

THE
CONSTITUTIONS
OF THE
FREE - MASONS.

1734.

THE
CONSTITUTIONS
OF THE
FREE - MASONS.

1734.

WOODRUFF BANK NOTE
COMPANY

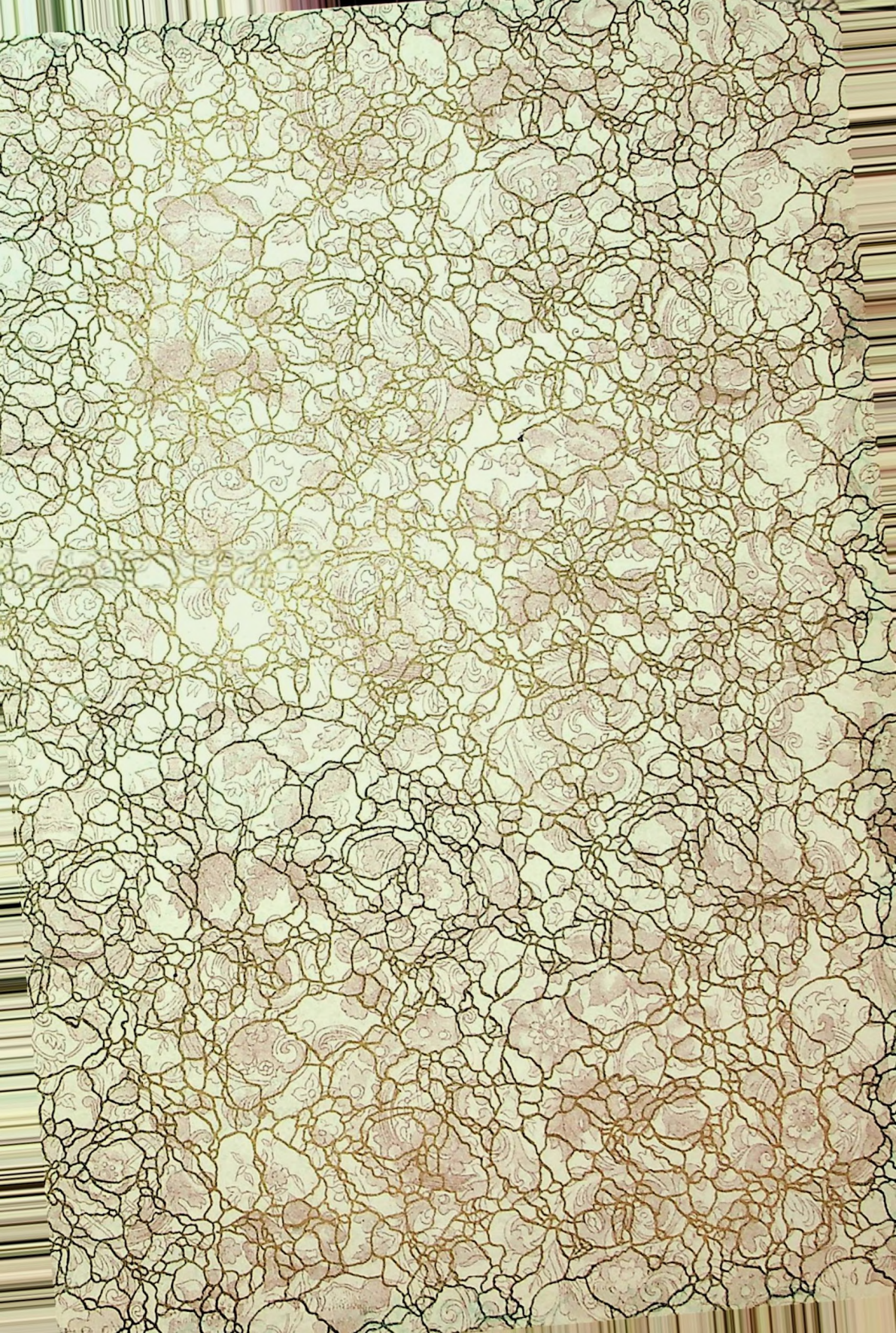
LITHOGRAPHERS
PRINTERS
BOOKBINDERS

TELEPHONE
CELL 350

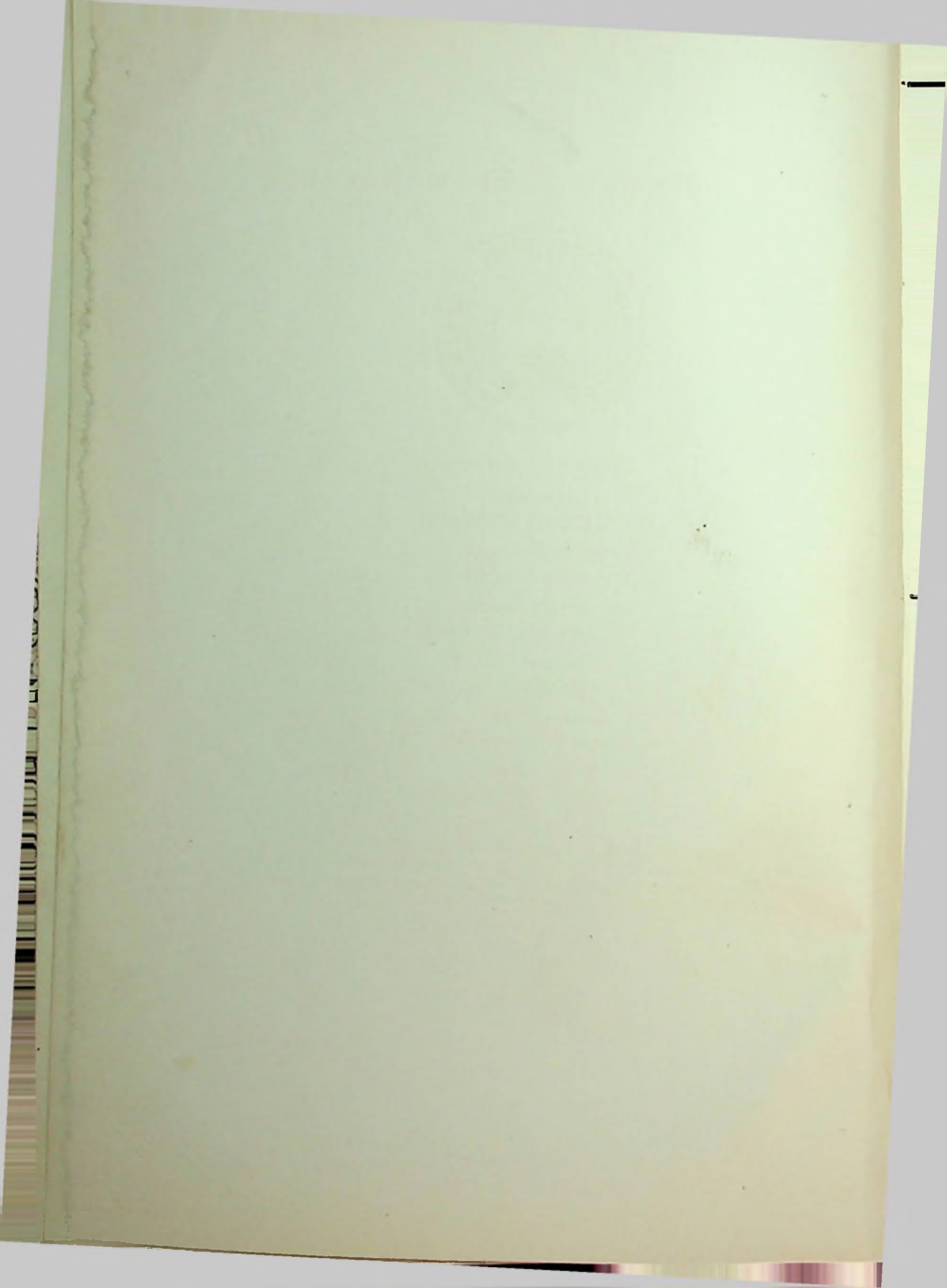
NO. 35905

USE THIS NUMBER IN
ORDERING DUPLICATES
1000-1000-06
LINCOLN, NEB.









Masonic Historical Society of New York



OFFICERS, 1904-1905.

PRESIDENT

M.:W.:JOHN STEWART

FIRST VICE PRESIDENT

W.:BENNO LOEWY

SECOND VICE PRESIDENT

W.:HENRY C. STRAHMAN

HISTORIAN

W.:WILLIAM J. ALLEN

SECRETARY

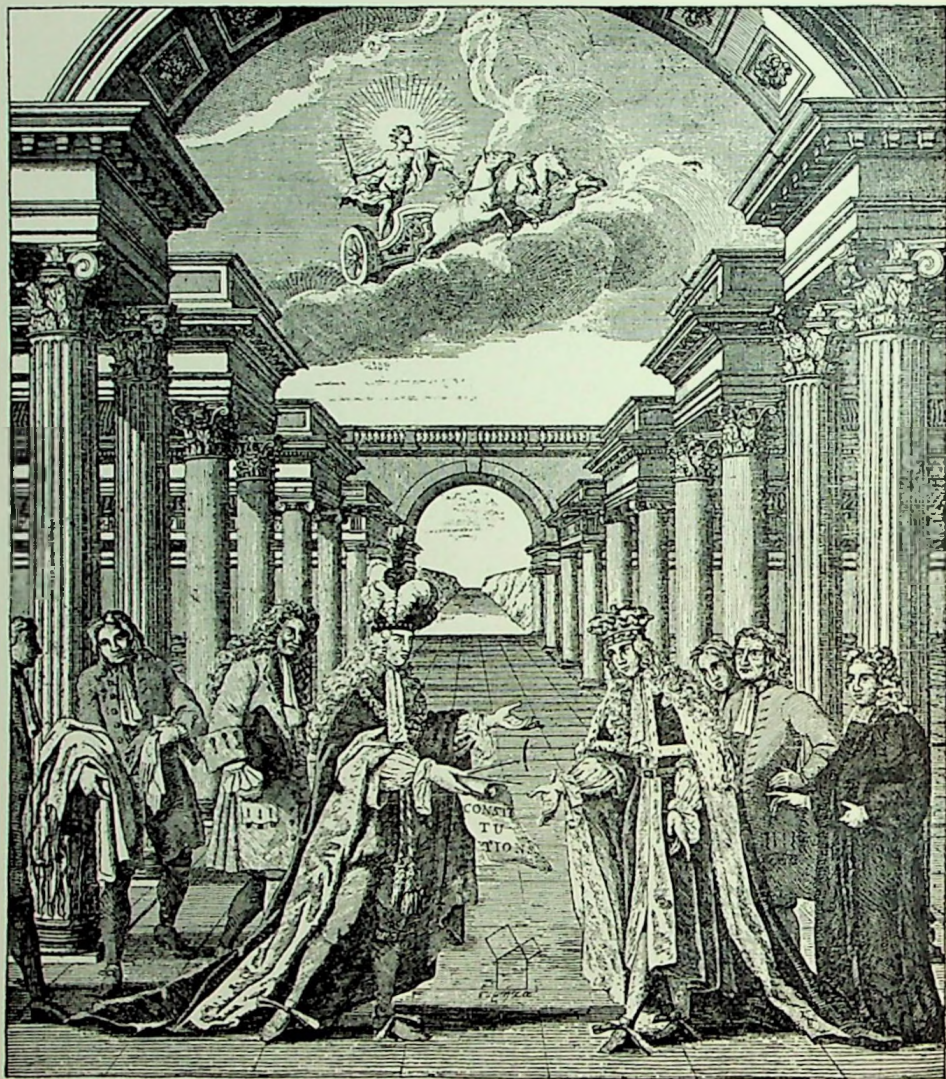
R.:W.:EMANUEL LOEWENSTEIN

TREASURER

R.:W.:HERMAN CANTOR

The Society was organized on April 14, 1898 "to study and preserve the History of Freemasonry; to republish rare and valuable masonic works; to assist Lodges to prepare and publish their Histories and thus awaken a general interest in the Study of Masonic History."





Engraved by John Pire in Adelphi Street London.

PUBLICATIONS

—OF THE—

Masonic Historical Society of New York

No. 3

BENJAMIN FRANKLIN'S REPRINT IN 1734

—OF—

Anderson's "Constitutions of the Free Masons"

EDITION OF 1723

With a fac-simile of the frontispiece from the original edition

and

A Prefatory Note

—BY—

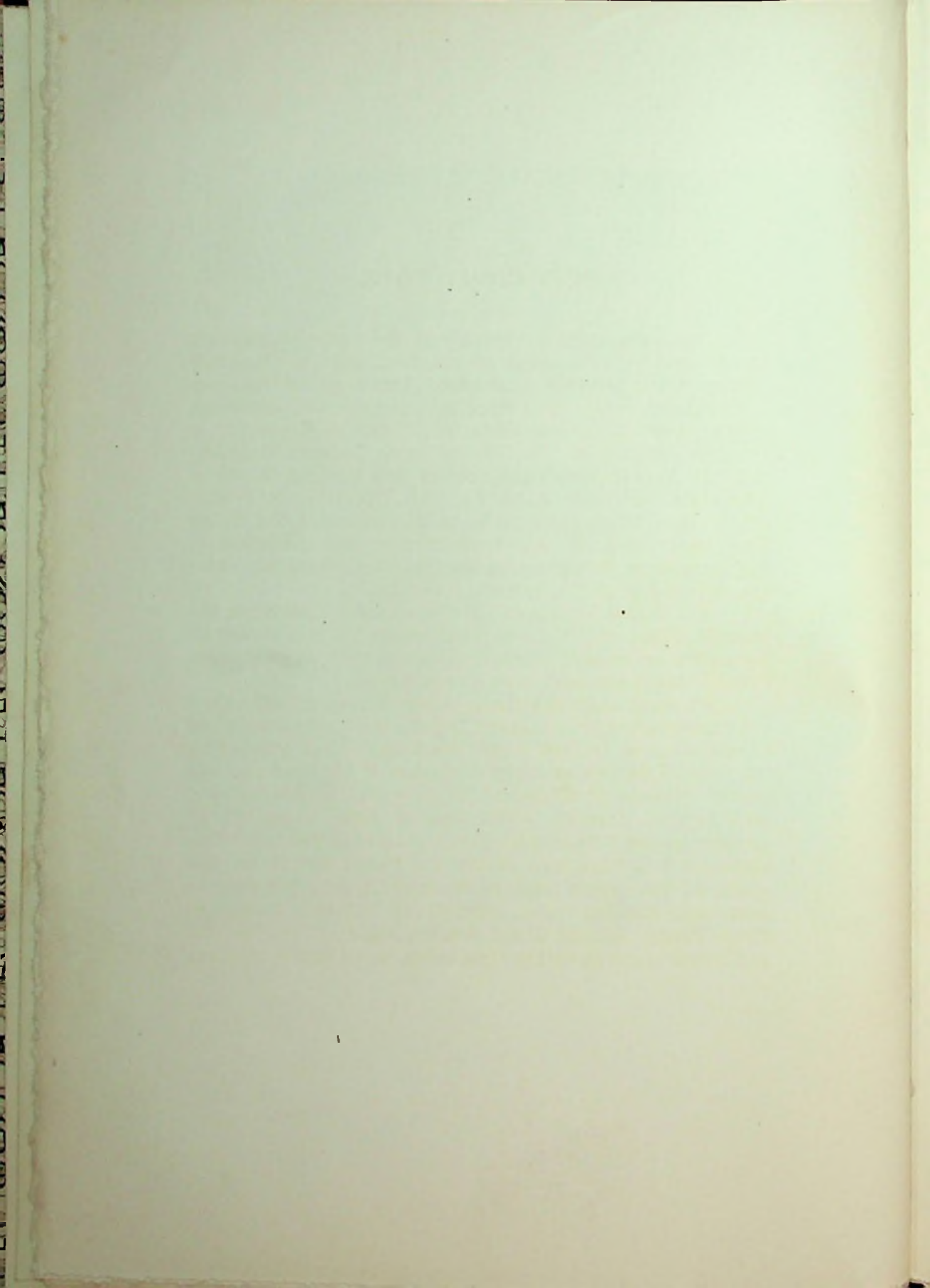
W. BENNO LOEWY,

First Vice President of the Society.

NEW YORK

Printed for the Society,

April, 1905.



PREFATORY NOTE.

This—the third publication of the Society—presents to its members a fac-simile of the first work on Masonry printed on the Western Continent. The origin of Masonry in this country cannot be fixed with certainty. The earliest printed mention of the Fraternity thus far discovered is found in No. 108 of "The Pennsylvania Gazette, Containing the Freshest Advices Foreign and Domestick. From Thursday, December 3. to Tuesday, December 8. 1730." It contains what purports to be an exposé of the Order. This paper was, at this time, printed and published in Philadelphia by Benjamin Franklin and Hugh Meredith under the firm name of Franklin and Meredith.

The article begins with the statement "As there are several lodges of FREE-MASONS erected in this province," and bears conclusive internal evidence that at this date, Franklin could not have been a Free Mason.

By what authority these several lodges existed, does not appear, since the earliest "Deputation" authorizing the constitution of Lodges in North America—that granted by the Duke of Norfolk as "Grand Master of the free and accepted Masons of England" to "our Rt. Worshipful and well beloved Brother, Daniel Gox of New Jersey, Esqr." appointing him "Provincial Grand Master of the said Provinces of New York, New Jersey and Pensilvania," "for the space of two years from the feast of St. John the Baptist now next ensuing" and empowering "our said Provincial Grand Master and the Grand Master, Deputy Grand Master and Grand Wardens for the time being, for us and in our place

and stead to constitute the Brethren (free and accepted Masons) now residing or who shall hereafter reside in those parts into one or more regular Lodge or Lodges, as he shall think fit, and as often as occasion shall require." was dated June 5, 1730, and no returns were ever—so far as the records of the Grand Lodge of England show—made under it, although we find in the Journal of a meeting of that Grand Lodge held on January 29, 1731, that "Bro. Daniel Goxe, Provincial Grand Master of North America was present, and his health was drank." If Goxe had constituted any Lodges prior to this date, he would naturally have stated that fact and mention of it would have been made in the "Journal" from which we have just quoted.

Franklin apparently was a Free Mason and a member of St. Johns Lodge, in Philadelphia, in 1731, for in its "Liber B" containing accounts with its members, from June 24, 1731 to June 24, 1738, we find under date of June 24, 1731, under the heading:

"Stock of St. Johns Lodge, City Philad^a. Dr."
as the Sixth item:

"To Benjⁿ. Franklin, £ 2: 2: 7."

Under date of July 5, 1731, he is charged "to this day Quota to Stock" 6 pence; on the credit side we find that on August 2, 1731, he paid to the Lodge £ 2: 3: 7. On pages numbered 10 and 45 is found the Account with Franklin and under date of June 24, 1731, we find:

"To 5 Lodge days omission @ 6 d. p. diem £ - - 2: 6."

"To remainder of yo^r £ 3 Entrance is £ 2: 0: 1 £ 2: 0: 1"
making the total of £ 2: 2: 7 of the charge hereinbefore, referred to under the heading of "Stock of St. Johns Lodge."

The first published mention of Franklin as a Free Mason, which has come to my knowledge, is found in No. 187 of "The Pennsylvania Gazette" for "June 19 to June 26, 1732" in which I find the following:

“Philadelphia, June 26.

Saturday last being St. John's Day, a Grand Lodge of the Ancient and Honourable Society of FREE and AGGEPTED MASONS was held at Sun Tavern in Water St., when, after a handsome entertainment, the Worshipful W. ALLEN, Esq., was unanimously chosen Grand Master of this Province for the year ensuing; who was pleased to appoint Mr. William Fringle, Deputy Master. Wardens chosen for the ensuing year were Thomas Boude and Benjamin Franklin.”

In the issue of the same paper, No. 239 for June 21 to June 28, 1733, is a mention of the election of the officers of a “Grand Lodge of the Ancient and Honourable Society of Free and Accepted Masons in this Province.” Franklin seems, however, to have been dropped as an officer.

In No. 284 of the same publication for “May 9 to May 16, 1734” we find the first notice of our book, which I quote verbatim:

“JUST PUBLISHED.

The CONSTITUTIONS of the FREE MASONS: Containing the History, Gharges, Regulations, &c., of that most ancient and Right Worshipful Fraternity, London printed. Reprinted by B. Franklin, in the year of Masonry 5734. Price stich'd 2s6, bound 4s.”

This advertisement was repeated in No. 285 for May 16-23 and in No. 286 for May 23-30, and a few weeks thereafter, in No. 290 for “June 20, to June 27” we find the announcement of a session of “a Grand Lodge,” &c., on “Monday last” and the election of Benjamin Franklin as Grand Master.

The words “Re-printed in *Philadelphia* by special Order for the Use of the Brethren in NORTH AMERICA” on the

title page have received considerable discussion. It is claimed by the Library Committee of the Grand Lodge of Pennsylvania that they must mean that the book was printed by order of "St. Johns Lodge" which then existed in Philadelphia. No facts are, however, presented to substantiate this claim, and it is difficult to understand why this particular Lodge should have assumed to order the printing of this book "for the Use of the Brethren in NORTH AMERICA" as it could not have had any jurisdiction over brethren who were not members of the Lodge, and no evidence is presented that up to the time when the book was completed, it had any communication with any Lodge outside of Pennsylvania. Other writers on the subject claim that these words mean that the book was printed by "Special Order" of the Provincial Grand Lodge, the existence of which, as early as June 24, 1732, is shown by the article from No. 187 of "The Pennsylvania Gazette" herein before quoted. Goxe's "Deputation" expired on that day and it expressly provided "after which time it is our Will and Pleasure, and we do hereby ordain that the Brethren who now reside, or who may hereafter reside, in all or any of the said Provinces shall and they are hereby empowered every other year on the feast of St. John the Baptist to elect a Provincial Grand Master, who shall have the power of nominating and appointing his Deputy Grand Master and Grand Wardens." The article, however, does not state that this Provincial Grand Lodge was *organized* on that day and from the fact that it is recited that "the Worshipful W. Allen, Esq., was unanimously chosen Grand Master of this Province" it would seem to have claimed jurisdiction only of the Province and not "of the brethren in NORTH AMERICA." Unfortunately, the records of the Grand Lodge of Pennsylvania, prior to 1779 and of this "Provincial Grand Lodge" were lost or destroyed during the Revolution. It is, therefore, impossible to state as matter

of fact that this Provincial Grand Lodge ordered the publication of the book.

