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No. 212 WAT.

Final Edition
with the plan of the Gale

D

F. 6.

A. P. M. M.

4
Vol. 1. No. 1. 4786. 04. 37

ILLUSTRATIONS

OF

MASONRY.

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

BLACKLOCK.

LONDON:

Printed for the AUTHOR;

And sold by Brother J. WILLIAMS, opposite St.
Dunstan's Church, Fleet Street.

MDCCLXXII.



TO THE
RIGHT HONOURABLE
L O R D P E T R E,
G R A N D M A S T E R
OF THE
A N C I E N T A N D H O N O U R A B L E S O C I E T Y
O F
F R E E A N D A C C E P T E D M A S O N S,
T H E S E I L L U S T R A T I O N S
A R E, W I T H T H E G R E A T E S T R E S P E C T,
I N S C R I B E D;
B Y
H I S L O R D S H I P'S
M O S T O B E D I E N T
S E R V A N T, A N D B R O T H E R,
W I L L I A M P R E S T O N.

The Sanction.

WHEREAS Brother WILLIAM PRESTON has compiled a Book, intitled, " ILLUSTRATIONS OF " MASONRY," and has requested our Sanction for the publication thereof; we having perused the said Book, and finding it to correspond with the ancient practices of this Society, do recommend the same.

PETRE, Grand Master:

CHARLES DILLON, D. G. M.

PETER PARKER,
WILLIAM ATKINSON, } G. Wardens.

JAMES HESELTINE,
G. Secretary.

ERRATA.

- Page 59. line 15. *For proceed, read precede.*
166. 4. *For commede, read commethe.*
 8. *For natural parts, read talents.*
167. 11. *For familar, read familiar.*

☛ The Binder is desired to place the Plan of the
Gala fronting the Explanation, page 32.

P R E F A C E.

WHoever considers, with attention, the nature and design of masonry, must readily admit its general utility. Few of the members of this society, who have examined its tenets, have ever retracted their favourable opinion of it. Did not its own excellence strike with immediate conviction, it never could have been so strenuously supported, so nobly patronized, or so greatly encouraged, through a long succession of ages. Men of the most distinguished talents, and of the

highest rank, in all countries, have not disdained to lay aside those distinctions to which their character in life intitle them; that they might enjoy the pleasures, and partake of the privileges, of masonry.

From a perfect sense of its utility, and an anxious desire to display its value, I have been induced to offer the following papers to the consideration of the Public. Many reasons might have withheld me from the attempt; my inability as a writer, my attention to the duties of my profession, and the many abler hands who have treated the subject before me: yet, under all these disadvantages, the persuasions of my friends, added to my zeal in the cause, have enabled me to

P R E F A C E. ix

surmount every difficulty, and to risk my reputation on the fate of my performance.

My first design was only to publish the oration I delivered at the Gala, and this at the particular request of a few friends; but, on advising farther, I was influenced to give the whole proceedings of that evening. The entertainment being to be annually repeated, I thought it necessary to recite several particulars I should otherwise have omitted; in order that it might serve as a precedent for future exhibitions of the same kind. To illustrate the nature of the scheme I had adopted, I added several remarks and observations; and these, I humbly apprehend, will be found not to be the least useful part of the work.

Having thus extended my plan beyond the usual bounds of a pamphlet, I re-

solved to select some of the best pieces on the subject I could find; and to annex a few commentaries, the more effectually to answer the end I had in view. With what propriety I have executed my design, I must leave the fraternity to determine. It may be sufficient to observe, that, as my intentions are good, I hope their candour and generosity will readily overlook any inaccuracies they may discover; under the reflection, that my subject would not admit of that open freedom of communication, which might have been expected from another theme, not under the same restrictions.

I have subjoined an Appendix, which I flatter myself will not be undeserving the attention of my brethren; as it contains many articles never before published, and

P R E F A C E. xi

is compiled from the most authentic records, and the best authorities I could procure. I have not particularly specified the different sources of my information, because the facts I have adduced are well known to the majority of my brethren, who are conversant with the ancient practices of the society. I cannot, however, avoid expressing my thanks to my very worthy friend and brother Captain George Smith, Inspector of the Royal Academy at Woolwich, from whom I had the pleasure to receive many valuable annotations.

I have thus ventured to appear in vindication of the ceremonies, and in support of the privileges, of masonry. If I succeed in my expectations, of giving the world a favourable idea of the institution,

I shall be happy in the full completion of my wish. If my hopes are frustrated, I shall still indulge the not unpleasant reflection of having exerted my best endeavours in a good cause.

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A
G R A N D G A L A

IN HONOUR OF

F R E E M A S O N R Y,

HELD AT THE

CROWN and ANCHOR TAVERN,
in the STRAND,

On THURSDAY the 21st Day of MAY, 1772.

P R E S E N T,

The GRAND OFFICERS, with many other
eminent and respectable BRETHREN.

STEWARDS.

Brother **BOTTOMLEY,**

FARMER,

PRESTON,

Capt. SMITH,

HILL,

LEDLIE,

GLIDDON,

PUGH,

SIDEBOTHAM,

DOBBS,

WELLS,

ALLCOCK.

PEARCE, Butler.

INTRODUCTION.

WHEN I first had the honor to be elected master of a lodge, I thought it my duty to inform myself more fully of the general rules of the society; in order that I might be able to explain to the brethren under my direction, their utility and importance; and OFFICIALLY to enforce a due obedience to them. The various methods I adopted with this view, excited in some of superficial knowledge, an absolute dislike, of what they considered as innovations; and in others of more enlarged faculties, a jealousy of pre-eminence, that the principles of masonry ought to have checked. Notwith-

xx INTRODUCTION.

standing these discouragements, I persevered in my intentions, of supporting the dignity of the society, and of discharging, with fidelity the trust reposed in me.

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

This unexpected success exceeded my most sanguine wishes, and induced me to inquire, with a more minute attention, into the contents of our various lectures. The rude and imperfect state in which I found some of them, the difficulties I en-

encountered in my search after others, and the variety of modes established in our different assemblies, rather discouraged me in my first attempt: persevering, however, in my design, I continued my pursuit; and with a few zealous friends to the cause, who had carefully preserved what ignorance and the degeneracy of a corrupt age had rejected as unintelligible and absurd, I diligently sought for the ancient and venerable landmarks of the society.

In the prosecution of my endeavours to revive the wise charges and useful regulations of masonry, which inattention had suffered to sink into oblivion, I solicited the activity and assistance of my friends; And, with their kind help and generous support, I, in part, happily accomplished the design I had formed.

ixii INTRODUCTION.

Directed by an assiduous study and careful perusal of our ancient charges, which we established as the basis of our work, our first step was attentively to consider the nature of the institution. To imprint on the memory their excellence and utility in the faithful discharge of our duty, we reduced the more material parts of them into practice, and prosecuted our enquiries after still more useful knowlege.

To encourage others to join in our great undertaking, we observed a general rule of reading, or ordering to be read, one or other of these charges on every regular meeting; and of offering our sentiments in elucidation of such particular passages as seemed to be obscure.

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This practice we still retain, persuaded that a recital of our duty can never be disagreeable to those acquainted with it; and to those to whom it is not known, should any such be, it is highly proper to recommend it.

Such was the method we followed in the introduction of our plan, which being favourably received, we gradually improved, and brought into form, the several sections which compose the first lecture of masonry.

The progress made daily by our system, pointed out the necessity of obtaining the sanction of our patrons. Several of our brethren, gentlemen of acknowledged honor and integrity, joined with us in an application to the Grand Officers for their patronage; and the following scheme was

xxiv INTRODUCTION.

proposed, as the most effectual means to convince them of the propriety of restoring masonry to its primitive lustre, and rendering it worthy the attention of men of judgment and penetration. This happily succeeded, and the regularity observed by the officers in their different departments on the occasion, so fully answered the expectations of the original promoters, as not only to gain the sanction required, but to secure the countenance and support of our rulers to an annual exhibition of the same kind of entertainment.

GRAND GALA,
IN HONOUR OF
FREE MASONRY.

MAY 21, 1772.



THE Lodge was opened in due
form by command of the GRAND
MASTER in the chair.

Brother W. PRESTON, as W. M.

A. GLIDDON, as S. W.

T. PUGH, as J. W.

B

2 GRAND GALA.

ON THE MANAGEMENT of the CRAFT in working.

Rehearsed by Brother GLIDDON.

MASONS employ themselves honestly on working days, live creditably on holy days; and the times appointed by the law of the land, or confirmed by custom, are carefully observed.

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

The Master knowing himself qualified, undertakes the government of the Lodge, and truly dispenses his rewards, giving no more approbation to any brother than he really merits.

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

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

Neither envy or censure is discovered amongst masons.—No brother is supplanted, or put out of his work, if he is capable to finish the same; as no man can finish the work of another so much to the advantage of the Master, unless he is perfectly skilled in the original design.

4. GRAND GALA.

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

L A W S FOR THE GOVERNMENT of the LODGE.

Read by Brother GLIDDON.

You are to salute one another in a courteous manner, agreeably to the forms established amongst masons; you are freely to give mutual instruction as shall be thought necessary or expedient, not being overseen or overheard, without encroach-

ing upon each other, or derogating from that respect which is due to any gentleman were he not a mason; for though as masons we rank as brethren on a level, yet masonry deprives no man of the honour due to his rank or character, but rather adds to his honour, especially if he has deserved well of the fraternity, who always render honour to whom it is due, and avoid ill manners.

No private committees are to be allowed, or separate conversation encouraged; the Master or Wardens are not to be interrupted, or any brother speaking to the Master; but the brethren are to observe due decorum, and under no pretence to use any unbecoming language,

6 . GRAND GALA.

but pay a proper deference and respect to the presiding officers.

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

Amen. So mote it be.

[*Toast.* The KING and the CRAFT,
Flourish with horns.]

O R A T I O N
O N
M A S O N R Y.

O R A T I O N.

By Brother PRESTON.

BRETHREN,

IN so respectable an assembly, and before such competent judges of real merit, it may probably be deemed arrogant or presumptuous in an individual to offer his sentiments; especially when convinced that neither his knowledge of language, or his talents for eloquence, can do sufficient justice to the dignity of his theme.—Prompted, nevertheless, by zeal

B 5

in a good cause, and animated by the sanction of your fraternal indulgence, I forget the apprehension of censure, and with freedom, the characteristic of brethren, proceed to display the merits of the noble institution which we now are called together to celebrate.

It is not my intention to enter into an elaborate disquisition concerning masonry. The task far exceeds the limits of my abilities. I shall only venture to submit to your serious consideration a few observations on the real importance of our venerable society.

Masonry is my theme.—During many ages, and in many different countries, has it flourished. No art, no science has preceded it. In the dark periods of antiquity, when

literature was in a low state, and the rude manners of our forefathers withheld from them the knowledge we now so amply share, masonry began gradually to diffuse her influence. Our mysteries unveiled, arts and sciences instantly arose, civilization took place, and the progress of knowledge and philosophy dispelled the gloom of ignorance and barbarism.—Government being settled, authority was given to laws, and our assemblies acquired the patronage of the great and the good; whilst the tenets of our profession were attended with general and unbounded utility.

Masonry is a moral science calculated to bind men in the ties of true friendship, to extend benevolence, and to promote virtue. It passes and is understood under

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

Speculative masonry is so much interwoven with religion, as to lay us under the strongest obligations to pay to the Deity that rational homage, which at once constitutes the duty and happiness of mankind. It leads the contemplative to view with reverence and admiration the glorious works of the creation, and inspires them with the most exalted ideas of the per-

fections of the great Creator.—Operative masonry furnishes us with dwellings and convenient shelters from the vicissitudes and the inclemencies of seasons. It displays human wisdom in a proper arrangement of materials, and demonstrates that a fund of science and industry is implanted in the rational species for the most wise, salutary, and beneficent purposes.

The lapse of time, the ruthless hand of ignorance, and the devastations of war, have laid waste and destroyed many valuable monuments of antiquity. Even the temple of king *Solomon*, so spacious and magnificent, and constructed by so many celebrated artists, was yet laid in ruins, and escaped not the unsparing ravages of barbarous force. Free-masonry, notwithstanding, has been able still to survive. The

attentive ear receives the sound from the instructing tongue, and its sacred mysteries are safely lodged in the repository of faithful breasts. The tools and implements of architecture, symbols the most expressive ! imprint on the memory wise and serious truths, and transmit unimpaired, through the succession of ages, the exquisitely incomparable tenets of this institution.

But to proceed.—Mankind have neither wisdom to foresee, or power to prevent, the evils incident to human nature ; but hang in perpetual suspense betwixt hope and fear, sickness and health, plenty and want. A mutual chain of dependence subsists throughout the whole creation. Hence the universal utility of masonry ! it unites men of the most opposite religions, of the most distant

countries, and of the most contradictory opinions, in one indissoluble bond of unfeigned affection, and binds them by the strongest ties to secrecy, morality and virtue. Thus, in every nation a mason may find a friend, and in every climate he may find a home.

No estrangement of behaviour is observed in the different assemblies of masons. They rank as children of the same parent by creation; as brethren bound by the same tie. Union is cemented by sincere attachment; hypocrisy and deceit are unknown; and pleasure is reciprocally communicated by the cheerful observance of every obliging office. Such is the nature of our venerable institution. Virtue, the grand object in view, luminous as the meridian sun, shines refulgent on the mind,

enlivens the heart, and converts cool approbation into warm sympathy and cordial attention.

Our mode of government, as divided into classes or degrees, under particular restrictions and injunctions of fidelity, may sufficiently explain the importance of masonry, and give us a true idea of its nature and design.

Three classes are generally received under different appellations. The privileges of each are distinct, and particular means are adopted to preserve these privileges to the just and meritorious.—Honour and probity are the sole recommendations to the first class, in which the practice of virtue is enforced, and the duties of morality inculcated; while the mind is prepared for social converse, and a regular progress.

into the principles of knowledge and philosophy.—Diligence, assiduity and application are necessary qualifications for the second class, in which an accurate elucidation of science, both in theory and practice, is given; human reason is cultivated by a due exertion of our rational and intellectual powers and faculties; nice and difficult theories are explained; fresh discoveries are produced, and those already known are beautifully embellished.—The third class consists of a selected few, whom truth and fidelity have distinguished, whom years and experience have improved, and whom merit and abilities have intitled to preferment. With them the ancient landmarks are preserved; and from them we learn and practise those necessary and instructive lessons which dignify the sacred art, and qualify its governors to convince

the unenlightened part of mankind of its excellence and utility.

This is our established mode of government, when we act in conformity to our rules; hence true friendship is cultivated between different ranks and degrees of men, hospitality is promoted, industry rewarded, ingenuity encouraged, and all unnecessary distinctions are lost in the general good.

If the privileges of masonry are so valuable, as to intitle their possessors to respect and esteem, by promoting virtue and rewarding merit; why are not their good effects more conspicuous, and why are they not publicly exposed for the general advantage of mankind?— If our privileges were common, and in-

discriminately bestowed, the design of the institution would not only be subverted, but being familiar, like some other important matters, it would lose its value, and sink into disregard.—It is a weakness in human nature, that men are generally more charmed with novelty, than the real worth or intrinsic value of things. This is not confined to masonry; even the operations of nature, though beautiful, magnificent and useful, are overlooked because common and familiar. The sun rises and sets, the sea flows and reflows, rivers glide along their channels, trees and plants vegetate, men and beasts act, and all these, ever present to our eyes, yet remain unnoticed, and excite not one single emotion, either in admiration of the great cause, or of gratitude for the blessings conferred. Even

virtue itself is not exempted from this unhappy bias in the constitution of mankind. Novelty influences all our actions, all our determinations. Every thing that is new or difficult in the acquisition, however trifling or insignificant, readily captivates the imagination, and ensures a temporary admiration; while what is familiar, or easily attained, however noble, or eminent for utility, is sure to be disregarded by the giddy and the unthinking.

It is a truth too obvious to be concealed, that the privileges of masonry have been too common. Hence we may assign a reason why their good effects are not more conspicuous.—Several persons enrol their names in our records merely to oblige their friends; and reflect not on the consequences of such a

measure, nor enquire into the nature of their particular engagements. Not a few are prompted by motives of interest; and many are introduced with no better view than to please as good companions. A general odium, or at least a careless indifference, is the result of such conduct.—But here the evil stops not.—These persons, ignorant of our noble principles, probably without any real defect in their own morals, are led to recommend others of the same cast with themselves for the same purpose. Thus, behold the end! the most sacred part of masonry is turned into scoff and ridicule, and the superficial practices of a luxurious age bury in oblivion principles which have dignified princes, and the most exalted characters.

