THE

FREE MASONS POCKET COMPANION;

CONTAINING

The ORIGIN, PROGRESS and PRESENT STATE of that antient FRATERNITY;

The Inſtitution of the GRAND LODGE of SCOTLAND;

Liſts of the GRAND MASTERS and other Officers of the Grand Lodges of Scotland and England;

Their Cuſtoms, Charges, Conſtitutions, Orders and Regulations;

For the Inſtruction and Conduct of the BRETHREN.

TO WHICH IS ADDED,

By way of APPENDIX,

Act of the ASSOCIATE SYNOD againſt the FREE MASONS, with an Impartial Examination of that Act; Charges and Addreſſes to the FREE MASONS on different occaſions; A complete Collection of Free-Maſon Songs, Prologues, Epilogues, &c. with Liſts of all the Regular Lodges both in Scotland and England; and many other Particulars, for the Uſe of the SOCIETY.

——— *Per bonam famam & infamiam.*

EDINBURGH:

Printed by RUDDIMAN, AULD, and Company; and ſold by WILLIAM AULD, at the Printing Houſe, *Morocco*'s Cloſe, *Lawn-Market.*

M,DCC,LXI.

TO

THE RIGHT HONOURABLE

CHARLES

EARL of ELGIN and KINCARDINE;

GRAND MASTER MASON ELECT

OVER ALL *SCOTLAND*;

THIS

POCKET COMPANION

AND

HISTORY OF FREE MASONS,

IS,

WITH ALL DUE RESPECT,

MOST HUMBLY INSCRIBED,

BY

HIS LORDSHIP'S

Moſt obedient,

And moſt humble Servant,

WILLIAM AULD, M. C.

TO

THE RIGHT HONOURABLE

CHARLES

EARL of ELGIN and KINCARDINE,

GRAND-MASTER MASON of

SCOTLAND,

THIS

POCKET COMPANION

AND

HISTORY of FREE MASONS,

IS

MOST HUMBLY INSCRIBED,

By His Lordship's

Much obliged,

And Most Obedient Humble Servant,

WILLIAM SMITH.

Robt. Johnsons

Durham

1788

ADVERTISEMENT.

IT is earneſtly requeſted that all perſons poſſeſſed of any ancient records, or other writings relative to the Society of FREE MASONS in *Scotland*, would pleaſe to communicate them to WILLIAM AULD Printer in *Edinburgh*, who will readily acknowledge the obligation, and give aſſurance that this requeſt is intended for a public concern, and that no improper uſe ſhall be made of them. Whoever is ſo kind as to communicate any ſuch records or writings, may have a Receipt from the above WILLIAM AULD Maſter of the Lodge of GRAND STEWARDS, from the Maſter of the Ancient Lodge of MARY'S CHAPEL, or from the Maſter of the THISTLE Lodge, and they ſhall be carefully preſerved, and delivered to the owners when called for.

THE HISTORY OF MASONRY.

CHAP. I.

The State of MASONRY *from the* Creation *to the* Flood.

THE Divine Wiſdom having reſolved to form the world, and to reduce a wild *chaos*, to a fair, regular and permanent ſyſtem, the Almighty Architect not only traced out the whole plan of the *univerſe*, but gave *life* and *being*, *form* and *figure*, to every part of what before had been a rude, indigeſted and immoveable heap of matter.

WHEN the *fiat* for light was given, the dull, heavy and terrene parts of matter, which overclouded the *expanſum*, obeyed the Almighty's command, and began to range into form and order. Some ſubſided to the center of the earth; but the lucid and fiery particles aſcending higher,

ſeparated the light from the darkneſs, and made the firſt day and night, which became more lucid and ſerene by the work of the ſecond day; when the waters were drawn off from the chaos, and dimiſſed to their ſeveral orbs and ſtations.

THE delightful element of the air was diſentangled and extracted from the chaos; and next day the waters of the earth being gathered into one place, the dry land appeared, and was furniſhed with graſs for cattle, and herbs and fruit-trees for the nouriſhment of man. On the fourth day the ſame Divine Wiſdom created the glorious orbs of the Sun to rule the day, and the Moon to rule the night, and likewiſe for the meaſure and computation of time. Theſe great bodies thus ſet in order, he proceeded to the creation of the *animal* world; and began with *fiſh* and *fowl*, which the Divine Power formed out of ſuch matter as was mixed and concocted with the water, and gave them a prolific virtue, and a natural inſtinct for generation, to preſerve their ſpecies, and to multiply their individuals; a virtue which he alſo beſtowed on the terreſtrial animals, both ſavages, tame creatures, and creeping things.

Year of the World 1. Before Chriſt 4040.

ALL things neceſſary for man's felicity* being perfected, and ſo ordered and diſpoſed as to con-

* The firſt Chriſtians computed their time as the nations among whom they lived, till the year of Chriſt 532, when *Dionyſius*, a Roman Abbot, taught them to compute from the birth of Chriſt.

tribute,

tribute, in their ſeveral capacities, to his benefit and delight, then was MAN alſo created and introduced into the world in a manner and ſolemnity not unbecoming the Lord and Governor of it: A work ſo truly divine, that the power of no ſubordinate Intelligence could be capable of it; and was not perfected without a peculiar conſultation of the Divine Perſons: The reſult whereof was to create Man after the Image of GOD; with a *heart* thoroughly inſtructed in the noble ſcience of GEOMETRY, for his own improvement, and the inſtruction of his deſcendents, in the art of applying every part of the creation to the glory of the Creator, and to the benefit of the creature; with a *mind* fortified to bear the divine preſence, qualified for the divine converſe, fully illuminated by the divine ſpirit; and with a *body* indulged with the privilege of immortality, adorned with ſuch comelineſs and majeſty as might challenge the rule and juriſdiction of this inferior world; and bleſſed with an univerſal harmony in all its faculties; an *underſtanding* fraught with all manner of knowledge; a *will* ſubmitted to the divine pleaſure; *affections* placed upon their proper objects; *paſſions* calm and eaſy; a *conſcience* quiet and ſerene, with reſplendent holineſs and perfect felicity.

THIS

THIS happy ſtate was but of very ſhort duration, by our firſt parents diſobedience to the divine precept in *Paradiſe*, which much defaced the beautiful works of the creation; intailing ſin, pain and death, upon their poſterity: With guilty ſhame they were forced to exchange fair *Eden*'s garden for an uncultivated world, which produced nothing but what was the effect of toilſome labour; and where they had no other proſpect than a ſad variety of ſorrow, care and trouble.

EVEN in this State, however impaired, we cannot, in any wiſe, ſuppoſe Man to be ignorant of the liberal ſciences, much leſs of Geometry: For, ever ſince the fall, we find the principles of it in the hearts of his offspring, who thereby are enabled to trace the *wiſdom*, *ſtrength* and *beauty* diſplayed in all the wondrous works of creation; and thence, with adoration, reflect them to their Almighty and ineffable Origin. And that though, after his expulſion from *Eden*, he and his poſterity were entirely taken up in the invention, and making of what might be uſeful to fence them from the inclemency of the weather, and the brutal world, now at perpetual war with them; yet under theſe terrible circumſtances, we muſt perceive, that, of all ſublunary beings, Man is the moſt adapted to ſociety, has the ſeeds of juſtice, kindneſs and benignity,

(which

(which are the ſinews of concord and brotherly love,) born with him, and implanted in his breaſt; that he has the gift of ſpeech, whereby he can expreſs his thoughts, impart his mirth, ſorrows and ſecrets; communicate his counſels, and participate in compacts beneficial to himſelf and his fellow-creatures: And happy ſtill in this, that God had not withdrawn from him his knowledge of GEOMETRY, by which ſeveral curious arts were invented, which to this day have been the glory of mankind, and an ornament to the world.

HENCE it is, that there is in Man a fund of induſtry, and a certain happy ingenuity in inventing ARTS and SCIENCES, whether *mechanical* or *liberal*; all of which have a mighty tendency to the delight and benefit of mankind. And therefore we need not queſtion but that the wiſe God, by implanting theſe ſingularities in our nature, intended, as another end of our creation, that we ſhould not only live happily ourſelves, and ſpend our time in beneficial occupations, or agreeable amuſement, but be likewiſe mutually aſſiſtant to each other, and inſtruments for the good of HUMAN SOCIETY; which, in the Scripture phraſe, is *to be all of one mind, having compaſſion one for another, and to love as brethren*; as all that have been true and faithful have ſet an example to the *free and accepted*.

We

WE may be very well aſſured, that *Adam* inſtructed his deſcendents in GEOMETRY, and the application of it to whatever crafts were convenient for thoſe early times; without which, the *children of men* muſt have lived in woods, dens and caves, like brutes; or at beſt in ſome poor and wretched hovels of mud.

Year of the World 129. Before Chriſt 3875.

CAIN with his family and adherents being expelled from *Adam*'s altars, and preinſtructed in the principles of GEOMETRY and ARCHITECTURE, forthwith built a ſtrong city, and called it *Dedicate* or *Conſecrate*, after the name of his eldeſt ſon *Enoch*; whoſe race following this example, improved not only in GEOMETRY and MASONRY, but made diſcoveries of ſeveral other curious arts. Thus *Jabal* firſt invented the uſe of tents, to order cattle, and building in ſtone and timber; *Jubal* was the firſt inventor of muſick and muſical inſtruments; and *Tubal Cain* found out the art of forging and working metals, of making armour and war-like weapons, and was alſo famous for his great ſtrength and ſkill in war.

THE deſcendents of *Seth* came nothing behind thoſe of *Cain*, in the cultivation of Geometry and Maſonry: For *Enoch*, the fifth from *Seth*, who propheſied of the deluge and conflagration, leſt theſe arts and ſciences ſhould ſlip out of the knowledge of men, raiſed two columns, one of brick

brick, the other of ſtone, and inſcribed their inventions upon them, that, if the pillar of brick happened to be overthrown by the flood, that of ſtone might remain; which Joſephus tells us was to be ſeen, in his time, in the land of *Siriad.*

THE enterprizing genius of man began to exert itſelf very early in the arts of aſtronomy, building, working in braſs and iron, in muſic and every ſcience, uſeful and entertaining; and the undertakers were not limited by a ſhort life. They had time enough before them to carry things to perfection; but whatever their ſkill, learning, or induſtry performed, all the remains or monuments thereof have long ſince periſhed.

NONE can doubt but Aſtronomy, which muſt have been preceded by Geometry, was invented from the commencement of time. As there is nothing more ſurprizing than the regularity of the heavenly *luminaries*, it is eaſy to judge that one of the firſt curioſities of mankind, was to conſider their courſes, and to obſerve the periods of them. It was not curioſity only that prompted men to apply themſelves to aſtronomical ſpeculations; neceſſity itſelf may be ſaid to have obliged them to it. For if the *ſeaſons* are not obſerved, which are diſtinguiſhed by the motion of the SUN, it is impoſſible to ſucceed in AGRICULTURE. If the duration of the *month*

and

and *year* were not determined, a certain order could not be eſtabliſhed in *civil affairs*, nor the days allotted to the exerciſe of *religion*, fixed. Thus as neither *agriculture*, *polity*, nor *religion* could diſpenſe with the want of Aſtronomy, it is evident that mankind were obliged to apply themſelves to the SCIENCES from the beginning of the world.

THE poſterity of *Seth*, who had for ſome ages retained their integrity in the true worſhip of God, and a cloſe application to the ſciences, were at laſt infected with the ſame contagion of profaneneſs and immorality, as the race of Cain; ſo that all ſorts of wickedneſs overſpread the earth, and reigned triumphant: but at laſt ended in their deſtruction and extirpation by the deluge, in which all the human race periſhed, except *Noah* and his family †. Here was a diſmal face of things; inſtead of the earth, adorned with the productions of nature, and the improvements of art, a watry deſart appeared, which offered nothing to the view of heaven, but the floating wrecks of Man and his fellow-creatures, who were ſwept away with the common deſtruction: which was the moſt dreadful and amazing judgment, the moſt terrible and portentous cataſtrophe that nature ever yet ſaw.

† *Jared* lived after his ſon *Enoch* 435 years, and died aged 962, *A. M.* 1422.

CHAP.

CHAP. II.

The State of MASONRY *from the Flood to the Building of* Solomon's *Temple.*

THE firſt piece of Maſonry that we know of immediately under Divine direction, was the ARK ‡, wherein *Noah* and his three ſons, *Shem*, *Ham*, and *Japhet*, all true Maſons, were preſerved from deſtruction; all the reſt of mortals periſhing. They brought with them over the flood, and afterwards communicated to their children, GEOMETRY, and the Art of Building: and from theſe Maſons, or four grand officers, all the preſent race of mankind are deſcended. The firſt thing he did upon his landing, was to build an altar, and offer a burnt ſacrifice of every clean beaſt and fowl. God having accepted the ſacrifice, bleſſed *Noah*, and gave him power over all living creatures, with a permiſſion to eat them as freely as of the produce of the ground: however, he forbid him to eat the blood of animals, or to ſhed that of man; ordering him to puniſh the manſlaughter with death, and to people the world as faſt as he could. Year of the Flood 1. Before Chriſt 2348.

BEING all of one language and ſpeech, *it came to paſs, as they journeyed from the* EAST *towards the* WEST, Year of the Flood 101. Before Chriſt 2247.

‡ Gen. vi. 14. &c.

WEST, they found a plain in the land of *Shinaar*, and dwelt there together as *Noachidæ*, or ſons of *Noah*, the firſt name of MASONS; and for fear of the bad conſequence of ſeparation, they reſolved to keep together; for which purpoſe, we find that great numbers of them aſſembled in the plains of *Shinaar*, to build a city and large tower; but as this was only in order to make themſelves a name, and prevent their diſperſion, God, for their vanity, confounding their ſpeech, occaſioned that which they endeavoured to avoid; and hence this tower was called *Babel*, or *confuſion*. Upon the top of this tower was an obſervatory, by the benefit of which it was, that the *Babylonians* advanced their ſkill in Geometry and Aſtronomy beyond all other nations: for when *Alexander* took *Babylon*, *Caliſthenes*, the philoſopher, who accompanied him thither, found they had aſtronomical obſervations for 1903 years backwards from that time, which carries up the account as high as the 115th year after the flood, and fifteen after the building of the tower of *Babel*. All which ſhews that, after the diſperſion, they ſtill carried with them the knowledge of MASONRY, and improved it to a great degree of perfection.

Year of the Flood 2017. Before Chriſt 331.

NIMROD or *Belus*, the ſon of *Cuſh*, the eldeſt ſon of *Ham*, and founder of the *Babylonian* monarchy, being Grand Maſter of all Maſons after the general migration, built many ſplendid cities

Year of the Flood 331. Before Chriſt 2217.

in

in *Shinaar*; and *Aſhur*, the ſon of *Shem*, being driven by *Nimrod* out of *Babylon*, built the cities of *Nineveh*, *Rechaboth*, *Kalah*, *Reſen*, and many others in *Aſſyria*. The learned mathematicians in thoſe parts, who, in after ages, were called *Chaldees* and *Magicians*, cultivated the ſcience and the art, under the patronage of the kings and great men of the eaſt.

THE confuſion of tongues, which gave riſe to the antient practice of Maſons converſing without the uſe of ſpeech, hindered not the improvement of Maſonry in their ſeveral colonies; for the deſcendents of *Shem* in *Aſia*, *Ham* in *Africa*, and of *Japhet* in *Europe*, left behind them ſufficient veſtiges to demonſtrate their great ſkill in Maſonry. But of theſe, the *Aſſyrians* and *Egyptians* ſeem to have made the greateſt progreſs in this royal art, as the walls of *Babylon*, and the pyramids of *Egypt*, two of the ſeven wonders of the world, abundantly teſtify.

MITZRAIM or *Menes*, the ſecond ſon of *Ham*, carried to, and preſerved in *Egypt*, their original ſkill, and much cultivated the art; for antient hiſtory informs us of the early fine taſte of the *Egyptians*, by their many magnificent edifices, and great cities, as *Memphis*, *Heliopolis*, *Thebes* with a hundred gates, *&c.* beſides their *palaces* and *ſepulchres*, their *obeliſks* and *ſtatues*, the coloſſal *ſtatue* of SPHINX, whoſe head was a hundred and twenty feet round,

Year of the Flood 60. Before Chriſt 2188.

round, and their famous *Pyramids*, the greateſt being reckoned the *firſt* or earlieſt of the ſeven *wonders* of *art* after the general *migration*. Some ſay it was built of marble, brought from the quarries of *Arabia*; for there is no veſtige of a quarry near it. Others call it of artificial ſtone made on the ſpot, moſt of them 30 feet long. The *pile* at bottom was 700 feet ſquare, and 481 feet high; but others make it much higher: and in rearing it, 300,000 *Maſons* were employed for 20 years, as if all the people had joined in the GRAND DESIGN.

THE *Egyptians* excelled all nations alſo in their amazing LABYRINTHS. One of them covered the ground of a whole province, containing many fine palaces, and 100 *temples*, diſpoſed in its ſeveral quarters and diviſions, adorned with columns of the beſt *porphyry*, and the accurate *ſtatues* of their Gods and princes; which *Labyrinth* the *Greeks* long afterwards attempted to imitate, but never arrived at its *Extenſion* and *Sublime*.

THE *Aſſyrians* and *Chaldeans* were the firſt of mortals after the flood, who applied themſelves to the noble arts, according to *Joſephus*, *Pliny* *Diodorus*, and *Cicero*.

Year of the Flood 428 Before Chriſt 1920.

BUT the arts which firſt ſprang, and afterwards flouriſhed among the *Chaldeans*, were transferred out of *Chaldea* and *Aſſyria* to the *Egyptians* by *Abraham*. For when, at the command of God, he went forth from his native ſoil into *Paleſtine*, and from

from thence into *Egypt*, and perceived the *Egyptians* to be taken with the ſtudy of good arts, and to be of a very notable wit and capacity for learning, he communicated to them Arithmetic and Aſtronomy, and conſequently Geometry, which muſt of neceſſity go before Aſtronomy: In which ſtudies afterwards the *Egyptians* ſo flouriſhed, that *Ariſtotle*, [1 *Metaph. c.* 1.] affirms, though erroneouſly, that the mathematic arts were firſt found out in *Egypt*, by their prieſts; who, by their employment, were at leiſure for theſe things.

THE deſcendents of *Abraham*, being ſojourners and ſhepherds in *Egypt*, practiſed very little of Architecture, except the building of tents, till about eighty years before their *Exodus*; when, by the over-ruling hand of Providence, they were trained up to the building in ſtone and brick: and built for the *Egyptians* the two ſtrong cities of *Pithom* and *Raamaſis*, in order to make them expert Maſons, before they poſſeſſed the promiſed land, then famous for good Maſonry. Year of the Flood 774. Before Chriſt 1574.

DURING the forty years peregrination of the *Hebrews* in the wilderneſs of *Arabia*, towards *Canaan*, God was pleaſed to inſpire with wiſdom of heart, *Aholiab* of the tribe of *Dan*, and *Bezaleel* of the tribe of *Judah*, who erected the glorious tabernacle, where the Divine SHECHINAH reſided, and the Ark of the covenant was depoſited; which proved Year of the Flood 858. Before Chriſt 1490.

proved afterwards the model of *Solomon's* temple, according to the pattern God gave to *Moſes*, on mount *Horeb*, who then became Grand-Maſter of the lodge of *Iſrael*, to which he gave wiſe regulations and charges; though the tradition thereof has not been tranſmitted down to us ſo perfect as might have been wiſhed.

Year of the Flood 897. Before Chriſt 1451.

JOSHUA ſucceeded in the direction: He marſhalled the *Iſraelites*, and led them over *Jordan*, which God made dry for their march, into the promiſed land: And having finiſhed his wars with the *Canaanites*, he fixed the tabernacle at *Shiloh*, and *Ephraim*, ordering the chiefs of *Iſrael* to ſerve their God, cultivate the land, and carry on the grand deſign of architecture in the beſt *Moſaic* ſtyle.

THE *Iſraelites* made prodigious progreſs in the ſtudy of Geometry and Architecture; but were ſtill exceeded by the *Canaanites*, *Phœnicians* and *Sidonians* in the ſacred architecture of ſtone, who being a people of happy genius and frame of mind, made many great diſcoveries and improvements in the ſciences, as well as in point of learning; though it is very probable they excelled much more in the labours of the hand than thoſe of the head. The glaſs of *Sidon*, the purple of *Tyre*, and the exceeding fine linen they wove, were the product of their own country, and their own inventions: And for their extraordinary ſkill in working of metals, in hewing timber and ſtone;

in

in a word, for their perfect knowledge of what was ſolid, great and ornamental in Architecture, it need but be remembered, the great ſhare they had in erecting and decorating the temple at *Jeruſalem*; than which nothing can more redound to their honour, or give a clearer idea of what their own buildings muſt have been. Their fame was ſuch for their juſt taſte, fine deſign, and ingenious invention, that whatever was elegant, great or pleaſing, was diſtinguiſhed, by way of excellence, with the epithet of *Sidonian*; or for the artiſts to be men of *Tyre*: and yet the one Temple, or tabernacle of the one true God, at *Shiloh*, exceeded them all in *wiſdom* and *beauty*, though not in *ſtrength* and *dimenſions*.

The city of *Tyre*, *Sor*, or *Tſor*, was built by a great body of *Sidonian* Maſons from *Gabala*, under their *Grand-Maſter*, and proper princes, or directors, who finiſhed the lofty buildings of the city, with its ſtrong walls and aqueducts, in a manner greatly to the honour and renown of thoſe who had the conducting of this grand deſign. Year of the Flood 1096. Before Chriſt 1252.

The *Phœnicians* built, in a grand and ſumptuous manner, the famous temple of *Dagon*, at *Gaza*, and artfully ſupported it by two ſlender columns, not too big to graſp in the arms of *Samſon*; who pulling them down, the large roof fell upon 3000 of the lords and ladies of the *Philiſtines*, and killed them all, himſelf ſharing the ſame fate. Year of the Flood 1221. Before Chriſt 1252.

In

Year of the Flood 1292. Before Chriſt 1056.

IN after times, *Abibal*, king of *Tyre*, repaired that city, and ſo did his ſon *Hiram*; under whom the kingdom of *Tyre* was in a very flouriſhing condition. He alſo repaired and improved ſeveral cities in the eaſtern parts of his dominions; and being a Maſon, he took the direction of the craft upon himſelf, and became a ſumptuous Grand-Maſter: He enlarged *Tyre*, and joined it to the temple of *Jupiter Olympius*, ſtanding in an Iſland: he alſo built two temples, one to *Hercules*, and the other to *Aſtarte*; with many other rich and ſplendid buildings.

Year of the Flood 1302. Before Chriſt 1046.

DURING all this period, the *Iſraelites*, by their vicinity to the artiſts of *Tyre* and *Sidon*, had great opportunities of cultivating the royal art, which they failed not diligently to purſue, and at laſt attained to a very high perfection, as well in *operative Maſonry*, as in the regularity and diſcipline of their well formed *Lodges*, which through all ſucceeding ages has hitherto ſuffered no change.

CHAP.

CHAP. III.

The State of MASONRY *from the Foundation to the Conſecration of the Temple.*

DAVID, King of *Iſrael*, through the long wars he had with the *Canaanites*, had not leiſure to employ his own craftſmen, or thoſe he had obtained from his ſteady friend and ally, King *Hiram* of *Tyre*; for almoſt his whole reign was one continued ſeries of wars, fatigues and misfortunes. But at length, having taken the city of *Jebus*, and ſtrong-hold of *Zion* from his enemies, he ſet the craft about repairing and embelliſhing the walls and public edifices, eſpecially in *Zion*, where he fixed his reſidence; and which was from him called the City of *David*: As alſo by him, or in his time, the *old Jebus* obtained the name of *Jeruſalem*. Year of the Flood 1303. Before Chriſt 1047.

DAVID, now worn down with years and infirmities, and drawing near his end, aſſembled the chiefs of his people, and acquainted them with his deſign to have built a magnificent repoſitory for the Ark of God; having made great preparation for it, and laid up immenſe quantities of rich materials; as alſo plans and models for the different parts of the ſtructure, with many neceſ- Year of the Flood 1333. Before Chriſt 1015.

ſary regulations for its future eſtabliſhment; but found it was the Divine will, that this great work ſhould be accompliſhed by his ſon *Solomon*. He requeſted them to aſſiſt in ſo laudable a work; and they were not backward to fulfil his requeſt; ſo that an amazing quantity of gold, ſilver, copper, and other metals, beſides precious ſtones, marble, porphyry, and other rich materials, were brought to him from all parts of the kingdom.

THE King died ſoon after, in the 70th year of his age, after having reigned ſeven years in *Hebron*, over the houſe of *Judah*, and thirty-three over all the tribes.

Year of the Flood 1336. Before Chriſt 3012.

UPON the death of *David*, and the ſucceſſion of *Solomon* to the throne, the affection *Hiram* had ever maintained for the father, prompted him to ſend a gratulatory embaſſy to the ſon, expreſſing great joy to find the royalty continued in the family. When theſe ambaſſadors returned, *Solomon* embraced the occaſion, and wrote a letter to *Hiram* in theſe terms:

King Solomon *to King* Hiram, *greeting*.

"BE it known to thee, O King, that my "father *David* had it a long time in his "mind to erect a temple to the Lord; but being "perpetually in war, and under a neceſſity of "clearing his hands of his enemies, and making

"them

" them all his tributaries, before he could at-
" tend to this great and holy work, he hath left
" it to me in time of peace, both to begin, and
" to finiſh it, according to the directions, as well
" as the prediction of *ALMIGHTY GOD.*
" Bleſſed be his great name for the preſent tran-
" quility of my dominions! and, by his gracious
" aſſiſtance, I ſhall now dedicate the beſt im-
" provements of this liberty and leiſure to his
" honour and worſhip. Wherefore I make it
" my requeſt, that you will let ſome of your peo-
" ple go along with ſome ſervants of mine to
" Mount *Lebanon*, to aſſiſt them in cutting down
" materials towards this building; for the *Sido-*
" *nians* underſtand it much better than we do. As
" for the workmens reward or wages, whatever
" you think reaſonable ſhall be punctually paid
" them."

HIRAM was highly pleaſed with this letter, and returned the following anſwer:

King Hiram *to King* Solomon.

" NOTHING could have been more
" welcome to me, than to underſtand that
" the government of your bleſſed father is devol-
" ved, by God's providence, into the hands of
" ſo excellent, ſo wiſe, and ſo virtuous a ſuc-
" ceſſor;

" ceſſor: His holy name be praiſed for it! That
" which you write for ſhall be done with all care
" and good-will: For I will give order to cut
" down, and export ſuch quantities of the faireſt
" cedars, and cypreſs trees, as you ſhall have oc-
" caſion for: My people ſhall bring them to the
" ſea-ſide for you, and from thence ſhip them a-
" way to what port you pleaſe, where they may
" lie ready for your own men to tranſport them
" to *Jeruſalem*. It would be a great obligation,
" after all this, to allow us ſuch a proviſion of
" corn in exchange, as may ſtand with your
" convenience; for that is the commodity we
" Iſlanders want moſt."

SOLOMON was highly pleaſed with this anſwer of the *Tyrian* king, and, in return for his generous offers, ordered him an yearly preſent of 20,000 meaſures of wheat, and 20,000 meaſures of fine oil for his houſhold, beſides the ſame quantity of barley, wheat, wine and oil, which he engaged to give *Hiram*'s maſons, who were to be employed in the intended work of the Temple. *Hiram* was to ſend the cedars, fir, and other woods, upon floats to *Joppa*, there to be delivered to whom *Solomon* ſhould direct, in order to be carried to *Jeruſalem*. He ſent him alſo a man of his own name, a *Tyrian* by birth, but of *Iſraelitiſh* deſcent, who was a ſecond *Be-*

zaleel

zaleel, and honoured by his king with the title of Father; and in 2 *Chron.* ii. 13. is called HIRAM ABIF. This inſpired maſter was, without queſtion, the moſt cunning, ſkilful and curious workman that ever lived, whoſe abilities were not confined to building only, but extended to all kinds of work, whether in gold, ſilver, braſs, or iron; whether in linen, tapeſtry, or embroidery; whether conſidered as an architect, ſtatuary, founder or deſigner, ſeparately or together, he equally excelled. From his deſigns, and under his direction, all the rich and ſplendid furniture of the Temple, and its ſeveral appendages, were begun, carried on, and finiſhed. *Solomon* appointed him, in his abſence, to fill the chair, as Deputy-Grand-Maſter; and in his preſence, Senior Grand-Warden, Maſter of work, and general overſeer of all artiſts, as well thoſe whom *David* had formerly procured from *Tyre* and *Sidon*, as thoſe *Hiram* ſhould now ſend. The Fellow-crafts were ordered to be partitioned into LODGES, of a certain number, with a Maſter and Wardens in each, to be duly paid, fed, and cloathed, and to take care of their ſucceſſion: Thus a laſting foundation was laid of perfect harmony, love, and friendſhip; each knew his peculiar buſineſs and duty, and the *grand deſign* was vigorouſly purſued. The alliance between theſe wiſe and learned princes ended only with their lives.

DIUS

DIUS, the hiſtorian, tells us, that the love of wiſdom was the chief inducement to that tenderneſs of friendſhip betwixt *Hiram* and *Solomon*; that they interchanged difficult, and myſterious queſtions, and points of art, to be ſolved accoring to the true reaſon and nature of the matter in hand. *Menander*, of *Epheſus*, who tranſlated the *Tyrian* annals, out of the *Philiſtine* tongue, into *Greek*, alſo relates, that when any of theſe propoſitions proved too hard for thoſe wiſe and learned princes, *Abdeymonus*, or *Abdomenus*, the *Tyrian*, called in the old conſtitutions, *Aymon*, or *Hiram Abif*, *anſwered every device that was put to him*, 2 *Chron.* ii. 14; and even challenged *Solomon*, though the wiſeſt prince on earth, with the ſubtlety of the queſtions he propoſed.

To carry on this ſtupendous work with greater eaſe and ſpeed, *Solomon* cauſed all the Craftſmen, as well natives as foreigners, to be numbered, and claſſed as follows, *viz.*

1. *HARODIM*, Princes, Rulers or Provoſts, in number	300
2. *MENATZCHIM*, Overſeers and Comforters of the people in working, that were expert *Maſter-Maſons*	3300
Carried over,	3600

Brought over	3600
3. *CHIBLIM*, Stone-Squarers, Poliſhers and Sculptors; and *ISH-CHOTZEB*, Men of Hewing; and *BENAI*, Setters, Layers or Builders, being able and ingenious Fellow-Crafts.	80,000
4. THE Levy out of *Iſrael*, appointed to work in *Lebanon*, one month in three, 10,000 every month, under the direction of noble *ADONIRAM*, who was the Junior Grand-Warden	30,000
ALL the Free-Maſons, employed in the work of the Temple, excluſive of the two Grand-Wardens, were	113,600

BESIDES the *Iſh-Sabbal*, or men of burthen, the remains of the *Old Canaanites*, amounting to 70,000, who are not numbered among Maſons.

SOLOMON partitioned the *Fellow-Crafts* into certain *Lodges*, with a *Maſter* and *Wardens** in each; that they might receive commands in a regular manner, might take care of their tools and jewels, might be regularly paid every week, and be duly fed and cloathed, &c. and the *Fellow-Crafts* took care of their ſucceſſion by educating

Entered

* According to the tradition of old Maſons, who talk much of theſe things.

Entered Apprentices. Thus a ſolid foundation was laid of perfect *harmony* among the brotherhood; the *Lodge* was ſtrongly cemented with love and friendſhip; every brother was taught ſecrecy and prudence, morality and good-fellowſhip; each knew his peculiar buſineſs, and the *grand deſign* was vigorouſly purſued at a prodigious expence.

WHEN they were all duly marſhalled, *Solomon*, who had been ſtill adding immenſe quantities of gold, ſilver, precious ſtones, and other rich materials, to thoſe which *David* had laid up before his death, put them into proper hands, to be wrought into an almoſt infinite variety of ornaments. The vaſt number of hands employed, and the diligence, ſkill, and dexterity of the *Maſter of Work*, the overſeers and fellow-crafts, was ſuch, that he was able to level the *Foot-ſtone* of this vaſt ſtructure, in the fourth year of his reign, the third after the death of *David*, and the 480th after the children of *Iſrael's* paſſing the *Red-ſea*. This magnificent work was begun in mount *Moriah*, on *Monday*, the ſecond day of the month *Zif*, which anſwers to the twenty-firſt of our *April*, being the ſecond month of the ſacred year; and was carried on with ſuch prodigious ſpeed, that it was finiſhed in all its parts in little more than ſeven years, which happened on the eight day of the month *Bull*, which anſwers to the twenty-third of our *October*, being the ſeventh month of the ſacred

Year of the World. 2992.
Of the Flood 1336.
Before Chriſt 1012.

ered year, and the eleventh of King *Solomon.* What is ſtill more aſtoniſhing is, that every piece of it, whether timber, ſtone, or metal, were brought ready cut, framed, and poliſhed, to *Jeruſalem;* ſo that no other tools were wanted or heard, than what were neceſſary to join the ſeveral parts together. All the noiſe of ax, hammer and ſaw, was confined to *Lebanon,* and the quarries and plains of *Zeredathah,* that nothing might be heard among the maſons of *Sion,* ſave harmony and peace.

The length of the Temple, or holy place, from wall to wall, was ſixty cubits of the ſacred meaſure; the breadth twenty cubits, or one third of its length; and the heighth thirty cubits to the upper ceiling, diſtinct from the porch; ſo that the Temple was twice as long and large every way as the Tabernacle. The porch was 120 cubits high; its length twenty; and breadth ten cubits. The harmony and ſymmetry of the three demenſions in the Temple are very remarkable, which are the proportions congruous to the three great concords in muſic, which muſt be a grateful proportion to the eye, as that harmony in muſick is ſo exceedingly raviſhing to the ear. The oracle, or moſt holy place, was a perfect cube of twenty cubits, thereby ſhadowing the perfection of happineſs: The great philoſopher, *Ariſtotle,* ſays, that he who bears the ſhocks of fortune valiantly, and demeans himſelf

ſelf uprightly, is *truly good, and of a ſquare poſture, without reproof.* Beſides, as the ſquare figure is the moſt firm in building, ſo this demenſion of the oracle was to denote the conſtancy, duration and perpetuity of Heaven. The wall of the outer court, or that of the *Gentiles*, was 7700 feet in compaſs, and all the courts and apartments could contain 300,000 people: The whole was adorned with 1453 columns of *Parian* marble, twiſted, ſculptured, and voluted, with 2906 pilaſtres, decorated with magnificent capitals, and about double that number of windows, beſides thoſe in the curious pavement. The oracle and ſanctuary was lined with maſſy gold, adorned with all the embelliſhments of ſculpture, and ſet with numerous, moſt gorgeous, and dazzling decorations, of diamonds and all kinds of precious ſtones.

No ſtructure was ever to be compared with the Temple for its exactly proportioned and beautiful dimenſions, from the magnificent portico on the Eaſt, to the glorious and venerable *Sanctum Sanctorum* on the Weſt; with the numerous apartments for the kings, princes, ſanhedrim, prieſts, *Levites*, and people of *Iſrael*; and the outer court for the *Gentiles*, it being an houſe of prayer for all nations. The proſpect of it highly tranſcended all that we are now capable to imagine, and has ever been eſteemed the fineſt piece of Maſonry upon earth, before or ſince.

THE

THE old Conſtitutions aver, That ſome ſhort time before the conſecration of the Temple, King *Hiram* came from *Tyre*, to take a view of that edifice, and to inſpect the different parts thereof, in which he was accompanied by King *Solomon*, and the Deputy Grand Maſter, *Hiram Abif*; and, after his view thereof, declared the Temple to be the utmoſt ſtretch of human art. *Solomon* here again renewed the league with *Hiram*, and made him a preſent of the Sacred Scriptures, tranſlated into the *Syriac* tongue, which, it is ſaid, is ſtill extant among the *Maronites*, and other eaſtern chriſtians, under the name of the old *Syriac* verſion. Year of the Flood 1356. Before Chriſt 992.

THE Temple of *Jehovah* being finiſhed, under the auſpices of the wiſe and glorious King of *Iſrael*, SOLOMON, the prince of architecture, and the GRAND MASTER Maſon of his day, the fraternity celebrated the *cape-ſtone* with great joy; but their joy was ſoon interrupted by the ſudden death of their dear and worthy Maſter *Hiram Abif*; nor leſs was the concern of king *Solomon*, who, after ſome time allowed to the craft to vent their ſorrow, ordered his obſequies to be performed with great ſolemnity and decency, and buried him in the Lodge near the Temple, according to the ancient uſages among Maſons; and long mourned for his loſs.

THE

THE fame of this grand edifice ſoon prompted the inquiſitive of all nations to travel, and ſpend ſome time at *Jeruſalem*, and ſurvey its excellencies, as far as was allowed to the *Gentiles*; and they ſoon found, that the joint ſkill of all the world came infinitly ſhort of the *Iſraelites*, in the *wiſdom*, *ſtrength*, and *beauty* of their ARCHITECTURE; when the wiſe King SOLOMON was GRAND MASTER of all *Maſons* at *Jeruſalem*, and King HIRAM* was *Grand Maſter* of *Tyre*, and inſpired HIRAM ABIF had been *maſter* of *work*; when true complete *Maſonry* was under the immediate care and direction of heaven; when the NOBLE and the *wiſe* thought it their honour to be the aſſociates of the ingenious craftſmen in their well-formed *lodges*; and ſo the Temple of JEHOVAH, the one true GOD, became the juſt wonder of all *travellers*, by which, as by the moſt perfect pattern, they reſolved to correct that of their own countries upon their return.

* The *tradition* is, that King *Hiram* had been *Grand Maſter* of all *Maſons*; but when the Temple was finiſhed, *Hiram* came to ſurvey it before its conſecration, and to commune with *Solomon* about *wiſdom* and *art*; and finding the great *Architect* of the Univerſe had inſpired *Solomon* above all mortal men, *Hiram* very readily yielded the pre-eminence to *Solomon Jedidiah*, the *beloved of God*.

CHAP.

CHAP. IV.

The State of MASONRY *from the conſecration, to the deſtruction of* Solomon's *Temple, and captivity of the* Jews.

THE work of the Temple being completed, the fraternity were next employed in carrying ono ther great works in *Jeruſalem*, as alſo in building the houſe of the foreſt of *Lebanon*, with a large watch-tower, that looked on the road to *Damaſcus*; and ſeveral cities on the road from *Jeruſalem* to *Lebanon*; the ſtore-cities eaſt and weſt of *Jordan*; the cities of *Aſor Magedon* and *Gazara*, in the land of the *Philiſtines*: And laſt of all *Tadmor*, in the deſart toward *Syria*, one day's journey from the *Euphrates*, and ſix from *Babylon*, called in later times by the *Greeks*, *Palmyra*, with a lofty palace in it: the vaſt and glorious ruins of this once great city, in marble pillars, arches, and other grand remains, has been at large deſcribed, and are ſeen by travellers to this day.

ALL theſe and many more coſtly edifices were finiſhed in the ſhort ſpace of thirteen years after the temple, by the care of 550 princes, or maſters of work; for MASONRY was carried on throughout all the kingdom of *Iſrael*, and many lodges were

Year of the Flood 1369. Before Chriſt 979.

were conſtituted under Grand-maſter *Solomon*, who, as the *old conſtitutions* relate, annually aſſembled the GRAND LODGE at *Jeruſalem*, to preſerve the cement of the fraternity, and tranſmit their affairs to the lateſt poſterity.

Year of the Flood 1373. Before Chriſt 975.

UPON the deceaſe of *Solomon*, many of his Maſons began to travel, and carried with them the high taſte of architecture, with the ſecrets of the fraternity, into the ſeveral ſtates of *Aſia* and *Africa*, and alſo into *Europe;* for the tradition is, that they travelled to *Hercules*'s pillar in the weſt, and to *China* in the eaſt; and the *old conſtitutions* do moreover affirm, that one called *Ninus*, who had been at the building of the Temple, brought the refined knowledge of the ſcience and the art into *Germany* and *Gaul.*

IN many places, being highly eſteemed, they obtained ſpecial privileges; and becauſe they taught their *liberal art* to the *free-born* only, they were called FREE-MASONS; conſtituting *lodges* in the places where they were empoyed in building, by the encouragement of the great, noble, and wealthy, who ſoon requeſted to be *accepted* as members of the *lodge*, and *brothers* of the *craft*; till by merit, thoſe *Free* and *Accepted Maſons* came to be Maſters and Wardens. Then it was, that kings, princes and potentates, became Grand-Maſters, each in his own dominion, in imitation of King *Solomon*, whoſe memory *as a Maſon*, has been duly

duly worſhipped, and will be, till architecture ſhall be conſumed in the general conflagration; for he never can be rivalled, but by one equally inſpired from above; ſo that the *Gentile* nations improved every where beyond expreſſion, and became excellent Maſons.

