

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 honour tame.

BLACKLOCK

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TO THE

RIGHT HONOURABLE

LORD PETRE,

PAST GRAND MASTER

OF THE

ANTIEN AND HONOURABLE SOCIETY
OF

FREE AND ACCEPTED MASONS,

THIS TREATISE

IS,

WITH THE GREATEST RESPECT,
INSCRIBED;

BY HIS LORDSHIP'S

MOST OBEDIENT
SERVANT, AND BROTHER,
WILLIAM PRESTON.

PREFACE.

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

The favourable reception this Treatise has met with in its former state, encourages me to hope that its appearance on a more enlarged scale will render it not less deserving the countenance of his Brethren. Besides the addition of several new articles, the present Edition contains many useful remarks and observations founded on the best authorities and most authentic records.

The different sources from whence I have collected my information are not always specified, but the facts adduced are in general so well known to those who are conversant with Masonry, as to leave little doubt of their authenticity.

I should be wanting in gratitude to my friends, were I not to acknowledge the obligations I am under for several curious extracts, and the perusal of many valuable

manuscripts by which I have been enabled to illustrate my subject with greater accuracy and precision.

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

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

In short, I have endeavoured to render the present Edition as complete as possible, and trust that the candour and generosity of my Brethren will readily pardon any inaccuracies and imperfections which may have escaped my notice; as, in many instances, the subject will not admit of that open freedom of communication which may be expected from another theme not under the same restriction.

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

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

This unexpected success exceeding my most sanguine wishes, I was induced to enquire, with a more minute attention, into the contents of our various lectures. The rude and imperfect state in which I found them, the difficulties I encountered in my search, and the variety of modes established in our assemblies, rather discouraged me in the first attempt; persevering however in the design, I continued

the pursuit; and with the assistance of a few friends, who had carefully preserved what ignorance and the degeneracy of a corrupt age had rejected as unintelligible and absurd, I diligently sought for, and fortunately acquired, some of the antient and venerable landmarks of the Order.

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

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

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

The progress daily made by our system, pointed out the necessity of obtaining the sanction of our patrons. Several brethren, gentlemen of acknowledged honour and integrity, joined us some years ago in an application to the most respectable members of the Society for their countenance and protection; and we so far happily succeeded in the accomplishment of our plan, as not only to obtain the wished-for sanction, but to secure the promise of future assistance and support.

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

Dean-Street, Fetter-Lane, April, 1781. W. P.

Table of Contents

BOOK I. A Vindication of Masonry, including a Demonstration of its Excellency

- Sect. I. Reflections on the symmetry and proportion displayed in the works of Nature, and on the harmony and affection which subsist among the various species of beings of every rank and denomination page 1
- Sect. II. Friendship considered in a limited and extensive view, and the advantages resulting from it 4
- Sect. III. Origin of Masonry, and its general advantages 7
- Sect. IV. Masonry considered under two denominations 9
- Sect. V. The government of the fraternity explained 11
- Sect. VI. Reason assigned why the secrets of Masonry ought not to be publicly exposed; and the importance of those secrets demonstrated 12

Sect. VII. Few Societies exempted from censure. Irregularities of Masons no argument against the institution 17

Sect. VIII. Charity the distinguishing characteristic of masons. That virtue explained 21

Sect. IX. The discernment displayed by masons in the proper choice of objects of charity 23

Sect. X. Conclusion. Friendly admonitions 26

EULOGIUM 28

BOOK II. Remarks on Masonry, including an Illustration of the Lectures, and a particular Description of several antient Ceremonies; together with the Charges of the different Degrees.

Sect. I. General Remarks 30

Sect. II. The Ceremony of opening and closing a Lodge 32

└ A Prayer at opening the Lodge 34

└ _____ at closing the Lodge ib.

└ Charges and Regulations for the conduct and behaviour of masons ib.

└ On the management of the Craft in working, to be rehearsed at opening the Lodge 35

└ Laws for the government of the Lodge 36

└ Charge on the behaviour of Masons, to be rehearsed at closing the lodge 37

Sect. III. Remarks on the FIRST LECTURE 40

└ First Section 41

└ Second Section ib.

└ Declaration of a Candidate, previous to his Initiation 42

└ Proposition 43

└ Prayer at Initiation ib.

└ Third Section 44

└ Charge at Initiation into the First Degree ib.

└ Fourth Section 49

└ Origin of masonic hieroglyphics ib.

└ Fifth Section 51

└ Sixth Section 51

└ Brotherly Love, Relief, and Truth, explained 52

└ Cardinal virtues explained 53

└ Equality among masons exemplified 54

Sect. IV. Remarks on the SECOND LECTURE 56

└ First Section 58

└ Charge at Initiation into the Second Degree 59

└ Second Section 62

└ Origin of Orders in Architecture 63

└ Five Orders explained 64

└ Five Senses explained 68

└ Moral advantages of Geometry 75

└ Third Section 76

└ Fourth Section 78

- └ Seven liberal Arts explained ib.
- Sect. V. Remarks on the THIRD LECTURE 83
 - └ First Section 84
 - └ Prayer at Initiation into the Third Degree ib.
 - └ Charge at Initiation into the Third Degree 85
 - └ Second Section 86
 - └ Third Section 87
 - └ Fourth Section ib.
 - └ Fifth Section ib.
 - └ Sixth Section ib.
 - └ Seventh Section 88
 - └ Eighth Section ib.
 - └ Ninth Section ib.
 - └ Tenth Section ib.
 - └ Eleventh Section 89
 - └ Twelfth Section ib.

- Sect. VI. Of the ancient Ceremonies of the Order 90
 - └ The Manner of constituting the Lodge ib.
 - └ Form of Application for a Constitution 94
 - └ Ceremony of Installation 96
 - └ Ancient Charges from an old MS ib.
 - └ Ceremony of laying a Foundation Stone 108
 - └ Ceremony of Dedication 112
 - └ Ceremony at Funerals 117
 - └ Funeral Service 122

BOOK III. The Principles of Masonry Explained

- Sect. I. A Letter from the learned Mr John Locke, to the Earl of Pembroke 132
 - └ Old Dialogue on Masonry 134
 - └ Glossary to Ditto 142
- Sect. II. Remarks on Ditto 144
 - └ Some account of Pythagoras 147
 - └ Remarks on Secrecy 152
 - └ Instances of the great veneration paid to that art by the antients 153
 - └ The entertaining story of Papyrus 154
 - └ Curious explanation of the word ABRAC 158

BOOK IV. The History of Masonry in England.

- Sect. I. Masonry early introduced into England - Account of the Druids. - Progress of Masonry in England under the Romans. - Masons highly favoured by St. Alban 162
 - └ Account of the Druids 163
 - └ St Alban procures a charter for the masons from Carausius 166
- Sect. II. History of Masonry in England under St. Austin, King Alfred, and Athelstane, and also under the Knights Templars 169
 - Austin patronizes the masons 170
 - Alfred favours the masons 171

Character of that prince 172

First Grand Lodge of England formed at York 173

Athelstane grants a charter to the masons 174

Claims of the Grand Lodge at York examined 175

A general or grand Lodge explained 176

Athelstane falsely accused of murdering his brother Edwin ib.

Magna Charta first obtained by the Normans from Henry I. 181

Masonry under the Grand Master of the Knights Templars ib.

Sect. III. History of Masonry in England during the reigns of Edward I. Edward II. Edward III.

Richard II. Henry V. and Henry VI. 182

└ Edward III. patronizes the masons 182

└ Extract from an old Record in his reign 183

└ Act for abolishing the Chapters of masons 186

└ Judge Coke's opinion on that statute ib.

└ Circumstances which gave rise to this Act 187

└ Dr Anderson's observation on this Act 190

└ Civil commotions at this period ib.

└ Duchess of Gloucester accused of witchcraft, and condemned to perpetual imprisonment 195

└ Duke of Gloucester murdered 196

└ Character of that Prince 197

└ Cardinal of Winchester's death, and anecdote concerning it ib.

└ King Henry initiated into Masonry, revises the constitutions, and patronizes the Lodges 198

└ History of Masonry in Scotland at this period 199

Sect. IV. History of Masonry in the South of England from 1471 to 1567 200

└ Masonry under the patronage of the Knights of Malta ib.

└ Queen Elizabeth sends an armed force to break up the annual communication at York 203

└ A Grand Master first appointed for the South of England, and Sir Thomas Gresham elected 203

└ Some accounts of Sir Thomas Gresham ib.

Sect. V. Progress of Masonry in the South of England from the reign of Elizabeth to the

Accession of George I. 205

└ Inigo Jones a zealous patron of the masons 206

└ Some account of this Artist ib.

└ The appellation of Grand Master of England first given 207

└ Extracts from Elias Ashmole's diary 208

└ Regulations of the masons in the reign of Charles II. 211

└ Sir Christopher Wren presides over the masons ib.

└ Short account of this architect 213

└ State of Masonry at the Revolution 215

Sect. VI. History of the Revival of Masonry in the South of England 218

└ History of Masonry in London at that time ib.

- └ Establishment of the present Grand Lodge in London ib.
- └ Nature of its establishment 220
- └ Particular account of the four Old Lodges which first formed the Grand Lodge, and the privileges retained by them 224
- └ Duke of Montague the first noble Grand Master after the Revival 228
- └ State of Masonry in the North of England from 1705 to 1725 inclusive 219
- └ The Grand Lodge of York deemed the Mother-Lodge of the kingdom 230
- └ First division between the Lodges in the North and South, on account of innovations made by the latter 231

Sect. VII. History of Masonry from its Revival in the South of England to the Death of King George I. 233

- └ Book of Constitutions first published 235
- └ Committee of Charity established 237
- └ Masons of Wales unite under the banner of the Grand Lodge of England 239
- └ Provincial Grand Masters first appointed 255
- └ Office and Privilege of a Provincial Grand Master explained ib.
- └ Death of King George I. 256

Sect. VIII. History of Masonry in England during the Reign of King George II. 241

- └ Masonry first established in India, and its rapid progress there 243
- └ Duke of Norfolk's handsome present to the Society 244
- └ Regulations in the Committee of Charity 246
- └ Privileges granted to the Stewards ib.
- └ First encroachment on the Jurisdiction of the Grand Lodge at York 251
- └ The Lodge at York acknowledged to act independent under its own Grand Master 252
- └ Stewards first appear at the Grand Lodge in their Regalia 253
- └ Certain privileges of the Stewards disputed 254
- └ Frederick Prince of Wales initiated 256
- └ Rise of the Society in London, calling themselves Antient Masons 258
- └ Modes adopted to check their progress 259
- └ They falsely assume the York Banner 260
- └ The Harmony of the Society restored through the influence of Lord Ward 263
- └ Public Processions discontinued 264
- └ New Regulations respecting the irregular masons in London 267
- └ Death of King George II. 269

Sect. IX. History of Masonry in the South of England from the Accession of George III. to the end of the year 1799 270

- └ Subscriptions voted for purchasing furniture for the Grand Lodge 273
- └ Dukes of Gloucester and Cumberland initiated ib.
- └ Compliment voted to the Dukes of York, Gloucester, and Cumberland 275
- └ Treaty of union with the Grand Lodge of France ib.
- └ Plan of Incorporation laid before the Society 276
- └ Caveat entered against the Incorporation 277
- └ Compact entered into with the National Grand Lodge of the United Provinces 279

- └ Bill for incorporating the Society brought into Parliament, and on the second reading rejected 280
- └ Hall Committee instituted 281
- └ Report to the Grand Lodge of the purchase of ground and premises for the Hall 282
- └ 5000l. raised on Tontine by subscription for building the Hall 283
- └ Foundation Stone of the new Hall laid 284
- └ Hall completed and dedicated ib.
- └ Proposals for an alliance with the Grand Lodge of Berlin approved 285
- └ Deputy or Assistant Secretary appointed ib.
- └ Further regulations respecting ancient Masons 286
- └ Fee of Constitutions, raised 289
- └ Past Grand Officers permitted to wear a particular Jewel ib.
- └ The Tranquility of the Society interrupted by private dissensions 288
- └ Consequence of these dissensions 289
- └ Rise of the disputes within the Lodge of Antiquity ib.
- └ Proceedings of the Grand Lodge on that occasion 290
- └ Lodge of Antiquity separates from the Grand Lodge, and forms an alliance with the Grand Lodge at York 291
- └ Resolution of the Grand Lodge on that separation 292
- └ Answer of the Lodge of Antiquity to that resolution 293
- └ A grand Lodge established in London under the banner of the Grand Lodge at York, and Lodges constituted under its banner 295

ODES

- I. Hail to the Craft &c. 297
- II. Wake the lute and quiv'ring strings 298

ANTHEMS

- I. Grant us, kind Heaven! what we request 299
- II. By Masons' Art, th' aspiring dome 300
- III. To Heaven's high Architect all praise 301

SONGS

- I. Arise, and blow thy trumpet, Fame! ib.
- II. Unite, unite, your voices raise 302
- III. When earth's foundation first was laid 303
- IV. Ere God the Universe began 304
- VI. Ye dull stupid Mortals, &c. 306
- VII. Whilst Princes and Heroes, &c. 307
- VIII. No Sect in the world, &c 308
- IX. Genius of Masonry descend 309
- X. When my divine Althæa's charms 311
- XI. On, on, my dear Brethren, &c. 312
- XII. Hail Masonry, thou Craft divine! 313
- XIII. Let Masonry from pole to pole 314
- XIV. 'Tis Masonry unites mankind 315
- XV. Ye sons of fair Science, impatient to learn 316
- XVI. Let Mason's fame resound 317
- XVII. Hail Masonry divine! 319
- XVIII. Let drunkards boast the power of wine 310
- XIX. Come let us prepare 321
- XX. Ye thrice happy few 324
- XXI. When a lodge of Free Masons, &c. 326
- XXII. How happy a Mason, &c. 327
- XXIII. In history we're told, &c. 328
- XXIV. When Masonry expiring lay, &c. 330
- XXV. Hail Masonry! thou sacred Art 331

XXVI. Come, ye Masons, hither bring 332
XXVII. Whilst each Poet sings, &c. 334
XXVIII. When the Sun from the East, &c. 335

ILLUSTRATIONS OF MASONRY.

BOOK I.

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

SECTION I.

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

WHOEVER reflects on the objects that surround him, will find abundant reason to admire the works of Nature, and to adore the Being who directs such astonishing operations: he will be convinced, that infinite wisdom could alone design, and infinite power finish, such amazing works.

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

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

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

dissolved, Nature too, and man, the chief work of God, would return to chaos, and universal confusion ensue.

If we look around us we shall find, that in the whole order of beings, from the seraph that adores and burns, down to the meanest insect; all, according to their proportion in the scale of existence, have, more or less, implanted in them by wise Nature, the principle of uniting with others of the same species with themselves. Do we not observe some of even the most inconsiderable animals formed into different ranks and societies for the benefit and protection of each other? Need we name the careful ant, or the industrious bee; insects which the wisest of men has recommended as patterns of unwearied industry and prudent foresight?

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

SECT: II.

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

NO Subject can more properly engage our attention, than the benevolent dispositions, and good temper of soul, which indulgent Nature has kindly bestowed upon the rational species. These present to the mind agreeable reflections, and are replete with happy effects. When the breast is inspired with tender feelings, a reciprocal intercourse of kind and generous actions constantly prevails. As human nature rises in the scale of things, so do the social affections likewise arise. When friendship is firm and cemented, we enjoy the highest degree of pleasure; when it deadens or declines, we experience an equal degree of pain. In every breast there reigns a strong propensity to friendship, which, once properly established, sweetens every enjoyment, soothes every malady, and removes every disquietude to which human nature is exposed.

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

Nevertheless, though the influence of friendship, considered as the source of universal benevolence, may be unlimited, it will exert itself more or less vehemently as the objects it favours are nearer or more remote. Hence the love of friends and of country generally takes the lead in our affections, and gives rise to that true patriotism, which fires the soul with the most generous flame, creates the best and most disinterested virtue, and inspires that public spirit and heroic ardour which enables us to support a good cause, and risk our lives in its defence.

This commendable virtue crowns the lover of his country with unfading laurels, gives a lustre to all his actions, and consecrates his name to latest ages. The warrior's glory may consist in murder, and the rude ravage of the desolating sword; but the blood of

thousands will never stain the hands of his country's friend. His virtues are open, and of the noblest kind. 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.

Friendship not only appears divine when employed in preserving the liberty of our country, but shines with equal splendor in the more tranquil scenes of life. Before it rises into the noble flame of patriotism, aiming destruction at the heads of tyrants, thundering for liberty, and courting dangers in a good cause; we shall see it calm and moderate, burning with an even glow, improving the soft hours of peace, and heightening the relish for virtue. In these happy moments contracts are formed, societies are instituted, and the vacant hours of life are cheerfully employed in agreeable company and social conversation.

SECT. III.

Origin of Masonry, and its general advantages.

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

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

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

SECT. IV.

Masonry considered under two denominations.

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

Speculative Masonry is so much interwoven with religion, as to lay us under the strongest obligations to pay to the Deity that rational homage which at once constitutes our duty and our happiness. It leads the contemplative to view with reverence and admiration the glorious works of the creation, and inspires them with the most exalted ideas of the perfections of the divine Creator. — Operative Masonry furnishes us with dwellings, and convenient shelters from the vicissitudes and the inclemencies of seasons; and, while it displays the influence of human wisdom not only in the choice but in the arrangement of the sundry materials of which an edifice is composed, it demonstrates that a fund of science and industry is implanted in 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 on which the utmost exertions of human genius have been employed. Even the temple of SOLOMON, so spacious and magnificent, and constructed by so many celebrated artists, escaped not the unsparing ravages of barbarous force. Free-Masonry, notwithstanding, has still survived. The attentive ear receives the sound from the instructive tongue, and the sacred mysteries are safely lodged in the repository of faithful breasts. The tools and implements of architecture, symbols the most expressive! imprint on the memory wise and serious truths, and transmit unimpaired, through the succession of ages, the excellent tenets of the institution.