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

Many have been deluded by the vague supposition that the mysteries of masonry were merely nominal, that the practices

established amongst us were slight and superficial, and that our ceremonies were of such trifling import, as to be adopted or waved at pleasure. Having passed through the usual formalities, they have accepted offices, and assumed the government of Lodges, equally unacquainted with the duties of the trusts reposed in them, and the design of the society they pretended to govern. The consequence is obvious; anarchy and confusion ensue, and the substance is lost in the shadow.—Thus men eminent for ability, for rank and fortune, view with indifference the distinguished honors of masonry, and either accept offices with reluctance, or reject them with disdain.

Such are the disadvantages under which masonry has long laboured. Every zealous friend to the society must earnestly

wish for a reformation of these abuses. Of late years, to the honor of our present patrons, let it be acknowledged, that under their auspices our assemblies have been better regulated.

The good effects of preserving order and decorum, promoting harmony, and inculcating a due obedience to the general regulations of masonry, are too obvious to require a laboured elucidation; and of this the flourishing state of several Lodges who have adopted a regular plan of government, are convincing proofs. I am firmly persuaded, if the brethren who have the honor to preside over Lodges, were properly apprized of the duties of their respective offices, a general reformation would soon take place. This hint may probably be

productive of good consequences, as a step so laudable must evince to the world the propriety of our several appointments, and lead them to acknowledge, that sometimes at least our honors are deservedly bestowed. Thus the ancient lustre of our respectable fraternity will be happily restored, and our system of government universally applauded; virtue being duly encouraged, and merit properly rewarded.

Permit me to close my oration with a few observations on Charity, the distinguishing characteristic of our order.

Charity is the chief of every social virtue. It includes not only a supreme degree of love to the great Creator and Governor of the universe, but an unli-

C

mitted affection to beings of all characters and every denomination; which last duty is forcibly inculcated by the example of the Deity himself, who so liberally dispenses his beneficence to unnumbered worlds.

The bounds of the greatest nation, or the most extensive empire, cannot circumscribe the generosity of a liberal mind. Mankind, in whatever situation they are placed, are still, in a great measure, the same; they are exposed to similar dangers and misfortunes; and consequently the whole human species are proper objects for the exercise of this glorious virtue. Beings who partake of one common nature, ought ever to be actuated by the same motives and interests. Hence to soothe the unhappy, by sympathising with their misfortunes; and to restore peace and

tranquillity to agitated spirits, constitute the general and great ends of our institution. This humane, this generous disposition, fires the breast with the most manly feelings, and enlivens that spirit of compassion, which is the glory of the human frame, and which not only rivals, but outshines, every other pleasure the mind is capable of enjoying.

All human passions, if directed by the superior principle of reason, tend to promote some useful purpose; but compassion, exerted on proper objects, is the most beneficial of all other affections; it extends to greater numbers, and excites the most lasting degrees of happiness.

It may appear, indeed, unnecessary to recommend the practice of this virtue to an assembly of men universally famed for

disinterested liberality. When we consider, however, the variety of persons who present themselves at our different meetings, whose seeming distress the dictates of nature, as well as the ties of masonry, incline us not only to pity but relieve, it may be proper to say something on the subject; lest the tenderness of our dispositions, and the generosity of our hearts, should prevent our inquiring into the cause of their misfortunes, or making a proper distinction in the choice of objects. Though our hearts and ears are ever impressed with, and open to the distresses of the *deserving* poor, yet our charity ought not to be misapplied, nor our bounty dispensed with a profuse liberality on those who probably may make use of masonry as a cloke to cover their impostures.

It cannot be said, we meet only in order to indulge in convivial mirth, while the poor and needy pine for relief: Our quarterly distributions, exclusive of the private subscriptions in our different Lodges, to relieve distress, will prove the contrary. We are always ready cheerfully to contribute, in proportion to our circumstances, to alleviate the sufferings of our fellow-creatures. But those who are burdened with a numerous offspring, and through age, sickness, infirmity, or some unforeseen accident in life, are reduced to poverty and want; particularly claim our attention, and seldom fail to experience the happy effects of our fraternal associations. We consider their situation as more easy to be conceived than expressed, and are induced liberally to extend our

charity in their behalf. Thus we give convincing proofs of our wisdom and discernment; for though our benevolence is as our laws unlimited, yet our hearts glow principally with affection toward the deserving part of mankind.

To conclude.—May all private animosities, if any should exist amongst masons, be buried in perpetual oblivion, and peace and fellowship take up their residence among us. Uniting in the grand design, let us be first happy ourselves, and then endeavour to make others so. On every occasion let us preserve a nobleness and justness of understanding, a politeness of manner, and an evenness of temper. Let our recreations be innocent and pursued with moderation, and never let us suffer irregular indulgences to expose our cha-

rafter to derision : Let our conduct be conformable to our precepts, and let us support with becoming dignity the name we have always borne, of being the most respectable, the most regular, and the most uniform Society under the Sun.

I shall not longer interrupt the business of the evening ; but I must beg to be permitted to express my earnest wishes for the honor and prosperity of this society ; that all our patrons may enjoy a series of happy years ; and that peace and plenty reigning among us, our sacred principles may diffuse their influence to the most distant regions, and our meritorious deeds give occasion for future ages to bestow on us the sanction of their warmest approbation.

[*Toast.* The GRAND MASTER.

Flourish with horns.]

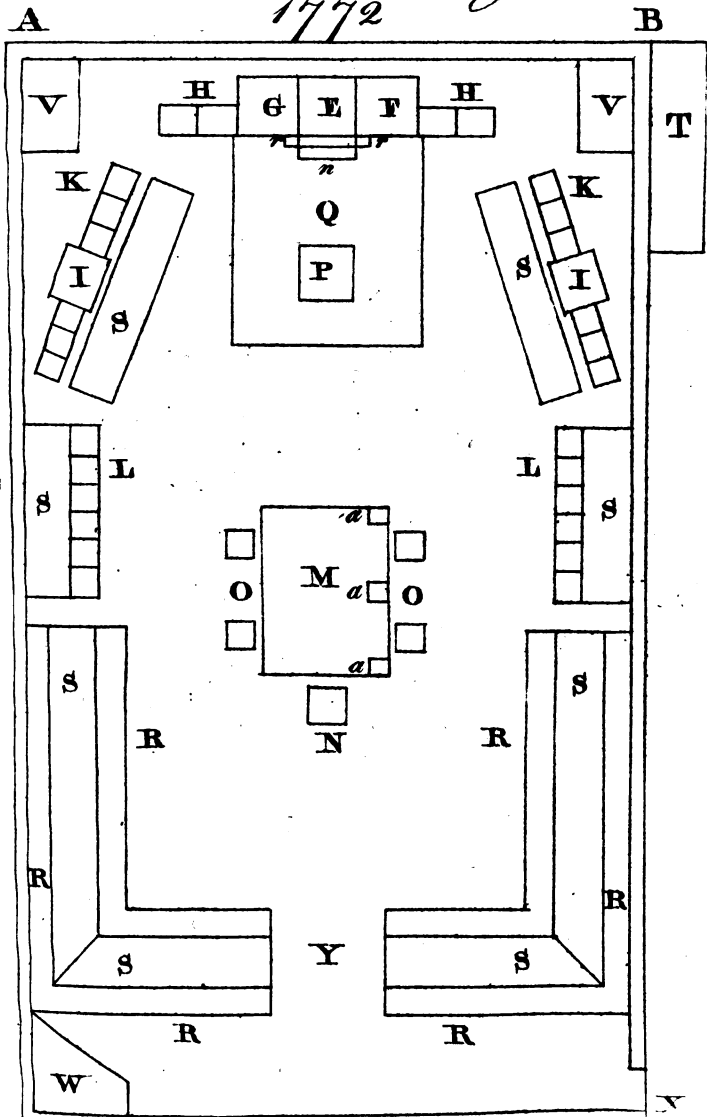
C 4

EXPLANATION of the PLAN.

- A, B, C, D. The Extent of the Room.
- E. The Grand Master on a Throne, elevated $1\frac{1}{2}$ Foot.
- F. The Deputy Grand Master.
- G. The Past Grand Master.
- H. The Past Grand Officers.
- I. The Grand Wardens.
- K. Respectable Personages.
- L. Stewards for the Gala, with white Rods.
- M. The Lodge.
- N. The Master of the Lodge.
- O. The Assistants to the Master of the Lodge.
- P. The Pedestal, with the Furniture, Regalia, &c. on a crimson Velvet Cushion with Gold Tassels.
- Q. A rich Carpet.
- r. Two Stands covered with green Baize.
- R. Brethren seated in due form.
- S. Tables covered with green Baize.
- T. Gallery for the Music.
- V. Two Side-tables properly furnished.
- W. Repository for Wine.
- X. Door of the Room.
- Y. Grand Entrance for the Procession.
- a, a, a. Three great Lights properly elevated.

Plan of the Free Masons Gala

1772





O D E.

Sung by Brothers DU BELLAMY, BURTON
and REILLY, accompanied with the
instruments.

WAKE the lute and quiv'ring strings,
Mystic truths Urania brings ;
Friendly visitant, to thee
We owe the depths of MASONRY :
Fairest of the virgin choir,
Warbling to the golden lyre,
Welcome, here thy ART prevail :
Hail! divine Urania, hail !

Here, in Friendship's sacred bower,
The downy wing'd, and smiling hour,
Mirth invites, and social song,
Nameless mysteries among :
Crown the bowl and fill the glass,
To every virtue, every grace,

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To the BROTHERHOOD resound
Health, and let it thrice go round.

We restore the times of old,
The blooming glorious age of gold ;
As the new creation free,
Blest with gay Euphrosine ;
We with god-like Science talk,
And with fair Astrea walk ;
Innocence adorns the day,
Brighter than the smiles of May.

Pour the rosy wine again,
Wake a louder, louder strain ;
Rapid Zephyrs, as ye fly,
Waft our voices to the sky ;
While we celebrate the NINE,
And the wonders of the Trine ;
While the ANGELS sing above,
As we below, of PEACE and LOVE.

[*Teast.* The DEPUTY GRAND MASTER
and GRAND WARDENS.]

FIRST LECTURE.

SECTION I.

Brother GLIDDON, as W. M.

FARMER,	} Assistants.
HILL,	
LEDLIE,	
WELLS,	

S O N G.

[*Tune*, God save the King.]

Sung by Brothers BURTON and REILLY.

HAIL, MASONRY divine!

Glory of ages shine,

Long may'st thou reign:

Where'er thy Lodges stand,

May they have great command,

And always grace the land,

Thou Art divine!

Great fabrics still arise,
 And grace the azure skies,
 Great are thy schemes :
 Thy noble orders are
 Matchless beyond compare ;
 No Art with thee can share,
 Thou Art divine !

Hiram, the architect,
 Did all the Craft direct
 How they should build ;
 “ * Sol'mon, great Ifr'el's king,
 “ Did mighty blessings bring,
 “ And left us room to sing,
 “ Hail, royal Art !

** Chorus three times.*

[*Toast.* All Masons, both ancient and young,
 Who govern their passions and
 bridle their tongue.]

SECTION II.

Brother PRESTON, as W. M.

GLIDDON,	} Assistants.
PUGH,	
DOBBS,	
WHITE,	

REMARK.

Here Brother PRESTON observed, that it was a duty incumbent on every Master of a Lodge, previous to the initiation of a candidate into masonry, to inform him of the purpose and design of the institution; to explain the nature of his solemn engagements; and, in a manner peculiar to masons alone, to require his cheerful acquiescence to the duties of morality and virtue, and all the sacred tenets of the Order.

SOLEMN AIR.

[*Toast.* The heart that conceals, and the
tongue that never reveals any
of the secrets of Masonry.]

SECTION III.

Brother BOTTOMLEY,
W. M. of the Stewards Lodge, as W. M.

Capt. SMITH,	}	Assistants.
WELLS,		
HILL,		
LEDLIE,		

ANTHEM.

[Brother DU BELLAMY, *Solo.*]

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.

Where scepter'd Reason, from her throne,
 Surveys the LODGE, and makes us one ;
 And Harmony's delightful sway
 For ever sheds ambrosial day :

Where we blest Eden's pleasure taste,
 Whilst balmy joys are our repast.

No prying eye can view us here ;
 No fool or knave disturb our cheer :
 Our well-form'd laws set mankind free,
 And give relief to Misery :

The Poor, oppress'd with woe and grief,
 Gain from our bounteous hands relief.

Our LODGE the social Virtues grace,
 And Wisdom's rules we fondly trace ;
 Whole Nature, open to our view,
 Points out the paths we should pursue.

Let us subsist in lasting peace,
 And may our happiness increase.

[*Toast.* All Masons who honour the Order
 by conforming to its rules.]

SECTION IV.

Brother PRESTON, as W. M.

GLIDDON,	}	Assistants.
PUGH,		
DOBBS,		
WHITE,		

TRIO, Clarionets and Bassoon.

[*Toast.* May we all arrive at the summit
of Masonry, and may the just
never fail of their reward.]

SECTION V.

Brother GLIDDON, as W. M.

PRESTON,	}	Assistants.
ALLCOCK,		
PUGH,		
DOBBS,		

S O N G.

Sung by Brother GLIDDON.

[*Tune, Attic Fire.*]

ARISE, and blow thy trumpet, Fame!

Free-Masonry aloud proclaim,

To realms and worlds unknown:

Tell them of mighty David's son,

The wise, the matchless Solomon,

Priz'd far above his throne.

The solemn temples cloud-capt towers,

Th' aspiring domes are works of ours,

By us those piles were rais'd:

Then bid mankind with songs advance,

And through th' ethereal vast expanse,

Let Masonry be prais'd.

We help the poor in time of need,

The naked clothe, the hungry feed,

'Tis our foundation stone;

“ * We build upon the noblest plan ;
 “ For friendship rivets man to man,
 “ And makes us all as one.”

Still louder, Fame, thy trumpet blow ;
 Let all the distant regions know

Free-Masonry is this.

Almighty Wisdom gave it birth,
 And Heav'n has fix'd it here on earth,

A type of future bliss.

[*Toast.* To the memory of the holy Lodge
 of St. JOHN.]

SECTION VI.

Brother WHITE, as W. M.

BOTTOMLEY,	} Assistants.
PRESTON,	
GLIDDON,	
PUGH,	

A I R. [*Sprightly.*]

* *Chorus three times in form.*

C H A R G E

O N T H E

BEHAVIOUR of MASONS.

Rehearsed by Brother PRESTON.

When the Lodge is closed, you may enjoy yourselves with innocent mirth; but you are carefully to avoid excess.—You are not to compel any brother to act contrary to his inclination, nor to give offence by word or deed, but enjoy a free and easy conversation.—You are to use no immoral or obscene discourse, but support with propriety the dignity of your character.

You are to be cautious in your words and carriage, that the most penetrating stranger may not be able to discover, or find out, what is not proper to be inti-

mated ; and fometimes you are to divert a difcourfe, and manage it prudently, for the honor of the fraternity.

At home, and in your feveral neighbourhoods, you are to behave as wife and moral men. You are never to communicate to your families, friends or acquaintance, the private tranfactions of our different affemblies ; but upon every occafion confult your own honor, and the reputation of the fociety at large.

You are to ftudy the prefervation of your healths, by avoiding irregularity and intemperance, left your families are neglected and injured, or yourfelves disabled from attending to your neceffary employments.

If a strange brother applies in that character, you are cautiously to examine him in such a method as prudence may direct, and agreeable to the forms established amongst masons; that you may not be imposed upon by an ignorant false pretender, whom you are to reject with contempt, 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: if he is in want, you are to relieve him, if you can, or direct him how he may be relieved; you are to employ him, or recommend him to be employed: however, you are never charged to do beyond your ability; only to prefer a poor brother, who is a good man and true, before any other poor people in the same circumstances.

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

Amen. So mote it be.

* An allegorical elucidation of the duties of morality, practised in all regular Lodges.

[*Toast.* May the cardinal virtues, with the grand principles of Masonry, always distinguish us; may we be happy to meet, happy to part, and happy to meet again.]

S O N G.

COME let us prepare,
We brothers that are
Assembled on noble occasion:
Let's be happy and sing,
For Life is a Spring
To a Free and an Accepted Mason.

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

'Tis this and 'tis that,
They cannot tell what,
Why so many great men of the nation,
Should aprons put *on*,
To make themselves one
With a Free and an Accepted Mason.

