity, though defaced by the cruel hand of time, display no small share of ingenuity in their invention, and are convincing proofs that the science of Masonry was not unknown in those rude ages.

The Druids, it is said, retained many usages among them similar to those of masons; but of what they chiefly consisted, at this distance of time we cannot with certainty discover. These philosophers held their assemblies in woods and groves, and observed the most impenetrable secrecy in explaining their principles and opinions, which being known only to themselves, must have perished with them.

The Druids were the priests of the Britons, Gauls, and other Celtic nations. They were divided into three classes: the bards, who were poets and musicians, formed the first class; the vates, who were priests and physiologists, composed the second class; and the third class consisted of the Druids, who added moral philosophy to the study of physiology.

It is suggested that the Druids derived their system of government from Pythagoras. Study and speculation were the favourite pursuits of

these philosophers. In their private retreats they entered into a disquisition of the origin, laws, and properties of matter, the form and magnitude of the universe, and even the most sublime and hidden secrets of nature. On these subjects they formed a variety of hypotheses, which they delivered to their disciples in verse, that they might more easily retain them in memory, being bound by oath not to write them.

In this manner the Druids communicated their particular tenets, and under the veil of mystery concealed every branch of useful knowledge. This secured to their order universal admiration and respect, while their religious instructions were every where received with reverence and submission. To them was committed the education of youth, and from their seminaries issued many valuable productions. They determined all causes, ecclesiastical and civil; they taught philosophy, astrology, politics, rites, and ceremonies; and in their songs recommended the heroic deeds of great men to the imitation of posterity.

It would be contrary to the intention of this treatise to enlarge on the usages that prevailed among those antient philosophers; on these we
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can offer at best but probable conjectures; it will therefore be more prudent to abbreviate our observations on this head, and leaving the experienced mason to make his own reflections on their affinity to the masonic rites, proceed to relate occurrences of more importance, and better authenticated.

Upon the arrival of the Romans in Britain, arts and sciences began to flourish. As civilization increased, Masonry rose into esteem, and was encouraged by Cæsar, and several of the Roman generals who succeeded him in the government of this island. At this period the fraternities were employed in erecting walls, forts, bridges, cities, temples, palaces, courts of justice, and other stately works. History is silent concerning their lodges or conventions, and tradition affords but an imperfect account of the usages and customs which prevailed in their assemblies.

The wars which broke out between the conquerors and the conquered, obstructed for some time the progress of Masonry in Britain, where it continued in a low state till the arrival of the Emperor Carausius, when it revived under his auspices: This general having shaken off the

Roman yoke, contrived every means to render his person and government acceptable to the people. He possessed real merit, encouraged learning and learned men, improved the country in the civil arts, and being resolved to establish an empire in Britain, collected the best workmen and artificers from all parts, who under his sway enjoyed peace and tranquillity. The masons he held in great veneration, and appointed Albanus, his steward, principal superintendant over their assemblies. Under this patron lodges, or conventions of the fraternity, were formed, and the business of Masonry began to be regularly conducted. Through the influence of Albanus, the masons obtained a charter from Carausius, to hold a general council, at which we learn this worthy knight presided in person as Grand Master, and assisted at the reception of many persons into Masonry. To this council, the name of Assembly was afterwards given*. Albanus was born at Verulam (now St. Albans, in Hertfordshire),

* An old MS. which was destroyed with many others in 1720, said to have been in the possession of Nicholas Stone, a curious sculptor under Inigo Jones, contains the following particulars:

‘ St. Alban loved masons well, and cherished them much, and
 ‘ made their pay right good; for he gave them ijs. per weeke,
 ‘ and

shire), of a noble family. In his youth he travelled to Rome, where he served seven years under the Emperor Diocletian. On his return home, by the example and persuasion of Amphibalus of Caer-leon (now Chester), who had accompanied him in his travels, he was converted to the Christian faith, and in the tenth and last persecution of the Christians was beheaded, A. D. 303.

St. Alban was the first who suffered martyrdom for the Christian religion in Britain, of which the venerable Bede gives the following account. The Roman governor having been informed that St. Alban harboured a Christian in his house, sent a party of soldiers to apprehend Amphibalus. St. Alban immediately put on the habit of his guest*, and presented himself to the officers.

* and iij d. to their cheer†; whereas, before that time, in all the land, a mason had but a penny a day, and his meat, until St. Alban mended it. And he gott them a charter from the King and his counsell for to hold a general counsell, and gave itt to name Assemblic. Thereat he was himselfe, and did helpe to make masons, and gave them good charges.

* The garment which Alban wore upon this occasion was called a *Caracalla*; it was a kind of cloak with a cowl, resembling

† A MS. written in the reign of James II. before cited in this volume, contains an account of this circumstance, and increases the weekly pay to 3s. 6d. and 3d. a day for the bearers of burdens.

officers. He was carried before a magistrate, where he behaved with such a manly freedom, and so powerfully supported the cause of his friend, as not only to incur the displeasure of the judge, but to bring upon himself the punishment above specified.

The old constitutions affirm, that St. Alban was employed by Carausius to environ the city of Verulam with a wall, and to build him a fine palace; and that the Emperor, as a reward for his diligence in executing those works, appointed him steward of his household, and chief ruler of the realm. However this may be, there is great reason to believe, from the corroborating testimonies of antient historians, that this knight was a celebrated architect, and a great encourager of good workmen; it cannot therefore be supposed that Free-masonry should be neglected under so eminent a patron.

bling the vestment of the Jewish priests. Walsingham relates, that it was preserved in a large chest in the church of Ely, which was opened in the reign of Edward II. A. D. 1314; and Thomas Rudburn, another writer of equal authority, confirms this relation, and adds, That there was found with his garment an old Writing in these words: 'This is the Caracalla of St. Amphibalus, the monk and preceptor of St. Alban; in which that proto-martyr of England suffered death, under the cruel persecution of Diocletian against the Christians.'

SECT.

S E C T. II.

History of Masonry in England under St. Austin, King Alfred, and Athelstane; and also under the Knights Templars.

AFTER the departure of the Romans from Britain, Masonry made but a slow progress, and in a little time was almost totally neglected. The irruptions of the Picts and Scots obliged the southern inhabitants of the island to solicit the assistance of the Saxons, to repel these invaders. As the Saxons increased, the native Britons sunk into obscurity, and ere long yielded the superiority to their protectors, acknowledging their sovereignty and jurisdiction. These rough and ignorant heathens, despising every thing but war, soon put a finishing stroke to all the remains of antient learning which had escaped the fury of the Picts and Scots. They continued their depredations with unrestrained rigour, till the arrival of some pious teachers from Wales and Scotland, when many of these savages were reconciled to Christianity, and the doctrines of that religion gained ground among them. As Christianity spread, Masonry rose into repute,

and lodges were again formed*; but these lodges being under the direction of foreigners, were seldom convened, and never attained to any degree of consideration or importance.

Masonry continued in this situation till the year 557, when Austin, with forty more monks among whom the sciences had been preserved, came into England. Austin was commissioned by Pope Gregory to baptize Ethelbert King of Kent, who appointed him the first archbishop of Canterbury. This monk and his associates propagated the principles of Christianity among the inhabitants of Britain, and by their influence, in little more than sixty years, all the kings of the heptarchy were converted. Masonry flourished under the patronage of Austin, and many foreigners came at this time into England, who introduced the Gothic style of building. Austin seems to have been a zealous encourager of the art of architecture, for he appeared at the head of the fraternity in founding the old cathedral of Canterbury in 600, and the cathedral of Rochester in 602; St. Paul's, London, in 604; St. Peter's, Westminster, in 605; and many others †. Several

* See the Book of Constitutions.

† See the *Monasticon Anglicanum*.

ral palaces and castles were built under his auspices, as well as other fortifications on the borders of the kingdom, by which means the number of masons in England were considerably increased.

A few expert brethren arrived from France in 680, and formed themselves into a lodge, under the direction of Bennet, abbot of Wirral, who was soon after appointed by Kenred, king of Mercia, inspector of the Lodges, and general superintendant of the Masons.

During the heptarchy Masonry continued in a low state; but in the year 856 it revived under the patronage of St. Swithin, who was employed by Ethelwolph, the Saxon king, to repair some pious houses; and from that time it gradually improved till the reign of Alfred, A. D. 872, when in the person of that prince it found a zealous protector.

Masonry has, for the most part, kept pace with the progress of learning; and the patrons and encouragers of the latter, have generally been most remarkable for cultivating and promoting the former. No prince ever studied more to polish and improve the understandings of his subjects than Alfred, and no one could therefore prove a better friend to Masonry.

By his indefatigable assiduity in the pursuit of knowledge, he induced his people to imitate his example, and thereby reformed their dissolute and barbarous manners. Mr. Hume, in his History of Great Britain, relates the following particulars of this celebrated prince :

Alfred usually divided his time into three equal portions : one was employed in sleep, and the refecton of his body by diet and exercise ; another in the dispatch of business ; and a third in study and devotion. That he might more exactly measure the hours, he made use of burning tapers of equal lengths, which he fixed in lanthorns ; an expedient suited to that rude age, when the geometry of dialing, and the mechanism of clocks and watches, were totally unknown. By this regular distribution of his time, though he often laboured under great bodily infirmities, this martial hero, who fought in person fifty-six battles by sea and land, was able, during a life of no extraordinary length, to acquire more knowledge, and even to compose more books, than most studious men, blest with greater leisure and application, have, in more fortunate ages, made the object of their uninterrupted industry.

As

As this prince was not negligent in encouraging the mechanical arts, Masonry claimed a great part of his attention. He invited from all quarters industrious foreigners to repopulate his country, which had been made desolate by the ravages of the Danes. He introduced and encouraged manufactures of all kinds among them; no inventor or improver of any ingenious art did he suffer to go unrewarded; and he appropriated a seventh part of his revenue for maintaining a number of workmen, whom he constantly employed in rebuilding his ruined cities, castles, palaces, and monasteries. The university of Oxford was founded by him.

On the death of Alfred in 900, Edward succeeded to the throne, during whose reign the masons continued to hold their lodges, under the sanction of Ethred, his sister's husband, and Ethelward, his brother, to whom the care of the fraternity was intrusted. Ethelward was a prince of great learning, and an able architect; he founded the university of Cambridge.

Edward died in 924, and was succeeded by Athelstane his son, who appointed his brother Edwin patron of the masons. This prince procured a charter from Athelstane, empowering them

them to meet annually in communication at York. In this city the first Grand Lodge of England was formed in 926, at which Edwin presided as Grand Master. Here many old writings were produced in Greek, Latin, and other languages, from which the constitutions of the English lodges are originally derived*.

Athelstane

* A record of the society, written in the reign of Edward IV. said to have been in the possession of the famous Elias Ashmole, founder of the Museum at Oxford, and unfortunately destroyed, with other papers on the subject of Masonry, at the Revolution, gives the following account of the state of Masonry at this period:

‘ That though the antient records of the Brotherhood in England were many of them destroyed or lost in the wars of the Saxons and Danes, yet King Athelstane (the grandson of King Alfrede the Great, a mighty architect), the first anointed king of England, and who translated the Holy Bible into the Saxon tongue (A. D. 930), when he had brought the land into rest and peace, built many great works, and encouraged many masons from France, who were appointed overseers thereof, and brought with them the charges and regulations of the lodges, preserved since the Roman times; who also prevailed with the King to improve the constitution of the English lodges according to the foreign model, and to increase the wages of working masons.

‘ That the said King’s brother, Prince Edwin, being taught Masonry, and taking upon him the charges of a master-mason, for the love he had to the said Craft, and the honourable principles whereon it is grounded, purchased a free charter of King Athelstane, for the masons having a correction among themselves (as
‘ it

Athelftane kept his court for some time at York, where he received several embassies from foreign princes, with rich presents of various kinds. He was loved, honoured, and admired by

‘ it was antiently expressed), or a freedom and power to regulate themselves, to amend what might happen amiss, and to hold a yearly communication and general assembly.

‘ That accordingly Prince Edwin summoned all the masons in the realm to meet him in a congregation at York, who came and composed a general lodge, of which he was Grand Master; and having brought with them all the writings and records extant, some in Greek, some in Latin, some in French, and other languages, from the contents thereof that assembly did frame the constitution and charges of an English lodge, made a law to preserve and observe the same in all time coming, and ordained good pay for working masons, &c.’

From this æra we date the re-establishment of free-masonry in England. There is at present a Grand Lodge of masons in the city of York, who trace their existence from this period. By virtue of Edwin’s charter, it is said, all the masons in the realm were convened at a general assembly in that city, where they accordingly met and established a *general or grand* Lodge for their future government. Under the patronage and jurisdiction of this Grand Lodge, it is alleged, the fraternity considerably increased, and kings, princes, and other eminent persons, who had been initiated into Masonry, paid due allegiance to that Grand Assembly. But as the events of the times were various and fluctuating, that Assembly was more or less respectable; and in proportion as Masonry obtained encouragement, its influence was more or less extensive. The appellation of *Antient York Masons* is well known in Ireland and Scotland; and the universal tradition is, that the Brethren of that appellation originated at Auldby near

by all the princes of Europe, who fought his friendship and courted his alliance. He was a mild sovereign, a kind brother, and a true friend. The only blemish that historians find in the whole

near York. This carries with it some marks of confirmation; for Auldby was the seat of Edwin.

There is every reason to believe that York was deemed the original seat of masonic government; no other place has pretended to claim it, and the whole fraternity have, at various times, universally acknowledged allegiance to the authority established there; but whether the present association in that city is entitled to that allegiance, is a subject of enquiry which it is not my province to investigate. To that assembly recourse must be had for information. Thus much however is certain, that if a General Assembly or Grand Lodge was held there (of which there is little doubt if we can rely on our records and constitutions, as it is said to have existed there in Queen Elizabeth's time), there is no evidence of its regular removal, by the consent of its members, to any other place in the kingdom; and upon that ground, the Brethren at York may probably claim with justice the privilege of associating in that character. A number of respectable meetings of the fraternity appear to have been convened at sundry times in different parts of England, but we cannot find an instance on record till a very late period, of any *general meeting* (so called) being held in any other place beside York.

To understand this matter more clearly, it may be necessary to advert to the original institution of that Assembly called a *General* or *Grand Lodge*. It was not restricted then, as it is now understood to be, to the Masters and Wardens of private Lodges with the Grand Master and his Wardens at their head; it consisted of as many of the fraternity at large as being within a convenient distance

whole reign of Athelstane, is the supposed murder of his brother Edwin. This youth was distinguished for his virtues, and having died two years before his brother, a false report was spread

distance could attend, once or twice in a year, under the auspices of one general head, elected and installed at one of these meetings, and who, for the time being, received homage as the sole governor of the whole Body. The idea of confining the privileges of Masonry, by a warrant of constitution, to certain individuals convened on certain days at certain places, had no existence. There was but one family among masons, and every mason was a branch of that family. It is true, the privileges of the different degrees of the Order always centred in certain numbers of the fraternity, who, according to their advancement in the Art, were authorized by the antient charges to assemble in, hold, and rule Lodges, at their will and discretion, in such places as best suited their convenience, and when so assembled, to receive pupils and deliver instructions in Masonry; but all the tribute from these individuals, separately and collectively, rested ultimately in the General Assembly, to which all the fraternity might repair, and to whose award all were bound to pay submission.

As the constitutions of the English Lodges are derived from this *General Assembly at York*; as all masons are bound to observe and preserve those in all time coming; and as there is no satisfactory proof that such Assembly was ever regularly removed by the resolution of its members, but that on the contrary the fraternity still continue to meet in that city under this appellation, it may remain a doubt, whether, while these constitutions exist as the standard of masonic conduct, that Assembly may not justly claim the allegiance to which their original authority entitled them; and whether any other convention of masons, however
great

spread of his being wrongfully put to death by him. But this action is so improbable in itself, so inconsistent with the character of Athelstane, and indeed so slenderly attested, as to be undeserving a place in history*.

The

great their consequence may be, can, consistent with those constitutions, withdraw their allegiance from that Assembly, or set aside an authority to which not only antiquity, but the concurrent approbation of masons for ages, under the most solemn engagements, have repeatedly given a sanction.

It is to be regretted that the idea of superiority, or a wish to acquire absolute dominion, should occasion a contest among masons. Were the principles of Masonry better understood, and more generally practised, these would have no influence, and the intention of the institution be more fully answered. Every mason would consider his brother as his fellow, and he who, by generous and virtuous actions, could best promote the happiness of Society, would always be most likely to receive homage and respect.

* The excellent writer of the life of King Athelstane †, has given so clear and so perfect a view of this event, that the reader cannot receive greater satisfaction than in that author's own words.

“ The business of Edwin's death is a point the most obscure in the story of this King, and, to say the truth, not one even of our best historians, hath written clearly, or with due attention, concerning it. The fact as commonly received is this: The King, suspecting his younger brother Edwin, of designing to deprive him of his crown, caused him, notwithstanding his protestations of

† Biog. Brit. vol. i. p. 63. 1st edit.

The activity and princely conduct of Edwin qualified him, in every respect, to preside over so celebrated a body of men as the masons. Under him they were employed in repairing and

of innocency, to be put on board a leaky ship, with his armour-bearer and page. The young prince, unable to bear the severity of the weather, and want of food, desperately drowned himself. Some time after, the King's cup-bearer, who had been the chief cause of this act of cruelty, happened, as he was serving the King at table, to trip with one foot, but recovering himself with the other. 'See,' said he pleasantly, 'how brothers afford each other help;' which striking the King with the remembrance of what himself had done, in taking off Edwin, who might have helped him in his wars, he caused that business to be more thoroughly examined, and finding his brother had been falsely accused, caused his cup-bearer to be put to a cruel death, endured himself seven years sharp penance, and built the two monasteries of Middleton and Michelness, to atone for this base and bloody fact*."

Dr. Howel, speaking of this story, treats it as if very indifferently founded, and, on that account, unworthy of credit †. Simeon of Durham, and the Saxon Chronicle, say no more, than that Edwin was drowned by his brother's command, in the year 933 ‡. Brompton places it in the first, or at farthest in the second year of his reign; and he tells us the story of the rotten ship, and of his punishing the cup-bearer §. William of Malm-bury, who is very circumstantial, says, he only tells us what

* Speed's Chronicle, Book vii. chap. 38.

† Gen. Hist. P. iv. c. 2. sect. 10.

‡ Simeon Dunelm. p. 154. Chron. Saxon. p. 111.

§ Chronicon. p. 828.

and building many churches and superb edifices, which had been destroyed by the ravages of the Danes and other invaders, not only in the city of York, but at Beverley, and other places.

On the death of Edwin, Athelstane undertook in person the direction of the lodges, and the art of Masonry was propagated in peace and security under his sanction.

When

he heard*; but Matthew the flower-gatherer † stamps the whole down as an indubitable truth. Yet these discordant dates are not to be accounted for. If he was drowned in the second, he could not be alive in the tenth year of the King; the first is the more probable date, because about that time there certainly was a conspiracy against King Athelstane, in order to dethrone him, and put out his eyes, yet he did not put the author of it to death; is it likely then, that he should order his brother to be thrown into the sea upon bare suspicion? But the reader must remember, that we cite the same historians who have told us this story, to prove that Athelstane was unanimously acknowledged King, his brethren being too young to govern; one would think then, they could not be old enough to conspire. If we take the second date, the whole story is destroyed; the King could not do seven years penance, for he did not live so long; and as for the tale of the cup-bearer, and his stumbling at the King's table, the same story is told of Earl Godwin, who murdered the brother of Edward the Confessor. Lastly, nothing is clearer from history, than that Athelstane was remarkably kind to his brothers and sisters, for whose sakes he lived single, and therefore one would think his brother had less temptation to conspire against him.

* De Gest. R. A. lib. ii.

† Matth. Florileg.

When Athelstane died; the masons dispersed, and the Art continued in an unsettled state till the reign of Edgar in 960, when the fraternity were again collected by St. Dunstan, under whose auspices they were employed in rearing some pious structures; but meeting with little encouragement, their lodges soon declined.

After Edgar's death Masonry remained in a low condition upwards of fifty years. In 1041 it began to revive under the patronage of Edward the Confessor, who superintended the execution of several great works. He rebuilt Westminster Abbey, assisted by Leofrick, earl of Coventry, whom he appointed to superintend the masons. The Abbey of Coventry and many other structures were finished by this accomplished architect.

William the Conqueror acquired the crown of England in 1066: and he appointed Gundulph, bishop of Rochester, and Roger de Montgomery, earl of Shrewsbury, joint patrons of the masons, who at this time excelled both in civil and military architecture. Under their auspices the fraternity were employed in building the Tower of London, which was completed in the reign

reign of William Rufus, who rebuilt London bridge with wood, and first constructed the palace and hall of Westminster in 1087.

On the accession of Henry I. the lodges continued to assemble. From this prince the first Magna Charta, or charter of liberties, was obtained by the Normans. Stephen succeeded Henry in 1135, and employed the fraternity in building a chapel at Westminster, now the House of Commons, and several other works. These were finished under the direction of Gilbert de Clare, marquis of Pembroke, who at this time presided over the lodges.

During the reign of Henry II. the Grand Master of the Knights Templars superintended the masons, and employed them in building their Temple in Fleet-street, A. D. 1155. Masonry continued under the patronage of this Order till the year 1199, when John succeeded his brother Richard in the crown of England. Peter de Colechurch was then appointed Grand Master. He began to rebuild London bridge with stone, which was afterwards finished by William Almain in 1209. Peter de Rupibus succeeded Peter de Colechurch in the office of Grand Master, and Geoffrey Fitz-Peter, chief surveyor
of

of the king's works, acted as deputy under him. Under the auspices of these two artists, Masonry flourished during the remainder of this and the following reign.

S E C T. III.

History of Masonry in England, during the Reigns of Edward I. Edward II. Edward III. Richard II. Henry V. and Henry VI.

ON the accession of Edward I. A. D. 1272, the care of the masons was entrusted to Walter Giffard, archbishop of York; Gilbert de Clare, earl of Gloucester; and Ralph, lord of Mount Hermer, the progenitor of the family of the Montagues. These architects superintended the finishing of Westminster Abbey, which had been begun in 1220, during the minority of Henry III. In the reign of Edward II. the fraternity were employed in building Exeter and Oriel colleges, Oxford; Clare-hall, Cambridge; and many other structures; under the auspices of Walter Stapleton, bishop of Exeter, who had been appointed Grand Master of the masons in 1307.

Masonry

Masonry flourished in England during the reign of Edward III. who became the patron of science, and the encourager of learning. He applied with indefatigable assiduity to the constitutions of the Order of Masonry; revised and meliorated the antient charges, and added several useful regulations to the original code of laws by which the fraternity had been governed. He patronized the lodges, and appointed five deputies under him to inspect their proceedings; viz. 1. John de Spoulee, who rebuilt St. George's chapel at Windsor, where the order of the garter was first instituted A. D. 1350; 2. William a Wickham, afterwards bishop of Winchester, who rebuilt the castle of Windsor at the head of 400 free-masons A. D. 1357; 3. Robert a Barnham, who finished St. George's hall at the head of 250 free-masons, with other works in the castle, A. D. 1375; 4. Henry Yeuele (called in the old records, the King's free-mason), who built the Charter-house in London; King's hall, Cambridge; and Queensborough castle; and who also rebuilt St. Stephen's chapel, Westminster: and 5. Simon Langham, abbot of Westminster, who rebuilt the body of that cathedral as it now stands. From some old records still extant

extant it appears, that at this period lodges were numerous, and that communications of the fraternity were held under the protection of the civil magistrate*.