SECT. V.

The Government of the Fraternity explained.

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

Three classes are generally admitted, under different appellations. The privileges of each are distinct, and particular means are adopted to preserve those privileges to the just and meritorious. Honour and probity are recommendations to the first class; in which the practice of virtue is enforced, and the duties of morality inculcated, while the mind is prepared for social converse, and a regular progress in the principles of knowledge and philosophy. Diligence, assiduity, and application, are qualifications for the second class; in which an accurate elucidation of science, both in theory and practice, is given; human reason is cultivated by a due exertion of our rational and intellectual powers and faculties; nice and difficult theories are explained, fresh discoveries are produced, and those already known, are beautifully embellished. The third class is confined to a selected few, whom truth and fidelity have distinguished, whom years and experience have improved, and whom merit and abilities have entitled to preferment. With them the antient landmarks of the Order are preserved; and from them we learn and practise those necessary and

instructive lessons, which at once dignify the Art, and qualify its professors to convince the uninstructed of its excellence and utility.

This is the established mode of our 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, and ingenuity encouraged.

SECT. VI.

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

IF the secrets of Masonry are replete with such advantage to mankind, it may be asked, why are they not publicly exposed for the general good of society? To this it may be answered; Were the privileges of Masonry to be common, or indiscriminately bestowed, the design of the institution would be subverted, and, being familiar, like many other important matters, they would soon lose their value, and sink into disregard.

It is a weakness in human nature, that men are generally more charmed with novelty, than the real worth or intrinsic value of things. Of this truth innumerable testimonies might be adduced, but one instance may suffice. The operations of Nature, though beautiful, magnificent, and useful, are frequently overlooked, because common and familiar. The sun rises and sets, the sea flows and reflows, rivers glide along their channels, trees and plants vegetate, men and beasts act, yet all these, being perpetually present to the eye, pass over unnoticed. In short, the most astonishing productions of Nature are viewed with indifference on account of their familiarity, and excite not one single emotion, either in admiration of the great cause, or of gratitude for the blessings conferred. Even virtue itself is not exempted from this unhappy bias in the constitution of the human frame. Novelty influences all our actions, all our determinations. Everything that is new or difficult in the acquisition, however trifling or insignificant, readily captivates the imagination, and ensures a temporary admiration; while what is familiar, or easily attained, however noble or eminent for utility, is sure to be disregarded by the giddy and the unthinking.

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

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

been lost in the shadow. — Thus men eminent for ability, for rank, and for fortune, have been led to view with indifference the distinguished honours of Masonry, and have either accepted offices with reluctance, or rejected them with disdain.

Such are disadvantages under which our Society has long laboured. Every zealous friend to the Order must earnestly wish for a reformation of these abuses. Of late years it must be acknowledged that our assemblies in general have been better regulated. The good effects of preserving order and decorum, promoting harmony, and inculcating obedience to the general regulations of Masonry, are too obvious to require elucidation. The flourishing state of several Lodges which have adopted a regular plan of government, are convincing proofs of the propriety of such conduct.

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

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

SECT. VII.

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

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

It is a truth too obvious to be concealed, that the privileges of Masonry have long been too common, and hence we may assign a reason why their good effects are not more conspicuous. Several persons have enrolled their names in our records merely to oblige their friends, without once reflecting on the consequences of such a measure, or enquiring into the nature of their particular engagements. Not a few have been prompted by motives of interest, and many introduced with no better view than to please as good companions. A general odium, or at least a careless indifference, has been the result of

such conduct. But here the evil has not stopt. These persons, ignorant of the design of the institution, probably without any real defect in their own morals, have been induced to recommend others of the same cast with themselves for the same purpose. Hence the most valuable part of Masonry has been turned into ridicule, while the superficial practices of a luxurious age have buried in oblivion principles that might have dignified the most exalted characters.

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

But if unhappy brethren thus transgress, no wise man will draw from thence an argument against the society, or urge it as an objection against the institution; were the wicked lives of men admitted as an argument against the religion which they profess, christianity itself, with all its beauties, would be exposed to censure; and thus much we may aver in favour of Masonry, that it countenances an error in no individual. Such as violate the laws, or infringe on good order, are marked with a peculiar odium; and if mild endeavours to reform their lives should not answer the good purposes intended, they are expelled our assemblies, as unfit members of the society.

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

SECT. VIII.

Charity the distinguishing characteristic of Masons. That virtue explained.

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

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

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

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

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

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

SECT. IX.

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

IT must be acknowledged by the most inveterate enemies of Masonry, that no society is more remarkable for the practice of charity, nor any assembly of men more universally famed for disinterested liberality. It cannot be said that Masons meet only to indulge in convivial mirth, while the poor and needy pine for relief. Our quarterly contributions, exclusive of our private subscriptions to relieve distress, prove the contrary. We are always ready, in proportion to our circumstances, cheerfully to contribute to alleviate the misfortunes of our fellow-creatures; but considering the variety of persons who present themselves at our meetings, whose seeming distress the dictates of Nature as well as the ties of Masonry incline us to pity and relieve, we find it necessary sometimes to inquire into the cause of their misfortunes; as a misconceived tenderness of disposition, or an impolitic generosity of heart, might prevent our making a proper distinction in the choice of objects. Though our hearts and ears ought always to be impressed with, and open to the distresses of the deserving poor, yet our charity should not be misapplied, nor our

bounty dispensed with a profuse liberality on persons who may use Masonry as a cloak to cover imposture. Such as are burdened with a numerous offspring, and through age, sickness, infirmity, or any unforeseen accident in life, are reduced to poverty and want, particularly claimour attention, and seldom fail to experience the happy effects of our friendly associations. Considering their situation as more easy to be conceived than expressed, we 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.

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

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

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

SECT. X.

Conclusion. Friendly admonitions.

HAVING explained the principles of Masonry, and endeavoured to demonstrate their excellence and utility, I shall conclude my observations with a few friendly admonitions, which I hope will be favourably received, as they proceed from a zealous attachment to the interest of the fraternity.

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

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

understanding, a politeness of manner, and an evenness of temper. Let our recreations be innocent, and pursued with moderation, and never let us suffer irregular indulgencies to expose our character to derision. Thus shall we act in conformity to our precepts, and support the name we have always borne, of being the most respectable, the most regular, and the most uniform society under the Sun.

EULOGIUM.

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

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

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

ILLUSTRATIONS OF MASONRY

BOOK II.

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

SECT. I.

General Remarks.

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

It is not, however, to be inferred from this remark, that persons who labour under the disadvantages of a confined education, or whose sphere of life requires a more intense application to business or study, should be discouraged in their endeavours to gain a knowledge of Masonry. To qualify an individual to enjoy the benefits of the society, or to

partake of its privileges, it is not absolutely necessary to be acquainted with all the intricate parts of the science. These are reserved only for the diligent and assiduous Mason, who has leisure and opportunity to indulge such pursuits.

Some are more dexterous and 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. Though the industrious tradesman proves himself a very useful member of society, and worthy of every honour we can confer; yet the nature of every man's profession will not always admit of that leisure which is requisite to qualify him for an office; and it must be allowed, that those who, by accepting offices, exercise authority, should be properly qualified to discharge their duty with honour to themselves, and credit to their different stations. — All men are not blessed with the same powers, all men have not the same advantages; all men therefore are not equally qualified to govern. — Masonry, however, is founded upon too noble, too generous principles, to admit of disquietude and variance among its professors on that account; neither arrogance and presumption appear on the one hand, nor diffidence and inability on the other. In the whole series of our proceedings true friendship is cultivated among different ranks, and that endearing happiness promoted which constitutes the essence of civil society.

SECT. II.

The Ceremony of opening and closing a Lodge.

IN every regular assembly of men, who are convened for wise and useful purposes, the commencement and termination of business is attended with some form. Though ceremonies are in themselves of little importance, yet as they serve to engage the attention, and to impress the mind with reverence, they must be considered as necessary on solemn occasions. They recall to memory the intent of the association, and banish many of those trifling amusements which too frequently intrude on our less serious moments.

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

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

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

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

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

A Prayer used at opening the Lodge.

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

A Prayer used at closing the Lodge.

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

Charges and Regulations for the conduct and behaviour of Masons.

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

Management of the Craft in working.

[To be rehearsed at opening the Lodge.]

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

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

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

A Craftsman appointed Warden of the work under the Master, is true to 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 carefully 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 nor censure is discovered among 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, who is not perfectly skilled in the original design.

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

Laws for the Government of the Lodge.

You are to salute one another in a courteous manner, agreeably to the forms established among masons; you are freely to give such mutual instructions as shall be

thought necessary or expedient, not being overseen or overheard, without encroaching upon each other, or derogating from that respect which is due to any gentleman were he not a mason; for though as masons we rank as brethren on a level, yet Masonry deprives no man of the honour due to his rank or character, but rather adds to his honour, especially if he has deserved well of the fraternity, who always render honour to whom it is due, and avoid ill-manners.

No private committees are to be allowed, or separate conversations encouraged; the Master or Wardens are not to be interrupted, or any brother speaking to the Master: but the brethren are to observe due decorum, and under no pretence to use unbecoming language, but pay a proper deference and respect to the presiding officers.

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

Amen. So mote it be.

Charge on the Behaviour of Masons.

[To be rehearsed at closing the Lodge.]

When the Lodge is closed, you may enjoy yourselves with innocent mirth; but you are carefully to avoid excess. You are not to compel any brother to act contrary to his inclination, or to give offence by word or deed, but enjoy a free and easy conversation. You are to use no immoral or obscene discourse, but support with propriety the dignity of your character.

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

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

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

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

Finally, These rules you are always to observe and enforce, and also those duties which have been communicated in the lecture; cultivating brotherly love, the foundation and capstone, the cement and glory of this antient fraternity; avoiding, upon every

occasion, wrangling and quarrelling, slander and backbiting; not permitting others to slander your honest brethren, but defending their characters, and doing them all good offices, as far as may be consistent with your honour and safety, but no farther. Hence all may see the benign influence of Masonry, as all true masons have done from the beginning of the world, and will do to the end of time.

Amen. So mote it be.

SECT. III.

REMARKS on the FIRST LECTURE.

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

The first lecture of Masonry, which is divided into six sections, paints virtue in the most beautiful colours, and enforces the duties of morality. In it we are taught such useful lessons as prepare 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.

The First Section.

The first section of this Lecture is suited to all capacities, and ought to be known by every mason 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 knowledge when duly examined. They qualify us to try and examine the rights of others to our privileges, while they prove ourselves; and as they induce us to inquire more minutely into other particulars of greater importance, they serve as an introduction to topics more amply elucidated in the following sections.

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

The Second Section.

The second section makes us not only acquainted with our peculiar forms and ceremonies, but convinces us, beyond the power of contradiction, of the propriety of our assemblies; and

demonstrates to the most sceptical and hesitating mind their excellence and utility.

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

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

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

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

Do you seriously declare, upon your honour, before these gentlemen, that you will cheerfully conform to all the antient established usages and customs of the society?

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

Proposition.

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

A Prayer used at the Initiation of a Candidate.

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

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

The Third Section.

The third section 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.

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

BROTHER,

[As you are now introduced into the first principles of our Royal Order, I have the pleasure to congratulate you on being accepted into this most antient and honourable Fraternity: antient, as having subsisted from time immemorial; and honourable, as tending, in every particular, to render all men so, who will be but conformable to its precepts. No institution was ever raised on a better principle or more solid foundation; nor were ever more excellent rules and useful maxims laid down, than are inculcated on all persons when initiated into the mysteries of this science. Monarchs, in all ages, have been encouragers

and promoters of 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 a zealous attachment to these duties will always secure public and private esteem.

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

[In your outward demeanour you are to be particularly careful to avoid censure or reproach; and on every occasion to beware of those who may artfully endeavour to insinuate themselves into your esteem, with a view to betray your virtuous resolutions, or make you swerve from the honourable principles of this institution. Let not interest, favour, or prejudice, 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, you are to practise benevolence and charity; these being the most distinguishing characteristics of this venerable institution. [The inconceivable pleasure of contributing toward the relief of our fellow-creatures can only be experienced by persons of a humane

disposition; who are naturally excited, by the power of sympathy, to extend their aid in alleviation of the miseries of others. This encourages the generous Mason to distribute his bounty with cheerfulness. By supposing himself in their unhappy situation, he listens to their complaints with attention, bewails their misfortunes, and speedily relieves their distress.]

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

A punctual attendance on our assemblies is next required, more especially on the duties of the lodge to which you may hereafter belong. There, as in all other regular meetings of the fraternity, you are to behave with order and decorum, that harmony may be preserved, and the business of Masonry be properly conducted. [You are not to lay, or offer to lay, wagers; neither are you to use any unbecoming language in derogation of the name of God, or towards the corruption of good manners; you are not to introduce, support, or maintain any dispute about religion or politics; nor to behave ludicrously while the lodge is engaged in what is serious and important; but pay a proper deference and respect to the Master and presiding officers, and diligently apply to your work in Masonry, that you may the sooner become a proficient therein, as well for your own reputation, as the honour of the lodge in which you have been received.]

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

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

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

The Fourth Section.

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

To make a daily progress in Masonry is a duty incumbent on every mason, and is expressly required by our general laws. What end can be more noble than the pursuit of virtue; what motive more alluring than the practice of justice; or what instruction more beneficial than an accurate elucidation of symbolical mysteries, which tend to embellish and adorn the human mind? Every thing that strikes the eye more immediately engages the attention, and imprints on the memory those circumstances which are accompanied with serious and solemn truths. Hence Masons have universally adopted the method of inculcating the tenets of their Order by typical figures and allegorical emblems. This practice has secured their mysteries from descending into the familiar reach of every inattentive and unprepared novice, from whom they might not receive due veneration.

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. The Pythagorean system seems to have been established on a similar plan, and many orders of a more modern date. Masonry, however, is not only the most antient, but the most moral institution that ever subsisted; every character, figure, or emblem, adopted by masons, has a moral tendency, and serves to inculcate the practice of virtue.

The Fifth Section.

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 specified, and a proper attention is paid to our antient and venerable patrons.

To this remark we can add but little to explain the subject of this section, or to assist the industrious mason in attaining it. A punctual attendance on the duties of the Lodge we would recommend as the most effectual means to enable him to gain a knowledge of it; and a diligent application to the truths it demonstrates, will certainly induce him to imitate the example of the original patrons of the Art.

The Sixth Section.

The sixth section, although the last in rank, is not the least considerable in importance. It

strengthens those which precede, and enforces, in the most engaging manner, a due regard to our character and behaviour in public as well as in private life; in our lodges as well as in the general commerce of society.

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

When these principles are explained, our line of conduct is beautifully drawn in an illustration of temperance, fortitude, prudence, and justice. — By the first we are instructed to govern our passions, and check our unruly desires. The health of the body, and the dignity of the species, are equally concerned in a faithful observance of this virtue. — By the second, we are taught to resist temptations, and to encounter dangers with spirit and resolution. This virtue is equally distant from rashness and cowardice, and whoever possesses it, is seldom shaken, and never overthrown, by the storms that surround him. — By the third, we are induced to regulate our conduct by the dictates of reason, and to judge and determine with propriety in the execution of every thing that tends to promote either our present or our future well-being. On this virtue all the others depend; it is therefore the chief jewel that can adorn the human frame. — Justice is the last in rank, and constitutes the cement of civil society. Without the exercise

of this virtue, universal confusion would ensue; lawless force would overcome the principles of equity, and social intercourse no longer exist. As justice in a great measure constitutes the real good man, so is it represented as the perpetual study of the accomplished mason.

The illustration of these virtues is accompanied with some general observations on the equality observed among masons. In our assemblies no estrangement of behaviour is to be discovered. An uniformity of opinion, which is not only useful in exigencies, but pleasing in familiar life, universally prevails, — strengthens all the ties of friendship, and equally promotes love and esteem. Masons are brethren by a double tie, and among brothers should exist no invidious distinctions. Though merit is always respected, and honour rendered to whom it is due, the same principles govern all. A king is reminded, that although a crown may adorn his head, or a sceptre his hand, yet the blood in his veins is derived from the common parent, and is no better than that of the meanest subject. The wisest senator, or the most skilful artist, is taught, that, equally with others, he is by nature exposed to infirmity and disease; and that an unforeseen misfortune, or a disordered frame, may impair his faculties, and level him with the most ignorant of his species. Men of inferior talents, or not placed by fortune in such exalted stations, are here instructed to regard their superiors with peculiar esteem, when they behold them divested of pride, vanity, or external grandeur, and condescending, in the badge of innocence and bond of friendship, to trace wisdom and follow virtue, assisted by those who are of a rank beneath them. Virtue is true nobility; wisdom is the channel by which Virtue is directed and conveyed. Wisdom and Virtue only can distinguish masons.

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

SECT. IV.

REMARKS on the SECOND LECTURE.

MASONRY is a progressive science, and is divided into different classes or degrees, for the more regular advancement of its professors in the knowledge of its mysteries. According to the progress we make, we are led to limit or extend our inquiries; and, in proportion to our genius and capacity, we attain to a greater or less degree of perfection.

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

To exhaust the various subjects of which Masonry treats, would transcend the powers of the brightest genius; still, however, nearer approaches to perfection may be made, and the man of wisdom will never check the progress of his abilities, though the task he

attempts may at first seem arduous and insurmountable. Perseverance and application will remove each difficulty as it occurs; every step he advances, new pleasures will open to his view, and instruction of the noblest kind will attend his researches. In the diligent pursuit of knowledge great discoveries are made, and the intellectual faculties are employed in the grand design of promoting the glory of God, and the good of man.