Great kings, dukes, and lords,
Have laid by their swords,
Our myst'ry to put a good grace on ;
And ne'er been asham'd
To hear themselves nam'd
With a Free and an Accepted Mason.

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

We're true and sincere,
And just to the fair;
They'll trust us on any occasion:
No mortal can more
The ladies adore,
Than a Free and an Accepted Mason.

Then join hand in hand,
By each brother firm stand,
Let's be merry and put a bright face on;
What mortal can boast
So noble a toast
As a Free and an Accepted Mason?

CHORUS.

No mortal can boast
So noble a toast
As a Free and an Accepted Mason.

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Brother PRESTON, in the name of the Committee of Stewards appointed for the Gala, returned thanks to the GRAND OFFICERS for the honor of their company, and saluted them in due form. The compliment was returned by the GRAND MASTER in the chair, who expressed his great approbation of the regularity of the whole proceedings.

All business being over, the Lodge was closed by command of the Grand Master in the usual form.

Brother PRESTON, as W. M.

GLIDDON, as S. W.

PUGH, as J. W.

The grand officers, preceded by the stewards for the occasion, and attended by

several respectable personages, then adjourned to supper, an elegant entertainment being provided at the expence of the stewards; and the evening was concluded with the greatest joy and festivity.

CHAS
C. W. 2

REMARKS
ON THE
FIRST LECTURE
OF
MASONRY.

By Brother PRESTON.

MASONRY is justly considered as an art equally useful and extensive. It must be allowed, that in all arts there is a mystery; which, being discovered, requires a gradual progression of knowlege to attain to any degree of perfection in them. Without much instruction, and more exercise, no man can be skilful in any art; in like manner, without an assiduous application

to the various sections comprehended in the different lectures of masonry, no person can be sufficiently acquainted with its true value.

I would not, however, have it inferred from this remark, that those masons who labour under the disadvantages of a confined education, or whose sphere of life requires a more intense application to business or study, should be discouraged in their endeavours to gain a knowledge of masonry: I only mean, that it is not absolutely necessary to be acquainted with the more intricate parts of the science, to qualify an individual to enjoy the benefits of the society, and to partake of its privileges.

Some are more dexterous and artificial than others, some more expert, some more

eminent, some more useful; yet all, in their different spheres, may prove advantageous to the community; and our necessities as well as our consciences bind us to love one another. It is certain that the industrious tradesman proves himself a very useful member of society, and worthy of every honor the craft can confer; yet still it must be allowed, that those who, by accepting offices, exercise authority, should be properly qualified to discharge it with honor to themselves, and credit to their different stations.—All men are not blessed with the same powers, all men have not the same advantages: All men therefore are not equally qualified to govern.—Masonry is founded upon too noble, too generous principles, to admit of disquietude and variance among its pro-

effors ; neither arrogance and presumption appear on the one hand, nor diffidence and inability on the other. True friendship is cultivated among the different ranks of men, and that endearing happiness promoted, which constitutes the essence of civil society.

In the first lecture of masonry, which paints virtue in the most beautiful colours, and enforces the duties of morality, we are taught such useful lessons as prepare our minds for a regular progress in the principles of knowledge and philosophy. These are imprinted on the memory by lively and sensible images, to influence our conduct in the proper discharge of the duties of social life. Of this truth, no one conversant in the different sec-

tions contained in this lecture can plead ignorance; though it must be acknowledged, however strange it may appear, that many, distinguished for their knowledge in masonry, have too often been disposed to violate its laws, and even to disregard those incomparable precepts, to which a pretended conformity may have gained them applause. But I mean not this as a reflection on any individual, only as a friendly admonition, that our practice and profession should at all times perfectly coincide.

I shall now proceed to explain the mode of arrangement of the different sections contained in the lecture of the first degree of masonry as mentioned in the preceding pages, and which, to the honor of my kind assistants at the Gala,

were displayed to the best advantage on that occasion.

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

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The second section makes us not only acquainted with our peculiar forms and ceremonies, but convinces us, beyond the power of contradiction, of the propriety of our solemnities; and demonstrates to the most sceptical and hesitating mind, their excellence and utility.

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

The fourth section rationally accounts for the origin of our hieroglyphics, and convinces us of those advantages which ever accompany a faithful observance of our duty; it illustrates at the same time

certain particulars, of which our ignorance may lead us into error, and which as masons we are indispensably bound to know.

The fifth section informs us concerning the nature and principles of our constitution, and teaches us to discharge with propriety the duties of the different departments, which we are nominated to sustain. Here too, our ornaments are displayed, our jewels and furniture are specified, and our patrons are distinguished.

The sixth section, though the last in rank, is not the least considerable in importance. It strengthens these which proceed, and enforces, in the most engaging manner, a due regard to our character and behaviour in public as well as

private life; in our lodges, as well as in the commerce of society.

Such is the mode of arrangement of the different sections in the first lecture, which, with the forms adopted at the opening and closing of our assemblies, comprehend the whole of the first degree of masonry; which, while it is void of tautology, has the support of precedent and authority, and the sanction and respect which flow from antiquity. The whole is one regular system of morality, conceived in a strain of interesting allegory, which unfolds its beauties to the candid and industrious enquirer.

A
VINDICATION
OF
MASONRY,
INCLUDING
A Demonstration of its Excellency.

A D V E R T I S E M E N T.

THE following piece is founded on a discourse composed by Brother CHARLES LESLIE, member of the Vernon Kilwinning Lodge, Edinburgh, and delivered by him at the consecration of that Lodge on the 15th of May, 1741. It was published in the Edinburgh Free-Masons Pocket Companion of the year 1765*.

This ingenious author has displayed great taste in the choice of his subject, and has handled it with a considerable share of propriety. In building, however, on the foundation and the materials he has laid and collected, it appeared to me

* Published by Auld and Smellie.

ADVERTISEMENT.

necessary to deviate in a great measure from his views; so that the superstructure I have raised is to be considered almost entirely as a new work.

The liberty I have taken, I hope will be freely pardoned, when it is remembered, that it proceeds from an ardent zeal to promote a cause in the highest degree important, and interesting to society.

W. PRESTON.

A
VINDICATION
OF
MASONRY.

IF a man were placed in a beautiful garden, would not his mind, on a calm survey of its rich collections, be affected with the most exquisite delight?—The groves, the grottoes, the artful wilds, the flowery parterres, the opening vistas, the lofty cascades, the winding streams; the whole variegated scene, would awaken his sensibility, and inspire his soul with the most exalted ideas. When he

observed the delicate order, the nice symmetry, and beautiful disposition of every part, which, though seemingly complete in itself, yet reflected surprising and new beauties on the other, so that nothing could be wanting to make one beautiful whole; with what bewitching sensations would his mind be agitated!—A view of this delightful scene would naturally lead him to admire and venerate the happy genius of him who contrived it.

If the productions of art can so forcibly impress the human mind with surprise and admiration, with how much greater astonishment, and with what more profound reverence must we behold the objects of nature, which, on every hand, present to our view unbounded scenes of pleasure

and delight, in which divinity and wisdom are alike conspicuous? The scenes which she displays, are indeed too expanded for the narrow capacity of man; yet it is easy from the uniformity of the whole to comprehend what may lead to the true source of happiness, the grand Author of existence, the supreme Governor of the world, the one perfect and unfulfilled beauty!

Besides all the gaieties and pleasing prospects which every where surround us, and with which our senses are every moment gratified; besides the symmetry, good order, and proportion that appear in the whole works of the creation, there is something farther that affects the reflecting mind, and draws its attention nearer to the divinity; the universal harmony

and affection which subsist throughout the different species of beings of every rank and denomination. These are the sure cements of the rational world, and by these alone the rational world subsists. Could we think that it was possible for them to be dissolved, nature too, and man, the chief work of God, would soon return to chaos, and universal ruin ensue.

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

of even the most inconsiderable animals formed into different ranks and societies for the benefit and protection of each other? Need I name the careful ant, or the industrious bee? insects which the wisest of men has recommended as a pattern of unwearied industry and prudent foresight.

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

discussion of this philosophical disquisition to some more refined genius, of superior parts and abilities.

To confine my subject to the rational species : let us think and meditate on these benevolent dispositions and good temper of soul which indulgent nature has so kindly bestowed upon us. As human nature rises in the scale of things, so do the social affections likewise arise. Do we not feel in our breasts a strong propensity to friendship ? Enjoy we not a pleasure when it is firm and cemented, and feel we not a pain when it deadens or declines. What sweetens life, but friendship ? what diverts care, but friendship ? what alleviates pain, or makes sorrow smile, but friendship ? sacred, holy friendship !

The progress of friendship is not confined to the narrow circle of private connections, but is universal, and extends to every branch of the human race. Though its influence is unbounded, yet it exerts itself more or less vehemently as the objects it favours are nearer or more remote. Hence springs true patriotism, which fires the soul with the most generous flame, creates the best and most disinterested virtue, and inspires that public spirit and heroic ardour, which enables us to support a good cause, and risk our lives in its defence.

This commendable virtue crowns the lover of his country with unfading laurels, gives a lustre to all his actions, and

consecrates his name to latest ages. The warrior's glory may consist in murder, and the rude ravage of the desolating sword; but the blood of thousands will not stain the hands of his country's friend. His virtues are open, and of the noblest kind. Conscious integrity supports him against the arm of power; and should he bleed by tyrant-hands, he gloriously dies a martyr in the cause of liberty, and leaves to posterity an everlasting monument of the greatness of his soul. Should I name the first *Brutus*, the self-devoted *Decii*, or the self-condemned but unconquerable *Cato*?

Friendship not only appears divine when employed in preserving the liberties of our country, but shines with equal splendor

in the more tranquil hours of life. Before it rises into the noble flame of patriotism, aiming destruction at the heads of tyrants, thundering for liberty, and courting dangers in a good cause, we shall see it calm and moderate, burning with an even glow, improving the soft hours of peace, and heightening the relish for virtue.— Hence it is that contracts are formed, societies are instituted, and the vacant hours of life are cheerfully employed in agreeable company and social conversation.

It is thus we may trace from reason, and the nature of things, the wise ends and designs of the sacred institution of Masonry ; which not only cultivates and improves a real and undisguised friendship among men, but teaches them the more important

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duties of society.—Vain then is each idle surmise against this sacred art, which our enemies may either meanly cherish in their own bosoms, or ignorantly promulgate to the uninstructed world.—By decrying masonry, they derogate from human nature itself, and from that good order and wise constitution of things, which the almighty Author of the world has framed for the government of mankind, and has established as the basis of the moral system; which, by a secret but attractive force, disposes the human heart to every social virtue. Can friendship or social delights be the object of reproach? Can that wisdom which hoary Time has sanctified, be the object of ridicule. How mean, how contemptible must these men appear,

Who vainly pretend to censure or condemn what they cannot comprehend! The generous heart will pity ignorance so aspiring and insolent.

I shall now proceed, and consider in what shape masonry is of universal utility to mankind, how it is reconcilable to the best policy, why it deserves the general esteem, and why all men are bound to promote it.

Abstracting from the pure pleasures which arise from a friendship so wisely constituted, and which it is scarce possible that any circumstance or occurrence can erase; let us consider, that masonry is a science confined to no particular country, but diffused over the whole ter-

restrial globe. . . Wherever arts flourish, there it flourishes too. Add to this, that by secret and inviolable signs, carefully preserved among ourselves throughout the world, masonry becomes an universal language. By this means many advantages are gained : men of all religions and of all nations are united. The distant Chinese, the wild Arab, or the American savage, will embrace a brother Briton ; and he will know, that, besides the common ties of humanity, there is still a stronger obligation to engage him to kind and friendly actions. The spirit of the fulminating priest will be tamed ; and a moral brother, though of a different persuasion, engage his esteem. Thus all those disputes, which embitter

life and four the tempers of men, are avoided; and every face is clad in smiles, while the common good of all, the general design of the craft, is zealously pursued.

Is it not then evident that masonry is an universal advantage to mankind? for sure, unless discord and harmony be the same, it must be so. Is it not likewise reconcilable to the best policy? for it prevents that heat of passion, and these partial animosities, which different interests too often create. Masonry teaches us to be faithful to our king, and true to our country; to avoid turbulent measures, and to submit with reverence to the decisions of legislative power. It is surely then no mean advantage, no trifling acquisition,

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to any community or state, to have under its power and jurisdiction, a body of men who are loyal subjects, patrons of science, and friends to mankind.

Does not masonry, therefore, of itself command the highest regard? Does it not claim the greatest esteem? Does it not merit the most extensive patronage? Without doubt. If all that is good and amiable, if all that is useful to mankind or society, be deserving a wise man's attention, masonry claims it in the highest degree. What beautiful ideas does it inspire? how does it open and enlarge the mind? and how abundant a source of satisfaction does it afford? Does it not recommend universal benevolence, and every virtue which can endear one man to ano-

ther? and is it not particularly adapted to give the mind the most disinterested, the most generous notions?

An uniformity of opinion, not only useful in exigencies but pleasing in familiar life, universally prevails among masons, strengthens all the ties of their friendship, and equally promotes love and esteem.—Masons are brethren, and amongst brothers there exist no invidious distinctions. A king is reminded, that although a crown adorns his head, and a sceptre his hand, yet the blood in his veins is derived from the common parent of mankind, and is no better than that of the meanest of his subjects. Men in inferior stations are taught to love their superiors, when they see them divested of their grandeur, and

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condescending to trace the paths of wisdom, and follow virtue, assisted by those of a rank beneath them. Virtue is true nobility, and wisdom is the channel by which it is directed and conveyed. Wisdom and virtue, therefore, are the great characteristics of masons.

Masonry inculcates universal love and benevolence, and disposes the heart to particular acts of goodness. A mason, possessed of this amiable, this god-like disposition, is shocked at misery under every form or appearance. His pity is not only excited, but he is prompted, as far as is consistent with the rules of prudence, to alleviate the pain of the sufferer, and cheerfully to contribute to his relief. For this end our funds are raised, and our charities

established on the firmest foundation. When a brother is in distress, what heart does not ache? When he is hungry, do we not convey him food? Do we not clothe him when he is naked? Do we not fly to his relief when he is in trouble. Thus we evince the propriety of the title we assume, and demonstrate to the world that the term Brother among masons is not merely nominal.

If these acts are not sufficient to recommend so great and generous a plan, such a wise and good society, happy in themselves, and equally happy in the possession of every social virtue, nothing which is truly good can prevail. The man who resists arguments drawn from such topics, must be callous to every noble principle, and lost to all sense of honor.

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Nevertheless, though the fairest and the best ideas may be thus imprinted in the mind, there are brethren who, careless of their own reputation, disregard the instructive lessons of our noble science, and by yielding to vice and intemperance, not only disgrace themselves, but reflect dishonor upon masonry in general. It is this unfortunate circumstance which has given rise to those severe and unjust reflections, which the prejudiced part of mankind have so liberally bestowed upon us. But let these apostate brethren know, and let it be proclaimed to the world at large, that they are unworthy of their trust, and that, whatever name or designation they assume, they are in reality no masons. It is as possible for a mouse to move a mountain,

or a man to calm the boisterous ocean, as it is for a principled mason to commit a dishonorable action. Masonry consists in virtuous improvement, in cheerful and innocent pastime, and not in lewd debauchery or unguarded excess.

But though unhappy brethren thus transgress, no wise man will draw any argument from thence against the society, or urge it as an objection against the institution. If the wicked lives of men were admitted as an argument against the religion which they profess, christianity itself, with all its divine beauties, would be exposed to censure. Let us therefore endeavour strenuously to support the dignity of our characters, and by reforming the

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abuses which have crept in among us, display masonry in its primitive lustre, and convince mankind that the source from which it flows, is truly divine.

It is this conduct which can alone retrieve the ancient glory of the craft. Our generous and good actions must distinguish our title to the privileges of masonry, and the regularity of our behaviour display their influence and utility. Thus the world will admire our sanctity of manners, and effectually reconcile our uniform conduct with the incomparable tenets we profess to admire.

As our order is founded upon harmony, and subsists by regularity and pro-

portion; so our passions ought to be properly restrained, and be ever subservient to the dictates of right reason. As the delicate pleasures of friendship harmonize our minds, and exclude rancour, malice, or ill-nature; so we ought to live like brethren bound by the same tie, always cultivating fraternal affection, and reconciling ourselves to the practice of those duties, which are the basis on which the structure we erect must be supported. By improving our minds in the principles of morality and virtue, we enlarge our understandings, and more effectually answer the great ends of our existence. Such as violate our laws, or infringe on good order, we mark with a peculiar odium; and if our mild endeavours to reform their lives should

not answer the good purposes intended; we expel them our assemblies, as unfit members of society.