Richard

* An old record of the Society runs thus :

‘ In the glorious reign of King Edward III. when lodges were more frequent, the Right Worshipful the Master and Fellows, with consent of the lords of the realm (for most great men were then masons), ordained,

‘ That for the future, at the making or admission of a brother, the constitution and the antient charges should be read by the Master or Warden.

‘ That such as were to be admitted master-masons, or masters of work, should be examined whether they be able of cunning to serve their respective lords, as well the lowest as the highest, to the honour and worship of the aforesaid art, and to the profit of their lords ; for they be their lords that employ and pay them for their service and travel.’

The following particulars are also contained in a very old MS. of which a copy is said to have been in the possession of the late George Payne, Esq; Grand Master in 1718.

‘ That when the Master and Wardens meet in a lodge, if need be, the sheriff of the county, or the mayor of the city, or alderman of the town, in which the congregation is held, should be made fellow and sociate to the Master, in help of him against rebels, and for upbearing the rights of the realm.

‘ That entered prentices, at their making, were charged not to be thieves or thieves-maintainers ; that they should travel honestly for their pay, and love their fellows as themselves, and be true to the king of England, and to the realm, and to the lodge.

‘ That

K

Richard II. having succeeded his grandfather Edward III. in 1377, William a Wickham was continued Grand Master. He afterwards rebuilt Westminster-hall as it now stands; and employed the fraternity in building New College, Oxford, and Winchester college, both of which he founded at his own expence.

Henry, duke of Lancaster, taking advantage of Richard's absence in Ireland, got the Parliament to depose him, and next year caused him to be murdered. Thus he supplanted his cousin, and mounted the throne by the name of Henry IV. He appointed Thomas Fitz Allen, earl of Surrey, Grand Master. After the famous victory of Shrewsbury, he founded Battle-abbey and Fotheringay; and in this reign the Guildhall
of

' That at such congregations it shall be inquired, whether any
' master or fellow has broke any of the articles agreed to; and
' if the offender, being duly cited to appear, prove rebel, and will
' not attend, then the lodge shall determine against him, that he
' shall forswear (or renounce) his masonry, and shall no more use
' this craft, the which if he presume for to do, the sheriff of the
' county shall prison him, and take all his goods into the King's
' hands, till his grace be granted him and issued. For this cause
' principally have these congregations been ordained, that as well
' the lowest as the highest should be well and truly served in this
' art aforesaid, throughout all the kingdom of England. Amen,
' so mote it be.'

of London was built. The King dying in 1413, Henry V. succeeded to the crown; when Henry Chicheley, archbishop of Canterbury, obtained the direction of the fraternity; and under the auspices of this patron, lodges and communications were frequent.

Henry VI. a minor, succeeding to the throne in 1422, the parliament endeavoured to disturb the masons, by passing the following act to prohibit their chapters and conventions :

3 Hen. VI. cap. 1. A. D. 1425.

MASONS shall not confederate in chapters or congregations.

‘ WHEREAS, by the yearly congregations
 ‘ and confederacies made by the masons in their
 ‘ general assemblies, the good course and effect
 ‘ of the statutes of labourers be openly violated
 ‘ and broken, in subversion of the law, and to
 ‘ the great damage of all the commons; our so-
 ‘ vereign Lord the King, willing in this case to
 ‘ provide a remedy, by the advice and consent
 ‘ aforesaid, and at the special request of the
 ‘ commons, hath ordained and established that
 ‘ such chapters and congregations shall not be
 K 2 ‘ hereafter

‘ hereafter holden ; and if any such be made,
 ‘ they that cause such chapters and congregations
 ‘ to be assembled and holden, if they thereof be
 ‘ convict, shall be judged for felons : and that
 ‘ the other masons, that come to such chapters
 ‘ or congregations, be punished by imprisonment
 ‘ of their bodies, and make fine and ransome at
 ‘ the king’s will*.’

This

* Judge Coke gives the following opinion on this statute :

‘ All the statutes concerning labourers before this act, and
 ‘ whereunto this act doth refer, are repealed by the statute of
 ‘ 5 Eliz. cap. 4. about A. D. 1562, whereby the cause and end
 ‘ of making this act is taken away, and consequently the act is
 ‘ become of no force ; for *cessante ratione legis, cessat ipsa lex* :
 ‘ and the indictment of felony upon this statute must contain,
 ‘ That those chapters and congregations are to the violating and
 ‘ breaking of the good course and effect of the statutes of la-
 ‘ bourers ; which now cannot be so alleged, because these sta-
 ‘ tutes be repealed. Therefore this would be put out of the
 ‘ charge of justices of the peace.’ INSTITUTES, Part III.
 fol. 19.

It is plain, from the above opinion, that this act, though never expressly repealed, can have no force at present. The masons may rest very quiet, continue to hold their assemblies, and propagate their mysteries, as long as their conformity to their professed principles entitles them to the sanction of government. Masonry is too well known in this country, to raise any suspicion in the legislature. The greatest personages have presided over the society, and under their auspicious government, at different times, an acquisition of patrons, both great and noble, has been made.

It

This act was never once put in force, nor the fraternity deterred from assembling as usual under archbishop Chicheley, who still continued to preside over them. Notwithstanding this rigorous edict, the effect of prejudice and malevolence in an arbitrary set of men, lodges were formed in different parts of the kingdom; and tranquillity, joy, and felicity reigned among the fraternity*.

As the attempt of parliament to suppress the lodges and communications of masons renders the transactions of this period worthy our attention, it may not be improper to state some of the circumstances which are supposed to have given rise to this severe edict.

The

It would therefore be absurd to imagine, that any legal attempt will ever be made to disturb the peace and harmony of a society so truly respectable and so highly honoured.

* The Latin Register of William Molart, prior of Canterbury, in manuscript, pap. 88. entitled, '*Liberatio generalis Domini Gulielmi Prioris Ecclesie Christi Cantuariensis, erga Fastum Natalis Domini 1429,*' informs us, that, in the year 1429, during the minority of this prince, a respectable lodge was held at Canterbury, under the patronage of Henry Chicheley, the archbishop; at which were present Thomas Stapylton, the Master; John Morris, custos de la lodge lathomorum, or warden of the lodge of masons; with fifteen fellow-crafts, and three entered apprentices, all of whom are particularly named.

The Duke of Bedford, at that time regent of the kingdom, being in France, the regal power was vested in his brother Humphrey, Duke of Gloucester*, who was styled protector and guardian of the kingdom. The care of the young king's person and education was entrusted to Henry Beaufort, bishop of Winchester, the Duke's uncle. The bishop was a prelate of great capacity and experience, but of an intriguing and dangerous character. As he aspired to the government of affairs, he had continual disputes with his nephew the protector, and gained frequent advantages over the vehement and impolitic temper of that prince. Being invested with power, he soon began to shew his pride and haughtiness, and he wanted not followers and agents, who were busy to augment his influence †.

The

* This prince is said to have received a more learned education than was usual in his age, to have founded one of the first public libraries in England, and to have been a great patron of learned men. If the records of the society may be relied on, we have reason to believe, that he was particularly attached to the masons, that he was admitted into their Order, and that he assisted at the initiation of King Henry in 1442.

† In a parliament held at Westminster on the 17th of November 1423, to answer a particular end, it was ordained, 'That
' if

The animosity between the uncle and nephew daily increased, and the authority of parliament; at

‘ if any person, committed for grand or petty treason, should wilfully break out of prison, and escape from the same, it should be deemed petty treason, and his goods be forfeited*.’ About this time, one William King, of Womolton in Yorkshire, servant to Sir Robert Scott, lieutenant of the Tower, pretended, that he had been offered by Sir John Mortimer, (cousin to the lately deceased Edward Mortimer, earl of March, the nearest in blood to the English crown, and then a prisoner in the Tower) ten pounds to buy him clothes, with forty pounds a year, and to be made an earl, if he would assist Mortimer in making his escape; that Mortimer said, he would raise 40,000 men on his enlargement, and would strike off the heads of the rich bishop of Winchester, the duke of Gloucester, and others. This fellow undertook to prove upon oath the truth of his assertion. A short time after, a scheme was formed to cut off Mortimer, and an opportunity soon offered to carry it into execution. Mortimer being permitted one day to walk to the Tower wharf, was suddenly pursued, seized, brought back, accused of breaking out of prison, and of attempting his escape. He was tried, and the evidence of King being admitted, was convicted, agreeably to the late statute, and afterwards beheaded.

The death of Mortimer occasioned great murmuring and discontent among the people, and threatened a speedy subversion of those in power. Many hints were thrown out, both in public and private assemblies, of the fatal consequences which were expected to succeed this commotion. The amazing progress it made, justly alarmed the suspicions of the ambitious prelate, who spared no pains to exert his power on the occasion.

* Wolfe’s Chronicle, published by Stowe.



at length, was obliged to interpose. On the last day of April, 1425, the parliament met at Westminster. The servants and followers of the peers coming thither armed with clubs and staves, occasioned its being named **THE BATTLE PARLIAMENT**. Several laws were there made, and among the rest, the act for abolishing the society of masons*; at least for preventing their assemblies and congregations. As their meetings were

* Dr. Anderson, in the first edition of the *Book of Constitutions*, in a note, makes the following observation on this act:

‘ This act was made in ignorant times, when true learning was a crime, and geometry condemned for conjuration; but it cannot derogate from the honour of the antient fraternity, who, to be sure, would never encourage any such confederacy of their working brethren. By tradition, it is believed, that the parliament were then too much influenced by the illiterate clergy, who were not accepted masons, nor understood architecture (as the clergy of some former ages), and were generally thought unworthy of this brotherhood. Thinking they had an indefeasible right to know all secrets, by virtue of auricular confession, and the masons never confessing any thing thereof, the said clergy were highly offended, and at first suspecting them of wickedness, represented them as dangerous to the state during that minority, and soon influenced the parliament to lay hold of such supposed arguments of the working masons, for making an act that might seem to reflect dishonour upon even the whole fraternity, in whose favour several acts had been before and after that period made.’

were secret, they attracted the attention of the aspiring prelate, renewed his apprehension, and incurred his displeasure*.

Sovereign

* The bishop was diverted from his persecution of the masons, by an affair in which he was more nearly concerned. On the morning of St. Simon and Jude's day, after the lord mayor of London had returned to the city from Westminster, where he had been taking the usual charges of his high office, he received a special message, while seated at dinner, from the duke of Gloucester, requiring his immediate attendance. He immediately repaired to the palace, and being introduced into the presence, the duke commanded his lordship to see that the city was properly watched the following night, as he expected his uncle would endeavour to make himself master of it by force, unless some effectual means were adopted to stop his progress. This command was strictly obeyed; and, at nine o'clock the next morning, the bishop of Winchester, with his servants and followers, attempting to enter the city by the bridge, were prevented by the vigilance of the citizens; who repelled them by force. This unexpected repulse enraged the haughty prelate, who immediately collected a numerous body of archers and other men at arms, and commanded them to assault the gate with shot. The citizens directly shut up their shops, and crowded to the bridge in great numbers, when a general massacre would certainly have ensued, had it not been for the timely interposition and prudent administration of the mayor and aldermen, who happily stopt all violent measures, and prevented a great effusion of blood.

The archbishop of Canterbury, and Peter, duke of Coimbra, eldest son of the king of Portugal, with several others, endeavoured to appease the fury of the two contending parties, and, if possible, to bring about a reconciliation between them; but all

Sovereign authority, however, being vested in the Duke of Gloucester, as protector of the realm, the execution of the laws, and all that related

all to no purpose, neither party would yield. They rode eight or ten times backwards and forwards, using every scheme they could think of to prevent further extremities; at last they succeeded in their mediation, and brought the parties to a conformity, when it was agreed, that all hostile proceedings should drop on both sides, and the matter be referred to the award of the duke of Bedford; on which peace was restored, and the city remained in quiet.

The bishop lost no time in transmitting his case to the duke of Bedford; and in order to gloss it over with the best colours, he wrote the following letter:

‘ RIGHT high and mighty prince, and my right noble, and
 ‘ after one leieft [earthly] lord; I recommend me unto your
 ‘ grace with all my heart. And as you desire the welfare of the
 ‘ King our sovereign lord, and of his realms of England and
 ‘ France, your own weal [health] with all yours, haste you
 ‘ hither: For by my troth, if you tarry long, we shall put this
 ‘ land in jeopardy [adventure] with a field, such a brother you
 ‘ have here; God make him a good man. For your wisdom
 ‘ well knoweth that the profit of France standeth in the welfare
 ‘ of England, &c. The blessed Trinity keep you. Written in
 ‘ great haste at London, on All-hallowen-even, the 31st of
 ‘ October, 1425.

‘ By your servant, to my lives end,

HENRY, WINCHESTER.’

This letter had the desired effect, and hastened the return of the duke of Bedford to London, where he arrived on the 10th of January, 1425-6. On the 21st of February he held a great council

related to the civil magistrate, centred in him : a fortunate circumstance for the masons at this critical juncture. The Duke, knowing them to be innocent of the accusations which the
 bishop

council at St. Albans, adjourned it to the 15th of March at Northampton, and to the 25th of June at Leicester. Batts and staves being now prohibited, the followers of the members of parliament attended with stones in a sling, and plummets of lead. The duke of Bedford employed the authority of parliament to reconcile the differences which had broke out betwixt his brother and the bishop of Winchester; and obliged these rivals to promise before that assembly, that they would bury all quarrels in oblivion. Thus the long wished-for peace between these two great personages, was, to all appearance, accomplished.

During the discussion of this matter before parliament, the duke of Gloucester exhibited the following charge, among five others, against the bishop of Winchester: ' That he had, in his letter to the duke of Bedford at France, plainly declared his malicious purpose of assembling the people, and stirring up a rebellion in the nation, contrary to the king's peace.'

The bishop's answer to this accusation was, ' That he never had any intention to disturb the peace of the nation, or raise a rebellion; but that he sent to the duke of Bedford to solicit his speedy return to England to settle all those differences which were so prejudicial to the peace of the kingdom: That though he had indeed written in the letter, *That if be tarried, we should put the land in adventure by a field, such a brotber you have bere*; he did not mean it of any design of his own, but concerning the seditious assemblies of masons, carpenters, tylers, and plaisterers; who, being distasted by the late act of parliament against the excessive wages of those trades, had given out many seditious speeches and menaces against certain great men, which
 tended

bishop of Winchester had laid against them, not only protected them from his fury, but transferred the charge of rebellion, sedition, and treason, from them, to the bishop and his followers; asserting that they were the first violators of the public peace, and the most vigorous promoters of civil discord.

The bishop, sensible that his actions could not be justified by the laws of the land, prevailed on the King, through the intercession of the parliament, whose favour his riches had obtained, to grant letters of pardon for all offences committed by him, contrary to the statute of provisors, and other acts of præmunire; and five years

‘tended much to rebellion*: That the duke of Gloucester did not use his endeavour, as he ought to have done in his place, to suppress such unlawful assemblies; so that he feared the king, and his good subjects, must have made a field to withstand them; to prevent which, he chiefly desired the duke of Bedford to come over.’

As the masons are unjustly suspected of having given rise to the above civil commotions, I thought it necessary to insert the foregoing particulars, in order to clear them from this false charge. Most of the circumstances here mentioned, are extracted from Wolfe’s Chronicle published by Stowe.

* The above particulars are extracted from one of Elias Ashmole’s MSS. on the subject of Free-masonry.

years afterwards, he procured another pardon, under the great seal, for all sorts of crimes whatever from the creation of the world to the 26th of July 1437.

The duke of Gloucester, notwithstanding these precautions of the cardinal, drew up in 1442 fresh articles of impeachment against him, and presented them in person to the king; desiring that judgment might be passed upon him, according to his crimes. The King referred the matter to his council, who being principally ecclesiastics, favoured the cardinal. At last, the duke, wearied out with their tedious delays and fraudulent dealings, dropt the prosecution, and the cardinal escaped.

After this nothing could remove the inveteracy of the cardinal against the Duke of Gloucester; he was resolved to destroy a man whose popularity might become dangerous, and whose resentment he had so much reason to apprehend. The Duke having been a strenuous friend to the public, and by his prudence, and the authority of his birth and station, having prevented an absolute sovereign power from being vested in the King's person, Winchester was
enabled

enabled to gain many partisans, who were easily brought to concur in the ruin of the prince*.

In order to effectuate this plan, it was concerted by the bishop and his party to murder the Duke. A parliament was summoned to meet at St. Edmondsbury in 1447, where they expected he would lie entirely at their mercy. As soon as he appeared, on the second day of the sessions, he was accused of treason, and thrown into prison; where he was found the next day
cruelly

* The bishop planned the following scheme at this time to irritate the duke of Gloucester: His duchess, the daughter of Reginald lord Cobham, had been accused of the crime of witchcraft, and it was pretended that a waxen figure of the King was found in her possession; which she, and her associates, Sir Roger Bolingbroke, a priest, and one Margery Jordan of Eye, melted in a magical manner before a slow fire, with an intention of making Henry's force and vigour waste away by like insensible degrees. The accusation was well calculated to affect the weak and credulous mind of the King, and gain belief in an ignorant age. The duchess was brought to trial, with her confederates, and the prisoners were pronounced guilty; the duchess was condemned to do public penance in London for three days, and to suffer perpetual imprisonment; the others were executed.

The protector, provoked at such repeated insults offered to his duchess, made a noble and stout resistance to these most abominable and shameless proceedings, but it unfortunately ended in his own destruction.

cruelly murdered. It was pretended that his death was natural ; but though his body, which was exposed to public view, bore no marks of outward injury, it was generally believed that he had fallen a sacrifice to the vengeance of his enemies. After this dreadful catastrophe, five of his servants were tried for aiding him in his treasons, and condemned to be hanged, drawn, and quartered. They were hanged accordingly, cut down alive, stripped naked, and marked with a knife to be quartered ; when the marquis of Suffolk, through a mean and pitiful affectation of popularity, produced their pardon, and saved their lives ; the most barbarous kind of mercy that can possibly be imagined !

The duke of Gloucester's death was universally lamented throughout the kingdom. He had long obtained, and well deserved, the surname of GOOD. He was a lover of his country, a friend to good men, the protector of masons, the patron of the learned, and the encourager of every work worthy of everlasting memorial. His inveterate prosecutor, the hypocritical bishop, stung with remorse, scarce survived him two months ; for, after a long life spent in falsehood
and

and politics, he sunk into oblivion, and ended his days in misery*.

After the death of the cardinal, the masons continued to hold their lodges without dread or apprehension. Henry established in his kingdom various seats of erudition, enriched them with ample endowments, and distinguished them by peculiar privileges and immunities; thus inviting his subjects to forsake their ignorance and barbarism, and to reform their turbulent and licentious

* The wickedness of the Cardinal's life, and his mean, base, and unmanly death, will ever be a bar against any vindication of his memory for the good which he did while alive, or which the money he had amassed could do after his death. When in his last moments, he was heard to utter these mean expressions: 'Why should I die, who am possessed of so much wealth? If the whole kingdom could save my life, I am able by my policy to preserve it, or by my money to purchase it. Will not death be bribed, and money do every thing?' The inimitable Shakespeare, after giving a most horrible picture of despair, and a tortured conscience, in the person of the cardinal, introduces King Henry to him with these sharp and piercing words:

'Lord Cardinal, if thou think'st on heav'n's bliss,

'Lift up thy hand, make signal of that hope.'

———He dies, and makes no sign.

Hen. VI. Act 3.

'The memory of the wicked shall rot, but the unjustly persecuted shall be had in everlasting remembrance.'

licentious manners. He was initiated into Masonry in 1442, and was very intent on obtaining a complete knowledge of the Art. He perused the antient charges, revised the constitutions, and, with the consent of his council, gave them a legal sanction*.

Encouraged by the example of their sovereign, and allured by an ambition to excel, many lords and gentlemen of the court were received into Masonry, and pursued the art with diligence and assiduity †. The King in person presided

* A record in the reign of Edward IV. runs thus: The company of masons, being otherwise termed free-masons, of antient standing and good reckoning, by means of affable and kind meetyngs dyverse tymes, and as a loving brotherhode use to doe, did frequent this mutual assembly in the tyme of Henry VI. in the twelfth yeare of his most gracious reign, A. D. 1434. The same record says farther, ' That the charges and laws of the free-masons have been seen and perused by our late Sovereign King Henry VI. and by the lords of his most honourable council, who have allowed them, and declared, That they be right good and reasonable to be holden, as they have been drawn out and collected from the records of antient tymes,' &c. &c.

From this it appears, that before the troubles which happened in the reign of this unfortunate prince, free-masons were held in high estimation.

† While these transactions were carrying on in England, the masons were countenanced and protected in Scotland by King James I. After his return from captivity, he became the patron
of

presided over the lodges, and nominated William Wanefleet, bishop of Winchester, Grand Master; who built at his own expence Magdalene College, Oxford, and several pious houses. Eton College, near Windsor, and King's College, Cambridge, were founded in this reign, and finished under the direction of Wanefleet. Henry also founded Christ's College, Cambridge; and his queen Margaret of Anjou, Queen's College, in the same university. In short, during the life of this prince, the arts flourished, and many sagacious statesmen, consummate orators, and admired writers, were supported by royal munificence.

of the learned, and a zealous encourager of Masonry. The Scottish records relate, that he honoured the lodges with his royal presence; that he settled a yearly revenue of four pounds Scots (an English noble), to be paid by every master-mason in Scotland, to a Grand Master, chosen by the Grand Lodge, and approved by the crown, one nobly born, or an eminent clergyman, who had his deputies in cities and counties, and every new brother at entrance paid him also a fee. His office empowered him to regulate in the fraternity what should not come under the cognizance of law-courts. To him appealed both mason and lord, or the builder and founder, when at variance, in order to prevent law-pleas; and, in his absence, they appealed to his Deputy or Grand Warden, that resided next to the premises.

SECT.

S E C T. IV.

*History of Masonry in the South of England from
1471 to 1567.*

MASONRY continued to flourish in England till the peace of the kingdom was interrupted by the civil wars between the two royal houses of York and Lancaster, when it fell into an almost total neglect, and continued in that state till 1471, when it began to revive under the auspices of Richard Beauchamp, bishop of Sarum. This prelate had been appointed Grand Master by Edward IV. and had been honoured with the title of chancellor of the garter for repairing the castle and chapel of Windsor.

During the short reigns of Edward V. and Richard III. Masonry was on the decline; but on the accession of Henry VII. A. D. 1485, it rose again into esteem, under the patronage of the Master and fellows of the order of St. John at Rhodes (now Malta), who assembled their grand lodge in 1500, and chose Henry their protector. Under the royal auspices the fraternity revived their assemblies, and Masonry once more resumed its pristine splendor. On the 24th of
June

June 1502, a lodge of masters was formed in the palace, at which the King presided in person as Grand Master; and having appointed John Islip, abbot of Westminster, and Sir Reginald Bray, knight of the garter, his wardens for the occasion, he proceeded from thence in ample form to the east end of Westminster Abbey, where he laid the foundation stone of that famous piece of Gothic architecture, known by the name of Henry VII.'s Chapel. The Capstone of this building was celebrated in 1507. Under the direction of Sir Reginald Bray, the palace of Richmond was afterwards built, and many other stately works. Brazen-nose College Oxford, and Jesus and St. John's Colleges Cambridge, were all finished in this reign.

Henry VIII. succeeded his father in 1509, and appointed Cardinal Wolfey, Grand Master. This prelate built Hampton Court Whitehall, Christ Church College Oxford, and several other noble edifices; all of which, upon his disgrace, were forfeited to the crown, A. D. 1530. Thomas Cromwell, earl of Essex, succeeded the Cardinal in the office of Grand Master; and employed the fraternity in building St. James's Palace, Christ's Hospital, and Greenwich castle.