THE diviſion of *Solomon's* dominions into the kingdoms of *Iſrael* and *Judah*, did not much affect the fraternity, or diſturb their lodges; for *Jeraboam* ordered them to build him two palaces, the one at *Sichem* and the other at *Penuel*, and alſo to make and erect the two curious ſtatues of the golden calves, with temples for their worſhip, the one in *Bethel*, and the other in *Dan*, which were worſhipped by the *Iſraelites* till they were taken and carried away by *Salmaneſar* and *Tiglath-Pileſer*. King *Baaſha* built *Tirzah* for his palace; and king *Omri* built *Samaria* for his capital; where his ſon king *Ahab* built a large and ſumptuous temple for his idol *Baal*, afterwards deſtroyed by king *Jehu*, and a palace of ivory, beſides many caſtles and fenced cities. Year of the Flood 1374. Before Chriſt 974.

THE people of *Leſſer Aſia* became excellent Maſons, particularly at *Sardis* in *Lydia*, and all along the ſea-coaſt in their mercantile cities, and eſpecially at *Epheſus*, where the old temple of *Diana*, which had been built in the days of *Moſes*, and burnt down ſome years after the death of *Solomon*, was now ordered to be re-edified in great ſplendor Year of the Flood 1407. Before Chriſt 941.

ſplendor. Accordingly the kings of *Aſia* refounded and adorned it with 127 pillars of the beſt marble, in two rows, in the form of a double portico, each ſixty feet high, and thirty-ſix of them were of moſt exquiſite ſculpture, by the direction of *Dreſiphon* and *Archiphron*, the diſciples of *Solomon's* travellers: but it was not finiſhed till the days of *Hezekiah*, king of *Judah*, by *Demetrius*, and *Pæonius* the *Epheſian*, having employed the craft for 220 years.

THE temple of *Diana* was of the *Ionic* order, in length 425 feet, in breadth 220, with a duly proportioned height. This magnificent and admirable fabric became the third of the ſeven wonders of art, and the miſtreſs of *leſſer Aſia*; and which, for its aſtoniſhing workmanſhip, *Xerxes*, the avowed enemy of image worſhip, thought fit to leave ſtanding, while he burnt all the other temples in his way to *Greece*.

Year of the Flood 1992. Before Chriſt 356.

BUT on the ſame day that *Alexander the Great* was born, after it had ſtood 365 years from the time of its being finiſhed, this beautiful edifice was burnt to the ground by a villain, who thought thereby to tranſmit his name to poſterity; for, upon being put to the rack, he acknowledged that his only veiw was, that by deſtoying ſo excellent a work, he might perpetuate his name, and make it be remembered in after-ages: whereupon the council of *Aſia* made a decree, that no one ſhould

ſhould ever name him; but this made him ſo much the more remembered, ſo remarkable an extravagance ſcarce eſcaping any of the hiſtorians that have written of thoſe times. It was again re-built by the famous architect and deſigner, *Denocrates*, at the expence of the neighbouring princes and ſtates.

THE *Aſſyrian* monarchs, ever ſince *Nimrod* and *Ninus*, had cultivated the royal art, eſpecially at their great *Nineveh*, down to *Sardanapalus*, who being beſieged by his brother *Tiglath Pileſer*, and his general *Nabonaſſar*, burnt himſelf, his family, and vaſt treaſure in old *Nimrod*'s palace, in the twelfth year of *Jotham*, king of *Judah*; when the empire was partitioned between *Tiglath*, who ſucceeded at *Nineveh*, and *Nabonaſſar*, who reigned over *Chaldæa*.

Year of the Flood 1598. Before Chriſt 750.

NABONASSAR, called alſo *Beleſis* and *Baladan*, was an excellent architect and aſtronomer; and during his whole reign, employed and encouraged the *craft*, particularly in building the great *Babylon*, which is not mentioned by any author before *Iſaiah*, who writes both of its riſe and ruin. From the beginning of his reign, commenceth the famous aſtronomical Æra, which ſtill bears his name. The *ſcience* and the *art* long flouriſhed under the *Babylonian* princes, and extended now to the remoteſt parts of *Aſia*. About this time, alſo, we find that old Maſonry took a

Year of the Flood 1601. Before Chriſt 747.

weſtern courſe; for the diſciples of *Solomon*'s travellers, by the encouragement of princes and ſtates in the weſt, built, enlarged, embelliſhed, and adorned cities paſt number, particularly *Conſtantinople*, *Rome*, *Ravenna*, and many more in *Greece*, *Italy*, *Spain* and *Gaul*.

Year of the Flood 1608. Before Chriſt 740.

THE *Syrians* adorned *Damaſcus*, by the aſſiſtance of *Solomon*'s Maſons, with a lofty Temple, a royal palace, and a publick altar of moſt admirable workmanſhip, which laſt ſo raviſhed *Ahaz*, King of *Judah*, that he cauſed a pattern thereof to be taken, and ſent it to *Urijah*, the High-Prieſt of *Jeruſalem*; and upon his return, having removed the altar of the Lord out of its place in the Temple, ordered this new altar to be ſet up in its ſtead.

Year of the World 3416, of the Flood 1760, before Chriſt 588.

NEBUCHADNEZZAR captivated all the royal family, and flower of the nobles of *Judah*, eſpecially of the more ingenious craftſmen, that were of the faireſt countenance and quickeſt parts, laid waſte the whole land of *Iſrael*; and with numberleſs other fine edifices, deſtroyed the glorious and inimitable Temple of *Solomon*: For in the fifth month, on the ſeventh day of the month, *i. e.* towards the end of our *July*, came *Nebuzaradan* captain of the guards to the King of *Babylon*, to *Jeruſalem*, and after having taken out all the ſacred veſſels, and the two famous pillars, that were in the Temple, and all the riches that could

be

be found in the King's palace and the city, he did, purſuant to the command of his maſter, on the tenth of the ſame month, ſet both the Temple and city on fire, overthrew all the walls, fortreſſes and towers belonging thereto, wholly raſing and levelling it to the ground, till he had brought all to a thorough and perfect deſolation, after it had been finiſhed and conſecrated 416 years.

NEBUCHADNEZZAR being now at reſt from all his wars, and being in full peace at home, he applied himſelf with vaſt induſtry to the carrying on this great deſign, in finiſhing of his buildings at *Babylon*, and employed therein all the able artiſts of *Judea*, and other captives to join his own *Chaldean* Maſons; who, by their joint labour, made it the fourth of the ſeven wonders of art. The moſt famous works therein were the walls of the city, the Temple of *Belus*, in which were placed the brazen ſea, the Pillars, *&c.* brought from *Jeruſalem*, the palace and hanging gardens, the river, and the artificial lake and canals, made for draining that river. In the magnificence and expence of which works, he much exceeded whatſoever had been done by any King before him: and, excepting the amazing wall of *China*, nothing like it has been ſince attempted, whereby any one elſe can be equalled to him. This ſumptuous *Grand Maſter*, alſo, cauſed

Year of the Flood 1778. Before Chriſt 570.

to

to be erected in the plains of *Dura*, a golden image of their God *Baal*, ſixty cubits high, and ſix broad; containing 7000 Attic drachmas of gold, according to *Diodorus*, which amounts to three millions and a half of our money.

Year of the Flood 1810. Before Chriſt 538.

THE *Jewiſh* captives, after *Nebuchadnezzar*'s death, kept themſelves at work in regular Lodges, waiting the appointed time of their deliverance; for *Belſhazzar* being ſlain, *Cyrus*, the *Perſian*, ſoon after removed the imperial ſeat to *Suſiana*, in *Perſia*, and thereby put an end to the *Babylonian* empire, after it had ſtood 209 years; and promiſed the *Iſraelites* great favour, and a ſpeedy reſtoration to their own land.

Year of the Flood 1641. Before Chriſt 707.

THE *Medes* and *Perſians* had much improved in the Royal Art, and had even outdone the *Aſſyrians* in Maſonry at *Echbatana*, which being repaired, beautified, and vaſtly enlarged by *Deioces*, King of the *Medes*, who reigned there with great wiſdom, honour and proſperity, for above fifty years; during which time he conſtantly employed THE FRATERNITY, and it becoming a great city, he is, for this reaſon, by the *Greeks*, thought to be the Founder of it. Alſo *Suſiana* and *Perſepolis*, with many more fine cities, were built before the *Perſians* had overcome the *Aſſyrian* and *Babylonians* in war, where they had ſhewn admirable ſkill; but yet did not come up to the accuracy of the Temple, and other ſtructures of *Solomon*.

CHAP.

CHAP V.

The ſtate of MASONRY *from Grand Maſter* Cyrus, *to Grand Maſter* Seleucus Nicator.

CYRUS, now King of Kings, and founder of the *Perſian* empire, iſſued out his decree for reſtoring the *Jews* unto their own land, and the rebuilding of the Temple at *Jeruſalem*; and conſtituted for his principal Grand Maſter of *Judea*, *Zerubabel*, the ſon of *Salathiel*, under the title of *Tirſhatha*, by immediate commiſſion from him. All the veſſels of gold and ſilver brought to *Babylon* from *Jeruſalem*, were, by this decree, ordered to be delivered by *Mithredath*, the King's Treaſurer, to *Zerubabel*, who carried them back to *Jeruſalem*; the veſſels that were at this time reſtored, amounted to 5400, the remainder was brought back by *Ezra*, in the reign of *Artaxerxes Longimanus* many years after. But before the Temple was half finiſhed, *Cyrus* died, which then put a ſtop to the work, and afterwards by various artifices of his ſucceſſors; yet in twenty years it was finiſhed, which happened in the ſixth year of *Darius Hyſtaſpes*; though far inferior to the Temple of *Solomon*, either

Year of the Flood 1812. Before Chriſt 536.

Year of the Flood 1832. Before Chriſt 516.

ther for extent or decoration, yet being in the true *Salomonian* ſtyle, it was the fineſt building upon earth. The *Sidonians* were frank and liberal towards this work, as in the days of *Hiram*, bringing down cedar-planks in abundance from *Libanus* to the ſea-ſhore, and from thence into the port of *Joppa*, as they had been ordered firſt by *Cyrus*, and after him by *Darius*. Here, alſo, the curious *Craftſmen* held *ſtated* and *regular* LODGES, as in the days of *Solomon*, aſſociated with the *Maſter-Maſons*, giving lectures, and ſtrictly adhering to good *old* uſages.

Year of the Floop 1828. Before Chriſt 520.

DARIUS was a Prince of wiſdom, clemency and juſtice; and hath the honour to have his name recorded in holy writ for a favourer of God's people, a reſtorer of his Temple, and a promoter of his worſhip therein; he was bleſſed with a numerous iſſue, a long reign, and great proſperity. In the time of his reign, firſt appeared in *Perſia*, the famous *Zerduſht* or *Zoraſtres*, the Archimagus or *Grand Maſter* of the Magians: He was called the Teacher of all human and divine knowledge; and his diſciples were great improvers of geometry and the liberal arts, erecting many palaces and fine temples in the empire, and long flouriſhed in Eaſtern *Aſia*. A remnant of them are ſtill to be found in *Perſia*, and ſeveral parts of the Eaſt, who retain many uſages peculiar to the *Free Maſons*; but they are not

not conſidered in a religious view, for every *Brother* is left to *liberty* of *conſcience*, being only ſtrictly charged to maintain the *cement* of the *Lodge*, and the articles of *Noah*.

AHASUERUS, called *Artaxerxes Longimanus*, having married the beautiful *Jeweſs*, Queen *Eſther*, became a great favourer of the *Jews*; and in the third year of his reign, he made a great feaſt in his palace of *Suza*; *and the drinking was according to the law, none did compel: For ſo the King had appointed to all the officers of his houſe, that they ſhould do according to every man's pleaſure:* Eſt. i. 5. 8. He alſo appointed *Ezra*, the learned Scribe, to ſucceed *Zerubabel* in the direction of the *Craft*; who built many ſynagogues, as well in *Jeruſalem*, as in the other cities of *Judea*: And next to him *Nehemiah*, who built the ſtrong walls of *Jeruſalem*: He for that purpoſe divided his workmen into claſſes or companies, more properly *Lodges*, and aſſigned to each of them the quarter where they were to work, and their places of refreſhment; but reſerved to himſelf the reviewal and direction of the whole, in which he laboured ſo effectually as to compleat the work, notwithſtanding the utmoſt efforts of his enemies, both within and without the walls, to retard his deſign. While part of the *Craft* were carrying on the building, the other ſtood to their arms to defend them againſt

Year of the Flood 1838. Before Chriſt 510.

Year of the Flood 1893. Before Chriſt 455.

gainſt any ſudden attack: and all had their arms at hand, even while they worked, to be ready at a ſignal given to draw together to any part, where the enemy ſhould be diſcovered to be coming upon them.

Year of the Flood 1940. Before Chriſt 408.

DARIUS NOTHUS gave leave to *Sanballet*, the *Horonite*, the friend and advocate of the *Samaritans*, to build a Temple upon mount *Gerizim*, near *Samaria*, and ſo far inſinuated himſelf into the favour of *Darius*, as to procure the High-prieſthood for *Manaſſes*, his ſon-in-law, and brother to *Jaddua* the High-prieſt of *Jeruſalem*. This Temple ſtood in ſplendor till demoliſhed by *John Hyrcanus*, who levelled the city and temple with the ground; and compelled all the *Idumæans* to conform to the law of *Moſes*. After *Nehemiah*, the High-prieſt of *Jeruſalem* was uſually the Provincial *Grand Maſter* of *Judea*, as well under the *Perſians* as the *Greeks* and *Romans*.

Year of the Flood 1995. Before Chriſt 353.

UNDER *Darius Ochus*, *Mauſolus* King of *Caria*, in *Leſſer Aſia*, died, which accident was rendered famous by the great grief which *Artemeſia*, who was both his ſiſter and his wife, expreſſed for his loſs. Before ſhe died, ſhe took care for the erecting that famous monument for him, at *Halicarnaſſus*, which was reckoned the fifth of the ſeven wonders of the world, and from whence all monuments of more than ordinary magnificence

cence are called *Mauſoleums*. It was in length from north to ſouth ſixty-three cubits, in circuit 411 feet, and in height 140 feet, ſurrounded with 136 columns of moſt admirable ſculpture; and the fronts, eaſt and weſt, had arches ſeventy-three feet wide, with a pyramid on the ſide-wall, ending in a pointed broach, on which was a coach with four horſes of one marble ſtone. All was performed by the four beſt Maſons of the age, *Scopus*, *Leochares*, *Timotheus*, and *Briax*.

AFTER the erection of *Solomon*'s, or as ſome think, the ſecond Temple, the *Royal Art* was brought into *Greece*, where the *Craft* was encouraged to the utmoſt, and GEOMETRY every where cultivated with uncommon induſtry; many noble ſtructures were erected, which to this day ſhew their former magnificence and grandeur, though many of thoſe early performances of the *Greeks* in architecture have been loſt in the ruins of time.

THE *Greeks*, however, were not very famous for their high taſte in the *Royal Art*, till the time of *Thales* the *Mileſian*, who was the firſt that brought *Geometry* with very great improvements out of *Egypt* into *Greece*. Year of the Flood 1801. Before Chriſt 547.

PYTHAGORAS, the ſcholar of *Thales*, alſo travelled into *Egypt*, and from thence to *Babylon*, in which countries he continued twenty-

two years, became the diſciple of *Zoroaſtres*, and acquired all the learning of the Magians; as well as the law of *Moſes*, and the ſacred writings from the *Babylonian Jews*. Upon his return into *Greece*, he became the head of a new ſect, and alſo formed an Academy, or *Lodge* of good Geometricians, to whom he communicated the *ſecrets* of the *ſcience* and the *art*, and all the uſages of the *Free Maſons*; and ſoon after diſcovered, with many other propoſitions, the forty-ſeventh of the firſt book of *Euclid*, which, if rightly underſtood, is not only the foundation of Maſonry, but of all proportions and dimenſions whatſoever. This by Maſons is called his EUREKA, becauſe they have it by tradition that he was the inventor of it.

Year of the Flood 1832. Before Chriſt 516.

AFTER the death of *Pythagoras*, Geometry was the darling ſtudy of the *Greeks*, and their learned men reduced the noble ſcience to the uſe of ingenious mechanics of all ſorts, that perform by Geometry, as well as the operators in ſtone and brick. And as Maſonry and Geometry now went hand in hand, many *Lodges* appeared, eſpecially in the *Grecian* republics, where liberty, trade and learning flouriſhed; eſpecially at *Sicyon*, *Athens* and *Corinth*, and the cities of *Ionia*, till they brought to full perfection, their beautiful *Doric*, *Ionic*, and *Corinthian* orders in Architecture.

Year of the Flood 1909. Before Chriſt 439.

It would require a large volume to deſcribe all the famous buildings with which the city of *Athens* only was adorned: It was under the long and glorious government of *Pericles*, that *Athens* enriched with temples, porticoes and ſtatues, became the admiration of all the neighbouring ſtates, and rendered herſelf almoſt as illuſtrious by the magnificence of her buildings, as ſhe was for the glory of her exploits in war. Thus were the *Athenians* inſpired with a taſte for all the fine arts: for *Pericles* ſet all the able hands to work, and raiſed ſo lively an emulation among the moſt excellent craftſmen in every kind, that, ſolely intent upon immortalizing their names, they uſed their outmoſt endeavours, in all works committed to their care, to excel each other, and to ſurpaſs the magnificence of the deſign, by the beauty and ſpirit of the execution. It might have been believed, that there was not a ſingle building, but muſt have required a great number of years, and a long ſucceſſion of men to compleat it: And yet, to the aſtoniſhment of every body, they were all carried to ſo ſurpriſing a degree of perfection under the government of one man; and that too in a very few years, conſidering the difficulty and excellency of the workmanſhip.

Such was the great perfection that the fine arts had now attained to in *Greece*, that to atempt to particularize the arts, or enumerate the artiſts, would baffle all deſcription.

GREECE

GREECE abounded every where with the moſt famous and expert architects, maſons, ſculptors, ſtatuaries, painters, deſigners, philoſophers and academiſts; from whoſe ſubtilties in art, and improvement in all the liberal ſciences, the *Fellow-Crafts* were taught to be the beſt operators upon earth. All the excellent painters and philoſophers are in the liſt of ancient architects; they all taught *Geometry*, and many of them practiſed *operative Maſonry*, and being gentlemen of great repute, they were generally at the head of the *craft*, who by their fine deſigns and drawings, as well as their prudent government of the *Lodges*, bred up many able artiſts. By a law in *Greece*, no ſlave was allowed to learn the ſeven liberal ſciences, or thoſe of the free-born: Theſe, according to the old conſtitutions, are Grammar, Rhetoric, Logick, Arithmetic, Geometry, Muſick and Aſtronomy; ſo that in *Greece*, alſo, we find the fraternity were called FREE-MASONS, and in their many lodges, the noble and learned were *accepted* as brothers at this time, and afterwards for many ages.

Year of the Flood 2014. Before Chriſt 334.

ALEXANDER the *Macedonian*, having overcome *Darius Codomannus* at the *Granicus*, and in the battles of *Iſſus* and *Arbela*, taking *Tyre* and *Gaza*, ſoon over-ran all *Egypt*; when poor *Darius* flying into *Bactria*, was there murdered by one of his own generals: after a continuance of

of 207 years, in him ended the *Perſian*, and in *Alexander* began the *Grecian* empire. In one of *Alexander*'s drunken frolicks, he burnt the rich and ſplendid city of *Perſepolis*. which was truly a city of palaces in the beſt ſtyle; but all its beauty and ſplendor could not preſerve it from the inebriated fury of this inſolent diſturber and common enemy of the human race; by no means to be allowed to rank in the liſts of *true Maſons*.

HOWEVER, his architect and geometer, the renowned *Denocratis*, prevailed with him to perform ſome grand deſign, and to encourage the fraternity; he propoſed to him to diſpoſe mount *Athos* into the form of that prince's ſtatue, with a city in one hand, and in the other a large lake to water that city; but this great deſign never took effect. The ambition of *Alexander* prompted him to the building of a new city in *Egypt*, in a very convenient place over againſt the iſland of *Pharus*, and called it *Alexandria*, which thenceforth became the capital of that kingdom. It is remarked by *Varro*, that at the time of building *Alexandria*, the uſe of the *Papyrus* was firſt found out, and uſed in that city by the *Fellow-Crafts*, to draw out their deſigns and plans for different parts of their work, and other uſes. The *Papyrus*, in its proper ſignification, is a ſort of great bulruſh, growing in the marſhes of *Egypt*, near the *Nile*. It runs up into a triangular ſtalk, to the height of about fifteen feet,

Year of the Flood 2016. Before Chriſt 332.

feet, and is uſually a foot and a half in circumference. Theſe, when flaked and ſeparated from the ſtalk, made the paper uſed by the ancients, and which, from the name of the tree that bore it, they called, alſo, *Papyrus*. The manner how it was fitted for uſe may be ſeen in the eleventh and twelfth chapters of the thirteenth book of *Pliny*'s natural hiſtory. *Dencrates* was the architect thereof, having firſt drawn a plan of the city, with its walls, gates and ſtreets, and *Alexander* left him to perfect the ſaid work according to his plan; which afforded *ample* employment for the *Craft*. But *Alexander* dying drunk at *Babylon*, left his empire to be parcelled out by his generals; when *Seleucus Nicator* reigning at *Babylon*, became an excellent Grand Maſter: He built the great city of *Seleucia* for his Deputy in the eaſt; and *Antioch* in *Syria*, for his own capital reſidence, in the weſt; and ſoon after many other cities in *Leſſer Aſia*.

Year of the Flood 2025. Before Chriſt 323.

CHAP. VI.

The ſtate of MASONRY *from* Seleucus Nicator *to the death of* Herod the Great.

Year of the Flood 2044. Before Chriſt 304.

MASONRY flouriſhed moſt in *Egypt*, where the *Grecian* architecture was highly admired, and where *Ptolemy Soter*, another of *Alexander*'s

Alexander's generals, had ſet up his throne. *Euclid*, the famous geometer of *Tyre*, came to the court of *Ptolemy Soter*, and was by him encouraged to collect the ſcattered elements of Geometry; and he accordingly digeſted them into ſuch order, improved and demonſtrated them ſo accurately, as to have left no room for any others to exceed him therein; for which his memory will ever be fragrant in the *Lodges*. According to the *old conſtitutions*, PTOLEMY, Grand Maſter, with his Wardens, *Euclid* the Geometrician, and *Stratan* the Philoſopher, built his palace at *Alexandria*, and the curious Muſeum, or College of the Learned, with the library of *Bruchium* near the palace, that was filled with 40,000 manuſcripts, or valuable volumes, before it was burnt in the wars of *Julius Cæſar*.

THE ſucceeding King of *Egypt*, *Ptolemy Philadelphus*, finiſhed the famous tower in the iſland of *Pharus*, that was begun by his father, which became the ſixth of the ſeven wonders of art, and built the *Heptaſtadium*, or ſeven furlong bank, for joining the ſaid iſland to the continent. This famous piece of architecture ſerved as a light-houſe for the harbour of *Alexandria*: It was built under the direction and care of his Grand Wardens, *Dexephanes* of *Cnidus*, and his ſon *Soſtratus*. *Philadelphus*, alſo, founded the city of *Mios Hormus*, or the *Red Sea*; built the Temple

Year of the Flood 2064. Before Chriſt 284.

Temple of *Venus*, in *Crete*, and rebuilt old *Rabbah*, of the *Ammonites*, calling it *Philadelphia*: nay, he was ſo excellent an Architect, that all fine Maſonry for ſome years was called *Philadelphian*, in honour of this Prince.

Year of the Flood 2102. Before Chriſt 246.

PTOLEMY, the ſon of *Philadelphus*, called *Euergetes*, ſucceeded, and was the laſt good *Grand Maſter* in *Egypt*: his *Wardens* were his two learned Librarians, *Eratoſthenes* of *Cyrene*, and *Appolonius* of *Rhodes*. The library of *Brucheum* being near full, he erected another at *Seraphium*, which in time contained 300,000 manuſcripts, and *Cleopatra* afterwards added 200,000 more, from the library of *Pergamus*, given to her by *Mark Anthony*: But all this vaſt library was burnt by the ignorant, ſtupid and beſotted *Saracens*, when they took the city of *Alexandria*, to the irreparable loſs of the learned. It had often been rifled on the revolutions and commotions that happened in the *Roman* empire, yet it was as often repaired and repleniſhed again with its full number of books, till this its final deſtruction by the *Saracens*. This happened as follows: *Johannes Grammaticus*, the famous *Ariſtotelian* philoſopher, being then living at *Alexandria*, and having much ingratiated himſelf with *Amrus Ebnol As*, the General of the *Saracen* army, and by reaſon of his great learning, made himſelf acceptable to him, he begged of him

the

the royal library; to this *Amrus* replied, that it was not in his power, but was wholly at the diſpoſal of the Caliph, or emperor of the *Saracens*, to whom he would write about it; who returned for anſwer, that if thoſe books contained what was agreeing with the *Alcoran*, there was no need of them, for that alone was ſufficient of itſelf for all truths; but if they contained what diſagreed with the *Alcoran*, they were not to be endured; and therefore he ordered, that whatſoever the contents of them were, they ſhould all be deſtroyed: whereon being diſtributed among the public baths, they ſerved as fuel for ſix months to heat all the baths of *Alexandria*; which ſhews how great the number of them was, and what an ineſtimable treaſure of learning was wholly deſtroyed.

THE glorious Temple of *Cyzicus*, on the *Helleſpont*, had threads of beaten gold in the joints, on the inſides, of exquiſitely poliſhed marble-ſtones, that caſt a moſt dazling luſtre on all the pillars, ſtatues and images in the Temple: Beſides the curious echo of the ſeven towers at the *Thracian* gate of *Cyzicus*, and a large town-houſe, without one pin or nail in the carpenter's work, ſo that the beams and rafters could be taken off, and again put on without laces or keys to bind them.

THE *Rhodians* employed the famous Architect, *Chares* of *Lindus*, to erect the great *Coloſſus*, at *Rhodes*, Year of the Flood 2048. Before Chriſt 500.

Rhodes, which employed him and his Craftſmen for twelve years. It was eſteemed the laſt of the ſeven wonders of Art, and the greateſt human ſtatue under the Sun, to which it was dedicated. It was ſeventy cubits high, and duly proportioned in every part and limb, ſtriding over the harbour's mouth, and wide enough to receive between its legs the largeſt ſhips under ſail, and appeared at a diſtance like a high tower. It was thrown down by an earthquake after it had ſtood 66 years, and lay where it fell for 894 years more; till at length, in the year of *Chriſt* 672, *Moawias* the ſixth Caliph of the *Saracens*, having taken *Rhodes*, ſold the braſs to a *Jew* merchant, who loaded with it 900 camels, and allowing only 800 pound weight to every camel's burden, the braſs of this *Colloſſus*, after the waſte of ſo many years, by the ruſt and wear of the braſs itſelf, and the purloinings and embezlements of men, amounted to 720,000 pounds weight.

THE *Greeks* continuing to propagate the ſcience and the art in the very beſt manner, other diſtant countries began to follow their example, eſpecially the *Carthaginians* and *Sicilians*, who now began to vye with the *Greeks*; and moſt of all at *Syracuſe*, under the great and learned geometrician, architect, mechanic and engineer, *Archimedes*, who was unfortunately ſlain in *Syracuſe*, when that city was taken by *Marcellus*; many of the *Greek*, *African* and *Sicilian* Maſons, had

Year of the Flood 2141. Before Chriſt 207.

had now travelled into the North and Weſt of *Europe*, and propagated their uſeful art in *Italy*, *Spain*, and the *Balearic* iſlands; every where being well received, and cordially entertained. In all nations hitherto, we find the Maſons, above all other artiſts, to have been highly favoured by the eminent and noble, who wiſely joined the Lodges, for the better conducting of their various undertakings in old architecture.

THE *Tuſcans*, who had long imitated the *Greeks* in arts and ſciences, inſtructed the *Romans* in the ſciences and the improvement of architecture: for *Marcellus* about this time erected his famous theatre, with a Temple to Virtue, and another to Honour: and when, under *Scipio Aſiaticus*, they beheld with aſtoniſhment the *Grecian* and *Aſiatic* buildings ſtanding in full ſplendor; they reſolved to imitate the ſame, eſpecially after the deſtruction of *Carthage* and *Corinth*. In a ſhort time were built the palace of *Paulus Emilius*, the triumphal arch of *Marius*, the three amazing theatres of *Scaurus*, the library of *Lucullus*, the theatre of *Pompey*, with his palace and Temple of Victory; the great circus of *Julius Cæſar*, and his fine palace and Temple of *Venus*: *Cæſar* intended, after the reduction of the *Parthians*, as GRAND-MASTER of the *Roman* republick, to have employed the craft in many other great works in *Rome*, but was baſely murdered by *Brutus*, and others, before he had put thoſe great deſigns in execution: his death was

Year of the Flood 2115. Before Chriſt 29.

Year of the Flood 2304. Before Chriſt 44.

was ſoon followed by the conqueſt of *Egypt*, the death of *Cleopatra*, and end of the *Grecian* monarchy; and the commencement of the *Roman* empire, by the victory *Auguſtus* gained over *Pompey* at *Actium*.

ROME became now the center both of learning and ſupreme power, under *Auguſtus* the illuſtrious *Grand Maſter*, with his Deputy *Agrippa*; who erected the great Portico of the *Pantheon*; and his principal Warden, the learned *Vitruvius*, became the Father of true Architecture by his admirable writings. This mighty patron employed the Fellow-Crafts, in repairing the public edifices after the wars, and in building the bridge of *Arminium*, the Temple of *Apollo*, of *Mars the Avenger*, and of the *Rotundo*, called *Gallucio*, the great forum, and his own principal palace, the fine mauſoleum, the ſtatue in the capitol, the curious library, and the park: and the eminent following his example, built above 100 marble palaces fit for the greateſt kings; whereby many Lodges were conſtituted in the city and ſuburbs; ſo that *Auguſtus* juſtly ſaid, when dying, *I found* Rome *built of brick, but I leave it built of marble.* The remains of ancient *Rome* are ſo juſt and elegant, that they are the beſt patterns of true Maſonry extant, being all the old *Grecian* architecture in epitome.

Year of the Flood 2319. Before Chriſt 29.

THE *Aſmonæan* princes, and the High-Prieſt of the *Jews*, had been *Grand-Maſters*, and had the direction

Year of the Flood 2311. Before Chriſt 37.

direction of the fraternity for many years in *Judea*; till *Herod*, the *Idumæan*, came to be King, who, by cutting off the *Aſmonæans*, made the Sanhedrim uſeleſs, and ſet up High-Prieſts at his pleaſure; and after the battle of *Actium*, being reconciled to *Auguſtus*, he began to ſhew his mighty ſkill in Maſonry, and became an excellent Grand-Maſter, or patron of the Lodges, ſent for the moſt expert Fellow-Crafts of *Greece*, to aſſiſt his own Maſons; and ſoon built a ſplendid *Grecian* theatre at *Jeruſalem*, and rebuilt *Samaria*, which he called *Sebaſte*, with a little, but moſt delicate Temple, like to that of *Jeruſalem*. He made *Cæſarea* the beſt harbour of *Paleſtine*, and built a Temple of white marble at *Paneas*, together with the cities *Antipatris*, *Phaſaelis* and *Cypron*, and the admirable tower of *Phaſael*, at *Jeruſalem*, larger in dimenſions than the *Pharus* of *Alexandria*.

HEROD being in full enjoyment of peace and plenty, formed a deſign of new building the Temple at *Jeruſalem*, whereby he thought he ſhould not only reconcile to himſelf the affections of the *Jews*, but alſo erect a monument of laſting honour to his own name. The Temple built after the return of the *Jews* from the *Babyloniſh* captivity, though an admirable building, fell much ſhort of that of *Solomon*'s in the height, magnificence, and other particulars; and 500 years being elapſed ſince its erection, ſeveral decays had happened

to

to it, both by the length of time, and alſo by the violence of enemies. For the amending and repairing of all thoſe defects and decays, *Herod* propoſed to build the whole Temple a-new, and, in a general aſſembly of the people, offered to them what he intended. But when he found them ſtartled at the propoſal, to deliver them from their fears, he told them that he would not take down the old Temple, till he had all the materials ready for erecting a new one in its place; and accordingly he did forwith ſet himſelf to make all manner of preparations for it, employing therein 1000 waggons for carrying off the ſtone and timber; 10,000 Maſons, beſides labourers, to fit all things for the building, and marſhalled them into Lodges, under 1000 Prieſts and *Levites*, ſkilful in all parts of architecture, to ſuperviſe and direct them in the work, himſelf acting as GRAND-MASTER, with his Wardens, *Hillel* and *Shammai*, two learned Rabbins of great reputation. By theſe means, in two years time, he had got all things ready for the building, and then, and not before, did he pull down the old Temple to the very foundations.

Year of the Flood 2329. Before Chriſt 19.

THE *foot-ſtone* of the new Temple was levelled juſt forty-ſix years before the firſt paſſover of *Chriſt*'s perſonal miniſtry, at which time the *Jews* told him, *John* ii. 20. *Forty and ſix years hath this Temple been in building*: for although then forty-ſix years had paſſed from the time it was begun; yet

yet that part which was moſt properly the Temple, that is, that which contained the holy place, the holy of holies in the Eaſt, and the porch in the Weſt, through which was the paſſage leading to both, were finiſhed at an amazing coſt in the ſhort ſpace of one year and ſix months, and the reſt deſigned by *Herod*, in eight years more: when the *fraternity* celebrated the *cape-ſtone*, with great joy and in *due* form; and the King ſolemnized its dedication with great pomp and expence; and the day appointed for it, falling in with the day of the year when he firſt received the crown, augmented the ſolemnity. Year of the Flood 2341, Before Chriſt 7.

JOSEPHUS deſcribes the Temple of *Herod* (*lib.* xv. *cap.* 14.) as a moſt admirable and magnificent fabric of marble, ſet off with the greateſt profuſion of rich and coſtly decorations, and the fineſt building upon earth, ſince the days of *Solomon;* being much larger than the Temple of *Zerubabel*; beſides the advantage of the *Grecian* ſtyle, and the *Corinthian* order of architecture, with all its later improvements.

WHILE *Herod* was accompliſhing theſe great works in *Judea*, the Temple of *Janus* was ſhut up at *Rome*; being only the fifth time of that ceremonial ſince the building of that city; and at this time there was a general peace over all the world, and ſo continued for twelve years together; which was a very proper prelude for uſhering in his

his coming, who was the Prince of peace; for at this period, JESUS CHRIST, EMMANUEL, the great architect of the *chriſtian* church, was born at *Bethlehem* of *Judea*. This tranſcendent event fell out the fourth year before the vulgar *chriſtian* Æra, the 4000th year of *Maſonry*, the twenty third of King *Herod*, and the twenty-ſixth of *Auguſtus*, after the conqueſt of *Egypt*.

Year of the World 4000, of the Flood 2344, before Chriſt 4.

SOME months after the birth of *Chriſt*, King *Herod* died, and notwithſtanding his vaſt deſigns, and prodigious expence in *Maſonry*, he died rich.

DURING the long reign of *Auguſtus*, the *Craft* we have ſeen was well cultivated, and worthy *Craftſmen* every where employed and encouraged, as well in *Europe* as in *Aſia*, till his death, which happened at *Nola*, in *Campania*, after a glorious reign of forty-four years.

CHAP. VII.

The ſtate of MASONRY *from the birth of* Chriſt *to the reſtoration of the* Auguſtan *ſtyle in* Italy.

Year of the World 4036. Of the Flood 2380, After Chriſt 34.

TIBERIUS, the collegue of *Auguſtus*, having attained to the Imperial throne, became a patron and encourager of the Fraternity; and under him alſo the Lord JESUS CHRIST was crucified without the walls of *Jeruſalem*, by *Pontius Pilate*, the *Roman* Gover-

nor

nor of *Judea*, and roſe again the third day for the juſtification of all that believe in him: *Tiberius* afterwards baniſhed *Pilate* for his injuſtice to *Chriſt*. The *Auguſtan* ſtyle was much cultivated, and the expert craftſmen met with great encouragement; and that even by *Nero*, who raiſed his own ſtatue of braſs, 110 feet high, and a moſt glorious gilded palace; and alſo by *Veſpaſian*, who ſent his brave ſon *Titus* to ſubdue the *Jews*, and take *Jeruſalem*, when a ſoldier in the ſack of the town, contrary to the orders of that generous and noble conqueror, ſet fire to the Temple; ſoon after that, the whole city was levelled with the ground, not one ſtone being left upon another, and the conqueror ordered a plow to paſs over the ruins thereof, as a teſtimony of its irrecoverable ſtate and final deſolation, agreeable to the prophecies that foretold its deſtruction.

Year of the World 4073
Of the Flood 2417.
After Chriſt 70.

UPON the return of *Titus*, from the overthrow of the *Jewiſh* nation, he cauſed a triumphal arch, adorned with ſplendid engravings and ſculpture, to be built, and ſoon after his noble palace, with the famous ſtatue of *Laocoon* of one ſtone. *Domitian* built the Temple of *Minerva*, and rebuilt that of *Jupiter Capitolinus*, which he over-laid with plates of gold: he alſo built a palace more rich and grand than that of *Auguſtus*. *Trajan*, by his Warden, the renowned architect *Apollodarus*, laid a wonderful bridge over the *Danube*, built a noble circus and palace, two triumphal arches, and his

After Chriſt 114.

famous column, that exceeds all admiration, being 128 feet high, and the aſcent to the top of it by 123 ſtairs, with forty-four windows. The aſhes of this Emperor were put into an urn, and repoſited in the top of this ſtately column: It was, moreover, adorned with figures in *Baſſo Relievo*, aſcending in ſpiral lines from the baſe to the capital. The *Roman* columns were not wont to be raiſed without ſome myſtical ſignification or other, and in this reſpect they followed the inventions of the *Solomonian* and *Egyptian* Maſons; ſome being monuments of ſtability and firmneſs, ſome of famous and noble atchievements; and others of captivity, reproach and overthrow. *Adrian*, who was a learned deſigner and *operative Maſon*, repaired the public buildings, built the *Roman wall* in *Britain*, an amazing work; a commodious bridge at *Rome*; and his famous *Mauſoleum*, with exact colonading: and thus flouriſhed the royal art down to *Conſtantine* the *Great*, who reared, at *Rome*, the laſt triumphal arch of the *Auguſtan* ſtyle: for he removed his throne to *Bizantium*, which he named *Conſtantinople*, with all the portable monuments of art from *Italy*, and the beſt artiſts, to embelliſh his new metropolis, that, together with the craft of Maſonry, flouriſhed till the empire was partitioned between *Valentinian* in the Weſt at *Rome*, and *Valens*, in the Eaſt at *Conſtantinople*.

After Chriſt 130.

After Chriſt 306.

After Chriſt 378.

To the empire of the Eaſt ſucceeded *Theodoſius the Great*, who gloried in being patron of all the

the deſigners and operators, the ſame as *Grand-Maſter*, and loved them ſo well, that, by a law, he exempted all the *craft* from taxation: he ſtopped the career of the northern nations, who had over-run the polite world like a deluge, with the moſt ferocious rage, and the groſſeſt ignorance, defacing and deſtroying all the noble monuments of antiquity, and all appearances of the liberal arts and ſciences, being the declared enemies of literature. *Theodoſius* became ſole emperor of the Eaſt and Weſt, but unhappily partitioned it again between his two ſons, *Honorius* and *Arcadius*, the latter of whom enriched the city of *Conſtantinople*, with many ſuperb ſtructures, and a lofty pillar, with a flight of ſtairs in the heart of it, 147 feet high. *Theodoſius*, the younger, alſo enriched the ſame city with many ſtatues, columns and obeliſks, being the ſpoils of war from *Greece*, *Egypt* and *Aſia*; and employed the craft in repairing and erecting ſome additional works to the great church of St. *Sophia*.

JUSTINIAN I. ſupported the Lodges of artiſts or craftſmen, and reſtored the whole *Roman* empire almoſt to its former greatneſs and glory: for, in pure zeal for the *Anguſtan* ſtyle, and all noble ſciences, now in the extremeſt peril of being loſt, he ſent his general, the brave and renowned *Beliſarius*, with a powerful army againſt *Totila* the *Goth*, who with a multitude of *Savages* had taken old *Rome*, and ſet it on fire, which continued

After Chriſt 526.

tinued burning for thirteen days together, when about two thirds of that lofty city was laid in aſhes, or levelled with the ground; and muſt all have undergone the ſame fate, but that the daſtardly crew were forced to fly on the approach of *Beliſarius*. But what they had demoliſhed, ſoon brought on the deſtruction of the reſt; ſo that at this period may be fixed the total departure of arts and learning from *Italy*, and the Weſt; the *Auguſtan* ſtyle, with all its noble improvements, the *worthy craft* of *Maſonry*, and the *harmony* of the *Lodges* being, by *Gothic* ignorance, overthrown and forgotten.