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

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

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

The First Section

The first section of the second degree of Masonry accurately elucidates the mode of introduction into that particular class, and instructs the diligent craftsman how to proceed with regularity in the proper arrangement of the ceremonies used on that occasion. It qualifies him to judge of the importance of these ceremonies, and convinces him of the necessity of strictly adhering to every established usage in the society. Here he is entrusted with particular tests, to enable him to prove his title to the privileges of this degree, and satisfactory reasons are given for their origin. Many duties, which cement in the firmest union our well-informed brethren, are illustrated in this section; and an opportunity is given to make such further advances in Masonry, as will always distinguish the abilities of those who have arrived at this honourable preferment.

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

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

The Charge at Initiation into the Second Degree .

BROTHER,

Being now advanced to the second degree of Masonry, it is proper to congratulate you on 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.

It is unnecessary to recapitulate the several duties which, as a mason, you are bound to discharge; or to enlarge on the necessity of a strict adherence to them, as your own experience must have convinced you of their importance and utility. It may be sufficient to observe, that] Your past behaviour and regular deportment has merited the additional honour which we now confer; and in your new character, it is expected that you will strictly 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] is earnestly recommended to your consideration; especially the science of geometry, which is established as the basis of our Art. [Masonry and Geometry were originally synonymous terms, and being both of a divine and moral nature, is enriched with the most useful knowledge; for while they prove the wonderful properties of nature, they demonstrate the more important truths of morality.]

As the solemnity of our ceremonies 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 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 not to palliate or aggravate the offences of your brethren; but in the decision of every trespass against our rules, you are to judge with candour, to admonish with friendship, and to reprehend with justice.

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

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

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

The Second Section.

The second section of this degree presents to view an ample field for the man of genius to perambulate. While it cursorily specifies the particular classes of Masonry, it explains the requisite qualifications for preferment in each. In the explanation of our usages many remarks are introduced, equally useful to the experienced artist and the sage moralist. The various operations of the human mind are demonstrated as far as they

will admit of elucidation, and a fund of extensive science is explored throughout. Here we find employment for leisure hours, trace science from its original source, contemplate with admiration the wonderful works of the Creator. Geometry is displayed with all its powers and properties; and, in the curious disquisition of that valuable science, the mathematician and philosopher experience equal delight. Such is the latitude of this section, that the most judicious may fail in an attempt to explain it, as the rational powers are exerted to their utmost stretch, in illustrating the beauties of nature, and demonstrating the more important truths of morality.

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

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

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

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

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

The Doric order is the best proportioned of all the orders. The several parts of which it is composed are founded on the natural position of solid bodies. In its first invention it was more simple than in its present state. In after-times when it began to be adorned, it gained the name of Doric; and when it was constructed in its primitive and simple state, the name of Tuscan was conferred on it. Hence the Tuscan precedes the Doric in rank, on account of its resemblance to that pillar in its original form.

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

The first idea of it is said to have been given by the people of Ionia. It was formed after the model of an agreeable young woman, of an elegant shape, dressed in her hair,

as a contrast to the Doric Order, which was formed after that of a strong robust man. There is both delicacy and ingenuity displayed in the invention of this pillar.

The Corinthian is the richest of the five orders. It is deemed a master-piece of art, and was invented at Corinth by Callimachus. Its column is ten diameters high, and its capital is adorned with two rows of leaves, and eight volutes which sustain the abacus. This order is generally used in stately and superb structures.

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

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

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

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

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

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

The objects of human knowledge are innumerable, but the channels by which they are conveyed are few. Among these the perceptions of external things by the senses, and the information we receive from human testimony, are not the least considerable, and the analogy between them is obvious. In the testimony of nature given by the senses,

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

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

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

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

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

Of all the faculties, sight is without doubt the noblest. The structure of the eye, and all its appurtenances, evince the admirable contrivance of nature for performing its various external and internal motions. The variety displayed in the eyes of different animals, suited to their several species and ways of life, clearly demonstrates that organ to be the master-piece of Nature's work.

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

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

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

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

Tasting enables us to make a proper distinction in the choice of our food. The organ of this sense guards the entrance of the alimentary canal, as that of smell the entrance of the canal for respiration. From the situation of both these organs, it is plain that they were intended by Nature to distinguish wholesome food from that which is noxious. Every thing that enters into the stomach must undergo the scrutiny of Tasting; and by it we are capable of discerning all the changes which the same body undergoes in the different compositions of art.

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

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

The operations of the human mind are so difficult to unravel, and reduce to their original principles, that the most judicious may fail in the attempt. The fabric of the mind, as well as that of the body, is both curious and wonderful; the faculties of the one are adapted to their several ends with equal wisdom, and with no less propriety, than the organs of the other. In the structure of the mind is displayed the inconceivable wisdom and power of an Almighty Being, and from its extensive influence over every branch of science, merits the attention and inquiry of masons. In the arts and sciences which have least connexion with the mind, its faculties are the engines which we must employ; and the better we understand their nature and use, their defects and disorders, the more skilfully we shall apply them, and with the greater success. Thus in the noblest arts, the mind is the subject upon which we operate.

Wise men must agree, that there is but one way to the knowledge of Nature's works — the way of observation and experiment. By our constitution we have a strong propensity to trace particular facts and observations to general rules, and to apply these

rules to account for other effects, or to direct us in the production of them. This procedure of the understanding is familiar to every human creature in the common affairs of life, and is the only one by which any real discovery in philosophy can be made.

As on the mind therefore all our knowledge must depend, what can be a more proper subject for our consideration of Masons? By anatomical dissection and observation we may become acquainted with the body, but it is by the anatomy of the mind alone we can discover its powers and principles. Memory, imagination, taste, reasoning, moral perception, and all the active powers of the soul, present such a vast and boundless field for philosophical disquisition, as far transcends human inquiry, and are peculiar mysteries, known only to Nature, and to Nature's God, to whom we and all are indebted for our creation, preservation, and every blessing we enjoy.

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

Geometry, the first and noblest of sciences, is the basis on which the superstructure of Masonry is erected. By geometry, we may curiously trace Nature through her various windings, to her most concealed recesses. By it we may discover the power, the wisdom, and the goodness of the grand Artificer of the universe, and view with amazing delight the beautiful proportions which connect and grace this vast machine. By it we may discover how the planets move in their different orbits, and mathematically demonstrate their various revolutions. By it we may rationally account for the return of seasons, and the mixed variety of scenes which each season displays to the discerning eye. Numberless worlds are around us, all framed by the same Divine Artist, which roll through the vast expanse, and are all conducted by the same unerring law of Nature. How must we then improve? With what grand ideas must such knowledge fill our minds; and how worthy is it the attention of all rational beings?

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

The Third Section.

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

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

We can afford little assistance by writing to the industrious mason in this section; it can only be acquired by verbal instruction: for an explanation, however, of the connexion between operative and speculative Masonry, we would recommend him to a perusal of the Fourth Section of Book I. page 9 .

The Fourth Section.

The fourth and last section of this degree is no less replete with wise and useful instruction. Circumstances of great importance to the fraternity are here particularised, and many of our traditional tenets and customs confirmed by sacred and profane history. The celestial and terrestrial globes are considered with a minute accuracy; and the accomplished gentleman may display his talents to great advantage, in the elucidation of the sciences, which are classed in a regular arrangement. This section contains observations on the validity of some of our forms, and concludes with the most powerful incentives to piety and virtue.

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

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

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

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

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

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

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

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

Astronomy, though the last, is not the least important science. It is that divine art by which we are taught to read the wisdom, strength, and beauty of the almighty Creator in those sacred pages, the celestial hemisphere. Assisted by astronomy, we can observe the motions, measure the distances, comprehend the magnitudes, and calculate the periods and eclipses of the heavenly bodies. By it we learn the use of the globes, the system of the world, and the primary law of nature. While we are employed in the study of this science, we perceive unparalleled instances of wisdom and goodness, and on every hand may trace the glorious Author by his works.

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

The globes are two artificial spherical bodies, on the convex surface of which are represented the countries, seas, and various parts of the earth, the face of the heavens, the planetary revolutions, and several other particulars of equal importance. The sphere with the parts of the earth delineated on its surface, is called the terrestrial globe; and that with the constellations and other heavenly bodies, the celestial globe. Their principal use, beside serving as maps to distinguish the outward parts of the earth, and the situation of the fixed stars, is to illustrate and explain the phenomena arising from the annual revolution and the diurnal rotation of the earth round its own axis. They are the noblest instruments for improving the mind, and giving it the most clear and distinct idea of any problem or proposition, as well as enabling it to solve the same. While we are employed in contemplating these bodies, we are not only inspired with a due reverence for the Deity and his works, but are also induced to apply with more diligence and attention to astronomy, geography, navigation, and other arts dependent on them, which are equally useful to society.

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

SECT. V.

REMARKS on the THIRD LECTURE.

IN treating with propriety on any subject, it is necessary to observe a regular course. In the two first degrees of Masonry, we have recapitulated the contents of the several sections, and should willingly have pursued the same plan in the third degree, did not the

variety of particulars which they contain, render it in some measure impossible to give an abstract without violating the laws of the Order. I shall therefore only remark, that in twelve sections, of which this lecture consists, every circumstance respecting our government, and the mode of our proceedings either on private or public occasions, is accurately explained. In this class, which is restricted to the selected few, we have the landmarks of the Order preserved; and here the judgment improved by years and experience, distinguishes the superiority of the expert and ingenious craftsmen. To the complete knowledge of this Degree few indeed arrive; but it is an infallible truth, that he who acquires by merit the mark of pre-eminence which this degree affords, receives a reward which amply compensates for all his past diligence and assiduity.

From this class our rulers are to be selected; as it is only from those who are capable of giving instruction, that we can properly expect to receive it.

The First Section.

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

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

Prayer at Initiation into the Third Degree.

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

Charge at Initiation into the Third Degree.

BROTHER,

Your zeal for our institution, the progress you have made in our mystery, and your steadfast conformity to our useful regulations, have pointed you out as a proper object for this distinguishing mark of our favour.

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

In this respectable character, you are authorized to correct the irregularities of less informed brethren; to admonish them of their errors; to fortify their minds with resolution against the snares of temptation, and to guard them against every allurements to vicious practices. You are to caution the inexperienced against a breach of fidelity and, if possible, to preserve unsullied the reputation of the fraternity. To your inferiors you are to recommend obedience and submission; to your equals, courtesy and affability; to your superiors, kindness and condescension. Universal benevolence you are zealously to inculcate; and by your conduct endeavour to remove every aspersion against this venerable institution. The antient landmarks you are carefully to preserve, and never to

suffer an infringement of them; or, on any pretence, to countenance deviations from the established usages and customs of the Order.

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

The Second Section.

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

The Third Section.

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

The Fourth Section.

The fourth section consists of those historical traditions of the Order, which are of the utmost consequence to the fraternity

The Fifth Section.

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

The Sixth Section.

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

The Seventh Section.

In the seventh section many useful lessons are inculcated, tending to extend knowledge and promote virtue.

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

The Eighth Section.

The eighth section considers the government of the society, and the disposition of its rulers.

This section is generally rehearsed at Installations.

The Ninth Section.

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

The Tenth Section.

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

The Eleventh Section.

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

The Twelfth Section.

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

Having thus gone through the principal degrees of Masonry, and made such remarks on the sections of each degree, as tend to illustrate the subjects of which they severally treat, I believe little will be wanted to encourage the zealous mason to persevere in his researches. When he has traced Masonry in a regular progress, from the commencement of the First to the conclusion of the Third Degree, according to the plan here laid down, he will reflect with pleasure on the diligence he has bestowed and in the proper distribution of that useful and interesting knowledge he has acquired, he will secure to himself the veneration of masons, and the approbation of all good men.

SECT. VI.

Of the antient Ceremonies of the Order.

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

The Manner of constituting a Lodge, according to antient Usage: with the Ceremony of Consecration, &c.

Any number of Master-masons, not under seven, resolved to form a New Lodge, must apply, by petition, to the Grand Master; setting forth, 'That they are regular masons, and 'are at present, or have been, members of regular lodges : That, having the prosperity of the fraternity at heart, they are willing to exert their best endeavours to promote and diffuse the genuine principles of Masonry: That, for the conveniency of their respective dwellings, and other good reasons, they have agreed to form a New Lodge, to be named , and have nominated and do recommend A. B. to be the first Master, and C. D. to be the first Senior Warden, and E. F. to be the first Junior Warden: That, in consequence of this resolution, they pray for a warrant of constitution, to empower them to assemble as a regular lodge on the of every month, at and then and there to discharge the duties of Masonry in a regular and constitutional manner, according to the original forms of the Order, and the laws of the Grand Lodge: That, the prayer of the petition being granted, they promise strict conformity to all the regular edicts and commands of the Grand Master, and to all the constitutional laws and regulations of the Grand Lodge.'

This petition being properly signed, and recommended by three Masters of regular lodges adjacent to the place where the New Lodge is proposed to be held, is to be delivered to the Grand Secretary; who, on presenting it to the Grand Master, or in his

absence to his Deputy, and its being approved by him, a dispensation is issued; authorising the brethren specified in the Petition to assemble as masons for forty days, or until such time as a constitution shall be granted by command of the Grand Lodge, or that authority be recalled.

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

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

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

On the day and hour appointed, the Grand Master and his Officers [or the Master and Officers of any private lodge authorized by the Grand Master for that purpose] meet in a convenient room, and being properly clothed, walk in procession to the lodge room. Silence being proclaimed, the lodge is opened by the Grand Master [or Master in the Chair] in all the degrees of Masonry. A prayer is repeated in due form, and an ode in honour of Masonry sung. The Grand Master [or Master in the Chair] is then informed, 'That several brethren, duly instructed in the mysteries of Masonry, desire to be formed into a New Lodge, under his Worship's [or the Grand Master's] patronage; that a dispensation has been granted to them for that purpose, by virtue of which authority they have hitherto assembled as regular masons; and that their transactions have been duly recorded.' The petition is read, as is also the dispensation, and the warrant or charter of constitution, granted in consequence of it. The minutes of all the transactions of the New Lodge, while under dispensation, are read, and if approved are declared to be regular, valid, and constitutional. The Grand Master [or Master in the Chair] then takes the warrant in his hand, and requests the brethren of the New Lodge, to signify their approbation or disapprobation of the Officers nominated in the warrant to preside over them, which being signified accordingly, an anthem is sung, and an oration on the nature and design of Masonry is delivered.

The ceremony of consecration next succeeds.

Ceremony of Consecration .

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

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

The above ceremony being finished, the Grand Master advances to the Pedestal, and thus addresses the new Lodge:

'In this my exalted character, to which your suffrages have raised me, I invoke the NAME of the MOST HIGH, to whom be glory and honour, to be with you at your beginning; and by the divine aid I now constitute and form you, my good brethren, into a Lodge of Free and Accepted Masons. From henceforth empower you to act as such in conformity to the rites of the Order, and the charges of the fraternity; and may God be with you.' Amen. [Flourish with drums and trumpets.]

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

Ceremony of Installation.

The Grand Master asks his Deputy, 'If he has examined the Master nominated in the warrant, and whether he finds him well skilled in the noble science and the royal Art?' The Deputy answering in the affirmative, by the Grand Master's order he takes the candidate from among his fellows, and presents him at the pedestal; saying, 'Most worshipful Grand Master, [or right worshipful, as it happens,] I present my worthy brother A. B. to be installed Master of this New Lodge. Finding him to be of good morals and of great skill, true and trusty, and a lover of the whole fraternity, wheresoever dispersed over the face of the earth. I trust that he will discharge his duty with fidelity.'

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

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

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

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

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

V. You agree to hold in veneration the original rulers and patrons of the Order of Masonry, and their regular successors supreme and subordinate, according to their stations; and to submit to the awards and resolutions of your brethren in general Chapter convened, in every case consistent with the constitutions of the Order.

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

VII. You agree to be cautious in your carriage and behaviour, courteous to your brethren, and faithful to your lodge.

VIII. You promise to respect genuine brethren, and to discountenance all impostors, and dissenters from the original plan of Masonry.

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

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

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

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

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

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

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

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

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

The Grand Master then addresses the Master Elect in the following manner: ' Do you submit to these charges, and do you promise to support these regulations, as Masters have done in all ages before you?' The New Master having signified his cordial submission as before, he is regularly installed, bound to his trust, and invested with the badge of his office by the Grand Master, who thus salutes him: ' Brother A. B., in consequence of the recommendation I have received of you, and your cheerful conformity to the charges and regulations of the Order, I appoint you Master of this New Lodge, not doubting of your care, skill, and capacity.' The warrant of constitution is then delivered over to the New Master; after which the Holy Bible, the square and compass, the book of constitutions, the minute book, the hiram, the moveable jewels, and all the insignia of the different officers, are separately presented to him, and charges suitable to each, delivered . The New Master is then conducted by the [Grand] Stewards, amidst the acclamations of the brethren, to the Grand Master's left hand, where he returns his becoming acknowledgements; first to the Grand Master, and then to all the officers in order: after which he is saluted by the Brethren in a song and chorus suitable to the occasion. The members of the New Lodge advance in procession, pay due homage to their New Master, and signify their promise of subjection and obedience, by the usual congratulations in the different degrees of Masonry.