In

In 1534 the King and parliament threw off allegiance to the pope of Rome, and the King being declared supreme head of the church, no less than 926 pious houses were suppressed; many of which were afterwards converted into stately mansions for the nobility and gentry. Under the direction of John Touchet lord Audley, who, on Cromwell's being beheaded in 1540, had succeeded to the office of Grand Master, the fraternity were employed in building Magdalene College Cambridge, and several other structures.

Edward VI. a minor, succeeded to the throne in 1547, and his guardian and regent, Edward Seymour, duke of Somerset, undertook the management of the masons, and built Somerset-house in the Strand; which, on his being beheaded, was forfeited to the crown in 1552. John Poynt, bishop of Winchester, then became the patron of the fraternity, and presided over the lodges till the death of the King in 1553.

The masons remained without any nominal patron till the reign of Elizabeth, when Sir Thomas Sackville accepted the office of Grand Master. Lodges were held, however, during this period, in different parts of England, but the General or Grand Lodge appears to have been
assembled

assembled in the city of York, where it is said the fraternity were numerous and respectable. The following circumstance is recorded of Elizabeth : Hearing that the masons were in possession of secrets which they would not reveal, and being jealous of all secret assemblies, she sent an armed force to York, with intent to break up their annual grand lodge*. This design, however, was happily frustrated by the interposition of Sir Thomas Sackville; who took care to initiate some of the chief officers which she had sent on this duty. They joined in communication with the masons, and made so favourable a report to the Queen on their return, that she countermanded her orders, and never afterwards attempted to disturb the meetings of the fraternity.

Sir Thomas Sackville held the office of Grand Master till 1567, when he resigned in favour of Francis Ruffel, earl of Bedford, and Sir Thomas Gresham †, an eminent merchant, distinguished by

* This confirms my observations in a former Note on the existence of the Grand Lodge at York, p. 183.

† Sir Thomas Gresham proposed to erect a building at his own expence, in the city of London, for the service of commerce, if the citizens would purchase a proper spot for that purpose. His proposal being accepted, and some houses between Cornhill and Threadneedle-Street, which had been purchased on that account, having

by his abilities, and great success in trade. To the former the care of the Brethren in the northern part of the kingdom was assigned, while the latter was appointed to superintend the meetings in the South, where the Society had considerably increased, in consequence of the honourable report which had been made by the officers that were sent to disperse the general meeting at York. Notwithstanding this new appointment of a Grand Master for the South, the General Assembly continued to meet in the city of York as heretofore, where all the records were kept; and to this assembly appeals were made on every important occasion.

having been pulled down, on the 7th of June 1556, the foundation-stone of the intended building was laid. The work was carried on with such expedition, that the whole was finished in November 1557. This edifice, on its being first erected, was called the Bourfe, but soon after its name was changed. On the 23d of January 1560, the Queen, attended by a great number of her nobles, came from her palace of Somerset house in the Strand, and passing through Threadneedle-Street, dined with Sir Thomas at his house in Bishopsgate-Street. After dinner her Majesty returned through Cornhill, entered the Bourfe on the south side, and having viewed every part of the building except the vaults, particularly the gallery which extended round the whole structure, and which was furnished with shops filled with all sorts of the finest wares in the city, caused the edifice to be proclaimed in her presence, by a herald and trumpet, The Royal Exchange; and on this occasion, it is said, Sir Thomas appeared publicly in the character of Grand Master. This original building stood till the fire of London in 1666, when it perished amidst the general havoc.

SECT.

SECT. V.

*Progress of Masonry in the South of England from the
Reign of Elizabeth to the Accession of George I.*

THE Queen being well assured that the fraternity were composed of skilful architects, and lovers of the Arts, and that state affairs were points in which they never interfered, was perfectly reconciled to their assemblies, and Masonry made a considerable progress during her reign. Lodges were held in different places of the kingdom, particularly in London, and its environs, where the Brethren increased considerably. Under the auspices of Sir Thomas Gresham, several great works were carried on, and the fraternity received every encouragement.

Charles Howard, earl of Effingham, succeeded Sir Thomas in the office of Grand Master, and continued to preside over the Lodges in the South till the year 1588, when George Hastings, earl of Huntingdon, was chosen, who remained in that office till the Queen died in 1603.

On the death of Elizabeth, the crowns of England and Scotland were united in her successor,

cessor James VI. of Scotland, who was proclaimed King of England, Scotland, and Ireland, on the 25th of March 1603. At this period Masonry flourished in both kingdoms, and the lodges were convened under the royal patronage. Several gentlemen of fine taste returned from their travels full of laudable emulation, if not to excel the Italian revivers, at least to imitate them in old Roman and Grecian Masonry. These ingenious travellers brought home some pieces of old columns, curious drawings, and books of architecture. Among the number was the celebrated Inigo Jones, son of Inigo Jones, a citizen of London, who was put apprentice to a joiner, and had a natural taste for the art of designing. He was first renowned for his skill in landscape painting, and was patronized by the learned William Herbert, afterwards earl of Pembroke. He made the tour of Italy at his lordship's expence, where he improved under some of the best disciples of the famous Andrea Palladio. On his return to England, he laid aside the pencil, and confined his study to architecture. He became the Vitruvius of Britain, and the rival of Palladio.

L

This

This celebrated artist was appointed General Surveyor to King James I. under whose auspices the science of Masonry flourished. He was elected Grand Master of England, and was deputed by his Sovereign to preside over the lodges*. During his administration, several learned men were initiated into Masonry, and the society was composed of many respectable members. Ingenious artists daily resorted to England, where they met with great encouragement. Lodges were constituted, and formed into seminaries of instruction in the sciences and polite arts, after the model of the Italian schools; the quarterly communications of the fraternity were revived, and the annual festivals regularly observed.

Inigo Jones continued to preside over the fraternity till the year 1618, when he was succeeded by the earl of Pembroke. Many eminent, wealthy, and learned men were initiated under his

- * The Grand Master in the North bearing the Title of *Grand Master of all England*, may probably have been occasioned by the Title of *Grand Master Mason of England* having been at this time conferred on Inigo Jones, and which title the Grand Masters in the South bear to this day.

his lordship's auspices, and the mysteries of the Order were now held in high estimation.

On the death of King James in 1625, Charles ascended the throne. The earl of Pembroke continued to preside over the fraternity till 1630, when he resigned in favour of Henry Danvers, earl of Danby, who was succeeded in 1633 by Thomas Howard, earl of Arundel, the progenitor of the Norfolk family. In 1635, Francis Ruffel, earl of Bedford, accepted the government of the society; but as Inigo Jones had, with indefatigable assiduity, continued to patronize the lodges, he was re-elected the following year, and continued in office till his death in 1646*.

Many

* That lodges continued regularly to assemble at this time, appears from the Diary of the learned antiquary Elias Ashmole, where he says, 'I was made a free-mason at Warrington, Lancashire, with Colonel Henry Mainwaring, of Kerthingham, in Cheshire, by Mr. Richard Penket the Warden, and the fellow-crafts (all of whom are specified), on 16th October 1646.' In another place of his Diary he says, 'On March the 10th 1682, about 5 hor. post merid. I received a summons to appear at a lodge to be held the next day at masons' hall in London.— March 11, Accordingly I went, and about noon were admitted into the fellowship of free-masons, Sir William Wilson, Knt. Capt. Richard Borthwick, Mr. William Woodman, Mr. William Gray, Mr. Samuel Taylour, and Mr. William Wife.

'I was

Many curious and magnificent structures were finished under the direction of this accomplished architect; and among the rest that noble edifice the Banqueting house at Whitehall, the foundation stone of which was laid in the year 1607 in the royal presence.

The

‘ I was the senior fellow among them, it being thirty-five years
 ‘ since I was admitted. There were present, beside myself, the
 ‘ fellows after-named; Mr. Thomas Wise, master of the masons’
 ‘ company this present year, Mr. Thomas Shorthofe, and 7 more
 ‘ old free masons. We all dined at the Half-Moon Tavern,
 ‘ Cheapside, at a noble dinner prepared at the charge of the new
 ‘ accepted masons.’

An old record of the society describes a coat of arms much the same with that of the London company of freemen masons; whence it is generally believed that this company is a branch of that ancient fraternity; and in former times, no man, it also appears, was made free of that company until he was initiated in some lodge of free and accepted masons, as a necessary qualification. This practice still prevails in Scotland among the operative masons.

The writer of Mr. Ashmole’s Life, who was not a mason, before his History of Berkshire, p. 6. gives the following account of Maçonry:

“ He (Mr. Ashmole) was elected a brother of the company of
 “ free masons; a favour esteemed so singular by the members,
 “ that kings themselves have not disdained to enter themselves
 “ of this society. From these are derived the adopted masons,
 “ accepted masons, or free-masons, who are known to one ano-
 “ ther

The breaking out of the civil wars obstructed the progress of Masonry in England for some time. After the Restoration, it began to revive under the patronage of Charles II. who had been received into the Order while on his travels.

On

“ther all over the world by certain *signals* and *watch-words* known to them alone. They have several lodges in different countries for their reception; and when any of them fall into decay, the brotherhood is to relieve them. The manner of their adoption or admission is very formal and solemn, and with the administration of an oath of secrecy, which has had better fate than all other oaths, and has ever been most religiously observed; nor has the world been yet able, by the inadvertency, surprize, or folly of any of its members, to dive into this mystery, or make the least discovery.”

In some of Mr. Ashmole's manuscripts, there are many valuable collections relating to the history of the free-masons, as may be gathered from the letters of Dr. Knipe of Christ church Oxford, to the publisher of Ashmole's Life, the following extracts from which will authenticate and illustrate many facts in the following history.

“As to the antient society of free-masons, concerning whom you are desirous of knowing what may be known with certainty, I shall only tell you, that if our worthy brother E. Ashmole, Esq. had executed his intended design, our fraternity had been as much obliged to him as the brethren of the most noble Order of the Garter. I would not have you surpris'd at this expression, or think it at all too assuming. The Sovereigns of that Order have not disdain'd our fellowship, and there have been times when Emperors were also free-masons. What

“from

On the 27th December 1663, a general assembly was held, at which Henry Jermyn, earl of St. Alban's, was elected Grand Master, who appointed Sir John Denham Kt. his deputy, and Mr. (afterwards Sir) Christopher Wren, and

“ from Mr. Ashmole's collection I could gather, was, that the
 “ report of our society's taking rise from a bull granted by the
 “ pope in the reign of Henry VI. to some Italian architects to
 “ travel over all Europe to erect chapels, was ill-founded. Such
 “ a bull there was, and those architects were masons. But this
 “ bull, in the opinion of the learned Mr. Ashmole, was confir-
 “ mative only, and did not by any means create our fraternity, or
 “ even establish them in this kingdom. But as to the time and
 “ manner of that establishment, something I shall relate from the
 “ same collections.

“ St. Alban the proto-martyr established Masonry here, and
 “ from his time it flourished, more or less, according as the
 “ world went, down to the days of king Athelstan, who for the
 “ sake of his brother Edwin granted the masons a charter.
 “ Under our Norman princes they frequently received extraordi-
 “ nary marks of royal favour; there is no doubt to be made, that
 “ the skill of masons, which was always transcendently great
 “ even in the most barbarous times; their wonderful kindness
 “ and attachment to each other, how different soever in condi-
 “ tion; and their inviolable fidelity in keeping religiously their
 “ secrets, must expose them, in ignorant, troublesome, and su-
 “ perstitious times, to a vast variety of adventures, according to
 “ the different fate of parties, and other alterations in govern-
 “ ment. By the way it may be noted, that the masons were
 “ always loyal, which exposed them to great severities when
 “ power

and John Webb his wardens. Several regulations* were made at this assembly, and the greatest harmony prevailed among the fraternity.

Thomas

“ power wore the appearance of justice, and those who committed
 “ treason punished true men as traitors. Thus, in the 3d year
 “ of Henry VI. an act passed to abolish the society of masons,
 “ and to hinder, under grievous penalties, the holding chapters,
 “ lodges, or other regular assemblies; yet this act was after-
 “ wards [virtually] repealed, and even before that, King Henry
 “ and several lords of his court became fellows of the Craft.”

Some Lodges in the reign of Charles II. were constituted by leave of the several noble Grand Masters, and many gentlemen and famous scholars, requested at that time to be admitted of the fraternity.

* Among other regulations that were made at this assembly, were the following :

‘ 1. That no person, of what degree soever, be made or
 ‘ accepted a free-mason unless in a regular lodge; whereof one to
 ‘ be a Master or a Warden in that limit or division where such
 ‘ lodge is kept, and another to be a craftsman in the trade of
 ‘ Free-masonry.

‘ 2. That no person hereafter shall be accepted a free-mason,
 ‘ but such as are of able body, honest parentage, good reputation,
 ‘ and an observer of the laws of the land.

‘ 3. That no person hereafter who shall be accepted a free-
 ‘ mason shall be admitted into any lodge or assembly, until he
 ‘ has brought a certificate of the time and place of his acceptation
 ‘ from the lodge that accepted him, unto the master of that limit
 ‘ or division where such lodge is kept: And the said Master shall
 ‘ enrol the same in a roll of parchment to be kept for that pur-
 ‘ pose,

L 4

Thomas Savage, earl of Rivers, succeeded the earl of St. Albans in the office of Grand Master in June 1666, and Sir Christopher Wren was appointed Deputy under his Lordship. No Grand Officer ever distinguished himself more than Sir Christopher Wren, in promoting the prosperity of the few lodges which occasionally met at this time; and the honours which he afterwards received in the society, are evident proofs of the attachment the fraternity bore to him.

Sir

‘ pose, and shall give an account of all such acceptations at every
 ‘ general assembly.

‘ 4. That every person who is now a free-mason shall bring to
 ‘ the Master a note of the time of his acceptation, to the end the
 ‘ same may be enrolled in such priority of place as the brother
 ‘ deserves; and that the whole company and fellows may the
 ‘ better know each other.

‘ 5. That for the future the said fraternity of free-masons shall
 ‘ be regulated and governed by one Grand Master, and as many
 ‘ Wardens as the said society shall think fit to appoint at every
 ‘ annual general assembly.

‘ 6. That no person shall be accepted, unless he be twenty-one
 ‘ years old, or more.’

Many of the fraternity’s records of this and the preceding reign were lost at the Revolution; and not a few were too hastily burnt in our own times by some scrupulous brothers, from a fear of making discoveries prejudicial to the interest of Masonry.

Sir Christopher Wren was the only son of Dr. Christopher Wren, dean of Windsor, and was born in 1632. His genius for the arts and sciences appeared early. At the age of thirteen he invented a new astronomical instrument, by the name of Pan-organum, and wrote a treatise on the origin of rivers. He invented a pneumatic engine, and a peculiar instrument of use in gnomonics to solve this problem: 'On a
' known plane, in a known elevation, to de-
' scribe such lines with the expedite turning of
' rundles to certain divisions, as by the shadow
' of the stile may shew the equal hours of the
' day.' In 1646, he was admitted a gentleman-commoner in Wadham College Oxon, where he greatly improved under the instructions and friendship of Dr. John Wilkins, and Dr. Seth Ward. His juvenile productions in mathematics prove him both a genius and a scholar. His studies were not confined. He assisted Dr. Scarborough in the anatomical preparations and experiments upon the muscles of the human body, and wrote several discourses on the longitude, navigation, &c.

After the fire of London, Sir Christopher was appointed principal architect for rebuilding that
L 5 city.

city. By his Majesty's command, he drew up a plan for that purpose, which was approved; but private property interfering, was not adopted. The city, however, was rebuilt in a much better style than before.

On the 23d of October 1667, the King in person laid the foundation stone of the Royal Exchange, which was opened in September following. In 1673, his Majesty also laid the foundation stone* of St. Paul's, in presence of the Grand Master and his officers, the lord mayor and aldermen, the bishops and clergy, and several of the nobility and gentry, amidst the acclamations of a number of spectators. This superb structure was begun, carried on, and finished by the fraternity, under the direction of Sir Christopher, after his own design. Several new lodges were constituted about this time, and the best architects resorted to them.

In 1674, the earl of Rivers having resigned, George Villiers, duke of Buckingham, was elected Grand Master. He left the care of the
 masons

* The mallet with which this foundation stone was laid, is now in the possession of the Lodge of Antiquity in London, and preserved there as a great curiosity.

maſons to his wardens, and Sir Chriſtopher, who ſtill continued to act as deputy. In 1679, the duke reſigned in favour of Henry Bennett, earl of Arlington; who was too deeply engaged in ſtate affairs, to attend to the duties of Maſonry: the lodges however continued to aſſemble under his ſanction, and many reſpectable gentlemen were initiated.

On the death of the King in 1685, James II. ſucceeded to the throne; during whoſe reign the fraternity were much neglected. The earl of Arlington dying this year, the lodges met in communication, and elected Sir Chriſtopher Wren Grand Maſter, who appointed Gabriel Cibber and Mr. Edward Strong his wardens. Maſonry continued in a declining ſtate for many years, and a few lodges only occaſionally met in different places.

At the Revolution, Maſonry was ſo much reduced in the South of England, that there were no more than ſeven regular lodges in London and its ſuburbs, of which two only were worthy of notice; the old lodge of St. Paul's, over which Sir Chriſtopher preſided, during the building of that ſtructure; and a lodge at St. Thomas's hoſpital, Southwark, over which Sir

Robert Clayton, then Lord Mayor of London, presided, during the rebuilding of that hospital*.

King William, having been privately initiated into Masonry in 1695, approved the choice of Sir Christopher Wren as Grand Master, and honoured the lodges with his royal sanction, particularly one at Hampton Court, at which it is said his Majesty frequently presided during the building of the new part of that palace. Kensington palace was built during this reign, under the direction of Sir Christopher; as were also Chelsea Hospital, and the palace of Greenwich; the latter of which had been recently converted into an hospital for seamen, and finished after the design of Inigo Jones.

At a general assembly and feast of the masons in 1697, many noble and eminent brethren were present, and among the rest, Charles duke of Richmond and Lenox, who was at that time Master of a lodge at Chichester. His Grace was proposed and elected Grand Master for the following year. Having engaged Sir Christopher Wren to act as his Deputy, he appointed

Edward

* See the Book of Constitutions, 1738, p. 106, 107.

Edward Strong senior, and Edward Strong junior, his wardens. His Grace continued in office only one year, when he was succeeded by Sir Christopher, who continued at the head of the fraternity till the death of the King in 1702.

During the following reign Masonry made no very considerable progress. Sir Christopher's age and infirmities drawing off his attention from the duties of his office, the lodges began to decrease, and the annual festivals were entirely neglected*. The old lodge at St. Paul's, and a few others, continued to meet regularly, but consisted of few members†. To increase their numbers, a proposition was made, and afterwards agreed to, that the privileges of Masonry should not any longer be restricted to operative masons, but extend to men of various professions, provided such men were regularly approved and initiated into the Order. In consequence of this resolution, some new regulations took place, and the Society began once more to revive and flourish.

* Book of Constitutions, 1738, p. 108.

† Ibid.

SECT.

S E C T. VI.

History of the Revival of Masonry in the South of England.

ON the accession of George I. the masons in London and its environs finding themselves neglected by Sir Christopher Wren, and their annual meetings discontinued, resolved to cement under a new Grand Master, and to revive the communications and annual festivals of the Society. With this view, the Lodges at the Goose and Gridiron in St. Paul's Church-yard, the Crown in Parker's Lane near Drury-lane, the Apple-tree tavern in Charles-street Covent-garden, and the Rummer and Grapes tavern in Channel-row Westminster, the only four Lodges in being in the South of England at this time, with some old Brothers, met at the Apple-tree tavern above mentioned in February 1717; and having voted the oldest Master-mason then present into the Chair, constituted themselves a Grand Lodge *pro tempore* in due form. At this meeting it was resolved, to revive the Quarterly Communications of the fraternity; and to hold the next Annual Assembly and Feast on the
24th

24th of June at the Goose and Gridiron in St. Paul's Church-yard (in compliment to the oldest Lodge, which then met there) for the purpose of electing a Grand Master among themselves, till they should have the honour of a Noble Brother at their head. Accordingly, on St. John the Baptist's day, 1717, in the third year of the reign of King George I. the Assembly and Feast were held at the said house; when the oldest Master-mason, and Master of a Lodge, having taken the chair, a list of proper candidates for the office of Grand Master was produced: and the names being separately proposed, the Brethren, by a great majority of hands, elected Mr. Anthony Sayer Grand Master of Masons for the ensuing year; who was forthwith invested by the said oldest Master, installed by the Master of the oldest Lodge, and duly congratulated by the Assembly, who paid him homage. The Grand Master then entered on the duties of his office, appointed his Wardens, and commanded the Brethren of the four Lodges to meet him and his Wardens quarterly in Communication, enjoining them at the same time to recommend to all the fraternity a punctual attendance on the next Annual Assembly and Feast.

Among

Among a variety of regulations which were proposed and agreed to at this meeting, was the following: "That the privilege of assembling as masons, which had hitherto been unlimited*, should be vested in certain Lodges or Assemblies of Masons convened in certain places; and that every Lodge to be hereafter convened, except the four old Lodges at this time existing, should be legally authorized to act by a warrant from the Grand Master for the time being, granted to certain individuals by petition, with the consent and approbation of the Grand Lodge in Communication; and that without such warrant, no lodge should be hereafter deemed regular or constitutional." In consequence of this regulation some New Lodges were soon after convened in different parts of London and its environs, and the Masters and Wardens of these Lodges were commanded to attend the meetings of the Grand Lodge, and make a regular report of their proceedings, and to transmit to the Grand Master

* A sufficient number of masons met together within a certain district had, at this time, ample power to make masons, and discharge all the duties of Masonry, without any warrant of constitution. The privilege was inherent in themselves as individuals.

ter from time to time, a copy of any bye-laws they might form for their own government, that no laws established among them might be contrary to, or subversive of, the general regulations by which the fraternity had been long governed.

In compliment to the Brethren of the four old Lodges by whom the Grand Lodge was formed, it was resolved, "That every privilege which they collectively enjoyed, by virtue of their immemorial rights they should still continue to enjoy ; and that no law, rule, or regulation to be hereafter made or passed in Grand Lodge, should deprive them of such privilege, or encroach on any landmark which was at that time established as the standard of masonic government." When this resolution was confirmed, the old masons in the metropolis, in conformity to the resolutions of the Brethren at large, vested all their inherent privileges as individuals in the four old Lodges, in trust that they would never suffer the old Charges and antient Landmarks to be infringed. The four old Lodges then agreed to extend their patronage, countenance, and protection to every new Lodge which should be hereafter constituted agreeably to the new Regulations of the Society, and while they acted
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in conformity to the antient constitutions of the Order, to admit their Masters and Wardens to share with them in all the privileges of the Grand Lodge, excepting precedence of rank.