After Chriſt 547.

After Chriſt 560.

JUSTINIAN collected the body of the civil law, which, by the judgement and induſtry of *Trebonian* and other coadjutors, was digeſted into the form we now have it: he alſo expended thirty-four millions of gold in rebuilding the church of St. *Sophia*, which he intended ſhould equal, if not excel, the Temple of *Solomon*, but in vain. This emperor cauſed the eyes of *Beliſarius* to be put out, and otherwiſe ſo perſecuted him, that he was forced to beg at the great gate of St *Sophia*, *Date obolum Beliſario, quem virtus extulit, invidia depreſſit* * : many great and noble actions were performed by *Juſtinian*, but all of them will not wipe off his ſavage ingratitude to ſo worthy a man.

FROM

* Give a half-penny to Beliſarius, whom Virtue hath raiſed, and Envy depreſſed.

FROM this period, the ſcience and the art be- After Chriſt 565.
began to decline a-pace in the Eaſt, as we have already obſerved it had done in the Weſt; bloody perſecutions and wars were for ſeveral ages carried on, and moſt of the emperors murdered by their ſucceſſors; with millions of brutal actions, that degraded and diſgraced the chriſtian name: their wickedneſs did not, however, go unchaſtiſed; for After Chriſt 622.
the *Mahomedans* now began to be very powerful, and every where triumphed over their wretched and wicked opponents, and with fire and ſword overthrew all the glorious monuments of art in their way: every thing that had the leaſt appearance of elegance, or places dedicated to learned uſes, were aſſuredly doomed to immediate deſtruction. So that arts and ſciences, with the craft of Maſonry, now ſuffered more in *Aſia* and *Africk*, After Chriſt 710.
than at any period of time before; and the *Auguſtan* ſtyle in the Eaſt is thereby, in all probability, buried in oblivion for ever.

THUS that noble, juſt and beautiful manner of building was quite loſt, and the very principles thereof forgotten; for when the *Goths*, and thoſe conquered by them began to affect ſtately ſtructures, their architecture, which probably they had but at ſecond hand from the *Arabs* and *Moors*, became ſo coarſe and artleſs, that the greateſt of their architects knew nothing of juſt deſigning; they wanted both heads and hands to imitate the ancients, yet hammered out a ſtyle of their own,

called

called *Gothic*; the remaining monuments of which, loaded with vaſt improprieties, are evidences of the ignorance of the architects: ſo far indeed they differed from the ancients in their proportions and ornaments, that its columns are either too maſſy, in a form of vaſt pillars, or as ſlender as poles, having capitals without any certain dimenſions, carved with the leaves of branch-urſin, thiſtles, coleworts, *&c.* and likewiſe adorned with expenſive carvings, and coſtly, though lamentable imagery, without any of that auguſt beauty and juſt ſymmetry, which the fabricks of the ancients entertain us with: yet it muſt be owned, that the endeavours of the *Gothic* craftſmen to ſupply the want of good old ſkill, with their numerous and coſtly decorations for that purpoſe, was very laudable, and manifeſted their great eſteem for the *royal art*, and have, it muſt be confeſſed, rendered their ſtructures very venerable and magnificent, tho' bearing no compariſon with the true high taſte of the *Grecian* or *Roman* ſtyle.

After Chriſt 771. *CHARLEMAIN* laboured ſtrenuouſly to reſtore ancient architecture, kept up ſome Lodges, and gave great encouragement to the craft; the *French* made alſo very great progreſs in the ſame grand deſign, under *Hugh Capet*. His ſon *Robert* vigorouſly proſecuted the deſign of his father, and by degrees *old architecture* was run almoſt into as great an exceſs of delicacy, as the *Gothic* had done before in maſſiveneſs.

TRUE

TRUE Maſonry began to revive again in *Tuſcany*, where *Buſchatto*, the *Greek*, began a faint imitation of the ancients in the church of St. *John*, at *Piſa*, and formed a new Lodge there. *Il Buono* made a farther progreſs therein at *Ravenna*, and built the ſteeple of St. *Mark*, at *Venice*. He was ſucceeded by a great number of able maſters, who ſpread the royal art all over *Italy*. But the *Gothic* ſtyle was not quite left off at *Florence*, where a learned Lodge of deſigners was eſtabliſhed, till *Bruneleſchi*, having ſtudied at *Rome* the beauty and juſtneſs of the old *Roman* buildings, there ſtanding or proſtrate, returned and eſtabliſhed the compleat uſe of the *Doric*, *Ionic*, *Corinthian*, and *Compoſite* orders; which event happened 853 years after the devaſtation of *Totila*.

After Chriſt 1013.

After Chriſt 1152.

After Chriſt 1400.

THIS happy reſtoration of the *Auguſtan* ſtyle, was alſo much owing to the princes of the houſe of *Medicis*; for *John de Medicis*, duke of *Florence*, became the patron or Grand-Maſter of the aforeſaid Lodge or academy; and his ſon *Coſmo* I. erected a fine library of the beſt manuſcripts from *Greece* and *Aſia*, with a curious cabinet of the rareſt and moſt valuable things the earth could produce. His grandſon, *Laurenzo* I. enriched the ſame at a vaſt expence, and built a great gallery in his garden for educating the moſt promiſing youth, of whom *Michael Angelo* was his favourite. His ſecond ſon *John*, elected Pope *Leo* the tenth, was *Grand-Maſter* in rearing the cathedral of St. *Peter* at *Rome*

After Chriſt 1450.

Rome. His couſin *Julius*, afterwards Pope *Clement* the ſeventh, alſo carried on St. *Peter*'s as Grand-Maſter: and ſo that whole family thought it their honour to encourage arts and ſciences, and promote the intereſts of the *fraternity*, down to *Coſmo* the ſecond, created Grand-Duke of *Tuſcany*, who was the *Auguſtus* of his day, as the patron of true architecture.

After Chriſt 1561.

BAPTISTA ALBERTI, was the firſt modern who wrote concerning architecture, in which he was ſoon followed by many able Maſters down to *Andrea Palladio*, at *Venice*, who had acquired great renown by his indefatigable labours, to revive and reſtore the *Auguſtan* ſtyle. Thus was *Italy* again the miſtreſs of the world, not indeed for imperial power, but for the arts of deſigning and building; now revived from *Gothic* rubbiſh aud imperfection, and raiſed to an eminence little inferior to that of their former moſt ſplendid and perfect ſtate.

FROM *Italy* the *Auguſtan* ſtyle ſoon ſpread all over *Europe*; for almoſt in every town, where great works were carrying on, the *craft* formed themſelves into *Lodges*, read *lectures*, communicated their *ſecrets* and *hints* of knowledge, and performed all other good *old* uſages, that are preſerved among Maſons to this day, and perhaps will be to the end of time.

UPON

UPON the perfect re-eſtabliſhment of old architecture, the *Fraternity* were not only ſupported in raiſing mighty works, but the great and noble encouraged and patronized the *Lodges*, becoming *Brethren* of the *Craft*; which preſaged them a happy proſpect of quietly enjoying their *freedom* down many ages; ſo that here it will be very neceſſary to break off their ſtory, and purſue the Hiſtory of Maſonry into *Britain*, to the ſame happy period of being patronized by the good, the great and brave, the friends of freedom and of *Britain*, down to our own times.

I THE

THE HISTORY OF MASONRY *in* Britain.

CHAP. I.

The State of MASONRY *in* England, *from the earlieſt tradition to the* Norman *Conqueſt.*

HISTORY is ſilent how long the poſterity of *Japhet*, in the north and weſt of *Europe*, had loſt their original fine ſkill, that they brought from the plains of *Shinaar*; or how the knowledge thereof came firſt into the *Britiſh* iſles; the moſt early hiſtories of our country being ſo interlarded with fables, and perplexed with contrarieties, that authors conſent not where to begin, how to go on, or where to end, that the parts of it may with any tolerable colour of truth hang together.

YET certain it is, that the firſt inhabitants of this iſland muſt have brought with them no ſmall knowledge in Maſonry, as there are the ſtrongeſt reaſons to believe they were not the meaneſt proficients in the art of Navigation; and the one was without doubt as neceſſary for them as the other.

THERE

THERE are yet in being ſome remains of very admirable ſkill in Architecture, much earlier than the *Romans*, but now ſo defaced by villainous hands, and the ruins of time, that from the remaining rude ſtructures thereof, it is hard to determine what might have been their original uſe, or in what a ſkilful manner they might have been deſigned; or how far we may preſume to fix the name of barbarous and rude, on what at this day is infinitely beyond the contrivance of any modern invention; as the means of performing thoſe great works, were perhaps loſt ſoon after the age of thoſe very barbarians who performed them.

THE *Druids* in *Britain*, had many of the uſages of Maſons amongſt them, probably gathered from the *Magians*; they held the immortality and tranſmigration of ſouls, from one body to another, held their aſſemblies in woods and groves, or under ſome wide ſpreading oak; which was alſo the practice of the Patriarchs: And what they taught was committed to *memory*, and not on any account allowed to be *written*. They determined all cauſes, eccleſiaſtical and civil; taught philoſophy, aſtrology, politics, rites and ceremonies, and poetry; and in ſongs ſet furth the heroic deeds of great men, to the imitation of poſterity.

THE *Trojan* race of *Britains* built many towns, eſpecially *Ebrank*, commended for a very great builder; Year of the Flood 1318 Before Chriſt 1030.

builder; from whom we have the cities of *York* and *Edinburgh*; his ſucceſſors built *Canterbury*, *Wincheſter*, and *Shaftſbury*; with many temples to *Apollo*, *Diana*, &c.

Year of the Flood 1444. Before Chriſt 904. *BLADUD* is aſſerted to have been bred at *Athens*, and from thence returning a great Mathematician and Architect, brought four philoſophers with him, which he placed at *Stamford*, having made that town a kind of univerſity. He alſo built *Bath*, produced the hot waters there, committing the conſervation thereof to *Minerva*; but preſuming to fly with artificial wings, he fell from *Apollo*'s temple in *Treynovant*, now St. *Paul*'s *London*, and ſo ended his days.

Before Chriſt 55. UPON the introduction of the *Romans*, arts and ſciences flouriſhed a-pace; the famous wall from *Solway* to *Tinmouth*, with many towns and caſtles, were built in a regular manner, and courts of juſtice and temples began to riſe in ſplendor: But afterwards bloody wars breaking out between the conquerors and conquered, threw all into confuſion again; for from the beginning it has been the fate of Maſons and Maſonry to ſuffer by wars, and ever tranſcendantly to flouriſh in the glorious and happy days of peace.

After Chriſt 287. THE noble ſcience of Geometry and Architecture ſuffered great decay, till the reign of *Carauſius*, who having ſhaken off the *Roman* yoke, contrived by all means to render his perſon and government acceptable to the people, by encouraging

raging all worthy arts, together with the *Craft* of *Maſonry*, particularly at *Verulam*, where *Albanus*, a worthy knight, was ſteward of his houſehold, and overſeer of his works; and Geometry was then taught to moſt workmen concerned in building. This *Albanus* was afterwards converted to the Chriſtian Faith, by the preaching of *Amphibalus* of *Caerleon*, who hearing of his worthy deeds and great fame, came to him, and accompliſhed his converſion. St. *Alban* was the firſt who ſuffered martyrdom for the Chriſtian Religion in *Britain* After Chriſt 303.

THE old conſtitutions affirm, and the old *Engliſh* Maſons as firmly believe it, that *Carauſius* employed St. *Alban* to "Environ the city of *Ve-*
"*rulam* with a ſtone wall, and to build him a
"fine palace; for which that *Britiſh* King made
"St. *Alban* the ſteward of his houſhold, and chief
"ruler of the realm.

"St. *Alban* alſo loved *Maſons* well, and cheri-
"ſhed them much, and he made their pay right
"good, *viz.* two ſhillings *per* week, and three
"pence to their cheer; whereas before that time,
"through all the land, a *Maſon* had but a pen-
"ny a-day, and his meat. He alſo obtained of
"the King a charter for the *Free-Maſons*, for to
"hold a general council, and gave it the name of
"ASSEMBLY, and was thereat himſelf as GRAND-
"MASTER, and helped to make *Maſons*, and gave
"them good *charges* and *regulations*."

Soon

After Christ 320. SOON after, *Conſtantine the Great*, born in *Britain*, ſucceeded, who partitioned *South Britain* into provinces. During his reign the Chriſtian religion flouriſhed, the *Britons* enjoyed peace and plenty, and old *Roman* Maſonry once more appeared in many ſtately and curious buildings. In him expired the *Roman* vaſſalage, which had ſubſiſted above 400 years.

After Chriſt 388. BUT too ſoon was this dawning of glorious days eclipſed, by moſt cruel and bloody wars; for *Gratian*, who was a *Briton* by birth and education, ſo tyrannized over his countrymen, that in a ſhort ſpace he was ſlain; and now being deſtitute of a leader, the *Iriſh*, *Scots*, and *Picts* broke in upon them, civil diſſentions raged, and nothing but famine, blood, and deſolation was before their eyes. The noble and goodly ſtructures every where demoliſhed, and the liberal arts deſpiſed and forgotten.

THE *Anglo-Saxons* were all rough ignorant heathens; and deſpiſing every thing but war, gave the finiſhing ſtroke to all the remains of ancient learning, that their brother ſavages had by accident left undemoliſhed; affecting only their own barbarous manner of life, till ſome pious teachers from *Wales* and *Scotland*, converted many to the Chriſtian Faith, but none of their Kings, till

After Chriſt 597. *Auguſtine* the monk, baptiſed *Ethelbert* King of *Kent*, and in a few years after, all the Kings of the Heptarchy were converted. Then churches, monaſteries,

monaſteries, palaces, and beautiful manſions, were built; and although they too late lamented the ignorant and deſtructive conduct of their fore-fathers, yet they knew not how to conſtruct the *old Architecture*; but being zealous to the utmoſt of what they knew, followed the *Gothic* ſtyle in building many palaces, caſtles, fortified cities, and cathedral churches. This required many *Maſons*, who formed themſelves into *Lodges*, by direction of foreigners that came over to help them.

THESE *Saxon* Lodges continued to improve, till *Kenred* King of *Mercia*, and general monarch, ſent to *Charles Martel*, the right worſhipful Grand-Maſter of *France*, father of King *Pepin*, who had been educated by brother *Minus Grecus*: He ſent from thence ſome expert *Maſons* to teach the *Saxons* thoſe laws and uſages of the *craft*, that had been preſerved from the havock of the *Goths*, but not the *Auguſtin* ſtyle, for that was buried in its own ruins in the weſt. After Chriſt 710.

THE clergy now ſtudied Geometry and Architecture, ſuch as it was, becauſe tho' noble and wealthy, the Kings and Queens, thought it meritorious to build churches and other pious foundations, where many of them led a recluſe life, and ended their days; their holy houſes or monaſteries were under the direction of the clergy, where the Lodges uſually were held.

EGBERT

After Christ 830 to 872. *EGBERT*, the first King of all *England*, fortified his sea ports, and *Alfred the great* increased the navy, and fortfied and rebuilt many towns, and founded the university of *Oxford*. He had about him the best architects, was the best King of *England*, employed the *fellow-crafts* wholly in brick and stone, and died illustrious in the year 900.

After Christ 920. *EDWARD*, his successor, left Masonry to the deputy King of *Mercia*, but afterwards placed his learned brother *Ethelward*, at the head of the fraternity, and founded the university of *Cambridge*, that had been long a nursery of the learned.

After Christ 924. *ATHELSTAN* ascended the Throne, and at first left the *Craft* to the care of his valiant and active Brother *Edwin*, called in some copies his son, but in all the *old* constitutions, it is thus set forth, *viz.* "That though the ancient records of "the Brotherhood in *England*, were many of "them destroyed, or lost in the wars of the "*Saxons*, and *Danes*, yet King *Athelstan*, the grand-"son of *Alfred the Great*, a mighty Architect,
After Christ 930. "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 encoura-"ged many Masons from *France*, who were ap-"pointed overseers thereof, and brought with them "the charges and regulations of the Lodges, pre-

"served

" ſerved ſince the *Roman* times, who alſo prevai-
" led with the King, to improve the conſtitution
" of the *Engliſh* Lodges, according to the fo-
" reign model, and to increaſe the wages of
" working Maſons. That the ſaid King's bro-
" ther, 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
" founded, purchaſed a free charter of his fa-
" ther, for the Maſons to have a *correction* a-
" mongſt themſelves, as it was anciently ex-
" preſſed, or a freedom and power to regulate
" themſelves, to amend what might happen
" amiſs within the *Craft*, 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*, in *June*, *anno Dom.* 926.
" who came and compoſed a general or GRAND
" LODGE, of which he was *Grand Maſter*. And
" having brought with them all the old writings,
" and records of the *Craft* extant, ſome in *Greek*,
" ſome in *Latin*, ſome in *French*, and other lan-
" guages, from the contents thereof, that Aſſem-
" bly framed the conſtitutions and charges of an
" *Engliſh* Lodge, made a law to preſerve and
" obſerve the ſame in all time coming, and or-
" dained good pay for the *working Maſons*."

After Christ 938. BUT good Prince *Edwin* died two years before the King, to the great grief of the *Fraternity;* though his memory is honourably mentioned in all the *old* Conſtitutions, and will for ever be revered in the *Lodges.* Much more might here be ſaid of this worthy Prince, but that ſhall be reſerved for another part of this hiſtory.

After Chriſt 955 to 1041. THE ſucceeding *Saxon* and *Daniſh* Kings, continued to employ the Craft in rebuilding *Glaſtonbury*, to build and rebuild many religious houſes; and in the reign of *Canute*, arts and ſciences flouriſhed. *Leofrick*, the wealthy Earl of *Coventry*, at the head of the *Free Maſons*, built the Abbey of *Coventry*, and the King built *Weſtminſter Abbey*, though not as it now ſtands.

CHAP. II.

The ſtate of MASONRY *from the* Norman *conqueſt to the reign of* James I.

After Chriſt 1070. THE *Norman* Princes, in imitation of their *Saxon* and *Daniſh* predeceſſors, encouraged the Craft, and many noble perſons became good Architects, particularly *Gundulph*, biſhop of *Rocheſter*, and *Roger de Montgomery*, Earl of *Shrewſbury* and *Arundel*, who were at the head of the *Maſons*, both for civil and ſacred Architecture; and among many other edifices, built the palace

After Chriſt 1090.

of

of *Weſtminſter*, and *Weſtminſter-hall*, two hundred and ſeventy feet long, and ſeventy-four feet broad, the largeſt ſingle room upon earth.

Now the *Norman* barons found their great poſſeſſions in *England* were moſtly the ſpoil of the *Saxons*, and held only on the uncertain tenure of royal pleaſure; and finding that the laws of the *Anglo-Saxons* were much better adapted for ſecuring the people's property than thoſe of *Normandy*, the *Normans* began to call themſelves *Engliſhmen*, aſſerted the *Saxon* rights, and obtained the firſt *Magna Charta*, or deed of rights and liberties of an *Engliſhman*. After Chriſt 1100.

THE Maſons, during the reign of King *Stephen*, were as much employed as the ſoldiers, under their Grand Maſter *Gilbert de Clare*, Marquis of *Pembrike*, by whom were built ſix religious houſes, and the chapel of St. *Stephen*, in the palace at *Weſtminſter*, now the houſe of the Commons of *Great Britain*; continuing ſtill to flouriſh till the glorious reign of King *Edward* the Third, who became the patron of arts and ſciences. The *charges* and *regulations* of Maſons were now for good reaſons reviſed and meliorated, as an old record thus ſets forth: "In the glorious reign of King *Edward* the Third, when Lodges were many and frequent, the *Grand Maſter*, with his *Wardens*, at the head of the *Grand Lodge*, with the conſent of the lords of this realm, then generally, *Free Maſons*, ordained, After Chriſt 1146. After Chriſt 1357.

"I. THAT

"I. THAT for the future, at the making or "admiſſion of a *Brother*, the conſtitutions and "proper charges and monitions ſhould be read "by the Maſter or Warden, as hereunto an-"nexed.

"II. THAT Maſter Maſons, or Maſters of "work, ſhall be examined if they be able of "cunning to ſerve their reſpective lords, as well "the higheſt as the loweſt, to the honour and "worſhip of the aforeſaid art, and to the profit "of their lords; for they be the lords that em-"ploy them and pay them for their ſervice and "travel.

"III. THAT when the Maſter and Wardens "meet in a Lodge, the Sheriff, if need be, or "the Mayor or Alderman, if a Brother, where "the *chapter* or *congregation* is held, ſhall be made "*Fellow* and *Sociate* to the *Maſter*, in help of him "againſt rebels, and for up-bearing the rights of "the realm.

"IV. THAT *entered 'Prentices* at their making, "ſhall be charged not to be thieves, nor thieves "maintainers. That the *Fellow-crafts* ſhall travel "honeſtly for their pay, and love their Fellows "as themſelves, and that all ſhall be true to the "King of *England*, to the Realm, and to the Lodge.

"V. THAT if any of the Fraternity ſhall be "fractious, mutinous, or diſobedient to the "GRAND MASTER's orders, and after proper ad-"monitions, ſhould perſiſt in his rebellion, then

"the

"the Lodge ſhall determine againſt him, that he "ſhall forſwear, or renounce his Maſonry, and "ſhall no more be of the Craft; the which if he "preſume to do, he ſhall be priſoned till his "Grace be granted him and iſſued: For this "cauſe, principally, have theſe congregations "been ordained, that as well the loweſt as the "higheſt ſhould be well and truly ſerved in this "Art. *Amen.* So mote it be."

RICHARD the ſecond ſucceeded his grandfather, and employed *William* of *Wickham*, biſhop of *Wincheſter*, as Grand Maſter, to rebuild *Weſtminſter-hall* as it now ſtands; and *Wickham* alſo, at his own coſt, built *New-college* in *Oxford*, and founded *Wincheſter-college*. At laſt, when King *Richard* was in *Ireland*, *Henry*, Duke of *Lancaſter*, got the parliament to depoſe him, and next year procured his being murdered; who, after thus ſupplanting the unfortunate *Richard*, mounted the Throne, by the name of King *Henry* the Fourth. He appointed *Thomas Fitz-Allen*, Earl of *Surrey*, Grand Maſter, founded *Battle-abbey*, and afterwards that of *Fotheringay*. In his reign the citizens of *London* built their large and magnificent *Guild-hall*. After Chriſt 1390.

THE Maſons thus flouriſhing, held their *Lodges* and *communications* more frequent than ever, and joy and harmony abounded, when, unthought of, nothing leſs than their utter extirpation was intended. For,

IN

After Christ 1425. IN the minority of King *Henry* the Sixth, the Commons of *England* thought the Maſons worthy their notice, by attempting to diſturb and overthrow all their lodges and communications for ever, by the following act of the third year of the ſaid King, and the fourth of his age, intitled,

"MASONS *ſhall not confederate in chapters or* "*congregations*."

"WHEREAS, by the yearly *congregations* and "*confederacies* made by the Maſons in their *ge-* "*neral aſſemblies*, the good courſe and effect of "the ſtatutes of labourers be openly violated and "broken, in ſubverſion of the law, and to the "great damage of all the Commons: Our Sove- "reign Lord the King, willing in this caſe to pro- "vide a remedy, by the advice and conſent a- "foreſaid, and at THE SPECIAL REQUEST OF THE "COMMONS, hath ordained and eſtabliſhed, that "ſuch *chapters* and *congregations* ſhall not be "hereafter holden; and if any ſuch be made, "they that cauſe ſuch *chapters* and *congregations* "to be holden, and thereof convicted, it ſhall "be adjudged felony: And that the other Ma- "ſons, who come to ſuch *chapters* and *congrega-* "*tions*, be puniſhed by priſonment of their bo- "dies, and make fine and ranſom at the King's "will."

HOWEVER, this thundering ordinance was never once executed, or in the leaſt intimidated them from holding their *aſſemblies*, nor did they ever deſire

deſire any of their eminent and noble Brethren to get this act repealed, as they meddled not with any affairs of ſtate; and for the wages of *working* Maſons free of the *Lodge*, their laws forbade all combinations, truſting to their lords and founders for their reward, according to merit and love, and not for money.

NAY, in the minority of this very King, a good lodge was held at *Canterbury*, under Grand Maſter *Chicheley*, as appears from the *Latin* regiſter of *William Molart*, prior of *Canterbury*, in manuſcript, page 88. in which are named *Thomas Stapylton*, the Maſter, *John Morris*, Cuſtos de la Lodge Lathomorum, or, *Warden of the Lodge of Maſons*, with fifteen *Fellow Crafts*, and three *entered 'Prentices*, all there named. After Chriſt 1429.

AND another record ſays, "The company of "Maſons, being otherwiſe termed Free Maſons, "of ancient ſtanding, and good reckoning, by "means of affable and kind meetings diverſe "times, and as a loving Brotherhood uſe to do, "did frequent this mutual aſſembly in the time "of King *Henry* the Sixth, in the twelfth year "of his moſt gracious reign: When *Henry* was "thirteen years of age, *anno Dom.* 1434." And the ſaid record deſcribing a coat of arms, much the ſame with that of the *London* company of Freeman-Maſons, it is generally believed that the ſaid company is deſcended of the antient Fraternity; and that, in former times, no man was made

made free of that company until he was inſtalled in ſome lodge of *free* and *accepted* Maſons, as a neceſſary qualification So that, before the troubles of this unfortunate King, the Maſons were every where in great eſteem, and much employed: for the above record ſays farther, " That the " charges and laws of the Free Maſons, have " been ſeen and peruſed by our late Sovereign, " King *Henry* the Sixth, and by the lords of his " moſt honourable council, who have allowed " them, and declared, that they be right, good, " and reaſonable to be holden, as they have been " drawn out and collected from the records of " antient times, &c."

In the year 1442, King *Henry* himſelf was made a Maſon, and his example was followed by many lords and gentlemen of the court. By what follows, it will be found, how very intent he was upon a thorough knowledge of the Royal Art, even before he was admitted amongſt them. No doubt but every reader will feel ſome ſatisfaction in looking over this antique relation, though none more ſo than the true and faithful Brother, in obſerving the glimmering conjectures of an unenlightened perſon, upon the fundamental principles, hiſtory and traditions of the Royal Art, though a philoſopher of as great merit and penetration as this nation ever produced.

A LETTER

A LETTER *from the learned Mr.* JOHN LOCKE *to the Right Hon.* THOMAS *Earl of* PEMBROKE, *with an old* Manuſcript *on the ſubject of* FREE MASONRY.

My LORD, *6th May*, 1696.

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

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

Certayne Queſtyons, with Awnſweres to the ſame, concerning the Myſtery of Maconrye; writtene by the Hande of Kynge Henrye the Sixthe of the Name, and faithfullye copyed by me (1) *Johan Leylande Antiquarius, by the Commaunde of His* (2) *Highneſſe.*

They be as followeth,

Queſt. WHAT mote ytt be? (3)

Anſw. YTT beeth the *Skylle* of Nature, the underſtondynge of the *myghte* that ys *hereynne*, and its ſondrye *Werckynges; ſonderlyche*, the Skylle of *Rectenyngs*, of Waightes and *Metynges*, and the treu Manere of *Faconnynge* al thynges for Mannes Uſe, *headlye*, Dwellynges, and Buyldynges of alle Kindes, and al odher thynges that *make Gudde* to Manne.

Queſt.

(1) *JOHN Lelande* was appointed by King Henry VIII. at the Diſſolution of MONASTERIES, to ſearch for, and ſave ſuch Booke and Records as were valuable among them. He was a man of great Labour and Induſtry.

(2) HIS *Highneſſe*, meaning the ſaid King HENRY VIII. Our Kings had not then the Title of Majeſty.

(3) HAT *mote ytt be?* That is, what may this Myſtery of MASONRY be?— The anſwer imports, that it conſiſts in natural, mathematical, and mechanical Knowledge. Some part of which (as appears by what follows) the Maſons pretend to have taught the reſt of Mankind, and ſome part they ſtill conceal.

Queſt. Where dyd ytt begyne?

Anſw. Ytt dyd begynne with the (4) fyrſte Menne yn the Eſte, whych were before the (5) ffyrſt Manne of the Weſte, and comynge Weſtlye, ytt hathe brought *herwyth* alle Comfortes to the *wylde* and Comfortleſſe.

Queſt. Who dyd brynge ytt Weſtlye?

Anſw. The (6) Venetians, whoo beynge Grate Merchandes, comed ffyrſt ffromme the Eſte *ynn* Venetia, for the *commodytye* of Marchaundyſynge *beith* Eſte and Weſte, bey the redde and *Myddle-londe* Sees.

Queſt. Howe comede ytt yn Engelonde?

Anſw. Peter Gower (7) a Grecian, journey-

edde

(4) (5) *Fyrſte Menne yn the Eſte*, &c. It ſhould ſeem by this that MASONS believe there were men in the *Eaſt*, before ADAM, who is called the *ffyrſte Manne of the Weſte*; and that Arts, and Sciences began in the *Eaſt*. Some Authors of great Note for Learning have been of the ſame Opinion; and it is certain that *Europe*, and *Africa* (which in Reſpect to *Aſia*, may be called weſtern Countries) were wild and ſavage, long after Arts and Politeneſs of Manners were in great Perfection in *China*, and the *Indies*.

(6) THE *Venetians*, &c. In the times of Monkiſh Ignorance it is no Wonder that the *Phenicians* ſhould be miſtaken for the *Venetians*. Or, perhaps, if the People were not taken one for the other, Similitude of Sound might deceive the Clerk who firſt took down the Examination. The *Phenicians* were the greateſt Voyagers among the Ancients, and were in *Europe* thought to be the Inventors of Letters, which perhaps they brought from the *Eaſt* with other Arts.

(7) *PETER GOWER*. This muſt be another Miſtake of the Writer. I was puzzle at firſt to gueſs who PETER GOWER

ſhould

edde ffor *kunnynge* yn Egypte, and yn Syria, and yn everyche Londe *whereas* the Venetians hadde plauntedde Maconrye, and *Wynnynge* Entraunce yn al Lodges of Maconnes, he lerned muche, and retournedde, and *woned* yn Grecia Magna (8) *wachſynge*, and becommynge a myghtye (9) *Wyſeacre*, and

ſhould be, the Name being perfectly *Engliſh*; or how a *Greek* ſhould come by ſuch a Name: But as ſoon as I thought of PYTHAGORAS, I could ſcarce forbear ſmilling, to find that PHILOSOPHER had undergone a METEMPSYCOSIS he never dreamt of. We need only conſider the *French* Pronounciation of his NAME, PYTHAGORE, that is PETAGORE, to conceive how eaſily ſuch a Miſtake might be made by an unlearned Clerk. That PYTHAGORAS travelled for Knowledge into EGYPT, *&c.* is known to all the Learned; and that he was initiated into ſeveral different Orders of PRIESTS, who in thoſe Days kept all their Learning ſecret from the Vulgar, is as well known. PYTHAGORAS alſo, made every GEOMETRICAL Theorem a Secret, and admitted only ſuch to the Knowledge of them, as had firſt undergone a five Years Silence. He is ſuppoſed to be the Inventor of the XLVII Propoſition of the firſt Book of EUCLID, for which, in the Joy of his Heart, it is ſaid he ſacrificed a Hecatomb. He alſo knew the true Syſtem of the World, lately revived by COPERNICUS; and was certainly a moſt wonderful Man. See his Life by DION. HAL.

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

(9) WYSEACRE. This word at preſent ſignifies Simpleton, but formerly had a quite contrary Meaning. *Weiſager* in the old SAXON, is PHILOSOPHER, Wiſeman or Wizard; and having been frequently uſed ironically, at length came to have a direct Meaning in the ironical Senſe. Thus DUNS SCOTUS, a Man famed for the Subtilty and Acuteneſs of his Underſtanding, has by the ſame Method of Irony, given a general Name to modern Dunces

and gratelyche renowned, and *her* he framed a grate Lodge at Groton (10) and maked many Maconnes, ſome whereoffe dyd journeye yn Fraunce, and maked many Maconnes, wherefromme, yn proceſſe of Tyme, the Arte paſſed yn Engelonde.

Queſt. Dothe Maconnes deſcouer here Artes unto Odhers?

Anſw. Peter Gower whenne he journeyedde to lernne, was ffyrſte (11) made, and anonne techedde; evenne ſoe ſhulde all odhers beyn *recht.* Natheleſs (12) Maconnes hauethe *always* yn everyche Tyme from Tyme to Tyme communycatedde to Mannkynde ſoche of *her* Secrettes as generallyche myghte be uſefulle; they haueth keped backe ſoche *allein* as ſhulde be harmefulle yff they comed yn euylle Haundes, *oder* ſoche as ne myghte be *holpynge* wythouten the Techynges to be joinedde herwythe in the Lodge, oder ſoche as

(10) GROTON. GROTON is the Name of a Place in England. The Place here meant is CROTONA a City of GRECIA MAGNA, which in the Time of PYTHAGORAS was very populous.

(11) FYRSTE *made.* The Word MADE I ſuppoſe has a particular Meaning among the MASONS, perhaps it ſignifies, *initiated.*

(12) MACONNES *haueth communycatedde*, &c. This PARAGRAPH hath ſomething remarkable in it. It contains a Juſtification of the Secrecy ſo much boaſted of by MASONS, and ſo much blamed by others; aſſerting that they have in all Ages diſcovered ſuch Things as might be uſeful, and that they conceal ſuch *only*, as would be hurtful either to the World or themſelves. What theſe ſecrets are, we ſee afterwards.

as do bynde the *Freres* more ſtrongelyche togeder, bey the Proffytte and commodytye comyng to the *Confrerie* herfromme.

Queſt. Whatte Artes haueth the Maconnes techedde Mankynde?

Anſw. The Artes (13) *Agricultura*, *Architectura*, *Aſtronomia*, *Geometria*, *Numeres*, *Muſica*, *Poeſe*, *Kymiſtry*, *Governmente*, and *Relygyonne*.

Queſt. Howe commethe Maconnes more teachers than odher Menne;

Anſw. The *hemſelfe* haueth allein in (14) Arte of fynding neue Artes, whyche Arte the ffyrſte Maconnes receaued from Godde; by the whyche they fyndethe whatte Artes *hem pleſethe*, and the treu Way of techynge the ſame. Whatt odher Menne doethe ffynde out, ys *onelythe* bey chaunce and herfore but lytel I tro.

Queſt.

(13) THE *Arts*. AGRICULTURA, &c. It ſeems a bold Pretence, this, of the MASONS, that they have taught Mankind all theſe Arts. They have their own Authority for it; and I know not how we ſhall diſprove them. But what appears moſt odd is, that they reckon Religion among the Arts.

(14) *Arte of ffynding neue Artes*. The Art of inventing Arts, muſt certainly be a moſt uſeful Art. My LORD BACON's NOVUM ORGANUM, is an Attempt toward ſomething of the ſame Kind. But I much doubt, that if ever the MASONS had it, they have now loſt it; ſince ſo few new Arts have been lately invented, and ſo many are wanted. The IDEA I have of ſuch an Art is, that it muſt be ſomething proper to be applied in all the Sciences, generally, as ALGEBRA is in Numbers, by the Help of which, new Rules of Arithmetic are, and may be found.

Queſt. Whatt dothe the Maconnes concele and hyde?

Anſw. They concelethe the Art of ffyndynge neue Artes, and thattys for her own Proffytte, and (15) *Preiſe*: They concelethe the Art of kepynge (16) Secrettes, thatt ſoe the Worlde mayeth nothinge concele from them. Thay concelethe the Art of *Wunderwerckynge*, and of *foreſayinge thynges to comme*, thatt ſo thay ſame Artes may not be uſedde of the wyckedde to an euyell Ende; thay alſo concelethe the (17) Arte of chaunges, the *Wey* of Wynnynge the Facultye (18) of *Abrac*, the Skylle of becommynge gude and perfyghte wythouten the Holpynges of Fere, and Hope; and the Univerſelle (19) Longage of Maconnes.

Queſt.

(15) PREISE. It ſeems the MASONS have great regard to the Reputation as well as the Profit of their Order; ſince they make it one Reaſon for not divulging an Art in common, that it may do Honour to the Poſſeſſors of it. I think in this Particular they ſhew too much Regard for their own Society, and too little for the reſt of MANKIND.

(16) ARTE *of keepynge Secrettes.* What Kind of an Art this is I can by no Means imagine. But certainly ſuch an Art the MASONS muſt have: For though, as ſome People ſuppoſe, they ſhould have no Secret at all, even that muſt be a Secret which being diſcovered would expoſe them to the higheſt Ridicule: And therefore it requires the utmoſt Caution to conceal it.

(17) ARTE *of Chaunges.* I know not what this means, unleſs it be the Tranſmutation of Metals.

(18) FACULTYE of *Abrac.* Here I am utterly in the Dark.

(19) UNIVERSELLE *Longage of Maconnes.* An univerſal

language

Queſt. Wylle he teche me thay ſame Artes?

Anſw. Ye ſhalle be techedde yff ye be warthye, and able to lerne.

Queſt. Dothe all Maconnes *kunne* more then odher Menne?

Anſw. Not ſo. Thay onlyche haueth *recht* and *Occaſyonne* more then odher Menne to kunne, but manye doeth fale yn Capacity, and manye more doth want induſtrye, thatt ys *Perneceſſarye* for the gaynynge all Kunnynge.

Queſt. Are Maconnes gudder Men then odhers?

Anſw. Some Maconnes are not ſo Vertuous as ſome other Menne; but yn the moſte Parte, thay be more gude than they woulde be yf thay war not Maconnes.

Queſt.

Language has been much deſired by the learned of many Ages. It is a Thing rather to be wiſhed than hoped for. But it ſeems the MASONS pretend to have ſuch a Thing among them. If it be true, I gueſs it muſt be ſomething like the Langnage of the PANTOMIMES among the ancient ROMANS, who are ſaid to be able, by Signs only, to expreſs and deliver any Oration intelligibly to Men of all Nations and Languages. A Man who has all theſe Arts and Advantages, is certainly in a Condition to be envied: But we are told, that this is not the Caſe with all MASONS; for though theſe Arts are among them, and all have a Right and an Opportunity to know them, yet ſome want Capacity, and others Induſtry to acquire them However, of all their Arts, and Secrets, that which I deſire to know moſt is, *The Skyle of becommynge gude and perfyghte*; and I wiſh it were communicated to all Mankind, ſince there is nothing more true than the beautiful Sentence contained in the laſt Anſwer, "The better Men are, the more they love one another." Virtue having in itſelf ſomething ſo amiable as to charm the Hearts of all that behold it.

Queſt. Doth Maconnes love eidther odher myghtylye as beeth ſayde?

Anſw. Yea verylyche, and yt may not odherwiſe be: For gude Menne and treu, kennynge eidher odher to be ſoche, doeth always love the more as thay be more Gude.

Here endethe the Queſtyonnes, and Awnſwers.

I know not what Effect the Sight of this old Paper may have upon your Lordſhip; but for my own Part I cannot deny, that it has ſo much raiſed my Curioſity, as to induce me to enter myſelf into the Fraternity, which I am determined to do (if I may be admitted) the next Time I go to LONDON, and that will be ſhortly. *I am,*

My Lord,

Your Lordſhip's moſt obedient,

And moſt humble Servant,

JOHN LOCKE.

A GLOSSARY *to explain the* WORDS *in* ITALIC CHARACTERS *in the foregoing.*

ALLEIN, only
Alweys, always
Beithe, both
Commodytye, coveniency
Confrerye, Fraternity
Faconnynge, forming
Fore-soyinge, prophecying
Freres, Brethren
Headlye, chiefly
Hem pleſethe, they pleaſe
Hemſelfe, themſelves
Her, there, their
Hereynne, therein
Herwyth, with it
Holpynge, beneficial
Kunne, know
Kunnynge, knowledge
Make Gudde, are beneficial
Metynges, meaſures
Mote, may
Myddlelonde, Mediterranean
Myghte, power
Occaſyonne, opportunity
Oder, or
Onelyche, only
Perneceſſarye, abſolutely neceſſary
Preiſe, honour
Recht, right
Reckenyngs, numbers
Sonderlyche, particularly
Skylle, knowledge
Wackſynge, growing
Werck, operation
Wey, way
Whereas, where
Woned, dwelt
Wunderwerckynge, working miracles,
Wylde, ſavage
Wynnynge, gaining
Ynn, into

CHAP.

CHAP. III.