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 calls by

name. They are conducted to the pedestal, presented to the Grand Master, and installed by the Grand Wardens; after which the New Master proceeds to invest them with the badges of their offices in the following manner:

' Brother C. D. I appoint you Senior Warden of this Lodge; and invest you with the ensign of your office . Your regular and early attendance stated on our meetings I particularly request; as in my absence you are to govern this lodge, and in my presence to assist me in the government of it. I firmly rely on your knowledge of Masonry, and attachment to the lodge, for the faithful discharge of the duties of this important station with honour and reputation'

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 visitors, and the introduction of candidates. I therefore request your regular and punctual attendance on the lodge. Your proficiency in Masonry, I doubt not, will qualify you to execute faithfully the duty which you owe to your present appointment.'

The New Master then addresses both his Wardens together.

' Brother Wardens, you are too good members of our community, and too expert in the principles of Masonry, to require much information in the duties of your respective offices: suffice it to mention, that I expect what you have seen praise-worthy in others, you will carefully imitate; and what in them may have appeared defective, you will in yourselves amend. Good order and regularity you must endeavour to promote. By a due regard to the laws in your own conduct, you can only expect to enforce obedience to them in that of the other members.'

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

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

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

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

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

'BRETHREN,

Such is the nature of our constitution, that as some must of necessity rule and teach, so others must of course submit and obey. Humility in both is an essential duty. The brethren

whom I have appointed to assist me in the government of this lodge are too well acquainted with the principles of Masonry, and the rules of good breeding, to extend the power with which they are entrusted; and the other members are too sensible of the propriety of their appointment, and of too generous dispositions, to envy their preferment. From the knowledge I have of both officers and members, I make no doubt but we shall mutually endeavour to please each other, and unite in the grand design of being happy; and of communicating happiness.'

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

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

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

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

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

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

This ceremony is conducted by the Grand Master and his Officers, assisted by the members of the Grand Lodge. No private member, or inferior officer of any private lodge, is admitted to join in this ceremony. Provincial Grand Masters are authorized to execute this trust in their several provinces, accompanied by their Officers, and the Masters and Wardens of regular Lodges under their jurisdiction. The chief magistrate and other civil officers of the place where the building is to be erected, generally attend on the occasion. The ceremony is thus conducted.

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

Two Tylers, with drawn Swords;
Music;
Members of the Grand Lodge, two and two;
A Tyler, in his uniform;
Past Grand Stewards;

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

A triumphal arch is erected at the place where the ceremony is to be performed, with proper scaffolding for the reception of the brethren. The procession passes through the arch, and the brethren repairing to their stands, while the Grand Master and his Officers take their places on a temporary platform covered with carpet. The Grand Master commands silence, and an ode on Masonry is sung. The necessary preparations are then made for laying the Stone, on which is engraved the year of our Lord and of Masonry, the name of the reigning Sovereign, and the Grand Master's name, titles, &c. The Stone being raised up by means of an engine erected for that purpose, and the Grand Chaplain or Orator repeats a short prayer and the Grand Treasurer, by the Grand Master's command, places under the Stone various sorts of coin and medals. Solemn music begins, an anthem is sung, and the Stone is let down into its place, and properly fixed; upon which the Grand Master descends to the Stone, and gives three knocks with his hiram, amidst the joyful acclamations of the spectators. The Grand Master then delivers over to the Architect the various implements of architecture, intrusting him with the sole superintendence and direction of the work; after which he re-ascends the platform, and an oration suitable to the occasion is delivered. A voluntary subscription being made for the workmen, the sum collected is placed upon the Stone by the Grand Treasurer; and a song in honour of Masonry concludes the ceremony. The procession returns to the place from whence it set out, and the lodge is closed by the Grand Wardens, when an elegant entertainment is provided for the company.

The Ceremony observed at the Dedication of Masons' Halls.

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

Two Tylers, with drawn Swords;
Music;
Members of the Grand Lodge, two and two;
A Tyler, in his uniform;
Past Grand Stewards;
Grand Tyler;
Present Grand Stewards, with white rods;
Secretary of the Stewards' Lodge;
Wardens of the Stewards' Lodge;
MASTER of the Stewards' Lodge;
Choiristers;
One Brother carrying a gold Pitcher, containing corn;
Two Brethren, with silver Pitchers, containing wine and oil;
Four Tylers carrying the Lodge, covered with white sattin;
Architect;
Grand Swordbearer, with the sword of state;
Grand Secretary, with his bag;
Grand Treasurer, with his staff;
Bible, Square, and Compass, on a crimson velvet cushion, carried by the Master of a
Lodge, supported by two Stewards;
Grand Chaplain;
Provincial Grand Masters;
Past Grand Wardens;
Past Deputy Grand Masters;
Past Grand Masters;
Chief Magistrate of the place;
Grand Wardens;
One large light;
Deputy Grand Master;
Constitutions carried by the Master of the oldest Lodge;
GRAND MASTER.
Two Stewards close the procession.

The Ladies are introduced into the galleries, and the music take their places in the Hall. On the procession reaching the Grand Master's chair, the Grand Officers are

separately proclaimed according to their ranks as they arrive at that station, and immediately on the Grand Master's being proclaimed, the Music begins, and plays a grand piece, which continues while the procession marches three times round the Hall. The lodge is then placed in the center on a crimson velvet couch, and the Grand Master having taken the chair under a canopy of state, the Grand Officers and the Masters and Wardens of the Lodges repair to the places which have been previously prepared for their reception: The three lights and the gold and silver pitchers, with the corn, wine, and oil, are placed on the Lodge, at the head of which stands the pedestal, with the Bible open, and the Square and Compass laid thereon, and the Constitution rolls, on a crimson velvet cushion. Matters being thus disposed, an anthem is sung, and an exordium on Masonry given, after which the Architect addresses the Grand Master in a genteel speech, returns thanks for the honour conferred on him, and surrenders up all the implements which had been intrusted to his care at laying the foundation Stone. The Grand Master having expressed his approbation of the Architect's conduct, an ode in honour of Masonry is sung, accompanied by the band, after which the Ladies withdraw for refreshment; and such of the musicians as are not masons retire, in order to entertain the Ladies during their repast.

The Lodge being tiled, the business of Masonry is resumed. The Grand Secretary informs the Grand Master, that it is the design of the fraternity to have the Hall dedicated to Masonry; upon which he orders the Grand Officers to assist in the ceremony, during which the organ continues playing solemn music, excepting only at the intervals of dedication. The Lodge is uncovered, and the first procession being made round the Lodge, the Grand Master having reached the East, the organ is silent, and in the name of the great Jehovah, to whom be all glory and honour, he proclaims the Hall duly dedicated to Masonry, upon which the Chaplain strews some corn over the Lodge. The organ plays, and the second procession is made round the Lodge, on the Grand Master's arrival at the East, the organ is silent, and he declares the Hall dedicated, as before, to Virtue; on which the Chaplain sprinkles wine on the Lodge. The organ plays, and the third procession being made round the Lodge, the Grand Master having reached the East, the music is silent, and the Hall is dedicated to Universal Benevolence; upon which the Chaplain dips his fingers in the oil and sprinkles it over the Lodge; and at each dedication the Grand honours are given. A solemn invocation is then made to heaven, and an anthem sung, after which the Lodge is covered, and the Grand Master retires to his chair. The Ladies are re-introduced, and an ode composed for the occasion is performed; after which an oration is delivered by the Grand Chaplain, to which succeeds an anthem. The donations for the charity are then collected, after which the grand procession is resumed, and marches three times round the Hall, preceded by the Tylers carrying the Lodge as at entrance, during which the music continues to play a grand piece, the procession returns to the room from whence it set out, where the laws of the Order are rehearsed, and the Grand Lodge is closed in ample form in all the Degrees.

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

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

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

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

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

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

- The Tyler, with his sword;
- The Stewards, with white rods;
- The brethren out of office, two and two;
- The Secretary, with a roll;
- The Treasurer, with his badge of office;
- Senior and Junior Wardens, hand in hand;
- The Pastmaster;
- The Master;
- The Lodge to which the deceased Brother belonged, in the following order; all the members having flowers or herbs in their hands;
- The Tyler;
- The Stewards;
- 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 the oldest Member of the Lodge;

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

The Funeral Service.

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

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

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

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

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

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

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

The brethren answer,

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

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

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

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

'The will of God is accomplished; so be it.' The Master then repeats the following prayer:

'Most glorious God, author of all good, and giver of all mercy, pour down thy blessings upon us, and strengthen our solemn engagements with the ties of fraternal affection. Let this striking instance of mortality 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 bliss, the just rewards of a pious and virtuous life. Amen.'

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

'This present occasion presents to our view a striking instance of the uncertainty of life, and demonstrates the vanity of all human pursuits. As the last offices paid to the dead are only useful as they are lectures to the living; we ought to derive instruction from them, and ought to consider every solemnity of this kind as a summons to prepare for our approaching dissolution.

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

What are all the externals of majesty, the pride of wealth, or charms of beauty, when Nature has paid her just debt? If for a moment we throw our eyes on the last scene, and view life stripped of its ornaments, and exposed in its natural meanness, we shall then be convinced of the futility of these empty delusions. In the grave all fallacies are detected, all ranks are levelled, and all distinctions are done away.

As, therefore, life is uncertain, and all earthly pursuits are vain, let us no longer postpone the important concern of preparing for eternity; but let us embrace the happy moment while time and opportunity offer, to provide with care against that great change, when the pleasures of this world can no longer delight us, and the reflections of a life spent in the exercise of piety and virtue yield the only comfort and consolation.

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

Let the example of his fate excite our serious consideration, and strengthen our resolutions of amendment, lest our expectations be also frustrated, and we be hurried

unprepared into the presence of that all-wise and powerful Judge, to whom the secrets of all hearts are known, and from whose dread tribunal no culprit can escape.

To conclude: Let us support with propriety the character of our profession on every occasion, advert to the nature of our solemn engagements, and supplicate the divine grace to enable us to attend with unwearied assiduity the sacred tenets of our Order. Thus we may secure the favour of that eternal Being whose goodness and whose power know no bound; and prosecute our journey, without dread or apprehension, to that far distant country from which no traveller returns. By the light of the divine countenance, we shall pass without trembling through those gloomy mansions where all things are forgotten, and at that great and tremendous day, when, arraigned at the bar of divine justice, judgement shall be pronounced in our favour, we shall receive the let us imitate, and from his weakness let us derive instruction.

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'From time immemorial it has been an established custom among the fraternity of free and accepted masons, 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 to this laudable usage, and at the special request of our deceased brother, whose memory we revere, and whose loss we sincerely deplore, we are here assembled in the character of masons, to resign his body to the earth from whence it came, and to offer up the last tribute of fraternal affection to his memory; thereby demonstrating to the world the sincerity of our past esteem, and our steady attachment to the principles of our honourable Order.

With proper respect to the established customs of the country in which we reside, with due deference to our superiors 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 publicly 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 from the cares and troubles of a transitory existence, to a state of eternal duration; and thereby to weaken the chain by which we are linked one to another: may his example remind us of our approaching fate, and may we who survive him be more strongly cemented in the ties of

union and friendship; and may we 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 unsullied conscience, void of offence.

' Unto the grave we resign the body of our friend and brother, there to remain until the general resurrection; in favourable expectation that his immortal soul will then partake of joys which have been prepared for the righteous from the beginning of the world: and we earnestly pray Almighty God, of his infinite goodness, at the grand tribunal of unbiassed justice, to extend his mercy towards him, and all of us, and to crown our felicity with everlasting bliss in the expanded realms of a boundless eternity. This we beg, for the honour of his holy name, to whom be glory, now and for ever. Amen.'

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

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

ILLUSTRATIONS OF MASONRY.

BOOK III.

THE PRINCIPLES OF MASONRY EXPLAINED.

SECT. I.

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

6th
MY

May,

1696.
LORD,

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

OF MASONRY.

133

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

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

next time I go to London, and that will be shortly. I am,
My LORD,
Your Lordship's most obedient,
And most humble servant,
JOHN LOCKE.

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

They be as followethe,

QUEST. What mote ytt be? (3)

ANSW. Ytt beeth the skylle of nature, the understandyng of the myghte that ys hereynne, and its sondrye werckynge; sonderlyche, the skylle of rectenyngs, of waightes and metynges, and the treu manere of façonnyng al thynges for mannes use; headlye, dwellinges, and buyldynges of alle kindes, and all odher thynges that make gudde to manne.

QUEST. Where dyd ytt begyne?

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

QUEST. Who dyd bryng ytt westlye?

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

QUEST. Howe comede ytt yn Engelonde?

ANSW. Peter Gower (7) a Grecian, journeyedde ffor kunnyng yn Egypte, and yn Syria, and yn everyche londe whereas the Venetians hadde plauntedde maçonrye, and wynnyng entrance yn al lodges of maçonnes, he lerned muche, and retournedde, and woned yn Grecia Magna (8), wacksyng, and becommyng a myghtye (9) wyseacre, and greatlyche renowned, and her he framed a grate lodge at Groton (10), and maked many maçonnes, some whereoffe dyde journeye yn Fraunce, and maked manye maçonnes, wherefromme, yn processe of tyme, the arte passed in Engelonde.

QUEST. Dothe maçonnes discover there artes unto odhers?

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

QUEST. Whatte artes haueth the maçonnes techedde mankynde?

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

QUEST. Howe commethe ma&cceddil;onnes more teachers than odher menne?

ANSW. The hemselve haueth allein in (14) arte of fyndinge neue artes, whyche arte the ffyrste maçonnes receaved from Godde; by the whyche they fyndethe whatte artes hem plesethe, and the treu way of techynge the same. Whatt odher menne dothe ffynde out, ys onelyche bey chaunce, and herfore but lytel I tro.

QUEST. What dothe the maçonnes concele and hyde?

ANSW. Thay concelethe the arte of ffyndynge neue artes, and thattys for here own proffytte, and (15) preise: Thay concelethe the art of kepyng (16) secrettes, thatt soe the worlde mayeth nothings concele from them. Thay concelethe the art of wunderwerckyng, and of foresayinge thynges to comme, that so thay same artes may not be usedde of the wyckedde to an euyell ende. Thay also concelethe the (17) arte of chaunges, the wey of wynnyng the facultye (18) of Abrac, the skylle of becommynge gude and parfyghte wythouten the holpynges of fere and hope; and the universelle (19) longage of maçonnes.

QUEST. Wylle he teche me thay same artes?

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

QUEST. Dothe all maçonnes kunne more then odher 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 maçonnes gudder menne then odhers?

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

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

ANSW. Yea verylyche, and yt may not odherwise be: For gude menne and treu, kennynge eidher odher to be soche, doeth always love the more as thay be more gude. [Here endethe the questyonnes, and awnsweres.]

ILLUSTRATIONS

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

Allein, only

Always, always

Beithe, both

Commoditye, conveniency

Confrerie, fraternity

Façonnyng, forming

Fore-sayinge, prophecying

Freres, brethren

Headlye, chiefly

Hem plesethe, they please

Hemselve, themselves

Her, there, their
 Hereynne, therein
 Herwyth, with it
 Holpynge, beneficial
 Kunne, know
 Kunnynges, knowledge
 Make gudde, are beneficial
 Metynges, measures
 Mote, may
 Myddlelonde, Mediterranean
 Myghte, power
 OF MASONRY.
 Occasyonne,
 Odher, other
 Onelyche, only
 Pernecessarye, absolutely necessary
 Preise, honour
 Recht, right
 Reckenynge, numbers
 Sonderlyche, particularly
 Skille, knowledge
 Wacksynge, growing
 Werck, operation
 Wey, way
 Whereas, where
 Woned, dwelt
 Wunderwerckynge, working miracles
 Wylde, savage
 Wynnynges, gaining
 Ynn, into

143

SECT. II.

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

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

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

The conjecture of the ingenious and learned annotator concerning its being an examination taken before King Henry of one of the fraternity of masons, is just. The severe

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

Page 134 . 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 knowledge; some part of which, he says, the masons pretend to have taught the rest of mankind, and some part they still conceal. — The arts which have been communicated to the world by masons are particularly specified in an answer to one of the following questions; as are also those which they have restricted to themselves for wiseternity of masons, is just. The severe edict passed at that time against the society, and the discouragement given to the masons by the bishop of Winchester and his party, induced that prince, in his riper years, to make a stricter scrutiny into the nature of the masonic institution; which was fortunately attended with the happy circumstance of gaining his favour, together with his patronage. Had not the disturbances and civil commotions in the kingdom during his reign attracted the notice of government, it is probable that this act would have been repealed, through the intercession of the duke of Gloucester, whose attachment to the society was very conspicuous.

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Page 136 . Howe comede ytt yn Engelonde?] The records of the fraternity inform us, that Pythagoras was regularly initiated into Masonry; and being properly instructed in the mysteries of the Art, was much improved, and propagated the principles of the Order in other countries into which he afterwards travelled.

Pythagoras lived at Samos, in the reign of Tarquin, the last king of the Romans, in the year of Rome 220; or, according to Livy, in the reign of Servius Tullius, in the year of the world 3472. From his extraordinary desire of knowledge he travelled into several countries, and enriched his mind with learning. He was the first who took the name of philosopher; that is, a lover of wisdom. His system of morality was admirable. He made unity the principle of all things, and believed that between God and man there were various orders of Spiritual beings who administered to the divine will. His disciples brought all their goods into a common stock, contemned the pleasures of sense, abstained from swearing, eat nothing that had life, and believed

in the doctrine of a metempsychosis, or transmigration of souls. The chief aim of this philosopher's moral doctrine was to purge the mind from the impurities of the body, and it seems to have had more real piety in it than other systems, but less exactness.

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

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

Page 137 . Dothe maçonnes discover here artes unto odhers?] Masons, in all ages, have studied the general good of mankind. Every useful art, which is necessary for the support of authority and good government, or which can tend to promote science, they have cheerfully communicated to mankind. Points of no public utility, as their peculiar tenets, mystic forms, and solemn rites, they have carefully concealed. By these means masons have been distinguished in various countries, and the privileges of Masonry kept sacred and inviolable.