Matters being thus amicably adjusted, the Brethren of the four old Lodges at large, considered their attendance on the future Communications of the Society as unnecessary, and therefore trusted implicitly to their Masters and Wardens, resting satisfied that no measure of importance would be carried without their approbation. The officers of the old Lodges, however, soon began to discover, that the new Lodges being equally represented with them at the Communications, and sharing every privilege they enjoyed but precedence of rank, in process of time would so far outnumber the old ones, as to have it in their power, on a future occasion, by a majority, to alter the present Constitution, and to subvert the privileges of the original Masons of England which had been centred in the four old Lodges: they therefore, with the concurrence of the Brethren at large, very wisely formed a code of laws for the future government of the Society, and annexed thereto a conditional clause, which it was

was agreed that the Grand Master for the time being, his successors, and the Master of every Lodge to be hereafter constituted, should engage to preserve and keep sacred and inviolable in all time coming. To commemorate this circumstance, it has been customary ever since that time, for the Master of the oldest Lodge to attend every Grand Installation; and taking precedence of all present, the Grand Master only excepted, to deliver the Book of the original Constitutions to the new installed Grand Master, on his promising obedience to the antient Charges and General Regulations. The conditional clause above referred to runs thus :

“ Every *annual* Grand Lodge has an *inherent*
“ power and authority to make *new* regulations,
“ or to alter *these*, for the *real benefit* of this
“ *antient* fraternity; *provided always* THAT THE
“ OLD LAND-MARKS BE CAREFULLY PRE-
“ SERVED; and that such alterations and new
“ regulations be proposed and agreed to at the
“ third Quarterly Communication preceding
“ the Annual Grand Feast; and that they
“ be offered also to the perusal of *all* the Bre-
“ thren before dinner, in writing, *even of the*
“ *youngest*

“ *youngest apprentice* ; the approbation and consent of the *majority* of *all* the Brethren present, being absolutely necessary to make the same binding and obligatory.”

This remarkable clause, with thirty-eight regulations preceding it, all of which are printed in the first Edition of the Book of Constitutions, were approved, ratified, and confirmed by one hundred and fifty Brethren, at an annual Assembly and Feast held at Stationers' Hall on St. John the Baptist's day 1721*, and in their presence subscribed by the Masters and Wardens of the four old Lodges on one part: and by Philip Duke of Wharton, the Grand Master; Theophilus Desaguliers, M. D. and F. R. S. the Deputy Grand Master; Joshua Timson, and William Hawkins, the Grand Wardens; and the Masters and Wardens of sixteen Lodges which had been constituted between 1717 and 1721, on the other part.

By the above prudent precaution of our antient Brethren, the original constitutions were established as the basis of all future masonic jurisdiction in the South of England; and the
antient

* See the first Edition of the Book of Constitutions, p. 58.

antient land-marks, as they are emphatically styled, or the boundaries set up as checks to innovation or absolute dominion, were carefully secured against the attacks of future invaders. The four old Lodges, in consequence of the above contract, in which they considered themselves as a distinct party, continued to act by their original authority; and so far from surrendering any of their rights, had that authority ratified and confirmed by the whole fraternity in Grand Lodge assembled. No regulations of the Society which might hereafter take place could therefore operate with respect to those Lodges, if such regulations were contrary to, or subversive of, the original constitutions by which only they were governed; and while their proceedings were conformable to those constitutions, no power known in Masonry, could legally censure their conduct, or deprive them of the rights and privileges which, by virtue of their immemorial establishment, they had always enjoyed.

The necessity of fixing the original constitutions as the standard by which all future Laws in the Society were to be regulated, was so obvious, and so clearly understood by the whole fraternity at this time, that it was established as
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an unerring rule at every installation, public and private, to make the Grand Master and the Masters and Wardens of every Lodge, engage to support all the constitutions; to which every Mason also was bound by the strongest ties at his initiation to adhere. Every one therefore who acknowledges the universality of Masonry to be its highest glory, must admit the propriety of this conduct; for were no standard fixed for the government of the Society, the fluctuating state of its Members, and particularly of its Governors and Directors, would subject Masonry to that variation which might effectually destroy all the good effects that have hitherto resulted from its universality and extended progress*.

During

* When the earlier Editions of this Book were printed, the Author was not sufficiently acquainted with this part of the history of Masonry in England. The above particulars have been carefully extracted from old Records and authentic Manuscripts, and are in many points confirmed by the old Books of the Lodge of Antiquity, as well as the first and second Editions of the Book of Constitutions.

Of the four old Lodges there is only one extant, viz. No. 1. the old Lodge of St. Paul, now named the Lodge of Antiquity, formerly held at the Goose and Gridiron in St. Paul's Church-yard, but at present (in 1787) at the Mitre Tavern in Fleet-street. Some disagreeable altercations having arisen in the Society in 1778, the Grand Lodge interfered; and, by some proceedings which the

During the administration of Mr. Sayer, the Society made no very rapid progress. Several Brethren

the members of the Lodge of Antiquity considered as a breach of their privileges, and contrary to the contract 1721, occasioned a separation to take place, and ever since that Lodge has acted independent by virtue of its immemorial constitution. To resent this measure of the Lodge of Antiquity, the Grand Lodge have accepted under their banner a few expelled Members of that Lodge, and honoured them with the title of *The Lodge of Antiquity, No. 1.*; but as these Gentlemen are destitute of the Books, and in possession of no vestige of Antiquity to give them a sanction to that title, it is not very probable that the honour they have received will add much to their consequence.

The Lodge, No. 2. formerly held at the Crown in Parker's Lane in Drury-lane, has been extinct above fifty years, by the death of its members.

The Lodge, No. 3. formerly held at the Apple-tree Tavern in Charles-street, Covent-garden, has been dissolved many years. By the List of Lodges inserted in the Book of Constitutions, printed in 1738, it appears, that in February 1722-3, this Lodge was removed to the Queen's Head in Knave's Acre, on account of some difference among its members; and that the members who met there, came under a *new* constitution; though, says the Book of Constitutions, *they wanted it not**, and ranked as No. 10.

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* From this expression it is evident, that the members of this Lodge were understood to have an inherent right, at least *collectively*, without any new authority, to meet as a Lodge, and to discharge the duties of Masonry; and this in a more full and ample manner than any newly constituted Lodge could do; for it is very remarkable, that the four old Lodges always preserved their original power of *making, passing, and raising* masons, being termed Masters Lodges; while other Lodges, for many years afterwards, had no such power, it having been the custom to *pass* and *raise* masons at the Grand Lodge *only*.

Brethren joined the old Lodges ; but only two new Lodges were constituted.

Mr.

in the List. Thus they inconsiderately renounced their former rank, and every antient privilege which they derived from their immemorial Constitution.

The Lodge, No. 4. formerly held at the Rummer and Grapes Tavern in Channel-row, Westminster, was from thence removed to the Horn Tavern in New Palace Yard, where it continued to meet regularly till within these few years; when, finding themselves in a declining state, the members agreed to incorporate with a new and flourishing Lodge under the constitution of the Grand Lodge, which immediately assumed their rank and privilege. In the course of the altercations before mentioned in 1778, the members of this Lodge tacitly agreed to a renunciation of their rights as one of the four original Lodges, by openly avowing a declaration of their Master in Grand Lodge, "That they put themselves entirely under the authority of the Grand Lodge; claimed no distinct privilege, by virtue of an immemorial Constitution, but precedence of rank; and considered themselves subject to every law or regulation of the Grand Lodge, over whom they could admit of no controul, and to whose determinations they and every Lodge were bound to submit." It was resolved in Grand Lodge, That the members of the Lodge of Antiquity should agree to the same proposition; but they refused, it being in their opinion repugnant to the contract established at the first formation of the Grand Lodge, and to the original Constitutions of the Order, to which all masons in England were bound to pay obedience. Upon this, the Lodge of Antiquity ordered its officers to discontinue their attendance on the future meetings of the Grand Lodge, published a manifesto in vindication of its conduct, and, having asserted that the contract of 1721 had been violated by the Grand Lodge, proceeded to act as a Lodge by its original powers, in the same manner it was authorized to do before that contract was formed; and since

Mr. Sayer was succeeded in 1718 by George Payne, Esq; who, at an Assembly and Feast on the 24th of June in that year, was duly invested, installed, congratulated, and homaged. This Gentleman was particularly assiduous in recommending a strict observance of the Communications. He collected many valuable manuscripts on the subject of Masonry, and earnestly desired that the Brethren would bring to the Grand Lodge any old writings or records concerning Masons and Masonry, to shew the usages of antient times; and in consequence of this general intimation, several old copies of the Gothic constitutions were produced, collected, arranged, and digested.

On the 24th of June 1719, another Assembly and Feast was held at the Goose and Gridiron before mentioned, when Dr. Desaguliers was
unanimously

since that time its authority has been admitted by the Grand Lodge at York, and a treaty of alliance opened with that respectable assembly.

It is a question that will admit of some discussion, whether any of the four old Lodges could, while they exist as Lodges, surrender up their rights; for those rights seem to have been granted by the old Masons of the metropolis to them in trust; and any individual Member of those four Lodges may object, if he pleases, to their surrender, and in that case they never can be given up.

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unanimously elected Grand Master, invested, installed, congratulated, and homaged. At this Feast, the old regular and peculiar toasts or healths of the Free Masons were introduced; and from this time we may date the revival of Free-masonry in the South of England. The Lodges, which had considerably increased by the vigilance of the Grand Master, were visited by many old masons, who had long neglected the Craft; several noblemen were initiated, and a number of new Lodges were constituted.

At an Assembly and Feast held at the Goose and Gridiron on the 24th of June 1720, George Payne, Esq; was re-elected Grand Master, invested, installed, congratulated, and homaged as before; and under his mild and vigilant administration the Lodges continued in a flourishing state.

This year, at some of the private Lodges, to the irreparable loss of the fraternity, several valuable manuscripts (nothing having yet appeared in print) concerning their Lodges, regulations, charges, secrets, and usages (particularly one written by Mr. Nicholas Stone, the Warden under Inigo Jones), were too hastily burnt by some scrupulous Brothers.

At

At a Quarterly Communication held this year at the Goose and Gridiron, on the festival of St. John the Evangelist, it was agreed, That, in future, the new Grand Master shall be named and proposed to the Grand Lodge some time before the Feast; and if approved, and present, he shall be saluted as Grand Master Elect: and that every Grand Master, when he is installed, shall have the sole power of appointing his Deputy and Wardens, according to antient custom when the fraternity were honoured with a Nobleman at their head.

At a Grand Lodge held in ample form on Lady-day 1721, Brother Payne proposed for his successor John Duke of Montague, at that time Master of a Lodge. His Grace being present, was saluted as Grand Master Elect, and received the compliments of the Lodge. The Brethren expressed great joy at the happy prospect of being once more patronised by the Nobility; and unanimously agreed, that the next Assembly and Feast should be held at Stationers' Hall; and that a proper number of Stewards should be appointed to provide the entertainment; but Mr. Josiah Villeneau, an upholder in the Borough, generously undertook the whole management of

the business, and received the thanks of the Society for his attention.

While Masonry was thus spreading its influence over the Southern part of the kingdom, it was not neglected in the North. The General Assembly, or Grand Lodge, at York continued regularly to meet as heretofore. In 1705, under the direction of Sir George Tempest, Bart. then Grand Master, there were several Lodges, and many worthy brethren initiated, in York and its neighbourhood. Sir George being succeeded by the Right Hon. Robert Benson, Mayor of York, a number of meetings of the fraternity was held at different times in that city, and the Grand Feast during his Mastership is said to have been very brilliant. Sir William Robinson, Bart. succeeded Mr. Benson in the office of Grand Master, and the fraternity seem to have considerably increased in the North under his auspices. He was succeeded by Sir Walter Hawkesworth, Bart. who governed the society with great eclat. At the expiration of his Mastership, Sir George Tempest was elected a second time Grand Master; and from the time of his election in 1714 to 1725, the Grand Lodge continued regularly to assemble at York under the direction
of

of Charles Fairfax, Esq; Sir Walter Hawke-
worth, Bart. Edward Bell, Esq; Charles Bathurst,
Esq; Edward Thomson, Esq; M. P. John John-
son, M. D. and John Marsden, Esq; all of
whom, in rotation, during the above period, re-
gularly filled the office of Grand Master in the
North of England.

From this account, which is authenticated by
the Books of the Grand Lodge at York, it ap-
pears, that the Revival of Masonry in the South
of England did not interfere with the proceed-
ings of the fraternity in the North; nor did
that event taking place, alienate any allegiance
that might be due to the General Assembly or
Grand Lodge there, which seems to have been
considered at that time, and long after, as the
Mother Lodge of the whole kingdom. For a
series of years the most perfect harmony subsisted
between the two Grand Lodges, and private
Lodges flourished in both parts of the kingdom
under their separate jurisdiction. The only
mark of superiority which the Grand Lodge in
the North appears to have retained after the re-
vival of Masonry in the South, is in the title
which they claimed, viz. *The Grand Lodge of all
England*, TOTIUS ANGLIÆ; while the Grand
Lodge in the South passed only under the deno-

mination of *The Grand Lodge of England*. The latter, on account of its situation, being encouraged by some of the principal nobility, soon acquired consequence and reputation ; while the former, restricted to fewer, though not less respectable, members, seemed gradually to decline. Till within these few years, however, the authority of the Grand Lodge at York was never challenged ; on the contrary, every mason in the kingdom held that Assembly in the highest veneration, and considered himself bound by the charges which originally sprung from that Assembly. To be ranked as descendants of the original York masons was the glory and boast of the Brethren in almost every country where Masonry was established ; and, from the prevalence and universality of the idea that York was the place where Masonry was first established by Charter, the masons of England have received tribute from the first States in Europe. It is much to be regretted, that any separate interests should have destroyed the social intercourse of masons ; but it is no less remarkable than true, that the Brethren in the North and those in the South are now in a manner unknown to each other. Notwithstanding the pitch of eminence
and

and splendor at which the Grand Lodge in London has arrived, neither the lodges of Scotland nor Ireland court its correspondence. To the introduction of some modern innovations among the Lodges in the South, this unfortunate circumstance has been attributed; and as to the coolness which now subsists between the Grand Lodge at York and the Grand Lodge in London, another reason is assigned. A few Brethren at York having, on some trivial occasion, seceded from their antient Lodge, they applied to London for a warrant of Constitution. Without any inquiry into the merits of the case, their application was honoured. Instead of being recommended to the Mother Lodge, to be restored to favour, these Brethren were encouraged to revolt; and, in open defiance of an established authority, permitted, under the banner of the Grand Lodge at London, to open a new Lodge in the city of York itself. This illegal extension of power, and violent encroachment on the privileges of antient Masonry, gave the highest offence to the Grand Lodge at York, and occasioned a breach, which time, and a proper attention to the rules of the Order, only can repair.

S E C T. VII.

History of Masonry from its Revival in the South of England till the Death of King George I.

THE reputation of the Society being now established, many noblemen and gentlemen of the first rank desired to be received into the Lodges, which had increased considerably during the administration of Mr. Payne. The business of Masonry was found to be a pleasing relaxation from the fatigue of business; and uninfluenced by politics or party, a happy union was by that means effected among the most respectable characters in the kingdom.

On the 24th of June 1721, Grand Master Payne, and his Wardens, with the former Grand Officers, and the Masters and Wardens of twelve Lodges, met the Grand Master Elect at the Queen's Arms Tavern in St. Paul's Church-yard*, where the Grand Lodge was opened in ample form. Having confirmed the proceedings of the last Grand Lodge, several gentlemen were initiated into Masonry at the request of the Duke of Montagu; and among the rest, Philip Lord Stanhope, afterwards Earl of Chesterfield.

From

* The old Lodge of St. Paul's, now the Lodge of Antiquity, having been removed thither.

From the Queen's Arms the Grand Lodge marched in procession in their clothing to Stationers' Hall in Ludgate-street, where they were joyfully received by one hundred and fifty Brethren, properly clothed. The Grand Master having made the first procession round the Hall, took an affectionate leave of his Brethren; and, being returned to his place, proclaimed James Montagu, Duke of Montagu, his Successor for the ensuing year. His Grace being invested with the ensigns of his Office, installed, and congratulated, proceeded to the appointment of his Deputy and Wardens, who were also invested and installed. The General Regulations compiled by Mr. Payne in 1721*, and compared with the antient records and immemorial usages of the fraternity, were read, and met with general approbation; and Dr. Desaguliers made an elegant oration on the subject of Masonry.

Soon after his election, the Grand Master gave convincing proofs of his zeal and attention, by commanding Dr. Desaguliers and James Anderson, A. M. men of genius and education, to revise, arrange, and digest the Gothic Constitutions,

* See the Book of Constitutions printed in 1723.

tutions, old Charges, and General Regulations. This task they faithfully executed ; and at the ensuing Grand Lodge held at the Queen's Arms St. Paul's Church-yard on the 27th of December 1721, being the festival of St. John the Evangelist, they presented the same for approbation. A Committee of fourteen learned Brothers was then appointed to examine the Manuscript, and to make their report ; and on this occasion several very entertaining lectures were delivered, and much useful information given by a few old Brethren.

At a Grand Lodge held at the Fountain Tavern in the Strand in ample form on the 25th of March 1722, the committee reported that they had perused the Manuscript, containing the History, Charges, Regulations, &c. of Masonry, and after some amendments had approved thereof. The Grand Lodge ordered the whole to be prepared for the press, and printed with all possible expedition. This order was strictly obeyed, and in little more than two years the Book of Constitutions appeared in print, under the following title : “ The Book
 “ of Constitutions of the Free Masons : Con-
 “ taining the History, Charges, Regulations,
 “ &c.

“ &c. of that most Antient and Right Worship-
 “ ful Fraternity. For the Use of the Lodges.”
 London, 1723.

Masonry now flourished under the auspices of the nobility, and several new Lodges were constituted. The Communications were regularly convened, and the Grand Master's constant attendance gave a sanction to all the proceedings.

In January 1722-3, the Duke of Montagu resigned in favour of the Duke of Wharton, who was very ambitious to attain the office. His Grace's resignation proceeded from the motive of reconciling the Brethren to this nobleman, who had incurred their displeasure, by having convened, in opposition to the resolutions of the Grand Lodge, on the 25th of March, an irregular assembly of masons at Stationers' Hall, on the festival of St. John the Baptist, in order to get himself elected Grand Master. The Duke of Wharton being fully sensible of the impropriety of his conduct, publicly acknowledged his error; and promising in future a strict conformity and obedience to the resolutions of the Society, was received into favour, and with the general consent of the Brethren approved of as Grand Master Elect for the ensuing

year. His Grace was regularly invested and installed on the 17th of January 1722-3 by the Grand Master, and congratulated by upwards of twenty-five Lodges, who were present in the Grand Lodge on that day. The diligence and attention of the Duke of Wharton to the duties of his office soon established his reputation in the Society; and under his patronage Masonry made a considerable progress in the South of England. During his presidency the office of Grand Secretary was first established, and William Cowper, Esq; being appointed, that gentleman executed the duties of the department for several years.

The Duke of Buccleugh succeeded the Duke of Wharton in 1723. This nobleman was no less attached to Masonry than his predecessor. Being absent on the annual festival, he was installed by proxy at Merchant-taylors' hall, in presence of 400 masons.

His Grace was succeeded in the year following by the Duke of Richmond, under whose administration the Committee of Charity was instituted*.

Lord

* The Duke of Buccleugh first proposed the scheme of raising a general fund for distressed masons. Lord Paisley, Dr. Desaguliers,

Lord Paisley, afterwards earl of Abercorn, being active in promoting this new establishment, was elected Grand Master in the end of the

liars, Colonel Houghton, and a few other brethren, supported the Duke's proposition; and the Grand Lodge appointed a Committee to consider of the most effectual means of carrying the scheme into execution. The report of the committee was transmitted to the lodges, and afterwards approved by the Grand Lodge. The disposal of the charity was first vested in seven brethren; but this number being found too small, nine more were added. It was afterwards resolved, that twelve masters of contributing lodges, in rotation, with the Grand Officers, should form the committee; and by another regulation since made, it has been determined, that all past and present Grand Officers, with the Masters of all regular lodges which shall have contributed within twelve months to the charity, shall be members of the committee: and this regulation is still in force.

The committee meet four times in the year, by virtue of a summons from the Grand Master or his Deputy. The petitions of the brethren who apply for charity, are considered at these meetings; and if the petitioner be found a deserving object, he is immediately relieved with five pounds: if the circumstances of his case are of a singular nature, as being reduced by some unexpected misfortune from a state of affluence to poverty, or being burdened with a numerous family, and incapable of providing for them, his petition is referred to the next Communication, where he is relieved with any sum the committee may have specified, not exceeding twenty guineas at one time. By these means the distressed have always found ready relief from this general charity, which is solely supported by the voluntary contributions of the different lodges out of their private fund, without being burdensome on any member of the society.

Thus

the year 1725; and being in the country at the time, his Lordship was installed by proxy. During his absence, Dr. Desaguliers, who had been appointed his Deputy, was very attentive to the duties of the office; he visited the lodges, and diligently promoted Masonry. On his Lordship's return to town, the Earl of Inchiquin was proposed to succeed him, and was elected in February 1726. The Society now flourished both in town and country, and under the patronage of this nobleman the art was propagated with considerable success. This period was rendered remarkable by the Brethren of Wales first uniting under the banner of the Grand Lodge of London. In Wales are some venerable remains of antient Masonry, and many stately ruins of castles, executed in the Gothic style, which evidently demonstrate that the fraternity

Thus the Committee of Charity has been established among the Free and Accepted Masons in London; and though the sums annually expended to relieve distressed brethren, have, for several years past, amounted to many hundred pounds, there still remains a considerable sum undistributed.

All complaints and informations are considered at the Committee of Charity, and from thence a report is made to the next Grand Lodge, where it is generally approved.

ternity must have met with encouragement in that kingdom in former times. Soon after this happy union, the office of Provincial Grand Master* was instituted, and the first deputation granted by earl Inchiquin, on the 10th of May 1727, to Hugh Warburton, Esq; for North Wales; and on the 24th of June following, to Sir Edward Mansell, Bart. for South Wales. The Lodges in the country now began to increase, and deputations were granted to several gentlemen to hold the office of Provincial Grand Master in different parts of England, as well as in some places abroad where Lodges had been constituted by English masons. During

* The Provincial Grand Master is the immediate representative of the Grand Master in the district over which he is limited to preside, and being invested with the power and honour of a Deputy Grand Master in that province, may constitute Lodges therein, if the consent of the Masters and Wardens of the Lodges already constituted within his district have been obtained, and the Grand Lodge in London has not disapproved thereof. He wears the clothing of a Grand Officer, and ranks in all public assemblies immediately after Past Deputy Grand Masters. He must in person, or by deputy, attend the quarterly meetings of the Masters and Wardens of the Lodges in his province, and transmit to the Grand Lodge once in every year the proceedings of these meetings, and a regular state of the Lodges under his jurisdiction.

ring the earl of Inchiquin's Mastership, a warrant was issued for opening a new Lodge at Gibraltar.

Among a great variety of noble edifices which were finished during the Presidency of Lord Inchiquin, was that excellent structure of the church of St. Martin's in the Fields; the foundation stone of which, it being a royal parish church, was laid on the 29th of March 1721, in the King's name, by Brother Gib the Architect, in the presence of the Lord Almoner, the Surveyor General, and a large company of masons.

In the beginning of June 1727, the death of the King was announced. His Majesty died at Osnabruck in his way to Hanover, where he was buried on the 11th of that month; and was succeeded in the throne of these kingdoms by his son George II. who, with his Queen Caroline, was crowned at Westminster on the 11th of October following.

SECT.

S E C T. VIII.

History of Masonry in England during the Reign of King George II.

THE first Grand Lodge after his Majesty's accession to the throne, was held at the Devil Tavern, Temple Bar, on the 24th of June 1727; at which were present, the Earl of Inchiquin, Grand Master, his officers, and the Masters and Wardens of forty Lodges. At this meeting it was resolved to extend the privilege of voting in Grand Lodge to Past Grand Wardens, that privilege having been heretofore restricted to Past Grand Masters, by a resolution of 21st November 1724, and to Past Deputies, by another resolution of 28th February 1726.