The ſtate of MASONRY *from King* JAMES I. *to the Union.*

FROM this time the Craft ſuffered neglect; firſt by the bloody wars of the houſes of *York* and *Lancaſter*, and afterwards by other means, till the union of the two crowns, when true architecture began again to dawn in this weſtern part of the world; and the progreſs of it would have been more rapid, if Queen *Elizabeth* had not diſcouraged the ſtudy of architecture. But hearing that the Maſons had ſome ſecrets they could not, or would not reveal to her, ſhe became jealous of their aſſemblies, and ſent an armed force to break up their annual communication at *York* on St. *John*'s day, *December* 27, 1561. But Sir *Thomas Sackville*, then Grand-Maſter, took care to ſend ſome of the great officers of the Queen, that were *Maſons*, who then joining their aſſembly, made honourable report to the Queen, who ever after eſteemed them as the cultivators of peace, friendſhip, brotherly love, arts and ſciences, and never meddled with thoſe who were given to change.

IN the reign of King *James* the firſt, the famous and learned *Inigo Jones*, being Grand-Maſter, the beſt craftſmen from all parts reſorted to him, who always

always allowed good wages, and ſeaſonable times for inſtruction in the Lodges, which he conſtituted with excellent bye-laws, and made them like the ſchools or academies of deſigners in *Italy*. He alſo held the quarterly Communication of the GRAND-LODGE, of Maſters and Wardens, and the annual general aſſembly and feaſt on St. *John*'s day, when he was annually re-choſen, till 1618, when *William* Earl of *Pembroke*, was choſen Grand-Maſter, and being approved by the King, he appointed *Inigo Jones* his Deputy-Grand-Maſter.

MASONRY thus flouriſhing, many eminent, wealthy and learned men, at their own requeſt, were accepted as brothers, to the honour of the craft, till the King died on the twenty-ſeventh of *March*, 1625. Grand-Maſter *Jones* continued in office, and vigilant in carrying on the grand deſign, till unhappily the civil wars broke out; yet even during thoſe wars, the Maſons met occaſionally in many places.

It may not be amiſs here to give the ſentiments and practice of old Maſons, touching the government of their *Grand-Maſters*, *viz.* That Kings, and other male ſovereigns, are Grand-Maſters during life, and appoint a Deputy, or approve of his election, to preſide over the fraternity, with the title and honours of *Grand-Maſter*; but if the ſovereign is a female, or not a brother; or a minor under a regent, not a brother; or if the male ſovereign, or the regent, though a brother, is negligent

negligent of the craft, then the *old* Grand-officers may aſſemble the GRAND-LODGE in *due* form to elect a Grand-Maſter, but not during life, only he may be annually re-choſen while he and they think fit.

AFTER the reſtoration of King *Charles* the ſecond, who though he had been a Maſon abroad, neglected the craft, giving himſelf intirely up to his pleaſures; however, in 1663, *Henry Jermyn*, Earl of St. *Albans*, being Grand-Maſter, Sir *John Denham*, Deputy-Grand-Maſter, Sir *Chriſtopher Wren*, and Mr. *John Webb*, Grand-Wardens, made the following regulations, *viz.* Earl of St. Albans, 1663.

I. THAT no perſon, of what degree ſoever, be accepted a Free-Maſon, unleſs in a regular Lodge, whereof one to be a Maſter or a Warden, in that diviſion where ſuch Lodge is kept, and another to be a Craftſman in Maſonry.

II. THAT no perſon, hereafter be accepted but ſuch as are able of body, honeſt in parentage, of good reputation, and an obſerver of the laws of the land.

III. THAT no perſon, who ſhall be accepted a Free-Maſon, ſhall be admitted into any Lodge, until he has brought a certificate of the time and place of his acceptation, from the Maſter of the limit where he was made, and the Lodge kept. And the Maſter ſhall enrol the ſame in parchment, and ſhall give an account of ſuch acceptations at every general aſſembly.

IV. THAT

IV. THAT every perſon, who is now a Free-Maſon, ſhall bring to the Maſter a note of the time of his acceptation, to the end that it may be enrolled in ſuch priority of place as the brother deſerves; and that the whole company and fellows may the better know each other.

V. THAT, for the future, the ſaid fraternity of Free Maſons ſhall be regulated and governed by one Grand-Maſter, and as many Wardens as the ſaid ſociety ſhall think fit to appoint at every general aſſembly.

VI. THAT no perſon ſhall be accepted, unleſs he be twenty-one years old or upwards.

Earl of Rivers, June 24. 1666.

THOMAS SAVAGE, Earl of *Rivers*, ſuccceded St. *Albans* as Grand-Maſter, who appointed Sir *Chriſtopher Wren* Deputy-Grand-Maſter, and Mr. *John Webb*, and Mr. *Grinlin Gibbons*, Grand-Wardens; but the Deputy and Wardens had the management of every thing concerning the craft.

THIS year, on the ſecond of *September*, the city of *London* being almoſt deſtroyed by fire, the Free-Maſons were neceſſarily employed and encouraged to rebuild that noble city in a more elegant ſtyle than before. The Deputy had formed a grand deſign of making it the moſt regular and ſplendid city in the world; but by private properties, and other hinderances, this laudable deſign could not be carried into execution.

THE elegant ſtyle of the craft evidenced itſelf in building the *Royal-Exchange*; St. *Paul*'s cathedral,

dral, the foot-ſtone of which was levelled in due form, by the King, Grand-Maſter *Rivers*, the architects, craftſmen, nobility and gentry, lord-mayor and aldermen, biſhops and clergy, in the year 1673; deſigned and conducted by the Deputy-Grand-Maſter *Wren*, as *Maſter* of work, with his Wardens, *Edward Strong*, the elder and younger. The *Monument*, of the *Doric* order, 202 feet high from the ground, fifteen feet in diameter, its pedeſtal twenty feet ſquare, and forty in height, with emblems in baſſo relievo, by *Gabriel Cibber*, was finiſhed in the year 1677. Many more fine buildings were raiſed, particularly St. *Mary-le-Bow*, St. *Stephen*'s in *Walbrooke*, with its admirable cupola, if equalled, not excelled by any in *Europe*; the college of phyſicians; and the beautiful *Middle-Temple* gate.

GEORGE VILLERS, Duke of *Buckingham*, an old Maſon, became Grand-Maſter, but being indolent, he left all to Deputy *Wren* and his Wardens, and was ſucceeded by HENRY BENNET, Earl of *Arlington*, who was too deeply engaged in ſtate affairs to mind the Lodges; yet in his maſterſhip, the craft was very conſiderable, and many perſons of diſtinction requeſted to be admitted, and were accordingly *accepted* by the fraternity.

Duke of Buckingham 1674.

Earl of Arlington, 1679.

OUR worthy brother, the famous *Elias Aſhmole*, Eſq; an eminent philoſopher, chemiſt and antiquary, founder of the noble muſeum at *Oxford*, which ſtill bears his name, in page 15 of his *Diary*, ſays,

ſays, "I was made a Free-Maſon at *Warington*, "*Lancaſhire*, with Colonel *Henry Mainwaring*, of "*Kerthingham*, in *Cheſhire*, by Mr. *Richard Pen-*"*ket*, the Warden, and the Fellow-crafts, on the "ſixteenth of *October*, 1646." The writer of Mr. *Aſhmole*'s life, who was not a Maſon, before his hiſtory of *Berkſhire*, page 6. gives the following account of Maſonry. "He (Mr. *Aſhmole*) was e-"lected a brother of the company of *Free-Maſons*, "a favour eſteemed ſo ſingular by the members, "that Kings themſelves have not diſdained to enter "themſelves of this ſociety. From theſe derived "the adopted Maſons, accepted Maſons, or "free Maſons, who are known to one ano-"ther all over the world, by certain *ſignals* and "*watch-words* known to them alone. They have "ſeveral Lodges in different countries for their "reception; and when any of them fall into de-"cay, the brotherhood is to relieve them. The "manner of their adoption or admiſſion is very "formal and ſolemn, and with the adminiſtration "of an oath of ſecrecy, which has had better fate "than all other oaths, and has ever been moſt re-"ligiouſly obſerved; nor has the world been yet "able, by the inadvertency, ſurpriſe, or folly of "any of its members, to dive into this myſtery, "or make the leaſt diſcovery."

In ſome of Mr. *Aſhmole*'s, manuſcripts, there are many valuable collections relating to the hiſtory of the Free-Maſons, as may be gathered from

from the letters of Dr. *Knipe* of *Chriſt-church, Oxford*, to the publiſher of Mr. *Aſhmole*'s life; the following extracts therefrom will authenticate and illuſtrate many facts in the fore-going hiſtory.

"As to the ancient ſociety of Free-Maſons, "concerning whom you are deſirous of knowing "what may be known with certainty, I ſhall only "tell you, that if our worthy brother, *E. Aſhmole*, "Eſq; had executed his intended deſign, our fra- "ternity had been as much obliged to him as the "brethren of the moſt noble order of the garter. "I would not have you ſurprized at this expreſſion, "or think it at all too aſſuming. The ſovereigns "of that order have not diſdained our fellowſhip, "and there have been times when Emperors were "alſo Free-Maſons. What from Mr. *Aſhmole*'s col- "lection I could gather was, that the report of our "ſociety's taking riſe from a bull granted by the "Pope, in the reign of *Henry* the third, to ſome "*Italian* architects to travel over all *Europe*, to "erect chapels, was ill founded; ſuch a bull there "was, and thoſe architects were Maſons; but this "bull, in the opinion of the learned Mr. *Aſhmole*, "was confirmative only, and did not by any "means create our fraternity, or even eſtabliſh "them in this kingdom: but as to the time and "manner of that eſtabliſhment, ſomething I ſhall "relate from the ſame collections. St. *Alban*, the "proto-martyr, eſtabliſhed Maſonry here, and

" from his time it flouriſhed more or leſs, accor-
" ding as the world went, down to the days of
" King *Athelſtan*, who, for the ſake of his brother
" *Edwin*, granted the Maſons a charter. Under
" our *Norman* Princes, they frequently received
" extraordi ary marks of royal favour: There is no
" doubt to be made, that the ſkill of Maſons, which
" was always tranſcendently great, even in the
" moſt barbarous times, their wonderful kindneſs
" and attachment to each other how different ſo-
" ever in condition, and their inviolable fidelity
" in keeping religiouſly their ſecret, muſt expoſe
" them, in ignorant, troubleſome, and ſuperſtitious
" times, to a vaſt variety of adventures, accor-
" ding to the different fate of parties, and other
" alterations in government. By the way, it may
" be noted, that the Maſons were always loyal,
" which expoſed them to great ſeverities, when
" power wore the trappings of juſtice, and thoſe
" who committed treaſon, puniſhed true men as
" traitors.

" THUS, in the third year of *Henry* the ſixth, an
" act paſſed to aboliſh the ſociety of Maſons, and
" to hinder, under grievous penalties, the holding
" chapters, Lodges, or other regular aſſemblies.
" Yet this act was afterwards repealed, and even
" before that, King *Henry*, and ſeveral Lords of
" his court, became fellows of the craft."

MANY Lodges in the reign of *Charles* the ſe-
cond, were conſtituted by leave of the ſeveral
noble

noble Grand-Maſters, the fraternity being ſtill conſiderable, and many gentlemen and famous ſcholars requeſted to be admitted. Mr. *Aſhmole* again ſays, in page 66 of his *diary*. "On *March* "the 10th, 1682, about 5 *Hor. poſt merid.* I "received a ſummons to appear at a Lodge to be "held next day at *Maſons-hall*, in *London*, *March* "11. accordingly I went, and about noon, was "admitted into the fellowſhip of Free-Maſons; "Sir *William Wilſon*, Knight; Captain *Richard* "*Borthwick*; Mr. *William Woodman*; Mr. *Wil-* "*liam Grey*; Mr. *Samuel Taylour*; and Mr. *William* "*Wiſe*: I was the ſenior fellow among them, it "being thirty five years ſince I was admitted; "there were preſent, beſides myſelf, the fellows "after-named, Mr. *Thomas Wiſe*, Maſter of the "Maſons company this preſent year; Mr. *Thomas* "*Shorthoſe*, &c. We all dined at the *Half-moon* "tavern, in *Cheapſide*, at a noble dinner prepa- "red at the charge of the new accepted Maſons."

MANY of the fraternity's records of this and former reigns were loſt in the next, and at the revolution: and many of them were too haſtily burnt in our time, for fear of making dicoveries.

UPON the death of Grand-Maſter *Arlington* in the year 1685, the Lodges met and elected Sir *Chriſtopher Wren* Grand-Maſter, who annually, while carrying on St. *Paul*'s, met thoſe brethren who could attend him, to keep up good old uſages till the revolution. Sir Chriſtopher Wren, 1685.

PAR-

PARTICULAR Lodges were moſtly occaſional in *London*, except where ſome great works were carrying on. Sir *Robert Clayton* procured an occaſional Lodge of Maſters to meet at St. *Thomas*'s hoſpital in the year 1693, near which a ſtated Lodge continued long afterwards. Beſides the old Lodge at St. *Paul*'s, there was one in *Piccadilly*, another by *Weſtminſter-abbey*, *Holbourn*, and *Tower-hill*. King *William* was privately made a Maſon, approved of the choice of Sir *Chriſtopher Wren*, greatly promoted the intereſts of the craft, appointed the fine new palace at *Greenwich*, in the year 1695, to be an hoſpital for ſeamen, and ordered it to be finiſhed according to *Jones*'s old deſign. This year alſo the moſt noble *Charles* Duke of *Richmond* and *Lenox*, grandfather of the preſent Duke, Maſter of a Lodge at *Chicheſter*, coming to the annual aſſembly in *London*, was choſen Grand-Maſter, and approved of by the King; Sir *Chriſtopher Wren* was his Deputy, who acted as before at the head of the craft, and was again choſen Grand Maſter in the year 1698.

Duke of Richmond, 1695.

IN the beginning of the reign of Queen *Anne*, the *Auguſtan* ſtyle was every where moſt richly diſplayed; yet the Lodges were more and more diſuſed; partly by the neglect of Maſters and Wardens; and partly by not having a noble Grand-Maſter, as in times paſt, the annual aſſembly was for ſome years not duly attended; and

what

what was the worſt of all, Sir *Chriſtopher Wren*, through his great age, bodily infirmities, and retirement from the ſtage of buſineſs and hurry, was no longer able to preſide in their aſſemblies, by which the Craft ſuffered ſome detriment.

CHAP. IV.

The ſtate of MASONRY *in* England, *with liſts of the* GRAND MASTERS, *and other officers of the Grand Lodge, ſince the Union.*

WE have ſeen in the foregoing Hiſtory of Maſonry, by what means the Craft flouriſhed, and how they came to ſuffer decay; and that it was in the times of barbarity and ignorance of tyranny and oppreſſion, of war and bloodſhed, when the popular rage and fury vented itſelf upon the noble ſciences, or places dedicated to their uſe, and chiefly upon the profeſſors and advocates of this *Royal Art*, which, as it was the moſt uſeful to mankind, ſo it was the firſt doomed to perdition. Indeed, the days have been in *Britain*, when this ancient and honourable Fraternity ſuffered not a little from the neglect of their Grand-Maſters, who ſhould have countenanced the communications with their preſence, given life and vigour to their reſolutions, and by precept and example, as well to keep the whole body firm, ſteady and faithful to the ancient laws and uſages

of

of Maſons, as to preſerve the honour and renown that the Fraternity had acquired in the world, with the wiſe, learned, good, great and brave, from the commencement of time.

May 1. 1707. THIS year, under the reign of Queen *Anne*, the two kingdoms of *Scotland* and *England* were united into the *one* kingdom of *Great Britain*, that auſpicious æra of peace and plenty to theſe nations. Now it was that the Sciences began again to flouriſh, and Maſonry to reſume its ancient luſtre, and once more became the darling of the people, under their Grand-Maſter Sir CHRISTOPHER WREN, whoſe great abilities certainly commanded all due reſpect, but his years and long abſence made it neceſſary for the Brethren to guard againſt all future decays of their ancient and honourable Craft. Accordingly,

THE Lodges in and about *London* having met together, and conſtituted a Lodge in due form, * revived the quarterly communication of officers, and reſolved to hold the annual aſſembly and feaſt, and then to elect a Grand-Maſter from among themſelves, till they ſhould again be honoured with having a noble Brother at their head,

St. John's day 1717. THE Brethren being aſſembled, and the oldeſt Maſter Maſon being placed in the chair, they unanimouſly

* So called, becauſe it ſhould meet quarterly according to ancient uſage. And when the Grand Maſter is preſent, it is a Lodge in AMPLE FORM; otherwiſe only in DUE FORM; but both equal in authority.

nimouſly made choice of *ANTHONY SAYER* GRAND MASTER of MASONS, who was immediately congratulated, inveſted, inſtalled, and homaged as ſuch.

GEORGE PAYNE, Eſq; ſucceeded Brother *Sayer*. 1718.

JOHN THEOPHILUS DESAGULIERS, L. L. D. and F. R. S. ſucceeded Brother *Payne*. 1719.

And,

GEORGE PAYNE, Eſq; again ſucceeded Brother *Deſaguliers* as GRAND MASTER MASON. 1719.

It was now recommended to the Brethren the ſtricteſt obſervance of the communication; and that they ſhould bring to the Grand Lodge any old writings and records concerning Maſons or Maſonry, to ſhew the good uſages of old. Many manuſcripts were accordingly brought; and many of the moſt valuable concerning Lodges, regulations, charges, ſecrets, and uſages; particularly one written by Brother *Nicholas Stone*, the Warden of Grand Maſter *Inigo Jones*, were too haſtily burnt by ſcrupulous Brothers.

BY the care and induſtry of Grand Maſter *Payne*, the freedom of this ſociety has been fixed upon that noble and ſolid baſis which has engaged ſo many noblemen and princes to do honour to the craft by their conſtant attendance and laudable example—a ſeries of ſuch noble perſonages, as no age, ſociety, or nation could ever boaſt to have ruled over them; and who, in a continued ſucceſ-

ſion,

sion, will, in all probability, *govern and direct them for ever.*

IT will be neceſſary now to proceed to the recital of thoſe great names who have honoured the Fraternity by preſiding over them, either as Grand Maſters, or other Grand Officers.

1721. JOHN MONTAGUE, Duke of Montague, *Grand Maſter*
John Beal, Doctor of Phyſic, *Deputy Grand Maſter*
Mr. J. Villeneau, *and* Mr. T. Morris, *Grand Wardens.*

1722. PHILIP WHARTON, Duke of Wharton, *Grand Maſter.*
J. Theo. Deſaguliers, L. L. D & F. R. S. *Dep. G. M.*
Mr. Joſh. Timſon, *and* J. Anderſon, *Gr. Wardens.*

1723. F. SCOTT, E. of Dalkeith, late D. of Buccleugh, *Grand Maſter.*
J. Theo. Deſaguliers, L. L. D. & F. R. S. *Dep. G. M.*
F. Sorrel, Eſq; *and* Mr. J. Senex, *Gr. Ward.*

1723. C. LENOX, D. of Richmond, Lenox, & Aubigny, *Grand Maſter*
Martin Folkes, Eſq; *Dep. Gr. M.*
Geo. Payne, *and* Fr. Sorrel, Eſqrs. *Gr. Ward.*

J. H A-

J. HAMILTON, Lord Paiſley, now E. of Abercorn, *Grand Maſter* 1725.
J. Theo. Deſaguliers, L. L. D. & F. R. S. *Dep. Gr. M.*
Col. D. Houghton, *and* Sir T. Pendergaſt, *Gr. Ward.*

WILLIAM OBRIAN, Earl of Inchiquin, *Grand Maſter* 1726.
William Cowper, Eſq; *Dep. Gr. M.*
A. Chocke, *and* W. Burdon, Eſqrs; *Gr. Ward.*

HENRY HARE, Lord Coleraine, *Grand Maſter* 1727.
Alexander Chocke, Eſq; *Dep. Gr. M.*
N. Blackerby, Eſq; *and* Mr. J. Highmore *Gr. Ward.*

JAMES KING, Lord Kingſton, *Grand Maſter* 1728.
Nathaniel Blackerby, Eſq; *Dep. Gr. M.*
Sir J. Thornhill, Kt. *and* M. O Connor, Eſq; *Gr. Ward.*

THOMAS HOWARD, Duke of Norfolk *Grand Maſter* 1729-30.
Nathaniel Blackerby, Eſq; *Dep. Gr. M.*
Col. G. Carpenter, *and* T. Batſon, Eſqrs. *Gr. Ward.*

T. COKE, Ld. Lovel, now E. of Leiceſter, *Grand Maſter* 1731.
Thomas Batſon, Eſq; *Dep. Gr. M.*
G. Douglas, M. D. *and* J. Chambers, Eſq; *Gr. Ward*

1732. ANTHONY BROWN, Lord Viſc. Montacute.
Grand Maſter
Thomas Batſon, Eſq; *Dep. Gr. M.*
G. Rooke, *and* J. Moore-Smythe, Eſqrs. *Gr. Ward.*

1733. JAMES LYON, Earl of Strathmore,
Grand Maſter
Thomas Batſon, Eſq; *Dep. Gr. M.*
J. Moore-Smythe, *and* J. Ward, Eſqrs. *Gr. Ward.*

1734. JOHN LINDSAY, E. of Crawford, primier
Earl of Scotland, *Grand Maſter*
Sir Cecil Wray, Bart. *Dep. Gr. M.*
J. Ward, Eſq; *and* Sir E. Manſel, Bt. *Gr. Ward.*

1735. THOMAS THYNNE, Ld. Viſc. Weymouth
Grand Maſter.
John Ward, Eſq; *Dep. Gr. M.*
Sir E. Manſel, Bt. *and* M. Clare, M. A. *Gr. Ward.*

1736. JOHN CAMPBEL, Earl of Loudoun,
Grand Maſter
John Ward, Eſq; *Dep. Gr. M.*
Sir R. Lawley, Bt. *and* W. Græme, M. D. *Gr. Ward.*

1737. EDWARD BLIGH, Earl of Darnley
Grand Maſter
John Ward, Eſq; *Dep. Gr. M.*
Sir R. Lawley, *and* W. Græme, M. D. *Gr. Ward.*

H. BRID-

H. BRIDGES Marq. of Carnarvon, now D. of Chandos, *Grand Maſter*. 1738.
John Ward, Eſq; *Dep. Gr. M.*
Ed. G. Graham, *and* Capt. A. Robinſon, *Gr. Ward.*

ROBERT RAYMOND, Lord Raymond, *Grand Maſter* 1739.
William Græme, Dr. of Phyſic, *Dep. G. M.*
J. Hervey Thurſby, *and* R. Foy, Eſqrs. *Gr. Ward.*

JOHN KEITH, Earl of Kintore, *Grand Maſter*, 1740.
William Græme, Dr. of Phyſic, *Dep. G. M.*
J. Ruck, *and* W. Vaughan, Eſqrs. *Gr. Ward.*

J. DOUGLAS, E. of Morton, Kt. of the Thiſtle, *Grand Maſter*. 1741-2.
Martin Clare, M. A. & F. R. S. *Dep. Gr. M.*
W. Vaughan, *and* B. Gaſcoyne, Eſqrs. *Gr. Ward.*

JOHN WARD, Lord Ward, *Grand Maſter* 1743-4.
Sir Robert Lawley, Bart. *Dep. Gr. M.*
E. Hody, M. D. *and* S. Berington, Eſq; *Gr. Ward.*

THOMAS LYON, Earl of Strathmore, *Grand Maſter* 1745-6.
William Vaughan, Eſq; *Dep. Gr. M.*
W. Græme, M. D. *and* F. Baker, Eſq; *Gr. Ward.*

JAMES

1748-9. JAMES CRANSTOUN, Lord Cranstoun,
Grand Master
Edward Hody, Dr. of Physic, & F.R.S. *Dep. Gr. M.*
F. Baker, *and* T. Smith, Esqrs. *Gr. Ward.*

1749-50-1. WILLIAM BYRON, Lord Byron,
Grand Master
Fotherley Baker, Esq; *Dep. Gr. M.*
The hon. R. Shirley, *and* T. Jeffreys, Esq; *Gr. Ward.*

1752. JOHN PROBY, Lord Carysfort,
Grand Master.
Thomas Manningham, Dr. of Physic, *Dep. Gr. M.*
The hon. J. Carmichael, and Sir R. Wrottesley, Bart. *Gr. Ward.*

1753. Thomas Manningham, M. D. *Dep. Gr. M.*
Sir R. Wrottesley, *and* F. Blake Delaval *Gr. Ward.*

1754. JAMES BRIDGES, Marq. of Carnarvon,
Son and heir to Henry D. of Chandos, formerly Grand Master. *Grand Master*
Thomas Manningham, Dr. of Physic, *Dep. Gr. M.*
The hon. C. Proby, *and* F. Pinkstan, *Gr. Ward.*

1755. JAMES BRIDGES, Marq. of Carnarvon,
Grand Master
Thomas Manningham, M. D *Dep. Gr. M.*
The hon. H. Townshend, *and* J. Dickson, *Gr. Ward.*

JAMES

JAMES BRIDGES, Marq. of Carnarvan. 1756.
Grand Maſter
Thomas Manningham, Dr. of Phyſic, *Dep. Gr. M.*
J. Naiſh, *and* B. J. Boetefeur, Eſqrs. *Gr. Ward.*

SHOLTO CHARLES DOUGLAS, 1757
Lord Aberdour, *Grand Maſter*
John Revis, Eſq; *Dep. Gr. M.*
William Chapman, Albert Vandenvelde, Eſqrs.
and John Entick, A. M. *Gr. Ward.*

SHOLTO CHARLES DOUGLAS, 1758.
Lord Aberdour, *Grand Maſter*
John Revis, *Dep. Gr. M.*
J. Dickſon, *and* T. Singleton, Eſqrs. *Gr. Ward.*

CHAP. V.

State of MASONRY *in* Scotland *from the earlieſt times; with an account of the inſtitution of the Grand Lodge, and liſts of all the Grand Maſters, and other Officers of the Grand Lodge of* Scotland.

THE antient part of the hiſtory of *Scotland*, is moſtly taken up with relations of the many different civil wars in which they were continually engaged. The *Picts*, we learn, were a mechanical and mercantile people, and founded many cities, and built ſeveral ſtrong caſtles

caſtles in their dominions; while the *Scots* affected rather to be ſoldiers, and wholly given to the trade of war. In thoſe days of ignorance and barbariſm, we cannot expect to trace even the fainteſt dawnings of arts and ſciences. The principle of ſelf defence was the greateſt object of their ſtudy, which ſoon obliged them to have recourſe to Architecture, and to build houſes and caſtles for their mutual preſervation, and to repel the riotous inſults of their lawleſs neighbours. — We can however ſtill boaſt of many noble remains of the ancient *Roman* buildings, which plainly evinces, that the *Romans* when they entered this country, brought along with them ſome of their beſt deſigners and operative Maſons, whom they employed in rearing thoſe noble fabrics, of which we can ſo plainly at this day, trace the remains. Nor is it to be doubted but they communicated to the natives, and left behind them ſuch a taſte and knowledge for Maſonry, as has deſcended from them to the preſent generation.

A.M. 3945 Before Chriſt 55. FROM this period then, we may date the knowledge of Maſonry and firſt introduction of the arts and ſciences into Scotland: But to deduce its gradual progreſs from that time, would require a complete recapitulation of the Hiſtory of *Scotland*; nor is it eaſy at this diſtance of time, in a country ſo very deficient in the point of hiſtory, and who were ever engaged in civil

civil wars, to point out all the different patrons of Maſonry, or who were the principal deſigners of thoſe many ancient buildings we ſee in almoſt every corner of the country Certain it is, Maſonry has been much cultivated and highly patronized all along, by the great and noble of this country: Hence thoſe magnificent ſtructures; hence thoſe noble antique buildings, thoſe remains of *Gothic* Architecture, in almoſt every town in *Scotland*.

THE Fraternity of Free-Maſons in *Scotland* always owned their King and Sovereign as their Grand-Maſter: To his authority they ſubmitted all diſputes that happened amongſt the brethren. When not a Maſon himſelf, he appointed one of the Brethren to preſide as his Deputy at all their meetings, and to regulate all matters concerning the Craft. Accordingly we find *James* I. that patron of learning, countenancing the 1430.
Lodges with his preſence, "as the Royal Grand-"Maſter; till he ſettled an yearly revenue of four "pounds *Scots*, to be paid by every Maſter-Ma-"ſon in *Scotland*, to a Grand-Maſter choſen by "the Brethren, and approved of by the crown, "one nobly born, or an eminent clergyman, who "had his deputies in cities and counties; and e-"very new Brother at entrance paid him alſo a "fee. His office empowered him to regulate "in the Fraternity what ſhould not come under "the cognizance of law courts; To him appealed

"both

"both Maſon and Lord, or the builder and foun-
"der when at variance, in order to prevent law-
"pleas; and in his abſence they appealed to his
"deputy or Grand Wardens that reſided next to
"the Premiſſes."

1441. *WILLIAM ST. CLAIR* Earl of *Orkney* and *Caithneſs*, Baron of *Roſlin*, *&c*, *&c*. got a grant of this office from King *James* II. He countenanced the Lodges with his preſence, propagated the Royal Art, and built the Chapel of *Roſlin*, that maſter-piece of *Gothic* architecture. Maſonry now began to ſpread its benign influence through the country, and many noble and ſtately buildings were reared by the prince and nobles during the time of Grand-Maſter ROSLIN. By another deed of the ſaid King *James* II. this office was made hereditary to the ſaid *William St. Clair*, and his heirs and ſucceſſors in the Barony of *Roſlin*: in which noble family, it has continued without any interruption till of late years. The Barons of *Roſlin* have ever ſince continued to prove the patrons of Maſonry, in countenancing the Lodges, determining in all matters of difference amongſt the brethren, and ſupporting with becoming dignity the character of GRAND-MASTER-MASON over all *Scotland*. They held their head court (or in Maſon ſtyle) aſſembled their Grand Lodge at KILWINNING in the Weſt-Country, where it is preſumed Maſons firſt began in *Scotland* to hold regular and ſtated Lodges. Nay, it is e-

even

ven alledged, that in this place the Royal Art firſt made its appearance, and the Brethren, meeting here with hoſpitality and protection, formed themſelves into a Lodge; and their peaceable behaviour, their hoſpitable and generous diſpoſitions recommending them to the notice of the country, they were ſoon aſſociated by the great and wealthy from all parts. In proceſs of time the Craft became more numerous, and Lodges more frequent thro'out the country; the Lodge of Kilwinning, under authority of the noble Grand-Maſters, granting charters of erection and conſtitution to the Brethren to form themſelves into regular Lodges, always under the proper proviſions and reſtrictions, for their adhering to the ſtrict principles of true old Maſonry, and preſerving amongſt themſelves that harmony and union which ought, and always has ſubſiſted amongſt the Fraternity.

Such continued to be the ſtate of Maſonry, whilſt the family of *Roſlin* were in flouriſhing and proſperous circumſtances: but that once opulent and noble family, through their too great generoſity, falling back in the world, the preſent repreſentative William Sinclair of *Roſlin* Eſq; (a real Maſon, and a gentleman of the greateſt candour and benevolence, inheriting his predeceſſors virtues without their fortune) was obliged

to diſpone the eſtate; and, having no children of his own, was loth that the office of Grand Maſter, now veſted in his perſon, ſhould become vacant at his death: more eſpecially, as there was but ſmall proſpect of the Brethren of this country receiving any countenance or protection from the crown (to whom the office naturally reverted, at the failure of the *Roſlin* family), as in ancient days, our Kings and Princes continually reſiding in *England*.

October 15. 1736. UPON theſe conſiderations, having aſſembled the Brethren of the Lodges in and about *Edinburgh*, Grand-Maſter ST. CLAIR repreſented to them how beneficial it would be to the cauſe of Maſonry in general to have a Grand-Maſter, a gentleman or nobleman of their own country, one of their own electing, to patronize and protect the Craft; and that, as hereditary Grand-Maſter over all *Scotland*, he had called this meeting, in order to condeſcend on a proper plan for electing of a Grand-Maſter; and that in order to promote ſo laudable a deſign, he purpoſed to reſign into the hands of the Brethren, or whomſoever they ſhould be pleaſed to elect, all right, claim, or title whatever, which he or his ſucceſſors have to reign as Grand-Maſter over the Maſons in *Scotland*; and recommended to the brethren, to look out for a nobleman or gentleman, one of the Craft, fit to ſucceed his noble predeceſſors, a man qualified to patronize and protect the

the ſociety, and ſupport the character of Grand-Maſter with the honour and dignity becoming that high ſtation; and concluded with recommending to them unanimity, harmony, and brotherly love, in all their proceedings thereanent.

THE Brethren taking into conſideration what the Grand-Maſter had above repreſented, reſolved upon proper rules and regulations, to be obſerved in the election of a Grand-Maſter againſt St. *Andrews* day next; and that they might not be ſaid to take any ſtep without the countenance and approbation of the more diſtant Lodges, they ordered the following letter to be wrote to all the Lodges throughout *Scotland*, inviting them to appear by themſelves or proxies, in order to concur in promoting ſo laudable a ſcheme.

BRETHREN,

"THE four Lodges in and about *Edinburgh* "having taken to their ſerious conſidera- "tion, the great loſs that Maſonry has ſuſtained "thro' the want of a Grand-Maſter, authorized us "to ſignifiyto you, our good and worthy Brethren, "our hearty deſire and firm intention, to chuſe a "Grand Maſter for *Scotland*; and, in order the ſame "may be done with the greateſt harmony, we "hereby invite you (as we have done all the other "regular Lodges known by us), to concur in ſuch "a great and good work, whereby it is hoped

Maſonry

" Maſonry may be reſtored to its ancient luſtre
" in this kingdom: And for effectuating this lau-
" dable deſign, we humbly deſire, that, betwixt
" and Martinmas day next, you will be pleaſed
" to give us a brotherly anſwer in relation to the
" election of a Grand Maſter, which we propoſe
" to be on St. *Andrews* day for the firſt time, and
" ever thereafter to be upon St. *John* the *Baptiſt's*
" day, or as the Grand Lodge ſhall appoint by
" the majority of voices, which are to be collected
" from the Maſters and Wardens of all the re-
" gular Lodges then preſent, or by proxy to any
" Maſter-Maſon or Fellow-Craft in any Lodge in
" *Scotland:* And the election is to be in *Mary's*
" *Chapel.* All that is hereby propoſed is for the
" advancement and proſperity of Maſonry in its
" greateſt and moſt charitable perfection. We
" hope and expect a ſuitable return; wherein if
" any Lodge are defective, they have themſelves
" only to blame. We heartily wiſh you all man-
" ner of ſucceſs and proſperity, and ever are, with
" great reſpect, your affectionate and loving Bre-
" then, *&c.*"

Mary's Chapel, Nov. 30. 1736.

THIS day being appointed for the election of a Grand Maſter and other officers to compoſe the Grand Lodge of *Scotland*, the following Lodges appeared by themſelves or proxies: *viz.*

MARY'S

Mary's Chapel,	Strathaven,
KILWINNING,	Hamilton,
Canongate Kilwinning,	Lanerk,
Kilwinning Scots Arms,	Dunſe,
Kilwinning Leith,	Kirkaldie,
Kilwinning Glaſgow,	Journeymen Maſons Edin.
Cupar of Fife,	Kirkentulloch,
Linlithgow,	Biggar,
Dunfermline,	Sanquhar,
Dundee,	Peebles,
Dalkeith,	Glaſgow St. Mungo's,
Aitcheſon's haven,	Greenock,
Selkirk,	Falkirk,
Inverneſs,	Aberdeen,
Leſmahego,	Canongate & Leith, L. C.
St. Bride's at Douglas,	Montroſe.

When the Lodge was duly met, and the rolls called over, there was produced the following Reſignation of the office of Grand Master, by William St. Clair of *Roſlin*, Eſq; in favours of the Brethren, or whomſoever they ſhould be pleaſed to elect to that high office.

"I WILLIAM ST. CLAIR of *Roſlin*, Eſq; taking to my conſideration, that the "Masons in *Scotland* did, by ſeveral deeds, con- "ſtitute and appoint William and Sir William "St. Clairs of *Roſlin*, my anceſtors, and their "heirs,

" heirs, to be their Patrons, Protectors, Judges " or Maſters; and that my holding or claiming " any ſuch juriſdiction, right, or privilege, might " be prejudicial to the Craft and vocation of " MASONRY, whereof I am a member; and I " being deſirous to advance and promote the " good and utility of the ſaid Craft of Maſonry " to the utmoſt of my power, Do therefore here- " by, for me and my heirs, RENOUNCE, QUIT " CLAIM, OVERGIVE and DISCHARGE all Right, " Claim or Pretence that I, or my heirs, had, have, " or any ways may have, pretend to, or claim, " to be Patron, Protector, Judge or Maſter of the " Maſons in *Scotland*, in virtue of any deed or " deeds made and granted by the ſaid Maſons, or " of any Grant or Charter made by any of the " Kings of *Scotland*, to and in favours of the ſaid " WILLIAM and Sir WILLIAM ST. CLAIRS of " *Roſlin*, my Predeceſſors; or any other manner " of way whatſomever, for now and ever: And " I bind and oblige me, and my heirs, to warrand " this preſent Renunciation and Diſcharge at all " hands: And I conſent to the regiſtration hereof " in the books of Council and Seſſion, or any other " Judges books competent, therein to remain for " preſervation; and thereto I conſtitute

" my Procurators, *&c.*

" In witneſs whereof I have ſubſcribed theſe Pre- " ſents (written by *David Maul* writer to the ſig- " net)

"net) at *Edinburgh*, the twenty-fourth day of "*November*, one thouſand ſeven hundred and "thirty-ſix years, before theſe witneſſes, GEORGE "FRASER Deputy-Auditor of the Exciſe in *Scot-*"*land*, Maſter of the *Canongate* Lodge, and WIL-"LIAM MONTGOMERY merchant in *Leith*, Maſter "of the *Leith* Lodge.

WM. ST. CLAIR.

GEO. FRASER, *Canongate Kilwinning*, witneſs.
WM. MONTGOMERY. *Leith Kilwinning*, witneſs.

Which being read, was ordered to be recorded in the books to be hereafter kept in the Grand Lodge of *Scotland*.

AFTER this the Brethren proceeded to the election of a GRAND-MASTER; and, in conſideration of his noble and ancient family, for the zeal he himſelf had now ſhown for the good and proſperity of the Craft, they thought they could not confer that high honour upon any Brother better qualified, or more properly entitled, than WILLIAM ST. CLAIR of *Roſlin* Eſq; whoſe anceſtors had ſo long preſided over the Brethren, and had ever acquitted themſelves with honour and with dignity. Accordingly,

BY an unanimous voice, WILLIAM ST. CLAIR of *Roſlin* Eſq; was proclaimed GRAND-MASTER-MASON OF ALL SCOTLAND,

and

and being placed in the chair, was inſtalled, ſaluted, homaged and acknowledged as ſuch.

Now we come to thoſe halcyon days, when Maſonry began to flouriſh in *Scotland* in harmony, reputation and numbers; and many noblemen and gentlemen of the firſt rank, beſides other learned men, merchants, clergymen and tradeſmen, deſired to be admitted into the Fraternity; and finding a Lodge to be a ſafe and pleaſant relaxation from intenſe ſtudy or hurry of buſineſs, without politicks or party, took great pleaſure and delight therein.

We ſhall now proceed to the recital of thoſe great perſonages who have thought it their honour, to preſide as Grand-Maſters, or other officers of the Grand Lodge—ſuch a ſeries of names as no ſociety can boaſt of having ever had at their head. And we congratulate the Brethren on the happy proſpect they ſtill have of an honourable and worthy Brother, ſoon aſcending *Solomon's* chair, and preſiding as Grand-Maſter over them; under whoſe benign influence, may the Craft continue to flouriſh and increaſe; may they be eminent and diſtinguiſhed amongſt their countrymen, for harmony and virtue, as belonging to a Society dedicated for promoting theſe great and valuable purpoſes.

WILLIAM

WILLIAM ST. CLAIR of *Roslin*, Esq; *Grand Master* — Nov. 30, 1736.

Captain John Young, *Deputy Grand Master*
Sir William Baillie of *Lamington*, *Senior Grand Warden*
Sir Alexander Hope of *Kerse*, *Junior Grand Warden*
Dr. John Moncrief, *Grand Treasurer*
John M'Dougal, *Grand Secretary*
Robert Alison, *Grand Clerk*

GRAND STEWARTS

Egelsfield Griffith	Peter Campbell
Andrew Syme	John M'Millan

GEORGE Earl of CROMARTY, *Gr. M.* 1737.

Captain John Young *Dep. Gr. M.*
Dr. William Congalton, *Sen. Gr. W.*
Dr. Charles Alston, *Jun. Gr. W.*
Thomas Miln, *Gr. Tr.*
John M'Dougal, *Gr. Sc.*
Robert Alison, *Gr. Clk.*

GRAND STEWARTS

Andrew Syme	John Crawfurd
James Reoch	Robert Mirrie
Robert Blesset	James Brymer
John Brown	John Bowie

JOHN Earl of KINTORE, *Gr. M.* 1738.