This is the practice which should universally prevail among masons. Our outward conduct being directed by our inward principles, we should be equally careful to avoid censure and reproach.— Useful knowledge ought to be the great object of our desire; for the ways of wisdom are beautiful, and lead to pleasure. We ought to search into nature, as the advantages accruing from so agreeable a study, will amply compensate our unwearied assiduity.— Knowledge must be attained by degrees, and is not every where to be found. Wisdom seeks the secret shade, the lonely

cell designed for contemplation; there enthroned she sits, delivering her sacred oracles: there let us seek her, and pursue the real bliss; for though the passage be difficult, the farther we trace it, the easier it will become.

Geometry, that extensive art, we should particularly study, as the first and noblest of sciences.—By geometry we may curiously trace nature, through her various windings, to her most concealed recesses. By it we may discover the power, the wisdom, and the goodness of the grand artificer of the universe, and view with amazing delight the beautiful proportions which connect and grace this vast machine. By it we may discover how the planets move in their different orbs, and mathe-

matically demonstrate their various revolutions. By it we may rationally account for the return of seasons, and the mixed variety of scenes which they display to the discerning eye. Numberless worlds are around us, all framed by the same divine artist, which roll through the vast expanse, and are all conducted by the same unerring laws of nature. How must we then improve? with what grand ideas must such knowledge fill our minds? and how worthy is it of the attention of all rational beings, especially of those who profess themselves promoters of our grand institution.

It was a survey of nature and the observation of its beautiful proportions that

first determined man to imitate the divine plan, and to study symmetry and order. This gave rise to societies, and birth to every useful art. The architect began to design, and the plans which he laid down, improved by experience and time, produced some of those excellent works which will be the admiration of future ages. I might here trace the history of the craft, and shew, that ever since order began, or harmony displayed her charms, our order had a being; but this is so well known, that a tedious discussion of incontrovertible facts, might rather cloud the understanding, than open to our view a prospect which ignorance and barbarism can only veil.

If we are united, our society must flourish; let us then promote the useful arts, and by that means mark our distinction and superiority; let us cultivate the social virtues and improve in all that is good and amiable; let the genius of masonry preside, and under her sovereign sway let us endeavour to act with becoming dignity.

Now, is masonry so good, so valuable a science? Does it tend to instruct the mind, and tame each unruly passion? Does it expel rancour, hatred, and envy? Does it reconcile men of all religions and of all nations? Is it an universal cement, binding its followers to charity, good-will and secret friendship? Is it calculated to promote the truest freedom? Does it

teach men to lead quiet lives? In short, are its precepts a complete system of moral virtue? Then, HAIL, thou glorious craft, bright transcript of all that is amiable! HAIL, thou blest moral science, which so beautifully exemplifies virtue! Welcome, ye delightful mansions, where all enjoy the pleasures of a serene and tranquil life! Welcome, ye blest retreats, where smiling friendship ever blooms, and from her throne dispenses pleasure with unbounded liberality! Welcome, sacred habitations, where peace and innocence for ever dwell!

THE
Fundamental Principles
OF
M A S O N R Y
EXPLAINED.

In a Letter from the learned Mr. JOHN LOCKE,
to the Right Honourable THOMAS Earl of
PEMBROKE.

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THIS letter incloses a copy of an old Manuscript in the Bodleian Library, on the subject of free-masonry, in which the fundamental principles of that institution are accurately stated. It is enriched with many learned notes and observations by Mr. Locke, who, though not at that time enrolled in the order of masons, yet offers conjectures on the history and traditions of masonry, which are not only just but truly judicious.

As every reader must feel some satisfaction in the perusal of this ancient manuscript, especially the true and faithful mason, whom it more nearly concerns; I

apprehend it will be unnecessary to apologize for annexing it to the present publication. The recommendation of the celebrated Mr. Locke, a philosopher of as great merit and penetration as this nation has ever produced, added to the real value of the piece itself, must not only give it a sanction, but render it deserving a serious and candid examination.

It may be proper to give some account of masonry at the time this manuscript is supposed to have been wrote; I shall therefore prefix a brief extract from our book of constitutions, and other publications which have treated on the subject.

During the minority of Henry the Sixth, the commons of England thought the masons worthy their attention: At-

tempts were made to suppress their lodges and communications, and the following act was passed to prohibit their confederating in chapters or congregations.

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

MASONS shall not confederate in chapters or congregations.

“ WHEREAS, by the yearly congregations and confederacies made by the masons in their general assemblies, the good course and effect of the statutes of labourers be openly violated and broken, in subversion of the law, and to the great damage of all the commons; our sovereign lord the King, willing in this case to provide a remedy, by the advice and consent aforesaid, and at the special request of the com-

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“ masons, 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 assem-
 “ bled and holden, if they thereof be
 “ convicted, shall be judged for felons:
 “ and that other masons, who come to
 “ such chapters or congregations, be pu-
 “ nished by prisonment of their bodies,
 “ and make fine and ransom at the king’s
 “ will.”

This severe ordinance, however, was never once put in execution, nor did it in the least intimidate the masons from holding their regular assemblies. They never solicited their noble patrons to get it repealed; conscious of their own inte-

grity, they dreaded not its force. Their prudent and upright deportment, the regularity of their proceedings, and the excellence of their laws and regulations, had established their reputation, and gained them universal esteem. Notwithstanding this rigorous edict, the effect of prejudice and malevolence in an arbitrary set of men, lodges were formed in different parts of the kingdom; and tranquillity, joy and felicity reigned among the fraternity.

In the year 1429, during the minority of this prince, a respectable lodge was held at Canterbury, under the patronage of Henry Chicheley, the archbishop; at which were present Thomas Stapylton, the Master; John Morris, custos de la lodge lathom-

rum, or warden of the lodge of masons; with fifteen fellow-crafts, and three entered apprentices; all of whom are particularly named in the Latin Register of William Molart, prior of Canterbury, in manuscript, pap. 88. intitled, “*Liberatio generalis Domini Gulielmi Prioris Ecclesiæ Christi Cantuariensis, erga Factum Natalis Domini 1429.*”

A record in the reign of Edward IV. runs thus: “The company of masons, being otherwise termed free-masons, of auntient staunding and good reckoning, by means of affable and kinde meetyngs dyverse tymes, and as a lovinge brotherhode use to doe, did frequent this mutual assembly in the tyme

“ of Henry VI. in the twelfth yeare of
 “ his most gracious reign, A. D. 1434.”
 The same record says farther, “ That the
 “ charges and laws of the free-masons
 “ have been seen and perused by our late
 “ Sovereign King Henry VI. and by the
 “ lords of his most honourable council,
 “ who have allowed them, and declared,
 “ That they be right good and reason-
 “ able to be holden, as they have been
 “ drawn out and collected from the re-
 “ cords of auntient tymes,” &c. &c.

From this it appears, that before the
 troubles which happened in the reign of
 this unfortunate prince, free-masons were
 in high estimation. The above record
 describes a coat of arms much the same

with that of the London company of fraemen masons; whence it is generally believed that this company is descended of that antient fraternity; and in former times, no man, it also appears, was made free of that company until he was initiated in some lodge of free and accepted masons, as a necessary qualification. This practice still prevails in Scotland among the operative masons.

By what follows it will be found how very intent king Henry was on obtaining a thorough knowlege of the original principles of masonry, even before his initiation into the order, which certainly took place in the year 1442. Many lords and gentlemen of the court at the

same time followed his Majesty's example, and the society continued in a flourishing state, till the peace of the kingdom was interrupted by the bloody civil wars between the two royal houses of York and Lancaster, when free-masonry fell into an almost total neglect.





THE
Fundamental Principles
OF
M A S O N R Y
EXPLAINED.



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.

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 paper alluded to by Mr. Locke, is the immediately following one.

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108 THE PRINCIPLES OF
the next time I go to London, and that
will be shortly. I am,

My LORD,

Your LORDSHIP's most obedient,

And most humble servant,

JOHN LOCKE.



CERTAYNE QUESTYONS,

W Y T H

AWNSWERES TO THE SAME,

CONCERNING THE

MYSTERY of MACONRYE;

Writtene by the hande of kynge HENRYE,
the sixthe of the name,

And faythfullye copied by me (1) JOHAN
LEYLANDE, *Antiquarius*,

By the commaunde of his (2) Highnesse.

They be as followethe,

QUEST. **W**HAT 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 faconnyng al thynges for mannes use ; headlye, dwellynges, and buyldynges of alle kindes, and al odher thynges that make gudde to manne.

QUEST. Where dyd ytt begyne ?

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

QUEST. Who dyd bryng ytt westlye ?

ANSW. The (6) Venetians, whoo beynge grate merchaundes, comed ffyrste ffromme the este ynn Venetia, for the commodytye of marchaundyfyng beithe

MASONRY EXPLAINED. III

este and weste, bey the redde and myddlelonde sees.

QUEST. Howe comede ytt yn Englonde?

ANSW. Peter Gower (7) a Grecian, journeyedde ffor kunnyng y n Egypte, and yn Syria, and yn everyche londe whereas the Venetians hadde plauntedde maconrye, and wynnyng entraunce yn al lodges of maconnes, he lerned muche, and retournedde, and woned yn Grecia magna (8) wackfyng, and becommynge a myghtye (9) wyseacre, and greatlyche renowned, and her he framed a grate lodge at Graton (10), and maked many maconnes, some whereoffe dyd journeye yn Fraunce, and maked manye maconnes, wherefromme, yn processe of tyme, the arte passed yn Englonde.

QUEST. Dothe maconnes discover there artes unto odhers?

112 THE PRINCIPLES OF

ANSW. Peter Gower, whenne he journeyedde to lernne, was ffyrste (11) made, and anonne techedde; evenne soe shulde all odhers beyn recht. Natheles (12) maconnes hauethe always yn everyche tyme, from tyme to tyme, communycatedde to mankynde soche of ther secrettes as generallyche myghte be usfulle; they haueth keppe backe soche allein as shulde be harmefulle yff they comed yn euylle haundes, oder soche as ne myghte be holpyng wythouten the techynges to be joynedde herwythe in the lodge, oder soche as do bynde the freres more stronglyche togeder, bey the proffytte and commoditye comyng to the confrerie herfromme.

QUEST. Whatte artes haueth the maconnes techedde mankynde?

MASONRY EXPLAINED. 113

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

QUEST. Howe commethe maconnes more teachers than odher menne?

ANSW. The hemselfe haueth allein in (14) arte of fyndinge 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 onelyche bey chaunce, and therfore but lytel I tro.

QUEST. What dothe the maconnes concele and hyde?

ANSW. They concelethe the art of ffyndynge neue artes, and thattys for here own proffytte, and (15) preise: They

concelethe the art of kepyng (16) secretes, thatt foe the worlde mayeth no-thinge concele from them. They concelethe the art of wunderwerckynge, and of foresayinge thynges to come, thatt fo thay fame artes may not be usedde of the wyckedde to an euuell ende; thay also concelethe the (17) arte of chaunges, the wey of wyonyng the facultye (18) of Abrac, the skylle of becommynge gode and parfyghte wythouten the holpynges of fere and hope; and the uniuerselle (19) longage of maconnes.

QUEST. Wylle he teche me thay fame artes?

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

QUEST. Dothe all maconnes kunne more then oother menne?

ANSW. Not so. Thay onlyche haueth recht and occasyonne more then odher menne to kunne, butt manye doeth fale yn capacity, and manye more doth want industrye, thatt ys pernecessarye for the gaynyng all kunnyng.

QUEST. Are maconnes gudder menne then odhers?

ANSW. Some maconnes are not so vertuous as some other menne; but, yn the mooste parte, thay be more gude than they woulde be yf thay war not maconnes.

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 questyones, and awnsweres.



N O T E S
A N D
O B S E R V A T I O N S,
O N T H E
F O R E G O I N G Q U E S T I O N S.

By Mr. LOCKE.

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

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

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

(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 puzzled at first to guess who Peter Gower should be, the name being perfectly

English; or how a Greek should come by such a name: But as soon as I thought of Pythagoras, I could scarce forbear smiling, to find that philosopher had undergone a metempsychosis he never dreamt of. We need only consider the French pronunciation of his name, Pythagore, that is Petagore, to conceive how easily such a mistake might be made by an unlearned clerk. That Pythagoras travelled for knowledge into Egypt, &c. is known to all the learned; and that he was initiated into several different orders of priests, who in those days kept all their learning secret from the vulgar, is as well known. Pythagoras also made every geometrical theorem a secret, and admitted only such to the knowledge of them, as had first undergone a five years silence. He is

supposed to be the inventor of the 47th proposition of the first book of Euclid, for which, in the joy of his heart, it is said he sacrificed a hecatomb. He also knew the true system of the world, lately revived by Copernicus; and was certainly a most wonderful man. See his life by DION. HAL.

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

(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 sub-

tilty and acuteness of his understanding, has, by the same method of irony, given a general name to modern dunces.

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

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

(12) Maconnes haueth communycat-
tedde, &c.] This paragraph hath some-
thing remarkable in it. It contains a
justification of the secrecy so much boasted
of by masons, and so much blamed by

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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.

(13) The artes, 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 fyndinge neue artes.] The art of inventing arts, must certainly be a most useful art. My lord Bacon's *Novum Organum* is an attempt towards

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

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

(16) Arte of 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) Univerfelle longage of maconnes.] An universal language has been much

desired by the learned of many ages. It is a thing rather to be wished than hoped for. But it seems the masons pretend to have such a thing among them. If it be true, I guess it must be something like the language of the Pantomimes among the 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 most desire to know

is, "The skylle of becommynge gude and parfyghte;" and I wish it were communicated to all mankind, since there is nothing more true than the beautiful sentence contained in the last answer, "That the better men are, the more they love one another." Virtue having in itself something so amiable as to charm the hearts of all that behold it.

A GLOSSARY,

To explain the old words in the fore-
going Manuscript.

- A**LL~~E~~IN, only
Alweys, always
Beithe, both
Commoditye, conveniency
Confrerie, fraternity
*Faconnyng*e, forming
*Fore-saying*e, prophecying
Ereres, brethren
Headlye, chiefly
Hem plesetbe, they please
Hemselfe, themselves
Her, there, their
Hereynne, therein
Herwyth, with it
*Holpyng*e, beneficial
Kunne, know
*Kunnyng*e, knowledge
Make gudde, are beneficial
*Metynge*s, measures

- Mote*, may
Myddlelonde, Mediterranean
Mygbte, power
Occasyonne, opportunity
Oder, or
Onelyche, only
Pernecessarye, absolutely necessary
Preise, honour
Recht, right
Reckenyngs, numbers
Senderlyche, particularly
Skylle, knowledge
Wackfyng, growing
Werck, operation
Wey, way
Whereas, where
Woned, dwelt
Wunderwerckynge, working miracles
Wylde, savage
Wynnyng, gaining
Ynn, into

R E M A R K S.

By the EDITOR.

AN act of parliament having passed during the minority of Henry VI. to suppress the lodges and communications of masons, it may not be improper here to state some of the circumstances which are supposed to have given rise to this severe edict.

The duke of Bedford, at that time regent, being in France, the regal power was vested in Humphrey, duke of Gloucester, his brother, who was stiled pro-

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tektor and guardian of the kingdom. The care of the young king's person and education was intrusted to Henry Beaufort, bishop of Winchester, the Duke's uncle. The bishop was a prelate of great capacity and experience, but of an intriguing and dangerous character. As he aspired to the government of affairs, he had continual disputes with his nephew the protector, and gained frequent advantages over the vehement and impolitic temper of that prince. Being invested with power, he soon began to shew his pride and haughtiness, and he wanted not followers and agents, who were busy to augment his influence.