The Grand Master having been obliged to take a journey into Ireland before the expiration of his office, his Lordship transmitted a letter to William Cowper, Esq; his Deputy, requesting him to convene a Grand Lodge for the purpose of nominating Lord Colerane as Grand Master for the ensuing year. A Grand Lodge was accordingly convened on the 19th of December 1727, when his Lordship was regularly proposed as
Grand

Grand Master elect, and being unanimously approved, on the 27th of the same month was duly invested with the ensigns of his high office at a Grand Feast at Mercers' Hall, in the presence of a numerous company of the brethren. His Lordship attended two Communications during his Mastership, and seemed to pay considerable attention to the duties of his office. He constituted several new Lodges, and granted a Deputation to hold a Lodge in St. Bernard's-street, Madrid. At the last Grand Lodge under his Lordship's auspices, Dr. Desaguliers moved, that the antient office of Stewards might be revived, to assist the Grand Wardens in preparing the feast; and this motion being carried unanimously, it was agreed that their appointment should be annual, and their number restricted to twelve.

Lord Kingston succeeded Lord Colerane, and was invested with the ensigns of his high office on the 27th of December 1728, at a Grand Feast held at Mercers' Hall. His Lordship's zeal and attachment for the fraternity were very conspicuous, not only by his regular attendance on the Communications, but by his generous present to the Grand Lodge, of a curious pedestal,

deftal, a rich cushion with gold knobs and fringes, a velvet bag, and a new Jewel fet in gold for the ufe of the Secretary. During his Lordship's adminiftration, the Society flourifhed at home and abroad. Many Lodges were conftituted at this time, and among the reft, a Deputation was granted to George Pomfret, Efq; authorifing him to open a new Lodge at Bengal. This gentleman firft introduced Mafonry into the Englifh fettlements in India, where it has fince made fo rapid a progrefs, that, within thefe few years, upwards of fifty Lodges have been conftituted there, eleven of which are now held in Bengal. The annual remittances to the Charity and public funds of the Society from this and the other factories of the Eaft India Company, amount to a confiderable fum.

At a Grand Lodge held at the Devil Tavern on the 27th of December 1729, Nathaniel Blackerby, Efq; the Deputy Grand Mafter, being in the chair in the abfence of Lord Kingfton, produced a letter from his Lordfhip, authorifing him to propofe the Duke of Norfolk as Grand Mafter for the enfuing year. This nomination meeting with general approbation, the ufual compliments were paid to his Grace, and he was faluted

saluted as Grand Master Elect. At an Assembly and Feast at Merchant Taylors' Hall on the 29th of January following, his Grace was duly invested and installed, according to antient form, in the presence of a numerous and brilliant company of masons. His Grace's absence in Italy soon after his election, prevented him from attending any more than one Communication during his Mastership; but the business of the Society was diligently executed by Mr. Blackerby his Deputy, on whom the whole management devolved. His Grace was peculiarly attached to the Society; among other signal proofs of his esteem, he transmitted from Venice to England the following noble presents for the use of the Grand Lodge: 1. Twenty Pounds to the Charity. 2. A large folio Book, of the finest writing paper, for the records of the Grand Lodge, richly bound in Turkey and gilt, with a curious frontispiece in vellum, containing the arms of Norfolk, amply displayed, and a Latin Inscription of the family titles, with the arms of Masonry elegantly emblazoned. 3. A sword of state for the Grand Master, being the old trusty sword of Gustavus Adolphus king of Sweden, which was next wore by his brave successor in
war,

war, Bernard duke of Saxe Weimar, with both their names on the blade, and further enriched with the arms of Norfolk in silver on the scabbord. For these handsome presents his Grace soon after received the public thanks of the Society.

It is not surprizing that Masonry should flourish under so respectable a banner. His Grace appointed a Provincial Grand Master over the Lodges in the Circle of Lower Saxony, and established by Deputation a Provincial Grand Lodge at New Jersey in America. A Provincial patent was also made out under his auspices for Bengal. From this period we may date the commencement of the consequence and reputation of the Society in Europe, as daily applications were made for establishing new Lodges, and the most respectable characters of the age desired their names to be enrolled in our records.

The duke of Norfolk was succeeded by Lord Lovel, afterwards Earl of Leicester, who was installed at Mercers' Hall on the 29th of March 1731. His Lordship being at the time much indisposed with an ague, was obliged to withdraw soon after his installation. Lord Colerane, however,

however, acted as Proxy during the Feast. On the 14th of May, the first Grand Lodge after Lord Lovel's election was held at the Rose Tavern in Mary-le-bon, when it was voted that in future all Past Grand Masters and their Deputies shall be admitted members of the Quarterly Committees of Charity, and that every Committee shall have power to vote Five Pounds for the relief of any distressed mason; but no larger sum, without the consent of the Grand Lodge in Communication being first had and obtained. This resolution is still in force.

During the presidency of Lord Lovel, the nobility made a point of honouring the Grand Lodge with their presence. The Dukes of Norfolk and Richmond, the Earl of Inchiquin, and Lords Colerane and Montagu, with several other persons of distinction, seldom failed to give their attendance; and though the subscriptions from the Lodges were at this time inconsiderable, the Society was enabled to relieve many worthy objects with small sums. As an encouragement to Gentlemen to accept the office of Steward, it was ordered that in future each Steward should have the privilege of nominating his successor at every subsequent Grand Feast.

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The most remarkable event of Lord Lovel's administration was the initiation of his Royal Highness Francis Duke of Lorraine, Grand Duke of Tuscany, and afterwards Emperor of Germany. By virtue of a deputation from his Lordship a Lodge was held at the Hague, where his Highness was received into the two first Degrees of Masonry. At this Lodge Philip Stanhope, Earl of Chesterfield, then Lord Ambassador, presided; — Strickland, Esq; acted as Deputy, and Mr. Benjamin Hadley with a Dutch Brother as Wardens. His Highness coming to England the same year, was advanced to the third Degree at an occasional Lodge convened for the purpose at Houghton Hall in Norfolk, the seat of Sir Robert Walpole; as was also Thomas Pelham Duke of Newcastle.

The Society being now in a very flourishing state, deputations were granted from England, for establishing Lodges in Russia, and in Spain.

Lord Viscount Montagu was installed Grand Master at an Assembly and Feast at Merchant Taylors' Hall on the 19th of April 1732. Among the distinguished personages present on that occasion were, the Duke of Montagu, the Duke of Richmond, the Earl of Strathmore,
Lord

Lord Colerane, Lord Teynham, and Lord Carpenter; Sir Francis Drake Baronet; Sir William Keith Baronet, and above four hundred other Brethren. At this meeting it was first proposed to have a country feast, and a motion being made and agreed to that the Brethren should dine together at Hampstead on the 24th of June, preparations were made accordingly, and cards of invitation sent to several of the Nobility. On the day appointed, the Grand Master and his Officers, the Duke of Norfolk, the Duke of Richmond, the Earl of Strathmore, Lord Carpenter, Lord Teynham, and above a hundred Brethren, met at the Spikes at Hampstead, where an elegant dinner was provided. Soon after dinner, the Grand Master resigned the Chair to Lord Teynham, and from that time till the expiration of his office never attended another meeting of the Society. His Lordship granted a Deputation for constituting a Lodge at Valenciennes in French Flanders, and another for opening a new Lodge at the Hotel de Buffy in Paris. Several other Lodges were also constituted under his Lordship's auspices; but the Society were particularly indebted at this time to Thomas Batson, Esq; the Deputy Grand Master,

Master, who was very attentive to the duties of his office, and carefully superintended the government of the Craft.

The Earl of Strathmore succeeded Lord Montague in the office of Grand Master, and being in Scotland at the time, was installed by proxy at an Assembly at Mercers' Hall on the 7th of June 1733. On the 13th of December a Grand Lodge was held at the Devil Tavern, at which his Lordship and his Officers, the Earl of Crawford, Sir Robert Mansel, a number of Past Grand Officers, and the Masters and Wardens of fifty-three Lodges, were present. Several regulations were agreed to at this meeting respecting the Committee of Charity; and among other matters it was determined, that all complaints in future to be brought before the Grand Lodge, should be previously examined in the Committee, and from thence referred to the Communication.

The history of the Society at this period affords no remarkable incident to record. Some considerable donations were collected and distributed among distressed masons, to encourage the settlement of a new Colony which had been just established at Georgia in America. Lord

N Strathmore

Strathmore shewed every attention to the duties of his office; he regularly attended all the meetings of the Grand Lodge: under his auspices the Society flourished both at home and abroad, and several genteel presents were received from the East Indies. Eleven German masons applied for authority to open a new Lodge at Hamburgh under the patronage of the Grand Lodge of England, for which purpose his Lordship was pleased to grant a deputation; and soon after several other Lodges were constituted in Holland under the English banner.

The Earl of Strathmore was succeeded by the Earl of Crawford, who was installed at Mercers' Hall on the 30th of March 1734. Public affairs attracting his Lordship's attention, the Communications during his administration were much neglected; after eleven months vacation, however, a Grand Lodge was convened, at which his Lordship attended and apologized for his long absence; and to atone for his past omission, two Communications were held in little more than six weeks. The Duke of Richmond, the Duke of Buccleugh, the Earl of Balcarras, Lord Weymouth, and many other eminent persons
honoured

honoured the Grand Lodge with their company during the Earl of Crawford's presidency.

The most remarkable proceedings of the Society about this time related to a new Edition of the Book of Constitutions, which Brother James Anderson was ordered to prepare for the press; and which made its appearance in January 1738, considerably enlarged and improved.

Among the new regulations which took place in the Society under the administration of Lord Crawford was the following, That if any Lodge within the Bills of Mortality shall cease to meet for twelve calendar months, the said Lodge shall be erased out of the List of Lodges, and if reinstated shall lose its former rank. Some additional privileges were granted to the Stewards, in consequence of an application for that purpose; and to encourage Gentlemen to serve the office, it was agreed, that in future all the Grand Officers, the Grand Master only excepted, shall be elected out of that body. A few resolutions also passed respecting illegal conventions of masons, at which it was reported many persons had been initiated into Masonry on small and unworthy considerations.

The Earl of Crawford seems to have made the first encroachment on the jurisdiction of the Grand Lodge of masons in the city of York, by constituting two Lodges within their district, and by granting, without their consent, three Deputations, one for Lancashire, a second for Durham, and a third for Northumberland. This circumstance the Grand Lodge at York at that time highly resented, and ever after seem to have viewed the Grand Lodge at London with a jealous eye: All friendly intercourse was stopt, and the York Masons from that moment considered their interests as distinct from that of the masons under the Grand Lodge at London*.

Lord Weymouth succeeded the Earl of Crawford, and was installed at Mercers' Hall on the
17th

* In confirmation of the above fact I shall here insert a paragraph copied from the Book of Constitutions, published in 1738. After inserting a list of Provincial Grand Masters appointed for different places abroad, it is thus expressed, "All these foreign Lodges are under the Patronage of our Grand Master of England; but the old Lodge at York city, and the Lodges of Scotland, Ireland, France, and Italy, affecting Independency, are under their own *Grand Masters*; though they have the same constitutions, charges, regulations, &c. for substance, with their Brethren of England, and are equally zealous for the Augustan Stile, and the secrets of the antient and honourable fraternity." Book of Constitutions 1738, p. 195.

17th of April 1735, in the presence of the Duke of Richmond, the Duke of Athol, the Earl of Crawford, the Earl of Winchelsea, the Earl of Balcarras, the Earl of Wemyss, the Earl of Loudon, the Marquis of Beaumont, Lord Cathcart, Lord Vere Bertie, Sir Cecil Wray Baronet, Sir Edward Mansel Baronet, and a splendid company of other Brethren. Several Lodges were constituted during Lord Weymouth's presidency; and, among the rest, the Stewards' Lodge. His Lordship granted a Deputation to hold a Lodge at the seat of the Duke of Richmond at Aubigny in France. Under his patronage a new Lodge was also opened at Lisbon, and another at Savannah in Georgia. Provincial patents were likewise issued for South America, and for Gambay in West Africa.

Lord Weymouth while he was in office never honoured any of the Communications with his presence; but this omission was less noticed, on account of the vigilance and attention of his Lordship's Deputy, John Ward, Esq; afterwards Lord Viscount Dudley and Ward, who applied with the utmost anxiety to every business which concerned the interest and well-being of the Society.

One circumstance occurred while Lord Weymouth was Grand Master, of which it may be necessary to take notice. The twelve Stewards, with Sir Robert Lawley, Master of the Stewards' Lodge at their head, appeared for the first time in their new badges at a Grand Lodge held at the Devil Tavern on the 11th of December 1735. On this occasion they were not permitted to vote as individuals; but it being afterwards proposed that they should enjoy this privilege, and that the Stewards' Lodge should in future be represented in Grand Lodge by twelve members, many Lodges objected to this measure as an encroachment on the privileges of every other Lodge under the constitution. When the motion was put up for confirmation, such a disturbance ensued, that the Grand Lodge was obliged to be closed, before the sentiments of the Brethren could be collected on the subject. Of late years this punctilio has been waved, and the twelve Stewards are now permitted to vote in every Communication as individuals*.

The

* It was not till the year 1770 that this privilege was warranted; when, at a Grand Lodge, on the 7th of February, at the Crown and Anchor Tavern in the Strand, the following resolution

The Earl of Loudon succeeded Lord Weymouth, and was installed Grand Master at Fishmongers' Hall on the 15th of April 1736. The Duke

tion passed: "As the right of the Members of the Stewards' Lodge in general to attend the Committee of Charity, appears doubtful, no mention of such right being made in the laws of the Society, the Grand Lodge are of opinion, *That they have no general right to attend*; but it is hereby resolved, that the Stewards' Lodge be allowed the privilege of sending a number of Brethren, equal to any other four Lodges, to every future Committee of Charity; and that, as the Master of each private Lodge only has a right to attend, to make a proper distinction between the Stewards' Lodge and the other Lodges, that the Master and three other Members of that Lodge be permitted to attend at every succeeding Committee on behalf of the said Lodge." The Stewards in consequence of this resolution seem to have claimed a superiority which the Constitutions would not justify, and which met with a warm opposition from several Lodges. In the records of the Lodge of Antiquity is entered the following minute, 1775: "It having been reported to this Lodge, that a Member of the Stewards' Lodge had threatened to enter a complaint against the Master of a Lodge at Paddington, for having paid the usual compliment to the Master of this Lodge, on a visit, in preference to a Member of the Stewards' Lodge; Resolved, That no Lodge, or Member of a Lodge under the Constitution of England, shall take precedence of the Master of this Lodge; and that a Letter be immediately transmitted to the Master of the Lodge at Paddington, thanking him for the respect shewn to the Master of the oldest Lodge, and promising to defend him and his Lodge against the said Complaint." The complaint was never brought before the Society, and the matter dropt of course.

Duke of Richmond, the Earl of Albemarle, the Earl of Crawford, Lord Harcourt, Lord Erskine, Lord Southwell, Mr. Anstis Garter King at Arms, Mr. Brady Lion King at Arms, and a numerous company of Brethren, were present on the occasion. His Lordship constituted several Lodges, and granted three Provincial Deputations, during his presidency, viz. one for New England, another for South Carolina, and a third for Cape Coast Castle in Africa.

The Earl of Darnley was elected Grand Master, and duly invested, &c. at Fishmongers' Hall on the 28th of April 1737, in the presence of the Duke of Richmond, the Earl of Crawford, the Earl of Wemyss, Lord Grey, and many other respectable Brethren. The most remarkable event of his Lordship's administration, was the initiation of his late Royal Highness Frederick Prince of Wales, his present Majesty's father, at an occasional Lodge convened for that purpose at the Palace of Kew, over which Dr. Defaguliers presided as Master. Lord Baltimore, Col. Lumley, the Hon. Major Madden, and several other Brethren were present. His Royal Highness was advanced to the second degree at the same Lodge; and at another Lodge convened

convened at the same place soon after, was raised to the degree of a Master-mason.

There cannot be a better proof of the flourishing state of the Society at this time, than by adverting to the respectable appearance of the Brethren in Grand Lodge, at which the Grand Master never failed to give his attendance : Upwards of sixty Lodges were represented at every Communication during Lord Darnley's administration, and more Provincial Grand Masters were appointed by his Lordship, than by any preceding Grand Master. Deputations were granted for Montserrat, Geneva, the Circle of Upper Saxony, the coast of Africa, New York, and the Islands of America*.

The Marquis of Carnarvon, afterwards Duke of Chandois, succeeded Lord Darnley in the office of Grand Master, and was duly invested and congratulated at an Assembly and Feast held
at

* At this time the authority granted by patent to a Provincial Grand Master was limited to one year from his first public appearance in that character within his province; and if, at the expiration of that period, a new Election by the Lodges under his jurisdiction did not take place, subject to the approbation of the Grand Master, the patent was no longer valid. Hence we find in the course of a few years different appointments to the same station.

at Fishmongers' Hall on the 27th of April 1738. At this Assembly, the Duke of Richmond, the Earl of Inchiquin, the Earl of Loudon, the Earl of Kintore, Lord Colerane, Lord Grey, and a numerous company of other Brethren were present. The Marquis shewed every attention to the Society during his presidency, and in testimony of his esteem presented to the Grand Lodge a gold Jewel for the use of the Secretary : the device, two cross pens in a knot ; the knot and points of the pens being curiously enamelled. Two Deputations for the office of Provincial Grand Master were granted by his Lordship, one for the Caribbee Islands, and the other for the West Riding of Yorkshire. The latter appointment was considered as another encroachment on the jurisdiction of the Grand Lodge at York, and considerably widened the breach between the Brethren in the North and the South of England ; so that since that circumstance all correspondence between the two Grand Lodges have ceased.

No remarkable occurrence is recorded to have happened during the administration of the Marquis of Carnarvon. A plan was laid before the Grand Lodge for apportioning part of the Charity

riety to place out the sons of Masons apprentices, and after a long debate rejected. Some disagreeable altercations arising in the Society about this period, a number of dissatisfied brethren withdrew themselves from their Lodges, and held meetings in different places for the initiation of persons into Masonry, contrary to the laws of the Grand Lodge. In consequence of the breach which had been made in the friendly intercourse between the Grand Lodges of London and York, these dissatisfied brethren, on being censured for their conduct, immediately assumed, without any legal authority, the character of York Masons. Certain measures being adopted to check their progress, they made no considerable additions to their numbers for some time; till, taking advantage of a general murmur which had spread abroad among the Lodges in London, on account of some innovations that had been lately introduced, and which seemed to authorise an omission of, and a variation in, certain ancient ceremonies, they again became objects of attention. This imprudent measure of the regular Lodges offended many of the old Masons; but through the mediation of John Ward, Esq; afterwards Lord Viscount Dudley and Ward, matters were

in some measure accommodated, and the Brethren seemingly reconciled. This however was only a temporary suspension of hostilities, for the flame broke out again soon after, and gave rise to future commotions, which have ever since interrupted the peace of the Society.

Lord Raymond succeeded the Marquis of Carnarvon in May 1739, and the Lodges under his Lordship's auspices were numerous and respectable. Notwithstanding the flourishing state of the Society, irregularities continued to prevail, and several worthy Brethren, who could not be reconciled to the encroachments which had been made on the established system of Masonry, were much disgusted at the imprudent proceedings of the regular Lodges. Complaints were preferred at every succeeding Committee, and the Communications were fully employed in adjusting differences and reconciling animosities. Secessions at length daily taking place, it became necessary to pass censure on a few individuals, and to enact laws to discourage irregular associations of the fraternity. The power of the Grand Lodge was now called in question; and in opposition to the laws which had been established in that Assembly, several
Brethren

Brethren met in Lodges without any legal warrant, and initiated persons into Masonry on small and unworthy considerations. To disappoint the views of these irregular Masons, and to distinguish the persons thus received by them into Masonry, the Grand Lodge silently acquiesced in the imprudent measures which the regular masons had adopted, measures which even the urgency of the case could not warrant. This had the intended effect, but gave rise to a new subterfuge. The Brethren who had seceded from the regular Lodges immediately announced independency, and assuming the appellation of *antient* masons, propagated an opinion that the antient tenets and practices of Masonry were preserved by them, while the regular Lodges had adopted new plans, and being composed of *modern* masons, were now to be considered as acting under a new establishment. To counteract the resolutions of the Grand Lodge, a new Grand Lodge was instituted in London, under whose assumed banner several Lodges were constituted. A civil rebellion ensued, and under the feigned name of the Antient York Constitution these Lodges daily increased, and many gentlemen of reputation were introduced
among

among them. Without any authority from the Grand Lodge at York, or from any other established masonic power, these irregular Brethren formed Committees, held communications, appointed annual feasts; and under the false appellation of the York banner, gained the countenance of the Scotch and Irish masons, who readily joined in condemning the measures of the Lodges in London, which they insisted in their opinion to introduce novelties and to subvert the original plan of the Society. The irregular masons of London having thus acquired an establishment, noblemen of both kingdoms honoured them with their patronage for some time, and not a few respectable names and Lodges were added to their List. Of late years however the fallacy being detected, they have not been so successful; many of their best members have deserted them, and a number of their Lodges have renounced their banner, and come under the patronage of the Grand Lodge of England.

During the presidency of Lord Raymond no considerable addition was made to the List of Lodges, and the communications were seldom honoured with the company of the nobility.
His

His Lordship granted only one Deputation for a Provincial Grand Master, viz. for Savoy and Piedmont.

The Earl of Kintore succeeded Lord Raymond in April 1740; and, in imitation of his predecessor, continued to discourage irregularities. His Lordship appointed several Provincials; in particular, one for Russia; another for Hamburgh and the Circle of Lower Saxony; a third for the West Riding of York, in the room of William Horton, Esq; deceased; and a fourth for the island of Barbadoes.

The Earl of Morton was elected on the 19th of March following, and installed the same day at Haberdashers' Hall, with great solemnity, in presence of a very respectable company of the nobility, foreign ambassadors, and others. Several seasonable laws were passed during his Lordship's mastership, and some regulations made concerning processions and other ceremonies. His Lordship presented a staff of office to the Treasurer, of neat workmanship, blue and tipped with gold; and the Grand Lodge resolved, that this officer should be annually elected, and, with the Secretary and Sword-bearer, be considered in future as a member of the Grand Lodge.

A large

A large cornelian seal, with the arms of Masonry, set in gold, was presented to the Society, at this time, by Brother Vaughan, the Senior Grand Warden. William Vaughan, Esq; was appointed by his Lordship Provincial Grand Master for North Wales.

Lord Ward succeeded the Earl of Morton in April 1742. His Lordship was well acquainted with the nature and government of the Society, having served every office, even from the Secretary in a private lodge to that of Grand Master. His Lordship lost no time in applying the most effectual remedies to reconcile the animosities which had prevailed; he recommended to his officers vigilance and care in their different departments; and, by his own conduct, set a noble example how the dignity of the Society ought to be supported. Many Lodges which were in a declining state, by his advice coalesced with others in like circumstances; some, which had been negligent in their attendance on the communications, after proper admonitions were restored to favour; and others, which persevered in their contumacy, were erased out of the list. Thus his Lordship manifested his regard for the interests of the Society, while
his.

his lenity and forbearance were universally admired.

The unanimity and harmony of the Lodges seemed thus to be restored under his Lordship's administration. The free-masons at Antigua built a large hall in that island for their meetings, and applied to the Grand Lodge for liberty to be styled the Great Lodge of St. John's in Antigua. This favour was granted to them in April 1744.

Lord Ward continued two years at the head of the fraternity, during which time he constituted many new Lodges, and appointed several Provincial Grand Masters, viz. one for Lancaster, one for North America, and three for the island of Jamaica. He was succeeded by the Earl of Strathmore, during whose administration, being absent the whole time, the care and management of the Society devolved on the other Grand Officers, who carefully studied the general good of the fraternity. His Lordship appointed a Provincial Grand Master for the island of Bermudas.