Captain John Young, *Dep. Gr. M.*
John Douglas, Esq; *Sub. Gr. M.*
Patrick Lindsay, *Sen. Gr. W.*
George Drummond, *Jun. Gr. W.*
Thomas Miln, *Gr. Tr.*
John M'Dougal, *Gr. Sc.*
Robert Alison, *Gr. Clk.*

GRAND STEWARTS

Andrew Syme — James Fullerton
Henry Guthrie — William Brownlee
Roderick M'Kenzie — James Simpson
Richard M'Kenzie — John Seton
Thomas Mitchel

1739. JAMES Earl of MORTON, *Gr. M.*
Captain John Young, *Dep. Gr. M.*
John Douglas, Esq; *Sub. Gr. M.*
Henry Lord Cardross, *Sen. Gr. W.*
Archibald M'Aulay, *Jun. Gr. W.*
Thomas Miln, *Gr. Tr.*
John M'Dougal, *Gr. Sc.*
Robert Alison, *Gr. Clk.*

GRAND STEWARTS

Alexander Crawfurd — William Hervey
John Dickie — John Dunnet
John Oswald — James Aitken
William Lyon — John Johnston
William Fiddler

1740. THOMAS Earl of STRATHMORE and KINGHORN, *Gr. M.*
Captain John Young, *Dep. Gr. M.*
John Douglas, Esq; *Sub. Gr. M.*
Captain Arthur Forbes of *Pittencrieff*, *Sen. Gr. W.*
Mr. David Kennedy advocate, *Jun. Gr. W.*
Thomas Miln, *Gr. Tr.*
John M'Dougal, *Gr. S.*
Robert Alison, *Gr. Clk.*

GRAND STEWARTS

Thomas Day — Hugh Hunter
Roderick Mackenzie — Thomas Kennedy
George Lauder — James Aitken
John Aitken — James Simpson
William Brownlee

ALEX.

ALEXANDER Earl of LEVEN, *Gr. M.* 1741.
Captain John Young, *Dep. Gr. M.*
John Douglas, Esq; *Sub Gr. M.*
Sir Andrew Mitchel of *West-shore*, *Sen. Gr. W.*
James Colquhoun, Esq; *Jun. Gr. W.*
Thomas Miln, *Gr. Tr.*
John M'Dougal, *Gr. Sc.*
Robert Alison, *Gr. Clk.*

GRAND STEWARDS

Robert Wood	John Chalmers
Roderick Mackenzie	James Aitken
John Brownlee	John Dunnet
William Chalmers	

WILLIAM Earl of KILMARNOCK, *Gr. M.* 1742.
Captain John Young, *Dep Gr M.*
John Douglas, Esq; *Sub. Gr. M.*
Sir Robert Dickson of *Carberry*, *Sen. Gr. W.*
Sir John Scott of *Ancrum*, *Jun. Gr. W.*
Thomas Miln, *Gr Tr*
John M'Douglal, *Gr. Sc.*
Robert Alison, *Gr. Clk.*

GRAND STEWARDS

John Allan	Archibald Carmichael
John Gibb	James Dempster
Roderick Mackenzie	Hugh Finlayson
Malcolm Ogilvy	

JAMES Earl of WEEMYSS, *Gr. M.* 1743.
Captain John Young, *Dep. Gr. M.*
John Douglas, Esq; *Sub. Gr. M.*
William Nisbet of *Dirleton*, Esq; *Sen. Gr. W.*
John Murray of *Broughton*, Esq; *Jun. Gr. W.*
Thomas Miln, *Gr. Tr.*
John M'Dougal, *Gr. Sc.*
Robert Alison, *Gr. Clk.*

GRAND

GRAND STEWARDS

William Kendall	John Dalgliesh
Alexander Tait	John Cumming
Joseph Watson	James Aitken
Robert Naſmyth	

1744. JAMES Earl of MURRAY, *Gr. M.*
Captain John Young, *Dep. Gr. M.*
John Douglas, Eſq; *Sub. Gr. M.*
John Roberton Earnoch, *Sen. Gr. W.*
Dean-of-Guild Thomas Allan, *Jun. Gr. W.*
Thomas Miln, *Gr. Tr.*
John M'Dougal, *Gr. S.*
Robert Aliſon, *Gr. Clk.*

GRAND STEWARDS

Thomas Shortwright	Thomas Day
Robert M'Clellan	George Anderſon
Adam Glover	James Goodall

1745. HENRY DAVID Earl of BUCHAN, *Gr. M.*
Captain John Young, *Dep Gr. M.*
John Douglas, Eſq; *Sub Gr. M.*
Alexander Tait, Eſq; *Sen Gr. W.*
John Brown, Eſq; *Jun. Gr. W.*
Thomas Miln, *Gr. Tr.*
John M'Dougal, *Gr. Sc.*
Robert Aliſon, *Gr. Clk.*

GRAND STEWARDS

Charles Watſon	William Barrowman
William Gray	Robert Marſton
John Roſs	Thomas Cochran
George Ritchie	William Cockburn
Gilbert Duncan	

WILLIAM

WILLIAM NISBET of *Dirleton*, Esq; *Gr. M.* 1746.
Major John Young, *Dep. Gr. M.*
John Douglas, Esq; *Sub, Gr. M.*
Francis Charteris of *Amesfield*, Esq; *Sen. Gr. W.*
Andrew Hay, Esq; *Jun. Gr. W.*
Thomas Miln, *Gr. Tr.*
John M'Dougal, *Gr. Sc.*
Robert Alison, *Gr. Clk.*

GRAND STEWARDS

William Kendall	Patrick Grant
John Gentleman	Thomas Cochran
James Culbertson	James M'Nab
John King	

FRANCIS CHARTERIS of *Amesfield*, Esq; 1747.
Grand Master
Major John Young, *Dep. Gr. M.*
John Douglas, Esq; *Sub. Gr. M.*
Deacon Samuel Neilson, *Sen. Gr. W.*
John St. Clair, Esq; *Jun. Gr. W.*
Thomas Miln, *Gr. Tr.*
John M'Dougal, *Gr. Sc.*
Robert Alison, *Gr. Clk.*

GRAND STEWARDS

William Kendall	George Ritchie
James Dick	John Gibb
Thomas Muir	

HUGH SETON of *Touch*, Esq; *Gr. M.* 1748.
Major John Young, *Dep. Gr. M.*
John Douglas, Esq; *Sub. Gr. M.*
John St. Clair, Esq; *Sen. Gr. W.*
James Norrie, *Jun. Gr. W.*
Thomas Miln, *Gr. Tr.*
John M'Dougal, *Gr. Sc.*
Robert Alison, *Gr. Clk.*

GRAND

GRAND STEWARDS

Walter Colvill — James M'Pherſon
John Oſwald — James Goodall
George Ritchie

1749. THOMAS Lord ERSKINE, *Gr. M.*
Major John Young, *Dep. Gr M.*
John Douglas, Eſq; *Sub. Gr. M.*
Andrew Hay, Eſq; *Sen. G. W.*
Charles Mack, *Jun Gr. W.*
Thomas Miln, *Gr Tr.*
John M'Dougal, *Gr. Sc.*
Robert Aliſon, *Gr. Clk.*

GRAND STEWARDS

Walter Colvill — George Ritchie
Thomas Purdie — Marmaduke M'Beath
John Roſs

1750. ALEXANDER Earl of EGLINTON, *G. M.*
Major John Young, *Dep. Gr M.*
John Douglas, Eſq; *Sub. Gr. M.*
Charles Mack, *Sen Gr. W.*
Captain James Ogilvy, *Jun. Gr. W.*
Thomas Miln, *Gr. Tr.*
John M'Dougal, *Gr. Sc.*
Robert Aliſon, *Gr. Clk.*

GRAND STEWARDS

Walter Colvill — William M'Lean
Richard Cooper — Robert Gordon
Marmaduke M'Beath

1751. JAMES Lord BOYD, *Gr. M.*
Colonel John Young, *Dep. G. M.*
John Douglas, Eſq; *Sub. Gr. M.*
James Stewart, Eſq; *Sen. Gr. W.*
John Henderſon of *Leiſton*, Eſq; *Jun. Gr. W.*

Thomas

Thomas Miln, *Gr. Tr.*
John M'Dougal, *Gr. Sc.*
Robert Aliſon, *Gr. Clk.*

GRAND STEWARDS

John Wilſon — George Ritchie
John Oſwald — William M'Lean
John Roſs

GEORGE DRUMMOND, Eſq; *Gr. M.* 1752.
Charles Hamilton-Gordon, Eſq; *Dep. Gr. M.*
George Fraſer, Eſq; *Sub. Gr. M.*
Joſeph Williamſon, Eſq; *Sen. Gr. W.*
David Dalrymple, Eſq; *Jun. Gr. W.*
Thomas Miln, *Gr. Tr.*
John M'Dougal, *Gr. Sc.*
James Aliſon, *Gr. Clk.*

GRAND STEWARDS

William Hunter — John Shore
James Mack — Andrew Cargil
John Fergus — James M'Gibbon
Thomas Ritchie

CHARLES HAMILTON-GORDON, 1753.
Joſeph Williamſon, Eſq; *Dep. Gr. M.*
George Fraſer, *Sub. G. M.*
Dr. John Boſwall, *Sen. Gr. W.*
Patrick Lindſay, Eſq; *Jun. Gr. W.*
Thomas Miln, *Gr. Tr.*
John M'Dougal, *Gr. Sc.*
James Aliſon, *Gr. Clk.*

GRAND STEWARDS

David Jobſon — George Laing
Andrew Aliſon — Joſeph Cuthbertſon
Andrew Rannnie — James Wight
David Smith — Henry St. Clair
John Crichton — John Brown

JAMES

1754. JAMES Master of FORBES, *Gr. M.*
David Dalrymple, Esq; *Dep. Gr. M.*
George Fraser, Esq; *Sub. Gr. M.*
John Lumsden, Esq; *Sen. Gr. W.*
Alexander Cunningham, Esq; *Jun. G. W.*
Thomas Mirn, *Gr. Tr.*
Alexander M'Dougal, *Gr. Se.*
James Alison, *Gr. Clk.*

GRAND STEWARDS

John Thomson	James Smith
William Berry	George Syme
Thomas Walker	Thomas Hunter
Francis Montgomery	James Auchinleck

1755. SHOLTO CHARLES Lord ABERDOUR,
Grand Master.
George Fraser, Esq; *Dep. Gr. M.*
Richard Tod, Esq; *Sub. Gr. M.*
Dr. Henry Cunningham, *Sen. Gr. W.*
William Budge, Esq; *Jun. Gr. W.*
James Ewart, *Gr. Tr.*
Alexander M'Dougal, *Gr. Se.*
James Alison, *Gr. Clk.*

GRAND STEWARDS

William Scott	Samuel Brown
William Butter	James Cowan
Thomas Walker	Orlando Hart
David Morton	Archibald Ker
John Cooper	

1756. SHOLTO CHARLES Lord ABERDOUR,
Grand Master
George Fraser, Esq; *Dep. Gr. M.*
Richard Tod, Esq; *Sub. Gr. M.*

Dr.

Dr. Henry Cunningham, *Sen. Gr. W.*
William Budge, Esq; *Jun. Gr. W.*
James Ewart, *Gr. Tr.*
Alexander M'Dougal, *Gr. Se.*
James Alison, *Gr. Clk.*

GRAND STEWARDS

Nicol Graham	James Thomson
Gilbert Auchinleck	Alexander Gardner
James Paterson	Orlando Hart
James Wilson	James Square
Alexander Hempseed	James Ronaldson

ALEXANDER Earl of GALLOWAY, *G. M.* 1757.
George Fraser, Esq; *Dep. Gr. M.*
Richard Tod, Esq; *Sub. Gr. M.*
David Ross, Esq; *Sen. Gr. W.*
William M'Ghie, Esq; *Jun. Gr. W.*
James Hunter, *Gr. Tr.*
Alexander M'Dougal, *Gr. Sc.*
James Alison, *Gr. Clk.*

GRAND STEWARDS

James Ramsy	Alexander Esplin
Andrew Hamilton	Alexander Gardner
Robert Jamieson	James Marnoch
Adam Nairn	James Marshall
Alexander Hempseed	

ALEXANDER Earl of GALLOWAY, *G. M.* 1758.
George Fraser, Esq; *Dep. Gr. M.*
Richard Tod, Esq; *Sub. Gr. M.*
David Ross, Esq; *Sen. Gr. W.*
William M'Ghie, Esq; *Jun. Gr. W.*
James Hunter, *Gr. Tr.*
Alexander M'Dougal, *Gr. Sc.*
George Beam, *Gr. Clk.*
Mr. John M'Lure *Grand Chaplain*

GRAND STEWARDS

Joſeph Gavin	Robert Jamieſon
William Mathie	Adam Nairn
Alexander Mercer	Alexander Hempſeed
Charles Mitchel	James Marnoch
Alexander Hamilton	

1759. DAVID Earl of LEVEN, *Gr. M.*
George Fraſer, Eſq; *Dep. Gr. M.*
Richard Tod, Eſq; *Sub. Gr. M.*
Walter Stewart, Eſq; *Sen. Gr. W.*
Major James Seton, *Jun. Gr. W.*
James Hunter, *Gr. Tr.*
Alexander M'Dougal. *Gr. Sc.*
George Beam, *Gr. Clk.*
Mr. John M'Lure, *Gr. Ch.*

GRAND STEWARDS

John Wilſon	Alexander Clapperton
John Cairney	James Stoddart
Robert Jamieſon	Alexander Mercer
John Law	William Robertſon
William Johnſton	Andrew Baxter

1760. DAVID Earl of LEVEN, *Gr. M.*
George Fraſer, Eſq; *Dep. Gr.*
Richard Tod, Eſq; *Sub. Gr. M.*
Walter Stewart, Eſq; *Sen. Gr. W.*
Major James Seton, *Jun. Gr. W.*
James Hunter, *Gr. Tr.*
Alexander M'Dougal, *Gr. Sc.*
George Beam, *Gr. Clk.*
Mr. John M'Lure, *Gr. Ch.*

GRAND

GRAND STEWARDS

John Scott	James Gardner
John Richardſon	Robert Irving
Thomas Stoddart	James Stoddart
John Law	William Robertſon
William Johnſton	Andrew Baxter

THROUHOUT this golden æra of the Fraternity, the royal art has been carefully and diligently propagated, the nobleſt evidences of true old architecture every where abounding, and perhaps never appeared to greater advantage ſince the Auguſtan age; as theſe nations in their high taſte for building and culture of the ſciences, far exceed the reſt of Europe: ſo that the abſolute and complete reſtoration of every thing ancient, noble, great and elegant, in architecture, has been by fate reſerved to be completed in theſe happy iſlands: and that whilſt any of thoſe goodly ſtructures continue to reſiſt the ruins of time, the fame and glory of the moſt ancient Fraternity in the world, will be honoured and eſteemed, by all that love true knowledge; and joining the operative and moral architecture, together with the conſtant practice of the moſt extenſive humanity, benevolence and charity, ſeem to promiſe a continuation till the final conſummation of all things.

THE CHARGES OF A FREE MASON,

TO BE READ

At the making of New BRETHREN, or when the MASTER ſhall order it.

The GENERAL HEADS, *viz.*

I. OF *God* and *Religion.*

II. OF the *Civil Magiſtrate*, ſupreme and ſubordinate.

III. OF *Lodges.*

IV. OF *Maſters, Wardens, Fellows*, and *Apprentices.*

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 Brethren meet without *Strangers*, but not in a *Lodge.*

4. IN

4. In preſence of *Strangers* not *Maſons*.
5. At *Home*, and in the *Neigebourhood*.
6. Towards a *ſtrange Brother*.

I. *Concerning* God *and* Religion.

A Mason is obliged, by his tenure, to obey the moral law; and if he rightly underſtands the art, he will never be a ſtupid *Athieſt*, nor an irreligious *Libertine*. But though in ancient times Maſons were charged in every country to be of the religion of that country or nation, wherever it was, yet it is 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 be diſtinguiſhed; whereby Masonry becomes the centre of union, and the means of conciliating true friendſhip among perſons that muſt have remained 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 concerned 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 ancient

Kings

Kings and Princes have been much diſpoſed to encourage the craftſmen, becauſe of their peaceableneſs and *loyalty*, whereby they practically anſwered the cavals of their adverſaries, and promoted the honour of the Fraternity, who ever flouriſhed in times of peace. So that if a brother ſhould be a rebel againſt the ſtate, he is not to be countenanced in his rebellion, however he may be pitied as an unhappy man; and if convicted of no other crime, though the loyal brotherhood muſt and ought to diſown his rebellion, and give no umbrage or ground of political jealouſy to the government for the time being; they cannot expel him from the *Lodge*, and his relation to it remains indefeaſible.

III. *Of* Lodges.

A LODGE is a place where *Maſons* aſſemble and work: Hence that aſſembly, or duly organized Society of Maſons, is called a *Lodge*, and every brother ought to belong to one, and to be ſubject to its *by-laws* and the *general regulations*. It is either particular or general, and will be beſt underſtood by attending it. In ancient times, no *Maſter* or *Fellow* could be abſent from it, eſpecially when warned to appear at it, without incurring a ſevere cenſure, until it appeared to the *Maſter* and *Wardens*, that pure neceſſity hindered him.

THE

THE perſons admitted Members of a *Lodge*, muſt be good and true men, free-born, of mature and 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* deſpiſed: 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 uncapable of learning 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 qualified, he may arrive to the honour of being the *Warden*, then *Maſter* of the *Lodge*, the *Grand Warden*, and, at length the *Grand Maſter* of all the *Lodges*, according to his merit.

No

No Brother can be a Warden until he has paſſed the part of Fellow Craft; nor a Maſter until he has acted as a Warden, nor Grand Warden 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 particular command.

THESE rulers and governors, ſupreme and ſubordinate, of the ancient *Lodge*, are to be obeyed 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 mangement 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 confirmed by cuſtom, ſhall be obſerved.

THE

THE moſt expert of the Fellow Craftſmen ſhall be choſen or by appointed the Maſter, or Overſeer of the Lord's Work; who is to be called Maſter by thoſe that work under him. The Craftſmen are to avoid all ill language, and to call each other by no diſobliging 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 deſigns 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 over-

ſee the work in the Maſter's abſence to the Lord's profit; and his Brethren ſhall obey him.

ALL *Maſons* employed, ſhall meekly receive their wages without murmuring or mutiny, and not deſert the Maſter till the work is finiſhed.

A YOUNGER Brother ſhall be inſtructed in working, to prevent ſpoiling the materials for want of judgment, and for increaſing and continuing of brotherly love.

ALL the Tools uſed in working ſhall be approved by the Grand Lodge.

No Labourer ſhall be employed 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 interrnpt 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

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 referred, unleſs a Lord's Work be hindered the mean while, in which caſe a particnlar reference may be made: but you muſt never go to Law about what concerneth *Maſonry*, without an abſolute neceſſity apparent to the *Lodge*.

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-mentioned; we are alſo of all *Nations*, *Tongues*, *Kindreds*,

and

and *Languages*, and are reſolved againſt all *Politicks*, as what never yet conduced to the welfare of the *Lodge*, nor ever will. This *Charge* has been always ſtrictly enjoined and obſerved; 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 formed.*

You are to ſalute one another in a courteous manner, as you will be inſtructed, calling each other *Brother*, freely giving mutual inſtructions as ſhall be thought expedient, without being overſeen or overheard, and without incroaching upon each other, or derogating 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, it rather adds to his honour, eſpecially if he has deſerved well of the Brotherhood, who muſt give honour to whom it is due, and avoid ill manners.

4. Behaviour *in 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 di-

vert

vert 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 *antient Brotherhood*, for reaſons not to be mentioned 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. 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 impoſed 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 relieved: You muſt employ him ſome days, or elſe recommend him to be employed. But you are not charged to do beyond your ability; only to prefer

preſer 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 antient *Fraternity*, avoiding all wrangling and quarrelling, 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 antient laudable conduct of our Fore-fathers in every nation; never taking a *legal courſe*, but when the caſe cannot be otherwiſe decided, and patiently liſtening 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

ly

ly 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 renewed and continued; 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.

A ſhort charge to be given to new admitted Brethren.

YOU are now admitted by the unanimous conſent of our Lodge, a fellow of our moſt antient and honourable ſociety, antient as having ſubſiſted from time immemorial, and honourable as tending in every particular to render a man ſo, that will be but comformable to its glorious precepts. The greateſt Monarchs in all ages, as well of *Aſia* and *Africa* as of Europe, have been encouragers of the Royal art, and many of them have preſided as Grand Maſters over the Maſons in their reſpective dominions; nor think it any diminution to their imperial dignities to *level* themſelves

ſelves with their Brethren in Maſonry, and to act as they did. The world's great Architect is our Supreme Maſter, and the unerring rule he has given us, is that by which we work. Religious diſputes are never ſuffered in the Lodge, for, as Maſons, we only purſue the univerſal religion, or the religion of nature: This is the cement which unites men of the moſt different principles in one ſacred band, and brings together thoſe who were the moſt diſtant from one another.

There are three general heads of duty which Maſons ought always to inculcate, *viz.* to God, our neighbours, and ourſelves. To God, in never mentioning his name but with that reverential awe which becomes a creature to bear to his Creator, and to look upon him always as the *Summum bonum* which we came into the world to enjoy: And according to that view to regulate all our purſuits. To our neighbours, in acting upon the ſquare, or doing as we would be done by. To ourſelves, in avoiding all intemperances and exceſſes, whereby we may be rendered incapable of following our work, or led into a behaviour unbecoming our laudable profeſſion; and in always keeping within due bounds, and free from all pollution.

In the ſtate, a Maſon is to behave as a peaceable and dutiful ſubject, conforming chearfully to the government under which he lives: He is to pay a due deference to his ſuperiors, and from his

his inferiors he is rather to receive honour with ſome reluctance, than to extort it: He is to be a man of benevolence and charity, not ſitting down contented while his fellow-creatures (but much more his Brethren) are in want, and it is in his power, without prejudicing himſelf or family, to relieve them. In the Lodge he is to behave with all due decorum, leſt the beauty and harmony thereof ſhould be diſturbed and broke. He is to be obedient to the Maſter and preſiding officers, and to apply himſelf cloſely to the buſineſs of Maſonry, that he may ſooner become a proficient therein, both for his own credit, and for that of the Lodge. He is not to neglect his own neceſſary avocations for the ſake of Maſonry, nor to involve himſelf in quarrels with thoſe who thro' ignorance may ſpeak evil of, or ridicule it. He is to be a lover of the arts and ſciences, and to take all opportunities of improving himſelf therein. If he recommends a friend to be made a Maſon, he muſt vouch him to be ſuch as he really believes will conform to the aforeſaid duties: leſt by his miſconduct at any time, the Lodge ſhould paſs under ſome evil imputations. Nothing can prove more ſhocking to all faithful Maſons than to ſee any of their brethren profane or break through the ſacred rules of their order, and ſuch as can do it they wiſh had never been admitted.

The ancient manner *of* CONSTITUTING *a* LODGE.

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 acts for his Worſhip, the *Senior Grand Warden* as *Deputy*, the *Junior Grand Warden* as the *Senior*, and a preſent *Maſter* of a *Lodge* as the *Junior*.

OR if the *Deputy* is alſo abſent, the GRAND MASTER may depute either of his *Grand Wardens*, who can appoint others to be *Grand-officers pro tempore*.

THE Lodge being opened, and the *Candidates*, or the *new Maſter* and *Wardens* being yet among the *Fellow-Crafts*, the GRAND MASTER ſhall aſk his *Deputy*, if he has examined them, and finds the *candidate Maſter* well ſkilled in the noble *Science* and the Royal *Art*, and duly inſtructed in our *Myſteries*, &c.

THE DEPUTY, anſwering in the affirmative, 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 formed into a* Lodge; *and I preſent my worthy Brother* A. B. *to be their* Maſter, *whom I know to be of good morals and great ſkill, true and truſty, and*

a

a lover of the whole Fraternity, *wherefoever diſperſed over the face of the earth.*

THEN the GRAND MASTER, placing the Candidate on his left hand, having aſked and obtained the unanimous conſent of the Brethren, ſhall ſay, *I conſtitute and form theſe good Brethren into a* New Lodge, *and appoint you, Brother* A. B. *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 *New* Maſter ſignifying his cordial ſubmiſſion thereunto,

THE GRAND MASTER ſhall, by certain ſignificant ceremonies and ancient uſages, inſtal him, and preſent him with the *Book* of *Conſtitutions*, the *Lodge Book*, and *Inſtruments* of his office; not altogether, 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.

NEXT, the Members of this *New Lodge*, bowing all together to the *Grand Maſter*, ſhall return his Worſhiptheir Thanks; and ſhall immediately do homage to their *New Maſter*, and ſignify their

promiſe

promiſe of ſubjection and obedience to him by the uſual congratulation.

THE *Deputy* and *Grand Wardens*, and any other Brethren preſent, that are not Members of this *New Lodge*, ſhall next congratulate the NEW MASTER; and he ſhall return his becoming acknowledgments to the GRAND MASTER firſt, and to the reſt in their order.

THEN the GRAND MASTER orders the *New Maſter* to enter immediately upon the exerciſe of his office, *viz.* in chuſing his *Wardens*: And, calling forth two *Fellow Crafts* (*Maſter Maſons*) preſents them to the *Grand Maſter* for his approbation, and to the *New Lodge* for their conſent; Upon which,

THE *Senior* or *Junior Grand Warden*, or ſome Brother for him, ſhall rehearſe the charges of each *Warden* of a private Lodge: And they ſignifying their cordial ſubmiſſion thereunto,

THE NEW MASTER ſhall preſent them ſingly, with the ſeveral inſtruments of their office, and in due form inſtal them in their proper places: And the Brethren of this *New Lodge* ſhall ſignify their obedience to thoſe NEW WARDENS by the uſual Congratulation.

THEN the *Grand Maſter* gives all the Brethren joy of their *New Maſter* and *Wardens*, and recommends Harmony; hoping their only contention will be a laudable emulation in cultivating the Royal *Art* and the Social *Virtues*.

UPON

UPON which, all the *New Lodge* bow together in returning thanks for the honour of this CONSTITUTION.

THE GRAND MASTER alſo orders the *Secretary* to regiſter this *New Lodge* in the *Grand Lodge-Book*, and to notify the ſame to the other particular *Lodges*; and after the *Maſter's Song*, he orders the *Grand Warden* to cloſe the *Lodge*.

THIS is the ſum, but not the whole *Ceremonial* by far; which the *Grand Officers* can extend or abridge at pleaſure; explaining things that are not fit to be written: Though none but thoſe, that have acted as *Grand Officers*, can accurately go through all the ſeveral parts and Uſages of a *new Conſtitution*, in the juſt Solemnity.

A PRAYER *to be uſed of Chriſtian Maſons at the empointing of a Brother: Uſed in the Reign of* Edward IV.

THE mighty God and Father of Heaven, with the wiſdom of his glorious Son, thro' the goodneſs of the Holy Ghoſt, that hath been three perſons in one Godhead, be with us at our beginning, give us grace to govern in our living here, that we may come to his bliſs that ſhall never have an end.

A PRAYER *to be uſed at the Admiſſion of a Brother.*

O Moſt glorious and eternal God, who art the chief Architect of the created univerſe! grant unto us, thy ſervants, who have already entered ourſelves into this moſt noble, ancient, and honourable Fraternity, that we may be ſolid and thoughtful, and always have a remembrance of thoſe ſacred and holy things we have taken on us, and endeavour to inſtruct and inform each other in Secrecy, that nothing may be unlawfully or illegally obtained, and that *theſe perſons* who *are* now to be made Maſons, may be worthy *Members*, and may *they*, and all of us, live as men, conſidering the great end for which thy goodneſs has created us; and do thou, O God, give us wiſdom to contrive in all our doings, ſtrength to ſupport in all difficulties, and beauty to adorn thoſe heavenly manſions where thy honour dwells; and grant, O Lord, that we may agree together in brotherly love and charity one towards another; and in all our dealings in the world, do juſtice to all men, love mercy, and walk humbly with thee, our God; and, at laſt, may an abundant entrance be adminiſtered unto us, into thy kingdom, O Great Jehovah. *Now unto the King eternal, immortal, inviſible, the only wiſe God, be kingdom, power, and glory, for ever and ever.* Amen.

Another

Another PRAYER.

MOST holy and glorious Lord God, thou Architect of Heaven and earth, who art the giver of all good gifts and graces: and hath promiſed that where two or three are gathered together in thy name, thou wilt be in the midſt of them: In thy name we aſſemble and meet together, moſt humbly beſeeching thee to bleſs us in all our undertakings, to give us thy holy Spirit, to enlighten our minds with wiſdom and underſtanding, that we may know and ſerve thee aright, that all our doings may tend to thy glory, and the ſalvation of our ſouls: And we beſeech thee, O Lord God, to bleſs this our preſent undertaking, and to grant that this our Brother may dedicate his life to thy ſervice, and be a true and faithful Brother among us; endue him with divine wiſdom, that he may, with the Secrets of Maſonry, be able to unfold the Myſteries of Godlineſs and Chriſtianity.

This we humbly beg in the name, and for the ſake of Jeſus Chriſt, our Lord and Saviour. Amen.

A PRAYER.

A PRAYER.

THAT the great Architect of the Univerſe, the All-knowing, Almighty, and Eternal God, who hath made us Maſons, would through his Grace and Mercy to mankind pardon and forgive our enemies, and bring them to a ſenſe of their errors, and take from them thoſe fatal prejudices with which they bar their breaſts againſt the force of truth, and fortify themſelves in darkneſs, ignorance and falſehood, to the end that the workers in the great work, in whatſoever part of the earth they may be ſcattered, may not only magnify thy great and glorious name, O Jehovah, but may be ſaved from all troubles and perſecutions; that the glorious ſtructure may arrive at the heighth of heavenly perfection.

APPENDIX.

APPENDIX

TO THE

MASONS POCKET COMPANION:

CONTAINING,

I. Act of the Associate synod, concerning the Mason oath.

II. An impartial Examination of that act.

III. Charges and addresses to the Free Masons, on different occasions.

IV. A complete collection of all the Free Masons songs, with several new ones never before published.

V. Prologues, Epilogues, &c. on the subject of Masonry.

To which is Added,

Exact LISTS of all the Regular LODGES both in *Scotland* and *England.*

EDINBURGH:

Printed by WILLIAM AULD, and Company; and sold at their Printing-house, *Morocco's Close, Lawn Market.*

M,DCC,LXI.

APPENDIX, &c.

Act of the Aſſociate ſynod *concerning the* MASON-OATH.

[*Firſt publiſhed in the* Scots Magazine, *for* Auguſt 1757.]

Edinburgh Auguſt 25. 1757.

WHEREAS an oath is one of the moſt ſolemn acts of religious worſhip, which ought to be taken only upon important and neceſſary occaſions; and to be ſworn in truth, in judgment, and in righteouſneſs, without any mixture of ſinful, profane, or ſuperſtitious devices:

And whereas the ſynod had laid before them, in their meeting at Stirling, on the 7th of March 1745, an overture concerning the MASON-OATH, bearing, That there were very ſtrong preſumptions, that among MASONS an oath of ſecrecy is adminiſtered to intrants into their ſociety, even under a capital penalty, and before any of thoſe things which they ſwear to keep ſecret be revealed to them; and that they pretend to take ſome of theſe ſecrets from the BIBLE; beſide other things

things, which are ground of ſcruple, in the manner of ſwearing the ſaid oath: and therefore overturing, that the ſynod would conſider the whole affair, and give directions with reſpect to the admiſſion of perſons engaged in that oath to ſealing ordinances:

And whereas the ſynod, in their meeting at Stirling, on the 26th of September 1745, remitted the overture concerning the MASON-OATH to the ſeveral ſeſſions ſubordinate to them, for their proceeding therein, as far as they ſhould find practicable, according to our received and known principles, and the plain rules of the Lord's word, and ſound reaſon:

And whereas the ſynod, in their meeting at Edinburgh, on the 6th of March 1755, when a particular cauſe about the MASON OATH was before them,—did appoint all the ſeſſions under their inſpection, to require all perſons in their reſpective congregations, who are preſumed or ſuſpected to have been engaged in that oath, to make a plain acknowledgement, whether or not they have ever been ſo; and to require that ſuch as they may find to have been engaged therein, ſhould give ingenuous anſwers to what further inquiry the ſeſſions may ſee cauſe to make, concerning the tenor and adminiſtration of the ſaid oath to them;—and that the ſeſſions ſhould proceed to the purging of what ſcandal they may thus find thoſe perſons convicted of, according to

the

the directions of the above-mentioned act of ſynod in September 1745.

And whereas the generality of the ſeſſions have, ſince the aforementioned periods, dealt with ſeveral perſons under their inſpection about the MASON OATH; in the courſe of which procedure, by the confeſſions made to them, they have found others, beſide thoſe of the maſon craft, to be involved in that oath: And the ſynod finding it proper and neceſſary to give more particular directions to the ſeveral ſeſſions, for having the hainous profanation of the Lord's name by that oath purged out of all the congregations under their inſpection:

Therefore the ſynod did, and hereby do appoint, that the ſeveral ſeſſions ſubordinate to them, in dealing with perſons about the MASON-OATH, ſhall particularly interrogate them,—If they have taken that oath, and when and where they did ſo? If they have taken the ſaid oath, or declared their approbation of it, oftener than once, upon being admitted to a higher degree in a Maſon-lodge? If that oath was not adminiſtered to them, without letting them know the terms of it, till in the act of adminiſtering the ſame to them? If it was not an oath binding them to keep a number of ſecrets, none of which they were allowed to know before ſwearing the oath? If, beſide a ſolemn invocation of the Lord's name in that oath, it did not contain a capital penalty about having their tongues

and

and hearts taken out in caſe of breaking the ſame? If the ſaid oath was not adminiſtered to them with ſeveral ſuperſtitious ceremonies; ſuch as, the ſtripping them of, or requiring them to deliver up, any thing of metal which they had upon them,—and making them kneel upon their right knee bare, holding up their right arm bare, with their elbow upon the Bible, or with the Bible laid before them,—or having the Bible, as alſo the ſquare and compaſſes, in ſome particular way applied to their bodies? and, If among the ſecrets which they were bound by that oath to keep, there was not a paſſage of ſcripture read to them, particularly 1 Kings vii. 21. with or without ſome explication put upon the ſame, for being concealed?

Moreover, the ſynod appoint, that the ſeveral ſeſſions ſhall call before them all perſons in their congregation who are of the maſon-craft, and others whom they have a particular ſuſpicion of, as being involved in the MASON OATH, except ſuch as have been already dealt with, and have given ſatisfaction upon that head; and that, upon their anſwering the firſt of the foregoing queſtions in the affirmative, the ſeſſions ſhall proceed to put the other interrogatories before appointed: As alſo, that all perſons of the maſon-craft, applying for ſealing ordinances, and likewiſe others concerning whom there may be any preſumption of their having been involved in the MASON OATH, ſhall

ſhall be examined by the miniſters if they have been ſo: and upon their acknowledging the ſame, or declining to anſwer whether or not, the miniſters ſhall refer them to be dealt with by the ſeſſions, before admitting them to theſe ordinances: And that all ſuch perſons offering themſelves to the ſeſſions for joining in covenanting-work, ſhall be then examined by the ſeſſions as to their concern in the aforeſaid oath.

And the ſynod further appoint, that when perſons are found to be involved in the MASON-OATH, according to their confeſſions in giving plain and particular anſwers to the foregoing queſtions, and profeſſing their ſorrow for the ſame; the ſaid ſcandal ſhall be purged by a ſeſſional rebuke and admonition,—with a ſtrict charge to abſtain from all concern afterwards in adminiſtering the ſaid oath to any, or enticing any into that ſnare, and from all practices of amuſing people about the pretended myſteries of their ſigns and ſecrets: But that perſons who ſhall refuſe or ſhift to give plain and particular anſwers to the foregoing queſtions, ſhall be reputed under ſcandal, incapable of admiſſion to ſealing ordinances, till they anſwer and give ſatisfaction as before appointed.

And the ſynod refer to the ſeveral ſeſſions to proceed unto higher cenſure as they ſhall ſee cauſe, in the caſe of perſons whom they may find involved in the ſaid oath with ſpecial aggravation, as taking

taking or relapſing into the ſame, in oppoſition to warnings againſt doing ſo.

And the ſynod appoint, that each of the ſeſſions under their inſpection ſhall have an extract of this act, to be inſerted in their books, for executing the ſame accordingly.

An impartial Examination of the Act of the Aſſociate Synod *againſt the* Free-Masons,

[*Firſt publiſhed in the* Edinburgh Magazine *for* October 1757.]

THE Society of Free-Masons, which, notwithſtanding the oppoſition of human power, civil and eccleſiaſtic, has now ſubſiſted for many ages, and always maintained its inſeparable character of Secrecy, Prudence, and good Manners, ſtands at this day in ſuch high repute, that an apology in its behalf is certainly unneceſſary.

Public Esteem has always been reputed a crime in the eyes of Malevolence; and Virtue and Goodness have always been held as declared enemies, by Hypocritical Sanctity and Bigot Zeal. To ſuch impure ſources alone can be attributed a very extraordinary Act, lately pronounced againſt this Venerable Society, by the Synod of the Aſ-

ſociate

ſociate Brethren, and publiſhed in the *Scots Magazine* for Auguſt 1757.

From this act the practices of this Holy Aſſociation appear ſo agreeable to thoſe of the Roman Catholic Church, that they afford a ſhrewd ſuſpicion, that the Principles from which ſuch practices reſult, are of the ſame nature, and have the ſame dangerous tendency, with thoſe profeſſed by the Roman See.

In the year 1738, his Holineſs at Rome, by the Plenitude of the Apoſtolic Power, iſſued a declaration condemnatory of the Society of FREE-MASONS; with an abſolute Prohibition to all the FAITHFUL IN CHRIST, to enter into, promote, or favour that Society, under no leſs penalty than an *ipſo facto* Excommunication; and the help of the ſecular arm is commanded to enforce the execution of this declaration. By an edict, conſequent to this declaration, informations are commanded, under the ſevereſt corporal puniſhments; and encouraged by an aſſurance from the INFALLIBLE CHAIR, "That Oaths of Secrecy in mat-"ters already condemned, are thereby rendered "void, and loſe their obligation."

Let it be recorded in hiſtory, to the honour of THEIR HOLINESSES THE ASSOCIATE SYNOD IN SCOTLAND, That, in the year 1757, they alſo thundered out their TREMENDUOUS BULL againſt FREE-MASONS: Whereby all their votaries are enjoined to reveal every thing which under the ſanc-

tion of a ſolemn oath they are obliged to conceal; they are thereafter to abſtain from ſuch ſocieties themſelves; nor are they to entice others to enter into them, under the terrible certification of being reputed under SCANDAL, debarred from SEALING ORDINANCES, and ſubjected to HIGHER CENSURE, as there ſhould appear cauſe.

The profeſſed reaſons which brought the Fraternity under the Papal Diſpleaſure, were, That they confederated perſons of all religions and ſects, under a ſhew of natural honeſty, in a cloſe and inſcrutable bond, and under certain ceremonies, which, by an oath taken on the Bible, they obliged them, by the imprecation of heavy puniſhments, to preſerve with inviolable ſecrecy.

Theſe urged by the Seceders as the motive of their proceedings, are, That the MASONS adminiſtered their Oath of Secrecy, under a capital penalty, without firſt declaring what the matters to be concealed are; and that ſome of theſe things are taken from the Bible. And the Publiſhers of the *Scots Magazine* very quaintly inſinuate another reaſon, That the whole matters thus communicated under the ſtricteſt ties of ſecrecy, are a bundle of trifles and inconſiſtencies, unworthy of the ſolemnity of an oath: This they do by a reference made to a pretended Diſcovery of the Secrets of Maſonry, publiſhed in their Magazine 1755, p. 133. and communicated to them, it may be preſumed, by the ſame correſpondents.

The

The great conformity betwixt theſe two Bulls leave ſmall room to doubt but the laſt, as well as the firſt, would have had the ſanction of corporal puniſhments, if God, for the curſe of mankind, had ſtrengthened the hands, and ſeconded the intolerating views of its authors with ſecular power. They have not, however, omitted what was within their graſp; but have attempted to erect a Dominion over the Conſciences of Mankind, by aſſuming a power of diſpenſing with human obligations. This is a privilege, which, however envied, the Reformed Clergy have hitherto left, together with his pretended Infallibility, in the poſſeſſion of their Elder Brother at Rome; till, in this more enlightened age, theſe bold aſſerters of the Chriſtian Rights have dared to reclaim and vindicate it as their own: for, ſhould Antichriſt enjoy any benefit which the Saints are not better intitled to?