The original edition of Anderson's Constitutions, as published in London in 1723, contained a frontispiece as well as six pages of music. On page 85 of the original is found: "One Verse of the Third Part of the Master's Song, with the Ghorus (on p. 86) set to Music by a Brother." On pp. 87-90 "The last Verse of the Wardens Song; with the Ghorus, set to Music, by a Brother." On p. 90 "The Tune of the Enter'd Prentice's Song, Compos'd by its Author, Mr. Birkhead, Deceas'd."

On page 91 we find:

"The Musick of the Fellow-Grafts Song, containing several Sheets, being too much to be herewith printed, the Lodge, to which the Authors of the Song and Musick belong, will afford it in Manuscript to any other Lodge, when desired."

This music and note are omitted by Franklin, who however inserted

"A NEW SONG"

found on page 93 of his (and our) reprint, which is not found in the original.

The frontispiece to the present Reprint is taken from a copy of the original English edition of 1723, and is reduced to conform to the size of our page, but was not reproduced by Franklin. In all other respects, the work herewith presented, is an exact fac-simile reproduction of Franklin's "Mason Book" as he called it, in his own handwriting, in his ledger.

Other variations found in collating the Franklin reprint with the English original, are the following:

The ornament on the title page and the coat of arms at the head of the dedication in the original, are not reproduced, nor is the engraved ornamental letter B on the latter page.

Page 14 of the Reprint: In the foot-note † the Hebrew characters for "Harodim" "Menatzchim" "Ish Sabbal" "Ish Ghotzeb" "Ghiblim," and on page 15 of the Reprint, the Hebrew characters for "le Hiram Abhi" and for "Shelomoh lammelech Abhif Ghuram ghnasah" found on pages 10 and 11 of the original, are omitted.

Page 15 of the Reprint: Foot-note, third line from bottom should read "2" Ghron., instead of "1" Ghron.

Page 19 of the Reprint: Fourth line from bottom, after the word "broad" should have been inserted the following: "as the entire streets were 150 foot broad."

Page 35 of Reprint: Second line of foot-note, the word "conjuration" should read "conjunction;" and on same line, the following words "in the least degree" are not in the original.

Page 38 of Reprint: Line 9 of foot-note, the word "famous" before the word "Gate" is omitted.

Page 48 of Reprint: 15th line of "I" the word "be" should have been inserted before the word "distinguished."

Page 48 of Reprint: 15th line of "I," the word "else" is not in the original.

Page 48 of Reprint: 5th line of "II," "tiful" should read "tifully."

Page 49 of Reprint: 5th line from bottom, the word "appear" should read "appeared."

Page 52 of Reprint: 17th line from top, the word "Design" should read "Designs."

Page 79 of Reprint: 9th line from top, the words "some other" should read "some Brother."

Page 81 of Reprint, at bottom, "Richard Hall" should read "Richard Hail."

We find two pages numbered 87—the second should be numbered 88.

In the Reprint, in the marginal notes on pages 9, 10, 12, 13, 14, 17, 19, 21, 22, 23, 24, and 25, "Ante Chr." reads "Ante Ch." on pages 4, 5, 7, 8, 9, 13, 15, 16, 18, 19, 21, 22, 23 and 24 of the original.

On the last page of the original appears a list of "Some BOOKS Printed for J. SENEX, and J. HOOKE." which Franklin did not reprint.

The investigations which I have made respecting this interesting work have led to the accumulation of much valuable, and not readily attainable, material as to the origin of Masonic Lodges in the United States. It has, however, not been deemed proper to utilize it in this prefatory note, and I reserve it for future presentation to the Society.

New York, April 1905.

BENNO LOEWY.

THE
CONSTITUTIONS
OF THE
FREE-MASONS.

CONTAINING THE

History, Charges, Regulations, &c.
of that most Ancient and Right
Worshipful FRATERNITY.

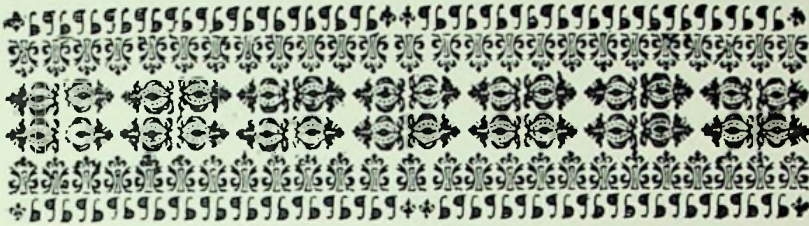
For the Use of the LODGES.



LONDON Printed; Anno 5723.

Re-printed in *Philadelphia* by special Order, for the Use
of the Brethren in *NORTH-AMERICA.*

In the Year of Masonry 5134, Anno Domini 1734.



T O

HIS GRACE the DUKE of

MONTAGU.

My Lord,



Y Order of his *Grace* the
DUKE of WHARTON,
the present Right Wor-
shipful GRAND-MASTER

of the *Free-Masons*; and, as his

A 2

Deputy,

D E D I C A T I O N.

Deputy, I humbly dedicate this Book of the *Constitutions* of our ancient *Fraternity* to your *Grace*, in Testimony of your honourable, prudent, and vigilant Discharge of the Office of our GRAND-MASTER last Year.

I need not tell your *Grace* what Pains our learned *Author* has taken in compiling and digesting this Book from the old *Records*, and how accurately he has compar'd and made every thing agreeable to *History* and *Chronology*, so as to render these NEW CONSTITUTIONS

D E D I C A T I O N.

STITUTIONS a just and exact Account of *Masonry* from the Beginning of the World to your *Grace's* *Mastership*, still preserving all that was truly ancient and authentick in the old ones: For every Brother will be pleas'd with the Performance, that knows it had your Grace's Perusal and Approbation, and that it is now printed for the Use of the *Lodges*, after it was approv'd by the *Grand Lodge*, when your Grace was GRAND-MASTER. All the *Brother-hood* will ever remember the Honour your Grace has done them, and
your

D E D I C A T I O N.

your Care for their Peace, Harmony, and lasting Friendship: Which none is more duly sensible of than,

My LORD,

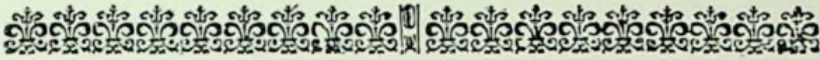
Your GRACE's

most oblig'd, and

most obedient Servant,

and Faithful Brother,

J. T. DESAGULIERS,
Deputy Grand-Master.




T H E
CONSTITUTION,
 History, Laws, Charges, Orders,
 Regulations, and Usages,
 O F T H E
 Right Worshipful F R A T E R N I T Y
 O F A C C E P T E D
Free-Masons;

Collected from their general R E C O R D S, and
 their faithful T R A D I T I O N S of many
 Ages.

T O B E R E A D

*At the Admission of a N E W B R O T H E R, when
 the Master or Warden shall begin, or order some other
 Brother to read as follows :*

	<p>D A M, our first Parent; created after the Image of God, <i>the great Architect of the Universe,</i> must have had the Liberal Sciences, particularly <i>Geometry,</i> written on his Heart; for even since the Fall, we find the Principles of it in the Hearts of his Off- spring, and which, in process of time, have been drawn.</p>	<p>Year of the World 1. 4003 be- fore <i>Christ</i>.</p>
---	--	--

drawn forth into a convenient Method of *Propositions*, by observing the Laws of *Proportion* taken from *Mechanifm*: So that as the *Mechanical Arts* gave Occasion to the Learned to reduce the Elements of *Geometry* into Method, this noble Science thus reduc'd, is the Foundation of all those Arts, (particularly of *Mafonry* and *Architecture*) and the Rule by which they are conducted and perform'd.

No doubt *Adam* taught his Sons *Geometry*, and the use of it, in the feveral *Arts* and *Crafts* convenient, at leaft for thofe early Times; for *CAIN*, we find, built a City, which he call'd *CONSECRATED*, or *DEDICATED*, after the Name of his eldeft Son *ENOCH*; and becoming the Prince of the one Half of Mankind, his Pofterity would imitate his royal Example in improving both the noble Science and the ufeul Art.*

Nor can we fuppofe that *SETH* was lefs inftructed, who being the Prince of the other Half of Mankind, and alfo the prime Cultivator of *Aftronomy*, would take equal care to teach *Geometry* and *Mafonry* to his Offspring, who had alfo the mighty Advantage of *Adam's* living among them. †

* As other Arts were alfo improved by them, viz. working in Metal by *TUBAL CAIN*, Music by *JUBAL*, Paftorage and Tent-Making by *JABAL*, which laft is good Architecture.

† For by fome Veftiges of Antiquity we find one of 'em, godly *ENOCH* (who dy'd not, but was translated alive to Heaven) prophcying of the final Conflagration at the Day of Judgment (as *St Jude* tells us) and likewise of the General Deluge for the Punifhment of the World: Upon which he erected his two large Pillars, (tho' fome afcribe them to *Seth*) the one of Stone, and the other of Brick, whereon were engraven the Liberal Sciences, &c. And that the Stone Pillar remain'd in Syria until the Days of *Vefpafian* the Emperor.

But

But without regarding uncertain Accounts, we may safely conclude the *old World*, that lasted 1656 Years, could not be ignorant of *Masonry*; and that both the Families of *Seth* and *Cain* erected many curious Works, until at length *NOAH*, the ninth from *Seth*, was commanded and directed of God to build the *great Ark*, which, tho' of Wood, was certainly fabricated by *Geometry*, and according to the Rules of *Masonry*.

NOAH, and his three Sons, *JAPHET*, *SHEM*, and *HAM*, all *Masons true*, brought with them over the *Flood* the Traditions and Arts of the *Ante-deluvians*, and amply communicated them to their growing Offspring; for about 101 Years after the *Flood* we find a vast Number of 'em, if not the whole Race of *Noah*, in the Vale of *Shinar*, employ'd in building a *City* and large *Tower*, in order to make to themselves a Name, and to prevent their Dispersion. And tho' they carry'd on the Work to a monstrous Height, and by their *Vanity* provok'd God to confound their Devices, by confounding their Speech, which occasion'd their Dispersion; yet their Skill in *Masonry* is not the less to be celebrated, having spent above 53 Years in that prodigious Work, and upon their Dispersion carry'd the mighty Knowledge with them into distant Parts, where they found the good Use of it in the Settlement of their *Kingdoms*, *Commonwealths*, and *Dynasties*. And tho' afterwards it was lost in most Parts of the Earth, it was especially preserv'd in *Shinar* and *Affyria*, where

B. NIMROD,

Anno
Mundi
1757
2247
Ante Chr.

A M.
1810.
2194.
Ante Chr.

NIMROD, * the Founder of that Monarchy, after the Dispersion, built many splendid Cities, as *Ereck*, *Accad*, and *Calneh*, in SHINAR; from whence afterwards he went forth into ASSYRIA, and built *Niniveh*, *Reboboth*, *Caleh*, and *Rhesin*.

In these Parts, upon the *Tygris* and *Euphrates*, afterwards flourish'd many learned *Priests* and *Mathematicians*, known by the Names of CHALDEES and MAGI, who preserv'd the good Science, *Geometry*, as the KINGS and *great Men* encourag'd the *Royal Art*. But it is not expedient to speak more plain of the Premises, except in a *formed Lodge*.

From hence, therefore, the *Science* and *Art* were both transmitted to latter Ages and distant Climes, notwithstanding the Confusion of Languages or Dialects, which tho' it might help to give Rise to the *Masons Faculty* and ancient universal Practice of conversing without speaking, and of knowing each other at a Distance, yet hinder'd not the Improvement of *Masonry* in each Colony and their *Communication* in their distinct National Dialect.

And, no doubt, the *Royal Art* was brought down to *Egypt* by MITZRAIM, the second Son of *Ham*, about six Years after the Confusion at *Babel*, and after the *Flood* 160 Years, when he led thither his Colony; (for *Egypt* is *Mitzraim* in *Hebrew*) because we find the

A. M.
1. S 16.
2 188.
Ante Chr.

* NIMROD, which signifies a Rebel, was the Name given him by the *holy Family*, and by *Moses*; but among his *Friends* in *Chaldea*, his proper Name was *BELUS*, which signifies *LORD*; and afterwards, was worshipped as a *God* by many *Nations*, under the Name of *Bel* or *Baal*, and became the *Bacchus* of the *Ancients*, or *Bar Chus*, the Son of *CHUS*.

River

River *Nile's* overflowing its Banks, soon caus'd an Improvement in *Geometry*, which consequently brought *Masonry* much in request: For the ancient noble Cities, with the other magnificent Edifices of that Country, and particularly the famous PYRAMIDS, demonstrate the early Taste and Genius of that ancient Kingdom. Nay, one of those *Egyptian* PYRAMIDS * is reckon'd the *First* of the *Seven Wonders* of the World, the Account of which, by Historians and Travellers, is almost incredible.

The Sacred Records inform us well that the eleven great Sons of CANAAN (the youngest Son of *Ham*) soon fortified themselves in strong Holds, and stately walled Cities, and erected most beautiful Temples and Mansions; for when the *Israelites*, under the great *Joshua*, invaded their Country, they found it so regularly fenc'd, that without the immediate Intervention of God in behalf of his peculiar People, the *Canaanites* were impregnable and invincible. Nor can we suppose less of the other Sons of *Ham*, viz. *Cush*, his eldest, in *South Arabia*, and *Phut*, or *Phuts*, (now called *Fez*) in *West Africa*.

And surely the fair and gallant Posterity of JAPHET, (the eldest Son of *Noah*) even such as travell'd into the Isles of the *Gentiles*, must have been equally skill'd in *Geometry* and *Masonry*; tho' we know little

* The Marble Stones, brought a vast way from the Quarries of Arabia, were most of 'em 30 Foot long; and its Foundation cover'd the Ground 700 Foot on each Side, or 2800 Foot in Compass, and 481 in perpendicular Height. And in perfecting it were employ'd every Day, for 20 whole Years, 360,000 Men, by some ancient Egyptian King long before the *Israelites* were a People, for the Honour of his Empire, and at last to become his Tomb.

of their Transactions and mighty Works, until their original Knowledge was almost lost by the Havock of War, and by not maintaining a due Correspondence with the polite and learned Nations ; for when that Correspondence was open'd in After-Ages, we find they began to be most curious Architects.

The Posterity of SHEM had also equal Opportunities of cultivating the useful *Art*, even those of 'em that planted their Colonies in the South and East of *Asia*; much more those of 'em, that in the great *Assyrian* Empire, liv'd in a separate State, or were blended with other Families: Nay, that *holy Branch* of SHEM (of whom, as concerning the Flesh, CHRIST came) could not be unskilful in the learned Arts of *Assyria*; for ABRAM, after the Confusion at *Babel* about 268 Years, was called out of *Ur* of the *Chaldees*, where he learned *Geometry*, and the *Arts* that are perform'd by it, which he would carefully transmit to *Ismael*, to *Isaac*, and to his Sons by *Keturah*; and by *Isaac*, to *Esau*, and *Jacob*, and the twelve *Patriarchs*: I y, the *Jews* believe that ABRAM also instructed the *Egyptians* in the *Assyrian* Learning.

A. M.
2078.
1926.
Ante Chr.

Indeed, the select Family long used *Military Architecture* only, as they were Sojourners among Strangers; but before the 430 Years of their *Peregrination* were expired, even about 86 Years before their *Exodus*, the Kings of *Egypt* forc'd most of them to lay down their Sheperds Instruments, and Warlike Accoutrements, and train'd them to another sort of Architecture in *Stone* and *Brick*, as holy Writ, and other Histories, acquaint us; which God did wisely over-rule, in order to
make

A. M.
2427.
1577.
Ante Chr.

make them good *Masons* before they possess'd the promis'd Land, then famous for most curious *Masonry*.

And while marching to *Canaan* thro' *Arabia*, under *Moses*, God was pleas'd to inspire **BEZALEEL**, of the Tribe of *Judah*, and **AHOLIAB**, of the Tribe of *Dan*, with Wisdom of Heart for erecting that most glorious Tent, or *Tabernacle*. wherein the *SHECHINAH* resided ; which, tho' not of Stone or Brick, was framed by *Geometry*, a most beautiful Piece of Architecture, (and prov'd afterwards the Model of *Solomon's Temple*) according to the Pattern that God had shewn to **MOSES** in the Mount ; who therefore became the **GENERAL MASTER-MASON**, as well as King of *Jessurun*, being well skill'd in all the *Egyptian Learning*, and divinely inspir'd with more sublime Knowledge in *Masonry*.

A. M.
2 5 1 4.
1 4 9 0.
Ante Chr.

So that the *Israelites*, at their leaving *Egypt*, were a whole Kingdom of *Masons*, well instructed, under the Conduct of their **GRAND MASTER MOSES**, who often marshall'd them into a regular and *general Lodge*, while in the Wilderness, and gave them wise *Charges, Orders, &c.* had they been well observ'd ! But no more of the Premises must be mention'd.

And after they were possess'd of *Canaan*, the *Israelites* came not short of the old Inhabitants in *Masonry*, but rather vastly improv'd it, by the special Direction of Heaven ; they fortify'd better, and improv'd their City-Houses and the Palaces of their Chiefs, and only fell short in *sacred Architecture* while the *Tabernaole* stood, but no longer ; for the finest sacred Building of the

A. M.
2 5 5 4.
1 4 5 0.
Ante Chr.

the *Canaanites* was the *Temple* of *Dagon* in *Gaza* of the *Philistines*, very magnificent, and capacious enough to receive 5000 People under its Roof, that was artfully supported by two main *Columns**; and was a wonderful Discovery of their mighty Skill in true *Masonry*, as must be own'd.

But *Dagon's Temple*, and the finest Structures of *Tyre* and *Sidon*, could not be compared with the *ETERNAL God's Temple* at *Jerusalem*, begun and finish'd, to the Amazement of all the World, in the short space of *seven Years* and *six Months*, by that wisest Man and most glorious King of *Israel* the *Prince of Peace and Architecture*, *SOLOMON* (the Son of *David*, who was refused that Honour for being a Man of Blood) by divine Direction; without the Noise of Work-mens Tools, though there were employ'd about it no less than 3600 *Princes*, † or *Master-Masons*, to conduct the Work according to *Solomon's Directions*, with 80,000

A. M.
2893.
1111.
Ante Chr.

* By which the glorious *SAMPSON* pull'd it down upon the Lords of the *Philistines*, and was also impleg'd in the same Death which he drew upon his Enemies for putting out his Eyes, after he had reveal'd his Secrets to his Wife, that betray'd him into their Hands; for which Weakness he never had the Honour to be number'd among *Masons*: But it is not convenient to write more of this.

† In 1 Kings v. 16. they are call'd *Harodim*, Rulers or *Provosts* assisting King *Solomon*, w^{ch} were set over the Work, and their Number there is only 3,300: But 2 Chron. ii. 18. they are call'd *Menatzchim*; *Overseers* and *Comsorters* of the People in Working; and in Number 3,600; because either 300 might be more curious Artists, and the Overseers of the said 3,300; or rather, not so excellent, and only Deputy Masters; to supply their Places in case of Death or Absence, that so there might be always 3,300 acting Masters compleat; or else they might be the Overseers of the 70,000 *Ish Sabbal*, Men of Burden or Labourers, w^{ch} were not *Masons*, but serv'd the 80,000 *Ish Chorzeb*, Men of Hewing, call'd also *Ghiblim*, Stone Cutters and Sculpturers, and also *Bonai*, Builders in Stone, part of which belong'd to *Solomon*; and part to *Hiram*; King of *Tyre*, 1 Kings v. 18.

Hewers

Hewers of Stone in the Mountain, or *Fellow Craftsmen*, and 70,000 *Labourers*, in all ----- 153,600
besides the *Levy* under *Adoniram*, to
work in the Mountains of *Lebanon* by } 30,000
turns with the *Sidonians*, viz. - - - } -----
being in all - - - - - 183,600
for which great Number of ingenious *Masons*, *Solomon* was much oblig'd to *HIRAM*, or *Huram*, King of *Tyre*, who sent his *Masons* and *Carpenters* to *Jerusalem*, and the *Firs* and *Cedars* of *Lebanon* to *Joppa* the next *Sea-port*.

But above all, he sent his Namesake *HIRAM*, or *Huram*, the most accomplish'd *Mason* upon Earth.*

And

* We read (2 Chron. ii. 13.) *HIRAM* King of *Tyre* (called there *Huram*) in his Letter to King *SOLOMON*, says, I have sent a cunning Man, *Ie Hiram Abhi*, not to be translated according to the vulgar Greek and Latin, *Huram* my Father, as if this *Architect* was King *HIRAM*'s Father; for his Description, ver. 14. refutes it; and the Original plainly imports, *Huram* of my Father's, viz. the Chief Master-Mason of my Father, King *ABIBALUS*; (who enlarg'd and beautify'd the City of *Tyre*, as ancient Histories inform us, whereby the *Tyrians* at this time were most expert in *Masonry*) tho' some think *HIRAM* the King might call *Hiram* the *Architect* Father, as learned and skilful Men were wont to be call'd of old Times, or as *Joseph* was call'd the Father of *Pharaoh*; and as the same *Hiram* is call'd *Solomon*'s FATHER, (2 Chron. iv. 16.) where 'tis said

Shelomoh *Iammelech* *Abhif* *Churam* *ghnafah*,

Did *Huram*, his Father, make to King *Solomon*.