In a parliament held at Westminster on the 17th of November 1423, to an-

fwer a particular end, it was ordained
 and enacted, "That if any person, com-
 mitted for grand or petty treason,
 should wilfully break out of prison,
 and escape from the same, it should be
 deemed petty treason, and his goods
 be forfeited*." About this time one
 William King of Womolton in York-
 shire, servant to Sir Robert Scott, lieu-
 tenant of the Tower; pretended, that he
 had been offered by Sir John Mortimer,
 cousin to the lately deceased Edward
 Mortimer, earl of March, the nearest in
 blood to the English crown, and then a pri-
 soner in the Tower, ten pounds to buy him
 clothes, with forty pounds a year, and to
 be made an earl, if he would assist Mor-
 timer in making his escape; that Mortimer

* Wolfe's Chronicle, published by Stowe.

said, he would raise 40,000 men on his enlargement, and would strike off the heads of the rich bishop of Winchester, the duke of Gloucester, and others. This fellow undertook to prove upon oath the truth of his assertion. A short time after, a scheme was formed to cut off Mortimer, and an opportunity soon offered to carry it into execution. Mortimer being permitted one day to walk to the Tower wharf, was suddenly pursued, seized, brought back, accused of breaking out of prison, and of attempting his escape. He was tried, and the evidence of King being admitted, was convicted, agreeably to the late statute, and afterwards beheaded.

The death of Mortimer occasioned great murmuring and discontent among the people, and threatened a speedy subver-

sion of those in power. Many hints were thrown out, both in public and private assemblies, of the fatal consequences which were expected to succeed this commotion. The amazing progress it made, justly alarmed the suspicions of the ambitious prelate, who spared no pains to exert his power on the occasion.

The animosity between the uncle and nephew daily increased, and the authority of parliament was obliged to interpose. On the last day of April 1425, the parliament met at Westminster. The servants and followers of the peers coming thither, armed with clubs and staves, occasioned its being named **THE BATT PARLIAMENT.** Several laws were then made, and among the rest, an act for abolishing the society of ma-

fons; at least for preventing their assemblies and congregations. As their meetings were secret, it can raise no surprise that they should attract the attention of the aspiring prelate, renew his apprehension, and incur his displeasure: the law, however, was never once executed against them, nor any attempt made to disturb their assemblies; the bishop being diverted from his persecution of the masons, by an affair in which he was more nearly concerned.

On the morning of St. Simon and Jude's day, after the lord mayor of London had returned to the city from Westminster, where he had been taking the usual charges of his high office, he received a special message from the duke.

of Gloucester, requiring his immediate attendance. Being seated at dinner when the messenger arrived, he returned an answer that he would immediately wait on his highness; which he accordingly did. Being introduced into the presence, the duke commanded his lordship to see that the city was properly watched the following night, as he expected his uncle would endeavour to make himself master of it by force, unless some effectual means were adopted to stop his progress. This command was strictly obeyed; and, at nine o'clock the next morning, the bishop of Winchester, with his servants and followers, attempted to enter the city by the bridge, but were prevented by the vigilance of the citizens; who, having been previously apprized of their design,

repelled them by force. This unexpected repulse enraged the haughty and imperious prelate, who immediately collected a numerous body of archers and other men at arms, and commanded them to assault the gate with shot. The citizens directly shut up their shops, and crowded to the bridge in great numbers, when a general massacre would certainly have ensued, had it not been for the timely interposition and prudent administration of the mayor and aldermen, who happily stopt all violent measures, and in all probability prevented a great effusion of blood.

The archbishop of Canterbury, in conjunction with Peter, duke of Conimbra, eldest son of the king of Portugal, and several others, endeavoured to appease the

fury of the two contending parties, and, if possible, to bring about a reconciliation between them; but all to no purpose, neither party would yield. They rode eight or ten times backwards and forwards, using every scheme they could think of to prevent further extremities, before they could succeed in their mediation, or bring the parties to a conformity; at last it was agreed on both sides, that all hostile proceedings should drop, and the matter be referred to the award of the duke of Bedford. Upon this peace was restored, and the city remained in quiet for the present*.

The bishop lost no time in transmitting his case to the duke of Bedford; and in

* Wolfe's Chron.

order to gloss it over with the best colours he wrote the following letter :

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

“ in great haste at London, on All-hal-

“ lowen-even, the 31st of October, 1425.

“ By your servant, to my lives end,

“ HENRY, WINCHESTER.”

This tremendous letter had the desired effect, and hastened the return of the duke of Bedford to London, where he arrived on the 10th of January, 1425-6. On the 21st of February he held a great council at St. Albans, adjourned it to the 15th of March at Northampton, and the 25th of June at Leicester. Batts and staves being now prohibited, the followers of the members of parliament attended with stones in a sling, and plummetts of lead. The duke of Bedford employed the authority of parliament to

reconcile the differences which had broke out, and proceeded to extremities, betwixt his brother and the bishop of Winchester; and obliged these rivals to promise before that assembly, that they would bury all quarrels in oblivion. Thus the long wished-for peace between these two great personages, was, to all appearance, accomplished.

The duke of Gloucester, during the discussion of this matter before parliament, exhibited the following charge, among five others, against the bishop of Winchester: “ That he had, in his letter to the duke of Bedford at France, plainly declared his malicious purpose of assembling the people, and stirring up a rebellion in

“ the nation, contrary to the king’s
 “ peace.”

The bishop’s answer to this accusation was, “ That he never had any intention
 “ to disturb the peace of the nation, or
 “ raise any rebellion ; but that he sent to
 “ the duke of Bedford to solicit his speedy
 “ return to England to settle all those
 “ differences which were so prejudicial
 “ to the peace of the kingdom : That
 “ though he had indeed written in the
 “ letter, *That if he tarried, we should put*
 “ *the land in adventure by a field, such a*
 “ *brother you have here ;* he did not mean
 “ it of any design of his own, but con-
 “ cerning the seditious assemblies of ma-
 “ sons, carpenters, tylers, and plaisterers ;
 “ who, being distastd by the late act of

“ parliament against the excessive wages
“ of those trades, had given out many
“ seditious speeches and menaces against
“ certain great men, which tended much
“ to rebellion : That the duke of Glou-
“ cester did not use his endeavour, as he
“ ought to have done in his place, to
“ suppress such unlawful assemblies ; so
“ that he feared the king, and his good
“ subjects, must have made a field to
“ withstand them ; to prevent which, he
“ chiefly desired the duke of Bedford to
“ come over.”

The falsehood of the bishop's charge against the masons is so self-evident, that it would be encroaching on the judgment of the candid reader to suppose it necessary to urge any arguments to prove it. Suffice

it to observe, that the masons have ever been quiet men and faithful subjects, who have cultivated peace and friendship one with another, promoted the useful arts, practised the most noble principles, and never meddled in the affairs of either church or state, but have always submitted with reverence to the established laws and government of the country in which it was their lot to reside. The innocent cause of all the persecutions and reproaches which they have suffered, is the secrecy observed among them. In conducting all worldly affairs, secrecy is a virtue, not only essential, but absolutely necessary. The royal art teaches us fidelity to our trust, as well as discretion in the rule of our conduct; and the secrets of masonry are neither contrary to religion or the duty of subjects, nor are they in

the least degree inconsistent with any law, human or divine.—It is probable, the prelate may have had the lord mayor, aldermen, and commons of London, in his view, at the time he made his charge against the fraternity, and that these were the masons whom he had decreed for destruction.

Sovereign authority being vested in the duke of Gloucester, as protector of the realm, the execution of the laws, and all that related to the civil magistrate, centered in him: a fortunate circumstance for the masons, who were not only unjustly accused, but vilely aspersed, and debarred the privileges of assembling together for mutual edification and improvement, by a cruel act of parliament issued out against their chapters, through the

powerful influence of the bishop of Winchester, and his adherents.

The duke of Gloucester particularly favoured the masons at this critical juncture. Knowing them to be innocent of the accusations laid against them, he not only protected them, but transferred the charge of rebellion, sedition, and treason, from them, to the bishop of Winchester, and his followers; who were the first to disturb the public peace, and kindle the flames of civil discord. This prince is said to have received a more learned education than was usual in his age, to have founded one of the first public libraries in England, and to have been a great patron of learned men. So respectable a society as that of the masons, could not

H

then fail of attracting his notice; and, if our records may be depended upon, we have reason to believe, that he was admitted into the order, and that he assisted at the initiation of king Henry, in the year 1442.

The bishop of Winchester, sensible that his actions were not to be justified by the laws of the land, prevailed with the king, through the intercession of the parliament, whom his riches had particularly interested in his favour, to grant him letters of pardon for all offences committed by him, contrary to the statute of provisors, and other acts of præmunire. Five years after this, he procured another pardon, under the great seal, for all sorts of crimes

whatever, from the creation of the world to the 26th of July 1437.

The duke of Gloucester, notwithstanding all the cardinal's precautions, in 1442, drew up articles of impeachment against him, and presented them with his own hands to the king; desiring that judgment might be passed upon him, according to his crimes. The king referred the matter to his council, who took it under their consideration; but, being principally ecclesiastics, they favoured the cardinal. At last, the duke, wearied out with their tedious delays and fraudulent dealings, dropt the prosecution, and the cardinal escaped.

Nothing could remove the inveteracy of the cardinal against the duke of Gloucester; he was resolved to destroy a man whose popularity might become dangerous, and whose resentment he had so much reason to apprehend. The Duke had ever been a strenuous opposer of every measure contrary to the public good. By his prudence, as well as the authority of his birth and station, he had prevented an absolute sovereign power from being vested in the king's person. This enabled Winchester to gain many partizans, who were easily brought to concur in the ruin of the prince.

His dutchess, the daughter of Reginald lord Cobham, had been accused of the

crime of witchcraft, and it was pretended that a waxen figure of the king was found in her possession; which she, and her associates, Sir Roger Bolingbroke, a priest, and one Margery Jordan of Eye, melted in a magical manner before a slow fire, with an intention of making Henry's force and vigour waste away by like insensible degrees. The accusation was well calculated to affect the weak and credulous mind of the king, and to gain belief in an ignorant age. The dutchess was brought to trial, with her confederates, and the prisoners were pronounced guilty: the dutchess was condemned to do public penance in London for three days, and to suffer perpetual imprisonment; the others were executed.

The protector, provoked at such repeated insults offered to his wife, made a noble and stout resistance to these most abominable and shameless proceedings, but it unfortunately ended in his own destruction. In order to effectuate the plan the enemies of this prince had concerted to murder him, a parliament was summoned to meet at St. Edmondsbury in 1447, where they expected he would lie entirely at their mercy. As soon as he appeared, on the second day of the sessions, he was accused of treason, and thrown into prison; where he was found the next day, basely and shamefully murdered. It was pretended, that his death was natural; but though his body, which was exposed to public view, bore no marks of outward injury, no one doubted that he had fallen

a sacrifice to the vengeance of his enemies. Five of his servants were tried for aiding him in his treasons, and condemned to be hanged, drawn and quartered. They were hanged accordingly, cut down alive, stripped naked, and marked with a knife to be quartered; when the marquis of Suffolk, through a mean and pitiful affectation of popularity, produced their pardon, and saved their lives: the most barbarous kind of mercy that can possibly be imagined!

Thus fell that great prince the duke of Gloucester. His death was universally lamented throughout the whole kingdom. He had long obtained, and deserved well, the surname of GOOD. He

was a lover of his country, a friend to good men, the protector of the masons, a patron of the learned, and an encourager of every work worthy of everlasting memorial. His inveterate persecutor, the hypocritical bishop, stung with remorse, scarce survived him two months; when, after a long life spent in falsehood and politics, he sunk into oblivion, with all the daggers of divine vengeance sticking in his heart.

The wickedness of his life, and his mean, base and unmanly death, will ever be a bar against any vindication of his memory for the good which he did while alive, or which the money he had amassed could do after his decease. When in his

last moments he was heard to utter these mean expressions: “Why should I die, who am possessed of so much wealth? If the whole kingdom could save my life, I am able by my policy to preserve it, or by my money to purchase it. Will not death be bribed, nor money do every thing?” The inimitable Shakespeare, after giving a most horrible picture of despair, and a tortured conscience, in the person of the cardinal, introduces king Henry to him with these sharp and piercing words:

“ Lord cardinal, if thou think’st on
heav’n’s bliss,

“ Lift up thy hand, make signal of
that hope.”

— He dies, and makes no sign.

Hen. VI. Act 3.

H 5

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

Having thus endeavoured to explain the circumstances which gave rise to the act of parliament passed during the minority of Henry VI. against the assemblies of masons, and which has never yet been repealed, I shall now proceed to give the opinion of judge Coke upon that statute.

“ All the statutes concerning labourers
 “ before this act, and whereunto this act
 “ doth refer, are repealed by the 5 Eliz.
 “ cap. 4. about A. D. 1562, whereby the
 “ cause and end of making this act is
 “ taken away, and consequently the act
 “ is become of no force; for *cessante ra-*

“ *tione legis, cessat ipsa lex*: and the in-
 “ dictment of felony upon this statute
 “ must contain, That those chapters and
 “ congregations are to the violating and
 “ breaking of the good course and effect
 “ of the statutes of labourers; which
 “ now cannot be alleged, because those
 “ statutes be repealed. Therefore this
 “ would be put out of the charge of
 “ justices of the peace.” INSTITUTES,
 Part. III. fo. 10.

It is plain, therefore, from the above
 opinion, that this act, though never ex-
 pressly repealed, can have no force at pre-
 sent. The masons may rest very quiet,
 may continue to hold their assemblies, and
 may propagate their mysteries, as long as
 their conformity to their professed prin-
 ciples intitles them to the sanction of go-

vernment. In this country, masonry is too well known, to raise any suspicion in the legislature. The greatest personages have presided over the society, and under their auspicious government, at different times, an acquisition of patrons, both great and noble, has been made. It would therefore be absurd to imagine, that any legal attempt will ever be thought of to disturb the peace and harmony of a society so truly respectable and so highly honoured.

I will now beg leave to offer a few remarks on the old MS. which Mr. Locke has so faithfully copied, and which seems to have engaged his attention in a particular manner, by his enriching it with many curious and useful elucidations. His conjectures, concerning its being an

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

ciety, we have already observed, was particularly conspicuous.



REMARKS on the QUESTIONS, and
on the Annotations of Mr. LOCKE.

I.

* P. 109. 117. What mote ytt be?] Mr. LOCKE observes, in his annotation on this question, that the answer to it imports, that masonry consists of natural, mathematical, and mechanical knowlege; some part of which the masons pretend to have taught the rest of mankind, and

* The first number refers to the page of the questions; the second number to the page of the notes.

some part they still conceal.—The arts which have been communicated to the world by masons, are particularly specified in an answer to one of the following questions; as are also those which they have restricted to themselves for wise purposes.—Morality might likewise have been included in this answer, as it constitutes a principal part of the masonic system; every character, figure, and emblem, adopted by masons, having a moral tendency, and serving to inculcate the practice of virtue.

II.

Page 110. 117. Where did ytt begynne?] Mr. Locke's remark on the answer to this question, that masons believe there were men in the east before Adam;

is indeed a mere conjecture. This opinion may be confirmed by many learned authors, but masons comprehend the true meaning of masonry taking rise in the east, and spreading to the west, without having recourse to the Præadamites. East and west, are terms peculiar to the society, and, when masonically adopted, are only intelligible to masons; as they refer to certain forms and established customs among themselves.

III.

Page 110. 118. Who dyd brynge ytt westlye?] The judicious correction of an illiterate clerk, in the answer to this question as well as the next, reflects great credit on the ingenious annotator. His

explanation is just, and his elucidation accurate.

IV.

Page 111. 118. Howe comede ytt yn Engelonde?] Pythagoras was regularly initiated into masonry; and being properly instructed in the mysteries of the art, he was much improved, and propagated the principles of the order in other countries into which he afterwards travelled. The records of the fraternity inform us, that the usages and customs among masons have ever corresponded with those of the antient Egyptians, to which they bear a near affinity. These philosophers, unwilling to expose their mysteries to vulgar eyes, couched their particular tenets and principles of polity

under hieroglyphical figures, and expressed their notions of government by signs and symbols, which they communicated to their magi alone, and they were bound by oath not to reveal them. Hence arose the Pythagorean system, and many other orders, of a more modern date. This method of inculcating sublime truths and important points of knowledge by allegory, secured them from descending into the familiar reach of every inattentive and unprepared novice, from whom they might not receive due veneration. A similar custom still prevails in many of the eastern nations.

V.

Page 111. 121. Dothe maconnes discover here artes unto odhers?] Masons, in all ages, have studied the general good

of mankind. Every art which is useful, or necessary for the support of authority and preservation of good government, as well as for promoting science, they have cheerfully communicated to mankind. Those matters which were of no public importance, they have carefully preserved in their own breasts; such as, the tenets of the order, their mystic forms, and particular customs. Thus they have been distinguished in different countries, and by this means have confined their privileges to the just and meritorious.

VI.