This is not the leaſt engine which has been ſucceſsfully employed to rear up and ſupport the enormous fabric of the Roman Hierarchy. The muſt ſolemn treaties betwixt princes and ſtates, the allegiance of ſubjects to their ſovereigns, the obligations of private contracts, the marriage-vow, and every other the moſt ſacred bond of human ſociety, are diſſolved, and fly off at the breath of this diſpenſing power, like chaff before the wind: and to this, as to their native ſource, may

may be aſcribed thoſe many wars and devaſtations, rebellions, maſſacres, and aſſaſſinations, with which every page of the hiſtory of the Chriſtian world is defiled. Is it poſſible that a doctrine attended with ſuch a train of dreadful conſequences can have any foundation either in Reaſon or Revelation?

The nature of an oath, particularly of a promiſſary oath, which this pretended power only reſpects, comprehends a ſolemn invocation of the Name of GOD, the Supreme and Omniſcient Being, the Searcher of the hearts and the Trier of the reins of the children of men, not only as an impartial witneſs * of what is promiſed, but likeways as the Judge, and certain Avenger of Perjury, Falſehood and Deceit. The performance of the oath becomes thereby cognoſcible by the Omniſcience of the Divine Tribunal †; and his Juſtice and Omnipotence will not fail to pour out the phial of his threatened vengeance upon that execrated head which has dared to invocate the name of the Lord in vain‡.

Such are the concluſions of ſound Reaſon, warranted by Scripture. Can it then be imagined, that God has left it in the power of man to alter

* Jer. xlii. 5. † Jer. xxix. 23.

‡ Zech. v. 4. Jurisjurandi contempta religio ſatis Deum ultorem habet. *Pand. l. 2. c. de Reb. cred. et Jurejur.*

theſe

theſe eſtabliſhed rules of his judgements and procedure? Would not this be, as the poet ſays, to

Snatch from his hand the balance and the rod,
Rejudge his juſtice, be the God of GOD?
POPE.

There ariſes likeways from an oath a requiſitorial right to the perſon in whoſe behalf it is conceived. The thing promiſed becomes his property; of which, ſo far as the acquiſition does not infringe any anterior obligation, he cannot be defrauded by any diſpenſing power, without manifeſt injuſtice, and the exerciſe of an arbitrary and deſpotic authority.

The cauſe of introducing oaths into civil ſociety affords another forcible argument againſt this diſpenſing power. The natural and indiſpenſible obligations to juſtice and equity, even aſſiſted by the fear of civil puniſhments, were found inſufficient to correct the depravity of the human mind, and prevent a bias to apparent ſelf-intereſt in the performance of mutual contracts. It was found neceſſary to aſſume the aid of Religion, and upon the faith of an oath to eſtabliſh a mutual truſt. This ariſes from a confidence, that he who ſwears, will never violate that promiſe to which he called God to be his witneſs, and of the breach whereof he has obteſted him to be the judge and avenger. But, if there is any where on earth lodged a power of abſolving from theſe obligations, mutual ter-

ror

ror and diffidence muſt take place of the happineſs and tranquillity expected from civil ſociety, of which the utter ſubverſion muſt enſue.

However extraordinary this claim may appear, his Holineſs the Pope arrogates it to himſelf very conſiſtently with his other high attributes. He is the Viceroy of God, and under him the Spiritual Lord of the Univerſe. All mankind are his ſubjects, and every oath, every contract, is with a reverſion of its being to him well-pleaſing.

But upon what conſiſtent bottom their Holineſſes the Brethren of the Aſſociation found their ABSOLVING POWER, is not ſo evident. Perhaps, like the Jeſuits, thoſe expert caſuiſts, and ſubtile divines, they will diſtinguiſh, and reſolve it into a declaratory power; whereby, from their profound knowledge, they only ſhew that certain oaths, from the particular circumſtances that attend them, are unjuſt or wicked; and the performance of them will not therefore be expected by God; nor is it exigible by man, or obligatory on the conſcience.

In this view let us examine their conduct towards the FREE-MASONS; and endeavour to explore on which ſide the imputation of Blaſphemy and Impiety will fall. In this conflict the match is very unequal. A FREE-MASON, while he defends the Myſteries of the Craft, is at every ſtep under the awe and reverence of his oath. He cannot therefore exhibit thoſe myſteries to view,

or

or ſubject them to examination. He muſt then, like the lion in the fable, ſuppoſe the picture ſuch as it is repreſented by his antagoniſts.

Untainted Probity frequently meets with ſtrong oppoſition from Villainy ſupported by Fraud. Experience has taught her to oppoſe Prudence to Cunning, and Secrecy and Reſolution to the dark Deſigns and dire Machinations of her Foes. But the depravity or facility of mankind ſoon diſcovered the difficulty of attaining that degree of ſecrecy, upon which the ſucceſs of enterprize muſt often depend; and from a confidence of which reſolution and activity reſult. To remedy this defect, Religion opportunely interpoſes, and affords the ſanction of an Oath; under the ſecurity of which, the ſchemes ſuggeſted, and maturely planned by judgement, are entruſted to Prudence and Reſolution for their execution. Hence Oaths of Secrecy have become one of the neceſſary hinges of government; they have been adopted by every civil ſtate; and every branch of adminiſtration requires them. To them muſt be aſcribed the ſucceſs of the greateſt enterprizes. Under their influence the noble, the generous plan of Britiſh Liberty was matured into execution, and the purpoſes of Popiſh Tyranny rendered abortive by the Revolution: and to them the FREE MASON owns his grateful acknowledgements, for the unreſtrained liberty of defending his Craft, and of detecting the damnable principles and black prac-

tices

tices of the pretended meſſengers of CHRIST, without the dread of a mercileſs Inquiſition. The innocence of ſuch oaths cannot then be doubted; and their neceſſity ſufficiently ſanctifies their uſe.

But it ſeems the Seceders hold it a crime to exact an Oath of Secrecy, before the things required to be kept ſecret are revealed. Can any thing be more ridiculous than this objection? The purpoſes of ſuch oaths would thereby be diſappointed: for the Secret would be communicated without any ſecurity or obligation to preſerve it; and it would then become optional to grant it or not. Cromwel, that Arch-politician, when he imagined his ſecretary's clerk, who was faſt aſleep, had overheard him deliver ſome important orders, would not truſt to the ſecurity of a ſubſequent oath, and thought that ſecrecy could be aſſured only by his immediate death. The common practice of the world refutes the objection, which could only proceed from thoſe whoſe want of modeſty equals that of their honeſty.

Mankind is ſo prone to religion, that it requires only confidence enough, for any perſons, however unqualified, to aſſume the character of ſpiritual guides, and they will not fail to obtain votaries. Theſe, from that ſame tendency, ſoon yield up their judgement and conſciences to the direction of their teachers; and their affections or antipathies, which become no longer their own,

are

are pointed at particular objects, as the zeal or private intereſt of their prieſts ſhall dictate.

One diſtinguiſhing characteriſtic of the Aſſociate Brethren ſeems to be, an abhorence of every oath not deviſed by themſelves, and framed to promote the intereſts of Faction, Rebellion, and Schiſm*. They have not as yet, however, perverted the morals of all their followers; ſome of them, notwithſtanding all their endeavours, ſtill retain a regard for an oath as the ſacred and inviolable bond of ſociety, This, they perceived, was a check to their ambitious views of an unlimited obedience from their people. It was therefore neceſſary to diminiſh that reverence, in hopes that when their deluded flock had learned to overleap the fence in one inſtance, they would not be ſcrupulous to do it in any other. And for this end the nature of an Oath of Secrecy is deliberately miſrepreſented, and raſhneſs and profanity aſcribed to it.

As I am obliged to SUPPOSE the Secrets of MASONRY ſuch as they are repreſented by the Aſſociate Bretheren, I ſhall follow the order laid down for their interrogatories in their act.

They object, That the Maſon-Oath is adminiſtered by an invocation of the name of God, attended with certain rites and ceremonies of a ſuperſtitious nature, and under a capital penalty.

* They have in their ſynods condemned as unlawful, the clauſes, in Burgeſs oaths, with reſpect to religion and allegiance to the King.

By attending to the nature of an oath, it will appear, that the obteſting God as a witneſs and avenger, neceſſarily implies an imprecation of his wrath; which, if the doctrine of Providence is believed, muſt imply all temporal, as well as eternal puniſhments: it matters not whether any penalty is expreſſed; nor does the the doing ſo, in in any degree, alter the nature of the obligation*.

As to the Ceremonies pretended to be adhibited to this oath, they appear to be innocent in themſelves: and if the Maſons uſe any ſuch, inſtead of aſcribing theſe to a ſuperſtitious regard, Charity would conclude they were not without an emphatic and allegorical meaning.

Oaths have almoſt univerſally had ſome rite or ceremony annexed, which, however inſignificant in themſelves, were originally expreſſive of ſomething that tended to increaſe the awe and reſpect due to that ſolemn act. The Caſuiſts all agree, that tho' the Oath is equally obligatory without them, the Perjury is however increaſed by the Solemnity. All nations have adopted them: The Hebrews, by putting their hand below the thigh of

* Illud videtur eſſe certum, omne juramentum promiſſorium, quacunque forma concipiatur, explicatiore vel contractiore, utramque virtualiter continere atteſtationem, ſc. et execrationem. Nam in juramento, et execratio ſupponit atteſtationem, ut quid ſibi prius; et atteſtatio ſubinfert execrationem ut ſuum neceſſarium conſequens. *Saunderſon, de oblig. juram. præl.* 1. §. 8.

of the perſon to whom they ſwore*; the Pagans, by taking hold of the altar†; and both, protending their hands to heaven‡: in which laſt, they have been followed by all Chriſtian nations; ſome of whom, particularly our ſiſter kingdom, when they take an oath, touch or kiſs the holy Goſpels: and not only ſo, but every private ſociety, every court of juſtice have forms of adminiſtering oaths, peculiar to themſelves. Shall not then the Society of FREE-MASONS be allowed that privilege, without the imputation of Superſtition and Idolatry?

The MATTER of the oath comes next under conſideration. The Free-Maſons pretend to take ſome of their Secrets from the BIBLE. A grievous accuſation truly! "Jack," in the Tale of a Tub, could "work his father's will into any ſhape he pleaſ-"ed; ſo that it ſerved him for a night-cap when "he went to bed, or an umbrella in rainy weather. "He would lap a piece of it about a ſore toe; or, "when he had fits, burn two inches under his "noſe; or, if any thing lay heavy on his ſtomach, "ſcrape off and ſwallow as much of the powder

"as

* Gen. xxiv. 2.——xlvii. 29.

† Et, ut mos Graecorum eſt, Jurandi cauſa, ad aras accederet. *Cic. pro Balbo.*

‡ Gen. xiv. 22.

Suſpiciens coelum, tenditque ad ſidera dextram,
Haec eadem, Æneа, terram, mare, ſidera juro.

VIRG. l. 12. v. 196.

"as would lie on a ſilver penny: They were all "infallible remedies." But it ſeems Knocking Jack of the North will not allow theſe pearls to be caſt before ſwine, and reſerves them only for his ſpecial favourites. What magical virtue there can be in the words of the ſacred paſſage mentioned in the act *, the world will be at a loſs to diſcover; and the holy brethren, ſo well verſed in myſteries, are the moſt proper to explain.

But there are *other things which are ground of Scruple in the manner of ſwearing of the ſaid oath.* This the Synod have not thought fit to mention: But their Publiſher has ſupplied the defect, by a reference to *A Maſon's Confeſſion of the Oath, Word, and other Secrets of his Craft* †; which indeed contains variety of matters inſignificant, and ridiculous in themſelves, and only fit for the amuſement of ſuch perſons as the ignorance and incoherence of the author diſplay him to be.

The FREE MASON does not think himſelf at all concerned to defend and ſupport whatever nonſenſe ſhall be fathered upon the Craft by the ignorant and malevolent. The honour of the Fraternity is not in the leaſt tarniſhed by it.

The whole narrative, particularly the method of diſcovering a Maſon, the Prentice's ſhirt, and the Monday's leſſon, cannot fail to move laughter even in gravity itſelf. But abſurd and ridiculous as the whole of this matter muſt appear, a paſſion

* 1 Kings vii. 21.

† Vide Scots Mag. 1755. p. 133.

paſſion of another nature is thereby excited, which reſpects the diſcoverer himſelf; and that is an honeſt indignation of the perjury he has committed. For if this perſon, ſcrupulouſly conſcientious as he is repreſented, was actually under the oath he pretends, however trifling and inſignificant the thing itſelf might be; yet, in the opinion of the moſt eminent caſuiſts, he was obliged to keep his oath; the reſpect due to truth and falſehood being the ſame in trivial matters as in thoſe of greater importance; otherwiſe God muſt be invoked as witneſs to a lie *.

But, if Ignorance or Imbecility, deluded by hypocritical Sanctity, or head-ſtrong Zeal, can afford any alleviation, (for an abſolute acquittance it cannot) the charge muſt fall with redoubled weight upon thoſe who induced him, and would induce others, over whom this influence extends, to put ſuch an affront upon the honour of God, and to habituate themſelves to the practice of Inſincerity and Injuſtice towards man. Is not this to adopt the practices and opinions of their religious predeceſſors, in Hypocriſy, Sedition, and Rebellion? who held, That

> Oaths were not purpos'd, more than Law,
> To keep the good and juſt in awe;
> But to confine the bad and ſinful,
> Like moral cattle, in a pinfold. *Butler.*

The natural curioſity of mankind, always eager and impetuous in the purſuit of knowledge, when

* Saunderſon, de obl. jur. prael. 3. §. 15.

when disappointed of a rational account of things, is apt to rest upon conjecture, and often embraces a cloud in place of the Goddess of Truth. So has it fared with the Secrets of MASONRY. That Society, tho' venerable for its antiquity, and respectable for its good behaviour, has, thro' falsehood and misrepresentation, groundlessly awakened the jealousy of states, and the obloquy of malicious tongues. Their Silence and Secrecy, as they gave ample room for the most extravagant conjectures, so they likewise afforded an opportunity for the grossest imputations, without fear of a refutation. They have been traduced as Atheists and Blasphemers, branded as Idolaters, and ridiculed as the dupes of nonsense. The hard names liberally bestowed on their Secrets by the Seceders, partake of all these *; but their proof relates only to the last: and indeed, it seems rather like the delirious ravings of a brain-sick head, inflamed with the fumes of Enthusiasm, than a rational design to expose them. Its publication is an affront upon the judgment of the world; no less than inserting it in the SCOTS MAGAZINE, is an impeachment upon the taste of the Readers of that collection.

To remove such prejudices, and in some degree to satisfy the world and inquisitive cavillers, MASONS have condescended to publish what opinions they maintained, with respect to the great principles of human action. Their Belief in GOD

* *Vid.* Scots Magazine 1755, p. 137.

GOD is founded upon the juſteſt notion of his Being and Attributes, drawn from the Light of Nature aſſiſted by Revelation. They never enter into the ſpeculative regions, ſo much cultivated by Divines: What cannot be comprehended in his nature, they leave as incomprehenſible. They adore his Infinite Being, and reckon it the perfection of mankind to imitate his communicable perfections. Their duty to their Superiors, to their neighbours, and to themſelves, are all expreſſed in a manner the moſt agreeable to the ſoundeſt morality. And when their actions and behaviour, which alone are ſubject to human obſervation, and affect human ſociety, are conformable to ſuch principles, no power on earth has a right to enquire farther.

The FREE MASON profeſſes a particular regard to the liberal Arts; and he makes no ſcruple to own, that many of his ſecrets have a reference to them. From theſe, juſt notions of order and proportion are attained, and a true taſte of ſymmetry and beauty is formed. And as the tranſition from the beauties of the natural to thoſe of the moral ſpecies are ſo eaſy and apparent; if there is any virtue, if there is any praiſe, inſtead of ſlander and defamation, protection and encouragement ought to be his reward.

Men of the greateſt power and dignity, the divine and the philoſopher, have not been aſhamed, in all ages, to own their relation to this

Society,

Society, and to encourage and protect it by their power and influence. But, ſhould this combination terminate in nothing but wickedneſs and folly, can it be imagined, either that men of honour, wiſdom, and integrity, would lend their countenance to fraud, and encourage folly, merely to make the world ſtare? or that an aſſocation, reſting on ſo unſtable a foundation, could ſo long have ſubſiſted, without the cement of mutual truſt and confidence, which reſult from virtue and conſiſtency alone?

The FREE MASON, conſcious of his integrity, and perſuaded of the good tendency of his principles to promote the purpoſes of Virtue and human Happineſs, beholds with contempt the impotent efforts of Envy and Ignorance, however ſanctified the garb, or dignified the title they may aſſume. In his LODGE, which he conſiders as the School of Juſtice, Love, and Benevolence, he is taught to oppoſe Truth to Miſrepreſentation, good Humour and innocent Mirth to Sourneſs and Grimace, the certain ſigns of Malice and Impoſture.—To attend the importunate calls of his enemies, would be to interrupt his tranquillity; and therefore, wrapt in his own innocence, he deſpiſes their impotent attacks, and for the future will diſdain to enter the liſts with champions ſo weak and ignorant, ſo deluded and deluding.

Edin. Oct. 25. R. A. M. T. L.

1757.

An ADDRESS made to the Body of Free and Accepted MASONS,

Aſſembled at a Quarterly COMMUNICATION, held near *Temple-Bar*, *December* 11. 1735.

By MARTIN CLARKE, M. A. Junior Grand Warden.

THE chief pleaſures of ſociety, *viz.* good Converſation, and the conſequent improvements, are rightly preſumed, Brethren, to be the principal motive of our firſt entering into, and then of propagating our Craft, wherein thoſe advantages, I am bold to ſay, may be better met with, than in any ſociety now in being; provided we are not wanting to ourſelves, and will but conſider, that the baſis of our Order is indiſſoluble Friendſhip, and the Cement of it Unanimity and Brotherly Love.

THAT theſe may always ſubſiſt in this Society, is the ſincere deſire of every worthy Brother; and, that they may do ſo in full perfection here, give me leave to lay before you a few obſervations, wherein are pointed out thoſe things, which are the moſt likely to diſcompoſe the Harmony of Converſation, eſpecially when it turns upon controverted points. It is, Brethren, a very delicate

thing to intereſt one's ſelf in a diſpute, and yet preſerve the decorum due to the occaſion. To aſſiſt us a little in this matter, is the ſubject of what I have at preſent to offer to your conſideration; and, I doubt not, but the bare mention of what may be diſagreeable in any kind of debate, will be heedfully avoided by a body of gentlemen, united by the bonds of Brotherhood, and under the ſtricteſt ties of mutual love and forbearance.

By the outward demeanor it is, that the inward civility of the mind is generally expreſſed; the manner and circumſtance of which, being much governed and influenced by the faſhion and uſage of the place where we live, muſt, in the rule and practice of it, be learned by obſervation, and the carriage of thoſe who are allowed to be polite and well-bred. But the more eſſential part of civility lies deeper than the outſide, and is that general good-will, that decent regard, and perſonal eſteem for every man, which makes us cautious of ſhewing in our carriage toward him any contempt, diſreſpect or neglect. 'Tis a diſpoſition that makes us ready on all occaſions to expreſs, according to the uſual way and faſhion of addreſs, a reſpect, a value and eſteem for him, ſuitable to his rank, quality and condition in life. It is, in a word, a diſpoſition of the mind, viſible in the carriage, whereby a man endeavours to ſhun making another uneaſy in his company.

For

For the better avoiding of which, in theſe our conventions, ſuffer me, Brethren, to point out to you four things, directly contrary to this the moſt proper and moſt acceptable conveyance of the ſocial virtues, from ſome one of which, incivility will generally be found to have its riſe, and of conſequence that diſcord and want of harmony in converſation, too frequently to be obſerved.

The firſt of theſe is a NATURAL ROUGHNESS, which makes a man uncomplaiſant to others; ſo that he retains no deference, nor has any regard to the inclinations, temper or condition of thoſe he converſes with. 'Tis the certain mark of a clown, not to mind what either pleaſes or offends thoſe he is engaged with. And yet one may ſometimes meet with a man in clean and faſhionable clothes, giving an abſolute, unbounded ſwing to his own humour herein, and ſuffering it to joſtle or overbear every thing that ſtands in its way, with a perfect indifference how people have reaſon to take it. This is a brutality every one ſees and abhors. It is what no one can approve or be eaſy with, and therefore it finds no place with thoſe who have any tincture of good-breeding; the end and deſign of which is, to ſupple our natural ſtiffneſs, and to ſoften mens tempers, that they may bend and accommodate themſelves to thoſe, with whom they have to do.

CONTEMPT

CONTEMPT is the ſecond thing inconſiſtent with good-breeding, and is intirely averſe to it. And if this want of reſpect be diſcovered, either in a man's looks, words or geſture, come it from whom it will, it always brings uneaſineſs and pain along with it: For no body can contentedly bear to be ſlighted.

A THIRD thing of the like nature is CENSORIOUSNESS, or a diſpoſition to find fault with others. Men, whatever they are guilty of, would not chuſe to have their blemiſhes diſplayed and ſet in open view. Failings always carry ſome degree of ſhame with them; and the diſcovery, or even imputation of any defect is not born by them without uneaſineſs.

RAILLERY muſt be confeſſed to be the moſt refined way of expoſing the faults of others; and, becauſe 'tis commonly done with ſome wit, in good language, and entertains the company, people are apt to be led into a miſtake, that where it keeps within fair bounds, there is no incivility in it. The pleaſantry of this ſort of converſation introduces it often therefore among people of the better ſort; and ſuch talkers, it muſt be owned, are well heard, and generally applauded by the laughter of the ſtanders by: But it ought at the ſame time to be conſidered, that the entertainment of the company is at the coſt of the perſon, who is painted in burleſque characters, who therefore cannot be without ſome

uneaſineſs

uneaſineſs on the occaſion, unleſs the ſubject, on which he is rallied, be matter of commendation; in which caſe the pleaſant images, which make the raillery, carrying with them praiſe as well as ſport, the rallied perſon finding his account in it, may alſo take a part in the diverſion.

But in regard the right management of ſo nice a point, wherein the leaſt ſlip may ſpoil all, is not every body's talent, it is better, that ſuch as would be ſecure of not provoking others, ſhould wholly abſtain from raillery, which by a ſmall miſtake, or wrong turn, may leave upon the mind of thoſe, who are ſtung by it, the laſting memory of having been ſharply, though wittily, taunted, for ſomething cenſureable in them.

CONTRADICTION is alſo a ſort of cenſoriouſneſs, wherein ill-breeding much too often ſhews itſelf. Complaiſance does not require, that we ſhould admit of all the reaſonings, or ſilently approve of all the accounts of things, that may be vented in our hearing. The oppoſing the ill-grounded opinions, and the rectifying the miſtakes of others, is what truth and charity ſometimes require of us; nor does civility forbid, ſo it be done with proper caution and due care of circumſtance. But there are ſome men, who ſeem ſo perfectly poſſeſſed, as it were, with the ſpirit of contradiction and perverſeneſs, that they ſteadily, and without regard either to right or wrong, oppoſe ſome one, and perhaps every

one

one of the company, in whatſoever is advanced. This is ſo evident and outrageous a degree of cenſuring, that none can avoid thinking himſelf injured by it.

All ſort of oppoſition to what another man ſays, is ſo apt to be ſuſpected of cenſoriouſneſs, and is ſo ſeldom received without ſome ſort of humiliation, that it ought to be made in the gentleſt manner, and couched in the ſofteſt expreſſions that can be found, and ſuch as, with the whole deportment, may expreſs no forwardneſs to contradict. All poſſible marks of reſpect and good-will ought to accompany it, that whilſt we gain the argument, we may not loſe the good inclinations of any that hear, and eſpecially of thoſe, who happen to differ from us.

And here we ought not to paſs by an ordinary, but a very great fault, that frequently happens in almoſt every diſpute; I mean that of *interrupting others, while they are ſpeaking.* This is a failing, which the members of the beſt regulated Confraternities among us, have endeavoured to guard againſt, in the by-laws of their reſpective Societies, and is what the R. W. Perſon in the chair ſhould principally regard, and ſee well put in execution. Yet as it is an ill practice, that prevails much in the wotld, and eſpecially where leſs care is taken, it cannot be improper to offer a word or two againſt it here.

THERE cannot be a greater rudeneſs than to interrupt another in the current of his diſcourſe: For if it be not impertinence and folly to anſwer a man, before we know what he has to ſay; yet is it a plain declaration, that we are weary of his diſcourſe; that we diſregard what he ſays, as judging it not fit to entertain the Society with; and is in fact little leſs than a downright deſiring that *ourſelves* may have audience, who have ſomething to produce, better worth the attention of the company. As this is no ordinary degree of diſreſpect, it cannot but give always very great offence.

THE fourth thing, Brethren, that is againſt civility, and therefore apt to overſet the harmony of converſation, is CAPTIOUSNESS. And it is ſo, not only becauſe it often produces miſbecoming and provoking expreſſions and behaviour in a part of the company, but becauſe it is a tacite accuſation and a reproach for ſomething ill taken, from thoſe we are diſpleaſed with. Such an intimation, or even ſuſpicion, muſt always be uneaſy to Society: And as one angry perſon is ſufficient to diſcompoſe a whole company; for the generality, all mutual happineſs and ſatisfaction ceaſes therein, on any ſuch jarring. This failing therefore ſhould be guarded againſt with the ſame care, as either the boiſterous ruſticity, and inſinuated contempt, or the ill natured diſpoſition to cenſure, already conſidered and diſallowed of.

For

For as peace, eaſe and ſatisfaction are what conſtitutes the pleaſure, the happineſs, and are the very ſoul of converſation; if theſe be interrupted, the deſign of Society is undermined, and in that circumſtance, how ſhould brotherly love continue? Certain it is, that unleſs good order, decency and temper be preſerved by the individuals of Society, confuſion will be introduced, and a diſſolution will naturally, very quickly, follow.

WHAT therefore remains is to remind the Brethren, that the Maſons have ever been lovers of order. It is the buſineſs of their particular profeſſion to reduce all rude matters to truth. Their aphoriſms recommend it. The number of their lights, and the declared end of their coming together intimate the frame and diſpoſition of mind, wherewith they are to meet, and the manner of their behaviour when aſſembled.

SHALL it then ever be ſaid, that thoſe, who by choice are diſtinguiſhed from the groſs of mankind, and who voluntarily have enrolled their names in this moſt ancient and honourable Society, are ſo far wanting to themſelves and the order they profeſs, as to neglect its rules? Shall thoſe who are banded and cemented together, by the ſtricteſt ties of amity, omit the practice of forbearance and brotherly love? Or ſhall the paſſions of thoſe perſons ever become ungovernable, who aſſemble purpoſely to ſubdue them?

We are, let it be conſidered, the ſucceſſors of thoſe, who reared a ſtructure to the honour of Almighty God, the Grand Architect of the world, which for wiſdom, ſtrength and beauty, hath never yet had any parallel. We are intimately related to thoſe great and worthy Spirits, who have ever made it their buſineſs and their aim to improve themſelves, and to inform mankind. Let us then copy their example, that we may alſo hope to obtain a ſhare in their praiſe. This cannot poſſibly be done in a ſcene of diſorder: Pearls are never found but when the ſea is calm; and ſilent water is generally deepeſt.

It has been long, and ſtill is, the glory and happineſs of this Society, to have its intereſt eſpouſed by the great, the noble, and the honoured of the land. Perſons, who, after the example of the wiſeſt and the grandeſt of Kings, eſteem it neither condeſcenſion or diſhonour to patronize and encourage the profeſſors of the Craft. It is our duty, in return, to do nothing inconſiſtent with this favour; and being members of this body, it becomes us to act in ſome degree ſuitable to the honour we receive from our illuſtrious head.

If this be done at our general meetings, every good and deſireable end will very probably be promoted among us. The Craft will have the advantage of being governed by good, wholeſome, and diſpaſſionate laws: The buſineſs of the *Grand*

Lodge will be ſmoothly and effectually carried on: Your Grand Officers will communicate their ſentiments, and receive your opinions and advice with pleaſure and ſatisfaction: Particular Societies will become ſtill more regular, from what their repreſentatives ſhall obſerve here.—In a word, true and ancient Maſonry will flouriſh; and thoſe that are without, will ſoon come to know, that there are more ſubſtantial pleaſures to be found, as well as greater advantages to be reaped, in our Society, orderly conducted, than can poſſibly be met with in any other bodies of men, how magnificent ſoever their pretenſions may be. For none can be ſo amiable as that which promotes Brotherly Love, and fixes that as the grand cement of all our actions; to the performance of which we are bound by an Obligation, both ſolemn and awful, and that, entered into by our own free and deliberate choice; and as it is to direct our lives and actions, it can never be too often repeated, nor too frequently inculcated.

A GENERAL CHARGE to MASONS.

Delivered at *Chriſt-Church*, in *Boſton*, on the 27th of *December*, 1749.

By the Rev. CHARLES BROCKWELL, A. M. his Majeſty's Chaplain at *Boſton*, in *New-England*.

THE principal intention in forming ſocieties is undoubtedly the uniting men in the ſtricter bands of love; for men conſidered as ſocial creatures, muſt derive their happineſs from each other: Every man being deſigned by Providence to promote the good of others, as he tenders his own advantage; and by that intercourſe to ſecure their good offices, by being, as occaſion may offer, ſerviceable unto them.

CHRISTIANITY in general (for I now enter not upon the melancholy diviſions ſo rife among us) never circumſcribes our benevolence within the narrow confines of nature, fortune, profit, or perſonal obligation. What I would advance is this: That we reſtrain not our love to our next neighbour only, this being meerely a point of conveniency—Nor to our acquaintance ſolely, this being the effect of inclination purely to gratify ourſelves—We are not to careſs our friends only, becauſe gratitude and common juſtice require even that

at our hands—Nor yet thoſe eſpecially from whom we expect to receive benefit, for this intereſt and policy will prompt us to—Nor our relations only, for this the ties of blood and meer nature dictate —Nor is our love and charity limited to them particularly who are of the ſame church or opinion with us: For by the very ſame reaſon that we are induced to believe ourſelves in the right, they may imagine themſelves ſo too; and what we may judge to be a perfection among ourſelves, they may condemn as a blemiſh. Be it ſo then: That in ſome points, or rather modes of worſhip, we may differ or diſſent from each other, yet ſtill the LODGE reconciles even theſe—There we all meet amicably, and converſe ſociably together—There we harmonize in principles, though we vary in punctilios—There we join in converſation, and intermingle intereſts —There we diſcover no eſtrangement of behaviour, nor alienation of affection—We ſerve one another moſt readily in all the kind offices of a cordial friendſhip. Thus are we united, though diſtinguiſhed: United in the ſame *Grand Chriſtian Fundamentals*, though diſtinguiſhed by ſome *Circumſtantials*: United in one important band of *Brotherly Love*, though diſtinguiſhed by ſome *Peculiarities of Sentiment*.

FREEDOM of opinion thus indulged, but its points never diſcuſſed, is the happy influence under which the unity of this truly *ancient* and *honourable Society* has been preſerved, from time immemorial

immemorial. And whoever is an *Upright Maſon*, can neither be an athieſt, deiſt, or libertine. For he is under the ſtricteſt obligation to be a good man, a true chriſtian, and to act with honour and honeſty, however diſtinguiſhed by different opinions in the circumſtantials of religion. Upon which account MASONRY is become the center of union, and the means of conciliating friendſhip among men that might have otherwiſe remained at perpetual diſtance; cauſing them to love as brethren, as heirs of the ſame hope, partakers of the ſame promiſes, children of the ſame God, and candidates of the ſame Heaven.

We read, that when *Tertullus* pleaded againſt St. *Paul*, that the chief accuſation whereon he founded his plea, was, *his being ringleader of the ſect of the Nazarenes—and this ſect* (ſaid the Jews) *we know that every where it is ſpoken againſt.* And wherefore was this ſect ſo ſpoken againſt. Was it from any evil they knew of its profeſſors? Or from meer ignorance or blind prejudice? We find nothing of the former, but undoubted proof of the latter. And this I take to be pretty much our caſe, in reſpect to *Maſonry*—as flowing from the ſame corrupted principles. I have had the honour of being a member of this ancient and Honourable Society many years, have ſuſtained many of its offices, and can, and do aver, in this *ſacred place*, and before the *Grand* Architect *of the world*, that I never could obſerve

ought

ought therein, but what was juſtifiable and commendable according to the ſtricteſt rules of ſociety. This being founded on the rules of the goſpel, the doing the will of God, and the *ſubduing the Paſſions*, and highly conducing to every ſacred and ſocial virtue. But not to inſiſt on my own experience, the very *Antiquity* of our *Conſtitution* furniſhes a ſufficient argument to confute all gainſayers. For no combination of wicked men, for a wicked purpoſe, ever laſted long. The want of virtue, on which mutual truſt and confidence is founded, ſoon divides and breaks them to pieces. Nor would men of unqueſtionable wiſdom, known integrity, ſtrict honour, undoubted veracity, and good ſenſe (though they might be trapaned into a fooliſh or ridiculous ſociety, which could pretend to nothing valuable), ever continue in it, (as all the world may ſee they have done, and now do) or contribute toward ſupporting and propagating it to poſterity.—

As to any objections that have been raiſed againſt this ſociety, they are as ridiculous as they are groundleſs:—For what can diſcover more egregious folly in any man, than to attempt to villifie what he knows nothing of? At that rate, he may with equal juſtice abuſe or calumniate any thing elſe that he is unacquainted with—But there are ſome peculiar cuſtoms among us; ſurely theſe can be liable to no cenſure: Hath not every ſociety ſome peculiarities, which are not to be revealed

vealed to men of different communities?—But ſome among us behave not ſo well as might be expected: We fear this to be too true, and are heartily ſorry for it; let us therefore every one try to mend one. But even this objection is of no weight with a man of ingenuity and candour. For if the unworthineſs of a profeſſor, caſts a reflection upon the profeſſion, it may be inferted by parity of reaſon, that the miſconduct of a chriſtian, is an argument againſt chriſtianity. But this is a concluſion which I preſume no man will allow, and yet is no more than what he muſt ſubſcribe to, who is ſo unreaſonable as to inſiſt on the other.

Upon the whole then, it appears that the rules of this ſociety have a direct tendency to render converſation agreeable, as well as innocent; and ſo to influence our practice, as to be uſeful to others, and profitable to ourſelves; for to continue in amity, and maintain a fair correſpondence, to be diſpoſed reciprocally to all offices of humanity, and to act upon mutual terms of benevolence, which are the characteriſtics of chriſtianity, are likeways the cement of this ſociety. And how good it is to aſſiſt, comfort, and relieve the oppreſſed, I need not now obſerve. Nor is it leſs obvious, how pleaſant it is to contribute to the innocent delight, and promote the lawful advantage of one another; and always to converſe with ſecurity without any the leaſt ſuſ-

picion

picion of fraudulent, injurious, or malicious practices.

Now, in order to cheriſh and promote this harmony within doors and without, let us firſt lay hold on the ſureſt means to ſtop the mouth of detraction, by endeavouring to lead a pure and unblemiſhed life. Let us conſider, my Brethren, that not the reputation of one only, but that of the whole ſociety is affected by a brother's miſbehaviour. Inveſted as we are with that diſtinguiſhing BADGE, which at this day is the glory of the greateſt potentates upon earth, we ſhould ſcorn to act beneath the dignity of our profeſſion. Let us then *walk worthy of our vocation*, and do honour to our profeſſion.

LET us rejoice in every opportunity of ſerving and obliging each other; for then, and only then, are we anſwering the great end of our inſtitution, *Brotherly Love, Relief and Truth*, oblige us not only to be compaſſionate and benevolent, but to adminiſter that relief and comfort, which the condition of any member requires, and we can beſtow without manifeſt inconvenience to ourſelves. No artful diſſimulation of affection can ever be allowed among thoſe, who are upon a *level*; nor can perſons, who live *within compaſs*, *act* otherwiſe than *upon the ſquare*, conſiſtently with the golden rule, of *doing as they would be done by*. For among us, every one is, or ſhould be another ſelf: So that he that hates another

muſt

neceſſarily abhor himſelf alſo: He that prejudices another, injures his own nature; and he that doth not relieve a diſtreſſed brother ſtarves a member of his own body; but then this relief is not to be beſtowed upon the idle, indolent and extravagant; bnt upon the unfortunate, induſtrious, ſucceſsleſs brother.

LET us next remember the regulations of this *Society* are calculated, not only for the prevention of enmity, wrath, and diſſenſion, but for the promotion of love, peace, and friendſhip; then here ſurely converſation muſt be attended with mutual confidence, freedom and complacency. He who neither contrives miſchief againſt others, nor ſuſpects any againſt himſelf, has his mind always ſerene, and his affections compoſed. All the human faculties rejoice in *Order, Harmony, and Proportion;* by this our ſociety ſubſiſts, and upon this depends its *Wiſdom, Strength, and Beauty.* Let therefore no narrow diſtinctions diſcompoſe this goodly *Frame,* or diſturb its *Symmetry*; but when good and worthy men offer themſelves, let them ever have the firſt place in our eſteem, but as for the abbetors of atheiſm, irreligion, libertiniſm, infidelity, let us in the words of the prophit, *ſhake our hands from them,* juſt as a perſon would do, who happens to have burning-coals or ſome venemous creature faſtening upon his fleſh. In ſuch a caſe none would ſtand a moment to conſider; none would debate with him-

ſelf the expediency of the thing; but inſtantly fling off the pernicious incumbrance; inſtantly endeavour to diſengage himſelf from the clinging miſchief: So ſhould every *upright Maſon* from ſuch perilous *falſe Brethren.*

THERE is one eſſential property which belongs to our *Craft*, which had like to have ſlipped me, and which, however condemned, is highly worthy of all applauſe; and that is *Secrecy.* All that ſhould be diſcloſed of a Lodge is this, that in our meetings, we are all good-natured, loving and chearful one with another. But what are theſe ſecrets? Why, if a brother in neceſſity ſeeks relief, it is an inviolable ſecret, becauſe true *charity vaunteth not itſelf.* If an overtaken brother be admoniſhed, it is in ſecret; becauſe *charity is kind.* If poſſibly little differences, feuds, or animoſities ſhould invade our peaceful walls, they are ſtill kept ſecret; for *charity ſuffereth long, is not eaſily provoketh, thinketh no evil.* — Theſe and many more (would time permit) which I could name, are the embelliſhments that emblazon the Maſon's eſcutchion. And as a further ornament, let us add that aromatic *ſprig of Caſſia,* of *letting our light ſo ſhine before men, that they may ſee our good works; and that whereas they ſpeak againſt us as evil doers, they may by our good works, which they ſhall behold, glorify God.*

A Charge delivered to a conſtituted Lodge of Free and Accepted Maſons, at the *King's-arms*, in *Helſton*, *Cornwall*, on *Tueſday*, *April* 21. 1752.

Friends and Fellow-Brethren,

AS I have the honour of being diſtinguiſhed by a badge of office in this regularly conſtituted Lodge, I have made choice of this opportunity to aſſure you that I will uſe my beſt endeavours to execute the truſt which you have repoſed in me with freedom, fervency and zeal: And here I beg the favour of your Attention for a few minutes, while I exhort you to conſider with a becoming ſeriouſneſs ſome uſeful hints which concern all of us. And firſt, I beg leave to recommend an unwearied diligence and aſſiduity in the great work wherein you are immediately concerned, to be upon your guard at all times, and on all occaſions, eſpecially before ſtrangers, who will certainly watch every opportunity to extract from you that ſecret which has for ages and generations been hid from thoſe who are unqualified to receive it. The proper obſervance and diligent execution of this part of your duty will recommend you to the notice of the world in general, and the regard of this Lodge in particular.

BE ye alſo careful, my Brethren, to avoid every action which has the leaſt tendency to brand you with the odious name and character of a covetous man, which our holy brother the apoſtle *Paul* has with great reaſon declared to be idolatry: For what my brethren, can be expected from the man who makes gold his hope, and places his confidence in his riches? What! but that he will be deaf to the cries of the deſtitute orphan, and intreaties of the diſtreſſed widow: Let the contrary diſpoſition prevail with us, and let not our charity be circumſcribed within a narrow circle; but like that glorious luminary which opens the day, diſpenſe its kindly influence to all around us. Indeed, if we are good Maſons, we cannot be capable of abuſing the means with which Providence has ſupplied us to do good unto all men, as opportunity ſhall offer, and in a more eſpecial manner the miſerable and diſtreſſed. Theſe are objects which not only deſerve our commiſeration, but alſo claim relief at our hands: Let the grand principles of brotherly love, relief and truth at all times diſtinguiſh us in the world, and ever prevail amongſt us. This compaſſionate temper cannot fail of obtaining the love and eſteem of all good and wiſe men; and what is of infinitely greater importance, the approbation of that gracious Being whoſe favour is better than life.