Page 138 . Whatte artes haueth the maçonnes techedde mankynde?] The arts which the masons have publicly taught, are here specified. It appears to have surprised the learned annotator, that religion should be ranked among the arts propagated by the fraternity. Masons, in compliance with the tenor of their profession, have always paid due obedience to the moral law, and inculcated its precepts with powerful energy on all their followers. The doctrine of one God, the creator and preserver of the universe, has been their firm belief in every age; and under the influence of that doctrine, their conduct has been regulated through a long succession of years. The progress of knowledge and philosophy, aided by divine revelation, having abolished many of the vain superstitions of antiquity, and enlightened the minds of men with the knowledge of the true God, and the sacred tenets of the christian faith, masons have readily acquiesced in, and zealously pursued every measure which could promote a religion so wisely calculated to make men happy. In those countries, however, where the gospel has not reached, and Christianity displayed her beauties, the masons have pursued the universal religion, or the religion of nature; that is, to be good men and true, by whatever denomination or persuasion they have been distinguished; and by this universal religion the conduct of the fraternity still continues to be regulated. A cheerful compliance with the established religion of the country in which we live, so far as it corresponds with, and is agreeable to the tenets of Masonry, is earnestly recommended in all our assemblies; and this universal conformity, notwithstanding private sentiment and opinion, answers the laudable purpose of conciliating true friendship among men of every persuasion, and has proved the cement of general union.

Page 138 . Howe commethe maçonnes more teachers than odher menne?] The answer implies, that masons, having, from the nature and government of their associations, greater opportunities than other men of improving their talents, are, in general, understood to be better qualified to instruct others.

Mr. Locke's observation on masons having the art of finding new arts, is very judicious, and his explanation seems to be just. The fraternity have always made the study of the arts a principal part of their private amusement; in their assemblies nice and difficult theories have been canvassed and explained; fresh discoveries produced, and those already known illustrated. The different classes established, the gradual progression of knowledge communicated, and the regularity observed throughout the whole system of their government, are evident proofs that those who are initiated into the mysteries of the masonic Art may discover new arts; and this knowledge they acquire by instruction from, and familiar intercourse with, men of genius and ability, on almost every important branch of science.

Page 139 . What dothe the maçonnes concele and hyde?] The answer imports the art of finding new arts, for their profit and praise; and then particularizes the different arts they carefully conceal. Mr. Locke's remark, That this shews too much regard for their own society, and too little for the rest of mankind, is rather severe, when he has before admitted the propriety of concealing from the world what is of no real public utility, lest, being converted to bad uses, the consequences might be prejudicial to society. By the word praise, is here meant that honour and respect to which masons are entitled as the friends of science and learning, and which is absolutely necessary to give a sanction to the wise doctrines they propagat. Their fidelity gives them a claim to esteem; and the rectitude of their manners demands veneration.

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

Many instances may be adduced from history to shew the high veneration that was paid to the art of secrecy by the antients. Pliny informs us, that Anaxarchus being imprisoned with a view to extort from him some secrets with which he had been intrusted, and dreading that exquisite torture might induce him to betray his trust, bit his tongue in the middle, and threw it in the face of Nicocreon, the tyrant of Cyprus. — No torments could make the servants of Plancus betray the secrets of their master; with fortitude they encountered every pain, and strenuously supported their fidelity, amidst the most severe tortures, till death put a period to their sufferings. — The Athenians bowed to a statue of brass, which was represented without a tongue to denote secrecy. — The Egyptians worshipped Harpocrates, the god of silence, who was always represented holding his finger at his mouth. — The Romans had their goddess of silence, named Angerona, to whom they offered worship. — Lycurgus, the celebrated lawgiver, as well as Pythagoras, the great scholar, particularly recommended this virtue: especially the last, who, as we

have before observed, kept his disciples silent during five years, that they might learn the valuable secrets he had to communicate unto them. This evinces that he deemed secrecy the rarest, as well as the noblest art .

Mr. Locke has made several judicious observations on the answer which is given to the question here proposed. His being in the dark concerning the meaning of the faculty of Abrac, I am no ways surprised 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; but the explanation of it is now lost .

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

The antient philosophers applied with unwearied diligence to discover the aspects, magnitude, distances, motions, and revolutions of the heavenly bodies; and, according to the discoveries they made, pretended to foretell future events, and to determine concerning the secrets of Providence: Hence this study grew, in a course of time, to be a regular science, and was admitted among the other arts practised by masons.

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

Page 147 . 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.

Page 140 . Dothe all maçonnes kunne more then odher menne?] The answer only implies, that though masons have a better opportunity than the rest of mankind, of improving in useful knowledge; a want of capacity in some, and of application in others, obstructs their progress.

Page 141 . Are maçonnes gudder menne then odhers?] Masons are not understood to be more virtuous in their lives and actions, than other men may be; but it is an undoubted fact, that a strict conformity to the rules of the profession of Masonry, may make them better men than they otherwise would be.

Page 141 . Dothe maçonnes love eidher odher myghtylye as beeth sayde?] The answer to this question is truly great, and is judiciously remarked upon by the learned annotator.

By the answers to the three last questions, Masonry is vindicated against the objections of cavillers against Masonry; 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; but should he impose upon us, and we are unwarily led to receive him, our endeavours are exerted to reform him: and, it is certain, by being a mason, it is probable he may become a better subject to his sovereign, and a more valuable member to the state.

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

162

ILLUSTRATIONS OF MASONRY.
BOOK IV.
THE HISTORY OF MASONRY IN ENGLAND.
SECT. I.

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

THE history of Britain, previous to the invasion of the Romans, is so mixed with fable, as not to afford any satisfactory account, either of the original inhabitants of the island, or of the arts practised by them. It appears, however, from the writings of the best historians, that they were not destitute of genius or taste. There are yet in being the remains of some stupendous works, executed by them much earlier than the time of the Romans; and these vestiges of antiquity, though defaced by the cruel hand of time, display no small share of ingenuity in their invention, and are convincing proofs that the science of Masonry was not unknown in those rude ages.

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

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

It is suggested that the Druids derived their system of government from Pythagoras. Study and speculation were the favourite pursuits of these philosophers. In their private retreats they entered into a disquisition of the origin, laws, and properties of matter, the form and magnitude of the universe, and even the most sublime and hidden secrets of nature. On these subjects they formed a variety of hypotheses, which they delivered to their disciples in verse, that they might more easily retain them in memory, being bound by oath not to write them.

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

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

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

The wars which soon after broke out between the conquerors and the conquered, obstructed for some time the progress of Masonry in Britain, and the art is said to have continued in a low state till the arrival of the Emperor Carausius, when it revived under his auspices: This general having shaken off the Roman yoke, contrived every means to render his person and government acceptable to the people. He possessed real merit, encouraged learning and learned men, improved the country in the civil arts, and intended to have established an empire in Britain. He collected the best workmen and artificers from all parts, who under his sway enjoyed peace and tranquillity. He held the masons in great veneration, and appointed Albanus, his steward, principal superintendant over their assemblies. Under this patron lodges, or conventions of the fraternity, were formed, and the business of Masonry began to be regularly conducted. Through the influence of Albanus, the masons obtained a charter from Carausius, to hold a general council, at which we learn this worthy knight presided in person as Grand Master, and assisted at the reception of many persons into Masonry. To this council, the name of Assembly was afterwards given. Albanus was born at (now St. Albans, in Hertfordshire), of a noble family. In his youth he travelled to Rome, where he served seven years under the Emperor Diocletian. On his return home, by the example and persuasion of Amphibalus of Caerleon (now Chester), who had accompanied him in his travels, he was converted to the Christian faith, and in the tenth and last persecution of the Christians was beheaded, A.D. 303.

St. Alban was the first who suffered martyrdom for the Christian religion in Britain, of which the venerable Bede gives the following account. The Roman governor having been informed that St. Alban harboured a Christian in his house, sent a party of soldiers to apprehend Amphibalus. St. Alban immediately put on the habit of his guest, and presented himself to the officers. He was carried before a magistrate, where he behaved with such a manly freedom, and so powerfully supported the cause of his friend, as not only to incur the displeasure of the judge, but to bring upon himself the punishment above specified.

The old constitutions affirm, that St. Alban was employed by Carausius to environ the city of Verulam with a wall, and to build him a fine palace; and that the Emperor, as a reward for his diligence in executing those works, appointed him steward of his

household, and chief ruler of the realm. However this may be, there is great reason to believe, from the corroborating testimonies of antient historians, that this knight was a celebrated architect, and a great encourager of good workmen. It cannot then be supposed that Free-masonry should be neglected under so eminent a patron.

SECT. II.

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

AFTER the departure of the Romans from Britain, Masonry made but a slow progress, and in a little time was almost totally neglected. The irruptions of the Picts and Scots obliged the southern inhabitants of the island to solicit the assistance of the Saxons, to repel these invaders. As the Saxons increased, the native Britons sunk into obscurity, and ere long yielded the superiority to their protectors, acknowledging their sovereignty and jurisdiction. These rough and ignorant heathens, despising every thing but war, soon put a finishing stroke to all the remains of antient learning which had escaped the fury of the Picts and Scots. They continued their depredations with unrestrained rigour, till the arrival of some pious teachers from Wales and Scotland, when many of these savages were reconciled to Christianity, and the doctrines of that religion gained ground among them. As Christianity spread, Masonry rose into repute, and lodges began to be formed ; but these lodges being under the direction of foreigners, were seldom convened, and never attained to any degree of consideration or importance.

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

A few expert masons arrived in England from France in 680, and formed themselves into lodges, under the direction of Bennet, abbot of Wirral, who was soon after appointed by Kenred, king of Mercia, inspector of their proceedings.

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

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

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

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

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

Edward died in 924, and was succeeded by Athelstane his son, who appointed his brother Edwin patron of the masons. This prince procured a charter from Athelstane, empowering them to meet annually in communication at York. In this city the first Grand Lodge of England was formed in 926, at which Edwin presided as Grand Master. Here many old writings were produced in Greek, Latin, and other languages, from which the constitutions of the English lodges are originally derived .

by all the princes of Europe, who sought his friendship and courted his alliance. He was a mild sovereign, a kind brother, and a true friend. The only blemish that historians find in the Athelstane kept his court for some time at York, where he received several embassies from foreign princes, with rich presents of various kinds. He was loved, honoured, and admired

whole reign of Athelstane, is the supposed murder of his brother Edwin. This youth was distinguished for his virtues, and having died two years before his brother, a false report was spread of his being wrongfully put to death by him. But this action is so improbable in itself, so inconsistent with the character of Athelstane, and indeed so slenderly attested, as to be undeserving a place in history .

The activity and princely conduct of Edwin qualified him, in every respect, to preside over so celebrated a body of men as the masons. Under him they were employed in repairing and building many churches and other edifices which had been destroyed by the ravages of the Danes and other invaders, not only in the city of York, but at Beverley, and other places.

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

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

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

William the Conqueror acquired the crown of England in 1066: and he appointed Gundulph, bishop of Rochester, and Roger de Montgomery, earl of Shrewsbury, joint patrons of the masons, who at this time excelled both in civil and military architecture. Under their auspices the fraternity were employed in building the Tower of London, which was completed in the reign of William Rufus, who rebuilt London bridge with wood, and first constructed the palace and hall of Westminster in 1087.

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

During the reign of Henry II. the Grand Master of the Knights Templars superintended the masons, and employed them in building their Temple in Fleet-Street, A.D. 1155. Masonry continued under the patronage of this Order till the year 1199, when John succeeded his brother Richard in the crown of England. Peter de Colechurch was then appointed Grand Master. He began to rebuild London bridge with stone, which was afterwards finished by William Alcmain in 1209. Peter de Rupibus succeeded Peter de Colechurch in the office of Grand Master, and Geoffrey Fitz-Peter, chief surveyor of the king's works, acted as deputy under him. Under the auspices of these two artists, Masonry flourished during the remainder of this and the following reign.

SECT. III.

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

ON the accession of Edward I. A. D. 1272, the care of the masons was entrusted to Walter Giffard, archbishop of York; Gilbert de Clare, earl of Gloucester; and Ralph, lord of Mount Hermer, the progenitor of the family of the Montagues. These architects superintended the finishing of Westminster Abbey, which had been begun in 1220, during

the minority of Henry III. In the reign of Edward II. the fraternity were employed in building Exeter and Oriel colleges, Oxford; Clare hall, Cambridge; and many other structures; under the auspices of Walter Stapleton, bishop of Exeter, who had been appointed Grand Master of the masons in 1307.

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

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

Henry, duke of Lancaster, taking advantage of Richard's absence in Ireland, got the Parliament to depose him, and next year caused him to be murdered. Thus he supplanted his cousin, and mounted the throne by the name of Henry IV. He appointed Thomas Fitz Allen, earl of Surrey, Grand Master. After the famous victory of Shrewsbury, he founded Battle-abbey and Fotheringay; and in this reign the Guildhall of London was built. The King dying in 1413, Henry V. succeeded to the crown; when Henry Chicheley, archbishop of Canterbury, obtained the direction of the fraternity; and under the auspices of this patron, lodges and communications were frequent.

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

3 Hen. VI. cap. I. 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 commons, hath ordained

and established that such chapters and congregations shall not be hereafter holden; and if any such be made, they that cause such chapters and congregations to be assembled and holden, if they thereof be convict, shall be judged for felons: and that the other masons, that come to such chapters or congregations, be punished by imprisonment of their bodies, and make fine and ransome at the king's will .'

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

As the attempt of parliament to suppress the lodges and communications of masons renders

the transactions of this period worthy our attention, it may not be improper to state some of the circumstances which are supposed to have given rise to this severe edict.

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

The animosity between the uncle and nephew daily increased, and the authority of parliament, at length, was obliged to interpose. On the last day of April, 1425, the parliament met at Westminster. The servants and followers of the peers coming thither armed with clubs and staves, occasioned its being named THE BATT PARLIAMENT. Several laws were there made, and among the rest, the act for abolishing the society of masons ; at least for preventing their assemblies and congregations. As their meetings were secret, they attracted the attention of the aspiring prelate renewed his apprehension, and incurred his displeasure .

Sovereign authority, however, 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, centred in him; a fortunate circumstance for the masons at this critical juncture. The Duke, knowing them to be innocent of the accusations which the bishop of Winchester had laid against them, not only protected them from his fury, but transferred the charge of rebellion, sedition, and treason, from them, to the bishop and his followers; asserting that they were the first violators of the public peace, and the most vigorous promoters of civil discord.

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

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

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

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

In order to effectuate this plan, it was concerted by the bishop and his party to murder the Duke. A parliament was summoned to meet at St. Edmondsbury in 1447, where they expected he would lie entirely at their mercy. As soon as he appeared, on the second day of the sessions, he was accused of treason, and thrown into prison; where he was found the next day cruelly murdered. It was pretended that his death was natural; but though his body, which was exposed to public view, bore no marks of outward injury, it was generally believed that he had fallen a sacrifice to the vengeance of his enemies. After this dreadful catastrophe, five of his servants were tried for aiding him in his treasons, and condemned to be hanged, drawn, and quartered. They were hanged accordingly, cut down alive, stripped naked, and marked with a knife to be quartered; when the marquis of Suffolk, through a mean and pitiful affectation of popularity, produced their pardon, and saved their lives; the most barbarous kind of mercy that can possibly be imagined!

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

After the death of the cardinal, the masons continued to hold their lodges without dread or

apprehension. Henry established in his kingdom various seats of erudition, enriched them with ample endowments, and distinguished them by peculiar privileges and immunities; thus inviting his subjects to forsake their ignorance and barbarism, and to reform their turbulent licentious manners. He was initiated into Masonry in 1442, and was very intent on obtaining a complete knowledge of the Art. He perused the antient charges, revised the constitutions, and, with the consent of his council, gave them a legal sanction .

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

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

SECT. IV.

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

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

During the short reigns of Edward V. and Richard III. Masonry was on the decline; but on the accession of Henry VII. A.D. 1485, it rose again into esteem, under the patronage of the Master and fellows of the order of St. John at Rhodes (now Malta), who assembled their grand lodge in 1500, and chose Henry their protector. Under the royal auspices the fraternity revived their assemblies, and Masonry once more resumed its pristine splendor. On the 24th of June 1502, a lodge of masters was formed in the palace, at which the King presided in person as Grand Master; and having appointed John Islip, abbot of Westminster, and Sir Reginald Bray, knight of the garter, his wardens for the occasion, he proceeded from thence in ample form to the east end of Westminster Abbey, where he laid the foundation stone of that famous piece of Gothic architecture, known by the name of Henry VII.'s Chapel. The Capestone of this building was celebrated in 1507. Under the direction of Sir Reginald Bray, the palace of Richmond was afterwards built, and many other stately works. Brazen-nose College Oxford, and Jesus and St. John's Colleges Cambridge, were all finished in this reign.

Henry VIII. succeeded his father in 1509, and appointed Cardinal Wolsey, Grand Master. This prelate built Hampton Court Whitehall, Christ Church College Oxford, and several other noble edifices; all of which, upon his disgrace, were forfeited to the crown, A.D. 1530. Thomas Cromwell, earl of Essex, succeeded the Cardinal in the office of Grand Master; and employed the fraternity in building St. James's palace, Christ's Hospital, and Greenwich castle. In 1534 the King and parliament threw off allegiance to the pope of Rome, and the King being declared supreme head of the church, no less than 926 pious houses were suppressed; many of which were afterwards converted into stately mansions for the nobility and gentry. Under the direction of John Touchet lord Audley, who, on Cromwell's being beheaded in 1540, had succeeded to the office of Grand Master, the fraternity were employed in building Magdalene College Cambridge, and several other structures.