But the Difficulty is over at once, by allowing the Word *Abif* to be the Surname of *Hiram* the *Mason*, called also (chap. ii. 13.) *Hiram* *Abi*, as here *Hiram* *Abif*; for being so amply describ'd, (chap. ii. 14.) we may easily suppose his Surname would not be conceal'd: And this Reading makes the Sense plain and compleat, viz. that *HIRAM*, King of *Tyre*, sent to King *Solomon*, his Namesake *HIRAM* *ABIF*, the Prince of *Architects*, describ'd (1 Kings vii. 14.) to be a *Widow's* Son of the Tribe of *Nephthali*; and in 1 Chron. ii. 14. the said King of *Tyre* calls him the Son of a *Woman* of the *Daughters* of *Dan*; and in both Places, that his Father was a *Man* of *Tyre*; which Difficulty is remov'd, by supposing his
Mother

And the prodigious Expence of it also enhaunceth its Excellency ; for besides King *David's* vast Preparations, his richer Son SOLOMON, and all the wealthy *Israelites*, and the Nobles of all the neighbouring Kingdoms, largely contributed towards it in Gold, Silver, and rich Jewels, that amounted to a Sum almost incredible.

Nor do we read of any thing in *Canaan* so large, the Wall that inclos'd it being 7700 Foot in Compass ; far less any holy Structure fit to be nam'd with it, for exactly proportion'd and beautiful Dimensions, from the magnificent *Porch* on the *East*, to the glorious and reverend *Sanctum Sanctorum* on the *West*, with most lovely and convenient Apartments for the *Kings* and *Princes*, *Priests* and *Levites*, *Israelites*, and *Gentiles* also ; it being an House of Prayer for all Nations, and

Mother was either of the Tribe of Dan, or of the Daughters of the City called Dan in the Tribe of Naphthali, and his deceased Father had been a Naphthalite, whence his Mother was called a Widow of Naphthali ; for his Father is not called a Tyrian by Descent, but a Man of Tyre by Habitation ; as Obed Edom the Levite is call'd a Gittite by living among the Gittites, and the Apostle Paul a Man of Tarsus. But supposing a Mistake in Transcribers, and that his Father was really a Tyrian by Blood, and his Mother only of the Tribe either of Dan or of Naphthali, that can be no Bar against allowing of his vast Capacity ; for as his Father was a Worker in Brass, so he himself was fill'd with Wisdom and Understanding, and Cunning to work all Works in Brass : And as King SOLOMON sent for him, so King HIRAM, in his Letter to Solomon, says, 'And now I have sent a cunning Man, endued with Understanding, skilful to work in Gold, Silver, Brass, Iron, Stone, Timber, Purple, Blue, fine Linnen and Crimson, also to grave any manner of Graving, and to find out every Device which shall be put to him, with thy cunning Men, and with the cunning Men of my Lord David thy Father. This divinely inspired Workman maintain'd this Character in erecting the Temple, and in working the Utensils thereof, far beyond the Performances of Aholiab and Bezaleel, being also universally capable of all sorts of Masonry.

capable

capable of receiving in the *Temple proper*, and in all its Courts and Apartments together, no less than 300,000 People, by a modest Calculation, allowing a square Cubit to each Person.

And if we consider the 1453 *Columns* of *Parian Marble*, with twice as many *Pillasters*, both having glorious *Capitals* of several Orders, and about 2246 *Windows*, besides those in the *Pavement*, with the unspeakable and costly *Decorations* of it within; (*and much more might be said*) we must conclude its Prospect to transcend our Imagination; and that it was justly esteem'd by far the finest Piece of *Masonry* upon Earth before or since, and the *chief Wonder* of the World; and was dedicated, or consecrated, in the most solemn manner, by King SOLOMON.

A. M.
3 0 0 0.
4 0 0 4.
Ante Chr.

But leaving what must not, and indeed cannot, be communicated by Writing, we may warrantably affirm that however ambitious the *Heathen* were in cultivating of the *Royal Art*, it was never perfected, until God condescended to instruct his *peculiar People* in rearing the above-mention'd stately *Tent*, and in building at length this gorgeous *House*, fit for the special Resplendence of his *Glory*, where he dwelt between the *Cherubims* on the *Mercy-Seat*, and from thence gave them frequent oraculous Responses.

This most sumptuous, splendid, beautiful and glorious Edifice, attracted soon the inquisitive Artists of all Nations to spend some time at *Jerusalem*, and survey its peculiar Excellencies, as much as was allow'd to the *Gentiles*; whereby they soon discover'd, that all the World, with their joint Skill, came far short of the

C

Israelites,

Israelites, in the Wisdom and Dexterity of *Architecture*, when the *wise King* SOLOMON was GRAND MASTER of the *Lodge* at *Jerusalem*, and the *learned King* HIRAM was GRAND MASTER of the *Lodge* at *Tyre*; and the *inspired* HIRAM ABIF was *Master of Work*, and *Masonry* was under the immediate Care and Direction of Heaven, when the *Noble* and the *Wise* thought it their Honour to be assisting to the ingenious *Masters* and *Craftsmen*, and when the *Temple* of the TRUE GOD became the Wonder of all Travellers, by which, as by the most perfect Pattern, they corrected the *Architecture* of their own Country upon their Return.

So that after the Erection of *Solomon's Temple*, *Masonry* was improv'd in all the neighbouring Nations; for the many Artists employ'd about it, under *Hiram Abif*, after it was finish'd, dispers'd themselves into *Syria*, *Mesopotamia*, *Assyria*, *Chaldea*, *Babylonia*, *Media*, *Persia*, *Arabia*, *Africa*, *Lesser Asia*, *Greece*, and other Parts of *Europe*, where they taught this liberal Art to the *free born* Sons of eminent Persons, by whose Dexterity the Kings, Princes, and Potentates, built many glorious Piles, and became the GRAND MASTERS, each in his own Territory, and were emulous of excelling in this *Royal Art*; nay, even in INDIA, where the Correspondence was open, we may conclude the same: But none of the Nations, nor all together, could rival the *Israelites*, far less excel them, in *Masonry*, and their *Temple* remain'd the constant Pattern.*
Nay,

* For tho' the Temple of Diana at Ephesus is suppos'd to have been first built by some of Japhet's Posterity, that made a Settlement in Jonia about the Time of Moses

Nay, the GRAND MONARCH NEBUCHAD-NEZAR could never, with all his unspeakable Advantages, carry up his *Masonry* to the Beautiful Strength and Magnificence of the *Temple Work*, which he had, in warlike Rage, burnt down, after it had remain'd in Splendor 416 Years from its *Consecration*.! For after his Wars were over, and general Peace proclaim'd, he set his Heart on *Architecture*, and became the GRAND MASTER-MASON; and having before led captive the ingenious Artists of *Judea*, and other conquer'd Countries, he rais'd indeed the largest Work upon Earth, even the Walls * and City, the Palaces and Hanging

A. M.
3 4 1 6.
5 8 8.
Ante Chr.

Moses; yet it was often demolish'd, and then rebuilt for the sake of Improvements in Masonry; and we cannot compute the Period of its last glorious Erection (that became another of the Seven Wonders of the World) to be prior to that of Solomon's Temple; but that long afterwards the Kings of Lesser Asia join'd, for 220 Years, in finishing it, with 107 Columns of the finest Marble, and many of 'em with most exquisite Sculpture (each at the Experte of a King, by the Master-Masons DRESIPHON and ARCHIPHON) to support the planked Ceiling and Roof of pure Cedar, as the Doors and Linings were of Cypress: Whereby it became the Mistress of Lesser Asia, in Length 425 Foot, and in Breadth 220 Foot; Nay, so admirable a Fabrick, that XERXES left it standing when he burnt all the other Temples in his Way to Greece; tho' at last it was set on Fire and burnt down by a vile Fellow, only for the Lust of being talk'd of, on the very Day that ALEXANDER the Great was born.

A. M.
3 6 4 8.
5 5 6.
Ante Chr.

* In Thickness 87 Foot, in Height 350 Foot, and in Compass 480 Furlongs, or 60 British Miles in an exact Square of 15 Miles a Side, built of large Bricks, cemented with the hard Bitumen of that old Vale of Shinar, with 100 Gates of Brass, or 25 a-side, and 250 Towers ten Foot higher than the Walls.

From the said 25 Gates in each Side went 25 Streets in Strait Lines, or in all 50 Streets each 15 Miles long, with four half Streets, next the Walls, each 200 Foot broad: And so the whole City was thus cut out into 676 Squares, each being 2 Miles and quarter in Compass; round which were the Houses built three or four Stories high, well adorn'd, and accommodated with Yards, Gardens, &c. A Branch of the Euphrates run thro' the Middle of it, from North to South, over which, in the Heart of the City, was built a wondrous Bridge, in Length a Furlong, and thirty Foot in Breadth,

**Hanging-Gardens, the Bridge and Temple of BABY-
 LON, the Third of the *Seven Wonders* of the World,**
 tho' vastly inferior, in the sublime Perfection of *Ma-
 sonry*, to the holy, charming, lovely *Temple of GOD*.
 But as the *Jewish Captives* were of special use to
NEBUCHADNEZAR in his glorious Buildings, so
 being

Breadth, by wonderful Art, for supplying the Want of a Foundation in the River. At the two Ends of this Bridge were two magnificent Palaces, the Old Palace, the Seat of ancient Kings at the East End, upon the Ground of four Squares; and the New Palace at the West End, built by Nebuchadnezzar, upon the Ground of nine Squares, with Hanging-Gardens (so much celebrated by the Greeks) where the loftiest Trees could grow as in the Fields, erected in a Square of 400 Feet on each Side, carried up by Terraces, and sustain'd by vast Arches built upon Arches, until the highest Terrace equal'd the Height of the City-Walls, with a curious Aqueduct to water the whole Gardens. Old Babel improv'd, stood on the East Side of the River, and the New Town on the West Side, much larger than the Old, and built in order to make this Capital exceed old Niniveh, tho' it never had so many Inhabitant: by one Half. The River was begirt with Banks of Brick, as thick as the City Walls, in Length twenty Miles, viz. fifteen Miles within the City, and two Miles and a half above and below it, to keep the Water within its Channel; and each Street that cross'd the River had a brazen Gate leading down to the Water on both Banks; and West of the City was a prodigious Lake, in Compass 160 Miles, with a Canal from the River into it, to prevent Inundations in the Summer.

In the Old Town was the Old Tower of BABEL, at the Foundation a Square of half a Mile in Compass, consisting of eight Square Towers built over each other, with Stairs on the out-side round it, going up to the Observatory on the Top, 600 Foot high, which is 19 Foot higher than the highest Pyramid) whereby they became the first Astronomers. And in the Rooms of the Grand Tower, with arched Roofs, supported by Pillars 75 Foot high, the idolatrous Worship of their God BELUS was perform'd, till now, that this mighty Mason and Monarch erected round this ancient Pile a Temple of two Furlongs on every Side, or a Mile in compass; where he lodg'd the sacred Trophies of SOLOMON's Temple, and the golden Image 90 Foot high, that he had consecrated in the Plains of Duca, as were formerly in the Tower lodg'd many other golden Images, and many precious things, that were afterwards all seiz'd by XERXES, and amounted to above 21 Millions Sterling.

And when all was finish'd, King NEBUCHADNEZZAR walking in State in his Hanging-Gardens, and from thence taking a Review of the whole City, proudly boasted of this his mighty Work; saying, Is not this Great Babylon, that I have built for the House of the Kingdom, by the Might of my Power, and for the

being thus kept at work, they retain'd their great Skill in *Masonry*, and continu'd very capable of rebuilding the holy *Temple* and *City* of SALEM upon its old Foundations, which was order'd by the Edict or *Decree* of the GRAND CYRUS, according to God's Word, that had foretold his Exaltation and this Decree: And CYRUS having constituted ZERUBBABEL, the Son of *Salathiel* (of the Seed of *David* by *Nathan*; the Brother of *Solomon*, whose Royal Family was now extinct) the Head, or *Prince* of the *Captivity*, and the Leader of the *Jews* and *Israelites* returning to *Jerusalem*, they began to lay the Foundation of the SECOND TEMPLE, and would have soon finish'd it, if CYRUS had liv'd; but at length they put on the *Cape-Stone*, in the 6th Year of DARIUS, the *Persian Monarch*, when it was dedicated with Joy, and many great Sacrifices, by ZERUBBABEL the Prince and General *Master-Mason* of the *Jews*, about 20 Years after the Decree of the *Grand Cyrus*. And tho' this *Temple* of ZERUBBABEL came far short of *Solomon's Temple*, was not so richly adorn'd with Gold and Diamonds, and all manner of precious Stones, nor had the *Shechina* and the holy Relicks of *Moses* in it, &c. yet being rais'd exactly upon *Solomon's*

A. M.
3 4 6 8.
5 3 6.
Ante Chr.

A. M.
3 4 8 9.
5 1 5.
Ante Chr.

the Honour of my Majesty? but had his Pride immediately rebuk'd by a Voice from Heaven, and punish'd by brutal Madness for seven Years, until he gave Glory to the God of Heaven, the Omnipotent Architect of the Universe, which he publish'd by a Decree thro' all his Empire, and dy'd next Year, before his GREAT BABYLON was little more than half inhabited (tho' he had led many Nations captive for that purpose); nor was it ever fully peopled; for in 25 Years after his Death, the GRAND CYRUS conquer'd it, and remov'd the Throne to Shushan in PER-SIA.

Foundation,

Foundation, and according to his Model, it was still the most regular, symmetrical, and glorious Edifice in the whole World, as the Enemies of the *Jews* have often testify'd and acknowledg'd.

At length the ROYAL ART was carry'd into *Greece*, whose Inhabitants have left us no Evidence of such Improvements in Masonry, prior to *Solomon's Temple*; * for their most ancient Buildings, as the Citadel of *Athens*, with the *Parthenion*, or Temple of *Minerva*, the Temples also of *Theseus*, of *Jupiter Olympius*, &c. their *Porticos* also, and *Forums*, their *Theatres* and *Gymnasiums*, their publick *Halls*, curious *Bridges*, regular *Fortifications*, stout *Ships of War*, and stately *Palaces*, were all erected after the Temple of *Solomon*, and most of them even after the Temple of *Zerubbabel*.

Nor do we find the GRECIANS arriv'd to any considerable Knowledge in *Geometry*, before the Great *Thales Milesius*, the Philosopher, who dy'd in the Reign of *Bellsazzar*, and the Time of the *Jewish Captivity*. But his Scholar, the Greater PYTHAGORAS, prov'd the Author of the 47th *Proposition* of *Euclid's* first Book, which, if duly observ'd, is the Foundation of all Masonry, sacred, civil, and Military. *

A. M.
3 4 5 7.
5 4 7.
Ante Chr

The

* The Grecians having been long degenerated into Barbarity, forgetting their original Skill in Masonry, (which their Fore-fathers brought from *Assyria*) by their frequent Mixtures with other barbarous Nations, their mutual Invasions, and wasting bloody Wars, until by travelling and corresponding with the *Asiatics* and *Egyptians*, they receiv'd their Knowledge in *Geometry* and *Masonry* both, though few of the Grecians had the Honour to own it.

* PYTHAGORAS travell'd into *Egypt* the Year that *Thales* dy'd, and living there

The People of *Lesser Asia* about this Time gave large Encouragement to *Masons* for erecting all sorts of sumptuous Buildings, one of which must not be forgot, being usually reckon'd the Fourth of the *Seven Wonders* of the World, viz. the *Mausoleum*, or Tomb of *Mausolus* King of *Caria*, between *Lycia* and *Jania*, at *Halicarnassus*, on the Side of Mount *Taurus* in that Kingdom, at the Command of *ARTEMISIA* his mournful Widow, as the splendid Testimony of her Love to him, built of the most curious Marble; in Circuit 411 Foot, in Height 25 Cubits, surrounded with 26 *Columns* of the most famous *Sculpture*, and the whole opened on all Sides, with *Arches* 73 Foot wide, perform'd by the four principal *Master-Masons* and *Engravers* of those Times, viz. the East Side by *Scopas*, the West by *Leochares*, the North by *Briax*, and the South by *Timotheus*.

A. M.
3 6 5 2.
3 5 2.
Ante Chr.

But after *PYTHAGORAS*, *Geometry* became the darling Study of *Greece*, where many learned Philosophers arose, some of whom invented sundry Propositions, or Elements of *Geometry*, and reduc'd them to the use of the mechanical Arts. * Nor need we doubt that

Here among the *Priests* 22 Years became expert in *Geometry* and in all the Egyptian Learning, until he was captivated by *Cambyses* King of *Persia*, and sent to *Babylon*, where he was much conversant with the *Chaldean MAGI*, and the learned *Babylonish JEWS*, from whom he borrow'd great Knowledge, that render'd him very famous in *Greece* and *Italy*, where afterwards he flourish'd and dy'd, when *Mordecai* was the prime Minister of State to *Ahasuerus* King of *Persia*, and ten Years after *ZERUBBABEL's* Temple was finish'd.

A. M.
3 4 7 9.
5 2 5.
Ante Chr.
A. M.
3 4 9 8.
5 0 6.
Ante Chr.

* Or borrow'd from other Nations their pretended Inventions, as *Anaxagoras*, *Oenopides*, *Briso*, *Antipho*, *Democritus*, *Hippocrates*, and *Theodorus* *Cyrenæus*, the Master of the divine *PLATO*, who amplifi'd *Geometry*, and publish'd

that Masonry kept pace with Geometry; or rather, always follow'd it in proportion'd gradual Improvements, until the wonderful EUCLID of *Tyre* flourish'd at *Alexandria*; who gathering up the scatter'd Elements of *Geometry*, digested them into a Method that was never yet mended, (and for which his Name will be ever celebrated) under the Patronage of PTOLOMEUS, the Son of *Lagus* King of *Egypt*, one of the immediate Successors of *Alexander the Great*.

A. M.
3700.
304.
Ante Chr.

And as the noble Science came to be more methodically taught, the *Royal Art* was the more generally esteem'd and improv'd among the *Grecians*, who at length arriv'd to the same Skill and Magnificence in it with their Teachers the *Asiatics* and *Egyptians*.

The next King of *Egypt*, PTOLOMEUS PHILADELPHUS, that great Improver of the liberal Arts, and of all useful Knowledge, who gather'd the greatest Library upon Earth, and had the *Old Testament* (at least the *Pentateuch*) first translated into *Greek*, became an excellent *Architect*, and GENERAL MASTER-MASON, having among his other great Buildings, erected the famous TOWER of PHAROS, * the Fifth of the *Seven Wonders* of the World.

A. M.
3748.
256.
Ante Chr.

publish'd the Art Analytic; from whose Academy came forth a vast Number, that soon dispers'd their Knowledge to distant Parts, as Leodamus, Theætetus, Archytas, Leon, Eudoxus, Menaichmus, and Xenocrates, the Master of Aristotle, from whose Academy also came forth Eutimius, Theophrastus, Aristæus, Isidorus, Hypsicles, and many others.

* On an Island near Alexandria, at one of the Mouths of the Nile, of wonderful Height and most cunning Workmanship, and all of the finest Marble; and it cost 800 Talents, or about 480,000 Crowns. The Master of Work, under the King, was Sistratus

We may readily believe, that the *African Nations*, even to the *Atlantick Shore*, did soon imitate *Egypt* in such Improvements; though History fails, and there are no Travellers encourag'd to discover the valuable Remains in Masonry of those once renowned Nations.

Nor should we forget the *learned Island* of SICILY, where the prodigious Geometrician ARCHIMEDES did flourish, * and was unhappily slain when *Syracuse* was taken by *Marcellus* the Roman General: For from *Sicily*, as well as from *Greece*, *Egypt*, and *Asia*, the ancient *Romans* learnt both the SCIENCE and the ART, what they knew before being either mean or irregular; but as they subdu'd the Nations, they made mighty Discoveries in both; and like wise Men, led captive, not the Body of the People, but the Arts and Sciences, with the most eminent Professors and Practitioners, to *Rome*; which thus became the *Center of Learning*, as well as of imperial Power, until they advanc'd to their *Zenith* of Glory, under AUGUSTUS CÆSAR, (in whose Reign was born *God's MESSIAH*, the

A. M.
3 7 9 2.
2 1 2,
Ante Chr.

A. M.
4004

Sistratus, a most ingenious Mason; and it was afterwards much admir'd by *Julius Cæsar*, who was a good Judge of most Things, though chiefly conversant in Wars and Politicks. It was intended as a Light-House for the Harbour of *Alexandria*, from which the Light-Houses in the Mediterranean were often call'd *Pharos*. Though some, instead of this, mention as the Fifth Wonder, the great *OBELISK* of *Semiramis*, 150 Foot high, and 24 Foot square at Bottom, or 90 Foot in Circuit at the Ground, all one intire Stone, rising pyramidically, brought from *Armenia* to *Babylon* about the Time of the Siege of *Troy*, if we may believe the History of *SEMIRAMIS*.

* While *ERATOSTHENES* and *CONON* flourish'd in *Greece* who were succeeded by the excellent *APOLLONIUS* of *Perga*, and many more before the Birth of *Christ*, who, though not working Masons, yet were good Surveyors; or, at least, cultivated Geometry, which is the solid Basis of true Masonry, and its Rule.

D

great

great Architect of the Church) who having laid the World quiet, by proclaiming universal Peace, highly encourag'd those dexterous Artists that had been bred in the *Roman Liberty*, and their learned Scholars and Pupils; but particularly the great VITRUVIUS, the Father of all true Architects to this Day.