LET us alſo be abſolutely fixt in the great duty of ſobriety, and not ſuffer liquor to get the aſcendency

dency of our reaſon: It is reaſon, my Brethren, informs us that we are creatures every way adapted to, and fitted for ſociety; and that God has given us knowledge and underſtanding ſuperior to other beings on this habitable globe, who all tend by a natural impulſe to anſwer in their reſpective ſpheres the end of their creation: And ſhall the creatures thus fulfil, with the greateſt regularity, the different purpoſes to which Providence aſſigned them? and man, the glory of this lower world, pervert the gracious deſigns of his Creator in appointing proper liquids to ſatisfy his thriſt, and exhilerate his heart, by abuſing the means, and forgeting the end of their appointment, uſe them beyond the bounds of moderation, and thereby render himſelf equal, I had almoſt ſaid inferior, even to the beaſtly ſwine? Did we but rightly and ſeriouſly conſider the many miſchiefs to which this vice expoſeth us, we ſhould certainly be very cautious of drinking to exceſs, well knowing the fatal conſequenees which attend it, that it lays our reaſon aſleep, and rouſes the many, too often, predominate paſſions which diſturb the mind of man.

And whilſt we are careful to avoid the ſhameful ſin of Drunkenneſs, let us at the ſame time remember that we are in duty bound to abſtain from another vice, which is too common in the preſent age; I mean the deteſtable practice of ſwearing by, and invoking the ſolemn name of

the

the great and glorious God on the moſt trifling occaſions. This vice, my brethren, has not one motive or inducement, that I know of, to ſupport the practice of it. Is it practiſed by the great vulgar? It is forbid by the poſitive command of an Almighty God, who is ever jealous of his honour, and will not hold any guiltleſs who taketh his holy name in vain. This vice is a ſcandal to ſociety, and degrades the man below the level of the brutal tribe, who all join with the feathered choir in the praiſes of their great Creator. Let us therefore keep a conſtant watch upon the door of our lips. Let us, if it be poſſible, live peaceable with all men; let us keep our paſſions in conſtant ſubjection; by this means we ſhall be enabled to demonſtrate to the world that we are *good men and true*, that we aim at no other character than that of piety towards God, and unfeigned love to one another. Love, my Brethren, is the bond of perfectneſs; it is this divine temper which enables us to preſerve the unity of the ſpirit in the bond of peace, and makes us like him, who is the pure and inexhauſtible fountain of it. Stand faſt in one ſpirit, and be perfectly joined together in the ſame mind, and in the ſame judgment; let us conſider that this is a duty incumbent on us, that it is recommended to our notice and imitation by our great leader and exemplar, who came to ſeek and to ſave that which was loſt, and laid down his life

even

even for his enemies. What a powerful motive and inducement have we in this unparalleled inſtance of divine love opened to our view for our inſtruction and government in this ſtate of trial! unto which we ſhall do well if we take heed as unto a light ſhining in a dark place. And I hope there is not one member of this community who does not endeavour to the utmoſt of his power to diſcharge this duty as it behoves every good and wiſe man; and that there are not any amongſt us who are not truly ſenſible of the neceſſity we lie under to fulfil this great, this important part of an obligation, which is an indiſſoluble bond, by which the particular members are united and cemented in one body. Let us ſupport and recommend this great and laudable virtue by examples worthy the imitation of mankind. This is the moſt effectual method we can purſue to ſilence the ill-natured ſuggeſtions of the proud, the wicked, and the vain part of our ſpecies, who though they are by no means proper to be members of our well-governed community, yet muſt by this meaes be induced (as it were forcibly) to own, and ſecretly to admire, the benign influence of that love and unity, which naturally produce peace and harmony amongſt Brethren.

I MUST alſo beg leave to recommend a proper regard to be paid to the laws, conſtitutions, and orders of our moſt ancient and honourable Fraternity

nity, and due deference and reſpect to the particular Officers thereof in their reſpective places, whoſe buſineſs it is to carry them into execution; and I hope the only contention among you will be a laudable emulation in cultivating the Royal Art, and ſtriving to excel each other in every thing which is great and good. Let us convince the unbelieving multitude, that no private, forbid, or lucrative views can ever prevail upon us to admit, into the number of thoſe who are acquainted with the knowledge of our myſteries, the unworthy, the profane or contentious part of mankind; but that we will ſtand faſt in that liberty with which God hath bleſſed us, and join with one heart and one voice, in excluding ſuch wolves from our peaceable fold. In a word, let all of us endeavour, in our reſpective ſtations, ſo to regulate our whole conduct, as not to give juſt occaſion of offence in any thing. Let us be ſubmiſſive to ſuperiors, courteous and affable to equals, kind and condeſcending to inferiors, and let our whole deportment teſtify for us, that we have formed our lives upon the perfect model of God's revealed will, exhibited to us in the *Holy Bible*; that this book is the baſis of all our craft, and that it is by this piece of divine furniture, ſo eſſential to our ſociety, we are taught wiſdom, to contrive in all our doings, ſuch means as may conduce to his honour, and the ſalvation of our immortal ſouls; ſtrength to ſupport us in all difficulties

ficulties and diſtreſſes; and beauty to poliſh the rough unhewn block of the mere natural man, and bring it into the likeneſs of our maker. Let us run with patience the race that is ſet before us, and by an unwearied perſeverance in well-doing, put to ſilence the ignorance and malice of fooliſh men; and the wiſe and great will think it no diſparagement to be influenced by our example, when we ſhall let our light ſhine before men, that they by ſeeing our good works, may be alſo induced to glorify the Supreme and Almighty Architect of the univerſe. Let us approve ourſelves faithful ſtewards of thoſe things committed to our charge, that whenſoever it ſhall pleaſe our great Creator to demand of us an account of thoſe talents, which he in his infinite wiſdom has thought fit to beſtow upon us, we may be found ready to render it up with joy, may have our loins girded up, and our *lights* burning, and we ourſelves be as men waiting for the kingdom of God, and in that morning, when the Sun of righteouſneſs ſhall ariſe with healing in his wings, we may be allotted to a houſe not made with hands in the happy regions of eternal day, may hear this welcome ſalutation of the Redeemer in the preſence of men and angels, *Well done thou good and faithful ſervant, thou haſt been faithful in a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord.* O happy day! when the faithful ſhall outlive the world,

and all its fading glories, ſhall ſee the ſun, moon, and ſtars obliterated from the concave of Heaven, and himſelf employed, ſwallowed up in the never-fading glories of a boundleſs eternity. Theſe ardent wiſhes for your welfare, both here and hereafter, flow from an honeſt heart, zealous in the cauſe of Maſonry; and that every attempt for compleating this great work may meet with proper encouragement, is the ſincere wiſh, and unfeigned deſire of,

Your true and faithful Brother,

I. H.

The Light and Truth of Maſonry explained, being the ſubſtance of a charge delivered at *Plymouth*, in *April* 1757,

Brethren,

LIGHT and *truth* being the great eſſentials of the *Royal Craft*, I ſhall begin this diſcourſe (prepared for the opening of this room) with that awful meſſage which St. *John* delivered to the world, "*That God is light, and in him is no darkneſs at all;* and that we are not worthy of the *true fellowſhip*, unleſs we walk in the *light*, and do the *truth*. O! ſacred *light!* whoſe orient beams make manifeſt that *truth* which *unites* all good and faithful *Maſons* in a heavenly *fellowſhip*!

THIS

THIS ſublime part of Maſonry is that firm baſe on which is raiſed the ſhaft of faith, that ſupports a beautiful entablature of good works: It is the foundation of a ſuperſtructure unbounded as the univerſe, and durable as eternity. To attempt a deſcription of this ſtupenduous fabric may ſeem preſumptuous in me, who have been ſo few years a Maſon: But as you, my Brethren, were pleaſed to requeſt ſomething of this kind, give me leave to aſſure you that I am truly ſenſible of the honour; and though there are ſeveral among you, who by knowledge and long experience, are well qualified for ſuch an undertaking, yet as it is my duty to execute your commands, I ſhall chearfully begin the work: And humbly hope by *patience* and *induſtry* to make ſome amends for the little *time* I have ſerved.

THE *light* and *truth* which St. *John* takes notice of in his meſſage to the world being a principal part of ſublime Maſonry, I have, as I obſerved before, taken it for the ſubject of my diſcourſe, on this ſolemn occaſion. I intreat you to hear me with attention; and whatever deficiencies you may diſcover in this eſſay impute it to inexperience, and admoniſh me with brotherly love, that while I am pleading the cauſe of *truth*, I may be free from *error*.

God ſaid, let there be light, and there was light, Without it the rude matter of the chaos, *though brought into form*, would ſtill have been to little

purpoſe

purpoſe. *Let your light ſo ſhine before men, that they may ſee your good works*, was the advice of him that was *a light to lighten the Gentiles.* Our *lights* are not hid, but placed on *candleſticks;* and theſe are ſilent monitors, continually intimating to us, that as the *ancient and honourable Badge* we wear has placed us above the reſt of mankind, ſo all our duties to our heavenly maſter, our fellow creatures, and ourſelves, ſhould be *formed* and *contrived* by the *wiſdom* of God's word; *ſtrengthened and ſupported* by love, truth, and charity; and *beautified and adorned* by honeſty, temperance, and true politeneſs. All Maſons that are, or ever have been, were *ſhewn the light:* And though they cannot forget it, yet, alas! how *faintly* does it ſhine in the hearts of too many? How is its luſtre ſullied, and ſplendor diminiſhed, by the folly, ſtupidity, and madneſs of irreligion and impiety?—Theſe are the perſons of whom St. *John* ſays, *They went out from us: but they were not of us: for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifeſt that they were not all of us.* And thus it is that thoſe who depart from the *light* bring an evil report on the *Craft.*

TRUTH, as it is a divine attribute, ſo is it the foundation of all Maſonic virtues. It is one of our grand principles; for to be *good men and true* is part of the firſt great leſſon we are taught; and at the commencement of our *freedom* we are exhorted

horted to be *fervent* and *zealous* in the purſuit of *truth* and *goodneſs*. It is not ſufficient that we *walk in the light*, unleſs we *do the truth* alſo. All hypocricy and deceit muſt be baniſhed from among us; They are *ſincerity* and *plain-dealing* that complete the harmony of a Lodge, and renders us acceptable in the ſight of him unto whom all hearts are open, all deſires known, and from whom no *ſecrets* are hid. There is a charm in truth that draws and attracts the mind continually toward it. The more we diſcover, the more we deſire; and the great reward is wiſdom, virtue, and happineſs. This is an edifice founded on a rock, which malice cannot ſhake, or time deſtroy.

WHAT a ſecret ſatisfaction is it to Maſons, when, in ſearching for truth, they find the rudiments of all uſeful knowledge ſtill preſerved among us, as it has deſcended by oral tradition from the earlieſt ages! and to find likeways this truth corroborated by the teſtimonies of the beſt and greateſt men the world has produced! But this is not all; the ſacred writings confirm what I aſſert: The ſublime part of our ancient myſtery being there to be found; nor can any Chriſtian Brother be a perfect Maſon that does not make the word of God his ſtudy. Indeed we own all Maſons as Brothers, be they *Chriſtians*, *Jews*, or *Mahometans*, (for Maſonry is univerſal, and not ſtrictly confined to any particular faith, ſect, or

mode

mode of worſhip); all Maſons, I ſay, of whatſoever religious denomination, who rule their paſſions and affections, and ſquare their actions accordingly, are acknowledged by us as brothers; but, for *our* parts, the holy ſcripture is to be ſtudied by *us*, and occaſionally read and conſulted.

Since without *light* we cannot perceive the beauty and excellency of *truth*, and ſince we are certain that no man can be a worthy brother who is wanting in either; it may not be improper at this time to draw the character of him *Who walks in the light and does the truth*; and who, according to St. *John*'s account, is worthy of the *true fellowſhip*.

As we call any building or piece of architecture *perfect* which hath *all its parts*, and is finiſhed and compleated according to the *niceſt rules of art*; a *Brother* is in like manner ſaid to be a *good Maſon* who has *ſtudied* and *knows himſelf*, and has learnt and practiſes the firſt and great leſſon of *ſubduing his paſſions* and his *will*, and tries to the utmoſt of his power to free himſelf from all vices, errors, and imperfections; not only thoſe that proceed from the heart, but likeways all other defects of the underſtanding which are cauſed by cuſtom, opinion, prejudice, or ſuperſtition: He who aſſerts the native *freedom* of his *mind*, and ſtands faſt in the *liberty* that makes him *free*; whoſe ſoul is (if one may ſo expreſs it) univerſal, and well

well contracted, and who diſpiſes no man on account of his *country* or *religion*; but is ready at all times to convince the world, that *truth*, *brotherly love*, and *affording relief*, are the grand principles on which he acts.

His whole life will be conformable and agreeable to that *true light*, the law of God, which ſhines clear to his heart, and is the model by which he ſquares his judgement. In his outward behaviour he will be very careful not to give private or public offence, and (as far as appears to him right) will ſtrictly comply with the laws, the cuſtoms, and religious inſtitutions of the country in which he reſides. To all mankind he will act upon the ſquare; and do to others as he would have them do unto him. He will be firm and conſiſtent with himſelf, and continually in expectation and on his guard againſt all accidents to which this life is expoſed; and in particular he will by a *well-ſpent life* be *daily preparing* for *death*, that final period of human action, which ſooner or latter will take us hence, to give a ſtrict account of our ſtewardſhip and the improvement of our talents.

In fine, all good Maſons ſhould be pious, prudent, juſt, temperate, and reſolutely virtuous.

From what I have advanced, and from theſe our antient charges, I hope it is evident to every one preſent, that it is the duty of every Maſon to live ſoberly, righteouſly, and godly; or, according

ding to the words of the Evangeliſt, He ſhould walk in the light, and do the truth.

CONTINUE, my Brethren, to perſevere in principles that are diſintereſted, and I doubt not but you will find this room which we have now opened, and dedicated to MASONRY, conſtantly reſorted to by the wiſe, the faithful, and the good.

LET us conſider the intention of our meetings; let ſubmiſſion to your officers, and brotherly love to each other, be ſhewn by your dilligent attendance in the Lodge; and be very careful to enquire into the *characters* and *capacities* of thoſe who are deſirous to be admitted among you.

STUDY the CONSTITUTIONS and CHARGES, and improve in the FIFTH SCIENCE as far as your abilities and ſeveral avocations will permit. Have univerſal benevolence and charity for all mankind; and wherever you meet your neceſſitous Brethren diſperſed, relieve them to the utmoſt of your ability, remembering, notwithſtanding, not to do things that may really prejudice yourſelves or families.

"LET us by well doing put to ſilence the ig-
"norance of fooliſh men. As free, but not uſing
"our liberty for a cloak of maliciouſneſs, but as
"the ſervants of God.—Honour all men, love
"the brotherhood, fear God, honour the King."

A COLECTION OF FREE MASONS SONGS.

The MASTER's Song.

SONG I.

THUS mighty eaſtern Kings, and ſome
Of Abram's race, and monarchs good
Of Egypt, Syria, Greece and Rome,
True Architecture underſtood:
No wonder then if Maſons join,
To celebrate thoſe Maſon Kings,
With ſolemn note, and flowing wine,
Whilſt every brother jointly ſings:

Chorus.

Who can unfold the Royal Art,
Or ſing its ſecrets in a ſong:
They're ſafely kept in Maſon's heart,
And to this ancient Lodge belong.

The FELLOW-CRAFT's SONG.

SONG II.

HAIL Maſonry, thou Craft divine!
Glory of Earth, from Heaven reveal'd;
Which doſt with jewels precious ſhine,
From all but Maſons eyes conceal'd.
Thy praiſes due who can rehearſe,
In nervous proſe, or flowing verſe?

As men from brutes diſtinguiſh'd are,
A Maſon other men excels;
For what's in knowledge choice and rare,
But in his breaſt ſecurely dwells?
His ſilent breaſt, and faithful heart,
Preſerves the ſecrets of the Art.

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

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

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

Then in our ſongs be juſtice done,
To thoſe who have enrich'd the Art,
From Adam to great Leven down.
And let each brother bear a part.
Let our Grand Maſter's health go round.
His praiſe in ev'ry Lodge reſound.

The Entered 'Prentice's SONG.

SONG III.

I.

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

II.

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

III

'Tis this, and 'tis that,
They cannot tell what,
Why ſo many great men in 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 myſt'ry to put a good grace one;
And ne'er been aſham'd,
To hear themſelves nam'd,
With a free and an Accepted Maſon.

V.

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

VI.

We're true and ſincere,
And juſt to the fair,
Who will truſt us on every occaſion;
No mortals can more
The Ladies adore,
Than a free and an Accepted Maſon.

VII.

Then join hand in hand,
To each other firm ſtand,
Let's be merry, and put a bright face on;
What mortal can boaſt
So noble a toaſt,
As a free and an Accepted Maſons.

[*To all the worthy Fraternity round the globe.*]

SONG. IV.

I

WHEN a Lodge of Free Maſons
Are cloth'd in their aprons,
In order to make a new brother,
With firm hearts and clean hands,
They repair to their ſtands,
And juſtly ſupport one another.

II.

Truſty brother, take care,
Of eveſdroppers beware,
'Tis a juſt and a ſolemn occaſion;
Give the word and the blow,
That workmen may know,
One aſks to be made a Free Maſon.

III.

The Maſter ſtands due,
And his officers too,
While the craftſmen are plying their ſtation;
The Apprentices ſtand,
Right for the command
Of a Free and an Accepted Maſon.

IV.

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

V.

Here's words and her's ſigns,
Here's problems and lines,
And here's room too for deep ſpeculation;
Here virtue and truth
Are taught to the youth,
When firſt he's call'd up to a Maſon.

VI.

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

VII.

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

VIII.

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

IX.

This difficult taſk
Is the leaſt we can aſk,
To ſecure us on ſundry occaſions.
When with this they comply,
Our utmoſt we'll try
To raiſe Lodges for Lady Free Maſons.

X.

Till this can be done,
Muſt each brother be mum,
Tho' the fair one ſhould wheedle or teaſe on;
Be juſt, true, and kind,
But ſtill bear in mind,
At all times you are a Free Maſon.

SONG. V.

I.

HERE's a health to each one,
From the King on the throne
To him that is meaneſt of ſtation,
If he can contend
To have lawfully gain'd
The name of an Accepted Maſon.

II.

Fame trumpets it loud,
And ſeems to be proud
Of ſuch a grand occupation,
To ſhew unto all,
That there is none ſhall
Ever vie with an Accepted Maſon.

III.

The glory of kings
Are poor empty things,
Tho' empires they have in poſſeſſion,
If void of the fame
Of that noble name
Of a free and an Accepted Maſon.

IV.

It is ancienter far
Than other arts are,
Surpaſſing all other profeſſion:
There's none can pretend
To diſcover a friend
Like a Free and an Accepted Maſon.

V.

The world is amaz'd,
Their wonder is rais'd,
To ſee ſuch concurring relation
Among us: they cry,
The devil is nigh
When one is accepted a Maſon.

VI.

But let them ſay on,
To us 'tis well known
What's true or falſe in the relation;
Let's drink his health round
That is ſecret and ſound,
And a faithful and Accepted Maſon.

SONG. VI.

I.

PRAY don't ſleep or think,
But give us ſome drink,
For 'faith I'm moſt plaguily dry.
Wine chears up the ſoul,
Then fill up the bowl,
For 'ere long you all know we muſt die.

Yeſterday's gone,
This day is our own;
To-morrow we never may ſee.
Thought cauſes us ſmart,
And eats up the heart;
Then let's be jovial and free.

II.

The world is a cheat,
With a face counterfeit,
And freedom and mirth diſcommends:
But here we may quaff,
Speak our thought, ſing, and laugh,
For all here are Maſons and friends.

SONG VII.

Ye thrice happy few
Whoſe hearts have been true,
In concord and unity found;
Let us ſing and rejoice,
And unite ev'ry voice,
To ſend the gay Chorus around.

Chorus.

Like pillars we ſtand
An immoveable band,
Cemented by power from above;
Then freely let paſs,
The generous glaſs
To Maſonry, friendſhip, and love.

II.

The GRAND ARCHITECT,
Whoſe word did erect
Eternity, meaſure, and ſpace,
Firſt laid the fair plan
Whereon we began,
The cement of harmony and place.
Like Pillars we ſtand, &c.

III.

Whoſe firmneſs of hearts
Fair treaſure of arts,
To the eye of the vulgar unknown;
Whoſe luſtre can beam
New dignity and fame
To the pulpit, the bar, and the throne.
Like Pillars we ſtand, &c.

IV.

The Great DAVID's Son,
Unmatch'd *SOLOMON,*
As recorded in ſacred page,
Through Maſonry became
The firſt fav'rite of fame,
The wonder and pride of his age.
Like pillars we ſtand, &c.

V.

Indiſſoluble bands
Our hearts and our hands,
In ſocial benevolence bind;
F r true to his cauſe,
By immutable laws,
A Maſon's a friend to mankind.
Like pillars we ſtand, &c.

VI.

Let joy flow around,
And PEACE, olive-bound,
Preſide at our myſtical rites:
Woſe conduct maintains
Our auſpicious domains,
And freedom with order unites.
Like pillars we ſtand, &c.

VII.

Nor let the fair maid,
Our myſteries dread,
Or think them repugnant to love;
To beauty we bend,
And her empire defend,
Her empire deriv'd from above.
Like pillars we ſtand, &c.

VIII.

Then let us unite,
Sincere and upright,
On the level of virtue to ſtand:
No mortal can be
So happy as we,
With a brother and friend in each hand.
Like pillars we ſtand, &c.

SONG. VIII.

I.

A Maſon one time
Was caſt for a crime,
Which malice had put a bad face on;

And then, without thought,
To a gibbet was brought
The Free and the Accepted Maſon.
And then, without thought, &c.

II.

And when he came there,
He put up his pray'r
For heav'n to pity his caſe on!
His King he eſpy'd,
Who in progreſs did ride,
Was a Free and an Accepted Maſon.
His King he eſpy'd, &c.

III.

Then out a ſign flew,
Which the Grand Maſter knew,
Who rode up to know the occaſion:
Aſk'd who had condemn'd
So worthy a friend
As a Free and an Accepted Maſon?
Aſk'd who had condemn'd, &c.

IV.

He tried the cauſe,
And he found out the flaws,
According to juſtice and reaſon.
He tuck'd up the judge,
And all that bore grudge
To the Free and the Accepted Maſon.
He tuck'd up the judge, &c.

V.

Tho' ignorant pride
Our ſecrets deride,
Or fooliſh conjectures occaſion,
They ne'er ſhall divine
The word or the ſign
Of a Free and an Accepted Maſon.
They ne'er ſhall divine, &c.
[*May honour and honeſty ever diſtinguiſh the Brethren.*]

SONG. IX.

I

COME are you prepar'd
Your ſcaffolds well rear'd?
Bring morter, and temper it purely;
'Tis all ſafe, I hope,
Well brac'd with each rope,
Your ledgers and putlocks ſecurely.

II.

Then next your bricks bring,
It is time to begin,
For the ſun with its ray is adorning;
The day's fair and clear,
No rain you need fear,
'Tis a charming and lovely fine morning.

III.

Pray where are your tools,
Your line and plum rules?
Each man to his work let him ſtand, boys;

Work ſolid and ſure,
Upright and ſecure;
And your building, be ſure, will be ſtrong, boys.

IV.

Pray make no miſtake,
But true your joints break,
And take care you follow your leaders;
Work, rake, beck, and tueth,
And make your work ſmooth,
And be ſure that you fill up your headers.

SONG XI.

I.

FROM the depths let us raiſe
Our voices, and praiſe
The works of the glorious creation;
And extol the great fame
Of our Maker's great name,
And his love to an Accepted Maſon.

II.

In primitive times,
When men, by high crimes,
Occaſion'd a great devaſtation,
The flood did abound,
And all men were drown'd,
Save a Free and an Accepted Maſon.

III.

In an Ark that was good,
Made of Gopher wood,
It was built by divine ordination;

And first in his time,
That planted a vine,
Was a Free and an Accepted Mason.

IV.

Then Pharaoh, the King,
Of Egypt, did bring
Into bondage our whole generation;
But that King got a fall,
And his magicians all,
By a Princely and great learned Mason.

V.

Four hundred and thirty years
By scripture appears,
Was their bondage in th' Egyptian nation,
But by providence great,
They made their escape.
Unto the Egyptians vexation.

VI.

Then thro' the Red-Sea,
Heaven guided their way,
By two pillars of divine ordinations;
But Pharaoh's great train
The sea did restrain,
From pursuing an army of Masons.

VII.

On the plains they did rear
A pavilion fair,
It was built by inspiration;
Each part in it square,
None cou'd it prepare
But a Free and an Accepted Mason.

VIII.

Thro' Jordan they go,
To face their proud foe;
I mean, the great Cananite nations;
But their gigantick train
Could not ſuſtain
The force of that army of Maſons.

IX.

Next Amalech's King
Great forces did bring;
Likewiſe the great Midianite nations;
But their Kings got a fall,
And their great nobles all,
And their wealth fell a prey to our Maſons.

X.

King Solomon he,
Was known to be free,
Built a Lodge for the uſe of his Maſons;
Each beatiful part
Was due to the art
Of that princely and great learned Maſon.

XI.

Let each Maſon that's free
Toaſt his memory:
Join hands without diſſimulation;
Let cowans think on,
For they are all wrong;
Drink a health to an Accepted Maſon.

SONG XI.

I.

WE have no idle prating
Of either *Whig* or *Tory*;
But each agrees
To live at eaſe,
And ſing or tell a ſtory.
Fill to him
To the brim,
Let it round the table roll;
The Divine
Tells us, wine
Chears the body and the ſoul.

II.

We will be men of pleaſure,
Deſpiſing pride and party;
Whilſt knaves and fools
Preſcribe us rules,
We are ſincere and hearty.
Fill to him, &c.

III.

If any are ſo fooliſh
To whine for courtiers favour,
We'll bind him o'er
To drink no more
Till he has a better ſavour.
Fill to him, &c.

IV.

If an *Accepted Maſon*
Should talk of high or low church,
We'll ſet him down,
A ſhallow crown,
As underſtanding no church.
Fill to him, &c.

V.

The world is all in darkneſs;
About us they conjecture;
But little think
A ſong and drink
Succeed the *Maſon's lecture*.
Fill to him, &c.

IV.

Then, landlord, bring a hogſhead,
And in the corner place it:
Till it rebound
With hollow ſound,
Each Maſon here will face it.
Fill to him, &c.

SONG. XII.

I.

AS I at Wheeler's lodge one night
Kept Bacchus company,
For Bacchus is a Maſon bright,
And of all lodges free—*free—free*:

II.

Said I, Great Bacchus is a-dry;
Pray give the god ſome wine;
Jove in a fury did reply,
October's as divine—*divine*—*divine*.

III.

It makes us Maſons more complete,
Adds to our fancy wings;
Makes us as happy and as great
As mighty lords and kings, *kings*—*kings*.

SONG XIII,

ON, on, my dear brethren, purſue the great Lecture,
And refine on the rules of old Architecture;
High honour to Maſons the Craft daily brings,
To thoſe brothers of princes, and fellows of Kings.

We drove the rude *Vandals* and *Goths* off the ſtage
And reviv'd the old arts of *Auguſtus'* fam'd age;
Veſpaſian deſtroy'd the vaſt temple in vain:
Since ſo many now riſe under great *Leven's* reign.

The noble five orders, compos'd with ſuch art,
Shall amaze the ſwift eye, and engage the whole heart:
Proportion, ſweet harmony, gracing the whole,
Gives our work, like the glorious creation, a ſoul.

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

See, ſee, behold here what rewards all our toil,
Inſpires our genius, and bids labour ſmile:
To our noble Grand-Maſter let a bumper be crown'd,
To all *Maſons* a bumper,—ſo let it go round.

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

SONG XIV.

BY Maſons Art th' aſpiring Dome
In various columns ſhall ariſe;
All climates are their native home,
Their godlike actions reach the ſkies.

Chorus.

Heroes and Kings revere their name,
Whilſt poets ſing their laſting fame.

Great, generous, virtuous, good and brave,
Are titles they moſt juſtly claim;
Their deeds ſhall live beyond the grave,
Which ſome unborn ſhall loud proclaim.

Chorus.

Time ſhall their glorious acts inrol,
And love with friendſhip charm the ſoul.

SONG XV.

LET Maſonry be now my theme,
Throughout the globe to ſpread its fame,
And eternize each worthy brother's name:
Your praiſe ſhall to the ſkies reſound,
In laſting happineſs abound, (crown'd
And with ſweet *Union* all your noble deeds be

Sing then, my muſe, to Maſons glory,
Your names are ſo rever'd in ſtory,
That all th' admiring world do now adore ye!

Let harmony divine inſpire
Your ſouls with love and gen'rous fire,
To copy well wiſe *Solomon*, your Sire:
Knowledge ſublime ſhall fill each heart,
The rules of Geometry t' impart;
Wilſt wiſdom, ſtrength, and beauty, crown the glorious art.

Let the great LEVEN's health go round;
In ſwelling cups all care be drown'd,
And hearts united 'mongſt the Craft be found.
May everlaſting ſcenes of joy
His peaceful hours of bliſs employ,
Which time's all-conquering hand ſhall ne'er deſtroy.

My Brethren thus all cares reſign,
Your hearts let glow with thoughts divine,
And veneration ſhow to *Solomon*'s ſhrine:
Our annual tribute thus we'll pay,
That late poſterity ſhall ſay;
We've crown'd with joy this glorious, happy,
happy day.

SONG. XVI.

By Brother *Laurie*, of the Lodge of *Alloa*, 1758.

I.

BEhold in a Lodge we dear Brethren are met,
And in proper order together are ſet;
Our ſecrets to none but ourſelves ſhall be known,
Our Actions to none but Free-Maſons be ſhown.
Derry down, down, down, derry down.

II.

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

III.

The Temple, and many magnificent pile,
Ev'n buildings now ſtanding within our own Iſle,
With wiſdom contriv'd, with beauty refin'd,
With ſtrength to ſupport, and the building to bind.
Derry down, &c.

IV.

These noble grand structures will always proclaim
What honour is due to a Free Mason's name.
Ev'n ages to come, when our work they do see,
Will strive with each other like us to be free.
Derry down, &c.

V.

What tho' some of late, by their spleen, plainly show
They fain would deride what they gladly would know?
Let ev'ry true brother these vermin dispise, [eyes.
And the ancient Grand Secret keep back from their
Derry down, &c.

VI.

Then, Brethren, let's all put our hand to our heart,
And resolve from true Masonry ne'er to depart:
And when the last trumpet on earth shall descend,
Our Lodge will be clos'd, and our secrets shall end.
Derry down, &c.

SONG. XVII.

By Brother *Blacklock*, of the Lodge at *Dumfries*.

I.

THO' Bigots storm, and fools declaim,
And Masons some thro' ign'rance blame,
The good, the just, the learn'd, the wise,
Free-Masonry will ne'er dispise.

CHORUS.

O'er all the earth let Masons join,
To execute one Grand Design,
And strike amazement into fools,
Who laugh at Masons and their tools.

II.

On justice, truth, and charity,
This edifice shall founded be;
And will conspire to rear the whole
By wisdom's just unerring rule.
O'er all, &c.

III.

Let ev'ry Mason then prepare
By virtue's mould his work to square;
And ev'ry task adjusted be
By the level of equality.
O'er all, &c.

IV.

Let jolity and freedom then
For ever in our Lodge remain,
And still our work cemented be
By universal harmony.
O'er all, &c.

V.

This structure we will fortify
With the barrier of secrecy,
A Mason-barrier we may boast
Shall e'er impenetrable last.
O'er all, &c.

VI.

To mutual love and friendſhip rais'd,
This fabric ſhall by all be prais'd;
And thoſe who ſtrive to ridicule
Our Craft, ſhall but themſelves befool.
Then o'er the earth, &c.

SONG. XVIII.

GUARDIAN genius of our art divine,
Unto thy faithful ſons appear:
Ceaſe now o'er ruins of the eaſt to pine,
And ſmile in blooming beauties here.

Egypt, Syria, and proud Babylon,
No more thy bliſsful preſence claim:
In Britain fix thy ever-during throne,
Where Myriads do confeſs thy name.

The ſciences from eaſtern regions brought,
Which after ſhone in Greece and Rome,
Are here in hundreds ſtately Lodges taught,
To which remoteſt Brethren come.

Behold what ſtrength our riſing domes up-rears,
Till mixing with the azure ſkies:
Behold what beauty through the whole appears;
So wiſely built, they muſt ſurpriſe.

Nor are we only to theſe arts confin'd;
For we the paths of virtue trace:
By us man's rugged nature is refin'd,
And poliſh'd into love and peace.

SONG. XIX.

A Maſon's daughter, fair and young,
The pride of all the virgin throng,
Thus to her lover ſaid;
Though, Damon, I your flame approve,
Your actions praiſe, your perſon love,
Yet ſtill I'll live a maid.

None ſhall untie my virgin zone,
But one to whom the Secret's known,
Of fam'd free Maſonry;
In which the great and good combine,
To raiſe, with generous deſign,
Man to felicity.

The Lodge excludes the fop and fool,
The plodding knave, and party tool,
That liberty would ſell;
The noble, faithful, and the brave,
No golden charms can e'er deceive,
In ſlavery to dwell.

This ſaid, he bow'd, and went away;
Apply was made, without delay,
Return'd to her again;
The fair one granted his requeſt,
Connubial joys their days have bleſt;
And may they e'er remain.

SONG XX.

GLORIOUS Craft, which fires the mind,
With ſweet harmony and love;
Surely thou wer't firſt deſign'd,
A Foretaſte of the joys above.

Pleaſure always on thee wait,
Thou reformeſt Adam's race;
Strength and beauty in thee meet,
Wiſdom's radiant in thy face.

Arts and virtue now combine,
Friendſhip raiſes chearful mirth;
All united to refine,
Man from's groſſer part of Earth.

Stately Temples now ariſe,
And on lofty columns ſtand;
Mighty domes attempt the ſkies,
To adorn this happy land.

SONG XXI.

'TIS Maſonry unites mankind,
To generous actions forms the ſoul;
So ſtrict in union we're conjoin'd,
One ſpirit animates the whole.

CHORUS to be repeated at every Verſe.

Then let mankind our deeds approve,
Since union, harmony and love,
Shall waft us to the realms above.

Where-e'er aſpring domes ariſe,
Wherever ſacred altars ſtand,
Thoſe altars blaze up to the ſkies;
Thoſe domes proclaim the Maſon's hand.

The ſtone unſhap'd as lumber lies
Till Maſon's Art its form refines;
So paſſions do our ſouls diſguiſe,
Till ſocial virtue calms our minds.

Let wretches at our manhood rail:
But thoſe who once our judgment prove,
Will own, that we who build ſo well,
With equal Energy can love.

Though ſtill our chief concern and care,
Be to deſerve a brothers name:
For ever mindful of the fair;
Their choiceſt favours ſtill we claim.

From us pale diſcord long has fled,
With all her train of mortal ſpite,
Nor in our Lodge dares ſhew her head;
Sunk in the gloom of endleſs night.

My Brethren charge your glaſſes high,
To our Grand-Maſter's noble name;
Our ſhouts ſhall beat the vaulted ſky,
And every tongue his praiſe proclaim.

SONG XXII.

I.

ONCE I was *blind* and cou'd not *ſee*,
all was *dark* me round,
But *Providence* provided me,
And ſoon a friend I found;
Thro' *hidden paths* my friend *me led*,
Such paths as bablers never tread.
Wiih a fa, la, la, la, la, la.

II.

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

III.

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

IV.

With *ſober pace* I then was led,
And brought to *Sol's bright throne*;
Where I was oblig'd to *ſtop*,
Till I myſelf *made known*

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

V.

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

VI.

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

VII.

Then round and round me he did *tye,*
A noble *ancient charm* ;
All future darkneſs to defy,
And ward off Cowans harm,
So I returned from whence I came,
Not what I was, but what I am,
With a fa, la, &c.

SONG. XXIII.

I.

TO all who Maſonry deſpiſe
This counſel I beſtow ;

Don't ridicule, if you are wiſe,
A ſecret you don't know.
Yourſelves you banter, and not it;
You ſhow your ſpleen, but not your wit.
With a fa, la, la, la, la, la,

II.

If union and ſincerity
Have a pretence to pleaſe,
We brothers of the Maſonry
Lay juſtly claim to theſe.
To ſtate-diſputes we ne'er give birth;
Our motto *Friendſhip is, and mirth*
With a fa, la, la, la, la, la.

III.

Inſpiring virtue by our rules,
And in ourſelves ſecure,
We have compaſſion on theſe fools
Who think our acts impure.
From ignorance we know proceeds
Such mean opinion of our deeds.
With a fa, la, la, la, la, la.

IV.

Then let us laugh, ſince we've impos'd
On thoſe who make a pother;
Who cry the ſecret is diſclos'd
By ſome falſe-hearted brother;
The mighty ſecret gain'd, they boaſt,
From poſt-boy, or from flying poſt.
With a fa, la, la, la, la, la.

SONG XXIV.

I.

COme, come, my dear Brethren,
Great news I proclaim:
Our King's a free Maſon,
A Maſon of fame:
And tho' he's a King,
He's a Brother to me:
No mortals but Maſons
So great then can be.
So great then can be,
So great then can be;
No mortals but Maſons
So great then can be.

II.

Who would not be proud, ſay,
Of ſuch a grent name
He that's a free Maſon
Is a true ſon of fame;
Since kings, dukes, and princes,
Men of high degree,
Throw by their diſtinctions,
With us to be free.
With us to be free, &c.

III.

We're ſons of antiquity,
But not of pride
The Fathers of old, they
Were all on our ſide.

Being ſtruck with ſurpriſe
The grand temple to ſee,
They all were ambitious
Free Maſons to be.
Free Maſons to be, &c.

IV.

We're true and we're truſty,
We're juſt and ſincere;
We're bleſs'd by the poor,
And ador'd by the fair.
Kings are our companions,
So noble are we;
Then who would not wiſh
A Free Maſon to be?
A Free Maſon to be, &c.

V.

Why then ſhould we mind
The reflections of fools,
Who know not the value
Nor uſe of our tools?
We keep within compaſs;
Our conducts ſquare be;
To plumb, line, and level,
Our actions agree.
Our actions agree, &c.

VI.

With inocent mirth,
And with ſocial ſoul,
Let's taſte the pure nectar
Of the flowing bowl

Then fill up a bumper;
My toaſt it ſhall be,
A hea'th to our Maſters,
Our Wardens, and we.
Our Wardens and we, &c.

SONG. XXV.

I.

YE Brethren of the ancient Craft,
Ye fav'rite ſons of fame,
Let bumpers chearfully be quaff'd
To great *Lord Leven*'s name.
Happy, long happy may he be
Who loves and honours Maſonry.
With a fa, la, la, la, la.

II.

In vain would *D'Anvers* with his wit
Our ſlow reſentment raiſe;
What he and all mankind have writ,
But celebrates our praiſe.
His wit this only truth imparts,
That Maſons have firm faithful hearts.
With a fa, la, &c.

III.

Ye Britiſh fair, for beauty fam'd,
Your ſlaves we wiſh to be:
Let none for charms like yours be nam'd
That love not Maſonry.
This maxim *D'Anvers* proves full well,
That Maſons never kiſs and tell.
With a fa, la, la, &c.

IV.

True Maſons! no offences give;
Let fame your worth declare:
Within your compaſs wiſely live,
Aud act upon the ſquare.
May peace and friendſhip e'er abound,
And great *Lord Leven*'s health go round.
With a fa, la, la, la, la.

SONG XXVI.

I.

A Health to our ſiſters let's drink;
For why ſhould not they
Be remember'd, I pray,
When of us they ſo often do think;
When of us they ſo often do think.

II.

'Tis they give the chiefeſt delight.
Tho' wine chears the mind,
And Maſonry's kind,
Theſe keep us in tranſports all night.
Theſe keep us in tranſports all night.

SONG. XXVII.

LET malicious people cenſure;
They're not worth a Maſon's anſwer;
While we drink and ſing,
With no conſcience-ſting,
Let their evil genius plague them,
And for mollies devil take them.

We'll be free and merry,
Drinking port and zerry,
Till the ſtars at midnight ſhine,
And our eyes with them combine
The dark night to baniſh.
Thus we will repleniſh
Nature, whilſt our glaſſes
With the bottle paſſes.
Brother Maſon free,
Here's to thee, to thee;
And let it run the table round,
While envy does the Maſons foes confound.

SONG XXVIII.