Lord Cranstoun was elected Grand Master in April 1745, and presided over the fraternity with great reputation two years. Under his
auspices

auspices Masonry flourished, several new Lodges were constituted, and one Provincial Grand Master was appointed for Cape Breton and Louisbourg. By a resolution of the Grand Lodge at this time it was ordered, that public processions on feast-days should be discontinued. This resolution was occasioned by some mock processions, which a few disgusted brethren had formed, in order to ridicule those public appearances.

Lord Byron succeeded Lord Cranstoun, and was installed at Drapers' Hall on the 30th of April 1747. The laws of the Committee of Charity were, by his Lordship's order, inspected, printed, and distributed among the Lodges. A handsome contribution to the General Charity was sent from the Lodge at Gibraltar; and during five years that his Lordship presided over the fraternity, no diligence was spared to preserve the privileges of Masonry inviolable, to redress grievances, and to relieve distress. When business required his Lordship's attendance in the country, Fotherley Baker, Esq; his Deputy, and Secretary Revis, were particularly attentive to the business of the Society. The former was distinguished by his knowledge of the laws and

and regulations, the latter by his long and faithful services. Such was the influence of Masonry under the auspices of Lord Byron, that Provincial Patents were issued for Denmark and Norway, Pennsylvania, Minorca, and New York.

On the 20th of March 1752, Lord Carysfort accepted the office of Grand Master. The good effects of his Lordship's application to the real interests of the fraternity soon became visible, by the great increase of the public fund. No Grand Officer ever took more pains to preserve, or was more attentive to recommend, order and decorum. He was ready, on all occasions, to visit the Lodges in person, and to promote harmony among the members. Dr. Manningham, his Deputy, was no less vigilant in the execution of his duty. He constantly visited the Lodges in his Lordship's absence, and used every endeavour to cement union among the brethren. The whole proceedings of this active officer were conducted with such prudence, that his candor and affability gained him universal esteem. The Grand Master's attachment to the Society was so obvious, that the Brethren, in testimony of their gratitude for his Lordship's
great

great services, re-elected him on the 3d of April 1753. During the presidency of his Lordship, Provincial patents were issued for Gibraltar, the Bahama Islands, New York, Guernsey, Jersey, Alderney, Sark and Man; also for Cornwall, and the counties of Worcester, Gloucester, Salop, Monmouth, and Hereford.

The Marquis of Carnarvon (now Duke of Chandos) succeeded Lord Carysfort in March 1754. He began his administration by ordering the Book of Constitutions to be reprinted, under the inspection of a committee, consisting of the Present Grand Officers; and of George Payne, Esq; the Earl of Loudon, the Duke of Chandos, Lord Ward, Lord Carysfort, late Grand Masters; Sir Robert Lawley, Bart. and Edward Hody, Esq; late D. G. Masters; Thomas Smith, Esq; late J. G. W.; the Rev. John Entick, Arthur Beardmore, and Edward Bowman, Gents. The Grand Master's zeal and attention to the true interests of the Society were shewn on every occasion. He presented to the Grand Lodge, a large silver Jewel, gilt, for the use of the Treasurer, being cross keys in a knot, enamelled with blue; and gave several other proofs of his attachment.

Soon

Soon after the election of the Marquis of Carnarvon, the Grand Lodge took into consideration a complaint against certain brethren for forming and assembling, without *any* legal authority, under the denomination of *antient masons*; who, as such, considered themselves independent of the Society, and not subject to the laws of any Grand Lodge, or to the controul of any Grand Master. Dr. Manningham, the Deputy Grand Master, pointed out the necessity of discouraging their meetings, as being not only contrary to the original laws of the Society, but openly subversive of the allegiance due to every Grand Master. He observed, that such irregular meetings tended to introduce among the Craft the novelties and conceits of opinionative persons, and to raise a belief that there have been other Societies of Masons more antient than that of this honourable Society. On this representation the Grand Lodge resolved, that the meeting of any brethren under the denomination of Masons, other than as Brethren of the antient and honourable Society of Free and Accepted Masons established upon the universal system, is inconsistent with the honour and interest of the Craft, and a high insult on every Grand Master
and

and the whole body of Masons. In consequence of this resolution, fourteen Brethren, who were members of a Lodge held at the Ben Johnson's Head in Pelham-Street Spitalfields, were expelled the Society, and that Lodge ordered to be erased out of the List.

No preceding Grand Master ever granted more Provincial Deputations than the Marquis of Carnarvon; in less than two years the following patents were issued; 1. for South Carolina; 2. for South Wales; 3. for Antigua; 4. for all North America where no former Provincial was appointed; 5. for Barbadoes, and all other his Majesty's islands to the windward of Guadaloupe; 6. for St. Eustatius, Cuba, and St. Martin's, Dutch Caribbee Islands in America; 7. for Scilly and the adjacent Islands; 8. for all his Majesty's dominions in Germany, with a power to chuse their Successors; and 9. for the County Palatine of Chester, and the City and County of Chester. The greater part of these appointments appear to have been mere honorary grants in favour of individuals, as none of them were ever attended with much advantage to the Society.

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The Marquis of Carnarvon continued to preside over the fraternity till the 18th of May 1757, when he was succeeded by Lord Aberdour; during whose Mastership the Grand Lodge voted, among other charities, the sum of fifty pounds to be sent to Germany, to be distributed among such of the Soldiers as were masons in Prince Ferdinand's army, whether English, Hanoverians, or Hessians. This sum was soon after remitted to General Kingsley for the intended purpose.

Such was the state of Masonry during the reign of George II. On the 5th of October 1760, his Majesty, being suddenly seized at his palace at Kensington, by a violent disorder, fell down speechless, and notwithstanding every endeavour to effect his recovery, soon expired, in the 77th year of his age, and the 34th of his reign. It may be truly said that this period was the golden æra of Masonry in England; the sciences were cultivated and improved, the royal Art diligently propagated, and true architecture clearly understood; the fraternity were honoured and esteemed, Lodges were patronised by exalted characters; and charity, humanity, and benevolence were the distinguishing characteristics of masons.

SECT.

S E C T. IX.

History of Masonry in the South of England from the Accession of George III. to the end of the year 1779.

ON the 6th of October 1760, his present Majesty George III. was proclaimed King of Great Britain, France, and Ireland, &c. No prince ever ascended the throne, whose private virtues and amiable character had so justly endeared him to his people. To see a native of England the sovereign of these realms, afforded the most glorious prospect of fixing our happy constitution in church and state on the firmest base. Under such a patron the polite arts could not fail of meeting with every encouragement; and to the honour of his Majesty it is to be observed that, since his accession to the throne, by his royal munificence no pains have been spared to explore distant regions in pursuit of useful knowledge, and to diffuse science throughout every part of his dominions.

Masonry flourished both at home and abroad at this period under the English Constitution, and Lord Aberdour continued at the head of the fraternity five years, during which time the public

public festivals and Quarterly Communications were regularly held. His Lordship equalled any of his predecessors in the number of his appointments to the office of Provincial Grand Master. He granted the following deputations; 1. for Antigua and the Leeward Caribbee Islands; 2. for the town of Norwich and county of Norfolk; 3. for the Bahama Islands, in the room of the Governor deceased; 4. for Ham-
burgh and Lower Saxony; 5. for Guadaloupe; 6. for Lancaster; 7. for the province of Georgia; 8. for Canada; 9. for Andalusia, and places adjacent; 10. for Bermuda; 11. for Carolina; 12. for Musqueto Shore; and 13. for East India. The second of these appointments, viz. for Norwich, is the only one by which the Society has been much benefited. By the diligence and attention of the late Edward Bacon, Esq; to whom the patent was first granted, the Lodges in Norwich and Norfolk considerably increased, and Masonry was regularly conducted in that province under his inspection for many years.

Lord Aberdour held the office of Grand Master till the 3d of May 1762, when he was succeeded by Earl Ferrers, during whose presidency nothing remarkable occurred. The Society seems

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now to have lost much of its consequence; the General Assemblies and Communications not having been honoured with the presence of the nobility as formerly, and many Lodges erased out of the List for non-attendance on the duties of the Grand Lodge: by the diligence and attention, however, of the late General John Salter, then Deputy Grand Master, the business of the Society was carried on with regularity, and the fund of charity increased. Provincial patents were made out during Lord Ferrers's presidency; 1. for Jamaica; 2. for East India, where no particular Provincial was before appointed; 3. for Cornwall; 4. for Armenia; 5. for Westphalia; 6. for Bombay; 7. for the Dukedom of Brunswick; 8. for the Grenades, St. Vincent, Dominica, Tobago, &c.; and 9. for Canada. From these appointments no considerable emoluments have resulted to the Society, excepting from the third and sixth; George Bell for Cornwall; and James Todd for Bombay. Both these Gentlemen have been particularly attentive to the duties of their respective offices, especially the former, to whom the Society is in a great measure indebted for the present flourishing state of Masonry in Cornwall.

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On the 8th of May 1764, Lord Blaney was elected Grand Master, at an Assembly and Feast at Vintners' Hall. His Lordship not being present, Lord Ferrers invested John Revis, Esq; late Deputy Grand Master, as his Lordship's Proxy. His Lordship continued in office two years, during which time, being chiefly in Ireland, the business of the Society was faithfully executed by his Deputy, General Salter, an active and vigilant officer. The scheme of opening a subscription for the purchase of furniture for the Grand Lodge was agitated about this time, and some money collected for that purpose; but the design was afterwards dropt for want of proper encouragement. A new Edition of the Book of Constitutions was ordered to be printed under the inspection of a Committee, with a continuation of the proceedings of the Society since the publication of the last Edition.

The most remarkable event of Lord Blaney's presidency, was the initiation of their Royal Highnesses the Dukes of Gloucester and Cumberland; the former at an occasional Lodge assembled at the Horn Tavern Westminster on the 16th of February 1766, at which his Lordship presided in person; the latter, at an occa-

sional Lodge assembled at the Thatched House Tavern in St. James's-Street under the direction of General Salter.

The following Deputations for the office of Provincial Grand Master were granted by Lord Blaney ; 1. for Barbadoes ; 2. for Upper Saxony ; 3. for Stockholm ; 4. for Virginia ; 5. for Bengal ; 6. for Italy ; 7. for the Upper and Lower Rhine, and the Circle of Franconia ; 8. for Antigua ; 9. for the Electorate of Saxony ; 10. for Madras, and its dependencies ; 11. for Hampshire ; and 12. for Montserrat. The fifth and eleventh of these appointments have been faithfully executed. By the indefatigable assiduity of that truly masonic luminary, Thomas Dunckerley, Esq; in whose favour the appointment for Hampshire was first made out, Masonry has made considerable progress, not only within that province, but in many other counties in England. The revival of the Bengal appointment has also been attended with great success, as the late liberal remittances from the East Indies amply shew.

Among several regulations respecting the fees of Constitutions, and other matters, which passed during Lord Blaney's administration, was the

the following ; That as the Grand Lodge entertained the highest sense of the honour conferred on the Society by the initiation of their Royal Highnesses the Dukes of York, Gloucester, and Cumberland ; it was resolved that each of their Royal Highnesses should be presented with an Apron, lined with blue silk ; and that, in all future processions, they should rank as Past Grand Masters, next to the Grand Officers for the time being.

The Duke of Beaufort succeeded Lord Blaney, and was installed by proxy at Merchant Taylors' Hall on the 27th of April 1767, and Masonry flourished under his Grace's patronage.

In the beginning of 1768, two letters were received from the Grand Lodge of France, expressing a desire of opening a regular correspondence with the Grand Lodge of England. This was cheerfully agreed to ; and a Book of Constitutions, a List of the Lodges under the Constitution of England, with the form of a Deputation, elegantly bound, were ordered to be sent as a present to the Grand Lodge of France.

Several regulations for the future government of the Society were made about this time, parti-

ularly one respecting the office of Provincial Grand Master. At a Grand Lodge held at the Crown and Anchor Tavern in the Strand, on the 29th of April 1768, it was resolved that Ten Guineas should be paid to the fund of Charity on the appointment of every Provincial Grand Master who had not served the office of Steward.

The most remarkable occurrence during the administration of the Duke of Beaufort, was the plan of an Incorporation by royal Charter. At a Grand Lodge held at the Crown and Anchor Tavern on the 28th of October 1768, a report was made from the Committee of Charity held on the 21st of that month at the Horn Tavern in Fleet-Street, of the Grand Master's intentions to have the Society incorporated, if it met with the approbation of the Brethren; the advantages of such a measure were fully explained, and a plan for that purpose was submitted to the consideration of the Committee. The plan being approved, the Thanks of the Grand Lodge were voted to the Grand Master, for his attention to the interests and prosperity of the Society. The Hon. Charles Dillon, the Deputy Grand Master, then in the Chair, informed the Brethren, that
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he had submitted to the Committee a plan for raising a fund to build a hall, and purchase jewels, furniture, &c. for the Grand Lodge, independent of the General Fund of Charity; the carrying of which into execution he apprehended would be a proper prelude to an incorporation, should it be the opinion of the Society to have the same effected by a Charter. The plan being laid before the Communication, several amendments were made, and the whole referred to the next Grand Lodge for confirmation. Hereupon it was resolved, that the said plan should be printed, and transmitted to all the Lodges on record*. The Duke of Beaufort finding it to be the resolution of the Society to have a charter of Incorporation, contributed his best endeavours to carry that design into immediate execution; and though at first opposed by a few Brethren who misconceived his Grace's good intentions, he strenuously persevered in promoting every measure that might facilitate the plan; and a copy of the intended Charter was

* This plan consisted chiefly of certain fees to be paid by the Grand Officers annually, by New Lodges at their constitution, by Brethren at initiation into Masonry, or on admission into Lodges as members, &c.

was soon after printed, and dispersed among the Lodges. Before the Society had come to any determined resolution on this business, the members of the Caledonian Lodge at the Half Moon Tavern Cheapside entered a Caveat in the Attorney General's Office against the Incorporation; and this circumstance being reported to the Grand Lodge, an impeachment was laid against that Lodge for unwarrantably exposing the private Resolutions of the Grand Lodge; and it being determined that the members of the Caledonian Lodge had been guilty of a great offence, in presuming to oppose the resolutions of the Grand Lodge, and endeavouring to frustrate the intentions of the Society, a motion was made, That the said Lodge be erased out of the List of Lodges. On the Master of the Lodge, however, acknowledging the fault, and publicly asking pardon in the name of himself and his Lodge, the motion was withdrawn and the offence forgiven. From the return of the different Lodges it appeared, that one hundred and sixty-eight had voted for the Incorporation, and only forty-three against it. A motion was then made in Grand Lodge on the 28th of April 1769, that the Society should be incorporated,

rated, and it was carried in the affirmative by a great majority.

At a Grand Lodge held at the Crown and Anchor Tavern on the 27th of October 1769, it was resolved, that the sum of 1300l. then standing in the names of Rowland Barkeley, Esq; the Grand Treasurer, and Mr. Arthur Beardmore and Mr. Richard Nevison his sureties, in the Three per Cent. Bank consolidated Annuities, in trust for the Society, be transferred into the names of the present Grand Officers; and at an extraordinary Grand Lodge on the 29th of November following, the Society was informed that Mr. Beardmore had refused to join in the transfer; upon which it was resolved that letters should be sent, in the name of the Society, signed by the acting Grand Officers, to Lord Blaney the Past Grand Master, and to his Deputy and Wardens, to whom the Grand Treasurer and his sureties had given bond, requesting their concurrence in the resolutions of the Grand Lodge of the 29th of October last. Mr. Beardmore, however, dying soon after, the desire of the Grand Lodge was complied with by Mr. Nevison, and the transfer regularly made.

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At a Grand Lodge held at the Crown and Anchor Tavern on the 25th of April 1770, the Provincial Grand Master for foreign Lodges acquainted the Society, that he had lately received a letter from Charles Baron de Boetzelaer, Grand Master of the National Grand Lodge of the United Provinces of Holland and their dependencies, requesting to be acknowledged as such by the Grand Lodge of England, whose superiority he confessed; and promising, that if the Grand Lodge of England would agree in future not to constitute any new Lodge within his jurisdiction, the Grand Lodge of Holland should observe the same restriction with respect to all parts of the world where Lodges were already established under the patronage of England. Upon these terms he requested that a firm and friendly alliance might be executed in form between the Officers of both Grand Lodges, and that an annual correspondence might be carried on, and each Grand Lodge be regularly made acquainted once in every year with the most material transactions of the other. On this report being made, the Grand Lodge resolved, that such an alliance or compact be immediately entered

tered into, and executed, agreeably to Baron de Boetzelaer's request.

In 1771, a Bill was brought into Parliament by the Hon. Charles Dillon, then Deputy Grand Master, for incorporating the Society by act of Parliament; but on the second reading of the Bill, it being opposed by Mr. Onslow, at the desire of several of the Brethren themselves, who had petitioned the House against it, Mr. Dillon moved to postpone the consideration of it *sine die*; and thus the grand design of an incorporation fell to the ground.

The Duke of Beaufort constituted several new Lodges, and granted the following Provincial Deputations: 1. for South Carolina; 2. Jamaica; 3. Barbadoes; 4. Naples, and Sicily; 5. the Empire of Russia; and 6. the Austrian Netherlands. The increase of foreign Lodges occasioned the institution of a new Office, a Provincial Grand Master for foreign Lodges in general, and his Grace accordingly nominated a gentleman for that office. He also appointed Provincial Grand Masters for Kent, Suffolk, Lancashire, and Cumberland. Another new appointment likewise took place during his Grace's administration, the office of General

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Inspectors



Inspectors or Provincial Grand Masters for Lodges within the Bills of Mortality; but the majority of the Lodges in London disapproving of this appointment, their authority was soon after withdrawn.

Lord Petre succeeded the Duke of Beaufort on the 4th of May 1772, when several regulations were made for the better security of the property belonging to the Society. A considerable sum having been subscribed for the purpose of building a hall, a Committee was appointed to superintend the management of that business. Every measure was adopted to enforce the laws for raising a new fund to carry the designs of the Society into execution, and no pains were spared by the Committee to complete the purpose of their appointment. By their report to the Grand Lodge on the 27th of April 1774, it appeared that they had contracted for the purchase of a plot of ground and premises, consisting of two large commodious dwelling houses, and a large garden, situated in Great-Queen-Street, Lincoln's-Inn-Fields, late in the possession of Philip Carteret Webb, Esq; deceased, the particulars of which were specified in a plan then delivered; that the real value appeared to be 3,205*l.* at the least,

least, but that 3,180*l.* was the sum contracted to be paid for the premises; that the front house might produce 90*l.* per annum, and the back house would furnish commodious Committee-rooms, offices, kitchens, &c. and that the garden was sufficiently large to contain a complete Hall for the use of the Society, the expence of which was calculated not to exceed 3000*l.**

This report met with general approbation. Lord Petre, the Dukes of Beaufort and Chandos, Earl Ferrers, and Lord Viscount Dudley and Ward, were appointed Trustees for the Society, and the conveyance of the premises purchased was made in their names.

On the 22d of February 1775, the Hall Committee reported to the Grand Lodge, that a plan had been proposed and approved for raising 5000*l.* to complete the designs of the Society, by granting annuities for lives in the following manner: That there shall be one hundred lives at 50*l.* each; that the whole premises

* Notwithstanding this estimate, it appears by the Grand Treasurer's account of October 1780, that 11,163*l.* 8*s.* 5*d.* had been then expended on this building, and that there remained at that time a debt due from the hall fund of 3,583*l.* 14*s.* 6*d.* exclusive of an annuity of 250*l.* on account of the Tontine. This debt we are happy to hear is now considerably lessened.

mises belonging to the Society in Great-Queen-Street, with the Hall to be built thereon, shall be vested in Trustees, as a security to the Subscribers, who shall be paid 5l. per cent. for their money advanced, the whole interest amounting to 250l. per annum; and that this interest shall be divided among the Subscribers, and the survivors or survivor of them; and, upon the death of the last survivor, the whole to determine for the benefit of the Society. The Grand Lodge approving the plan, the subscription immediately commenced, and in less than three months the whole was complete; upon which the Trustees of the Society conveyed the estate to the Trustees of the Tontine, in pursuance of a resolution of the Grand Lodge for that purpose.

On the 1st of May 1775, the foundation-stone of the new Hall was laid in solemn form, in the presence of a numerous company of the Brethren. After the ceremony, the company proceeded in carriages to Leatherfellers' Hall, where an elegant entertainment was provided on the occasion; and at this meeting the office of Grand Chaplain was first instituted.

The building of the Hall went on rapidly, and was finished in little more than twelve months.

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On the 23d of May 1776, the Hall was dedicated in solemn form to Masonry, Virtue, and Universal Charity and Benevolence, in the presence of a brilliant assembly of Masons. A new Ode, written and set to music on the occasion, was performed before a number of ladies, who honoured the Society with their company that day. An exordium on Masonry, not less elegant than instructive, was given by the Grand Secretary, and an excellent oration delivered by the Grand Chaplain. In commemoration of this event, the anniversary of this ceremony has been regularly kept ever since.

Thus was completed, under the auspices of a Nobleman, whose amiable character as a man, and whose zeal as a mason, may be equalled, but cannot be surpassed, that elegant and highly finished room in Great-Queen-Street, in which the Annual Assembly and Quarterly Communications of the fraternity are held, and to the accomplishment of which a number of Lodges, as well as many private individuals, have liberally subscribed. It is to be regretted, that the finances of the Society will not admit of its being solely restricted to masonic purposes.

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The Brethren of Germany, hearing of the flourishing state of the Society in England, courted our friendship and alliance. Proposals from the Grand Lodge at Berlin under the patronage of the Prince of Hesse-Darmstadt, for establishing a friendly union and correspondence with the Masons of England, being laid before the Grand Lodge, the same met with general approbation; and as a mark of tribute, the Grand Lodge of Germany engaged to remit an annual donation to England for the General Charity.

The business of the Society having now considerably increased, it was resolved, that the Grand Secretary should be permitted in future to employ a Deputy or Assistant at an annual salary proportioned to his labour and employment.

Many regulations respecting the government of the Society were established during Lord Petre's administration; among these the following resolution passed on the 10th of April 1777. "That the persons who assemble in London, and elsewhere, in the character of Masons, calling themselves *Antient Masons*, and at present said to be under the patronage of the Duke of Athol, are not to be countenanced.

“ tenanced, or acknowledged, by any regular
“ Lodge, or Mason, under the constitution of
“ England; nor shall any regular Mason be
“ present at any of their conventions, to give a
“ sanction to their proceedings, under the pe-
“ nalty of forfeiting the privileges of the So-
“ ciety; nor shall any person initiated at any
“ of their irregular meetings be admitted into
“ any Lodge, without being re-made*. That
“ this censure shall not extend to any Lodge, or
“ Mason, made in Scotland or Ireland, under
“ the constitution of either of these kingdoms;
“ or to any Lodge, or Mason, made abroad, un-
“ der the patronage of any foreign Grand Lodge
“ in alliance with the Grand Lodge of England;
“ but that such Lodge and Masons shall be
“ deemed regular and constitutional.”

An Appendix to the Book of Constitutions,
containing all the principal proceedings of the
Society

* This censure could only extend to the irregular Lodges in London which had seceded from the rest of the fraternity there in 1738, see p. 275—278, and could never apply to the Grand Lodge in York city, or to any Lodges under that truly ancient and respectable banner; as their independence and regular proceedings have been fully admitted and authenticated by the Grand Lodge in London in their Book of Constitutions printed in 1738, p. 195.