Therefore it is rationally believ'd, that the glorious AUGUSTUS became the *Grand-Master* of the Lodge at *Rome*, having, besides his patronizing *Vitruvius*, much promoted the Welfare of the *Fellow-Craftsmen*, as appears by the many magnificent Buildings of his Reign, the Remains of which are the Pattern and Standard of *true Masonry* in all future Times, as they are indeed an Epitome of the *Asiatic, Egyptian, Grecian* and *Sicilian* Architecture, which we often express by the Name of the AUGUSTAN STILE, and which we are now only endeavouring to imitate, and have not yet arriv'd to its Perfection.

The *old Records* of Masons afford large Hints of their *Lodges*, from the Beginning of the World, in the polite Nations, especially in Times of Peace, and when the Civil Powers, abhorring Tyranny and Slavery, gave due Scope to the bright and free Genius of their happy Subjects; for then always Masons, above all other Artists, were the Favourites of the Eminent, and became necessary for their grand Undertakings in any sort of Materials, not only in Stone, Brick, Timber, Plaister; but even in Cloth or Skins, or whatever was us'd for Tents, and for the various sorts of *Architecture*.

Nor

Nor should it be forgot, that *Painters* also, and *Statuaries*, * were always reckon'd good *Masons*, as much as *Builders*, *Stone-cutters*, *Bricklayers*, *Carpenters*, *Joiners*, *Upholders* or *Tent-Makers*, and a vast many other *Craftsmen* that could be nam'd, who perform according to *Geometry*, and the *Rules of Building*; though none since *HIRAM ABIF* has been renown'd for *Cunning* in all parts of *Masonry*: And of this enough.

But among the *Heathen*, while the noble *Science Geometry* * was duly cultivated, both before and after the *Reign of Augustus*, even till the *Fifth Century* of the *Christian Æra*, *Masonry* was had in great *Esteem*

* For it was not without good Reason, the *Ancients* thought that the *Rules of the beautiful Proportions in Building* were copied, or taken from the *Proportions of the Body natural*: Hence *PHIDIAS* is reckon'd in the *Number of ancient Masons* for erecting the *Statue of the Goddess Nemesis* at *Rhamnus*, 10 *Cubits high*; and that of *Minerva* at *Athens*, 26 *Cubits high*; and that of *JUPITER OLYMPIUS*, sitting in his *Temple* in *Achaia*, between the *Cities of Elis and Pisa*, made of *innumerable small Pieces of Porphyry*, so exceeding grand and proportion'd, that it was reckon'd one of the *Seven Wonders*, as the famous *COLOSSUS* at *Rhodes* was another, and the greatest *Statue* that ever was erected, made of *Metal*, and dedicated to the *SUN*, 70 *Cubits high*, like a great *Tower* at a distance, at the *Entry of an Harbour*, striding wide enough for the largest *Ships* under sail, built in 12 *Years* by *CARES* a famous *Mason and Statuary* of *Sicyon*, and *Scholar* to the great *Lyfippus* of the same *Fraternity*. This mighty *COLOSSUS*, after standing 56 *Years*, fell by an *Earthquake*, and lay in *Ruins*, the *Wonder of the World*, till *Anno Dom. 600*, when the *Soldan of Egypt* carry'd off its *Relicks*, which loaded 900 *Camels*.

* By *Menelaus*, *Claudius Ptolomeus*, (who was also the *Prince of Astronomers*) *Plutarch*, *Eutocius* (who recites the *Inventions* of *Philo*, *Dioctes*, *Nicomedes*, *Sphorus*, and *Heron the learned Mechanick*) *Ktesibius* also, the *Inventor of Pumps* (celebrated by *Vitruvius*, *Proclus*, *Pliny*, and *Athenæus*) and *Geminus*, also equall'd by some to *Euclid*; so *Diophantus*, *Nicomachus*, *Serenus*, *Proclus*, *Pappus*, *Theon*, &c. all *Geometricians*, and the illustrious *Cultivators of the mechanical Arts*.

and Veneration: And while the *Roman* Empire continu'd in its Glory, the Royal Art was carefully propagated, even to the *ULTIMA THULE*, and a *Lodge* erected in almost every *Roman* Garrison; whereby they generously communicated their *Cunning* to the northern and western Parts of *Europe*, which had grown barbarous before the *Roman Conquest*, though we know not certainly how long; because some think there are a few *Remains* of good *Masonry* before that *Period* in some Parts of *Europe*, raised by the original Skill that the first Colonies brought with them, as the *Celtic Edifices*, erected by the ancient *Gauls*, and by the ancient *Britains* too, who were a Colony of the *Celtes*, long before the *Romans* invaded this Island. *

But when the *GOTHS* and *VANDALS*, that had never been conquer'd by the *Romans*, like a general Deluge, over-ran the *ROMAN EMPIRE*, with warlike Rage and gross Ignorance they utterly destroy'd many of the finest *Edifices*, and defac'd others, very few escaping; as the *Asiatic* and *African* Nations fell under the same Calamity by the Conquests of the *MAHOMETANS*, whose grand Design is only to con-

* *The Natives within the Roman Colonies might be first instructed in building of Citadels and Bridges, and other Fortifications necessary; and afterwards when their Settlement produc'd Peace, and Liberty, and Plenty, the Aborigines did soon imitate their learned and polite Conquerors in Masonry, having then Leisure and a Disposition to raise magnificent Structures. Nay, even the Ingenious of the Neighbouring Nations not conquer'd, learnt much from the Roman Garrisons in Times of Peace and open Correspondence, when they became emulous of the Roman Glory, and thankful that their being Conquer'd was the means of recovering them from ancient Ignorance and Prejudices, when they began to delight in the*

vert the World by Fire and Sword, instead of cultivating the Arts and Sciences.

Thus, upon the Declension of the *Roman Empire*, when the *British Garrisons* were drain'd, the ANGLES & other lower SAXONS, invited by the *ancient BRITONS* to come over and help them against the SCOTS and PICTS, at length subdu'd the South Part of this *Island*, which they call'd *England*, or Land of the *Angles*; who being a-kin to the *Goths*, or rather a sort of *Vandals*, of the same warlike Disposition, and as ignorant Heathens, encourag'd nothing but War, till they became Christians; and then too late lamented the Ignorance of their Fathers in the great Loss of *Roman Masonry*, but knew not how to repair it.

Ann.Dom
448.

Yet becoming a *free People* (as the old *Saxon Laws* testify) and having a Disposition for *Masonry*, they soon began * to imitate the *Asiatics*, *Grecians*, and *Romans*, in erecting of Lodges and encouraging of Masons; being taught, not only from the faithful *Traditions* and valuable *Remains* of the BRITONS, but

* No doubt several Saxon and Scottish Kings with many of the Nobility, great Gentry, and eminent Clergy, became the Grand Masters of those early Lodges, from a mighty Zeal then prevalent for building magnificent Christian Temples; which would also prompt them to enquire after the Laws, Charges, Regulations, Customs, and Usages, of the ancient Lodges, many of which might be preserv'd by Tradition, and all of them very likely in those Parts of the British Islands that were not subdu'd by the Saxons, from whence in time they might be brought, and which the Saxons were more fond of, than careful to revive Geometry and Roman Masonry; as many in all Ages have been more curious and careful about the Laws, Forms, and Usages of their respective Societies, than about the ARTS and SCIENCES thereof

But neither what was convey'd, nor the Manner how, can be communicated by writing; as no Man indeed can understand it without the Key of a Fellow Craft.

even

even by foreign *Princes*, in whose *Dominions* the *Royal Art* had been preserv'd much from *Gothic Ruins*, particularly by CHARLES MARTELL King of France, who according to the old Records of *Masons*, sent over several expert *Craftsmen* and learned *Architects* into *England*, at the Desire of the *Saxon Kings*: So that during the *Heptarchy*, the *Gothic Architecture* was much encourag'd here, as in other *Christian Lands*.

An. Dom. 832. And though the many *Invasions* of the *DANES* occasion'd the *Loss* of many *Records*, yet in *Times* of *Truce* or *Peace* they did not hinder much the good *Work*; though not perform'd according to the *Augustan Stile*; nay, the vast *Expence* laid out upon it, with the curious *Inventions* of the *Artists* to supply the *Roman Skill*, doing the best they could, demonstrate their *Esteem* and *Love* for the *Royal Art*, and have render'd the *GOTHIC BUILDINGS* venerable, tho' not imitable by those that relish the *ancient Architecture*.

An. Dom. 1066. And after the *Saxons* and *Danes* were conquer'd by the *NORMANS*, as soon as the *Wars* ended and *Peace* was proclaim'd, the *Gothic Masonry* was encourag'd, even in the *Reign* of the *Conqueror*, * and of his *Son King WILLIAM Rufus*, who built *West-*

* *William the Conqueror built the Tower of LONDON, and many strong Castles in the Country, with several religious Edifices, whose Example was follow'd by the Nobility and Clergy, particularly by Roger de Montgomery Earl of Arundel, the Archbishop of York, the Bishop of Dusham, and GUNDULPH Bishop of Rochester, a mighty Architect.*

Westminster-Hall, the largest one Room perhaps in the Earth.

Nor did the *Barons Wars*, nor the many bloody Wars of the subsequent *Norman Kings*, and their contending Branches, much hinder the most sumptuous and lofty Buildings of those Times, rais'd by the *great Clergy*, (who enjoying large Revenues, could well bear the Expence) and even by the CROWN too; for we read King EDWARD III. had an Officer call'd the King's *Free-Mason*, or *General-Surveyor* of his Buildings, whose Name was HENRY YEVELE, employ'd by that King to build several Abbies, and St. STEPHEN's CHAPPEL at *Westminster*, where the House of Commons now sit in Parliament.

About
An. Dom.
1362

But for the further Instruction of *Candidates* and younger Brethren, a certain Record of *Free-Masons*, written in the Reign of King EDWARD IV. of the *Norman Line*, gives the following Account, *viz.*

About
An. Dom.
1475.

That though the ancient Records of the Brotherhood in England were many of them destroy'd or lost in the Wars of the Saxons and Danes, yet King ATHELSTAN, (the Grandson of King ALFRED the Great, a mighty Architect.) the first anointed King of England, and who translated the Holy Bible into the Saxon Tongue, when he had brought the Land into Rest and Peace, built many great Works, and encourag'd many Masons from France, who were appointed Overseers thereof, and brought with them the Charges and Regulations of the Lodges preserv'd since the Roman Times, who also prevail'd with the King to improve the CONSTITUTION

About
An. Dom.
930.

TION of the English Lodges according to the foreign Model, and to increase the Wages of working Masons.

That the said King's youngest Son, 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 Athelstan his Father, for the Masons having a Correction among themselves, (as it was anciently express'd) 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 ordain'd good Pay for working Masons, &c.

That in process of time, when Lodges were more frequent, the Right Worshipful the Master and Fellows, with the Consent of the LORDS of the Realm, (for most great Men were then Masons) ordain'd, that for the future, at the Making or Admission of a Brother, the CONSTITUTION should be read, and the Charges hereunto annex'd, by the Master or Warden; and that such as were to be admitted Master-Masons.

or Masters of Work, should be examin'd 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.

And besides many other things, the said Record adds, That those Charges and Laws of FREE-MASONS have been seen and perused by our late Sovereign King Henry VI. and by the Lords of his honourable Council, who have allow'd them, and said that they be right good and reasonable to be holden, as they have been drawn out and collected from the Records of ancient Times. *

Now though in the third Year of the said King Henry VI. while an Infant of about four Years old,

* In another Manuscript more ancient, we read: 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 Squire to the Master, in help of him to gainst Rebels, and for upbearing the Rights of the Realm.

That enter'd Prentices at their making were charg'd 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 at such Congregations it shall be enquir'd, 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 ordain'd, that as well the lowest as the highest should be well and truly served in this Art foresaid throughout all the Kingdom of England.

“ Amen, so mote it be.

E

th

the Parliament made an Act, that affected only the *working Masons*, who had, contrary to the Statutes for Labourers, confederated not to work but at their own Price and Wages; and because such Agreements were suppos'd to be made at the *General Lodges*, call'd in the Act CHAPTERS and CONGREGATIONS of MASONS, it was then thought expedient to level the said Act against the said *Congregations**: Yet when the said King Henry VI. arriv'd to Man's Estate; the Masons laid before him and his *Lords* the above-mention'd *Records* and *Charges*, who, 'tis plain, review'd them, and solemnly approv'd of them as good and reasonable to be holden: Nay, the said *King* and his *Lords* must have been incorporated with the *Free-Masons*, before they could make such Review of the *Records*; and in this Reign, before King *Henry's* Troubles, Masons were much encourag'd. Nor is there any Instance of executing that Act in that, or in any other Reign since, and the Masons never neglected their *Lodges*

* Tertio Henrici Sexti, Chap. I. An Dom. 1425.

Title. Masons shall not confederate themselves in Chapters and Congregations.

“ WIIEREAS by yearly Congregacions and Confederacies, made by the
 “ Masons in their Generall Assemblies, the good Course & Effect of the Statutes
 “ for Labourers be openly violated and broken, in Subversion of the Law, and to the
 “ great Damage of all the Commons, our said Sovereign Lord the King, will-
 “ ing in this Case to provide a Remedy, by the Advice and Assent aforesaid, and
 “ at the special Request of the Commons, hath ordained and established, that such
 “ Chapters and Congregacions shall not be hereafter holden; and if any such be
 “ made, they that cause such Chapters & Congregacions to be assembled & holden,
 “ if they thereof be convict, shall be judged for Felons, and that the other Ma-
 “ sons that come to such Chapters and Congregacions be punish'd by Imprisonment of
 “ their Bodies, and make Fine and Ransom at the King's Will.

Co. Inf. 3. p. 99.

for

for it, nor ever thought it worth while to employ their noble and eminent Brethren to have it repeal'd; because the working Masons, that are free of the Lodge, scorn to be guilty of such Combinations; and the other free Masons have no Concern in Trespasses against the Statutes for Labourers. *

The Kings of SCOTLAND very much encourag'd the *Royal Art*, from the earliest Times down to the Union of the Crowns, as appears by the Remains of glorious Buildings in that ancient Kingdom, and by the Lodges there kept up without Interruption many hundred Years, the Records and Traditions of which testify the great Respect of those Kings to this honourable Fraternity, who gave always pregnant Evidence of their Love and Loyalty, from whence sprung the old Toast among the Scots Masons, *viz.* GOD BLESS THE KING AND THE CRAFT.

Nor was the Royal Example neglected by the Nobility, Gentry, and Clergy of SCOTLAND, who join'd in every thing for the good of the Craft and Brother-

* That Act was made in ignorant Times, when true Learning was a Crime, and Geometry condemn'd for Conjurament; but it cannot derogate in the least Degree from the Honour of the ancient Fraternity, who to be sure would never encourage any such Confederacy of their working Brethren. But by Tradition it is believ'd, that the Parliament-Men were then too much influenc'd by the illiterate Clergy, who were not accepted Masons, nor understood Architecture (as the Clergy of some former Ages) and generally thought unworthy of this Brotherhood; yet 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 influenc'd the Parliament-Men to lay hold of such supposed Agreements of the working Masons, for making an Act that might seem to reflect Dishonour upon even the whole worshipful Fraternity, in whose Favour several Acts had been both before and after that Period made.

hodd, the Kings being often the *Grand Masters*, until, among other things, the *Masons* of SCOTLAND were impower'd to have a certain and fix'd *Grand-Master* and *Grand Warden*, who had a Salary from the Crown, and also an Acknowledgment from every *New Brother* in the Kingdom at Entrance, whose Business was not only to regulate what might happen amiss in the Brotherhood, but also to hear and finally determine all Controversies between a *Mason* and *Lord*, to punish the *Mason*, if he deserv'd it, and to oblige both to equitable Terms: At which Hearings, if the *Grand Master* was absent (who was always nobly born) the *Grand Warden* presided. This Privilege remain'd till the Civil Wars, but is now obsolete; nor can it well be reviv'd until the *King* becomes a *Mason*, because it was not actually exerted at the *Union* of the Kingdoms.

1640.

1707.

Yet the great Care that the SCOTS took of true Masonry, prov'd afterwards very useful to ENGLAND; for the learned and magnanimous Queen ELIZABETH, who encourag'd other Arts, discourag'd this; because, being a *Woman*, she could not be made a *Mason*, tho' as other great Women, she might have much employ'd *Masons*, like *Semiramis* and *Artemisia*. *

But

* ELIZABETH being jealous of any Assemblies of her Subjects, whose Business she was not duly appriz'd of, attempted to break up the annual Communication of *Masons*; as dangerous to her Government: But, as old *Masons* have transmitted it by Tradition, when the noble Persons her Majesty had commisioned, and brought a sufficient *Posse* with them as York on St. John's Day, were once admitted into the Lodge, they made no use of Arms, and return'd the

But upon her Demise, King JAMES VI. of SCOTLAND succeeding to the Crown of ENGLAND, being a *Mason* King, reviv'd the *English* Lodges; and as he was the *First* King of GREAT BRITAIN, he was also the *First* Prince in the World that recover'd the *Roman* Architecture from the Ruins of *Gothic* Ignorance: For after many dark or illiterate Ages, as soon as all Parts of Learning reviv'd, and *Geometry* recover'd its Ground, the polite Nations began to discover the Confusion and Impropriety of the *Gothick* Buildings; and in the Fifteenth and Sixteenth Centuries the AUGUSTAN STILE was rais'd from its Rubbish in *Italy*, by BRAMANTE, BARBARO, SANSONO, SANGALLO, MICHAEL ANGELO, RAPHAEL URBIN, JULIO ROMANO, SERGLIO, LABACO, SCAMOZI, VIGNOLA, and many other bright *Architects*: but above all, by the *Great* PALLADIO, who has not yet been duly imitated in *Italy*, though justly rival'd in *England* by our great *Master-Mason*, INIGO JONES.

But though all true *Masons* honour the Memories of those *Italian Architects*, it must be own'd, that the *Augustan Stile* was not reviv'd by any crown'd Head, before King JAMES the Sixth of SCOTLAND, and First of ENGLAND, patroniz'd the said glorious *Inigo Jones*, whom he employ'd to build his Royal Palace of WHITE-HALL; and in his Reign over all *Great-*

the Queen a most honourable Account of the ancient Fraternity, whereby her political Fears and Doubts were dispell'd, and she, let them alone, as a People much respected by the Noble and the Wise of all the polite Nations, but neglected the Art all her Reign.

Britain,

Britain, the BANQUETING HOUSE, as the first piece of it, was only rais'd,* which is the finest one Room upon Earth; and the Ingenious Mr. *Nicholas Stone* perform'd as *Master-Mason* under the Architect JONES.

Upon his Demise, his Son King CHARLES I. being also a *Mason*, patroniz'd Mr. *Jones* too, and firmly intended to have carried on his Royal Father's Design of WHITE-HALL, according to Mr. *Jones's* Stile; but was unhappily diverted by the Civil Wars.* After the Wars were over, and the *Royal Family* restor'd, true *Masonry* was likewise restor'd; especially upon the unhappy Occasion of the Burning of LONDON, An. 1666; for then the City-Houses were rebuilt more after the *Roman* Stile, when King CHARLES II. founded the present St. PAUL's Cathedral in *London*, (the old *Gothick* Fabrick being burnt down) much after

* The Plan and Prospe& of that glorious Design being still preserv'd, it is esteem'd by skillful Architects to excel that of any other Palace in the known Earth, for the Symmetry, Firmness, Beauty and Conveniency of Architecture; as indeed all Master JONES's Designs and Erections are Originals, and at first View discover him to be the Architect: Nay, his mighty Genius prevail'd with the Nobility and Gentry of all Britain, (for he was as much honour'd in Scotland as in England) to affect and revive the ancient Stile of MASONRY, too long neglect'd; as appears by the many curious Fabricks of those Times, one of which shall be now mention'd, the least, and perhaps one of the finest, the GATE of the Physic Garden at OXFORD, rais'd by HENRY DANVERS EARL OF DANBY, which cost his Lordship many hundred Pounds, and is as curious a little piece of Masonry as ever was built there before or since, with the following Inscription on the Front of it, viz.

GLORIÆ DEI OPTIMI MAXIMI, HONORI CAROLI REGIS,
IN USUM ACADEMIÆ ET REIPUBLICÆ, ANNO 1632.
HENRICUS COMES DANBY.

the

the Style of St. PETER's at Rome, conducted by the ingenious Architect, Sir CHRISTOPHER WREN. That King founded also his royal Palace at GREENWICH, according to Mr. *Inigo Jones's* Design (which he drew before he dy'd) conducted by his Son-in-Law Mr. WEB: It is now turn'd into an Hospital for Seamen. He founded also *Chelsea-College*, an Hospital for Soldiers; and at EDINBURGH he both founded and finish'd his royal Palace of HALY-ROODHOUSE, by the Design and Conduct of Sir WILLIAM BRUCE *Bart.* the Master of the Royal Works in SCOTLAND *: So that besides the Tradition of old Masons now alive, which may be rely'd on, we have much reason to believe that King CHARLES II. was an *Accepted Free-Mason*, as every one allows he was a great Encourager of the *Craftsmen*.

But in the Reign of his Brother King JAMES II. though some Roman Buildings were carried on, the Lodges of *Free-Masons* in London much dwindled into Ignorance, by not being duly frequented and cultivated. † But after the Revolution, Anno 1688, KING
WIL-

* It was an ancient Royal-Palace, and rebuilt after the Augustan Style, so neat, that, by competent Judges, it has been esteem'd the finest House belonging to the Crown: And though it is not very large, it is both magnificent and convenient, both Inside and Outside, with good Gardens, and a very large Park; and all other adjacent Accomodations.