Page 112. 122. Whatte artes haueth the maconnes techedde mankynde ?] The arts which the masons have publicly taught, are here specified. It appears to

have surpris'd the learned annotator, that religion should be ranked among the arts propagated by the fraternity. Masons have ever, in compliance with the tenor of their profession, paid due obedience to the moral law, and have inculcated its precepts with powerful energy on all their followers. The doctrine of one God, the creator and preserver of the universe, has always been their firm belief. Under the influence of this doctrine, the conduct of the fraternity has been regulated through a succession of ages. The progress of knowledge and philosophy, aided by divine revelation, having abolished many of the vain superstitions of antiquity, and enlightened the minds of men with the knowledge of the true God and the sacred mysteries of the christian

faith, masons have always acquiesced in; and zealously pursued every measure which might promote that holy religion, so wisely calculated to make men happy. In those countries, however, where the gospel has not reached, and christianity displayed her beauties, the masons have pursued the universal religion, or the religion of nature; that is, to be good men and true, by whatever denomination or persuasion they have been distinguished. A cheerful compliance with the established religion of the country in which they live, in so far as it corresponds with, and is agreeable to the tenets of masonry, is earnestly recommended in all their assemblies. This universal conformity, notwithstanding private sentiment and opinion, answers the laudable purpose of conciliating true friend-

ship among men, and is an art few are qualified to learn, and still fewer to teach.

VII.

Page 113. 122. How comede maconnes more teachers than odher menne?]
 The answer implies, that mafons having greater opportunities of improving their natural parts, are better qualified to instruct others. Mr. Locke's observation on their having the art of finding new arts, is very judicious, and his explanation of it just. The fraternity have ever made the study of the arts a principal part of their private amusement; in their severall assemblies nice and difficult theories have been faithfully canvassed and wisely explained; fresh discoveries have also been produced, and those already known

have been accurately illustrated. The different classes established, the gradual progression of knowledge communicated, and the regularity observed throughout the whole system of their government, is an evident proof of this assertion. Those initiated into the mysteries of the art soon discover that masons are possessed of the art of finding out new arts; to which knowledge they gradually arrive by instruction from, and familiar intercourse with, men of genius and ability.

VIII.

Page 113. 123. What dothe the masons concele and hyde?] The answer imports, the art of finding new arts, for their profit and praise; and then particularizes the different arts they care-

fully conceal. Mr. Locke's remark, that this shews too much regard for their own society, and too little for the rest of mankind, is rather too severe, when he has admitted the propriety of concealing from the world what is of no real public utility, lest, being converted to bad uses, the consequences might be prejudicial to society. By the word *praise*, is here meant honor and respect, to which the masons were ever intitled, and which only could give credit to the wise doctrines they propagated. Their fidelity has ever given them a claim to esteem, and the rectitude of their manners has ever demanded veneration.

Mr. Locke has made several judicious observations on the answer to this question. His being in the dark concerning the meaning of the faculty of Abrac, I

am noways surpris'd at, nor can I conceive how he could otherwise be. ABRAC is an abbreviation of the word ABRACADABRA, In the days of ignorance and superstition, that word had a magical signification, and was written in a certain form peculiar to the craft. The explanation of it is now lost.

Our celebrated annotator has taken no notice of the masons having the art of working miracles, and forefaying things to come. Astrology was received as one of the arts which merited their patronage; and the good effects resulting from the study of it, may fully vindicate the countenance given by the masons to this delusion.

The ancient philosophers applied with unwearied diligence to discover the aspects, magnitudes, distances, motions and revolu-

tions of the heavenly bodies ; and according to the discoveries they made, pretended to foretell future events, and to determine concerning the secrets of providence: Hence this study grew, in a course of time, to be a regular science, and was admitted among the other arts practised by masons.

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

IX.

Page 114. Wylle he teche me thay same artes?] By the answer to this question, we learn the necessary qualifications which are required in a candidate for masonry; a good character, and an able capacity.

X.

Page 114. Dothe all maconnes kunne more then odher menne.] The answer only implies, that masons have a better opportunity than the rest of mankind, of improving in useful knowlege.

XI.

Page 115. Are maconnes gudder menne than odhers?] Masons are not understood to be more virtuous in their lives and

actions, than other men may be; but it is an undoubted fact, that a strict conformity to the rules of their profession, may make them better men than they otherwise would be.

XII.

Page 115. Dothe maconnes love eidher odher myghtylve as beeth fayde?] The answer to this question is truly great, and is judiciously remarked upon by the learned annotator.

By the answers to the three last questions, masonry is vindicated against all the objections of cavillers; its excellency is displayed; and every censure against it, on account of the transgressions of its professors, entirely removed.—No bad man can be enrolled in our records, if

known to be so; but should he impose upon us, and we unwarily are led to receive him, our endeavours are exerted to reform him: and, it is certain, by being a mason, he will become a better subject to his sovereign, and a more useful member to the state.

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

OF all the arts which the masons profess, the art of keeping a secret, particu-

larly distinguishes them. Secrecy is a proof of wisdom, and is of the utmost importance in the different transactions of life. Sacred, as well as profane, history, has declared it to be an art of inestimable value. Secrecy is agreeable to the Deity himself, who gives the glorious example, by concealing from mankind the secrets of his providence. The wisest of men cannot pry into the arcana of heaven, nor can they divine to-day what to-morrow may bring forth. Many instances may be adduced from history, of the great veneration that was paid to this art by the ancients; but I shall only select a few, for the present entertainment of the reader.

Pliny informs us, that Anaxarchus, being imprisoned with a view to extort from

him some secrets with which he had been entrusted, and dreading that exquisite torture might induce him to betray his trust, bit his tongue in the middle, and threw it in the face of Nicocreon, the tyrant of Cyprus.—No torments could make the servants of Plancus betray the secrets of their master; with fortitude they encountered every pain, and strenuously supported their fidelity, till death put a period to their sufferings.—The Athenians had a statue of brass, to which they bowed; the figure was represented without a tongue to denote secrecy.—The Egyptians worshipped Harpocrates, the god of silence, who was always represented holding his finger at his mouth.—The Romans had likewise their goddess of silence, named Angerona, to whom they offered worship.—In short, the multi-

plicity of examples, which might be brought to confirm the regard that was paid to this virtue in the early ages, would increase the plan of my work far beyond its prescribed limits; suffice it to observe, that Lycurgus, the celebrated lawgiver, as well as Pythagoras, the great scholar, particularly recommended this virtue: especially the last, who kept his disciples silent during seven years, that they might learn the valuable secrets he had to communicate unto them; thereby expressing that secrecy was the rarest, as well as the noblest, art.

I shall conclude my remarks with the following story, related by a Roman historian, which, as it may be equally pleasing and instructive, I shall give at full length.

THE senators of Rome had ordained, that, during their consultations in the senate-house, each brother senator should be permitted to bring his son with him, who was to depart if occasion required. This favour, however, was not general, but restricted only to the sons of noblemen; who were tutored from their infancy in the virtue of secrecy, and thereby qualified, in their riper years, to discharge the most important offices of government with fidelity and wisdom. About this time it happened, that the senators met on a very important case, and the affair requiring mature deliberation, they were detained longer than usual in the senate-house, and the conclusion of their determinations adjourned to the following day; each member engaging, in the mean time, to keep secret.

the transactions of the meeting. Among other noblemen's sons, who had attended on the occasion, was the son of the grave Papyrus; a family of great renown and splendor. The young Papyrus was no less remarkable for his genius, than for the prudence of his deportment. On his return home, his mother, anxious to know what important case had been debated in the senate that day, which had detained the senators so long beyond the usual hour, intreated him to relate the particulars. The noble and virtuous youth told her, it was a business not in his power to reveal, he being solemnly enjoined to silence. On hearing this, her importunities were more earnest, and her inquiries more minute. Intelligence she must have; all evasions

were vain. First, by fair speeches and intreaties; with liberal promises, she endeavoured to break open this little casket of secrecy; then finding her efforts in vain, she adopted rigorous measures, and had recourse to stripes and violent threats; firmly persuaded that force would extort, what lenity could not effect. The youth, finding his mother's threats to be very harsh, but her stripes more severe; comparing his love to her, as his mother, with the duty he owed to his father; the one mighty, but the other impulsive; lays her and her fond conceit in one scale; his father, his own honour, and the solemn injunctions to secrecy in the other scale; and finding the latter greatly preponderate, with a noble and heroic spirit preserved his honour, at the risk of his mo-

her's displeasure; and thus endeavoured to relieve her anxiety.

“ Madam, and dear mother, you may
“ well blame the senate for their long
“ sitting, at least for presuming to call
“ in question a case so truly impertinent;
“ except the wives of the senators are al-
“ lowed to consult thereon, there can be
“ no hope of a conclusion. I speak this
“ only from my own opinion; I know
“ their gravity will easily confound my
“ juvenile apprehensions; yet, whether
“ nature or duty instructs me to do so,
“ I cannot tell. It seems necessary to
“ them, for the increase of people, and
“ the public good, that every senator
“ should be allowed two wives; or other-
“ wise, their wives two husbands. I shall
“ hardly incline to call, under one roof,

“ two men by the name of father ; I had
 “ rather with cheerfulness salute two
 “ women by the name of mother. This
 “ is the question, mother ; and to-morrow
 “ it is to be determined.”

His mother hearing this, and his seem-
 ing unwilling to reveal it, she took it for
 an infallible truth. Her blood was quickly
 fired, and rage ensued. Without in-
 quiring any farther into the merits of the
 case, she immediately dispatched messen-
 gers to all the other ladies and matrons
 of Rome, acquainting them of this
 weighty affair now under deliberation, in
 which the peace and welfare of their
 whole lives was so nearly concerned. The
 melancholy news soon spread a general
 alarm ; a thousand conjectures were
 formed, and the ladies being resolved to

give their assistance in the decision of this weighty point, immediately assembled;—and headed by young Papyrus's mother, on the next morning, proceeded to the senate-house. Though it is remarked that a parliament of women are seldom governed by one speaker, yet the affair being so urgent, the haste as pertinent, and the case (on their behalf) of the utmost consequence, the revealing woman must speak for all the rest, and insist on the necessity of the concurrence of the senators wives to the determination of a law in which they were so particularly interested. When they came to the door of the senate-house, such a noise was made, for admission to sit with their husbands in this grand consultation, that all Rome seemed to be in an uproar. Their business

must be known before they have audience; which being complied with, and their admission granted, such an elaborate oration was made by the female speaker on the occasion, in behalf of her sex, as astonished the whole senators. She requested, that the matter might be seriously canvassed according to justice and equity; and expressed the determined resolutions of all her sisters, to oppose a measure so unconstitutional, as that of permitting one husband to have two wives, who could scarcely please one: she proposed, as the most effectual way of peopling the state, that if any alteration was made in the established custom of Rome, women might be permitted to have two husbands.—Upon the riddle being solved, the ladies were greatly confounded, and departed with

blushing cheeks; while the noble youth, who had thus proved himself worthy of his trust, was highly commended for his fidelity. However, in order to avoid a like tumult in future, the senate resolved, that the custom of introducing their sons should be abolished; but that young Papyrus, on account of his attachment to his word, and his discreet policy, should be freely admitted, and ever afterwards be dignified and rewarded.

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

* Hiram Abbiff.





E U L O G I U M.

“ MASONRY stamps an indelible mark
“ of pre-eminence on all its professors,
“ which neither chance, power, nor for-
“ tune can bestow on those who have not
“ been initiated into its mysteries. It is a
“ sure foundation of tranquility amidst all
“ the disappointments of life ; it is a friend
“ who will not deceive, but will comfort
“ and assist, both in prosperity and adver-
“ sity ; it is a blessing which will remain
“ with all times, circumstances and
“ places, and may be had recourse to,
“ when all other earthly comforts fail.

“ Masonry gives real and intrinsic excel-
“ lence to man, and renders him fit for
“ the duties of social life. It calms
“ domestic strife, is company in solitude,
“ and gives vivacity, variety and energy
“ to social conversation. In youth it
“ calms the passions, and employs use-
“ fully our most active faculties; and in
“ old age, when sickness, imbecility and
“ disease have benumbed every corporeal
“ sense, and rendered the union of soul
“ and body almost intolerable, it yields
“ an inexhaustible fund of comfort and
“ satisfaction.

“ Such are the general advantages of
“ masonry; to enumerate them sepa-
“ rately, would be an endless labour:
“ suffice it to say, that he who is possess
“ of this true science, and acts agreeably

“ to the character he bears, has within
“ himself the spring and support of
“ every social virtue; a subject of contem-
“ plation that enlarges the mind, and
“ expands every mental power; a sub-
“ ject that is inexhaustible, is ever new,
“ and always interesting.”





APPENDIX.



A P P E N D I X.

A C H A R G E *

O N

M A S O N R Y.

To be delivered after the ceremony of
Initiation into the First Degree.

BROTHER,

AS I have had the honour to introduce you into the first principles of our Royal Order, I have now the pleasure to congratulate you on being accepted a Member of this most ancient

* This charge was printed by itself in 1769, and inscribed to the honourable CHARLES DILLON, who was pleased to give it his patronage.

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

As a gentleman and a mason you are bound to be a strict observer of the moral

law, as contained in this holy book *; to consider it as the unerring standard of truth and justice, and to regulate your life and actions by its divine precepts. Herein your duty to God, to your neighbour, and to yourself, is duly inculcated; and, as a zealous attachment to these duties will secure both public and private esteem, I hope your future conduct will amply evince the happy effects of this fraternal admonition.

In the state, you are to be a quiet and peaceable subject, true to your sovereign, and just to your country; never to countenance disloyalty or rebellion, but patiently to submit to magisterial authority, and conform with cheerfulness to the go-

* Here the Master points to the Bible,

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vernment of the kingdom in which you live.

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

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

The next object of your attention, and which more immediately relates to your

present state, is our excellent Book of Constitutions; containing the history of the Craft from the earliest periods, and an entertaining detail of those noble personages who have enriched the Art from ADAM to the present æra; with all the laws and regulations of the society, necessary for the instruction of the fraternity; and to which, I hope, you will ever conform and adhere.

A punctual attendance on our assemblies I would next enjoin, more especially on the duties of this lodge. Here, as in all other regular meetings of the fraternity, you are to behave with due order and decorum, that harmony may be preserved, and the business of the society be properly conducted. You are not to lay,

or offer to lay, wagers ; nor use any unbecoming language in derogation of the name of God, or towards the corruption of good manners ; neither are you to introduce, support, or maintain any dispute about religion or politics ; nor to behave yourself ludicrously while the lodge is engaged in what is serious and important ; but to pay a proper deference and respect to the Master and presiding officers, and diligently to apply to your work in masonry, that you may the sooner become a proficient therein, as well for your own reputation, as the honor of the lodge in which you have been made.

However, although I would earnestly solicit your frequent appearance at our regular meetings, yet I mean not to in-

terfere with your necessary avocations; for these are on no occasion to be neglected. At your leisure hours you are required to study only the liberal arts and sciences; and, by that means, with a few private instructions, you will soon attain a competent knowlege of our masonic mysteries.

Before I conclude, I must recal to your memory the absolute necessity of keeping inviolable every particular instruction of this solemn charge; and that if ever, in the circle of your acquaintance, you should find one desirous of being accepted among masons, you will be particularly attentive not to recommend him, unless you are convinced he will conform to these rules; in order that the honour, glory,

and reputation of this noble institution may be firmly established, and the popular world be fully convinced of its benign influence.

Thus, brother, I have recapitulated those duties I could wish you carefully to observe; and hope, from the apparent attention you have paid to their recital, that you will estimate their real value, and ever imprint on your mind the sacred dictates of truth, honor, and justice.

A CHARGE,

To be delivered at Initiation into the
Second Degree.

BROTHER,

BEING now advanced to the second degree of masonry, it is my province to congratulate you on your preferment. You must know, that the internal, and not the external, qualifications of a man, are what masonry regards. As you increase in knowledge, you will consequently improve in social intercourse. I shall not therefore recapitulate the several duties, which, as a mason, you are bound to discharge; or enlarge on the necessity of a strict adherence to them, as your own experience must have sufficiently convinced

you of their importance and utility. Suffice it to observe, that your past behaviour and regular deportment has merited this additional honor which we now confer; and that, in your new character, it is expected you will always conform to the principles of masonry, and steadily persevere in the practice of every commendable virtue.

The study of the liberal arts, that valuable branch of education, which tends so effectually to polish and adorn the human mind, I would earnestly recommend to your serious consideration; especially the noble science of geometry, which is established as the basis on which the superstructure of masonry is erected. This science, being both of a divine and moral nature, is enriched with the most useful know-

lege; and, while it proves the wonderful properties of nature, it also demonstrates the more important truths of morality.