Society since the publication of the last Edition of that Book, was ordered to be printed, as well as a Free Masons' Calendar; and it was also resolved, That the fees for constitutions, initiations, &c. should be advanced, and no person be received into Masonry in any Lodge under the Constitution of England for a less sum than Two guineas; and that the name, age, profession, and place of residence of every person initiated, and of every Brother admitted Member of a regular Lodge since the 29th of October 1778, should be duly registered, under the penalty of such Mason made, or Member admitted, being deprived of the privileges and advantages of the Society.

On the 14th of February 1776, it was resolved in Grand Lodge, That in future all Past Grand Officers shall be permitted to wear a particular Gold Jewel, the ground enamelled blue, each Officer being distinguished by the Jewel which he wore while in office; with this difference, that such honorary Jewel be fixed within a circle or oval, on the borders of which may be inscribed his name, and the year in which he served the office. This Jewel to be worn in Grand Lodge pendant to a broad blue riband, and on other occasions

occasions to be affixed to the breast by a narrow blue riband*.

Lord Petre granted Provincial Deputations for Madras and Virginia; also for Hants, Suffex, and Surry. Though a few Lodges were erased out of the List for not conforming to the New Regulations, many new ones were constituted; and under his Lordship's banner, the Society became truly respectable.

On the first of May 1777, Lord Petre was succeeded by the Duke of Manchester, during whose administration the tranquillity of the Society was much interrupted by private animosities and dissensions. An unfortunate dispute arising among the members of the Lodge of Antiquity on account of some of the proceedings of the Brethren of that Lodge † on the festival

* How far the introduction of this new ornament is reconcilable to the original practices of the Society, I cannot determine; but it is the opinion of many old masons, that adding to the number of honorary distinctions, only lessens the value and importance of those real Jewels by which the acting Officers of every Lodge are always to be distinguished.

† The Master, Wardens, and some of the Members of this Lodge, having, in consequence of a resolution of the Lodge, attended divine service at St. Dunstan's church in Fleet-Street in the clothing of the Order, and having walked back to the
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festival of St. John the Evangelist after his Grace's election, the contest was introduced into the Grand Lodge, where it occupied the attention of every Committee and Communication for twelve months. Had the Grand Lodge mildly interposed upon this occasion and recommended harmony, all differences might have been amicably adjusted; but through the misrepresentations of some prejudiced individuals who bore sway in the Society at that time, a contrary mode was adopted, and rigorous measures were pursued. This was attended with disagreeable effects; the privileges of the Lodge of Antiquity * were set up in opposition to the *supposed* uncontrollable authority of the Grand Lodge; and in the investigation of this important point, the original cause of dispute was totally forgotten. The spirit of party began to predominate, and bury in oblivion every generous principle.

Mitre Tavern in their Regalia, without having obtained a dispensation for that purpose, a complaint was made to the Committee of Charity, when it was determined to be a violation of the general regulations respecting public processions. For a particular account of this dispute, see the Appendix to this Publication, to be printed and sold separately.

* For an account of this Lodge and its privileges, see p. 232 to 241.

principle. On both sides of the question matters were agitated to the extreme. Resolutions were precipitately entered into on one hand, and orders inadvertently issued on the other, which even the warmth of the moment could not justify. Memorials and remonstrances were presented in vain, and at last an open rupture ensued. The Grand Lodge enforced its own edicts, and extended its protection to the Brethren whose cause it had espoused; while the Lodge of Antiquity supported its own immemorial privileges, appointed Committees to examine Records, and applied to the Old Lodge in York City, and the Lodges of Scotland and Ireland, for advice. Peremptorily refusing to comply with the resolutions of the Grand Lodge, this Lodge, the oldest private Lodge in England, withdrew its sanction from the Grand Lodge, discontinued the attendance of its Master and Wardens at the Committees of Charity and Quarterly Communications as its representatives, published a Manifesto in its own vindication, publicly notified its separation from the Grand Lodge, and avowed an alliance with the Grand Lodge of all England held in the City of York, and with every Lodge and Mason who

who wished to act in conformity to the original Constitutions*.

It

* The following are some of the measures of the Grand Lodge which the brethren of the Lodge of Antiquity assert to have been the occasion of this separation.

1. The Decision of the Grand Lodge respecting the procession before stated, p. 307.

2. The Resolution, that, *without examination*, the Lodge of Antiquity had no inherent right, nor was intitled to any particular privilege, other than its rank according to seniority.

3. The Resolution that a Minute *shall* be entered in the Minute Book of the Lodge of Antiquity, against the consent of its Members, disclaiming all powers and privileges other than those which Lodges in general are intitled to.

4. The Resolution that the said Minute Book *shall* be produced at the Committee of Charity, to satisfy the Committee that the preceding resolution had been properly entered.

5. The Resolution that a Member of the Lodge of Antiquity *shall* publicly retract his private opinion respecting the inherent privileges of that Lodge, or be expelled the Grand Lodge.

6. The Grand Lodge permitting the Protest of a few Members of the Lodge of Antiquity against the private proceedings of that Lodge, to include a charge against certain other Members of that Lodge, and admitting the same to be discussed in Grand Lodge, without giving those Members notice of the nature of the charge against them.

7. Giving a sanction to the Master of the Lodge of Antiquity to produce the Books of that Lodge in opposition to the majority of its Members.

8. Erasing the name of a Member of that Lodge from the Hall Committee as their representative, without specifying his crime.

9. Peremptorily commanding the expelled Members of the Lodge of Antiquity to be re-instated in that Lodge without its consent,

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It is to be regretted that this separation had ever taken place; or that a Lodge so truly respectable,

10. Encouraging those expelled Members, with two of their associates, after the Lodge had resolved that they should *not* be re-instated, illegally to claim the books and property of the Lodge from the majority of its Members.

11. Arraigning by printed Letter to the Lodges the conduct of the Lodge of Antiquity in opposing these illegal claims.

12. Condemning unheard, and afterwards *nominally* expelling from the Society, several respectable Members of the Lodge of Antiquity, under false and illiberal designations, for having assisted to preserve the books and property of that Lodge for the use of the majority of its Members, in opposition to the unjust claims of three expelled Members and their two associates; and for defaming the characters of the real Members of the Lodge who had preserved the property, by falsely branding them with having by force in the deadeft hour of the night taken away the furniture, regalia, &c. of the Lodge, and robbed these unjust claimants of their property.

13. Giving a sanction to those three expelled Members with their associates to meet as the Lodge of Antiquity, in opposition to the real Lodge, which had never been dissolved, and which consisted of above one hundred and fifty members at home and abroad; and permitting those expelled Members, by virtue of that sanction, under a false denomination, to claim the privileges and to demand the arrears due to the real Lodge, from several worthy Members who were totally ignorant of the distinction.

To justify the proceedings of the Grand Lodge in this business, the following Resolution of the Committee of Charity held in February 1779, was printed and dispersed among the Lodges:

“ Resolved, That every private Lodge derives its authority
 “ from the Grand Lodge, and that no authority but the Grand
 “ Lodge can withdraw or take away that power. That though
 “ the

spectable, not only on account of its antiquity, having existed as a Lodge in the Metropolis long

“ the majority of a Lodge may determine to quit the Society, “ the constitution, or power of assembling, remains with, and is “ vested in the rest of the Members who may be desirous of continuing their allegiance; and that if all the Members withdraw themselves, the constitution is extinct, and the authority “ reverts to the Grand Lodge.”

This Resolution it was argued might operate with respect to any Lodge which derived its constitution from the Grand Lodge, but could not apply to a Lodge which derived its authority from another channel, long before the establishment of the Grand Lodge, and which authority had been repeatedly admitted and acknowledged. Had it appeared upon record, that after the establishment of the Grand Lodge, this original authority had ever been surrendered, forfeited, or exchanged for a warrant from the Grand Lodge, the Lodge of Antiquity must in that case have admitted the resolution of the Grand Lodge its full force. But as no such circumstance has ever occurred, or appears on record, the Members of the Lodge of Antiquity are justified in considering their immemorial constitution sacred to themselves, while they choose to exist as a Lodge, and to act in obedience to the ancient constitutions of the Order.

Considering the subject in this point of view, it evidently appears that this resolution of the Grand Lodge could have no effect on the Lodge of Antiquity, especially after the publication of the Manifesto avowing its separation, nor could it have the smallest influence on the Members of that Lodge, who continued to meet regularly as heretofore, and to promote the laudable purposes of Masonry on their old independent foundation. That the Lodge of Antiquity could never be dissolved while the majority of its Members kept together, and acted in conformity to the original constitutions, is self-evident; and no edict of the Grand Lodge
or

long before the establishment of the Grand Lodge itself, almost as far back as the middle of the last century,

or its committees could ever warrant an unjustifiable measure, or deprive those Members of a right which had been admitted to be vested in themselves collectively from time immemorial; a right which had never been derived from, or ceded to, any Grand Lodge whatever. This immemorial constitution, having received the sanction of the oldest masonic jurisdiction in this kingdom, the Grand Lodge of all England held in the city of York, as well as the Lodges of Scotland and Ireland, must be sufficiently valid; and while the Lodge of Antiquity is composed of Members of the highest respectability and character, and acts in obedience to the constitutions, no power known in Masonry can deprive those Gentlemen of the privileges which they enjoy as Members of that Lodge, or transfer their rights to another channel, against their own consent, without an open violation of those constitutions, to which not only every individual Mason is bound to adhere, but every Grand Master at his installation agrees to hold, support, and maintain, as sacred and inviolable landmarks not to be removed.

To understand more clearly the nature of that constitution by which the Lodge of Antiquity is upheld, we must have recourse to the usages and customs which prevailed among Masons at the end of the last, and beginning of the present century. The fraternity in general then had a discretionary power vested in themselves to meet as Masons in certain numbers according to their degrees, with the approbation of the Master of the Work where any public building was carrying on, as often as they found it necessary so to do; and when so met, to receive into the Order Brothers and Fellows, and practise the rites of Masonry. The idea of investing the Masters and Wardens of Lodges in Grand Lodge assembled, or the Grand Master himself, with a power to grant warrants of constitution to certain Brethren to meet as Masons.

century, but from the quality and consideration of its Members, who are scattered abroad in the

the
 on the observance of certain conditions, had then no existence. The fraternity were under no such restrictions. The ancient charges were the only standard for the regulation of conduct, and no law was known in the Society which those charges did not inculcate. To the award of the fraternity at large in general meeting assembled once or twice in a year, all Brethren were subject, and the authority of the Grand Master never extended beyond the bounds of that general meeting. Every private assembly or lodge was under the direction of its particular Master, chosen for the occasion, whose authority terminated with the meeting. When a lodge was fixed at any particular place for a certain time, an attestation from the Brethren present entered on record, was a sufficient proof of its regular constitution; and this practice prevailed for many years after the revival of Masonry in the South of England. By this authority only, an authority which never proceeded from the Grand Lodge, unfettered by any other restrictions than the constitutions of Masonry, the Lodge of Antiquity has always been, and still continues to be governed.

The measures pursued by the Members of the Lodge of Antiquity at the commencement of this dispute seem to have been perfectly regular, cool, and deliberate. Involuntarily led to stem an unnatural exertion of power, it became a duty incumbent on them to defend their own cause. Finding no redress to their repeated remonstrances, and considering themselves ill repaid for their past services and support, after a variety of meetings and consultations, it was determined to support the original rights of the Lodge; to open a communication with the old Lodge in York city, and the Grand Lodges of Scotland and Ireland; to supplicate their assistance on the present emergency; and in the mean time to withdraw the sanction of the Lodge from the Grand
 Lodge

the most distant parts of the globe, should have had occasion to take such a step; and it is equally to be regretted that the Grand Lodge of London, originally brought into existence by that very Lodge itself, and which, under that patronage, has arrived to such a degree of splendor and dignity that noblemen of the first distinction are at its head, should ever have suffered its character to have been stained, by proceeding to such unwarrantable lengths against a number of worthy

Lodge in London, by ordering the Master and Wardens no longer to appear in the future committees or communications of that Assembly as representatives of that Lodge. The application to York was successful, and an alliance was immediately formed with that respectable Society.

The Members of the real Lodge of Antiquity having thus seceded from the Grand Lodge in London, and received the countenance and approbation of the highest masonic jurisdiction in England at York, continue to hold their regular meetings, and to practise the rites of Masonry in conformity to the original constitutions. The greatest harmony prevails in the Lodge, and though it does not abound in numbers, the Members are select and respectable. With these Members the Author of this Treatise has the honour to associate; and while he professes the highest respect for the Grand Lodge in London, he hopes never to stain his character, by violating the constitutions, or deserting his friends. For an account of the treatment he has received, see his State of Facts, printed in his own defence.

A more particular investigation of the causes which occasioned the separation of the real Lodge of Antiquity from the Grand Lodge in London, will be noticed in the Appendix, to be printed separately.

thy Brethren, in opposition to the constitutions, merely to indulge the spleen and gratify the malevolence of a few disgusted individuals, whose turbulent dispositions are a discredit to any society. It is most fervently to be wished that, through the influence of the noble characters who at present govern the fraternity, a proper enquiry may be made into the rise and progress of this unfortunate dispute, and by restoring to its privileges this venerable Lodge, which is now in a flourishing state, and acts independent by virtue of its immemorial constitution, in alliance with the Grand Lodge in York city, once more add the sanction of antiquity to Masonry in the Metropolis, and effect that union and good fellowship among the fraternity there, which is so necessary to ensure the stability and importance of the Society. Though the Grand Lodge may nominally preserve the name of this antient Lodge on its list, by permitting a few of its expelled Members with their associates to assemble in that character, still while the old Lodge exists (and which it may long do when its proceedings are so regular, and its Members so respectable, as at present), and while we advert to the circumstance which gave rise to the dispute, the nominal Lodge will neither add consequence to the Society, nor confer

fer honour on the Members of which it may be composed.

Should the particulars stated in the preceding pages fortunately reach the ears, or engage the attention of any of the exalted personages who at present honour the fraternity with their patronage, by their influence the breach which has been made on the principles of the institution may probably be healed, and harmony restored. To bury animosity in oblivion, and speedily to effect a reconciliation, that there may be but one family among the Masons in this kingdom, must be the ardent wish of every faithful brother ; and he who would refuse to lend a hand in effecting so laudable a purpose, can never be considered a friend to Masons or to Masonry.

Having traced the progress of the Society from its early dawn in England, to a very recent period, I shall conclude my work with a sincere wish that an abler hand may prosecute this history, and that the principles of the institution being more clearly understood, all narrow prejudices may cease to operate, the universality of the system be more firmly established, and the Society at large be again regulated according to its *original* establishment.

* P 3

P O S T S C R I P T.

SINCE the last Edition of this Book was printed, the following remarkable events have taken place in the Society.

On the 1st of May 1783, his Grace the Duke of Manchester was succeeded in the office of Grand Master by his Royal Highness the Duke of Cumberland, who still continues to honour the Society with his patronage.

On Thursday the 9th of March 1786, his Royal Highness Prince William Henry was initiated into Masonry, at the Lodge held at the Prince George Inn at Plymouth.

On Tuesday the 6th of February 1787, his Royal Highness the Prince of Wales was made a Mason at an occasional Lodge convened for the purpose at the Star and Garter Pall-Mall, over which his Royal Highness the Duke of Cumberland presided in person; and at the Annual Feast on the 2d of May following, both their Royal Highnesses were present at Free Masons' Hall. And

On Friday the 21st of November 1787, his Royal Highness the Duke of York was initiated into Masonry, at a Lodge convened for the purpose at the Star and Garter in Pall-Mall, over which the Duke of Cumberland presided as Master. His Royal Highness was introduced by his Royal Brother the Prince of Wales.

A
COLLECTION
OF
ODES, ANTHEMS, AND SONGS.

ODE I.

HAIL to the CRAFT! at whose serene command
The gentle ARTS in glad obedience stand:
Hail, sacred MASONRY! of source divine,
Unerring sov'reign of th' unerring line:
Whose plumb of truth, with never failing sway,
Makes the join'd parts of symmetry obey:
Whose magic stroke bids fell confusion cease,
And to the finish'd ORDERS gives a place:
Who rears vast structures from the womb of earth,
And gives imperial cities glorious birth.

To works of Art HER merit not confin'd,
SHE regulates the morals, squares the mind;
Corrects with care the fallies of the soul,
And points the tide of passions where to roll:
On Virtue's tablet marks HER moral rule,
And forms her Lodge an universal school;
Where Nature's mystic laws unfolded stand,
And Sense and Science join'd, go hand in hand.

O may HER social rules instructive spread,
 Till Truth erect her long neglected head !
 Till through deceitful night SHE dart her ray,
 And beam full glorious in the blaze of day !
 Till men by virtuous maxims learn to move,
 Till all the peopled world HER laws approve,
 And Adam's race are bound in brothers' love. }

 O D E II.

WAKE the lute and quiv'ring strings,
 Mystic truths Urania brings ;
 Friendly visitant, to thee
 We owe the depths of MASONRY :
 Fairest of the virgin choir,
 Warbling to the golden lyre,
 Welcome ; here thy ART prevail !
 Hail ! divine Urania, hail !

Here in Friendship's sacred bower,
 The downy-wing'd and smiling hour,
 Mirth invites, and social Song,
 Nameless mysteries among :
 Crown the bowl, and fill the glass,
 To every virtue, every grace,
 To the BROTHERHOOD resound
 Health, and let it thrice go round.

We

We restore the times of old,
The blooming glorious age of gold ;

As the new creation free,
Blest with gay Euphrosyne ;
We with godlike Science talk,
And with fair Astræa walk ;
Innocence adorns the day,
Brighter than the smiles of May.

Pour the rosy wine again,
Wake a louder, louder strain ;
Rapid Zephyrs, as ye fly,
Waft our voices to the sky ;
While we celebrate the NINE,
And the wonders of the Trine,
While the ANGELS sing above,
As we below, of PEACE and LOVE.

O D E III.

ARISE, gentle Muse, and thy wisdom impart
To each bosom that glows with the love of our art ;
For the blifs that from thy inspiration accrues,
Is what all should admire, and each mason pursues.

C H O R U S.

Hence Harmony springs, 'tis the cement of love,
Fair freedom on earth, and bright union above.

Tho' malice our joy should attempt to controul,
 Tho' discord around like an ocean should roll ;
 To the one we'll be deaf, to the other be blind,
 For wisdom alone is the strength of the mind.

Hence Harmony, &c.

The bright charms of beauty for ever will shine,
 Our art to adorn with a lustre divine, [truth,
 Till Time, circling round, shall unfold the great
 Which thus has united the sage and the youth.

Hence Harmony, &c. &c.



A N T H E M I.

GRANT us, kind Heav'n ! what we request,
 In Masonry let us be blest ;
 Direct us to that happy place
 Where Friendship smiles in every face :
 Where Freedom and sweet Innocence
 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 pleasures taste,
 While balmy joys are our repast.

No

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 ;
 Whole Nature open to our view,
 Points out the paths we should pursue.

Let us subsist in lasting peace,
 And may our happiness increase !

A N T H E M II.

BY Masons' Art th' aspiring dome
 On stately columns shall arise,
 All climates are their native home,
 Their godlike actions reach the skies.
 Heroes and kings revere their name,
 While Poets sing their lasting fame..

Great, noble, gen'rous, good, and brave ;
 All virtues they most justly claim ;
 Their deeds shall live beyond the grave,
 And those unborn their praise proclaim.
 Time shall their glorious acts enrol,
 While love and friendship charm the soul..

A N T H E M III.

TO Heaven's high Architect all praise,
All praise, all gratitude be given ;

Who deign'd the human soul to raise,
By mystic secrets sprung from Heaven.

C H O R U S.

Sound aloud the great JEHOVAH's praise ;
To him the dome, the temple raise.



S O N G 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, the 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 songs advance,

And through th' ethereal vast expanse,

Let Masonry be prais'd.

We

We help the poor in time of need,
The naked clothe, the hungry feed,

'Tis our foundation stone :

We build upon the noblest plan,
For friendship rivets man to man, } *Cborus 3 times.*
And makes us all as one.

Still louder, Fame ! thy trumpet blow ;
Let all the distant regions know

Free Mafonry is this :

Almighty Wisdom gave it birth,
And Heaven has fix'd it here on earth,
A type of future blifs.

S O N G I I .

[*Tune, He comes, &c.*]

UNITE, unite, your voices raife ;
Loud, loudly fing Free-Mafons' praife :
Spread far and wide their spotlefs fame,
And glory in the sacred name.

Behold, behold, the upright band,
In Virtue's paths go hand in hand ;
They fhan each ill, they do no wrong,
Strict honour does to them belong.

How

How just, how just, are all their ways,
 Superior far to mortal praise !
 Their worth description far exceeds,
 For matchless are Free-Masons' deeds.

Go on, go on, ye just and true,
 Still, still the same bright paths pursue ;
 Th' admiring world shall on ye gaze,
 And Friendship's altar ever blaze.

Begone, begone, fly discord hence,
 With party rage and insolence :
 Sweet peace shall bless this happy band,
 And freedom smile throughout the land.

S O N G I I I .

[*Tune, Rule Britannia.*]

WHEN earth's foundation first was laid,
 By the almighty Artiff's hand,
 'Twas then our perfect, our perfect laws were
 Establish'd by his strict command. [made,

C H O R U S .

Hail, mysterious ; hail, glorious Masonry !
 That makes us ever great and free.

As

As man throughout for shelter sought,
 In vain from place to place did 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 appear ;
 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 IV.

[*Tune, Rule Britannia.*]

ERE God the Universe began,
 In one rude heap all matter lay,
 Which wild disorder over-ran,
 Nor knew of light one glimmering ray ;
 While, in darkness o'er the whole,
 Confusion reign'd without controul.

Then

Then God arose, his thunders hurl'd,
 And bad the Elements arise ;
 In Air he hung the pendent World,
 And o'er it spread the azure skies ;
 Stars in circles caus'd to run,
 And in the centre fix'd the Sun.

Then Man he call'd forth out of dust,
 And form'd him with a living Soul ;
 All things committed to his trust,
 And made him Lord of all, the whole ;
 But ungrateful unto Heaven
 He proved, and was from Eden driven.

From thence proceeded all our woes,
 Nor cou'd mankind one comfort share ;
 Until Free Masons greatly rose,
 And form'd another Eden here ;
 Where true Pleasure ever reigns,
 And native Innocence remains.

Here crystal fountains bubbling flow,
 Here nought that's vile can enter in ;
 The tree of Knowledge here does grow,
 Whose fruit we taste, yet free from Sin ;
 While sweet Friendship does abound,
 And guardian Angels hover round.

SONG V.

NOT the fictions of Greece, nor the dreams of
old Rome, [fume :

Shall with visions mislead, or with meteors con-
No Pegasus' wings my short soarings misguide ;
Nor raptures detain me on Helicon side.

All clouds now dissolve ; from the East beams the
Truth rises in glory, and wakens the lay. [day—
The Eagle-ey'd Muse—sees the light—fills the
grove

With the song of Free Masons, of Friendship and
Love !

Inspired with the theme, the Divinity flies ;
And thron'd on a rainbow—before her arise
Past, Present, and Future—with splendid array,
In Masonic succession, their treasures display.
She views murder'd Merit by ruffian-hand fall,
And the grave give its dead up, at fellowship's call !
While the craft, by their badges, their innocence
prove ;

And the song of Free Masons is Friendship and
Love !

From those ages remote, see the Muse speeds her
To join in the glories, the *Present* display. [way,
In freedom and friendship, she sees the true band,
With their splendor and virtues illumine the land.

Religion's

Religion's pure beam breaks the vapours of night,
And from darkness mysterious, the Word gives
the Light! [above,
While the Lodge here below, as the choirs from
Join the song of Free Masons in Friendship and
Love.