Edward VI. a minor, succeeded to the throne in 1547, and his guardian and regent, Edward Seymour, duke of Somerset, undertook the management of the masons, and built

Somerset-house in the Strand; which, on his being beheaded, was forfeited to the crown in 1552. John Poynt, bishop of Winchester, then became the patron of the fraternity, and presided over the lodges till the death of the King in 1553.

The masons remained without any nominal patron till the reign of Elizabeth, when Sir Thomas Sackville accepted the office of Grand Master. Lodges were held, however, during this period, in different parts of England, but the General or Grand Lodge appears to have been assembled in the city of York, where it is said the fraternity were numerous and respectable. The following circumstance is recorded of Elizabeth: Hearing that the masons were in possession of secrets which they would not reveal, and being jealous of all secret assemblies, she sent an armed force to York, with intent to break up their annual grand lodge. This design, however, was happily frustrated by the interposition of Sir Thomas Sackville; who took care to initiate some of the chief officers which she had sent on this duty. They joined in communication with the masons, and made so favourable a report to the Queen on their return, that she countermanded her orders, and never afterwards attempted to disturb the meetings of the fraternity.

Sir Thomas Sackville held the office of Grand Master till 1567, when he resigned in favour of Francis Russel, earl of Bedford, and Sir Thomas Gresham, an eminent merchant, distinguished by his abilities, and great success in trade. To the former the care of the Brethren in the northern part of the kingdom was assigned, while the latter was appointed to superintend the meetings in the South, where the Society had considerably increased, in consequence of the honourable report which had been made by the officers that were sent to disperse the general meeting at York. Notwithstanding this new appointment of a Grand Master for the South, the General Assembly continued to meet in the city of York as heretofore, where all the records were kept.

SECT. V.

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

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

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

On the death of Elizabeth, the crowns of England and Scotland were united in her successor James VI. of Scotland, who was proclaimed King of England, Scotland, and Ireland, on the 25th of March 1603. At this period Masonry flourished in both kingdoms, and the lodges were convened under the royal patronage. Several gentlemen of fine taste returned from their travels full of laudable emulation, if not to excel the Italian revivers, at

least to imitate them in old Roman and Grecian Masonry. These ingenious travellers brought home some pieces of old columns, curious drawings, and books of architecture. Among the number was the celebrated Inigo Jones, son of Inigo Jones, a citizen of London, who was put apprentice to a joiner, and had a natural taste for the art of designing. He was first renowned for his skill in landscape painting, and was patronized by the learned William Herbert, afterwards earl of Pembroke. He made the tour of Italy at his lordship's expence, where he improved under some of the best disciples of the famous Andrea Palladio. On his return to England, he laid aside the pencil, and confined his study to architecture. He became the Vitruvius of Britain, and the rival of Palladio.

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

Inigo Jones continued to preside over the fraternity till the year 1618, when he was succeeded by the earl of Pembroke. Many eminent, wealthy, and learned men were initiated under his lordship's auspices, and the mysteries of the Order were now held in high estimation.

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

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

The breaking out of the civil wars obstructed the progress of Masonry in England for some time. After the Restoration, it began to revive under the patronage of Charles II. who had been received into the Order while on his travels. On the 27th December 1663, a general assembly was held, at which Henry Jermyn, earl of St. Alban's, was elected Grand Master, who appointed Sir John Denham Kt. his deputy, and Mr. (afterwards Sir) Christopher Wren, and John Webb his wardens. Several regulations were made at this assembly, and the greatest harmony prevailed among the fraternity.

Thomas Savage, earl of Rivers, succeeded the earl of St. Albans in the office of Grand Master in June 1666, and Sir Christopher Wren was appointed Deputy under his Lordship. No Grand Officer ever distinguished himself more than Sir Christopher Wren, in promoting the prosperity of the few lodges which occasionally met at this time; and the

honours which he afterwards received in the society, are evident proofs of the attachment the fraternity bore to him.

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

After the fire of London, Sir Christopher was appointed principal architect for rebuilding that city. By his Majesty's command, he drew up a plan for that purpose, which was approved; but private property interfering, was not adopted. The city, however, was rebuilt in a much better style than before.

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

In 1674, the earl of Rivers having resigned, George Villiers, duke of Buckingham, was elected Grand Master. He left the care of the masons to his wardens, and Sir Christopher, who still continued to act as deputy. In 1679, the duke resigned in favour of Henry Bennett, earl of Arlington; who was too deeply engaged in state affairs, to attend to the duties of Masonry: the lodges however continued to assemble under his sanction, and many respectable gentlemen were initiated.

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

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

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

At a general assembly and feast of the masons in 1697, many noble and eminent brethren were present, and among the rest, Charles duke of Richmond and Lenox, who was at that time Master of a lodge at Chichester. His Grace was proposed and elected Grand Master for the following year. Having engaged Sir Christopher Wren to act as his Deputy, he appointed Edward Strong senior, and Edward Strong junior, his wardens. His Grace continued in office only one year, when he was succeeded by Sir Christopher, who continued at the head of the fraternity till the death of the King in 1702.

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

SECT. VI.

History of the Revival of Masonry in the South of England.

ON the accession of George I. the masons in London and its environs finding themselves neglected by Sir Christopher Wren, and their annual meetings discontinued, resolved to cement under a new Grand Master, and to revive the communications and annual festivals of the Society. With this view, the Lodges at the Goose and Gridiron in St. Paul's Church-yard, the Crown in Parker's Lane near Drury-lane, the Apple-tree tavern in Charles-street Covent-garden, and the Rummer and Grapes tavern in Channel-row Westminster, the only four Lodges in being in the South of England at this time, with some old Brothers, met at the Apple-tree tavern above mentioned in February 1717; and having voted the oldest Master-mason then present into the Chair, constituted themselves a Grand Lodge pro tempore in due form. At this meeting it was resolved, to revive the Quarterly Communications of the fraternity; and to hold the next Annual Assembly and Feast on the 24th of June at the Goose and Gridiron in St. Paul's Church-yard (in compliment to the oldest Lodge, which then met there) for the purpose of electing a Grand Master among themselves, till they should have the honour of a Noble Brother at their head. Accordingly, on St. John the Baptist's day, 1717, in the third year of the reign of King George I. the Assembly and Feast were held at the said house; when the oldest Master-mason, and Master of a Lodge, having taken the chair, a list of proper candidates for the office of Grand Master was produced: and the names being separately proposed,

the Brethren, by a great majority of hands, elected Mr. Anthony Sayer Grand Master of Masons for the ensuing year; who was forthwith invested by the said oldest Master, installed by the Master of the oldest Lodge, and duly congratulated by the Assembly, who paid him homage. The Grand Master then entered on the duties of his office, appointed his Wardens, and commanded the Master and Wardens of the four Lodges to meet him and his Wardens quarterly in Communication, and enjoined them to recommend to all the Brethren of their separate lodges a punctual attendance on the next Annual Assembly and Feast.

Among a variety of regulations which were proposed and agreed to at this meeting, was the following: " That the privilege of assembling as masons, which had hitherto been unlimited , should no longer be vested in the power of the fraternity at large; but that every Lodge to be hereafter convened, except the four old Lodges at this time existing, should be legally authorised to act by a warrant from the Grand Master for the time being, granted to certain individuals by petition, with the consent and approbation of the Grand Lodge in Communication; and that without such warrant, no lodge should be hereafter deemed regular or constitutional." As a compliment due to the Brethren of the four old Lodges, by which the Grand lodge was first formed, it was resolved, " That every privilege which they then enjoyed, by virtue of their immemorial constitution they should still continue to enjoy; and that no law, rule, or regulation to be hereafter made or passed in Grand Lodge, should deprive them of such privilege, or encroach on any landmark which was then established as the standard of masonic government." On this, the Brethren agreed to give up, in favour of the four old Lodges separately all inherent privileges which, as individuals, they at present possessed, or might hereafter claim; and promised to acknowledge, countenance and protect every new Lodge which should be regularly constituted agreeably to the above Resolutions.

The Brethren having thus ceded their distinct privileges as individuals, and promised to acknowledge the Brethren of every new Lodge as vested with the privilege in the future Communications of the Grand Lodge which they enjoyed, except precedence of rank, began to discover, that, in process of time, the new Lodges might so far outnumber the old ones, as to have it in their power, on a future occasion, by a majority, to alter the present Constitution, and subvert those privileges which were now centred in the four old Lodges: they therefore very wisely formed a code of laws for the future government of the Society, and annexed thereto a conditional clause, which it was agreed that the Grand Master for the time being, his successors, and the Master of every Lodge to be hereafter constituted, should engage to preserve and keep sacred and inviolable in all time coming. To commemorate this circumstance, it has been customary ever since that time, for the Master of the oldest Lodge to attend every Grand Installation; and taking precedence of all present, the Grand Master only excepted, to enforce obedience to the antient Charges and new Regulations. The conditional clause above referred to runs thus:

" Every annual Grand Lodge has an inherent power and authority to make new regulations, or to alter these, for the real benefit of this antient fraternity; provided always THAT THE OLD LAND-MARKS BE CAREFULLY PRESERVED; and that such alterations and new regulations be proposed and agreed to at the third Quarterly Communication preceding the Annual Grand Feast; and that they be offered also to the

perusal of all the Brethren before dinner, in writing, even of the youngest apprentice; the approbation and consent of the majority or all the Brethren present, being absolutely necessary to make the same binding and obligatory."

This remarkable clause, with thirty-eight regulations preceding it, all of which are printed in the first Edition of the Book of Constitutions, were approved, ratified, and confirmed by one hundred and fifty Brethren, at an annual Assembly and Feast held at Stationers' Hall on St. John the Baptist's day 1721, and in their presence subscribed by the Masters and Wardens of the four old Lodges on one part: and by Philip Duke of Wharton, the Grand Master; Theophilus Desaguliers, M.D. and F.R.S. the Deputy Grand Master; Joshua Timson, and William Hawkins, the Grand Wardens; and the Masters and Wardens of Sixteen Lodges which had been constituted between 1717 and 1721, on the other part.

By the above prudent precaution of our antient Brethren, the original constitutions were established as the basis of all future masonic jurisdiction in the South of England; and the antient land-marks, as they are emphatically styled, or the boundaries set up as checks to innovation or absolute dominion, were carefully secured against the attacks of future invaders. The four old Lodges, in consequence of the above contract, in which they considered themselves as a distinct party, continued to act by their original authority; and while their internal Government was conformable to the tenets of Masonry, and the Constitutions then established, they were always a proper check on the proceedings of the new Legislature, which could not act independent of that authority, to which they had solemnly promised obedience and submission. During the administration of Mr. Sayer, the Society made no very rapid progress. Several Brethren joined the old Lodges; but only two new Lodges were constituted.

Mr. Sayer was succeeded in 1718 by George Payne, Esq; who, at an Assembly and Feast on the 24th of June in that year, was duly invested, installed, congratulated, and homaged. This Gentleman was particularly assiduous in recommending a strict observance of the Communications. He collected many valuable manuscripts on the subject of Masonry, and earnestly desired that the Brethren would bring to the Grand Lodge any old writings or records concerning Masons and Masonry, to shew the usages of antient times; and in consequence of this general intimation, several old copies of the Gothic constitutions were produced, collected, arranged, and digested.

On the 24th of June 1719, another Assembly and Feast was held at the Goose and Gridiron before mentioned, when Dr. Desaguliers was unanimously elected Grand Master, invested, installed, congratulated, and homaged. At this Feast, the old regular and peculiar toasts or healths of the Free Masons were introduced; and from this time we may date the revival of Free-masonry in the South of England. The Lodges, which had considerably increased by the vigilance of the Grand Master, were visited by many old masons, who had long neglected the Craft; several of the nobility were initiated, and a number of new Lodges were constituted.

At an Assembly and Feast held at the Goose and Gridiron on the 24th of June 1720, George Payne, Esq; was re-elected Grand Master, invested, installed, congratulated, and homaged as before; and under his mild and vigilant administration the Lodges continued in a flourishing state.

This year, at some of the private Lodges, to the irreparable loss of the fraternity, several valuable manuscripts (nothing having yet appeared in print) concerning their Lodges, regulations, charges, secrets, and usages (particularly one written by Mr. Nicholas Stone, the Warden under Inigo Jones), were too hastily burnt by some scrupulous Brothers.

At a Quarterly Communication held this year at the Goose and Gridiron, on the festival of St. John the Evangelist, it was agreed, That, in future, the new Grand Master shall be named and proposed to the Grand Lodge some time before the Feast; and if approved, and present, he shall be saluted as Grand Master Elect: and that every Grand Master, when he is installed, shall have the sole power of appointing his Deputy and Wardens, according to antient custom, when the fraternity were honoured with a Nobleman at their head.

At a Grand Lodge held in ample form on Lady-day 1721, Brother Payne proposed for his successor John Duke of Montague, at that time Master of a Lodge. His Grace being present, was saluted as Grand Master Elect, and received the compliments of the Lodge. The Brethren expressed great joy at the happy prospect of being once more patronised by the Nobility; and unanimously agreed, that the next Assembly and Feast should be held at Stationers' Hall; and that a proper number of Stewards should be appointed to provide the entertainment; but Mr. Josiah Villeneau, an upholder in the Borough, generously undertook the whole management of the business, and received the thanks of the Society for his attention.

While Masonry was thus spreading its influence over the Southern part of the kingdom, it was not neglected in the North. The General Assembly, or Grand Lodge, at York continued regularly to meet as heretofore. In 1705, under the direction of Sir George Tempest, Bart. then Grand Master, there were several Lodges, and many worthy brethren initiated, in York and its neighbourhood. Sir George being succeeded by the Right Hon. Robert Benson, Mayor of York, a number of meetings of the fraternity was held at different times in that city, and the Grand Feast during his Mastership is said to have been very brilliant. Sir William Robinson, Bart. succeeded Mr. Benson in the office of Grand Master, and the fraternity seem to have considerably increased in the North under his auspices. He was succeeded by Sir Walter Hawkesworth, Bart. who governed the society with great eclat. At the expiration of his Mastership, Sir George Tempest was elected a second time Grand Master; and from the time of his election in 1714 to 1725, the Grand Lodge continued regularly to assemble at York under the direction of Charles Fairfax, Esq; Sir Walter Hawkesworth, Bart. Edward Bell, Esq; Charles Bathurst, Esq; Edward Thomson, Esq; M.P, John Johnson, M.D. and John Marsden, Esq; all of whom, in rotation, during the above period, regularly filled the office of Grand Master in the North of England.

From this account, which is authenticated by the Books of the Grand Lodge at York, it appears, that the Revival of Masonry in the South of England did not interfere with the proceedings of the fraternity in the North; nor did that event taking place, alienate any allegiance that might be due to the General Assembly or Grand Lodge there, which seems to have been considered at that time, and long after, as the Mother Lodge of the whole kingdom. For a series of years the most perfect harmony subsisted between the two Grand Lodges, and private Lodges flourished in both parts of the kingdom under their

separate jurisdiction. The only mark of superiority which the Grand Lodge in the North appears to have retained after the revival of Masonry in the South, is in the title which they claimed, viz. The Grand Lodge of all England, TOTIUS ANGLIÆ; while the Grand Lodge in the South passed only under the denomination of The Grand Lodge of England. The latter, on account of its situation, being encouraged by some of the principal nobility, soon acquired consequence and reputation; while the former, restricted to fewer, though not less respectable, members, seemed gradually to decline. Till within these few years, however, its authority was never challenged; on the contrary, every mason in the kingdom held that Assembly in the highest veneration, and considered himself bound by the charges which originally sprung from that Assembly. To be ranked as descendants of the original York masons was the glory and boast of the Brethren in almost every country where Masonry was established; and, from the prevalence and universality of the idea that York was the place where Masonry was first established by Charter, the masons of England have received tribute from the first States in Europe. It is much to be regretted, that any separate interests should have destroyed the social intercourse of masons; but it is no less remarkable than true, that the Brethren in the North and those in the South are now in a manner unknown to each other. Notwithstanding the pitch of eminence and splendour at which the Grand Lodge in London has arrived, neither the lodges of Scotland nor Ireland court its correspondence. To the introduction of some modern innovations among the Lodges in the South, this unfortunate circumstance has been attributed; and as to the coolness which now subsists between the Grand Lodge at York and the Grand Lodge in London, another reason is assigned. A few Brethren at York having, on some trivial occasion, seceded from their antient Lodge, they applied to London for a warrant of Constitution. Without any inquiry into the merits of the case, their application was honoured. Instead of being recommended to the Mother Lodge, to be restored to favour, these Brethren were encouraged to revolt; and, in open defiance of an established authority, permitted, under the banner of the Grand Lodge at London, to open a new Lodge in the city of York itself. This illegal extension of power, and violent encroachment on the privileges of antient Masonry, gave the highest offence to the Grand Lodge at York, and occasioned a breach, which time, and a proper attention to the rules of the Order, only can repair.

SECT. VII.

History of Masonry from its Revival in the South of England till the Death of King George I.

THE reputation of the Society being now established, many noblemen and gentlemen of the first rank desired to be received into the Lodges, which had increased considerably during the administration of Mr. Payne. The business of Masonry was found to be a pleasing relaxation from the fatigue of business, and uninfluenced by politics or party, a happy union was by that means effected among the most respectable characters in the kingdom.