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

The laws and regulations of the society you are to support and maintain; and be ever ready to assist in seeing them duly executed. You are neither to palliate nor aggravate the offences of your bre-

thren; but, in the decision of every trespass against our rules, you are to judge with candor, to admonish with friendship, and to punish with justice.

In our private assemblies, you may offer your sentiments and opinions on various branches of useful knowledge, so far as they correspond with, and are agreeable to, the tenets of masonry. Thus you may improve your rational and intellectual powers; qualify yourself to become an useful member of society; and vie with your brethren, in your endeavours to excel in every thing that is good and great.

Every regular sign or summons, given and received, you are duly to honor, and

punctually to obey; infomuch as they consist with our professed principles. You are cheerfully to relieve the necessities of your brethren to the utmost of your power and ability, without prejudice to yourself or your private concerns: and you are, on no account, to injure a brother, or to see him injured; but you are to apprise him of all approaching dangers, and to view his interest as your own.

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

A C H A R G E,

To be delivered at Initiation into the
Third Degree.

BROTHER,

HAVING arrived at this respectable degree, with equal pleasure and joy, I salute you. Your zeal for this honourable institution, your knowlege in our sacred mysteries, and your stedfast conformity to all our wise and useful regulations, have pointed you out as a proper object for this distinguishing mark of our fraternal affection.

Duty now binds you, as well as honor and gratitude, to be faithful to every trust; to support the dignity of the society

on all occasions, and to recommend a due obedience to our incomparable tenets. The principles of masonry will certainly induce you to adhere to all the duties contained in our various lectures; I shall not therefore enlarge on this subject, but request that, by precept and example, you may enforce our laws; thereby convincing the world that merit is the only title to our privileges, and that on you our favours are not undeservedly bestowed.

In the character of a master mason, you are authorized to correct the irregularities of your brethren; if any of them have, through heedlessness and inattention, deviated from our excellent rules; you are to be to them a perpetual monitor of their errors, to fortify their

minds with resolution to resist the temptations of the wild and imprudent, and to guard them against every allure-ment to vicious practices. On all occasions you are to caution the inexperienced against a breach of fidelity; and, as much as lies in your power, preserve the reputation of the society at large. You are to recommend to your inferiors, obedience and submission; to your equals, courtesy and affability; and to your superiors, kindness and condescension. Universal benevolence you are zealously to inculcate; and qualify yourself, by argument, to remove every aspersion against this venerable institution. Our ancient landmarks you are carefully to preserve, and never to suffer any infringement of them; or, on any pretence, to countenance

deviations from the established usages and customs of the order,

Your zeal for virtue, your honour as a gentleman, your reputation as a mason, are all equally concerned in supporting, with becoming dignity, the character in which you now appear; let no motive therefore make you swerve from your duty, violate your vows, or betray your trust; but be true and faithful, and imitate the glorious example of that celebrated artist, whom you have this evening represented. Thus you will prove yourself worthy of the confidence which we have reposed in you, and deserving of every honor which we can confer.

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A P R A Y E R,

Used at opening the Lodge.

MAY the favour of Heaven be upon this our happy meeting; may it be begun, carried on, and ended with order, harmony, and brotherly love. Amen.

A P R A Y E R,

Used at closing the Lodge.

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

A P R A Y E R,

Used at the Initiation of a Candidate.

Vouchsafe thy aid, Almighty Father and supreme governor of the world, on this our present convention; and grant

that this candidate for masonry may dedicate and devote his life to thy service, and become a true and faithful brother among us. Endue him with a competence of thy divine wisdom, that, by the secrets of this art, he may be better enabled to unfold the mysteries of godliness, to the honor of thy holy name. Amen.



A DECLARATION,

To be subscribed, or assented to, by every Candidate for Masonry, previous to his Initiation.

“ I A. B. do seriously declare, upon my
 “ honor, that, unbiaſſed by friends and
 “ uninfluenced by mercenary motives, I

“ freely and voluntarily offer myself a
 “ candidate for the mysteries of masonry ;
 “ that I am solely prompted by a favour-
 “ able opinion conceived of the institu-
 “ tion, a desire of knowledge, and a
 “ sincere wish of being serviceable to my
 “ fellow-creatures ; and that I will cheer-
 “ fully conform to all the ancient esta-
 “ blished usages and customs of the
 “ society. As witness my hand, this
 “ day of

(Signed)

“ C. D. }
 “ E. F. } Witneses. A. B.”

When the above declaration is made and
 attested, the candidate is then proposed in
 open lodge, in manner following :

“ Right Worshipful Master and brethren,

“ At the earnest request of Mr. A. B.
“ [*mentioning his profession and residence,*]
“ I propose him as a candidate for our
“ myteries. From a knowlege of his
“ character, I recommend him as worthy
“ to partake of the privileges of masonry;
“ and in consequence of a declaration of
“ his intentions, made, signed, and properly attested, I firmly believe he will
“ cheerfully conform to all the rules of
“ this society.”

ct. 1750

T H E
M A N N E R
O F
Constituting a Lodge,
According to ancient Usage:
W I T H
The Ceremony of CONSECRATION.

ANY number of Master-masons, not under seven, resolved to form themselves into a New Lodge, must apply, by petition, to the Grand Master; setting forth, “ That they are regular-made masons, and present members of different lodges under the constitution of England: That they have the prosperity

“ of the society at heart, and are willing
“ to exert their best endeavours to pro-
“ mote the principles of masonry : That,
“ for the conveniency of their respective
“ dwellings, and other good reasons,
“ they have agreed to form themselves
“ into a New Lodge, to be named ———,
“ and have nominated A. B. to be the
“ Master, C. D. to be the Senior Warden,
“ and E. F. to be the Junior Warden :
“ That, in consequence of this resolution,
“ they pray for a warrant of constitution,
“ to empower them to assemble, and hold
“ a regular lodge on the ——— of every
“ month, at the house of G. H. known
“ by the sign of ———, in ———, and
“ then and there to make, pass, and
“ raise masons, according to the regular

“ forms of the society, and to execute all
“ the other duties of the craft: That,
“ the prayer of their petition being
“ granted, they will faithfully obey all
“ the edicts or commands of the Grand
“ Master, and strictly conform to all
“ the laws and regulations of the Grand
“ Lodge.”

This petition, being properly signed, and recommended by three Masters of regular lodges, must be delivered to the Grand Secretary; who, on presenting it to the Deputy Grand Master, and his approving of it, will grant a dispensation; authorising the brethren specified in it, to assemble as masons for forty days, or until such time as a constitution shall be granted, or that authority be recalled.

In consequence of this dispensation, a lodge may be held at the place there specified; and its transactions, being properly recorded, will be equally valid, for the time being, with those of a regular constituted lodge.

The petition is presented by the Deputy Grand Master to the Grand Master, who being satisfied of the truth of the allegations it contains, appoints a day and hour for constituting [and consecrating *] this New Lodge; and for installing the Master, Wardens, and other officers of the same.

If the Grand Master attends, with all his Officers, the lodge will be constituted **IN AMPLE FORM**; if the Deputy Grand Master and the other Grand Officers attend,

* This is too frequently omitted.

it will be constituted IN DUE FORM; but if the power is vested in any subordinate lodge, it will only be constituted IN FORM.

On the day and hour appointed, the Grand Master, with his Officers, [or the Master and Officers of any private lodge authorized by the Grand Master,] meet in a convenient room, and being properly clothed, walk in procession to the lodge room. The lodge is opened by the Grand Master in all the different degrees of masonry. A prayer being repeated in due form, and an ode in honor of the society sung, the Grand Master [or Master in the Chair] is informed, “ That a certain number of
 “ brethren then present, duly instructed
 “ in the mysteries of masonry, desire to
 “ be formed into a New Lodge, under
 “ his Worship’s [or the Grand Master’s]

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“ patronage; that a dispensation had
“ been granted to them, by virtue of
“ which authority they had assembled as
“ regular masons; and that the trans-
“ actions of their several meetings had
“ been properly recorded.” The peti-
tion is then read, as is also the dispensation,
and the warrant or charter of constitu-
tion, granted in consequence of it. The
minutes of all the transactions of the
New Lodge, while under dispensation,
are likewise read, and being approved
of, they are declared to be regular and
valid. Then the Grand Master [or
Master in the Chair] takes the warrant
in his hand, and requests the brethren of
the New Lodge, to signify their appro-
bation or disapprobation of the officers
nominated in the said warrant to preside
over them. This being signified accord-

ingly, an anthem is sung, and an oration on the nature and design of masonry is delivered.

Ceremony of CONSECRATION*.

The Grand Master, attended by his Officers, and some dignified Clergyman, form themselves in order round the lodge in the center; and, all devoutly kneeling, the preparatory prayer is rehearsed. The chaplain produces his authority, and being properly assisted, proceeds to consecrate. Solemn music strikes up, and the necessary preparations are made. The first clause of the consecration prayer is rehearsed, all devoutly kneeling; and

* This is never to be used but when specially ordered.

the response is made, **GLORY TO GOD ON HIGH.** Incense is scattered over the lodge, and the grand honors of masonry are given. The consecration prayer is concluded, and the response repeated, together with the grand honors, as before. All rising up, solemn music is introduced, after which the blessing is given, and the response made as before, accompanied with the usual honors. An anthem being then sung, and the brethren of the New Lodge coming forward, the Grand Master pronounces these words:

“ In this my sacred character, and in
 “ the name of the **MOST HIGH**, to whom
 “ be glory and honor, I constitute and
 “ form these good brethren into a regu-
 “ lar Lodge of Free and Accepted Ma-

“ fons ; and may God be with them.”
 Amen. [Flourish with drums and trumpets.]

The grand honors are once more repeated, and the ceremony of consecration ends.

The Grand Master * then asks his deputy, “ If he has examined the master
 “ nominated in the warrant, and whether
 “ he finds him well skilled in the noble
 “ science, and the royal art?” The deputy answering in the affirmative ; he, by the Grand Master’s order, takes the candidate from among his fellows, and presents him at the pedestal ; saying, “ Most

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

“ worshipful Grand Master, [or right
“ worshipful, as it happens,] I present
“ my worthy brother A. B. to be in-
“ stalled Master of this New Lodge,
“ knowing him to be of good morals
“ and of great skill, true and trusty, and
“ a lover of the whole fraternity; where-
“ soever dispersed over the face of the
“ earth.” The ancient charges and ge-
neral regulations are then read, and the
Grand Master addresses the master elect,
“ Do you submit to these charges, and
“ do you promise to support these regu-
“ lations, as masters have done in all
“ ages?” The New Master having sig-
nified his cordial submission, is bound to
his trust, and invested with the badge of
his office by the Grand Master, who thus
salutes him: “ Brother A. B. in conse-

“ quence of the recommendation I have
 “ received of you, and your cheerful
 “ conformity to the usages and customs
 “ of the society, I appoint you Master of
 “ this New Lodge, not doubting of your
 “ care, skill, and capacity.” The war-
 rant is then delivered over to the New
 Master; after which the hiram, the Holy
 Bible, the square and compass, the book of
 constitutions, the minute book, the move-
 able jewels, and all the insignia of his dif-
 ferent officers, are separately presented to
 him, and the necessary charges suitable to
 each, properly delivered*. The New
 Master is then conducted by the Stewards,
 amidst the acclamations of the brethren, to
 the Grand Master’s left hand, where he re-

* The same ceremony is to be used at every
 succeeding installation.

turns his becoming acknowledgments; to the Grand Master first, and to all the rest in their order: after which he is saluted by the music, with a song suitable to the occasion. Then the members of the New Lodge advance, pay due homage to the Grand Master, and signify their promise of subjection and obedience to their New Master, by the usual congratulations in the different degrees of masonry.

The Grand Master then orders the New Master to enter immediately upon the exercise of his office; to wit, in appointing his wardens, whom he accordingly names. They are conducted up to the pedestal, and presented to the Grand Master; after which the New Master pro-

ceeds to invest them with the badges of their offices in the following manner :

“ Brother C. D. I appoint you Senior
 “ Warden of this lodge ; and invest you
 “ with the ensign of your office. Your
 “ regular and early attendance I parti-
 “ cularly request, as in my absence you
 “ are to govern the lodge, and in my
 “ presence to assist me in the government
 “ of it. Your zeal for masonry, joined
 “ to your extensive abilities, will, no
 “ doubt, enable you to discharge the
 “ duties of this important station to your
 “ own reputation, and to the honor of
 “ those over whom you are now appointed
 “ to preside.”

“ Brother E. F. I appoint you Junior
 “ Warden of this lodge ; and invest you
 “ with the badge of your office. To

“ you I entrust the examination of visi-
 “ tors, and the introduction of candidates.
 “ I therefore request your regular and
 “ punctual attendance, and doubt not but
 “ your proficiency in masonry will qualify
 “ you to execute faithfully the duty you
 “ owe to your present appointment.”

“ Brother Wardens, you are both too
 “ good members of our community, and
 “ too expert in the principles of masonry,
 “ to require more information in the
 “ duties of your respective offices : suf-
 “ fice it to mention, that I expect what
 “ you have seen praise-worthy in others,
 “ you will carefully imitate ; and what
 “ in them may have appeared defec-
 “ tive, you will carefully avoid. Good
 “ order and regularity you must endea-
 “ vour to promote, and by a due regard
 “ to the laws in your own conduct, en-

“ force a due obedience to them in that
 “ of the other members.”

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

“ I appoint you brother G. H. Secre-
 “ tary of this lodge. It is your province
 “ to record the minutes, settle the ac-
 “ counts, and issue out the summons for
 “ our regular meetings. I am well con-
 “ vinced your good inclinations to ma-
 “ sonry will induce you to discharge
 “ this trust with fidelity, and I doubt
 “ not but your conduct will justly merit
 “ the esteem and applause of the lodge.”

* This officer is not appointed by the master,
 but elected by the lodge.

The Stewards are then called up and invested, and the following charge delivered by the New Master :

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

The Master then appoints the Tyler, and delivers over in form the instrument of his office, with the necessary charge on that occasion; after which he addresses the members of the lodge as follows :

“ BRETHREN,

“ Such is the nature of our constitution, that as some must of necessity rule and teach, so others must of course learn to submit and obey. Humility in both is therefore an essential duty. I am firmly persuaded, that the brethren I have appointed to support me in the government of this lodge, are too well acquainted with the principles of masonry, and the rules of good breeding, to extend their power; and the other members too sensible of the necessity of their appointment, and of too generous dispositions, to envy their preferment. From the knowlege I have of both, I make no doubt but we shall all concur in the grand design of being happy, and of communicating happiness.”

The Grand Master then gives all the brethren joy of their officers, and recommends harmony; expressing his desire that their only contention will be a laudable emulation in cultivating the royal art, and the social virtues. Upon which all the New Lodge bow together, and return thanks for the honor of the constitution.

The Grand Secretary then proclaims the New Lodge three times, with the honors of masonry. Flourish with horns each time.

A song is then sung with a grand chorus. After which the New Master proceeds to explain the lodge.

The Grand Master then orders the lodge to be registered in the Grand Lodge book, and the Grand Secretary to notify the same to all other regular lodges.

A song * concludes the entertainment, when the lodge is closed with the usual solemnities in the different degrees, by the Grand Master and his Officers; after which they return in procession to the apartment from whence they came.

This is the sum, but not the whole ceremonial; which the Grand Officers can abridge or extend at pleasure.

* All the songs and anthems, used upon this and other occasions, with the music annexed, will be inserted in a new work, at present in the press, intitled, *THE MUSICAL MASON*, published by Brother W. LESLIE, and printed in the same size with this Volume.



THE
CEREMONY
OBSERVED AT
FUNERALS,
According to Ancient Custom:

WITH

The SERVICE used on those occasions.

NO mason can be interred with the formalities of the order, unless it has been by his own special request, communicated to the Master of the lodge, of which he is a member, before his decease; nor unless he has been advanced to the

third degree of masonry, and has died a member of a regular constituted lodge*.

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

* The last part of this restriction has been waved in behalf of foreigners and sojourners, but does not extend to residents and natives.

† By an express law of the Grand Lodge, it is enacted, “ That no regular mason do attend any funeral, or other public procession, clothed with the badges and ensigns of the order; unless a

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

“ dispensation for that purpose, has been obtained
 “ from the Grand Master, or his Deputy, under
 “ the penalty of forfeiting all the rights and pri-
 “ vileges of the society; and of being deprived of
 “ the benefit of the general fund of charity, should
 “ he be reduced to want.”