LET us ſing to the honour of thoſe
Who baſéneſs and error oppoſe;
Who from ſages and magi of old
Have got ſecrets, which none can unfold;
Whilſt thro' life's ſwift career,
With mirth and good chear,
We're reveling,
And leveling
The monarch, till he
Says our joys far tranſcend
What on thrones do attend,
And thinks it a glory with us to be free.

II.

The wiſeſt of kings pav'd the way,
And his precepts we keep to this day.
The moſt glorious of Temples gave name
To Free Maſons, who ſtill keep their fame.

Tho' no prince did ariſe
So great and ſo wiſe,
Yet, in falling,
Our calling
Still bore high applauſe.
And tho' darkneſs o'er-run
The face of the ſun,
We, diamond-like, blaz'd to illumine the cauſe.

SONG. XXIX.

I.

WHAT tho' they call us Maſons fools?
We prove by geometry our rules,
Surpaſs the arts they teach in ſchools:
They charge us falſely then.
We make it plainly to appear,
By our behaviour ev'ry where,
That when you meet with Maſons there,
You meet with gentlemen.

II.

'Tis true, we once have charged been
With diſobedience to our Queen;
But after-monarchs plain have ſeen
The ſecrets ſhe had ſought.
We hatch no plots againſt the ſtate,
Nor 'gainſt great men in power prate;
But all that's noble, good, and great,
Is daily by us taught.

III.

Thoſe noble ſtructures which we ſee
Rais'd by our fam'd ſociety,
Surpriſe the world: then ſhall not we
Give praiſe to Maſonry?
Let thoſe who do deſpiſe the art,
Live in a cave or ſome deſart,
To herd with beaſts, from men apart,
For their ſtupidity.

IV.

But view thoſe ſavage nations where
No Maſonry did e'er appear;
What ſtrange unpoliſh'd brutes they are:
Then think on Maſonry.
It makes us courteous, eaſy, free,
Gen'rous, and honourably gay.
What other art the like can ſay?
Then here's to Maſonry.

SONG. XXX.

I.

HERE let no dull faces of buſineſs appear;
Farewell till to-morrow hard labour and care;
This night ſhall be ſacred to friendſhip and eaſe,
Each boſom be open, mirth dart from each face.

II.

Conſider, dear brethren, that Maſons grow old;
That reliſh abates, as the blood waxes cold:
And if to be happy too long we delay,
Soon as we attempt, cries death, come away!

III.

Then, fellows in Maſonry, let us rejoice,
In beautiful melody join ev'ry voice.
Time ſhan't overtake us before we can ſay,
That we have been eaſy, blithe, ſocial, and gay.

IV.

Adieu, ſober-thinking detraction and ſpleen;
You ought to be ſtrangers where Maſons convene.
Come, jeſt, love, and laughter, ye joyful throng;
You're free of the lodge, and to Maſons belong.

V.

Let monarchs run mad after riches and power,
Fat gownmen be dull, and philoſophers ſour;
While the claret goes round, and the company ſings,
We're wiſer than ſages, and richer than kings.

VI.

Then fill up the goblet, and deal it about;
Each brother will ſee it thrice twenty times out.
Our pleaſures, as well as our labours, can tell,
How free-hearted Maſons all mankind excell.

SONG XXXI.

Tune. O! Polly *you might have toy'd and kiſs'd.*

I.

YE people who laugh at Maſons, draw near,
Attend to my ballad without any ſneer,
And if you'll have patience, you ſhall ſoon ſee,
What a fine Art is Maſonry

II.

There's none but an Atheiſt can ever deny,
But that this Art came firſt from on high,
The Almighty God, here I'll prove for to be
The firſt great Maſter of Maſonry.

III.

He took up his compaſs with maſterly hand,
He ſtretch'd out his rule, and he meaſur'd the land:
He laid the foundation of earth, and ſea
By his known rules of Maſonry.

IV.

Our firſt father Adam, deny it who can,
A Maſon was made as ſoon as a man;
And a fig-leaf apron at firſt wore he,
In token of love to Maſonry.

V.

The principal law our Lodge does approve,
Is, that we ſtill live in Brotherly love.
Thus Cain was baniſh'd by Heaven's decree,
For breaking the rules of Maſonry.

VI.

The Temple that wiſe King Solomon rais'd,
For beauty, for order, for elegance prais'd,
To what did it owe all its elegancy?
To the juſt form'd rules of Maſonry.

VII.

But ſhould I pretend, in this humble verſe,
The merits of Free Maſons Art to rehearſe,
Years yet to come, too little wou'd be
To ſing the praiſes of Maſonry.

VIII.

Then hoping I have not detain'd you too long,
I here ſhall take leave to finiſh my ſong,
With a health to the Maſter, and thoſe who are free,
That live to the rules of Maſonry.

SONG. XXXII.

COme lend me your ears, loving brethren, a while,
Quite ſober my ſenſes, tho' joking my ſtile:
I'll ſing you ſuch wonders, unknown to all thoſe
That e'er flutter'd in verſe, or hobbl'd in proſe.
Derry down, down,
Down, derry down.

II.

When all in confuſion the CHAOS yet lay,
Ere ev'ning and morning had made the firſt day,
The unform'd materials lay jumbled together,
Like ſo many Dutchmen in thick foggy weather.
Derry down, &c.

III.

When to this confuſion no end ſoon appear'd,
The Sov'reign Grand Maſter's word ſudden was heard:
Then teem'd mother Chaos with maternal throes!
And ſo the Grand Lodge of this world aroſe.
Derry down, &c.

IV.

Then heaven and earth with jubilee rung,
And all the creation of Maſonry ſung.
But, lo! to adorn and complete the gay ball,
Old Adam was made the Grand Maſter of all.
Derry down, &c.

V.

But Satan met Eve, as ſhe was a-gadding,
Which ſet her, and ſince all her daughters, a-madding.
To find out the ſecrets of Free Maſonry,
She did eat the fruit of the forbidden tree.
Derry down, &c.

IV.

Her head being fill'd with many ſtrange fancies,
As all the young girls who deal in romances,
And being with knowledge ſufficiently cramm'd,
She ſaid to her huſband, Take, eat, and be damn'd.
Derry down, &c.

VII.

How Adam look'd on her, as one ſtruck with thunder!
He view'd her from head to foot over with wonder!
Then ſince you have done this thing, Madam, ſaid he,
For your ſake, No women free Maſons ſhall be.
Derry down, &c.

VIII.

And as ſhe bewail'd in ſorrowful dittay,
The good man beheld, and on her took pity.
Free Maſons are tender; ſo he to the dame
Beſtow'd his white apron to cover her ſhame.
Derry down, &c.

IX.

Then they did ſolace themſelves in mutual joys,
Till in proceſs of time they had two chopping boys.
The prieſt of the pariſh, as goſſip deviſ'd,
By name Cain and Abel, the youths canoniz'd.
Derry down, &c.

X.

Next old Father Seth he mounted the ſtage;
In manners ſevere, tho' in Maſonry ſage.
He built up two pillars full ſtrong and full thick;
The one was of ſtone, and the other of brick.
Derry down, &c.

XI.

But, in a ſhort time, men became paſt all enduring
There was nothing but ſwearing, and drinking, and whoring;
Till Jove being wroth, roſe up in his anger,
And ſwore he would ſuffer ſuch miſcreants no longer
Derry down, &c.

XII.

He from the high windows of heaven did pour
Forty days, forty nights, one continu'd ſhower;
Till nothing was ſeen but waters all round;
And in this great deluge moſt mortals were drown'd
Derry down, &c.

XIII.

Sure ne'er was beheld ſo dreadful a ſight,
As to ſee the old world in this very ſad plight;
For here in the waters all animals ſwimming,
Men, monkeys, prieſts, lawyers, cats, lap-dogs, and women.
Derry down, &c.

XIV.

Here floated a debtor away from his duns,
There ſwam Father Graybeard ſtark naked 'mong nuns;
And here a poor huſband, quite careleſs of life,
Contented in drowning to get rid of his wife.
Derry down,

XV.

A King and a cobler here mingled in view,
Of rakes and young ſpendthrifts there were not a few;
A whale and a Dutchman came down with the tide;
And a rev'tend old biſhop by a young wench's ſide.
Derry down, &c.

XVI.

But Noah was wiſeſt; for Noah judg'd right:
He built up an ark ſo ſtrong and ſo tight;
For tho' heav'n and earth ſeem'd coming together,
He kept ſafe in his lodge, and ſtood buff to the weather.

Derry down, &c.

XVII.

Then, after the flood, like a brother ſo true,
Who ſtill had the good of the Craft in his view,
He delved the ground, and he planted the vine;
He founded a lodge, ay, and give his lodge wine.

Derry down, &c.

XVIII.

Let ſtateſmen toſs, tumble, and jumble the ball;
We'll ſit here in our lodge, and laugh at them all:
Let biſhops wear lawn-ſleeves, and kings have their ointment,
Free Maſonry ſure was by heaven's appointment.

Derry down, &c.

XIX.

Then charge my dear brethren, to *Leven*'s great name,
Our noble Grand Maſter for virtue ſo fam'd,
That the Craft may ſtill flouriſh, and in all quarters ſpring,
While we in full chorus do joyfully ſing,

Derry down, down,
Down, derry down,

SONG. XXXIII.

I.

COME, come my Brothers dear,
Now we're aſſembled here,
Exalt your voices clear
With harmony;
There's none ſhall be admitted in,
Were he a Lord, a Duke or King,
He's counted but an empty thing,
Except he's free.
Let ev'ry man take glaſs in hand,
Drink bumpers to our Maſters Grand,
As long as he can ſit, or ſtand
With decency.

II.

By our Arts we prove
Emblems of truth and love,
Types given from above
To thoſe that are free.
There's ne'er a King that fills a throne,
Will ever be aſham'd to own
Thoſe ſecrets to the world unknown,
But ſuch as we.
Let ev'ry man take glaſs in hand, &c.

III.

Now, ladies, try your Arts,
To gain us men of parts,
Who beſt can charm your hearts,
Becauſe we're free.

Then take us, try us, and you'll find,
We're true and loving, juſt and kind,
And taught to pleaſe a lady's mind
By Maſonry.
Let ev'ry man take glaſs in hand, &c.
God bliſs King George, long may he reign,
To crub the pride of foes that's vain,
And with his conq'ring ſword maintain
Free-Maſonry

SONG XXXIV.

I.

SOme folks have with curious impetinence ſtrove
From Free Maſons boſoms their ſecrets to move;
I'll tell why in vain their endeavours muſt prove,
Which no body can deny,
Which no body can deny.

II.

Of this hapy ſecret when once we're poſſeſt,
Our tongues can't explain what is lodg'd in our breaſt;
For the bleſſing's ſo great, it can ne'er be expreſt;
Which no body can deny, &c.

III.

Truth, charity, juſtice, our principles are:
What one does poſſeſs, the others may ſhare;
And theſe in this world are bleſſings moſt rare;
Which no body can deny, &c.

IV.

Now, ſince we are met, the world's wonder and boaſt,
And each one enjoys what pleaſes him moſt,
I'll give the beſt and moſt glorious toaſt;
Which no body can deny, &c.

V.

Here's a health to the gen'rous, the brave, and the good,
To all thoſe who think and act as they ſhou'd;
And in all this the Free Maſons health's underſtood;
Which no body can deny, &c.

SONG XXXV.

I.

COME follow, follow, me,
Ye jovial Maſons free;
Come follow all the rules
That e'er was taught in ſchools,
By Solomon, that Maſon King,
Who honour to the Craft did bring.

II.

He's juſtly call'd the wiſe,
His fame doth reach the ſkies,
He ſtood upon the ſquare,
And did the Temple rear;
With true level, plum and gage,
He prov'd the wonder of the age.

III.

The mighty Maſon lords
Stood firmly to their words,
  They had it in eſteem,
  For which they're juſtly deem'd:
Why ſhould not their example prove
Our preſent Craft to live in love?

IV.

The royal Art, and word,
Is kept upon record,
  With upright hearts and pure,
  While ſun and moon endure:
Not written, but indented on
The heart of every Free-Maſon.

V.

And as for Hiram's Art
We need not to impart,
  The ſcripture plainly ſhews
  From whence his knowledge flows;
His genius was ſo much refin'd,
His peer he has not left behind.

VI.

Then let not any one
Forget the widow's ſon,
  But toaſt his memory
  In glaſſes charg'd full high,
And when our proper time is come,
Like Brethren part, and ſo go home.

SONG. XXXVI.

I.

BEGIN, O ye muſes, a Free Maſon's ſtrain;
Let the numbers be gentle, and eaſy, and plain;

Tho' ſometimes in concert ſublimely we ſing,
Whilſt each brother Maſon joins hand with a King,
And Princes diſdain not companions to be
With the man that is own'd for a Maſon and Free.

II.

Why ſeek our beſt nobles our myſt'ry to know,
And rather ſing here than ſip tea with a beau?
The ſweet notes of knowledge more powerfully call,
Than a fav'rite at court, or a toaſt at a ball:
For truth's ſake, a Lord is of equal degree
With the man that is own'd for a Maſon and Free.

III.

'Twas heav'n firſt lighted the glorious flame
Of ſcience that ſages Free Maſonry name.
From Adam it flow'd to the patriarch of old;
The wiſe King preferr'd it to coffers of gold;
And Hiram of Tyre join'd with him to be
Of the number of thoſe that were Maſons and Free.

IV.

The Grigs, Antigalics, and others, they ſay,
Have ſet up their lodges, and mimic our way:
But frogs claim a curſe when they croak from the fen,
And monkeys a kick when they imitate men.
In vain, ſhallow mortals, ye rivals would be
To the man that is own'd for a Maſon and Free.

V.

The wiſdom of Greece and old Rome we explore,
Nay paſs to the learn'd of the Memphian ſhore.

What ſecrets Euphrates and Tygris have known,
And Paleſtine gather'd, are here made our own.
Well may the world wonder what ſtrange things we ſee,
With the man that is own'd for a Maſon and Free.

VI.

Tho' the fair from our rites are for ever debarr'd.
Ah, ladies! repent not, nor cenſure too hard:
You have no rivals here, not ev'n in glaſs,
Where fribbles ſo dote on the ſhade of an aſs.
Your own deareſt pictures, our hearts, could you ſee,
Would be found in the man that's a Maſon and Free.

VII.

The brighteſt of graces with virtue here join,
No ſuch angel-looks in the drawing-room ſhine.
Bleſs'd concord and eagle-ey'd truth hover round,
And, face to face, friendſhip ſays, ſee the bowl crown'd:
Here's a health, let it paſs with the number of three,
To the man that is own'd for a Maſon and Free.

SONG. XXXVII.

TUNE, *The Miller of Mansfield.*

I.

HOW happy a Maſon! whoſe boſom ſtill flows
With friendſhip, and ever moſt chearfully goes;
Th' effects of the myſteries lodg'd in his breaſt,
Myſt'ries rever'd, and by princes poſſeſs'd.

Our friend, and our bottle, we beſt can enjoy,
No rancor, or envy our quiet annoy,
Our plum-line, and compaſs, our ſquare and our tools,
Direct all our actions in virtue's fair rules.]

II.

To Mars, and to Venus, we're equally true,
Our hearts can enliven, our arms can ſubdue.
Let the enemy tell, and the ladies declare
No claſs, or profeſſion, with Maſons compare.
To give a fond luſtre, we ne'er need a creſt,
Since honour, and virtue, remain in our breaſt.
We'll charm the rude world when we clap, laugh, and ſing,
If ſo happy a Maſon, ſay, who'd be a king?

SONG XXXVIII.

TUNE, *Fy let us a' to the wedding.*

I.

KING Solomon, that wiſe projector,
In Maſonry took great delight;
And Hiram, that great Architector,
Whoſe actions ſhall ever ſhine bright.
From the heart of a true honeſt Maſon
There's none can the ſecret remove;
Our maxims are juſtice, morality,
Friendſhip and brotherly love.

II.

We meet like true friends on the level,
And lovingly part on the ſquare;
Alike we reſpect king and beggar,
Provided they're juſt and ſincere.
We ſcorn an ungenerous action,
None can with Free-Maſons compare;
We love for to live within compaſs,
By rules that are honeſt and fair.

III.

We exclude all talkative fellows
That will babble and prate paſt their wit,
They ne'er ſhall come into our ſecret,
For they're neither worthy, nor fit;
But the perſon that's well recommended,
And we find him honeſt and true,
When our Lodge is well tyl'd we'll prepare them,
And, like Maſons, our work we'll purſue.

IV.

There's ſome fooliſh people reject us,
For which they are highly to blame,
They cannot ſhew any objection,
Or reaſon for doing the ſame.
The Art's a divine inſpiration,
As all honeſt men will declare,
So here's to all true-hearted Brothers,
That live within compaſs and ſquare.

SONG XXXIX.

I.

LET worthy Brethren all combine,
For to adorn our myſtic Art;
So as the Craft may ever ſhine,
And clear each faithful Brother's heart.
Then Brethren all in chorus ſing,
Proſper the Craft and bleſs the King.

II.

Well level'd, plum'd, and ſquar'd aright,
The five noble orders upright ſtand,
Wiſdom, and ſtrength, with beauty's height,
The wonder of the world command.
Then Brethren all, &c.

III.

Ye fools and cowans, all who plot,
For to obtain our myſtery;
Ye ſtrive in vain, attempt it not,
Such creatures never ſhall be free.
Then Brethren all, &c.

IV.

The wiſe, the noble, good, and great,
Can only be accepted here;
The knave or fool, tho' deck'd in ſtate,
Shall ne'er approach the Maſter's chair.
Then Brethren all, &c.

V.

Now fill your glaſſes, charge them high,
Let our Grand-Maſter's health go round,
And let each heart o'erflow with joy;
And love and unity abound.
Then Brethren all, &c.

SONG. XL.

I.

OF all inſtitutions to form well the mind,
And make us to every virtue inclin'd,
None can with the Craft of Free Maſons compare,
Or teach us ſo truely our actions to ſquare;
For it was ordain'd, by our founder's decree,
That we ſhould be loyal, be loving, and free.
Be loving, and free, &c.

II.

We, in harmony, frienſhip, and unity meet,
And every Brother moſt lovingly greet;
And, when we ſee one in diſtreſs, ſtill impart
Some comfort to chear and enliven his heart,
Thus we always live, and for ever agree,
Reſolv'd to be loyal, moſt loving, and free.
Moſt loving and free, &c.

III.

By points of good fellowſhip we ſtill accord,
Obſerving each Brother's true ſign, grip, and word,
Which from our great Architect was handed down,
And ne'er will to any but Maſons be known.
Then here's to our Brethren, of ev'ry degree,
Who always are loyal, are loving, and free,
Are loving, and free, &c.

The ANTHEM.

I.

GRant us, kind heav'n, what we requeſt;
In Maſonry let us be bleſt:
Direct us to that happy place
Where friendſhip ſmiles in ev'ry face;
Where freedom and ſweet innocence
Enlarge the mind, and cheer the ſenſe.
Enlarge the mind, &c.

II.

Where ſcepter'd reaſon from her throne
Surveys the lodge, and makes us one;
And harmony's delightful ſway
For ever ſheds ambroſial day:
Where we bleſs'd Eden's pleaſure taſte,
Whilſt balmy joys are our repaſt.
Whilſt balmy joys, &c.

III.

No prying eye can view us here,
Or fool or knave diſturb our cheer:
Our well form'd laws ſet mankind free,
And give relief to miſery.
The poor, oppreſs'd with woe and grief,
Gain from our bounteous hands relief.
Gain from our bounteous, &c.

IV.

Our lodge the ſocial virtues grace,
And wiſdom's rules we fondly trace;
Whole nature, open to our view,
Points out the paths we ſhould purſue.
Let us ſubſiſt in laſting peace,
And may our happineſs increaſe.
And may our happineſs, &c.

PROLOGUE.

IF to delight, to humanize the mind,
The ſavage world in ſocial tyes to bind;
To make the moral virtues all appear
Imporv'd and uſeful, ſoften'd from ſevere,

If theſe demand the tribute of our praiſe,
The teachers honour or the poets lays;
How do we view 'em all compriz'd in thee,
Thrice honour'd and myſterious Maſonry.
By thee erected, ſpacious domes ariſe,
And ſpires aſcending glitter in the ſkies;
The wondrous whole, by heavenly art is crown'd,
And order in diverſity is found.
Thro' ſuch a length of ages ſtill how fair,
How bright, how blooming do thy looks appear?
And ſtill ſhall bloom——time as it glides away
Fears for its own, before thine ſhall decay.
The uſe of accents from thy aid is thrown,
Thou form'ſt a ſilent language of thy own;
Diſdain'ſt that records ſhou'd contain thy art,
And only liv'ſt within the faithful heart.
Behold where Kings, and a long ſhining train,
Of garter'd heroes wait upon thy reign,
And boaſt no honour but a Maſon's name.
Still in the dark let the unknowing ſtray,
No matter what they judge, or what they ſay;
Still may thy myſtick ſecrets be conceal'd,
And only to a Brother be reveal'd.

PROLOGUE.

OF all the orders founded by the great,
The wiſe, and good, of old modern date,
None like the craft of Maſonry can claim
The glorious ſummit of immortal fame.

Upon her principles creation ſtands,
Form'd by the firſt Almighty Maſon's hands,
Who by the rules of Geometry diſplay'd
His power and wiſdom through the worlds he made.
The ſoul of man with knowledge he impreſs'd,
And taught him Maſonry to make him bleſs'd;
But ſoon found man forſook the pointed road,
And loſt his knowledge when he left his God.
The devil and women gain'd the wretches heart
And he forgot the Maſons glorious art.
Long time he wander'd, ſore with woe oppreſt,
And dire remorſe ſtung home his conſcious breaſt.
At length he pray'd; and heav'n receiv'd his pray'r,
Pleas'd to behold with pity, and to ſpare;
And taught away the ſcience to regain,
Thro' arduous ſtudy and laborious pain.
But 'twas forbid the ſecret to declare,
That all might equally the labour ſhare:
And hence it comes the beſt alone can claim
That nobleſt character, a Maſon's name;
And that the Art, from other eyes conceal'd,
Remains a ſecret, as if ne'er reveal'd.
Let cowans therefore, and the upſtart fry
Of gormagons, our well earn'd praiſe deny.
Our ſecrets let them as they will deride;
For thus the fabled fox the grapes decry'd;
While we, ſuperior to their malice, ſhine,
And know our myſt'ries to be all divine.

An EPILOGUE.

WELL—— here I'm come to let you know
my thoughts,
Nay—ben't alarm'd—I'll not attack your faults;
Alike be ſafe, the cuckold, and the wit,
The cuckold-maker and the ſolemn cit;
I'm in good humour, and I'm come to prattle,
Han't I a head well turn'd, d'ye think to rattle;
But to clear up the point, and to be free,
What think you is my ſubject?——MASONRY:
Tho' I'm afraid, as Lawyer's caſes clear,
My learn'd debate will leave you as you were;
But I'm a woman——and when I ſay that
You know will talk—altho' we know not what.
What think you ladies, 'ant it very hard,
That we ſhould from this ſecret be debar'd?
How comes it, that the ſofter hours of love,
To wheedle out this ſecret fruitleſs prove?
For we can wheedle when we hope to move:
What can it mean? why all this mighty pother,
Theſe myſtick ſigns, and ſolemn calling brother?
That we are qualify'd in ſigns are known,
We can keep ſecrets too—but they're our own.
When my good man went firſt to be a MASON
Tho' I reſolv'd to put the ſmoother face on,
Yet to ſpeak truly, I began to fear
He muſt ſome dreadful operation bear;
But he return'd to ſatisfy each doubt,
And brought home every thing he carry'd out:

Nay

Nay, came improv'd, for on his face appear'd
A pleaſing ſmile, that every ſcruple clear'd,
Such added complaiſance—ſo much good nature,
So much, ſo ſtrangely alter'd for the better;
That to increaſe our mutual dear delight,
Wou'd he were made a MASON every night.

EPILOGUE.

WITH what malicious joy, e're I knew better
Have I been wont the Maſons to beſpatter?
How greedily have I believ'd each lie
Contriv'd againſt that fam'd ſociety?
With many more complain'd—'twas very hard
Women ſhould from their ſecrets be debarr'd,
When kings and ſtateſmen to our ſex reveal
Important bus'neſs, which they ſhould conceal;
That beauteous ladies, by their ſparks ador'd,
Never could wheedle out the Maſons word;
And oft their favours have beſtow'd in vain,
Nor could one ſecret for another gain.
I thought, unable to explain the matter,
Each Maſon, ſure, muſt be a woman-hater.
With ſudden fear and diſmal horror ſtruck,
I heard my ſpouſe was to ſubſcribe the book.
By all our loves, I begg'd he would forbear;
Upon my knees I wept, and tore my hair.
But when I found him fix'd, how I behav'd!
I thought him loſt, and like a fury rav'd;

Believ'd

Believ'd he would for ever be undone,
By ſome ſtrange operation undergone.
When he came back, I found a change, 'tis true,
But ſuch a change as did his youth renew:
With roſy cheeks and ſmiling grace he came,
And ſparkling eyes, that ſpoke a bridegroom's flame.

Ye married ladies, 'tis a happy life,
Believe me, that of a free Maſon's wife.
Tho' they conceal the ſecrets of their friends,
In love and truth they make us full amends.

LIST of all the Regular LODGES in *Scotland*, as they ſtand on the Roll of the GRAND LODGE Books.

1 MARY's CHAPEL meets 3d Monday
KILWINNING
Edinburgh Kilwinning, Scots Arms
Canongate Kilwinning, 1ſt Wedneſday
Leith Kilwinning, 2d Monday
5 Perth and Schoon
Glaſgow Kilwinning
Canongate and Leith, Leith and Canongate, 1ſt Tueſday
Old Lodge of Inverneſs
Hamilton
10 Journeymen Maſons Edinburgh, 1ſt Monday every quarter
Dumblane
Dalkeith

Maybole
Greenock Kilwinning
Torphichen
Dunkeld
Montroſe
Falkirk
Linlithgow
Couper of Fife
Leſmahago
Old Lodge of Lanark
Kilmarnock
Dunſe
Old Lodge of Peebles
St. Andrews
Dunfermling
Glaſgow St. Mungo
Kirkintulloch
St. Andrews Inverneſs
Stirling
Falkirk
Bervie
Coltneſs
Selkirk
Bathgate
St. David's Edinburgh, 3d Tueſday
Forreſs
Aberdeen
Drummond Kilwinning from Greenock
Edinburgh from Dumfermling
Edinburgh St. Giles, laſt Monday
Kirkcudbright
Kirkwall
Thurſo

Crieffe

Crieffe
Fort William
St. Luke, 1ſt Monday
Kilmolymook
Auchterarder
Dyſart
Operative Lodge of Dundee
Edinburgh St. Andrews, 2d Friday
Ancient Lodge of Dundee
Cumberland Kilwinning at Peebles
Inverary
Cumberland Kilwinning at Inverneſs
Duke of Northfolks Lodge
Union Lodge of Drummond Kilwinning from Aleppo
Banff
Dumfries
Maddieſtoun
Welſh Fuzileers
Thiſtle Lodge Edinburgh, 1ſt Friday
Campbeltoun
St. Machar
Dyke
Haddingtoun
Kelſo
Glaſgow Montroſe
Inverkeithing
Huntly
White's Lodge
Journeymens Lodge, Dumfries
St. Michael's, Dumfries
Argyl's Lodge, Glaſgow
Royal Arch, ditto

Ston-

Stonhaven
St. Ninians at Breichen
Forbes Lodge at Roſeharty
St. Andrews Lodge at Boſton
Blandford Lodge, Virginia
Alloa
St. Abbe
Moncur
Kirkaldy
St. Paul's Lodge, Glaſgow
St. Andrews Lodge, Perth
Caſtle of Dunbar
Pythagorick Lodge, Borowſtounneſs
St. Regulus Coupar of Fife
Prince of Wales Lodge from Edinburgh
Stirling Royal Arch
Lanerk Kilwinning
St. Columbus Lodge
St. David's, Dundee
Hooper St. John
Union Kilwinning at Charleſtoun South Carolina
Annan St. Andrews
Fort George
King George the Third's Lodge from Edinburgh
Scots Lodge of St. Andrew, in the pariſh of St. Thomas, in the Eaſt Jamaica
Muſleburgh Kilwinning
St. Duthus at Tain
St. Andrews at Crail
Duke of York's Lodge
Ceres in Fife
St. George's
Ratha

An exact LIST of Regular ENGLISH LODGES, according to their Seniority and Conſtitution.

1. KING's Arms, St. Paul's Church-Yard, 1ſt Tueſday in every month.

2. The Horn, Weſtminſter, 2d Thurſday.

3 Shakeſpear's Head, Marlborough-Street, 1ſt Tueſday, conſt. Jan. 17. 1722.

4. Bell, Nicholas Lane, 2d Wedneſday, conſt. July 11. 1721.

5. Mr. Braund, New Bond-Street, 2d and 4th Thurſday Jan. 19. 1722.

6. Rummer in Queen-Street, Cheapſide, 2d and 4th Tueſday, Jan. 28. 1722.

7. Daniel's Coffee Houſe, Temple Bar, 1ſt Monday, April 25 1722.

8. One Tun in Noble Street, 1ſt and 3d Wedneſday, May 1722.

9 King's Arms in New Bond-Street, laſt Thurſday, Nov. 25. 1722 3.

10. Queen's Head, Knave's Acres, 1ſt and 3d Wedneſday, Feb 27. 1722-3.

11. Caſtle in Drury-Lane,

12. Two Poſts, Maiden-Lane, Covent-Garden, 1ſt and 3d Thurſday, March 28. 1723.

13. Queen's Head, Great Queen's-Street, 1ſt and 3d Monday, March 30.

14 Bull-Head in Southwark, 2d Monday, April 1.

15. Croſs Keys the Corner of St. Martin's Lane 1ſt and 3d Wedneſday, April 3.

16. Sun in Holburn, 1ſt and 3d Friday, May 5.

17. Mourning Buſh at Alderſgate, 2d and 4th Friday, 1723.

18. French Lodge, the Swan in Long-Acre, 1ſt and 3d Monday, June 12.

19. Baptiſt Head and Anchor in Chancery Lane, 2d and laſt Thurſday, Aug. 4.

20. Swan on Fiſh-Street-Hill, 1ſt Friday, Sep. 11.

21. Half Moon in Cheapſide, 1ſt and 3d Tueſday, Sep. 18.

22. Swan and Olive-Tree, White-Croſs Street, 1ſt Friday.

23. White Horſe, Wheeler-Street, Spittlefields, 2d Monday, Dec. 24.

24 Foreſt's Coffee-Houſe at Charing Croſs, 2d and laſt Monday, March 27. 1724.

25 Three Tons in the city of Norwich, 1ſt Thurſday.

26. Whale in the city of Chicheſter, 3d Friday of the Month, July 17.

27. Black ſpread Eagle, Caſtle Lane in Cheſter, 1ſt Thurſday.

38. Crown and Mitre, Northgate-Street in Cheſter, 1ſt Tueſday.

29. Bunch of Grapes, Caermarthen, South-Wales.

30 Two Poſts, Portſmouth in Hampſhire, 1ſt and 3d Thurſday. 4 o'clock.

31. Red Lion, Congleton, Cheſhire.

32 Saſh and Cocoa Tree in Moorfields, 1ſt and 3d Thurſday, July.

33. Goat Eagle-Court in the Strand, 1ſt and 3d Monday.

34. Swan and Rummer in Finch-Lane, 2d and 4th Wedneſday.

Wedneſday. Maſters Lodge, every Sunday, Feb, 1725.

35. Paul's Head, Ludgate-Street, 4th Monday of the month of April.

36. Angel and Crown in White-Chapel, 1ſt Wedneſday in ſummer, 1ſt and 3d in winter.

37. King's Arms in the Strand, 1ſt Monday, May 25.

38. Swan in Long Acre, 2d and laſt Wedneſday, September.

39. Mount's Coffee Houſe in Groveſnor-Street, near Hanover-Square, 1ſt Thurſday in the month, Jan. 12. 1727.

40. White-Lion in Alderſgate-Street, 1ſt and 3d Friday Aug. 19.

41. King's Head at Salford near Mancheſter, 1ſt Monday in the month.

42. Low's Cffee-Houſe, Panton Street, 2d and 4th Friday, Jan. 31. 1727-8.

43. Three Flower de-Luces in St. Bernard-Street, Madrid, 1ſt Sunday.

44. Gibraltar at Gibraltar, 1ſt Tueſday of the Month, April 22.

45. Woolpack in Warwick, 1ſt and 3d Friday in the Month, April 22.

46. Hoop and Griffin in Leadenhall-Street, 2d and 4th Monday.

47. Roſe and Crown in Greek Street, Soho, 1ſt and 3d Friday.

48. Fountain in Fleet-Street, 1ſt and 3d Friday.

49. Anchor and Crown in Short's Gardens, 1ſt and 3d Thurſday,

50. Red-

50. Red-Lion and Ball in Red Lion-Street, Holborn, 2d and 4th Wednesday, April 15.

51. Three Tuns in Scarborough, 1st Wednesday, Aug. 27 1729

52 Three Tons at Billingsgate, 2d and 4th Thursday, Jan. 22.

53. Fountain, Snow-Hill, 1st and 3d Thursday, Jan. 24 1730.

54 George at Northampton, 1st Saturday, Jan. 16. 1720.

55. Bacchus and Ton, Gravil Street, Hatton-Garden, 1st and 3d Friday.

56, St. Rook's Hill near Ghichester in Suſſex, once a Year, viz. Tuesday in Easter Week, coust. in the reign of Julius Cæsar.

57. Red-Lion in the city of Canterbury, 1st and 3d Tuesday, April 3. 1730.

58. Vine in Long-Acre, 2d and 4th Wednesday; Masters Lodge, 1st and 3d Sunday, April 28.

59. Bacchus and Ton in Bloomsbury Market, 2d and 4th Monday, May 22.

60. Lion in Lynn Regis in Norfolk, 1st Friday Oct. 9 1729.

61. Rose in Cheapside, 1st and 3d Monday, Jan. 26. 1730.

62. East India Arms at Bengal in the East-Indies.

93. Saracen's Head in Lincoln, 1st Tuesday, Sep. 7.

64. Rainbow Coffee-House, York-Buildings, 2d and 4th Thursday, July 17.

65. Queen's Head Old Baily, 1st and 3d Thursday; Masters Lodge, 1st and 3d Sunday.

66. Black-

66. Black Lion in Jockey Fields, 1ſt and 3d Monday, Jan. 31 1731.

67. Fountain, Bury St. Edmond's, 2d and 4th Tueſday.

68. Two Angels and Crown, Little St. Martin's Lane, 2d and 4th Friday.

69. Angel, Macclesfield, Cheſhire,

70 Fleece, Bury St. Edmond's, 1ſt and 3d Thurſday, Nov. 1.

71. Three Tons, Newgate-Street, 2d and laſt Monday, Oct. 21.

72. Three Tons, Smithfield, 2d and 4th Wedneſday, Dec. 17.

73. Old Antwerp behind the Royal Exchange, 1ſt Tueſday.

74 Fountain, Borough of Southwark, 1ſt and 3d Tueſday, Jan. 14. 1732.

75. King's Arms, St. Margaret's Hill, Southwark, 3d Monday, Feb. 2.

76. New King's Arms at Leigh in Lancaſhire, Feb. 22. 1731.

77. Bell and Black Bird, Woolverhampton in Staffordſhire, 1ſt Monday, March 28. 1732.

78. Horſe Shoe and Rummer in Drury-Lane, 2d and 4th Tueſday, April 11.

79 A l'hotel de Buſſy, Rue de Buſſy, a Paris, 1ſt Monday, April 3.

80. Sun in Fleet-Street, 2d and laſt Tueſday, April 12.

81. Star in Coleman-Street, 2d and 4th Tueſday, May 25.

82. King and Queen's heads in Roſemary-Lane, 2d and 4th Monday, June 21.

83. Oxford

83. Oxford Arms, Ludgate-Street, 2d and 4th Thurſday, June 29.

84. King's Arms, Dorſet-Street, Spittlefields, 3d and 4th Thurſday, July 12.

85. White-Horſe in Ipſwich, 2d and 4th Thurſday.

86. New Inn in Exeter.

87. King's Arms in Piccadilly, 2d and laſt Thurſday, Auguſt 17.

88. Leg in Fleet-Street, 1ſt and 3d Friday.

89. Crown Upper Moorfields, 2d Tueſday Auguſt 29.

90. Royal Vineyard, St. James's Park, every Saturday, 2 o'clock, Sep. 5.

91. Standard in Leiceſterfields, 1ſt and 3d Tueſday, Sep. 8.

92. Virgin's Inn, Darby, Sep. 14.

93. A private room in Bolton Lee Moors in Lancaſhire, next Wedneſday to every full moon, Nov. 9.

94. Coathworkers Arms, Upper Moorfields 1ſt and 3d Tueſday, Nov. 15.

95. Turk's Head, Greek Street, Soho, 2d Thurſday in ſummer, and 2d and 4th in winter, Dec. 12.

96. Seven Stars, Bury St. Edmond's, 2d and 4th Thurſday, Dec. 15.

97. Old Mitre in Salisbury, 1ſt and 3d Wedneſday, Dec. 27.

98. Ship Coffee Houſe near the Hermitage Bridge, 1ſt and 3d Thurſday Feb. 2. 1732-3.

99. Theatre Tavern in Goodman's Fields, 2d and 4th Monday Feb. 17.

100. King's Arms, Tower-Street near the Seven Dials, 1ſt and 3d Tueſday, March 3.

101. Bear, city of Bath, 1ſt and 3d Friday, March 18. 1733.

102. Globe

102. Globe in Bridges-Street in Covent-Garden, 2d and 4th Thurſday, March 23.

103 Shakeſpear's Head in Covent-Garden, Stewards Lodge, the 3d Wedneſday in January, April, July, and October 25th of June 1735.

104 Red-Lion at Bury in Lancaſhire, next Thurſday to every full moon, July 26. 1731.

105 Dog in Stourbridge, Worceſterſhire, every Wedneſday, Aug. 1.

106. White-Horſe in Piccadally, 1ſt and 3d Monday, Dec. 27.

107. Foreſt's Coffee-Houſe, Charing-Croſs, 2d Wedneſday.

108. Caſtle at Kingſton in Surrey, 2d and 4th Tueſday.

109. Hamburgh in Lower Saxony.

110. Swan in Birmingham, laſt Monday.

111. Boſton in New-England.

112. Valenciennes in French Flanders.

113. Duke of Marlborough's Head in Petticoat-Lane, White Chapel, 2d and 4th Friday, Nov 5. 1734.

114. Maſon's Arms at Plymouth, 1ſt and 3d Friday.

115. Mitre in Mint-Street, near St. George's Church in Southwark, 2d and 4th Tueſday, June 11. 1735.

116. At the Hague.

117 Fencers near Newcaſtle upon Tyne, 1ſt Monday, June 24.

118 At the Caſtle, Aubigny in France, 1ſt Monday, Aug. 12.

119 Sun in Old Round-Court, 2d and 4th Tueſday, Aug. 26.

120. Liſbon Lodge,

121. Lord

121. Lord Weymouth's Arms at Warminſter, in Wiltſhire, 1ſt Thurſday

122. Rummer in Briſtol, 1ſt and 3d Friday.

123. Anchor in Cock Lane, Snow Hill,

124. Savanah in the Province of Georgia.

125. Aſhley's London Punch-Houſe, Ludgate Hill,

126. Three Cups in Colcheſter, 1ſt and 3d Monday.

127. Fountain in Shrewſbury, 1ſt Monday, April 16.

128. Fountain in Gates-Head, in the Biſhoprick of Durham March 8. 1735.

129. Greyhound in Lamb Street, Spittlefields,

130. Three Crowns, Weymouth and Melcomb-Regis, Dorſetſhire.

131. King's Head in Norwich.

132. George in Tyth-Barn Street in Liverpool.

133. Sun, Fiſh-Street-Hill, 1ſt and 3d Monday,

134. King's Arms Edgeburton-Street, Birmingham.

135. Yorkſhire Grey in Beer-Lane in Thames-Street, 3d Friday, Dec. 2.

136. Black-Dog Caſtle-Street, Seven-Dials, 2d and 4th Tueſday; Maſter's Lodge, every Sunday, Dec. 21.

137. Bloſſom's Inn in Lawrence-Lane Cheapſide,

138. City of Durham in Wallow-Street,

139. Crown, Weſt-Smithfield, 1ſt and 3d Wedneſday, Feb. 14

140. King's Arms in Cateaton-Street.

141. Horn, Braintree in Eſſex.

142. Three Tons in Wood-Street.

143. Weſtminſter-Hall, Dunnings-Alley, Biſhopſgate Street, 1ſt and 3d Wedneſday, March 30. 1737.

144. White Chapel Court Houſe, White-Chapel.

145. Half Moon and Three Tons on Snow-Hill.

FINIS