† But by the royal Example of his Brother King Charles II. the City of LONDON erected the famous Monument, where the Great Fire began, all of solid Stone, 202 foot high from the Ground, a Pillar of the Dorick Order, 15 Foot diameter, with a curious Stair-Case in the Middle of black Marble, and an iron Balcony on the Top (not unlike those of Trajan and Antoninus at ROME) from whence the City and Suburbs may be view'd; and it is the highest Column we
know

WILLIAM, though a warlike Prince, having a good Taste of Achitecture, carried on the aforefaid two famous

know-upon Earth. Its Pedestal is 21 Foot square, and 40 Foot high, the Front of which is adorn'd with most ingenious Emblems in Basso Relievo, wrought by that famous Sculptor, Mr. Gabriel Cibber, with large Latin Inscriptions on the Sides of it; founded Anno 1671, and finish'd Anno 1677.

In his Time also the Society of MERCHANT ADVENTURERS rebuilt the ROYAL EXCHANGE of London (the old one being destror'd by the Fire) all of Stone, after the Roman Style, the finest Structure of that Use in Europe, with the King's Statue to the Life, of white Marble, in the Middle of the Square (wrought by the famous Master-Carver and Statuary, Mr GRINLIN GIBBONS, who was justly admir'd all over Europe, for his rivalling, if not surpassing, the most fam'd Italian Masters) on the Pedestal of which is the following Inscription, viz.

CAROLO II CÆSARI BRITANNICO
PATRIÆ PATRI
REGUM OPTIMO CLEMENTISSIMO AUGUSTISSIMO
GENERIS HUMANI DELICIIIS
UTRIUSQUE FORTUNÆ VICTORI
PACIS EUROPÆ ARBITRO.
MARIUM DOMINO AC VINDICI
SOCIETAS MERCATORUM ADVENTUR ANGLIÆ
QUÆ PER CCCC IAM PROPE ANNOS
REGIA BENIGNITATE FLORET
FIDEI INEMERATÆ ET GRATITUDINIS ÆTERNÆ
HOC TESTIMONIUM
VENERABUNDA POSUIT
ANNO SALUTIS HUMANÆ MDCI.LXXXIV

TO CHARLES II EMPEROR OF BRITAIN
FATHER OF HIS COUNTRY
BEST MOST MERCIFUL AND AUGUST OF KINGS
DELIGHT OF MANKIND
IN ADVERSITY AND PROSPERITY UNMOV'D
UMPIRE OF EUROPE'S PEACE
COMMANDER AND SOVEREIGN OF THE SEAS
THE SOCIETY OF MERCHANT ADVENTURERS OF ENGLAND
WHICH FOR NEAR CCCC YEARS
BY ROYAL FAVOUR FLOURISHETH
OF UNSHAKEN LOYALTY AND ETERNAL GRATITUDE
THIS TESTIMONY
HAS IN VENERATION ERECTED
IN THE YEAR OF SALVATION MDCLXXXIV. N

mous Hospitals of *Greenwich* and *Chelsea*, built the fine part of his royal Palace of HAMPTON COURT, and founded and finish'd his incomparable Palace at LOO in HOLLAND, &c. And the bright Example of that glorious Prince, (who by most is reckon'd a *Free-Mason*) did influence the *Nobility*, the *Gentry*, the *Wealthy* and the *Learned* of GREAT-BRITAIN, to affect much the *Augustan Style*; as appears by a vast Number of most curious Edifices erected since throughout the Kingdom: For when in the Ninth Year of the Reign of our late Sovereign QUEEN ANNE, her Majesty and the Parliament concurr'd in an Act for erecting 50 new *Parish-Churches* in *London*, *Westminster*, and *Suburbs*; and the QUEEN had granted a Commission to several of the Ministers of State, the principal *Nobility*, great *Gentry*, and eminent *Citizens*, the two *Archbishops*, with several other *Bishops* and dignify'd *Clergymen*, to put the Act in execution; they order'd the laid *New Churches*

Nor should we forget the famous THEATER of OXFORD, built by Archbishop SHELDON, at his sole Cost, in that King's Time, which, among his other fine Works, was design'd and conducted also by Sir Christopher Wren the King's Architect; for it is justly admir'd by the curious; and the MUSALUM adjoining to it, a fine Building rais'd at the Charge of that illustrious UNIVERSITY, where there have been since erected several more Roman Buildings, as Trinity-College Chappel, Allhallows Church in High-street, Peckwater-Square in Christ Church College, the new Printing-House, and the whole of Queen's-College rebuilt, &c. by the liberal Donations of several eminent Benefactors, and by the publick Spirit, Vigilancy, and Fidelity of the Heads of Colleges, who generally have had a true Taste of Roman Architecture.

The learned UNIVERSITY of CAMBRIDGE not having had the Management of such liberal Donations, have not so many fine Structures; but they have two of the most curious and excellent in Great-Britain of their kind, the one a Gothick Building, KING'S COLLEGE CHAPPEL (unless you except King Henry VII's Chappel in Westminster-Abbey); and the other a Roman Building, TRINITY COLLEGE LIBRARY.

to be rais'd according to the *ancient Roman Style*; as appears, by those that are already rais'd; and the present honourable *Commissioners* having the same good Judgment of Architecture, are carrying on the same laudable *grand Design*, and are reviving the *ancient Style*, by the Order, Countenance, and Encouragement of his present *Majesty KING GEORGE*, who was also graciously pleas'd to lay the *first Stone* in the Foundation of his Parish Church of St. MARTIN's *in Campis*, on the South-East Corner (by his Majesty's *Proxy* for the time, the present *Bishop* of *Salisbury*) which is now rebuilding, strong, large, and beautiful, at the Cost of the *Parishioners*.*

In short, it would require many large Volumes to contain the many splendid Instances of the *mighty Influence*

* *The Bishop of Salisbury went in an orderly Procession, duly attended, and having levell'd the first Stone, gave it two or three Knocks with a Mallet, upon which the Trumpets sounded, and a vast Multitude made loud Acclamations of Joy; when his Lordship laid upon the Stone a Purse of 100 Guineas, as a Present from his Majesty for the use of the Craftsmen. The following Inscription was cut in the Foundation Stone, and a Sheet of Lead put upon it, viz.*

D. S.
 SERENISSIMUS REX GEORGIUS
 PER DEPUTATUM SUUM
 REVERENDUM ADMODUM IN CHRISTO PATREM
 RICHARDUM EPISCOPUM SARISBURIENSEM
 SUMMUM SUUM ELEMOSYNARIUM
 ADSISTENTE (REGIS JUSSU)
 DOMINO THO. HEWET EQU. AUR
 AEDIFICIORUM REGIORUM CURATORE
 PRINCIPALI
 PRIMUM HUIUS ECCLESIAE LAPIDEM
 POSUIT
 MARTII 19. ANNO DOM. 1721
 ANNOQUE REGNI SUI OCTAVO.

SACRED

*Influence of Masonry from the Creation, in every Age, and in every Nation, as could be collected from Historians and Travellers: But especially in those Parts of the World where the Europeans correspond and trade, such Remains of ancient, large, curious, and magnificent Colonading, have been discover'd by the Inquisitive, that they can't enough lament the general Devastations of the Goths and Mahometans; and must conclude, that no Art was ever so much encourag'd as this; as indeed none other is so extensively useful to Mankind.**

F 2

Nay,

SACRED TO GOD.
 HIS MOST EXCELLENT MAJESTY KING GEORGE
 BY HIS PROXY
 THE RIGHT REVEREND FATHER IN CHRIST
 RICHARD LORD BISHOP OF SALISBURY
 HIS MAJESTY'S CHIEF ALMONER
 ASSISTED (AT HIS MAJESTY'S COMMAND)
 BY SIR THOMAS HEWET KNIGHT
 OF HIS MAJESTY'S ROYAL BUILDINGS
 PRINCIPAL SURVEYOR
 THE FIRST STONE OF THIS CHURCH
 LAID
 THIS 19th OF MARCH ANNO DOMINI 1721
 AND THE EIGHTH YEAR OF HIS REIGN.

* *It were endless to recount and describe the many curious Roman Buildings in Great-Britain alone, erected since the Revival of Roman Masonry; of which a few may be here mention'd, besides those already spoken of, viz.*

<i>The QUEEN'S House at Greenwich,</i>	<i>Belonging to the Crown.</i>
<i>The great Gallery in Somerset-Gardens,</i>	<i>The Crown.</i>
<i>Gunnensbury-House near Brentford, Middlesex,</i>	} <i>Possess'd by the Duke of</i> <i>Queensbury.</i>
<i>Lindsay-House in Lincoln's-Inn-Fields,</i>	
<i>York-Stairs at the Thames in York-Buildings.</i>	<i>Duke of Ancaster.</i>
<i>St Paul's-Church in Covent-Garden, with its</i> <i>glorious Portico.</i>	

The

Nay, if it were expedient, it could be made appear, that from this *ancient Fraternity*, the Societies or Orders of the *Warlike* KNIGHTS, and of the *Religious* too, in process of time, did borrow many solemn Usages; for none of them were better instituted, more decently install'd, or did more sacredly observe their *Laws* and *Charges* than the Accepted *Masons* have done, who in all Ages, and in every Nation, have maintain'd and propagated their Concernments in a way peculiar to themselves, which the most *Cunning* and the most *Learned* cannot penetrate into, though it has been often attempted; while They know and love one another, even without the Help of Speech, or when of different Languages.

And now the *Freeborn* BRITISH NATIONS, disintangled from foreign and civil Wars, and enjoying the good Fruits of Peace and Liberty, having of late much indulg'd their happy Genius for Masonry of every sort; and reviv'd the *drooping* Lodges of London, this

<i>The Building and Piazza of Covent-Garden,</i>	<i>Duke of Bedford.</i>
<i>Wilton Castle in Wiltshire,</i>	<i>Earl of Pembroke.</i>
<i>Castle-Ashby in Northamptonshire,</i>	<i>Earl of Strafford.</i>
<i>Stoke-Park in ditto,</i>	<i>Arundel Esq;</i>
<i>Wing House in Bedfordshire,</i>	<i>Hon. William Stanhope, Esq;</i>
<i>Chevening-House in Kent,</i>	<i>Earl Stanhope.</i>
<i>Ambrose-Bury in Wiltshire,</i>	<i>Lord Carleton.</i>
<i>All design'd by the incomparable INIGO JONES, and most of them conducted by him, or by his Son in-Law Mr. Webb, according to Mr. Jones's Designs.</i>	
<i>Besides many more conducted by other Architects, influenc'd by the same happy Genius; such as,</i>	
<i>Bow-Church Steeple in Cheapside,</i>	<i>Built by Sir Chri. Wren.</i>
<i>Hotham-House in Beverly, Yorkshire,</i>	<i>Sir Charles Hotham Bart.</i>
<i>Melvin-House in Fief,</i>	<i>Earl of Levin.</i>

Long-

this fair *Metropolis* flourisheth, as well as other Parts, with several worthy *particular* Lodges, that have a quarterly *Communication*, and an annual *grand Assembly*, wherein the *Forms* and *Usages* of the most ancient and worshipful Fraternity are wisely propagated, and the *Royal Art* duly cultivated, and the *Cement* of the Brotherhood preserved; so that the whole *Body* resembles a well built *Arch*; several *Noblemen* and *Gentlemen* of the best Rank, with *Clergymen* and learned *Scholars* of most Professions and Denominations, having

Longleate-House in Wiltshire,	Viscount Weymouth.
Chesterlee street-House in Durham County	John Hedworth, Esq,
Montague-House in Bloomsbury, London,	Duke of Montagu.
Drumlanrig Castle in Nithsdale-shire,	Duke of Queensbury.
Castle-Howard in Yorkshire,	Earl of Carlisle.
Stainborough-House in ditto,	Earl of Strafford.
Hopton-Castle in Linlithgowshire,	Earl of Hopton.
Blenheim-Castle at Woodstock, Oxfordshire,	Duke of Marlborough.
Chatsworth-Castle in Derbyshire,	Duke of Devonshire.
Palace of Hammilton in Clyfdale-shire,	Duke of Hammilton.
Wanstead House in Epping-Forest, Essex,	Lord Castlemain.
Duncomb-Park in Yorkshire,	Thomas Duncomb Esq,
Mereworth-Castle in Kent,	Hon. John Fane Esq,
Sterling-House near Sterling-Castle,	Duke of Argyle.
Kinross-House in Kinross-shire,	Sir William Bruce Bart.
Stourton-Castle in Wiltshire,	Henry Hoar Esq,
Willbury-House in ditto,	William Benson Esq,
Bute Castle in Isle of Bute,	Earle of Bute.
Walpole-House near Lin Regis, Norfolk,	Hon. Rob. Walpole Esq;
Burlington-House in Pickadilly, St. James's,	} Earl of Burlington.
Westminster,	
Dormitory of King's-School, Westminster,	
Tottenham-Park in Wiltshire,	} The Cr.un.

These three last are design'd and conducted by the Earl of BURLINGTON, who bids fair to be the best Architect of Britain, [if he is not so already] and we hear his Lordship intends to publish the valuable Remains of Mr. Inigo Jones, for the Improvement of other Architects.

Besides

ving frankly join'd and submitted to take the *Charges*,
and to wear the *Badges* of a *Free and Accepted Mason*,
under our present worthy *Grand-Master*, the most noble
PRINCE *John Duke of MONTAGUE*.

Besides more of the same Roman Style, and yet many more in Imitation of it, which though they cannot be reduc'd to any certain Style, are stately, beautiful, and convenient Structures, notwithstanding the Mistakes of their several Architects: And besides the sumptuous and venerable Gothick Buildings, past reckoning, as Cathedrals; Parish Churches, Chappels, Bridges, old Palaces of the Kings, of the Nobility, of the Bishops, and the Gentry, known well to Travellers, and to such as peruse the Histories of Counties, and the ancient Monuments of great Families, &c. as many Erections of the Roman Style may be review'd in Mr. Campbell the Architect's ingenious Book, call'd VITRUVIUS BRITANNICUS: And if the Disposition for true ancient Masonry prevails, for some time, with Noblemen, Gentlemen, and learned Men, (as it is likely it will) this ISLAND will become the MISTRESS of the Earth, for Designing, Drawing, and Conducting, and capable to instruct all other Nations in all things relating to the ROYAL ART.




THE



T H E
C H A R G E S
Of a FREE-MASON,

*Extracted from the ancient RECORDS of Lodges
beyond Sea, and of those in England, Scotland, and Ire-
land, for the Use of the Lodges in London: To be read
at the making of New Brethren, or when the Master
shall order it.*

The GENERAL HEADS, viz.

- I.  GOD and RELIGION.
- II. Of the CIVIL MAGISTRATE
supreme and subordinate.
- III. Of LODGES.
- IV. Of MASTERS, *Wardens, Fellows, and Appren-
tices.*
- V. Of the Management of the *Craft* in working.
- VI. Of BEHAVIOUR, *viz.*
1. In the Lodge while *constituted.*
 2. After the Lodge is over and the *Brethren*
not gone.
 3. When

3. When Brethren meet without *Strangers*, but not in a *Lodge*.
4. In Presence of *Strangers not Masons*.
5. At *Home*, and in the *Neighbourhood*.
6. Towards a *strange Brother*.

I *Concerning* GOD and RELIGION.

A *Mason* is oblig'd, by his Tenure, to obey the moral Law; and if he rightly understands the Art, he will never be a stupid *Atheist*, nor an irreligious *Liber-tine*. But though in ancient Times Masons were charg'd in every Country to be of the Religion of that Country or Nation, whatever it was, yet 'tis now thought more expedient only to oblige them to that Religion in which all Men agree, leaving their particular Opinions to themselves; that is, to be *good Men and true*, or Men of Honour and Honesty, by whatever Denominations or Persuasions they may distinguish'd; whereby Masonry becomes the *Center of Union*, and the Means of conciliating true Friendship among Persons that must else have remain'd at a perpetual Distance:-

II. *Of the* CIVIL MAGISTRATE *supreme and subordinate*

A *Mason* is a peaceable Subject to the Civil Powers, wherever he resides or works, and is never to be concern'd in Plots and Conspiracies against the Peace and Welfare of the Nation, nor to behave himself undutiful to inferior Magistrates; for as Masonry hath been always injured by War, Bloodshed, and Confusion,
so

fo ancient Kings and Princes have been much difpos'd to encourage the Craftsmen, becaufe of their Peaceablenefs and *Loyalty*, whereby they practically answer'd the Cavils of their Adverfaries, and promoted the Honour of the Fraternity, who ever flourish'd in Times of Peace. So that if a Brother fhould be a Rebel againft the State, he is not to be countenanc'd in his Rebellion, however he may be pitied as an unhappy Man; and if convicted of no other Crime, though the loyal Brotherhood muft and ought to difown his Rebellion, and give no Umbrage or Ground of political Jealoufy to the Government for the time being; they cannot expel him from the *Lodge*, and his Relation to it remains indefeafible.

III. Of L O D G E S.

A LODGE is a Place where *Mafons* affemble and work: Hence that Affembly, or duly organiz'd Society of Mafons, is call'd a LODGE, and every Brother ought to belong to one, and to be fubject to its *By-Laws* and the GENERAL REGULATIONS. It is either *particular* or *general*, and will be beft understood by attending it, and by the Regulations of the *General* or *Grand Lodge* hereunto annex'd. In ancient Times no *Mafter* or *Fellow* could be abfent from it, efpecially when warn'd to appear at it, without incurring a fevere Censure, until it appear to the *Mafter* and *Wardens*, that pure Neceffity hinder'd him.

The Perfons admitted Members of a *Lodge* muft be good and true Men, free-born, and of mature and

G

difcreet

discreet. Age, no Bondmen, no Women, no immoral or scandalous Men, but of good Report.

IV Of MASTERS WARDENS Fellows and Apprentices.

All Preferment among *Masons* is grounded upon real Worth and personal Merit only; that so the *Lords* may be well served, the Brethren not put to Shame, nor the *Royal Craft* despis'd: Therefore no *Master* or *Warden* is chosen by Seniority, but for his Merit. It is impossible to describe these things in writing, and every Brother must attend in his Place, and learn them in a way peculiar to *this Fraternity* Only *Candidates* may know, that no *Master* should take an *Apprentice*, unless he has sufficient Employment for him, and unless he be a perfect Youth, having no Maim or Defect in his Body, that may render him incapable of learning the *Art*, of serving his *Master's LORD*, and of being made a *Brother*, and then a *Fellow-Craft* in due time, even after he has served such a Term of Years as the Custom of the Country directs; and that he should be descended of honest Parents; that so, when otherwise qualify'd, he may arrive to the Honour of being the WARDEN, and then the *Master* of the *Lodge*, the *Grand Warden*, and at length the GRAND-MASTER of all the *Lodges*, according to his Merit.

No Brother can be a WARDEN until he has pass'd the part of a *Fellow-Craft*; nor a MASTER until he has acted as a *Warden*, nor GRAND-WARDEN

DEN until he has been *Master* of a *Lodge*, nor GRAND MASTER unless he has been a *Fellow-Craft* before his Election, who is also to be nobly born, or a *Gentleman* of the best Fashion, or some eminent *Scholar*, or some curious *Architect*, or other *Artist*, descended of honest Parents, and who is of singular great Merit in the Opinion of the *Lodges*. And for the better, and easier; and more honourable Discharge of his Office, the *Grand-Master* has a Power to chuse his own DEPUTY GRAND-MASTER, who must be then, or must have been formerly, the *Master* of a particular *Lodge*, and has the Privilege of acting whatever the GRAND-MASTER, his *Principal*, should act, unless the said *Principal* be present, or interpose his Authority by a Letter.

These Rulers and Governors, *supreme* and *subordinate*, of the ancient *Lodge*, are to be obey'd in their respective Stations by all the Brethren, according to the *old Charges* and *Regulations*, with all Humility, Reverence, Love, and Alacrity.

V. *Of the Management of the CRAFT in working.*

All *Masons* shall work honestly on working Days, that they may live creditably on *holy Days*; and the time appointed by the Law of the Land, or confirm'd by Custom, shall be observ'd.

The most expert of the *Fellow-Craftsmen* shall be chosen or appointed the *Master*, or Overseer of the *Lord's Work*; who is to be call'd MASTER by those that work under him. The *Craftsmen* are to avoid all ill Language, and to call each other by no dis-

bliging Name, but *Brother* or *Fellow*; and to behave themselves courteously within and without the *Lodge*.

The *Master*, knowing himself to be able of *Cunning*, shall undertake the *Lord's Work* as reasonably as possible, and truly dispend his Goods as if they were his own; nor to give more *Wages* to any *Brother* or *Apprentice* than he really may deserve.

Both the *MASTER* and the *Masons* receiving their *Wages* justly, shall be faithful to the *Lord*, and honestly finish their *Work*, whether *Task* or *Journey*. Nor put the *Work* to *Task* that hath been accustomed to *Journey*.

None shall discover *Envy* at the *Prosperity* of a *Brother*, nor supplant him or put him out of his *Work*, if he be capable to finish the same; for no *Man* can finish another's *Work* so much to the *Lord's Profit*, unless he be thoroughly acquainted with the *Design* and *Draughts* of him that began it.

When a *Fellow-Craftsman* is chosen *Warden* of the *Work* under the *Master*, he shall be true both to *Master* and *Fellows*, shall carefully oversee the *Work* in the *Master's Absence* to the *Lord's Profit*; and his *Brethren* shall obey him.

All *Masons* employ'd, shall meekly receive their *Wages* without *Murmuring* or *Mutiny*, and not desert the *Master* till the *Work* is finish'd.

A *younger Brother* shall be instructed in working, to prevent spoiling the *Materials* for want of *Judgment*, and for encreasing and continuing of *Brotherly Love*.