As dispensations for public processions are seldom or never granted, but upon very particular occasions, it cannot be thought that these will be very frequent, or that regular masons will incline to infringe an established law, by attending those which are not properly authorized. Many public parades under this character, it is true, have been made of late years; but it may safely be affirmed, that they never received the sanction of the Grand Master, or the countenance of any regular mason, conversant with the laws of the society. Of this the public may be easily convinced; if they reflect that the reputation of the whole fraternity would be at risk by irregularity on such an occasion;

ſaid lodges may accompany their officers in form; but the whole ceremony muſt be under the direction of the Maſter of the lodge to which the deceaſed belonged; and he, and his officers, muſt be duly honored, and cheerfully obeyed on the occaſion.

All the brethren, who walk in proceſſion, ſhould obſerve, as much as poſſible,

and it cannot be imagined, that the Grand Maſter, who is generally of noble birth, would ſo far degrade the dignity of his office, as to hazard the character of the ſociety at large, by granting a diſpenſation from our eſtabliſhed rules, for a public proceſſion upon ſo trifling an occaſion as a private benefit at a playhouſe, public garden, or other place of general reſort; where neither the intereſt of the fraternity, nor the public good, is concerned; and which, though it may be of advantage to one or two individuals, can never redound to the good of maſonry, or the honor of its patrons.

an uniformity in their dress. Decent mourning, with white stockings, gloves and aprons *, is most suitable and becoming; and no person ought to be distinguished with a jewel, unless he is an officer of one of the lodges invited to attend in form. The officers of such lodges should be ornamented with white sashes and hatbands; as also the officers of the lodge to whom the dispensation is granted, who should likewise be distinguished with white rods.

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

* This is the usual clothing of master masons.

The Tyler, with his sword;

The Stewards, with white rods;

The Brethren out of office, two and two;

The Secretary, with a roll;

The Treasurer, with his badge of office;

Senior and Junior Wardens, hand in hand;

The Pastmaster;

The Master;

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

all the members having flowers or herbs

in their hands :

The Tyler;

The Stewards;

The Music, [Drums muffled, and Trumpets covered ;]

The Members of the Lodge;

The Secretary and Treasurer;

The Senior and Junior Wardens;

The Pastmaster ;

The Bible and Book of Constitutions on
a cushion, covered with black cloth,
carried by a Member of the Lodge ;

The MASTER ;

The Choirsters, singing an anthem ;

The Clergyman ;

Pall Bearers,	The BODY, with the regalia placed thereon, and two swords crossed.	Pall Bearers;
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Chief Mourner ;

Assistant Mourners ;

Two Stewards ;

A Tyler.

One or two lodges march, before the procession begins, to the church-yard, to prevent confusion, and make the necessary preparations. The brethren on no account to desert their ranks, or change their

places, but keep in their different departments. When the procession arrives at the gate of the church-yard, the lodge to which the deceased brother belonged, and all the rest of the brethren, must halt, till the members of the different lodges have formed a perfect circle round the grave, when an opening is made to receive them. They then march up to the grave; and the clergyman, and the officers of the acting lodge, taking their station at the head of the grave, with the choiristers on each side, and the mourners at the foot, the service is rehearsed, an anthem sung, and that particular part of the ceremony is concluded with the usual forms. In returning from the funeral, the same order of procession is to be observed.

THE
FUNERAL SERVICE.

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

MASTER.

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

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

“ When he dieth, he shall carry no-
 “ thing away ; his glory shall not descend
 “ after him.

“ Naked we came into the world, and
 “ naked we must return : the Lord gave,
 “ and the Lord hath taken away ; blessed
 “ be the name of the Lord.”

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

“ Let me die the death of the righte-
 “ ous, and let my last end be like his.”

The Brethren answer,

“ God is our God, for ever and ever ;
 “ he will be our guide even unto death.”

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The Master then puts the roll into the chest, saying,

“ Almighty Father, into thy hands
“ we commend the soul of our loving
“ brother.”

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

“ The will of God is accomplished ;
“ so be it.”

The Master then repeats the following prayer:

“ Most glorious God, author of all
“ good, and giver of all mercy, pour
“ down thy blessings upon us, and
“ strengthen all our solemn engagements
“ with the ties of fraternal affection.
“ Let this striking instance of mortality,
“ O Lord, remind us of our approaching

“ fate ; and so fit and prepare us for that
 “ awful period, whenever it may arrive,
 “ that after our departure hence, in peace
 “ and in thy favour, we may be received
 “ into thine everlasting kingdom, and
 “ there enjoy, in endless fruition, the just
 “ rewards of a pious and virtuous life.
 “ Amen.”

An anthem being sung, the Master retires
 to the pedestal, and the chest is shut up.
 An oration suitable to the occasion is then
 delivered ; and the Master recommending
 love and unity, the brethren join hands,
 and renew to each other their pledged
 vows. The lodge is adjourned, and the
 procession begins, in the form already de-
 scribed, to the church, and from thence
 to the place of interment ; where an ex-
 hortation is given, and the Master makes

the following invocations, the usual honors accompanying each.

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

ANSWER. " So mote it be."

MASTER. " May we always profess what is good, and may we always act agreeably to our profession !"

ANSWER. " So mote it be."

MASTER. " May the Lord bless us, and prosper us ; and may all our good intentions be crowned with success !"

ANSWER. " So mote it be now, from henceforth, and for evermore."

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

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

ANSWER. “ So mote it be.”

The Master then concludes the ceremony
 at the grave in the following words :

“ From time immemorial it has been
 “ an established custom among the mem-
 “ bers of this respectable society, when
 “ requested by a brother, to accompany
 “ his corpse to the place of interment;
 “ and there to deposit his remains with
 “ the usual formalities.

“ In conformity with this laudable
 “ usage, and at the special request of
 “ our deceased brother, whose memory
 “ we revere, and whose loss we now de-
 “ plore, we are here assembled, under legal
 “ dispensation, in the form and character
 “ of masons, to resign his body to the

“ earth from whence it came, and to
 “ offer up the last tribute of our fraternal
 “ affection and regard to his memory ;
 “ thereby demonstrating to the world the
 “ sincerity of our past esteem, and our
 “ steady attachment to the principles of
 “ our honorable order.

“ With all proper respect to the esta-
 “ blished customs of the country in which
 “ we reside, with due deference to our su-
 “ periors in church and state, and with
 “ unlimited good-will to all mankind,
 “ we here appear in the character of our
 “ profession.—Invested with the badges
 “ of our sacred institution, we humbly
 “ implore the blessing of Heaven on all
 “ our zealous endeavours for the general
 “ good of society, and pray for our

“ steady perseverance in the principles of
“ piety and virtue.

“ As it has pleased the great Creator
“ to remove our worthy brother now
“ deceased, from the cares and troubles
“ of a transitory existence, to a state of
“ eternal duration; and thereby to weaken
“ the chain by which we are linked one
“ to another: may this example of the
“ uncertainty of human life remind us
“ of our approaching fate, and may we
“ who survive him, be more strongly
“ cemented with the ties of union and
“ friendship; and so regulate our conduct
“ here, by the sacred dictates of truth
“ and wisdom, as to enjoy, in the latter
“ period of life, that serene tranquillity of
“ mind which ever flows from a clear and
“ unfulled conscience, void of offence.

M 4.

“ Unto the grave we have resigned
“ the body of our loving friend and bro-
“ ther, there to remain until the general
“ resurrection ; in favourable expectation
“ that his immortal soul will partake of
“ those joys which have been prepared
“ for the righteous from the beginning
“ of the world : and we earnestly pray
“ Almighty God, of his infinite good-
“ ness, at the grand tribunal of unbiaſſed
“ juſtice, to extend his mercy towards
“ him, and all of us, and to crown our
“ felicity with everlaſting bliſs in the
“ expanded realms of a boundleſs eter-
“ nity. This we beg, for the honor of
“ his holy name, to whom be glory, now
“ and for ever. Amen.”

Thus the ſervice ends, when the uſual
honors are given, and the proceſſion re-
turns to the place from whence it came.

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



REMARKS

ON THE

Propriety of Building a HALL for
the General Assemblies of Masons.

Extracted from a Letter written by
Brother JAMES GALLOWAY, to Brother
WELLINS CALCOTT, and published in his
Candid Disquisition of the Principles and
Practices of the Society of Free and
Accepted Masons, *anno* 1769.

IS it not greatly to be lamented, that
the society of masons, so numerous,
and so highly honored in its members,
(being in a great degree composed of
persons of rank and fortune) should, as
oft as they have occasion for general meet-

ings, be obliged to resort to taverns, or to hire halls of inferior communities, and those, at the best, very ill adapted for such meetings; as all places must generally be, that are not particularly constructed for the purpose?

Besides, our meeting at the houses of publicans, gives us the air of a Bacchanalian society; instead of that appearance of gravity and wisdom, which our order justly requires.

How properly might it be remarked on such a conduct, that as almost all the companies that resort with so much formality to the city-halls, have in view chiefly feasting and jollity; so masons assemble with an air of festivity at taverns, to perform the serious duties of their profession, under the regulations of morality and philosophy. Such a conduct, in the eyes

of every thinking man, must appear, even on the first view, to be ridiculous and absurd.

The necessity of such a building is universally acknowledged through the society; and a desire of seeing one erected, as generally prevails.—How afflicting must it be to the worthy mason, acting under the authority of our Grand Master, to consider the accounts we daily receive from travelling brethren, of the magnificence of the grand lodges abroad; while that in England, which in many respects is intitled to a preference in dignity to all others, is destitute of a building, which they can call their own. But, not to rest on these general accounts, permit me here to give a particular description of the banquetting room belonging to the lodge of St. John at Marseilles; and from the magnificence,

and splendor of that room, to which the brethren only retire for refreshment, there may be formed, I should think, some idea of the superior excellence which ought to distinguish the lodge room.

A DESCRIPTION

OF THE

Banqueting Hall of the Lodge at Marfeilles, intituled, the Lodge of St. JOHN.

At the bottom of the hall, under a gilded canopy, the valences whereof are blue, fringed with gold, is a painting, which represents the genius of masonry supporting the portrait of the king of France, upon a pedestal, with this inscription :

Dilectissimo Regi Monumentum

Amoris

Latomi,

Massilienses.

[The MASONs at Marseilles have erected this monument of their affection to their most beloved king.]

A genius seated below the pedestal, presents with one hand this inscription, and with the other the arms of the lodge, with their motto :

Deo, Regi, et Patriæ, Fidelitas.

[Fidelity to God, our King and Country.]

Above this is a genius which crowns the king.

To the right of this painting is placed another, representing the wisdom of SOLOMON, with this inscription above it,—*Prudentia.* [Prudence.]

To the left is another, representing the courage of St. John the Baptist, in remonstrating with HEROD upon his debaucheries. The inscription above it is,—*Fortitudo.* [Fortitude.]

The right side of the hall is ornamented with paintings of equal grandeur.

The first represents JOSEPH acknowledging his brethren, and pardoning them for the ill usage he had received from them, with this inscription,—*Venia.* [Pardon.]

The second represents JOB upon the dunghill, his house destroyed, his fields laid waste by storm, his wife insulting him, and himself calm, lifting his hands towards heaven, with this inscription,—*Patientia.* [Patience.]

The third represents St. PAUL and St. BARNABAS, refusing divine honors at Lystra, with this inscription,—*Humilitas.* [Humility.]

The fourth, JONATHAN, when he warned DAVID to keep from the city, in order to

avoid the danger which threatened his days, with this inscription,—*Amicitia*. [Friendship.]

The fifth, SOLOMON surveying the works of the temple, and giving his orders for the execution of the plan, which his father DAVID had left him of it, with this inscription,—*Pietas*. [Piety.]

The sixth, the charity of the SAMARITAN, with this inscription,—*Charitas*. [Charity.]

The seventh, St. PETER and the other apostles paying tribute to CÆSAR, by means of the piece of money found miraculously in the belly of a fish, with this inscription,—*Fidelitas*. [Fidelity.]

The left side of the hall contains three paintings.

The first, TOBIAS curing his father, with these words for the inscription,—*Filiale Debitum.* [Filial Debt.]

The second, the father of the prodigal son, when he embraces him, and pardons his offences, with this inscription,—*Pater-nus Amor.* [Paternal Love.]

The third represents the sacrifice of ABRAHAM, with this inscription,—*Obe-dientia.* [Obedience.]

On each side the door are two paintings of equal grandeur.

One represents the apostles giving alms in common; the inscription,—*Eleemosyna.* [Alms-giving.]

The other represents LOT, receiving the angels into his house, believing them to be strangers; the inscription is,—*Hof-pitalitas.* [Hospitality.]

The four corners of the hall are decorated with four allegorical pictures.

In one are represented two geniuses holding a large medal, in which are painted three pillars of a gold colour, with this motto,

Hic posuere Locum, Virtus, Sapientia, Forma.
[Here Virtue, Wisdom, Beauty fixed their
seat.]

In another, two geniuses equally supporting a large medal, on which are represented three hearts set on fire by the same flame, united by the bond of the order, with this motto,

*Pectora jungit Amor, Pietasque ligavit
Amantes.*

[Love joins their hearts, and Piety the tie.]

The two others are in the same taste, but supported by one genius only, being

a smaller size. The medals represent as follows ;

The first, three branches ; one of olive, another of laurel, and another of myrtle ; with this motto,

Hic Pacem mutuo damus, accipimusque vicissim.

[Here Peace we give, and here by turns receive.]

The other a level in a hand coming from heaven, placed perpendicularly upon a heap of stones of unequal forms and sizes, with this motto,

Equa Lege sortitur Insignes et Imos.

[One equal Law, of high and low the lot.]

All these paintings are upon a line ; those which are placed opposite the windows are intirely in front. Over the inner door of entrance is this inscription, in a painting which is displayed by a child,

S. T. O. T. A.

Varia hæc Virtutum Exempla Fraternali Liberalitatis Monumenta D. V. & C. Latomi Massilienses, Fratribus quæ assequenda præbent, anno Lucis 5765.

The letters S. T. O. T. A. signify, *Supremo Totius Orbis Terrarum Architecta.* [The master, vice-master, and whole body of the masons at Marfeilles have erected these different examples of the virtues and monuments of fraternal liberality, proposed to the imitation of their brethren, to the honor of the supreme architect of the whole world; in the year of light 5765.]

Each painting bears below it, the arms and blazon of the brethren who caused them to be painted.

Every space, from one column to another, forms an intercolumniation. Upon

the middle of each pilaster, being twenty-four in number, are raised corbals, in form of antique Guaines, upon which are placed the busts of the great and virtuous men of antiquity.

The curtains to the gilded canopy are in the Italian taste, and are four in number.

Three great branches of chrystal, light this hall at proper times, and serve as an additional ornament.

This hall will contain sixty brethren, without making use of the inside of the horse-shoe table.

There are, moreover, two grand desert buffets, which take up a great space in the length.

The above description of the Banqueting Hall of the lodge of St. John at

Marfeilles, does not exceed the splendor of many other lodges in foreign countries. The grand lodges instituted in Ruffia, Holland, and many parts of Germany, according to the accounts we have received, far exceed this in elegance; particularly in Berlin, under the great King of Pruffia, our royal brother. They are hung with the richeft velvets, tapestries, embroideries, and gold lace; and are ornamented with every costly lustre and fuitable decoration. The illuminated brilliancy these make, added to the polite order and harmony of the members, and the grandeur of the music, consisting of several different bands, strike a most grateful and pleasing concord, while they fill the mind of every brother with the idea of a heavenly mansion, and the pleasures of an angelic association *.

* Edmond's Address to the Free Mafons.

It is therefore greatly to be wished that the brethren of this kingdom, the grand local standard for masonry, could be induced to extend their generosity; and, by embracing the glorious opportunity, while princes of the blood are our patrons, and noblemen of the most distinguished virtue are our rulers, immediately to set on foot a voluntary contribution for erecting, in this country, a superb and magnificent structure for the general assemblies of the fraternity; that it might be recorded, to the honor of the present age, that every encouragement was given to a society, whose chief pursuit is the acquisition of knowlege, and the cultivation of virtue.

As such a scheme is now in agitation, every zealous friend to the cause ought to exert his influence on the occasion, and

not let it fall to the ground for want of support. Though the sums we have received are as yet inconsiderable, if we persevere with spirit in the prosecution of our laudable design, there is little doubt but we shall happily succeed in our greatest expectations.



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