On the 24th of June 1721, Grand Master Payne, and his Wardens, with the former Grand Officers, and the Masters and Wardens of twelve Lodges, met the Grand Master Elect at the Queen's Arms Tavern in St. Paul's Churchyard, where the Grand Lodge was

opened in ample form. Having confirmed the proceedings of the last Grand Lodge, several gentlemen were initiated into Masonry at the request of the Duke of Montagu; and among the rest, Philip Lord Stanhope, afterwards Earl of Chesterfield. From the Queen's Arms the Grand Lodge marched in procession in their clothing to Stationers' Hall in Ludgate-street, where they were joyfully received by one hundred and fifty Brethren, properly clothed. The Grand Master having made the first procession round the Hall, took an affectionate leave of his Brethren; and, being returned to his place, proclaimed James Montagu, Duke of Montagu, his Successor for the ensuing year. His Grace being invested with the ensigns of his Office, installed, and congratulated, proceeded to the appointment of his Deputy and Wardens, who were also invested and installed. The General Regulations compiled by Mr. Payne in 1723, and compared with the antient records and immemorial usages of the fraternity, were read, and met with general approbation; and Dr. Desaguliers made an elegant oration on the subject of Masonry.

Soon after his election, the Grand Master gave convincing proofs of his zeal and attention, by commanding Dr. Desaguliers and James Anderson, A.M. men of genius and education, to revise, arrange, and digest the Gothic Constitutions, old Charges, and General Regulations. This task they faithfully executed; and at the ensuing Grand Lodge held at the Queen's Arms St. Paul's Church-yard on the 27th of December 1721, being the festival of St. John the Evangelist, they presented the same for approbation. A Committee of fourteen learned Brothers was then appointed to examine the Manuscript, and to make their report; and on this occasion several very entertaining lectures were delivered, and much useful information given by a few old Brethren.

At a Grand Lodge held at the Fountain Tavern in the Strand in ample form on the 25th of March 1722, the committee reported that they had perused the Manuscript, containing the History, Charges, Regulations, &c. of Masonry, and after some amendments had approved thereof. The Grand Lodge ordered the whole to be prepared for the press, and printed with all possible expedition. This order was strictly obeyed, and in little more than two years the Book of Constitutions appeared in print, under the following title: "The Book of Constitutions of the Free Masons: Containing the History, Charges, Regulations, &c. of that most Antient and Right Worshipful Fraternity. For the Use of the Lodges." London, 1723.

Masonry now flourished under the auspices of the nobility, and several new Lodges were constituted. The Communications were regularly convened, and the Grand Master's constant attendance gave a sanction to all the proceedings.

In January 1722-3, the Duke of Montagu resigned in favour of the Duke of Wharton, who was very ambitious to attain the office. His Grace's resignation proceeded from the motive of reconciling the Brethren to this nobleman, who had incurred their displeasure, by having convened, in opposition to the resolutions of the Grand Lodge, on the 25th of March, an irregular assembly of masons at Stationers' Hall, on the festival of St. John the Baptist, in order to get himself elected Grand Master. The Duke of Wharton being fully sensible of the impropriety of his conduct, publickly acknowledged his error; and promising in future a strict conformity and obedience to the resolutions of the Society, was received into favour, and with the general consent of the Brethren approved of as Grand Master Elect for the ensuing year. His Grace was regularly invested and installed

on the 17th of January 1722-3 by the Grand Master, and congratulated by upwards of twenty-five Lodges, who were present in the Grand Lodge. The diligence and attention of the Duke of Wharton to the duties of his office soon established his reputation in the Society; and under his patronage Masonry made a considerable progress in the South of England. During his presidency the office of Grand Secretary was first established, and William Cowper, Esq; being appointed, that gentleman executed the duties of the department for several years.

The Duke of Buccleugh succeeded the Duke of Wharton in 1723. This nobleman was no less attached to Masonry than his predecessor. Being absent on the annual festival, he was installed by proxy at Merchant-tailors' hall, in presence of 400 masons.

His Grace was succeeded in the year following by the Duke of Richmond, under whose administration the Committee of Charity was instituted .

Lord Paisley, afterwards earl of Abercorn, being active in promoting this new establishment, was elected Grand Master in the end of the year 1725. Being in the country at the time, his Lordship was installed by proxy. During his absence, Dr. Desaguliers, who had been appointed his Deputy, was very attentive to the duties of the office; he visited the lodges, and diligently promoted Masonry. On his Lordship's return to town, the Earl of Inchiquin was proposed to succeed him, and was elected in February 1726. The Society now flourished both in town and country, and under the patronage of this nobleman the art was propagated with considerable success. This period was rendered remarkable by the Brethren of Wales first uniting under the banner of the Grand Lodge of London. In Wales are some venerable remains of antient Masonry, and many stately ruins of castles, executed in the Gothic style, which evidently demonstrate that the fraternity must have met with encouragement in that kingdom in former times. Soon after this happy union, the office of Provincial Grand Master was instituted, and the first deputation granted by earl Inchiquin, on the 10th of May 1727, to Hugh Warburton, Esq; for North Wales; and on the 24th of June following, to Sir Edward Mansell, Bart. for South Wales. The Lodges in the country now began to increase, and deputations were granted to several gentlemen to hold the office of Provincial Grand Master in different parts of England, as well as in some places abroad where Lodges had been constituted by English masons. During the earl of Inchiquin's Mastership, a warrant was issued for opening a new Lodge at Gibraltar.

Among a great variety of noble edifices which were finished during the Presidency of Lord Inchiquin, was that excellent structure of the church of St. Martin's in the Fields; the foundation stone of which, it being a royal parish church, was laid on the 29th of March 1721, in the King's name, by Brother Gib the Architect, in the presence of the Lord Almoner, the Surveyor General, and a large company of masons.

In the beginning of June 1727, the death of the King was announced. His Majesty died at Osnabruck in his way to Hanover, where he was buried on the 11th of that month; and was succeeded in the throne of these kingdoms by his son George II. who, with his Queen Caroline, was crowned at Westminster on the 11th of October following.

SECT. VIII.

History of Masonry in England during the Reign of King George II.

THE first Grand Lodge after his Majesty's accession to the throne, was held at the Devil Tavern, Temple Bar, on the 24th of June 1727; at which were present, the Earl of Inchiquin, Grand Master, his officers, and the Masters and Wardens of forty Lodges. At this meeting it was resolved to extend the privilege of voting in Grand Lodge to Past Grand Wardens, that privilege having been heretofore restricted to Past Grand Masters, by a resolution of 21st November 1724, and to Past Deputies, by another resolution of 28th February 1726.

The Grand Master having been obliged to take a journey into Ireland before the expiration of his office, his Lordship transmitted a letter to William Cowper, Esq; his Deputy, requesting him to convene a Grand Lodge for the purpose of nominating Lord Colerane as Grand Master for the ensuing year. A Grand Lodge was accordingly convened on the 19th of December 1727, when his Lordship was regularly proposed as Grand Master elect, and being unanimously approved, on the 27th of the same month was duly invested with the ensigns of his high office at a Grand Feast at Mercers' Hall, in the presence of a numerous company of the brethren. His Lordship attended two Communications during his Mastership, and seemed to pay considerable attention to the duties of his office. He constituted several new Lodges, and granted a Deputation to hold a Lodge in St. Bernard's-street, Madrid. At the last Grand Lodge under his Lordship's auspices, Dr. Desaguliers moved, that the antient office of Stewards might be revived, to assist the Grand Wardens in preparing the feast; and this motion being carried unanimously, it was agreed that their appointment should be annual, and their number restricted to twelve.

Lord Kingston succeeded Lord Colerane, and was invested with the ensigns of his high office on the 27th of December 1728, at a Grand Feast held at Mercers' Hall. His Lordship's zeal and attachment for the fraternity were very conspicuous, not only by his regular attendance on the Communications, but by his generous present to the Grand Lodge, of a curious pedestal, a rich cushion with gold knobs and fringes, a velvet bag, and a new Jewel set in gold for the use of the Secretary. During his Lordship's administration, the Society flourished at home and abroad. Many Lodges were constituted at this time, and among the rest, a Deputation was granted to George Pomfret, Esq; authorising him to open a new Lodge at Bengal. This circumstance first introduced Masonry into the English settlements in India, where it has since made so rapid a progress, that, within these few years, upwards of fifty Lodges have been constituted there, eleven of which are now held in Bengal. The annual remittances to the Charity and public funds of the Society from this and the other factories of the East India Company, amount to a considerable sum.

At a Grand Lodge held at the Devil Tavern on the 27th of December 1729, Nathaniel Blackerby, Esq; the Deputy Grand Master, being in the chair in the absence of Lord Kingston, produced a letter from his Lordship, authorising him to propose the Duke of Norfolk as Grand Master for the ensuing year. This nomination meeting with general approbation, the usual compliments were paid to his Grace, and he was saluted as Grand Master Elect. At an Assembly and Feast at Merchant Taylors' Hall on the 29th of January following, his Grace was duly invested and installed, according to antient form, in the presence of a numerous and brilliant company of masons. His Grace's absence in Italy

soon after his election, prevented him from attending any more than one Communication during his Mastership; but the business of the Society was diligently executed by Mr. Blackerby his Deputy, on whom the whole management devolved. His Grace was peculiarly attached to the Society; among other signal proofs of his esteem, he transmitted from Venice to England the following noble presents for the use of the Grand Lodge: 1. Twenty Pounds to the Charity. 2. A large folio Book, of the finest writing paper, for the records of the Grand Lodge, richly bound in Turkey and gilt, with a curious frontispiece in vellum, containing the arms of Norfolk, amply displayed, and a Latin Inscription of the family titles, with the arms of Masonry elegantly emblazoned. 3. A sword of state for the Grand Master, being the old trusty sword of Gustavus Adolphus king of Sweden, which was next wore by his brave successor in war, Bernard duke of Saxe Weimar, with both their names on the blade, and further enriched with the arms of Norfolk in silver on the scabbord. For these handsome presents his Grace soon after received the public thanks of the Society.

It is not surprising that Masonry should flourish under so respectable a banner. His Grace appointed a Provincial Grand Master over the Lodges in the Circle of Lower Saxony, and established by Deputation a Provincial Grand Lodge at New Jersey in America. A Provincial patent was also made out under his auspices for Bengal. From this period we may date the commencement of the consequence and reputation of the Society in Europe, as daily applications were made for establishing new Lodges, and the most respectable characters of the age desired their names to be enrolled in our records.

The duke of Norfolk was succeeded by Lord Lovel, afterwards Earl of Leicester, who was installed at Mercers' Hall on the 29th of March 1731. His Lordship being at the time much indisposed with an ague, was obliged to withdraw soon after his installation. Lord Colerane, however, acted as Proxy during the Feast. On the 14th of May, the first Grand Lodge after Lord Lovel's election was held at the Rose Tavern in Mary-le-bon, when it was voted that in future all Past Grand Masters and their Deputies shall be admitted members of the Quarterly Committees of Charity, and that every Committee shall have power to vote Five Pounds for the relief of any distressed mason; but no larger sum, without the consent of the Grand Lodge in Communication being first had and obtained. This resolution is still in force.

During the presidency of Lord Lovel, the nobility made a point of honouring the Grand Lodge with their presence. The Dukes of Norfolk and Richmond, the Earl of Inchiquin, and Lords Colerane and Montagu, with several other persons of distinction, seldom failed to give their attendance, and though the subscriptions from the Lodges were at this time inconsiderable, the Society was enabled to relieve many worthy objects with small sums. As an encouragement to Gentlemen to accept the office of Steward, it was ordered that in future each Steward should have the privilege of nominating his successor at every subsequent Grand Feast.

The most remarkable event of Lord Lovel's administration was the initiation of his Royal Highness Francis Duke of Lorraine, Grand Duke of Tuscany, and afterwards Emperor of Germany. By virtue of a deputation from his Lordship a Lodge was held at the Hague, where his Highness was received into the two first Degrees of Masonry. At this Lodge Philip Stanhope, Earl of Chesterfield, then Lord Ambassador, presided; — —

Strickland, Esq; acted as Deputy, and Mr. Benjamin Hadley with a Dutch Brother as Wardens. His Highness coming to England the same year, was advanced to the third Degree at an occasional Lodge convened for the purpose at Houghton Hall in Norfolk, the seat of Sir Robert Walpole; as was also Thomas Pelham Duke of Newcastle.

The Society being now in a very flourishing state, deputations were granted from England, for establishing Lodges in Russia, and in Spain.

Lord Viscount Montagu was installed Grand Master at an Assembly and Feast at Merchant Taylors' Hall on the 19th of April 1732. Among the distinguished personages present on that occasion were, the Duke of Montagu, the Duke of Richmond, the Earl of Strathmore, Lord Colerane, Lord Teynham, and Lord Carpenter; Sir Francis Drake Baronet; Sir William Keith Baronet, and above four hundred other Brethren. At this meeting it was first proposed to have a country feast, and a motion being made and agreed to that the Brethren should dine together at Hampstead on the 24th of June, preparations were made accordingly, and cards of invitation sent to several of the Nobility. On the day appointed, the Grand Master and his Officers, the Duke of Norfolk, the Duke of Richmond, the Earl of Strathmore, Lord Carpenter, Lord Teynham, and above a hundred Brethren, met at the Spikes at Hampstead, where an elegant dinner was provided. Soon after dinner, the Grand Master resigned the Chair to Lord Teynham, and from that time till the expiration of his office never attended another meeting of the Society. His Lordship granted a Deputation for constituting a Lodge at Valenciennes in French Flanders, and another for opening a new Lodge at the Hotel de Bussy in Paris. Several other Lodges were also constituted under his Lordship's auspices; but the Society were particularly indebted at this time to Thomas Batson, Esq; the Deputy Grand Master, who was very attentive to the duties of his office, and carefully superintended the government of the Craft.

The Earl of Strathmore succeeded Lord Montague in the office of Grand Master, and being in Scotland at the time, was installed by proxy at an Assembly at Mercers' Hall on the 7th of June 1733. On the 13th of December a Grand Lodge was held at the Devil Tavern, at which his Lordship and his Officers, the Earl of Crawford, Sir Robert Mansel, a number of Past Grand Officers, and the Masters and Wardens of fifty-three Lodges, were present. Several regulations were agreed to at this meeting respecting the Committee of Charity; and among other matters it was determined, that all complaints in future to be brought before the Grand Lodge, should be previously examined in the Committee, and from thence referred to the Communication.

The business of the Society at this period affords no remarkable incident to record. Some considerable donations were collected and distributed among distressed masons, to encourage the settlement of a new Colony which had been just established at Georgia in America. His Lordship shewed every attention to the duties of his office; he regularly attended all the meetings of the Grand Lodge; and the Society flourished both at home and abroad under his auspices. A number of genteel presents were received from the East Indies. Eleven German masons applied for authority to open a new Lodge at Hamburgh under the patronage of the Grand Lodge of England, and his Lordship was pleased to grant a deputation for that purpose. Soon after several other Lodges were constituted in Holland under the English banner.

The Earl of Strathmore was succeeded by the Earl of Crawford, who was installed at Mercers' Hall on the 30th of March 1734. Public affairs attracting his Lordship's attention, the Communications during his administration were much neglected; after eleven months vacation, however, a Grand Lodge was convened, at which his Lordship apologized for his long absence; and to atone for his past omission, two Communications were held in little more than six weeks. The Duke of Richmond, the Duke of Buccleugh, the Earl of Balcarras, Lord Weymouth, and many other eminent persons honoured the Grand Lodge with their company during the Earl of Crawford's presidency.

The most remarkable proceedings of the Society about this time related to a new Edition of the Book of Constitutions, which Brother James Anderson was ordered to prepare for the press. This Edition made its appearance in January 1738, considerably enlarged and improved.

Among the new regulations which took place in the Society under the administration of Lord Crawford was the following, That if any Lodge within the Bills of Mortality shall cease to meet for twelve calendar months, the said Lodge shall be erased out of the List of Lodges, and if reconstituted shall lose its former rank. Some additional privileges were granted to the Stewards, in consequence of an application for that purpose; and to encourage Gentlemen to serve that office, it was agreed, that in future all the Grand Officers, the Grand Master only excepted, shall be elected out of that body. A few resolutions also passed respecting illegal conventions of masons, at which it was reported many persons had been initiated into Masonry on small and unworthy considerations.

The Earl of Crawford seems to have made the first encroachment on the jurisdiction of the Grand Lodge of masons in the city of York, by constituting two Lodges within their district, and by granting, without their consent, three Deputations, one for Lancashire, a second for Durham, and a third for Northumberland. This circumstance the Grand Lodge at York highly resented, and ever after seem to have viewed the Grand Lodge at London with a jealous eye. All friendly intercourse was stopt, and the York Masons from that moment considered their interests as distinct from that of the masons under the Grand Lodge at London .

Lord Weymouth succeeded the Earl of Crawford, and was installed at Mercers' Hall on the 17th of April 1735, in the presence of the Duke of Richmond, the Duke of Athol, the Earl of Crawford, the Earl of Winchelsea, the Earl of Balcarras, the Earl of Wemyss, the Earl of Loudon, the Marquis of Beaumont, Lord Cathcart, Lord Vere Bertie, Sir Cecil Wray Baronet, Sir Edward Mansel Baronet, and a splendid company of other Brethren. Several Lodges were constituted during Lord Weymouth's presidency; and, among the rest, the Stewards' Lodge. His Lordship granted a Deputation to hold a Lodge at the seat of the Duke of Richmond at Aubigny in France. Under his patronage a new Lodge was also opened at Lisbon, and another at Savannah in Georgia. Provincial patents were also issued for South America, and for Gambay in West Africa.

Lord Weymouth while he was in office never honoured any of the Communications with his presence; but this omission was less noticed, on account of the vigilance and attention of his Lordship's Deputy, John Ward, Esq; afterwards Lord Viscount Dudley and Ward, to every business which concerned the interest and well-being of the Society.