All the *Tools* used in working shall be approved by the *Grand Lodge*. No

No *Labourer* shall be employ'd in the proper *Work of Masonry*; nor shall *Free-Masons* work with those that are *not free*, without an urgent *Necessity*; nor shall they teach *Labourers* and *unaccepted Masons*, as they should teach a *Brother* or *Fellow*.

VI. Of BEHAVIOUR, viz.

1. In the *LODGE* while *CONSTITUTED*.

You are not to hold private Committees, or separate Conversation, without Leave from the *Master*, nor to talk of any thing impertinent or unseemly, nor interrupt the *Master* or *Wardens*, or any Brother speaking to the *Master*: Nor behave yourself ludicrously or jestingly while the *Lodge* is engaged in what is serious and solemn; nor use any unbecoming Language upon any Pretence whatsoever; but to pay due Reverence to your *Master*, *Wardens*, and *Fellows*, and put them to worship.

If any Complaint be brought, the Brother found guilty shall stand to the Award and Determination of the *Lodge*, who are the proper and competent Judges of all such Controversies, (unless you carry it by *Appeal* to the *GRAND LODGE*) and to whom they ought to be referr'd, unless a *Lord's Work* be hinder'd the mean while, in which Case a particular Reference may be made; but you must never go to Law about what concerneth *Masonry*, without an absolute Necessity apparent to the *Lodge*.

2. BEHA-

2. *BEHAVIOUR after the LODGE is over and the BRETHREN not gone.*

You may enjoy yourselves with innocent Mirth, treating one another according to Ability, but avoiding all Excess or forcing any Brother to eat or drink beyond his Inclination, or hindering him from going when his Occasions call him, or doing or saying any thing offensive, or that may forbid an *easy* and *free* Conversation; for that would blast our Harmony, and defeat our laudable Purposes. Therefore no private Piques or Quarrels must be brought within the Door of the *Lodge*, far less any Quarrels about *Religion*, or *Nations*, or *State-Policy*, we being only, as *Masons*, of the *Catholick Religion* above-mention'd; we are also of all *Nations*, *Tongues*, *Kindreds*, and *Languages*, and are resolv'd against all *Politicks*, as what never yet conduc'd to the Welfare of the *Lodge*, nor ever will. This *Charge* has been always strictly enjoin'd and observ'd; but especially ever since the *Reformation* in *BRITAIN*, or the Dissent and Secession of these Nations from the *Communion* of *ROME*.

3. *BEHAVIOUR when Brethren meet-without Strangers, but not in a LODGE form'd.*

You are to salute one another in a courteous Manner, as you will be instructed, calling each other *Brother*, freely giving mutual Instruction as shall be thought expedient, without being overseen or overheard, and without encroaching upon each other, or derogating from

from that Respect which is due to any Brother, were he not a Mason: For though all *Masons* are as *Brethren* upon the same *Level*, yet *Masonry* takes no Honour from a Man that he had before; nay rather it adds to his Honour, especially if he has deserv'd well of the Brotherhood, who must give Honour to whom it is due, and avoid *ill Manners*.

4. *BEHAVIOUR in the Presence of STRANGERS not MASONS.*

You shall be cautious in your Words and Carriage, that the most penetrating Stranger shall not be able to discover or find out what is not proper to be intimated; and sometimes you shall divert a Discourse, and manage it prudently for the Honour of the *worshipful Fraternity*.

5. *BEHAVIOUR at HOME, and in your NEIGHBOURHOOD.*

You are to act as becomes a moral and wise Man; particularly, not to let your Family, Friends, and Neighbours know the *Concerns* of the *Lodge*, &c. but wisely to consult your own Honour, and that of the *ancient Brotherhood*, for Reasons not to be mention'd here. You must also consult your Health, by not continuing together too late, or too long from home, after Lodge Hours are past; and by avoiding of Gluttony or Drunkenness, that your Families be not neglected or injured, nor you disabled from working.

6. *BE-*

6. BEHAVIOUR towards a strange BROTHER.

You are cautiously to examine him, in such a Method as Prudence shall direct you, that you may not be impos'd upon by an ignorant false *Pretender*, whom you are to reject with Contempt and Derision, and beware of giving him any Hints of Knowledge.

But if you discover him to be a true and genuine *Brother*, you are to respect him accordingly; and if he is in want, you must relieve him if you can, or else direct him how he may be reliev'd: You must employ him some Days, or else recommend him to be employ'd. But you are not charged to do beyond your Ability, only to prefer a poor *Brother*, that is! a *good Man* and *true*, before any other poor People in the same Circumstances.

FINALLY, All these *CHARGES* you are to observe, and also those that shall be communicated to you in *another way*; cultivating BROTHERLY-LOVE, the Foundation and Cape-stone, the *Cement* and *Glory* of this ancient *Fraternity*, avoiding all Wrangling and Quarelling, all Slander and Backbiting, nor permitting others' to slander any honest Brother, but defending his Character, and doing him all good Offices, as far as is consistent with your *Honour* and *Safety*, and no farther. And if any of them do you Injury, you must apply to your own or his *Lodge*; and from thence you may appeal to the GRAND LODGE at the *Quarterly Communication*, and from thence to the annual GRAND LODGE, as has been the ancient laudable Conduct

Conduct of our Fore-fathers in every Nation ; never taking a *legal Course* but when the Case cannot be otherwise decided, and patiently listning to the honest and friendly Advice of *Master and Fellows*, when they would prevent your going to Law with *Strangers*, or would excite you to put a speedy Period to all *Law-Suits*, that so you may mind the *Affair* of MASONRY with the more Alacrity and Success ; but with respect to *Brothers or Fellows* at Law, the *Master* and Brethren should kindly offer their Mediation, which ought to be thankfully submitted to by the contending Brethren ; and if that Submission is impracticable, they must however carry on their *Process* or *Law-Suit* without Wrath and Rancor (not in the common way) saying or doing nothing which may hinder *Brotherly Love*, and good Offices to be renew'd and continu'd ; that 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.



H

POST.

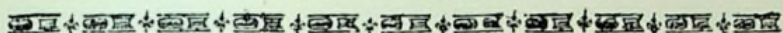
P O S T S C R I P T.

A *Worthy* BROTHER, learned in the *Law*, has communicated to the *Author* (while this Sheet was printing) the Opinion of the *Great Judge* COKE upon the *Act* against *Masons*, 3 *Hen. VI.* Chap. I. which is Printed in this Book, *Page* 34, and which Quotation the *Author* has compar'd with the Original, *viz.*

COKE's *Institutes*, *third Part*, *Fol.* 99.

The CAUSE wherefore *this Offence* was made *Felony*, is, for that the good *Course* and *Effect* of the *Statutes* of *Labourers* were thereby violated and broken. Now (*says my Lord COKE*) *all the Statutes concerning Labourers*, before *this Act*, and whereunto *this Act* doth refer, are repeal'd by the *Statute* of 5 *Eliz.* Chap. 4. whereby the *Cause* and *End* of the making of *this Act* is taken away; and consequently *this Act* is become of no *Force* or *Effect*; for, cessante ratione Legis, cessat ipsa Lex: And the *Indictment* of *Felony* upon *this Statute* must contain, that those *Chapters* and *Congregations* were to the violating and breaking of the good *Course* and *Effect* of the *Statutes* of *Labourers*; which now cannot be so alledg'd, because these *Statutes* be repeal'd. Therefore *this* would be put out of the *Charge* of *Justices* of *Peace*, written by *Master LAMBERT*, pag. 227.

This Quotation confirms the Tradition of *old Masons*, that this most learned *JUDGE* really belong'd to the ancient *Lodge*, and was a *faithful Brother*.



GENERAL REGULATIONS,

Compiled first by Mr. GEORGE PAYNE, Anno 1720, when he was *GRAND-MASTER*, and approv'd by the *GRAND-LODGE* on *St. John Baptist's Day*, Anno 1721, at *Stationer's-Hall*, LONDON; when the *most noble PRINCE John Duke of MONTAGU* was unanimously chosen our *GRAND-MASTER* for the Year ensuing; who chose

JOHN BEAL, M. D. his *Deputy Grand-Master*;

and { Mr. *Josiah Villeneau* } were chosen by the Lodge
 and { Mr. *Tho. Morris, jun.* } *GRAND-WARDENS*.

And now, by the Command of our said *Right Worshipful GRAND-MASTER MONTAGU*, the *Author* of this Book has compar'd them with, and reduc'd them to the ancient *Records* and immemorial *Usages* of the Fraternity, and digested them into this new Method, with several proper *Explications*, for the Use of the Lodges in and about *London* and *Westminster*.

I. THE *GRAND-MASTER*, or his *DEPUTY*, hath Authority and Right, not only to be present in any true *Lodge*, but also to preside where-ever he is, with the *Master* of the *Lodge* on his *Left-hand*, and to order

his *Grand-Wardens* to attend him, who are not to act in particular *Lodges* as *Wardens*, but in his Presence, and at his Command; because there the GRAND-MASTER may command the *Wardens* of that *Lodge*, or any other Brethren he pleaseth, to attend and act as his *Wardens pro tempore*.

II. The MASTER of a particular *Lodge* has the Right and Authority of congregating the Members of his *Lodge* into a *Chapter* at pleasure, upon any Emergency or Occurrence, as well as to appoint the time and place of their usual forming: And in case of Sicknefs, Death, or necessary Absence of the *Master*, the senior *Warden* shall act as *Master pro tempore*, if no Brother is present who has been *Master* of that *Lodge* before; for in that Case the *absent Master's* Authority reverts to the last *Master* then present; though he cannot act until the said *senior Warden* has once congregated the *Lodge*, or in his Absence the *junior Warden*.

III. The *Master* of each particular *Lodge*, or one of the *Wardens*, or some other Brother by his Order, shall keep a Book containing their *By-Laws*, the Names of their Members, with a List of all the *Lodges* in Town, and the usual Times and Places of their forming, and all their Transactions that are proper to be written.

IV. No *Lodge* shall make more than FIVE *new Brethren* at one Time, nor any Man under the Age of *Twenty-five*, who must be also his own *Master*; unless by a Dispensation from the *Grand-Master* or his *Deputy*.

V. No Man can be made or admitted a Member of a particular *Lodge*, without previous notice *one month*

Month before given to the said *Lodge*, in order to make due Enquiry into the Reputation and Capacity of the *Candidate*; unless by the Dispensation aforesaid.

VI. But no Man can be enter'd a Brother in any particular *Lodge*, or admitted to be a Member thereof, without the *unanimous Consent of all the Members of that Lodge* then present when the *Candidate* is propos'd, and their Consent is formally ask'd by the *Master*; and they are to signify their *Consent* or *Dissent* in their own prudent way, either virtually or in form, but with *Unanimity*: Nor is this inherent Privilege subject to a Dispensation; because the *Members* of a particular *Lodge* are the best Judges of it; and if a fractious Member should be impos'd on them, it might spoil their Harmony, or hinder their Freedom; or even break and disperse the *Lodge*; which ought to be avoided by all good and true Brethren.

VII. Every *new Brother* at his making is decently to cloath the *Lodge*, that is, all the Brethren present, and to deposite something for the Relief of indigent and decaying Brethren, as the *Candidate* shall think fit to bestow, over and above the small Allowance stated by the *By-Laws* of that particular *Lodge*; which *Charity* shall be lodg'd with the *Master* or *Wardens*, or the *Cashier*, if the Members think fit to chuse one.

And the *Candidate* shall also solemnly promise to submit to the *Constitutions*, the *Charges*, and *Regulations*, and to such other good *Usages* as shall be intimated to them in Time and Place convenient.

VIII. No Set or Number of Brethren shall withdraw or separate themselves from the *Lodge* in which they

they were made *Brethren*, or were afterwards admitted *Members*, unless the *Lodge* becomes too numerous ; nor even then, without a Dispensation from the *Grand-Master* or his *Deputy* : And when they are thus separated, they must either immediately join themselves to such other *Lodge* as they shall like best, with the unanimous Consent of that other *Lodge* to which they go (*as above regulated*) or else they must obtain the *Grand-Master's* Warrant to join in forming a new *Lodge*.

If any Set or Number of *Maisons* shall take upon themselves to form a *Lodge* without the *Grand-Master's* Warrant, the *regular Lodges* are not to countenance them, nor own them as *fair Brethren* and duly form'd, nor approve of their Acts and Deeds ; but must treat them as *Rebels*, until they humble themselves, as the *Grand-Master* shall in his Prudence direct, and until he approve of them by his *Warrant*, which must be signify'd to the *other Lodges*, as the Custom is when a *new Lodge* is to be register'd in the *List of Lodges*.

IX. But if any Brother so far misbehave himself as to render his *Lodge* uneasy, he shall be twice duly admonish'd by the *Master* or *Wardens* in a *form'd Lodge* ; and if he will not refrain his Imprudence, and obediently submit to the Advice of the *Brethren*, and reform what gives them Offence, he shall be dealt with according to the *By-Laws* of that particular *Lodge*, or else in such a manner as the *Quarterly Communication* shall in their great Prudence think fit ; for which a *new Regulation* may be afterwards made.

X. The

X. The *Majority* of every particular *Lodge*, when congregated, shall have the Privilege of giving *Instructions* to their *Master* and *Wardens*, before the assembling of the *Grand Chapter*, or *Lodge* at the three *Quarterly Communications* hereafter mention'd, and of the *Annual Grand Lodge* too; because their *Master* and *Wardens* are their Representatives, and are supposed to speak their Mind.

XI. All *particular Lodges* are to observe the same *Usages* as much as possible; in order to which, and for cultivating a good Understanding among *Free-Masons*, some Members out of every *Lodge* shall be deputed to visit the *other Lodges* as often as shall be thought convenient.

XII. The *GRAND-Lodge* consists of, and is form'd by the *Masters* and *Wardens* of all the regular particular *Lodges* upon Record, with the *GRAND-MASTER* at their Head, and his *Deputy*, on his Left-hand, and the *Grand-Wardens* in their proper Places; and must have a *QUARTERLY COMMUNICATION* about *Michaelmas*, *Christmas*, and *Lady-Day*, in some convenient Place, as the *Grand-Master* shall appoint, where no Brother shall be present, who is not at that time a Member thereof, without a Dispensation; and while he stays, he shall not be allow'd to vote, nor even give his Opinion, without Leave of the *Grand-Lodge* ask'd and given, or unless it be duly ask'd by the said *Lodge*.

All Matters are to be determin'd in the *Grand-Lodge* by a Majority of Votes, each Member having one Vote, and the *Grand-Master* having two Votes, unless

less the said *Lodge* leave any particular thing to the Determination of the *Grand-Master*, for the sake of Expedition.

XIII. At the said *Quarterly Communication*, all Matters that concern the *Fraternity* in general, or particular *Lodges*, or single Brethren, are quietly, sedately, and maturely to be discours'd of and transacted: *Apprentices* must be admitted *Masters* and *Fellow-Craft* only here, unless by a Dispensation. Here also all Differences, that cannot be made up and accommodated privately, nor by a particular *Lodge*, are to be seriously considered and decided: And if any *Brother* thinks himself aggrieved by the Decision of this Board, he may appeal to the *annual Grand-Lodges* next ensuing, and leave his Appeal in Writing, with the *Grand-Master*, or his *Deputy*, or the *Grand-Wardens*.

Here also the *Master* or the *Wardens* of each particular *Lodge* shall bring and produce a List of such Members as have been made, or even admitted in their particular *Lodges* since the last *Communication* of the *Grand-Lodge*: And there shall be a Book kept by the *Grand-Master*, or his *Deputy*, or rather by some Brother whom the *Grand-Lodge* shall appoint for SECRETARY, wherein shall be recorded all the *Lodges*, with their usual Times and Places of forming, and the Names of all the Members of each *Lodge*; and all the Affairs of the *Grand-Lodge* that are proper to be written.

They shall also consider of the most prudent and effectual Methods of collecting and disposing of what
 Money

Money shall be given to, or lodged with them in *Charity*, towards the Relief only of any true Brother fallen into Poverty or Decay, but of none else: But every particular *Lodge* shall dispose of their own *Charity* for poor Brethren, according to their own *By-Laws*, until it be agreed by all the *Lodges* (*in a new Regulation*) to carry in the *Charity* collected by them to the GRAND-LODGE, at the *Quarterly* or *Annual Communication*, in order to make a common Stock of it, for the more handsome Relief of *poor Brethren*.

They shall also appoint a *Treasurer*, a Brother of good worldly Substance, who shall be a Member of the *Grand-Lodge* by virtue of his Office, and shall be always present, and have Power to move to the *Grand-Lodge* any thing, especially what concerns his Office. To him shall be committed all Money rais'd for *Charity*, or for any other Use of the *Grand-Lodge*, which he shall write down in a Book, with the respective Ends and Uses for which the several Sums are intended; and shall expend or disburse the same by such a *certain Order* sign'd, as the *Grand-Lodge* shall afterwards agree to in a *new Regulation*: But he shall not vote in chusing a *Grand-Master* or *Wardens*, though in every other Transaction. As in like manner the *Secretary* shall be a Member of the *Grand-Lodge* by virtue of his Office, and vote in every thing except in chusing a *Grand-Master* or *Wardens*.

The *Treasurer* and *Secretary* shall have each a *Clerk*, who must be a Brother and *Fellow-Craft*, but never must be a Member of the *Grand-Lodge*, nor speak without being allow'd or desir'd.

The *Grand-Master*, or his *Deputy*, shall always command the *Treasurer* and *Secretary*, with their *Clerks* and *Books*, in order to see how Matters go on, and to know what is expedient to be done upon any emergent Occasion.

Another Brother (who must be a *Fellow-Craft*) should be appointed to look after the Door of the *Grand-Lodge*; but shall be no Member of it.

But these Offices may be farther explain'd by a *new Regulation*, when the Necessity and Expediency of them may more appear than at present to the *Fraternity*.

XIV. If at any GRAND-LODGE, stated or occasional, quarterly or annual, the *GRAND-MASTER* and his *Deputy* should be both absent, then the present *Master* of a *Lodge*, that has been the longest a *Free-Mason*, shall take the Chair, and preside as *Grand-Master pro tempore*; and shall be vested with all his Power and Honour for the time; provided there is no Brother present that has been *Grand-Master* formerly, or *Deputy Grand-Master*; for the last *Grand-Master* present, or else the last *Deputy* present, should always of right take place in the Absence of the present *Grand-Master* and his *Deputy*.

XV. In the GRAND-LODGE none can act as *Wardens* but the *Grand-Wardens* themselves, if present; and if absent, the *Grand-Master*, or the Person who presides in his Place, shall order *private Wardens* to act as *Grand-Wardens pro tempore*, whose Places are to be supply'd by two *Fellow-Craft* of the same *Lodge*, call'd forth to act, or sent thither by the particular *Master*.

Master thereof; or if by him omitted, then they shall be call'd by the *Grand-Master*, that so the *Grand-Lodge* may be always compleat.

XVI. The **GRAND-WARDENS**, or any others, are first to advise with the *Deputy* about the Affairs of the *Lodge* or of the Brethren, and not to apply to the *Grand-Master* without the Knowledge of the *Deputy*, unless he refuse his Concurrence in any certain necessary Affair; in which Case, or in case of any Difference between the *Deputy*, and the *Grand-Wardens*, or other Brethren, both Parties are to go by Concert to the *Grand-Master*, who can easily decide the Controversy and make up the Difference by virtue of his great Authority.

The *Grand-Master* should receive no Intimation of Business concerning *Masonry*, but from his *Deputy* first, except in such certain Cases as his Worship can well judge of; for if the Application to the *Grand-Master* be irregular, he can easily order the *Grand-Wardens*, or any other Brethren thus applying, to wait upon his *Deputy*, who is to prepare the Business speedily, and to lay it orderly before his *Worship*.

XVII. No **GRAND-MASTER**, *Deputy Grand-Master*, *Grand-Wardens*, *Treasurer*, *Secretary*, or whoever acts for them, or in their stead *pro tempore*, can at the same time be the *Master* or *Warden* of a particular *Lodge*; but as soon as any of them has honourably discharg'd his *Grand Office*, he returns to that Post or Station in his particular *Lodge*, from which he was call'd to officiate above.

XVIII. If the DEPUTY GRAND-MASTER be sick, or necessarily absent, the *Grand-Master* may chuse any *Fellow-Craft* he pleases to be his *Deputy pro tempore*: But he that is chosen *Deputy* at the *Grand-Lodge*, and the *Grand-Wardens* too, cannot be discharg'd without the Cause fairly appear to the *Majority* of the *Grand-Lodge*; and the GRAND-MASTER, if he is uneasy, may call a GRAND-LODGE on purpose to lay the Cause before them, and to have their Advice and Concurrence: In which case, the *Majority* of the *Grand-Lodge*, if they cannot reconcile the MASTER and his *Deputy* or his *Wardens*, are to concur in allowing the MASTER to discharge his said *Deputy* or his said *Wardens*, and to chuse another *Deputy* immediately; and the said *Grand-Lodge* shall chuse other *Wardens* in that Case, that Harmony and Peace may be preserv'd.

XIX. If the GRAND-MASTER should abuse his Power, and render himself unworthy of the Obedience and Subjection of the *Lodges*, he shall be treated in a way and manner to be agreed upon in a *new Regulation*; because hitherto the ancient *Fraternity* have had no occasion for it their former-GRAND-MASTERS having all behaved themselves worthy of that honourable Office.

XX. The GRAND-MASTER, with his *Deputy* and *Wardens*, shall (at least once) go round and visit all the *Lodges*, about Town during his *Mastership*.