That the *Future* might keep, what the Present be-
In rapture prophetic the goddess arose, [flows
As she sung through the skies, angels echo'd the
found,

And the winds bore the notes to the regions around!
The kind proclamation our song shall retain :
'Twas—'That Masonry long may its lustre main-
tain :

- And till Time be no more, our fraternity prove,
- That the objects we aim at, are Friendship and
Love !'

SONG VI.

[*Tune, Rural Felicity.*]

YE dull stupid Mortals, give o'er your conjectures,
Since Free Masons' secrets ye ne'er can obtain,
The Bible and Compass are our directors,
And shall be as long as this world doth remain.
Here Friendship inviting, here Freedom delighting,
Our moments in innocent mirth we employ :

CHORUS.

CHORUS.

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

No other Society that you can mention,
Which has been, is now, or hereafter shall be,
However so laudable is its intention,
It cannot compare with divine Masonry.
No envy, no quarrels, can here blatt our laurels,
No passion our pleasure can ever annoy :

Come, see, &c.

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

Come, see, &c.

We are to the Master for ever obedient,
Whenever he calls, to the Lodge we repair ;
Experience has taught us, that 'tis most expedient
To live within Compass, and act on the Square,
Let mutual agreement be Free Masons' cement,
Until the whole Universe Time shall destroy :

Come, see, &c.

SONG VII.

[*Tune, When Phœbus the tops, &c.*]

WHILST Princes and Heroes promiscuously
fight,

And for the World's empire exert all their might,
We sit in our Lodges from danger secure,
No hardships we meet with, no pains we endure ;
But each brother cheerfully joins in a song :

Our rites we renew,
Our pleasures pursue ;
Thus we waft time along.

To restless ambition we never give way,
Our friends and our secrets we never betray ;
Henceforth, O ye Heroes, your ravages cease,
And the laurels ye wear, to Free Masons release ;
Tho' ye won them by war, we claim them by peace.
They are ours, ours, ours, ours, ours ;
Tho' ye won them by war, we claim them by peace.

SONG VIII.

[*Tune, Hearts of Oak.*]

NO Sect in the world can with Masons compare,
So antient, so noble 's the badge that they wear,
That all other Orders, however esteem'd,
Inferior to Masonry far has been deem'd.

CHORUS.

C H O R U S.

We always are free,
 And for ever agree ;
 Supporting each other,
 Brother helps Brother,

No Mortals on earth are so friendly as we.

When first attic fire Mortals glory became,
 Tho' small was the spark, it soon grew to a flame ;
 As Phœbus celestial transcendently bright,
 It spread o'er the world a fresh torrent of light.

We always, &c.

The greatest of Monarchs, the wisest of Men,
 Free Masonry honour'd again and again ;
 And Nobles have quitted all other delights
 With joy to preside o'er our mystical rites.

We always, &c.

Tho' some may pretend we've no Secrets to know,
 Such idle opinions their ignorance show ;
 While others, with raptures, cry out, they're re-
 veal'd,

In Free Masons bosoms they still lie conceal'd.

We always, &c.

Coxcomical Pedants may say what they can,
 Abuse us, ill use us, and laugh at our plan.
 We'll temper our mortar, enliven our souls,
 And join in a chorus o'er full flowing bowls.

We always, &c.

SONG IX.

[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 heavenly 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 every human smart.
 Envy may every ill devise,
 And falsehood be thy deadliest foe,
 Thou Friendship still shalt towering 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

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 adamant 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 they meet,
 May all our glorious deeds rehearse,
 And say, their fathers were so great,
 That they adorn'd the universe.

 S O N G X.

[Tune, Arno's Vale.]

WHEN my divine Althæa's charms,
 No more shall kindle soft alarms,
 And the keen lightning of her eye,
 Passes unfelt, unheeded by ;
 When moral Beauty's heavenly form
 Shall cease the frozen soul to warm ;
 When manners thus corrupt we see,
 Farewel the sweets of MASONRY!

When

When Science shall withdraw her light,
 And Error spread a Gothic night ;
 When Pity's sacred source is dry,
 No pearly drop to melt the eye ;
 When Truth shall hide her blushing head,
 And famish'd Virtue beg her bread ;
 When manners thus corrupt we see,
 Farewel the sweets of MASONRY !

But while the fair transport our sight,
 And moral beauty's charms delight ;
 While Science lifts her torch on high,
 And Pity thaws the melting eye ;
 While Truth maintains despotic power,
 And Virtue charms without a dower ;
 While manners thus unstain'd we see,
 All hail the sweets of MASONRY !

S O N G XI.

ON, on, my dear brethren, pursue your great lec-
 And refine on the rules of old architecture ; [ture,
 High honour to Masons the Craft daily brings,
 To those brothers of Princes and fellows of Kings.

We drove the rude Vandals and Goths off the stage,
 Reviving the Art of Augustus' fam'd age ;
 And Vespasian destroy'd the vast temple in vain,
 Since so many now rise in great CUMBERLAND'S
 reign.

The

The noble five Orders, compos'd with such art,
Will amaze the fix'd eye, and engage the whole
heart ;

Proportion's 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 will purchase you 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,
Inspires our genius, and bids labour smile :
To our noble GrandMaster we're solemnly bound,
With honour we're deck'd, and with virtue we're
crown'd.

Again, my lov'd brethren, again let it pass,
Our antient firm union cements with the glass :
And all the contention 'mongst Masons shall be,
Who better can work, or who better agree.

S O N G XII.

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

Q

AN

All Craftsmen true distinguish'd are,
 Our laws all other laws excel ;
 And what's in knowledge choice and rare,
 Within our breasts securely dwell.
 The silent breast, the faithful heart,
 Preserve the secrets of the Art.

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

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

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

Then

Then in our songs be justice done
 To those who have enrich'd the Art,
 From Adam to Lord Petre down,
 And let each brother bear a part.
 Let noble Masons' healths go round,
 Their praise in lofty Lodge resound.

Cho. No Craft with Masons can compare,
 Ennobled by the *badge* they wear.
 No Craft with Masons can compare,
 Distinguish'd by the *badge* they wear.
 No Craft with Masons can compare,
 Let none despise the *badge* they wear.

 S O N G X I I I .

[*Tune, In Infancy, &c.*]

LET Masonry from pole to pole
 Her sacred laws expand,
 Far as the mighty waters roll,
 To wash remotest land :
 That virtue has not left mankind,
 Her social maxims prove,
 For stamp'd upon the Mason's mind,
 Is 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 stamp'd upon the Mason's mind,
 Is Unity and Love.

Q 2

SONG XIV.

'TIS Mafonry unites mankind,
 To generous actions forms the foul ;
 So ftrict in union we're combin'd,
 One fpirit animates the whole.

Chor. Then let mankind our deeds approve, }
 Since union, harmony, and love }
 Shall waft us to the realms above.

Where'er aspiring domes arife,
 Wherever facred altars ftand,
 Thofe altars blaze up to the skies,
 Thofe domes proclaim the Mafon's hand.

The ftone unshap'd as lumber lies,
 Till Mafon's Art its form refines ;
 So paffions do our fouls difguife,
 Till focial virtue calms our minds.

Let wretches at our manhood rail ;
 But thofe who once our judgment prove,
 Will own, that we who build fo well,
 With equal energy can love.

Though ftill our chief concern and care
 Be to deferve a brother's name ;
 For ever mindful of the fair,
 Their choicelt favours ftill we claim.

From

From us pale Discord long has fled,
 With all her train of mortal spite ;
 Nor in our Lodge dares shew her head,
 Sunk in the gloom of endless night.

My brethren charge your glasses high,
 To our Grand Master's noble Name ;
 Our shouts shall beat the vaulted sky,
 And every tongue his praise proclaim.

SONG XV.

[*Tune, Mulberry Tree.*]

YE sons of fair Science, impatient to learn,
 What's meant by a Mason you here may discern ;
 He strengthens the weak, he gives light to the blind,
 And the naked he clothes—is a friend to mankind.

All shall yield to Masonry,
 Bend to thee
 Blest Masonry,
 Matchless was he who founded thee,
 And thou, like him, immortal shalt be.

He walks on the Level of Honour and Truth,
 And spurns the trite passions of folly and youth ;
 The Compass and Square all his frailties reprove,
 And his ultimate object is Brotherly Love.

The temple of Knowledge he nobly doth raise,
 Supported by Wisdom, and Learning its base ;
 When rear'd and adorn'd, strength and beauty
 unite,

And he views the fair structure with conscious de-
 [light,
 Q3 With

With fortitude blest'd, he's a stranger to fears,
 And govern'd by Prudence, he cautiously steers ;
 Till Temperance shews him the port of Content,
 And Justice unask'd, gives the sign of consent.

Inspir'd by his feelings, he bounty imparts,
 For Charity ranges at large in our hearts ;
 And an indigent brother reliev'd from his woes,
 Feels a pleasure inferior to him who bestows.

Thus a Mason I've drawn and expos'd to your view,
 And truth must acknowledge the figure is true ;
 Then members become, let's be brothers and
 friends,

There's a SECRET remaining, will make you
 amends.

SONG XVI.

[Tune, God save the King.]

LET Masons' fame resound
 Thro' all the nations round,

From pole to pole :

See what felicity,

Harmless simplicity,

Like electricity,

Runs through the whole.

Such sweet variety

Ne'er had society

Ever before :

Faith, hope, and charity,

Love and sincerity,

Without temerity,

Charm more and more.

When

When in the Lodge we're met,
And in due order set,

Happy are we :

Our works are glorious,
Deeds meritorious,
Never censorious,
But great and free.

When Folly's sons arise,
Masonry to despise,
Scorn all their spite ;
Laugh at their ignorance,
Pity their want of sense,
Ne'er let them give offence,
Firmer unite.

Masons have long been free,
And may they ever be
Great as of yore :
For many ages past,
Masonry has stood fast,
And may its glory last,
Till time's no more.

SONG XVII.

[*Tune, God save the King.*]

HAIL MASONRY divine ;
Glory of ages shine,

Long may'tt thou reign :
Where'er thy Lodges stand,
May they have great command,
And always grace the land,
Thou Art divine !

Q4

Great

Great fabrics still arise,
 And grace the azure skies,
 Great are thy schemes :
 Thy noble Orders are
 Matchless beyond compare ;
 No Art with thee can share,
 Thou Art divine !

Hiram, the architect,
 Did all the Craft direct
 How they should build ;
 Sol'mon, great Isr'el's King,
 Did mighty blessings bring, } *Chorus 3 times*
 And left us room to sing,
 Hail, royal Art !

SONG XVIII.

LET drunkards boast the power of wine,
 And reel from side to side ;
 Let lovers kneel at Beauty's shrine,
 The sport of female pride :
 Be ours the more exalted part,
 To celebrate the Masons' Art,
 And spread its praises wide.

To dens and thickets dark and rude
 For shelter beasts repair ;
 With sticks and straws the 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

But Science dawning in his mind,
 The quarry he explores ;
 Industry and the Arts combin'd,
 Improv'd all Nature's stores :
 Thus walls were built, and houses rear'd,
 No storms or tempests now are fear'd
 Within his well-fram'd doors.

When stately palaces arise,
 When columns grace the hall,
 When towers and spires salute the skies,
 We owe to Masons all :
 Nor buildings only do they give,
 But teach men how within to live,
 And yield to Reason's call.

All party quarrels they detest,
 For Virtue and the Arts,
 Lodg'd in each true Free Mason's breast,
 Unite and rule their 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 leathern aprons may compare
 With Garters red and blue ;
 Princes and Kings our brothers are,
 While they our rules pursue :
 Then drink success and health to all
 The Craft around this Earthly Ball,
 May Brethren still prove true !

S O N G X I X .

COME let us prepare,
 We brothers that are
 Assembled on merry occasion :
 Let's be happy and sing,
 For Life is a Spring
 To a Free and an Accepted Mason.
 The world is in pain
 Our secrets to gain,
 And still let them wonder and gaze on :
 They ne'er can divine
 The word or the sign
 Of a Free and an Accepted Mason.
 'Tis this and 'tis that,
 They cannot tell what,
 Nor why the great men of the nation,
 Should aprons put on,
 And make themselves one
 With a Free and an Accepted Mason.

Great

Great Kings, Dukes, and Lords,
 Have laid by their swords,
 Our myſ'try 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,
 To keep up our old reputation ;
 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 ;
 They'll truſt us on any occaſion :
 No mortal can more,
 The Ladies adore,
 Than a Free and an Accepted Maſon.

Then join hand in hand
 By each brother 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.

Cho. No mortal can boaſt
 So noble a toaſt
 As a Free and an Accepted Maſon.

SONG XX.

YE thrice happy few
 Whose hearts have been true,
 In concord and unity found ;
 Let us sing and rejoice,
 And unite every voice,
 To send the gay chorus around.

C H O R U S .

Like pillars we stand,
 An immoveable band,
 Cemented by power from above ;
 Then freely let pass
 The generous glass
 To Masonry, Friendship, and Love.
 The GRAND ARCHITECT,
 Whose word did erect
 Eternity, measure, and space,
 First laid the fair plan
 Whereon he began
 The cement of friendship and peace.
 Whose firmness of hearts,
 Fair treasure of arts,
 To the eye of the vulgar unknown ;
 Whose lustre can beam
 New splendor and fame,
 To the pulpit, the bar, and the throne:

The

The great David's son,
 Unmatch'd Solomon,
 As written in Scripture's bright page,
 A Mason became,
 The fav'rite of Fame,
 The wonder and pride of his age.

Indissoluble bands
 Our hearts and our hands
 In social benevolence bind ;
 For true to his cause,
 By immutable laws,
 A Mason's a friend to mankind.

Let joy flow around,
 And Peace, olive bound,
 Preside at our mystical rites ;
 Whose conduct maintains
 Our auspicious domains,
 And Freedom with Order unites.

Nor let the dear maid
 Our mysteries dread,
 Or think them repugnant to love ;
 To Beauty we bend,
 Her empire defend,
 An empire deriv'd from above.

Then let us unite,
 Sincere and upright,
 On the level of virtue to stand ;
 No mortal can be
 So happy as we
 With a brother and friend in each hand.

SONG XXI. [aprons,

WHEN a lodge of Free Masons are cloth'd in their

In order to make a new brother,

With firm hearts and clean hands they repair to

And justly support one another. [their stands,

Trusty Brother, take care, of eve-droppers beware,

'Tis a just and a solemn occasion; [know,

Give the Word and the Blow, that workmen may

There's one asks to be made a Free Mason.

The Master stands due, and his officers too,

While the craftsmen are plying their station;

The apprentices stand, right for the command

Of a Free and an Accepted Mason.

Now traverse your ground, as in duty you're

And revere the authentic oration, [bound,

That leads to the way, and proves the first ray

Of the light of an Accepted Mason.

Here's Words, and here's Signs, and here's Pro-

blems and Lines,

And here's room too for deep speculation;

Here Virtue and Truth are taught to the Youth,

When first he's call'd up to a Mason.

Hieroglyphics shine bright, and here light reverts

On the rules and the tools of vocation; [light

We work and we sing, the Craft and the King,

'Tis both duty and choice in a Mason.

What

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

The ladies claim right to come into our light,
 Since the Apron, they say, is their bearing ;
 Can they subject their will ? can they keep their
 tongues still ?

And let talking be chang'd into hearing ?

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

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

S O N G X X I I .

HOW happy a Mason whose bosom still flows
 With friendship, and ever most cheerfully goes,
 Th' effects of the mysteries lodged in his breast,
 Mysteries revered, and by Princes possess'd.
 Our friends and our bottle we best can enjoy,
 No rancour or envy our quiet annoy, [tools,
 Our plumb-line and compass, our square and our
 Direct all our actions in Virtue's fair rules,
 Direct all our actions, &c.

To

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 ;
 If so happy, &c.

SONG XXIII*.

[Tune, Belleisle March.]

IN Hist'ry we're told, how the Lodges of old
 Arose in the East, and shone forth like the Sun ;
 But all must agree, that divine Masonry
 Commenced when the glorious creation begun :
 With glory divine ; oh, long may'st thou shine,
 Thou choicest of Blessings, derived from above !
 Then charge bumpers high, and with shouts rend
 the sky,
 To Masonry, Friendship, and Brotherly Love.
Cho. With glory divine, &c.

Judea's

* The fraternity are indebted to Brother Charles Bennet, Organist of Truro, and Member of the Phœnix Lodge of Honour and Prudence, for the five following Songs, as well as for several others in this collection, all written by that gentleman.

Judea's great King, whose vast praises we sing,
With wisdom contrived, while the Temple he
plann'd ;

The mysterious Art then took place in each heart,
And Hiram with Solomon went hand in hand :
While each royal Name was recorded in Fame,
Their works, Earth and Heaven did jointly ap
prove ;

Then charge bumpers high, and with shouts rend
the sky,

To Masonry, Friendship, and Brotherly Love.

Cho. While each royal, &c.

Then Masons were true, and the Craft daily grew ;
They lived within Compass, and work'd by the
Square ;

In Friendship they dwelt, no Ambition they felt,
Their Deeds were upright, and their Consciences
On this noble plan, Free Masons began, [clear :
To help one another they mutually strove ;

Then charge bumpers high, and with shouts rend
the sky,

To Masonry, Friendship, and Brotherly Love.

Cho. On this noble plan, &c.

Those maxims pursue, and your passions subdue,
And imitate those worthy Masons of yore ; [guest,
Fix a Lodge in each breast, be fair Virtue your
Let Wisdom preside, and let Truth tile the door :
So shall we arise, to an immortal prize,

In that blissful Lodge, which no time can remove ;
Then charge bumpers high, and with shouts rend
the sky,

To Masonry, Friendship, and Brotherly Love.

Cho. So shall we arise, &c.

SONG XXIV.

On the Revival of Masonry in Cornwall.

[*Tune*, Vicar of Bray.]

WHEN Masonry expiring lay, by Knaves and
Fools rejected,
Without one hope, one chearing ray, by worthless
sons neglected ;
Fair Virtue fled, Truth hung her head, o'er-
whelm'd in deep confusion,
Sweet Friendship too, her smiles withdrew, from
this blest Institution.

Cho. Fair Virtue fled, &c.

Cornubia's sons determin'd then free Masonry to
cherish,
They rous'd her into life again, and bid fair Science
flourish ;
Now Virtue bright, Truth rob'd in white, with
Friendship hither hasten,
All go hand in hand, to bless the Band, of upright
Cornish Masons.

Cho. Now Virtue bright, &c.

Since Masonry's revived once more, pursue her
wise directions,
Let Circumspection go before, and Virtue square
your actions ;
Unite your hands in Friendship's bands, support-
ing one another,
With honest heart, fair Truth impart, to every
faithful Brother.

Cho. Unite your hands, &c.

Let

Let Coxcombs grin, and Critics sneer, while we
are blythe and jolly,

Let Fops despise the badge we wear, we laugh at
all their folly ;

Let empty Fools despise our rules, by Jove we ne'er
will heed 'em,

Say what they will, we're Masons still, and will
support our Freedom.

Cho. Let empty Fools, &c.

But may kind Heaven's gracious Hand, still regu-
late each action,

May every Lodge securely stand, against the storms
of faction ;

May Love and Peace each day increase, throughout
this happy nation,

May they extend, till all shall end, in one great
conflagration.

Cho. May Love and Peace, &c.

S O N G XXV.

[*Tune, In Infancy.*]

HAIL Masonry ! thou sacred Art,
Of origin divine !

Kind partner of each social heart,
And fav'rite of the Nine ?

By Thee we're taught, our acts to square,
To measure life's short span ;

And each infirmity to bear
That's incident to man.

Cho. By thee, &c.

Tho'

Tho' Envy's tongue would blast thy fame,
 And Ignorance may sneer,
 Yet still thy antient honour'd Name
 To each true Brother's dear :
 Then strike the blow, to charge prepare,
 In this we all agree,
 May Freedom be each Mason's care,
 And every Mason free.
Cho. Then strike the blow, &c.

SONG XXVI.

Sung at a Provincial Grand Lodge for the County
 of Cornwall, held at Truro on the Festival of
 St. John the Baptist, 24th June, 1779.

[*Tune, Casino.*]

COME, ye Masons, hither bring
 The tuneful pipe and pleasing string,
 Exert each voice,
 Aloud rejoice,
 And make the spacious Concave ring;
 Let your hearts be blythe and gay,
 Joy and mirth let all display,
 No dull Care
 Shall enter here,
 For this is Masons' holiday.
Cho. Let your hearts, &c.

Friendship

Friendship here has fix'd her seat,
 And Virtue finds a calm retreat,
 Go tell the Fool,
 'Tis Wisdom's school,
 Where Love and Honour always meet.
Cho. Let your hearts, &c.

Social pleasures here invite,
 To fill the soul with sweet delight,
 While Hand in Hand
 Our friendly Band
 In Love and Harmony unite.
Cho. Let your hearts, &c.

May we oft assemble here,
 And long the Badge of Honour wear,
 May joy abound,
 And we be found
 For ever faithful and sincere.
Cho. Let your hearts, &c.

Take the flowing glass in hand,
 And drink to our Provincial Grand,
 Long may he reign,
 The Cause maintain,
 And Lodges flourish through the Land.
Cho. Let your hearts, &c.

SONG XXVII.

[Tune, From the East breaks the Morn.]

WHILST each Poet sings of great Princes and
To no such does my ditty belong : [Kings,

To no such does my ditty belong :

'Tis freedom I praise, that demands all my lays,
And Masonry honours my song ;

And Masonry honours my song.

Cho. 'Tis freedom I praise, &c.

Within compass to live, is a lesson we give,
Which none can deny to be true ;

Which none can, &c.

All our actions to square, to the Time we take care,
And Virtue we ever pursue ;

And Virtue we ever, &c.

Cho. All our actions, &c.

On a level we are, all true Brothers share
The gifts which kind Heaven bestows ;

The gifts, &c.

In friendship we dwell ; none but Masons can tell
What blifs from such harmony flows ;

What blifs, &c.

Cho. In friendship we, &c.

In our mystical school, we must all work by rule,
And our Secrets we always conceal ;

And our, &c.

Then let's sing and rejoice, and unite every voice,
With Fervency, Freedom, and Zeal ;

With Fervency, &c.

Cho. Then let's sing, &c.

Then



Then each fill a glass, and the circling toast pass,
And merrily send it around ;

And merrily, &c.

Let us Masonry hail, may it ever prevail,
With success may it ever be crown'd !

With success, &c.

Cho. Let us Masonry, &c.

S O N G XXVIII.

[*Tune, Balance a Straw.*]

WHEN the Sun from the East first salutes mortal
And the sky-lark melodiously bids us arise ; [eyes,
With our hearts full of joy, we the summons obey,
Straight repair to our work, and to moisten our
clay.

On the tressel our Master draws angles and lines,
There with freedom and fervency forms his de-
Not a picture on earth is so lovely to view, [signs ;
All his lines are so perfect, his angles so true.

In the west see the Wardens submissively stand,
The Master to aid, and obey his command ;
The intent of his signals we perfectly know,
And we ne'er take offence when he gives us a blow.

In the Lodge, sloth and dulness we always avoid,
Fellow-crafts and apprentices all are employ'd :
Perfect ahlers some finish, some make the rough
plain,

All are pleas'd with their work, and are pleas'd
with their gain.

When

When my Master I've served seven years, perhaps
more,

Some secrets he'll tell me I ne'er knew before ;
In my bosom I'll keep them as long as I live,
And pursue the directions his wisdom shall give.

I'll attend to his call both by night and by day,
It is his to command, and 'tis mine to obey ;
Whensoever we are met, I'll attend to his nod,
And I'll work till high twelve, then I'll lay down
my hod.



THE END.