XXI. If the GRAND-MASTER die during his *Mastership*, or by Sickness, or by being beyond Sea, or any other way should be render'd incapable of discharging

discharging his Office, the DEPUTY, or in his Absence, the *Senior* GRAND-WARDEN, or in his Absence the *Junior*, or in his Absence any three present *Masters* of *Lodges*, shall join to congregate the GRAND-LODGE immediately, to advise together upon that Emergency, and to send two of their Number to invite the *last* GRAND-MASTER to resume his Office, which now in course reverts to him; or if he refuse, then the *next last*, and so backward: But if no former *Grand-Master* can be found, then the *Deputy* shall act as *Principal*, until another is chosen; or if there be no *Deputy*, then the oldest *Master*.

XXII. The BRETHREN of all the *Lodges* in and about *London* and *Westminster*, shall meet at an ANNUAL COMMUNICATION and *Feast*, in some convenient Place, on *St. JOHN Baptist's* Day, or else on *St. JOHN Evangelist's* Day, as the *Grand-Lodge* shall think fit by a *new Regulation*, having of late Years met on *St. John Baptist's* Day: Provided,

The *Majority* of the *Masters* and *Wardens*, with the *Grand-Master*, his *Deputy* and *Wardens*, agree at their *Quarterly Communication*, three Months before, that there shall be a *Feast*, and a *General Communication* of all the Brethren: For if either the *Grand-Master*, or the *Majority* of the particular *Masters*, are against it, it must be dropt for that Time.

But whether there shall be a *Feast* for all the Brethren, or not, yet the GRAND-LODGE must meet in some convenient Place *annually* on *St. JOHN's* Day. or if it be *Sunday*, then on the next Day, in order to
chuse

choose every Year a *new* GRAND-MASTER, *Deputy*, and *Wardens*.

XXIII. If it be thought expedient, and the GRAND-MASTER, with the *Majority* of the *Masters* and *Wardens*, agree to hold a GRAND FEAST, according to the ancient laudable Custom of *Masons*, then the GRAND-WARDENS shall have the Care of preparing the *Tickets*, seal'd with the *Grand-Master's* Seal, of disposing of the *Tickets*, of receiving the Money for the *Tickets*, of buying the Materials of the *Feast*, of finding out a proper and convenient Place to feast in; and of every other Thing that concerns the Entertainment.

But that the Work may not be too burthensome to the two *Grand-Wardens*, and that all Matters may be expeditiously and safely managed, the *Grand-Master*, or his *Deputy*, shall have Power to nominate and appoint a certain Number of Stewards, as his *Worship* shall think fit, to act in Concert with the two *Grand-Wardens*; all Things relating to the *Feast* being decided amongst them by a *Majority* of Voices; except the *Grand-Master* or his *Deputy* interpose by a particular *Direction* or *Appointment*.

XXIV. The *Wardens* and *Stewards* shall, in due time, wait upon the *Grand-Master*, or his *Deputy*, for *Directions* and *Orders* about the *Premises*; but if his *Worship* and his *Deputy* are sick, or necessarily absent, they shall call together the *Masters* and *Wardens* of *Lodges* to meet on purpose for their *Advice* and *Orders*; or else they may take the Matter wholly upon themselves, and do the best they can.

The

The Grand-Warden and the Stewards are to account for all the Money they receive, or expend, to the *Grand-Lodge*, after Dinner, or when the *Grand-Lodge* shall think fit to receive their Accounts.

If the *Grand-Master* pleases, he may in due time summon all the Masters and Wardens of Lodges to consult with them about ordering the Grand-Feast, and about any Emergency or accidental Thing relating thereunto, that may require Advice; or else to take it upon himself altogether.

XXV. The Masters of Lodges shall each appoint one experienc'd and discreet Fellow-Craft of his Lodge, to compose a *Committee*, consisting of one from every Lodge, who shall meet to receive, in a convenient Apartment, every Person that brings a Ticket, and shall have Power to discourse him, if they think fit, in order to admit him, or debar him, as they shall see cause: *Provided* they send no Man away before they have acquainted all the Brethren within Doors with the Reasons thereof, to avoid Mistakes; that so no true Brother may be debarr'd, nor a false Brother or meer Pretender, admitted. This *Committee* must meet very early on St. *John's Day*, at the Place, even before any Persons come with Tickets.

XXVI. The *Grand-Master* shall appoint two or more trusty Brethren to be Porters, or Door-keepers, who are also to be early at the Place for some good Reasons; and who are to be at the Command of the *Committee*.

XXVII. The Grand-Wardens, or the Stewards, shall appoint before-hand such a Number of Brethren to
serve

serve at Table as they think fit and proper for that Work; and they may advise with the Masters and Wardens of Lodges about the most proper Persons, if they please, or may take in such by their Recommendation; for none are to serve that Day; but *free* and *accepted Masons*, that the Communication may be free and harmonious.

XXVIII. All the Members of the *Grand-Lodge* must be at the Place long before Dinner, with the *Grand-Master*, or his *Deputy* at their Head, who shall retire, and form themselves. And this is done in order,

1. To receive any *Appeals* duly lodg'd, as above regulated, that the *Appellant* may be heard, and the Affair may be amicably decided before Dinner, if possible; but if it cannot, it must be delay'd till after the *new Grand-Master* is elected; and if it cannot be decided after Dinner, it may be delay'd, and refer'd to a *particular Committee*, that shall quietly adjust it, and make Report to the next *Quarterly Communication*, that Brotherly-Love may be preserv'd.

2. To prevent any Difference or Disgust which may be fear'd to arise that Day; that no Interruption may be given to the Harmony and Pleasure of the **GRAND FEAST.**

3. To consult about whatever concerns the Decency and Decorum of the *Grand-Assembly*, and to prevent all Indecency and ill Manners, the Assembly being promiscuous.

4. To receive and consider of any good Motion or any momentous and important Affair, that shall
be

be brought from the particular *Lodges*, by their Representatives, the several *Masters* and *Wardens*.

XXIX. After these things are discuss'd, the GRAND-MASTER and his *Deputy*, the *Grand-Wardens*, or the *Stewards*, the *Secretary*, the *Treasurer*, the *Clerks*, and every other Person, shall withdraw, and leave the *Masters* and *Wardens* of the particular *Lodges* alone, in order to consult amicably about electing a NEW GRAND-MASTER, or continuing the *present*, if they have not done it the Day before; and if they are unanimous for continuing the *present* Grand-Master, his *Worship* shall be call'd in, and humbly desir'd to do the *Fraternity* the Honour of ruling them for the Year ensuing: And after Dinner it will be known whether he accepts of it or not; For it should not be discover'd but by the Election it self.

XXX. Then the *Masters* and *Wardens*, and all the Brethren, may converse promiscuously, or as they please to sort together, until the Dinner is coming in, when every Brother takes his Seat at Table.

XXXI. Some time after Dinner the GRAND-LODGE is form'd, not in Retirement, but in the Presence of all the Brethren, who yet are not Members of it, and must not therefore speak until they are desired and allow'd.

XXXII. If the GRAND-MASTER of last Year has consented with the *Masters* and *Wardens* in private, before Dinner, to continue for the Year ensuing; then one of the Grand-Lodge, deputed for that purpose, shall represent to all the Brethren his *Worship's* good Government, &c. And turning to him, shall, in the name
K
of

of the *Grand Lodge*, humbly request him to do the **FRATERNITY** *the great Honour* (if nobly born, if not, *the great Kindness*) of continuing to be their *Grand Master* for the Year ensuing. And his *Worship* declaring his Consent by a Bow or a Speech, as he pleases, the said deputed Member of the Grand-Lodge shall proclaim him **GRAND-MASTER**, and all the Members of the Lodge shall salute him in due Form. And all the Brethren shall for a few Minutes have leave to declare their Satisfaction, Pleasure and Congratulation.

XXXIII. But if either the Master and Wardens have not in private, this Day before Dinner, nor the Day before, desir'd the last Grand-Master to continue in the Mastership another Year; or if he, when desir'd, has not consented: Then,

The last Grand-Master shall nominate his Successor for the Year ensuing, who if unanimously approv'd by the Grand-Lodge, and if there present, shall be proclaim'd, saluted, and congratulated the *New Grand Master* as above hinted, and immediately install'd by the last Grand-Master, according to Usage.

XXXIV. But if that Nomination is not unanimously approv'd, the new Grand-Master shall be chosen immediately by *Ballot*, every Master and Warden writing his Man's Name, and the last Grand-Master writing his Man's Name too; and the Man, whose Name the last Grand Master shall first take out, casually or by chance, shall be **GRAND-MASTER** for the Year ensuing; and if present, he shall be proclaimed saluted, and congratulated, as above hinted, and
 forthwith

forthwith install'd by the last Grand-Master according to Usage.

XXXV. The last Grand-Master thus continued, or the new Grand-Master thus install'd, shall next nominate and appoint his *Deputy* Grand-Master, either the last or a new one, who shall be also declar'd, saluted and congratulated, as above hinted.

The GRAND-MASTER shall also nominate the new GRAND-WARDENS, and if unanimously approv'd by the *Grand-Lodge*, shall be declar'd, saluted, and congratulated as above hinted; but if not, they shall be chosen by *Ballot*, in the same way as the *Grand-Master*: As the *Wardens* of private *Lodges* are also to be chosen by *Ballot* in each *Lodge*, if the Members thereof do not agree to their *Master's* Nomination.

XXXVI. But if the BROTHER, whom the present *Grand-Master* shall nominate for his *Successor*, or whom the Majority of the *Grand-Lodge* shall happen to chuse by *Ballot*, is, by Sickness or other necessary Occasion, absent from the *Grand-Feast*, he cannot be proclaim'd the NEW GRAND-MASTER, unless the *old Grand-Master*, or some of the *Masters* and *Wardens* of the GRAND-LODGE can vouch, upon the Honour of a *Brother*, that the said Person, so nominated or chosen, will readily accept of the said Office; in which case the *old GRAND-MASTER* shall act as Proxy, and shall nominate the *Deputy* and *Wardens* in his Name, and in his Name also receive the usual Honours, Homage, and Congratulation.

XXXVII. Then the GRAND-MASTER shall allow any *Brother*, *Fellow-Craft*, or *Apprentice* to speak, directing

directing his Discourse to his *Worship*; or to make any Motion for the good of the Fraternity, which shall be either immediately consider'd and finish'd, or else refer'd to the Consideration of the *GRAND-LODGE* at their next *Communication*, stated or occasional. When that is over,

XXXVIII. The *GRAND-MASTER* or his *Deputy*, or some Brother appointed by him, shall harangue all the Brethren, and give them good Advice: And lastly, after some other Transactions, that cannot be written in any Language, the Brethren may go away or stay longer, as they please.

XXXIX. Every *Annual GRAND-LODGE* has an inherent Power and Authority to make *new Regulations*, or to alter these, for the real Benefit of this *ancient Fraternity*: Provided always that *the old LAND-MARKS be carefully preserv'd*, and that such Alterations and *new Regulations* be propos'd and agreed to at the third *Quarterly Communication* preceding the *Annual Grand Feast*; and that they be offer'd also to the Perusal of all the Brethren before Dinner, in writing, even of the youngest *Apprentice*; the Approbation and Consent of the *Majority* of all the Brethren present being absolutely necessary to make the same binding and obligatory; which must, after Dinner, and after the *new GRAND-MASTER* is install'd, be solemnly desir'd; as it was desir'd and obtain'd for these *REGULATIONS*, when propos'd by the *GRAND-LODGE*, to about 150 Brethren, on *St. John Baptist's Day*, 1721.

P O S T S C R I P T.

Here follows the Manner of constituting a *NEW LODGE*, as practis'd by his *Grace* the *DUKE* of *WHARTON*, the present *Right Worshipful GRAND-MASTER*, according to the ancient *Ufages* of *MASONS*.

A *NEW LODGE*, for avoiding many irregularities, should be solemnly constituted by the *Grand-Master*, with his *Deputy* and *Wardens*; or in the *Grand-Master's* Absence, the *Deputy* shall act for his *Worship*, and shall chuse some *Master* of a *Lodge* to assist him, or in case the *Deputy* is absent, the *Grand-Master* shall call forth some *Master* of a *Lodge* to act as *Deputy pro tempore*.

The *Candidates*, or the new *Master* and *Wardens*, being yet among the *Fellow-Craft*, the *GRAND-MASTER* shall ask his *Deputy* if he has examin'd them, and finds the *Candidate Master* well skill'd in the *noble Science* and the *royal Art*, and duly instructed in our *Mysteries*, &c.

And the *Deputy* answering in the affirmative, he shall (by the *Grand-Master's* Order) take the *Candidate* from among his *Fellows*, and present him to the *Grand-Master*; saying, *Right worshipful Grand-Master, the Brethren here desire to be form'd into a new Lodge; and I present this my worthy Brother to be their Master, whom I know to be of good Morals and great Skill, true*
and

and trusty, and a Lover of the whole Fraternity, where-soever dispers'd over the Face of the Earth.

Then the GRAND-MASTER, placing the Candidate on his left Hand, having ask'd and obtain'd the unanimous Consent of all the Brethren, shall say, I constitute and form these good Brethren into a new Lodge, and appoint you the Master of it, not doubting of your Capacity and Care to preserve the Cement of the Lodge, &c. with some other Expressions that are proper and usual on that Occasion, but not proper to be written.

Upon this the Deputy shall rehearse the Charges of a Master, and the GRAND-MASTER shall ask the Candidate, saying, Do you submit to these Charges as Masters have done in all Ages? And the Candidate signifying his cordial Submission thereunto, the Grand-Master shall, by certain significant Ceremonies and ancient Usages, install him, and present him with the Constitutions, the Lodge-Book, and the Instruments of his Office, not all together, but one after another; and after each of them, the Grand-Master or his Deputy, shall rehearse the short and pithy Charge that is suitable to the Thing presented.

After this, the Members of this new Lodge, bowing all together to the Grand-Master, shall return his Worship Thanks, and immediately do their Homage to their new Master, and signify their Promise of Subjection and Obedience to him by the usual Congratulation.

The Deputy and the Grand-Wardens, and any other Brethren present, that are not Members of this new Lodge, shall next congratulate the new Master; and
he

he shall return his becoming Acknowledgements to the *Grand-Master* first, and to the rest in their Order.

Then the *Grand-Master* desires the new *Master* to enter immediately upon the Exercise of his Office, in chusing his *Wardens*: And the *new Master*, calling forth two *Fellow-Craft*, presents them to the *Grand-Master* for his Approbation, and to the *new Lodge* for their Consent. And that being granted,

The senior or junior *Grand-Warden*, or some other Brother for him, shall rehearse the *Charges of Wardens*; and the *Candidates* being solemnly ask'd by the *new Master*, shall signify their Submission thereunto.

Upon which the *new Master*, presenting them with the *Instruments* of their Office, shall in due Form, install them in their proper Places; and the Brethren of that *new Lodge* shall signify their Obedience to the *new Wardens* by the usual *Congratulation*.

And this **LODGE** being thus compleatly constituted, shall be register'd in the *Grand-Master's* Book, and by his Order notified to the *other Lodges*.



APPRO-

A P P R O B A T I O N.

W H E R E A S by the Confusions occasioned in the Saxon, Danish, and Norman Wars, the *Records* of Masons have been much vitiated, the Free-Masons of England twice thought it necessary to correct their *Constitutions, Charges, and Regulations*; first in the Reign of King Athelstan the Saxon, and long after in the Reign of King Edward IV. the Norman: And whereas' the old *Constitutions* in England have been much interpolated, mangled, and miserably corrupted, not only with false Spelling, but even with many false Facts and gross Errors in History and Chronology, through Length of Time, and the Ignorance of Transcribers, in the dark illiterate Ages, before the Revival of Geometty and ancient Architecture, to the great Offence of all the learned and judicious Brethren; whereby also the Ignorant have been deceiv'd.

And our late worthy Grand-Master, his Grace the Duke of MONTAGU, having order'd the Author to peruse, correct, and digest into a new and better Method, the History, Charges, and Regulations of the ancient Fraternity; He has accordingly examin'd several Copies from Italy and Scotland, and sundry Parts of England, and from thence, (tho' in many things erroneous) and from several other ancient Records of Masons, he has drawn forth the above-written *new Constitutions*, with the Charges and General Regulations. And the Author having submitted the whole to the Perusal and Corrections of the late and present Deputy Grand-Masters, and of other learned Brethren; and also of the Masters and Wardens of particular Lodges at their Quarterly Communication; he did regularly deliver them to the late Grand-Master himself, the said DUKE of MONTAGU, for his Examination, Correction, and Approbation; and his Grace, by the Advice of several Brethren, order'd the same to be handsomely printed for the use

ase of the Lodges, tho' they were not quite ready for the Press during his Masterhip.

THEREFORE We, the present *Grand-Master* of the Right Worshipl and most ancient Fraternity of Free and Accepted Masons, the Deputy Grand-Master, the Grand-Wardens, the Masters and Wardens of particular Lodges (with the Consent of the Brethren and Fellows in and about the Cities of London and Westminster) having also perused this Performance, Do join our laudable Predecessors in our solemn *Approbation* thereof, as what We believe will fully answer the End propos'd; all the valuable Things of the old Records being retain'd, the Errors in History and Chronology corrected, the false Facts and the improper Words omitted, and the whole digested in a new and better Method.

And we ordain that these be received in every particular Lodge under our Cognizance, as the *ONLY CONSTITUTIONS* of Free and Accepted Masons amongst us, to be read at the making of new Brethren, or when the Master shall think fit; and which the new Brethren should peruse before they are made.

PHILIP Duke of WHARTON, *Grand-Master*,
J. T. DESAGULIERS, L. L. D. and F. R. S.
DEPUTY Grand-Master,

YOSHUA TIMSON,
WILLIAM HAWKINS, } *Grand-Wardens*.

And the *Masters* and *Wardens* of particular Lodges, viz.

- | | |
|--|--|
| I. THOMAS MORRIS, sen. <i>Master</i> . | III. JOHN TURNER, <i>Master</i> . |
| John Bristow } <i>Wardens</i> . | Anthony Sayer } <i>Wardens</i> . |
| Abraham Abbot } | Edward Cole } |
| II RICHARD HALL, <i>Master</i> . | IV. Mr. GEORGE PAYNE, <i>Master</i> . |
| Philip Walverston } <i>Wardens</i> . | Stephen Hall, M. D. } <i>Wardens</i> . |
| John Doyer } | Francis Sorell, Esq; } |

L

V. Mr.

- V. Mr. M. BIRKHEAD, Master.
Francis Bayly } Wardens.
Nicolas Abraham }
- VI. WILLIAM READ, Master.
John Glover } Wardens.
Robert Cordell }
- VII. HENRY BRANSON, Master.
Henry Lug } Wardens.
John Townsend }
- VIII. Master.
Jonathan Sisson } Wardens.
John Skipton }
- IX. GEO. OWEN, M. D. Master.
Emah Bowen } Wardens.
John Heach }
- X. Master.
John Lubton } Wardens.
Richard Smith }
- XI. FRANCIS Earl of Dalkeith, Mr
 Capt. *Andrew Robinson* } Wardens.
 Col. *Thomas Inwood* }
- XII. JOHN BEAL, M. D. and
 F. R. S. Master.
Edward Pawlet, Esq; } Wardens.
Charles More, Esq; }
- XIII. THO MORRIS, jun. Master.
Joseph Ridler } Wardens.
John Clark }
- XIV THO. ROBBE, Esq; Master
Thomas Gravet } Wardens.
Bray Lane }
- XV. JOHN SHEPHERD, Master.
John Senex } Wardens.
John Bucler }
- XVI. J. GEORGES, Esq, Master.
Robert Gray, Esq; } Wardens.
Charles Grymes, Esq; }
- XVII. JA. ANDERSON, A. M.
 and Author of this Book, Master
Gwin Vaughn, Esq; } Wardens.
Walter Greenwood, Esq; }
- XVIII. THO. HARBIN, Master.
William Atley } Wardens.
John Saxon }
- XIX. ROBERT CAPELL, Master
Isaac Mansfield } Wardens.
William Bly }
- XX. JOHN GORMAN, Master.
Charles Garey } Wardens.
Edward Morphey }



THE
Master's SONG.

OR THE
HISTORY of MASONRY.

To be sung with a *Chorus*, when the MASTER shall give Leave (*no Bre-
taker being present to whom Singing is disagreeable*) either one Part
only, or all together, as he pleases.

P A R T I.

I.

ADAM, the first of humane Kind,
Created with GEOMETRY
Imprinted on his Royal Mind,
Instructed soon his Progeny
CAIN & SETH, who then improv'd
The lib'ral Science in the Art
Of Architecture, which they lov'd,
And to their Offspring did impart.

II.

CAIN a City fair and strong
First built, and call'd it *Consecrate*,
From *Enoch's* Name, his eldest Son,
Which all his Race did imitate:
But gaily ENOCH, of *Seth's* Loins,
Two Columns rais'd with mighty
And all his Family enjoins (Skill:
True *Colonading* to fullfil.

III.

Our Father NOAH next appear'd
A *Mason* too divinely taught;
And by divine Command uprear'd
The ARK, that held a goodly
(Fraught:
'Twas built by true *Geometry*,
A Piece of *Architecture* fine,
Helpt by his Sons, in number THREE,
Concurring in the grand *Design*.

IV.

So from the gen'ral *Deluge* none
Were sav'd, but *Masons* and their
(*Wives*;
And all Mankind from them alone
Descending, *Architecture* thrives;
For they, when multiply'd amain,
Fit to disperse and fill the Earth,
In SHINAR's large & lovely Plain
To MASONRY gave second Birth.

V.

For most of Mankind were employ'd,
To build the City and the *Tow'r*;
The *Gen'ral Lodge* was overjoy'd,
In such Effects of *Masons* Pow'r;
'Till vain Ambition did provoke
Their Maker to confound their *Fier*;
Yet tho' with Tongues confus'd they
(spoke,
The learned *Art* they ne'er forgot.

CHORUS

Who can unfold the Royal Art?
Or sing its Secrets in a Song?
They're safely kept in *Masons* HEART
And to the ancient Lodge belong.

[Stop here to drink the present GRAND-
MASTER's Health.

L 2

P A R T

PART II.

I.
THUS when from **DABEL** they
(disperse
 In Colonies to distant Climes,
 All *Masons true*, who could rehearse
 Their Works to those of after
(Times ;

King **NIMROD** fortify'd his Realm,
 By Castles, Tow'rs, and Cities fair ;
MITZRAM, who rul'd at *Egypt's*
(Helm,
 Built *Pyramids* stupendous there.

II.
 Nor **JAPHET**, and his gallant Breed,
 Did less in *Masonry* prevail ;
 Nor **SHEM**, and those that did
(succeed
 To promis'd Blessings by Entail :
 For Father **ABRAM** brought from *UR*
Geometry, the Science good ;
 Which he reveal'd, without demur,
 To all descending from his Blood.

III.
 Nay **JACOB**'s Race at length were
(taught,
 To lay aside the Shepherd's *Crook*,
 To use *Geometry*. were brought,
 Whilst under *Phar'oh's* cruel Yoke,
 Till **MOSES** *Master-Mason* rose,
 And led the **HOLY LODGE** from
(thence,
 All *Masons* train'd, to whom he chose,
 His curious Learning to dispense.

IV.
AHOLIAB and **BEZALEEL**,
 Inspired Men the **TENT** uprear'd ;
 Where the *Shechinah* chose to dwell,
 And ~~the~~ *Masterick Skill* appear'd :

And when these valiant *Masons* fill'd
Canaan, the learn'd **PHENICIANS**
(knew
 The Tribes of *Isra'l* better skill'd
 In *Architecture* firm and true.

V.
 For **DAGON**'s House in *Gaza* Town,
 Artfully propt by **COLUMNS**
(two ;
 By **SAMSON**'s mighty Arms pull'd
(down
 On *Lords Philistian*, whom it slew ;
 Tho' 'twas the finest *Fabrick* rais'd
 By *Canaan's* Sons, could not com-
(pare
 With the Creator's *Temple* prais'd,
 For glorious Strength and Structure
(fair.

VI.
 But here we stop a while to toast
 Our **MASTER**'s Health and
(Wardens both ;
 And warn you all to shun the Coast
 Of *Samson's* Shipwrackt Fame and
(Troth .
 His *Secrets* once to **WIFE** disclos'd
 His Strength was fled, his Courage
tam'd
 To cruel Foes he was expos'd,
 And never was a *Mason* nam'd.

CHORUS
Who can unfold the Royal Art ?
— Or sing its Secrets in a Song ?
*They're safely kept in **Masons-HEART**,*
And to the ancient Lodge belong

[*Stop here to drink the Health of the*
Master and Wardens of this parti-
cular Lodge.

PART

P A R T III.

I.
WE sing of MASONS ancient
 (Fame
 When *four score Thousand Craftsmen*
 (stood,
 Under the MASTERS of great Name
Three Thousand and six Hundred
 (good,
 Employ'd by SOLOMON the Sire
 And Gen'ral MASTER MASON
 (too;
 As HIRAM was in stately Tyre,
 Like Salem built by *Masons true.*

II.
 The *Royal Art* was then divine,
 The *Craftsmen* counsell'd from
 (above,
 The *Temple* did all Works outshine,
 The wond'ring World did all
 (approve,
Ingenious Men, from every Place,
 Came to survey the glorious *Pile*;
 And, when return'd, began to trace,
 And imitate its lofty *Style.*

III.
 At length the GRECIANS came to
 (know
Geometry, and learnt the Art,
 Which great PYTHAGORAS did
 (show,
 And Glorious EUCLID did im-
 (part;
 Th' amazing ARCHIMEDES too,
 And many other Scholars good;
 Till ancient ROMANS did review
 The *Art*, and *Science* understood.

IV.
 But when proud ASIAThey had quell'd,
 And GREECE and EGYPT
 (overcome,
 In *Architecture* they excell'd,
 And brought the Learning all to
 (ROME,

Where wise VITRUVIUS, *Master*
 (prime
 Of *Architests*, the *Art* improv'd;
 In Great AUGUSTUS' peaceful Time,
 When *Arts* and *Artists* were be-
 (lov'd

V.
 They brought the Knowledge from
 (the East;
 And as they made the Nations
 (yield,
 They spread it thro' the North and
 (West,
 And taught the World the *Art* to
 (build,
 Witness their *Citadels* and *Towers*.
 To fortify their *Legions* fine,
 Their *Temples*, *Palaces*, and *Bow'rs*,
 That spoke the *Masons* GRAND
 (DESIGN.

VI.
 Thus mighty *Eastern Kings*, and some
 Of *Abram's* Race, and *Monarchs*
 (good,
 Of *Egypt*, *Syria*, *Greece*, and *Rome*,
 True *Architecture* understood:
 No wonder then if *Masons* join,
 To celebrate those *Mason-Kings*,
 With solemn Note and flowing Wine,
 Whilst ev'ry *Brother* jointly sings,

CHORUS.
 Who can unfold the *Royal Art*?
 Or sing its *Secrets* in a Song?
 They're safely kept in *Mason's Heart*,
 And to the ancient *Lodge* belong.

I Stop here to drink to the glorious Me-
 mory of Emperors, Kings, Princes,
 Nobles, Gentry, Clergy, and learn-
 ed Scholars that ever propagated the
 Art.

P A R T

P A R T IV.

I.

O H! glorious Days for *Masons* wife,
O'er all the *Roman Empire* when
Their *Fame*, resounding to the Skies,
Proclaim'd them good and useful
(Men;
For many Ages thus employ'd,
Until the *Goths* with warlike Rage,
And brutal Ignorance, destroy'd
The Toil of many a learned Age.

II

But when the conqu'ring *Goths* were
(brought
T'embrace the *Christian Faith*, they
(found
The Folly that their *Fathers* wrought,
In loss of *Architecture* sound.
At length their *Zeal* for stately *Fanes*,
And wealthy *Graudeur*; when at
(Peace,
Made them exert their utmost Pains,
Their *Gothic Buildings* to up-raise,

III.

Thus many a sumptuous lofty Pile
Was rais'd in every *Christian Land*,
Tho' not conform to *Roman Style*,
Yet which did *Reverence* command:
The *King* and *Craft* agreeing still,
In well-form'd Lodges to supply
The mournful Want of *Roman Skill*
With their new sort of *Masonry*.

IV.

For many Ages this prevails,
Their Work is *Architecture* decin'd;
In *England, Scotland, Iveland, Wales*,
The *Craftsmen* highly are esteem'd,

By *Kings*, as *Masters* of the *Lodge*,
By many a *wealthy noble Peer*,
By *Lord* and *Laird*, by *Priest* and
(Judge;
By all the *People* every where.

V.

So *Masons ancient Records* tell,
King *Abelstan*, of *Saxon Blood*,
Gave them a *Charter* free to dwell
In *Lofty Lodge*, with *Orders* good,
Drawn from old *Writings* by his *Son*,
Prince *Edwin*, *General Master* bright,
Who met at *York* the *Brethren* spon,
And to that *Lodge* did all recite.

VI

Thence were their *Us* and *Charges*
(fine
In ev'ry *Reign* observ'd with *Care*
Of *Saxon, Danish, Norman Line*,
Till *British Crowns* united were:
The *Monarch First* of this whole *Isle*
Was learned *James* a *Mason King*,
Who first of *Kings* reviv'd the *Style*
Of great *Augustus*: therefore sing.

CHORUS.

Who can unfold the *Royal Art*?
Or sing its *Secrets* in a *Song*?
They're safely kept in *Mason's Heart*,
And to the ancient *Lodge* belong.

[Step here to drink to the happy Memory
of all the *Revisers* of the ancient *Augu-*
stian Style. -

PART V.

I.

THUS tho' in *Italy* the Art
From *Gothick Rubbish* first was
(rais'd;
And great *Palladio* did impart
A Style by *Masons* justly prais'd:
Yet here his mighty Rival *Jones*,
Of *British Architects* the prime,
Did build such glorious Heaps of
(Stones,
As ne'er were match'd since *Cæsar's*
(Time.

II.

King *Charles* the first, a *Mason* too,
With several *Peers* and wealthy
(Men,
Employ'd him & his *Craftsmen* true,
'Till wretched *Civil Wars* began.
But after *Peace* and *Crown* restor'd
Tho' *London* was in *Ashes* laid,
By *Masons Art* and good *Accord*,
A finer *London* rear'd its *Head*.

III.

King *Charles* the second raised then
The finest *Column* upon *Earth*,
Founded *St. Paul's*, that stately *Fane*,
And *Royal Change*, with *Joy* and
(*Mirth* :
But afterwards the *Lodges* fail'd;
Till great *Nassau* the *Taft* reviv'd,
Whose bright *Example* so prevail'd
That ever since the *Art* has thriv'd.

IV.

Let other *Nations* boast at will,
Great Britain now will yield to
For true *Geometry* and *Skill*, (none,
In building *Timber*, *Brick* and
(*Stone* ;
For *Architecture* of each sort,
For curious *Lodges*, where we find
The *Noble* and the *Wise* resort,
And drink with *Craftsmen* true and
(kind.

V.

Then let good *Brethren* all rejoice,
And fill their *Glass* with chearful
(*Heart* ;
Let them express with grateful *Voice*
The *Praises* of the wondrous *Art* :
Let ev'ry *Brother's* *Health* go round,
Not *Fool* or *Knave* but *Mason* true ;
And let our *Master's* *Fame* resound,
The noble *Duke* of *MONTAGU*.

CHORUS.

Who can unfold the *Royal Art* ?
Or sing its *Secrets* in a *Song* ?
They're safely kept in *Mason's* *Heart*,
And to the ancient *Lodge* belong.

THE

THE
Warden's Song;
 OR ANOTHER
HISTORY of MASONRY.

COMPOS D

Since the most noble Prince PHILIP Duke of WHAR-
 TON was chosen GRAND-MASTER.

To be sung and play'd at the *Quarterly Communication.*

I.

WHEN e'er we are alone,
 And ev'ry *Stranger* gone,
 In Summer, Autumn, Winter, Spring,
 Begin to play, begin to sing,
 The mighty *Genius* of the lofty Lodge,
 In ev'ry Age
 That did engage
 And well inspir'd the Prince, the
 (Priest, the Judge,
 The Noble and the Wise to join
 In rearing *Masons Grand Design.*

II.

The *Grand Design* to rear,
 Was ever *Mason's* Care,
 From *Adam* down before the Flood,
 Whose *Art* old *Noah* understood,
 And did impart to *Japhet, Shem* and
 Who taught their Race (*Ham*,
 To build apace
 Proud *Babel's* Town and Tow'r, un-
 (til it came
 To be admir'd too much, and then
 Dispersed, were the Sons of *Men.*

III

But tho' their Tongues confus'd
 In distant Climes they us'd,
 They brought from *Shinar* Orders
 (good,
 To rear the *Art* they understood :
 Therefore sing first the Princes of the
 Next *Belus* great, (Isles ;
 Who fixt his Seat
 In old *Affyria*, building stately Piles ;
 And *Mitzraim's* Pyramids among
 The other Subjects of our Song.

IV.

And *Shem*, who did instil
 The useful wondrous *Skill*
 Into the Minds of Nations great :
 And *Abram* next, who did relate
 Th' *Affyrian* Learning to his Sons,
 In *Egypt's* Land, (that when
 By *Pharaoh's* Hand,
 Were roughly taught to be most
 (skillful Men ;
 Till their *Grand-Master Moses* rose
 And them deliver'd from their Foes.

V. But

V.

But who can sing his Praise,
 Who did the *Tent* upraise?
 Then sing his Workmen true as Steel,
Aboliab and *Bezaleel*;
 Sing *Tyre* and *Sydon*, and *Phenicians* old.
 But *Samson's* Blot
 Is ne'er forgot:
 He blabb'd his Secrets to his *Wife*, that sold
 Her *Husband*, who at last pull'd down
 The House on all in *Gaza* Town.

VI.

But *Solomon* the King
 With solemn Note we sing,
 Who rear'd at length the *Grand Design*,
 By Wealth, and Pow'r, and Art divine;
 Help'd by the learned *Hiram* Tyrian Prince,
 By *Craftsmen* good,
 That understood
 Wife *Hiram Abis's* charming Influence:
 He aided *Ferwiss* Masters bright,
 Whose curious Works none can recite.

VII.

These glorious *Mason Kings*
 Each thankful Brother sings,
 Who to its Zenith rais'd the *Art*,
 And to all Nations did impart
 The useful Skill: For from the *Temple*
 To ev'ry Land, (sic,
 And foreign Strand,
 The *Craftsmen* march'd, and taught the
 (*Grand Design*;
 Of which the *Kings*, with mighty *Peers*,
 And learned *Men*, were Overicers.

VIII.

Diana's Temple next,
 In *Lesser Asia* fixt;
 And *Babylon's* proud Walls, the Seat
 Of *Nebuchadnezar* the Great;
 The Tomb of *Mausolus*, the *Carian King*;
 With many a Pile
 Of lofty Style
 In *Africa* and *Greater Asia*, sing,
 In *Greece*, in *Sicily*, and *Rome*,
 That had those Nations overcome,

IX.

Then sing *Augustus* too,
 The *General Master* true,
 Who by *Vitruvius* did refine
 And spread the *Masons Grand Design*
 Thro' North and West; till ancient Britons
 The Royal Art. (chose
 In ev'ry Part,
 And *Roman* Architecture could disclose;
 Until the *Saxons* warlike Rage
 Destroy'd the Skill of many an Age.

X.

At length the *Gotbick Style*
 Prevail'd in *Britain's* Isle,
 When *Masons Grand Design* reviv'd,
 And in their well form'd Lodges thriv'd;
 Tho' not as formerly in *Roman* Days:
 Yet sing the *Fanes*
 Of *Saxons*, *Danes*,
 Of *Scots*, *Welch*, *Irish*; but sing first
 (the Praise
 Of *Atbelstan* and *Edwin* Prince,
 Our *Master* of great Influence.

XI.

And eke the *Norman Kings*
 The *Britis^h Mason* sings:
 Till *Roman Style* revived there,
 And *Britis^h Crowns* united were
 In learned *James*, a *Mason King*, who rais'd
 Fine Heaps of *Stones*
 By *Inigo Jones*,
 That rival'd wife *Palladio*, justly prais'd
 In *Italy*, and *Britain* too,
 For *Architecture* firm and true.

XII.

And thence in ev'ry *Reign*
 Did *Masonry* obtain
 With *Kings*, the *Noble* and the *Wife*,
 Whose *Fame* resounding to the *Skies*,
 Excites the present *Age* in *Lodge* to join,
 And *Aprons* wear,
 With *Skill* and *Care*,
 To raise the *Masons* ancient *Grand Design*,
 And to revive th' *Augustan Style*
 In many an artful *glorious Pile*,

XIII.

From henceforth ever sing
 The *Craftsman* and the *King*,
 With *Poetry* and *Musick* sweet
 Resound their *Harmony* compleat.
 And with *Geometry* in skillful *Hand*,
 Due *Homage* pay,
 Without *Delay*, (*Grand*
 To *Wharton's noble Duke* our *Master*.
 He rules the *Free-born Sons* of *Art*,
 By *Love* and *Friendship*, *Hand* and
 (*Heart*.)

C H O R U S.

Who can rehearse the *Praise*,
 In soft *Poetick Lays*,
 Or solid *Prose*, of *Masons true*, (*View ?*
 Whose *Art* transcends the common
 Their *Secrets*, ne'er to *Strangers* yet ex-
 Preserv'd shall be (*pos'd*,
 By *Masons Free*,
 And only to the *ancient Lodge* disclos'd ;
 Because they're kept in *Masons Hearts*
 By *Brethren* of the *Royal Art*.

To fill up this Page, it is thought not amiss to insert here a Paragraph from an old Record of *Masons*, viz. *The Company of Masons, being otherwise termed Free Masons, of ancient Staunding and good Reckoning, by means of affable and kind Meetings diverse Tymes, and as a loving Brotherhood should use to doe, did frequent this mutual Assembly in the Tyme of King Henry V. the 12th Year of his most gracious Reign* And the said Record describing a *Coat of Arms*; much the same with *That of the LONDON COMPANY of Free-men Masons*, it is generally believ'd that the said *Company* is descended of the ancient *Fraternity*; and that in former *Times* no *Man* was made free of that *Company* until he was install'd in some *Lodge of Free and Accepted Masons*, as a necessary *Qualification*. But that laudable *Practise* seems to have been long in *Disuætuade*. The *Brethren* in foreign *Parts* have also discover'd that several noble and ancient *Societies* and *Orders* of *Men* have derived their *Charges* and *Regulations* from the *Free-Masons*, (which are now the most ancient-*Order* upon *Earth*) and perhaps were originally all *Members* too of the said ancient and worshipful *Fraternity*. But this will more fully appear in due *Time*.

T H E FELLOW-CRAFTS SONG

By our Brother CHARLES DELAFAYE, Esq

To be sung and play'd at the GRAND-FEAST.

I.

HAIL *Masonry!* thou *Craft* divine!
 Glory of Earth, from Heav'n re-
 (veal'd;
 Which dost with Jewels precious shine,
 From all but *Masons* Eyes conceal'd.
 C H O R U S.
Thy Praises due who can rehearse
In nervous Prose, or flowing Verse?

II.

As Men from Brutes distinguish'd are,
 A *Mason* other Men excels;
 For what's in Knowledge choice and rare
 But in his Breast securely dwells?
 C H O R U S
His silent Breast and faithful Heart
Preserve the Secrets of the Art.

III.

From scorching Heat, and piercing Cold,
 From Beasts, whose Roar the Forest
 (rends;
 From the Assaults of Warriors bold.
 The *Masons* *Art* Mankind defends,
 C H O R U S.
Be to this Art due Honours paid,
From which Mankind receives such Aid.

IV

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

C H O R U S.

Embled by the Name they bear
Distinguish'd by the Badge they wear.

V.

Sweet Fellowship, from Envy free:
 Friendly Converse of Brotherhood
 The *Lodge's* lasting Cement be!
 Which has for Ages firmly stood.
 C H O R U S.
A Lodge, thus built, for Ages past
Has lasted, and will ever last.

VI.

Then in our Songs be Justice done
 To those who have enrich'd the *Art*,
 From *Jabal* down to *Burlington*,
 And let each Brother bear a Part.

C H O R U S.

Let noble Masons Healths go round.
Their Praise in lofty Lodge resound.

THE
Enter'd 'PRENTICES SONG.

By our late BROTHER

Mr. MATTHEW BIRKHEAD, deceas'd.

To be sung when all grave *Business* is over, and *with the MASTER's Leave*

I

COME let us prepare,
We *Brothers* that are
Templed on merry Occasion :
Let's drink, laugh, and sing ;
Our *Wine* has a Spring :
Here's a Health to an *Accepted Mason*.

II.

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

III.

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

IV

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

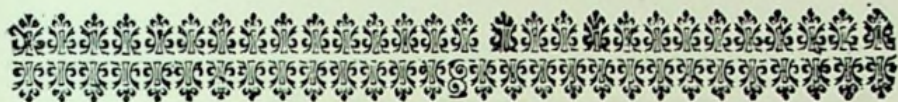
V

Antiquity's *Pride*
We have on our side,
And it maketh *Men* just in their *Station* :
There's nought but what's good
To be understood
By a *Free* and an *Accepted Mason*.

VI.

Then join *Hand in Hand*,
Teach each other firm stand,
Let's be merry, and put a bright *Face* on ;
What *Mortal* can boast
So NOBLE A TOAST,
As a *Free* and an *Accepted Mason*.

A Ne



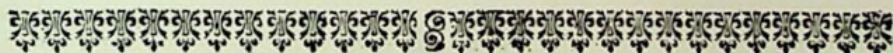
A New S O N G.

I.
WHAT though they call us Ma-
(sons Fools,
 We prove by Geometry and Rules,
 We'ye Arts are taught in all our Schools ;
 They charge us falsely then.
 We make it plainly to appear,
 By our Behaviour every where
 That where you meet a Mason, there
 You meet a Gentleman.

II.
 'Tis true we once have charged been
 With Disobedience to our Queen ;
 But after Monarchs plain have seen,
 The Secrets they have fought.
 We hatch no Plots against the State,
 Nor 'gainst great Men in Power prate
 But all that's generous, good and great
 Is daily by us taught.

III.
 What noble Structures do we see
 By ancient Brethren raised be !
 The World's surpriz'd, and shall not we
 Then honour Masonry ?
 Let those that do despise the Art
 Live in a Cave in some Desert,
 And herd with Beasts from Men apart
 For their Stupidity.

IV.
 View but those Savage Nations, where
 No Masonry did e'er appear,
 What strange unpolish'd Brutes they are
 Then honour Masonry.
 It makes us courteous, easy, free,
 Generous, honourable, and gay ;
 What other Art the like can say ?
 Here's a Health to Masonry,





L O N D O N, this 17th Day of *January*, 1722,3.

AT the *Quarterly Communicatton*, This-Book, which was undertaken at the Command of His G R A C E the D U K E of M O N T A G U, our late *Grand-Master*, having been regularly approved in Manuscript by the *Grand-Lodge*, was this Day produced here in Print, and approved by the S O C I E T Y: Wherefore, we do hereby Order the same to be Published, and recommend it for the Use of the B R O T H E R S.

PHILIP DUKE of WHARTON, *Grand-Master*.

J. T. DESAGULIERS, *Deputy Grand-Master*.

F I N I S.



Printed by
OLIVER H. LABARRE
407 FOURTH AVE.
NEW YORK