One circumstance occurred while Lord Weymouth was Grand Master, of which it may be necessary to take notice. The twelve Stewards, with Sir Robert Lawley, Master of the Stewards' Lodge at their head, appeared for the first time in their new badges at a Grand Lodge held at the Devil Tavern on the 11th of December 1735. On this occasion they were not permitted to vote as individuals; but it being afterwards proposed that they should enjoy this privilege, and that the Stewards' Lodge should in future be represented in Grand Lodge by twelve members, many Lodges objected to this measure as an encroachment on the privileges of every other Lodge under the constitution. When the motion was put up for confirmation, such a disturbance ensued, that the Grand Lodge was obliged to be closed, before the sentiments of the Brethren could be collected on the subject. Of late years this punctilio has been waved, and the twelve Stewards are now permitted to vote in every Communication as individuals .

The Earl of Loudon succeeded Lord Weymouth, and was installed Grand Master at Fishmongers' Hall on the 15th of April 1736. The Duke of Richmond, the Earl of Albemarle, the Earl of Crawford, Lord Harcourt, Lord Erskine, Lord Southwell, Mr. Anstis Garter King at Arms, Mr. Brady Lion King at Arms, and a numerous company of Brethren, were present on the occasion. His Lordship constituted several Lodges, and granted three Provincial Deputations, during his presidency, viz. one for New England, another for South Carolina, and a third for Cape Coast Castle in Africa.

The Earl of Darnley was elected Grand Master, and duly invested, &c. at Fishmongers Hall on the 28th of April 1737, in the presence of the Duke of Richmond, the Earl of Crawford, the Earl of Wemyss, Lord Grey, and many other respectable Brethren. The most remarkable event of his Lordship's administration, was the initiation of his late Royal Highness Frederick Prince of Wales, his present Majesty's father, at an occasional Lodge convened for that purpose at the Palace of Kew, over which Dr. Desaguliers presided as Master. Lord Baltimore, Col. Lumley, the Hon. Major Madden, and several other Brethren were present. His Royal Highness was advanced to the second degree at the same Lodge; and at another Lodge convened at the same place soon after, was raised to the degree of a Master-mason.

There cannot be a better proof of the flourishing state of the Society at this time, than by adverting to the respectable appearance of the Brethren in Grand Lodge, at which the Grand Master never failed to give his attendance: Upwards of sixty Lodges were represented at every Communication during Lord Darnley's administration, and more Provincial Grand Masters were appointed by his Lordship, than by any preceding Grand Master. Deputations were granted for Montserrat, Geneva, the Circle of Upper Saxony, the coast of Africa, New York, and the Islands of America .The Marquis of Carnarvon, afterwards Duke of Chandois, succeeded Lord Darnley in the office of Grand Master, and was duly invested and congratulated at an Assembly and Feast held at Fishmongers Hall on the 27th of April 1738. At this Assembly, the Duke of Richmond, the Earl of Inchiquin, the Earl of Loudon, the Earl of Kintore, Lord Colerane, Lord Grey, and a numerous company of other Brethren were present. The Marquis shewed every attention to the Society during his presidency, and in testimony of his esteem presented to the Grand Lodge a gold Jewel for the use of the Secretary: the device, two cross pens in a knot; the knot and points of the pens being curiously enamelled. Two Deputations for the office of

Provincial Grand Master were granted by his Lordship, one for the Caribbee Islands, and the other for the West Riding of Yorkshire. The latter appointment was considered as another encroachment on the jurisdiction of the Grand Lodge at York, and considerably widened the breach between the Brethren in the North and the South of England; so that since that circumstance all correspondence between the two Grand Lodges have ceased.

No remarkable occurrence is recorded to have happened during the administration of the Marquis of Carnarvon. A plan was laid before the Grand Lodge for apportioning part of the Charity to place out the sons of Masons apprentices, and after a long debate rejected. One circumstance happened which it may be necessary to mention. A general murmur spread abroad on account of some innovations which had been introduced among the Lodges, respecting an omission of, and variation in, certain antient ceremonies. This imprudent measure of the regular Lodges offended many of the old Masons; but through the mediation of John Ward, Esq; afterwards Lord Viscount Dudley and Ward, matters were in some measure accommodated, and the Brethren seemingly reconciled. This however was only a prelude to future commotions, which greatly interrupted the peace of the Society.

Lord Raymond succeeded the Marquis of Carnarvon in May 1739, and the Lodges under his Lordship's auspices were numerous and respectable. Notwithstanding the flourishing state of the Society, many irregularities prevailed, and several worthy Brethren were disgusted at the proceedings of the Lodges. Complaints were preferred at every succeeding Committee, and the Communications were fully employed in adjusting differences and reconciling animosities. Secessions daily taking place, it became necessary to pass censure on a few individuals, and to enact laws to discourage irregular associations of the fraternity. In opposition to the laws, several Brethren met in Lodges without any legal warrant, and initiated persons into Masonry on small and unworthy considerations. To check their progress, and to distinguish the persons thus received into Masonry, the regular masons adopted measures which the urgency of the case only could warrant. This had the intended effect, but gave rise to a new subterfuge. The Brethren who had seceded from the regular Lodges announced independency, and assuming the appellation of antient masons, propagated an opinion that the antient tenets and practices of Masonry were preserved by them, while the regular Lodges were composed of modern masons, under a new establishment. To counteract the resolutions of the Grand Lodge, a new Grand Lodge was instituted in London, under whose assumed banner several Lodges were constituted. A civil rebellion ensued, and under the feigned name of the Antient York Constitution these Lodges daily increased, and many gentlemen of reputation were introduced among them. Without any authority from the Grand Lodge at York, or from any other established masonic power, these irregular Brethren formed Committees, held communications, appointed annual feasts. Under the false appellation of the York banner, they gained the countenance of the Scotch and Irish masons, who readily joined in condemning all measures which they tended in their opinion to introduce novelties and to subvert the original plan of the Society. Thus the irregular masons of London having acquired an establishment, noblemen of both kingdoms honoured them with their patronage for some time, and not a few respectable names and Lodges were added to their List. Of late years however the fallacy being detected, they have not been

so successful; many of their best members have deserted them, and a number of their Lodges have renounced their banner, and come under the patronage of the Grand Lodge of England.

During the presidency of Lord Raymond no considerable addition was made to the List of Lodges, and the communications were seldom honoured with the company of the nobility. His Lordship granted only one Deputation for a Provincial Grand Master, viz. for Savoy and Piedmont.

The Earl of Kintore succeeded Lord Raymond in April 1740; and, in imitation of his predecessor, continued to discourage irregularities. His Lordship appointed several Provincials; in particular, one for Russia; another for Hamburgh and the Circle of Lower Saxony; a third for the West Riding of York, in the room of William Horton, Esq; deceased; and a fourth for the island of Barbadoes.

The Earl of Morton was elected on the 19th of March following, and installed the same day at Haberdashers Hall, with great solemnity, in presence of a very respectable company of the nobility, foreign ambassadors, and others. Several seasonable laws were passed during his Lordship's mastership, and some regulations made concerning processions and other ceremonies. His Lordship presented a staff of office to the Treasurer, of neat workmanship, blue and tipped with gold; and the Grand Lodge resolved, that this officer should be annually elected, and, with the Secretary and Sword-bearer, be considered in future as a member of the Grand Lodge. A large cornelian seal, with the arms of Masonry, set in gold, was presented to the Society, at this time, by Brother Vaughan, the Senior Grand Warden. William Vaughan, Esq; was appointed by his Lordship Provincial Grand Master for North Wales.

Lord Ward succeeded the Earl of Morton in April 1742. His Lordship was well acquainted with the nature and government of the Society, having served every office, even from the Secretary in a private lodge to that of Grand Master. His Lordship lost no time in applying the most effectual remedies to reconcile the animosities which had prevailed; he recommended to his officers vigilance and care in their different departments; and, by his own conduct, set a noble example how the dignity of the Society ought to be supported. Many Lodges which were in a declining state, he advised to coalesce with others in like circumstances; some, which had been negligent in their attendance on the communications, after proper admonitions were restored to favour; and others, which persevered in their contumacy, were erased out of the list. Thus his Lordship manifested his regard for the interests of the Society, while his lenity and forbearance were universally admired.

The unanimity and harmony of the Lodges began to be restored under his Lordship's administration. The free-masons at Antigua built a large hall in that island for their meetings, and applied to the Grand Lodge for liberty to be styled the Great Lodge of St. John's in Antigua. This favour was granted to them in April 1744.

Lord Ward continued two years at the head of the fraternity, during which time he constituted many new Lodges, and appointed several Provincial Grand Masters, viz. one for Lancaster, one for North America, and three for the island of Jamaica. He was succeeded by the Earl of Strathmore, during whose administration, being absent the whole time, the care and

management of the Society devolved on the other Grand Officers, who carefully studied the general good of the fraternity. His Lordship appointed a Provincial Grand Master for the island of Bermudas.

Lord Cranstoun was elected Grand Master in April 1745, and presided over the fraternity with great reputation two years. Under his auspices Masonry flourished, several new Lodges were constituted, and one Provincial Grand Master was appointed for Cape Breton and Louisbourg. By a resolution of the Grand Lodge at this time it was ordered, that public processions on feast-days should be discontinued. This resolution was occasioned by some mock processions, which a few disgusted brethren had formed, in order to ridicule those public appearances.

Lord Byron succeeded Lord Cranstoun, and was installed at Drapers' Hall on the 30th of April 1747. The laws of the Committee of Charity were, by his Lordship's order, inspected, printed, and distributed among the Lodges. A handsome contribution to the General Charity was sent from the Lodge at Gibraltar; and during five years that his Lordship presided over the fraternity, no diligence was spared to preserve the privileges of Masonry inviolable, to redress grievances, and to relieve distress. When business required his Lordship's attendance in the country, Fotherley Baker, Esq; his Deputy, and Secretary Revis, were particularly attentive to the business of the Society. The former was distinguished by his knowledge of the laws and regulations, the latter by his long and faithful services. Such was the influence of Masonry under the auspices of Lord Byron, that Provincial Patents were issued for Denmark and Norway, Pennsylvania, Minorca, and New York.

On the 20th of March 1752, Lord Carysfort accepted the office of Grand Master. The good effects of his Lordship's application to the real interests of the fraternity soon became visible, by the great increase of the public fund. No Grand Officer ever took more pains to preserve, or was more attentive to recommend, order and decorum. He was ready, on all occasions, to visit the Lodges in person, and to promote harmony among the members. Dr. Manningham, his Deputy, was no less vigilant in the execution of his duty. He constantly visited the Lodges in his Lordship's absence, and used every endeavour to cement union among the brethren. The whole proceedings of this active officer were conducted with such prudence, that his candor and affability gained him universal esteem. The Grand Master's attachment to the Society was so obvious, that the Brethren, in testimony of their gratitude for his Lordship's great services, re-elected him on the 3d of April 1753. During the presidency of his Lordship, Provincial patents were issued for Gibraltar, the Bahama Islands, New York, Guernsey, Jersey, Alderney, Sark and Man; also for Cornwall, and the counties of Worcester, Gloucester, Salop, Monmouth, and Hereford.

The Marquis of Carnarvon (now Duke of Chandos) succeeded Lord Carysfort in March 1754. He began his administration by ordering the Book of Constitutions to be reprinted, under the inspection of a committee, consisting of the Present Grand Officers; and of George Payne, Esq; the Earl of Loudon, the Duke of Chandos, Lord Ward, Lord Carysfort, late Grand Masters; Sir Robert Lawley, Bart. and Edward Hody, Esq; late D. G. Masters; Thomas Smith, Esq; late G. D. W.; the Rev. John Entick, Arthur Beardmore, and Edward Bowman, Gents. The Grand Master's zeal and attention to the true interests

of the Society were shewn on every occasion. He presented to the Grand Lodge, a large silver Jewel, gilt, for the use of the Treasurer, being cross keys in a knot, enamelled with blue; and gave several other proofs of his attachment.

Soon after the election of the Marquis of Carnarvon, the Grand Lodge took into consideration a complaint against certain brethren for forming and assembling, without any legal authority, under the denomination of antient masons; who, as such, considered themselves independent of the Society, and not subject to the laws of any Grand Lodge, or to the controul of any Grand Master. Dr. Manningham, the Deputy Grand Master, pointed out the necessity of discouraging their meetings, as being not only contrary to the original laws of the Society, but openly subversive of the allegiance due to every Grand Master. He observed, that such irregular meetings tended to introduce among the Craft the novelties and conceits of opinionative persons, and to raise a belief that there have been other Societies of Masons more ancient than that of this honourable Society. On this representation the Grand Lodge resolved, that the meeting of any brethren under the denomination of Masons, other than as Brethren of this ancient and honourable Society of Free and Accepted Masons established upon the universal system, is inconsistent with the honour and interest of the Craft, and a high insult on every Grand Master and the whole body of masons. In consequence of this resolution, fourteen Brethren, who were members of a Lodge held at the Ben Johnson's Head in Pelham-Street Spitalfields, were expelled the Society, and that Lodge ordered to be erased out of the List.

No preceding Grand Master ever granted more Provincial Deputations than the Marquis of Carnarvon; in less than two years the following patents were issued; 1. for South Carolina; 2. for South Wales; 3. for Antigua; 4. for all North America where no former Provincial was appointed; 5. for Barbadoes, and all other his Majesty's islands to the windward of Guadaloupe; 6. for St. Eustatius, Cuba, and St. Martin's, Dutch Caribbee islands in America; 7. for Scilly and the adjacent Islands; 8. for all his Majesty's dominions in Germany, with a power to chuse their Successors; and 9. for the County Palatine of Chester, and the City and County of Chester. The greater part of these appointments appear to have been mere honorary grants in favour of individuals, none of them were ever attended with much advantage to the Society.

The Marquis of Carnarvon continued to preside over the fraternity till the 18th of May 1757, when he was succeeded by Lord Aberdour; during whose Mastership the Grand Lodge voted, among other charities, the sum of fifty pounds to be sent to Germany, to be distributed among such of the soldiers as were masons in Prince Ferdinand's army, whether English, Hanoverians, or Hessians. This sum was soon after remitted to General Kingsley for the intended purpose.

Such was the state of Masonry during the reign of George II. On the 5th of October 1760, his Majesty, being suddenly seized at his palace at Kensington, by a violent disorder, fell down speechless, and notwithstanding every means were used for his recovery, soon expired, in the 77th year of his age, and the 34th of his reign. It may be truly said that this period was the golden æra of Masonry in England; the sciences were cultivated and improved, the royal Art diligently propagated, and true architecture clearly understood; the fraternity were honoured and esteemed, Lodges were patronised by ex-

alted characters; and charity, humanity, and benevolence were the distinguishing characteristics of masons.

SECT. IX.

History of Masonry in the South of England from the Accession of George III. to the end of the year 1779.

ON the 6th of October 1760, his present Majesty George III. was proclaimed King of Great Britain, France, and Ireland, &c. No prince ever ascended the throne, whose private virtues and amiable character had so justly endeared him to his people. To see a native of England the sovereign of these realms, afforded the most glorious prospect of fixing our happy constitution in church and state on the firmest base. Under such a patron the polite arts could not fail of meeting with every encouragement; and to the honour of his Majesty it is to be observed that, since his accession to the throne, by his royal munificence no pains have been spared to explore distant regions in pursuit of useful knowledge, and to diffuse science throughout every part of his dominions.

Masonry flourished both at home and abroad at this period under the English Constitution, and Lord Aberdour continued at the head of the fraternity five years, during which time the public festivals and Quarterly Communications were regularly held. His Lordship equalled any of his predecessors in the number of his appointments to the office of Provincial Grand Master. He granted the following deputations; 1. for Antigua and the Leeward Caribbee Islands; 2. for the town of Norwich and county of Norfolk; 3, for the Bahama Islands, in the room of the Governor deceased; 4. for Hamburg and Lower Saxony; 5. for Guadaloupe; 6. for Lancaster; 7. for the province of Georgia; 8. for Canada; 9. for Andalusia, and places adjacent; 10. for Bermuda; 11. for Carolina; 12. for Musqueto Shore; and 13. for East India. The second of these appointments, viz. for Norwich, is the only one by which the Society has been much benefited. By the diligence and attention of the late Edward Bacon, Esq; to whom the patent was first granted, the Lodges in Norwich and Norfolk considerably increased, and Masonry was regularly conducted in that province under his inspection for many years.

Lord Aberdour held the office of Grand Master till the 3d of May 1762, when he was succeeded by Earl Ferrers, during whose presidency nothing remarkable occurred. The Society seems now to have lost much of its consequence; the General Assemblies and Communications not having been honoured with the presence of the nobility as formerly, and many Lodges erased out of the List for non-attendance on the duties of the Grand Lodge: by the diligence and attention, however, of the late General John Salter, then Deputy Grand Master, the business of the Society was carried on with regularity, and the fund of charity increased. Provincial patents were made out during Lord Ferrers's presidency; 1. for Jamaica; 2. for East India, where no particular Provincial was before appointed; 3. for Cornwall; 4. for Armenia; 5. for Westphalia; 6. for Bombay; 7. for the Dukedom of Brunswick; 8. for the Grenades, St. Vincent, Dominica, Tobago, &c.; and 9. for Canada. From these appointments no considerable emoluments have resulted to the Society, excepting from the third and sixth; George Bell for Cornwall; and James Todd for Bombay. Both these Gentlemen have been particularly attentive to the duties of their

respective offices, especially the former, to whom the Society is in a great measure indebted for the present flourishing state of Masonry in Cornwall.

On the 8th of May 1764, Lord Blaney was elected Grand Master, at an Assembly and Feast at Vintners' Hall. His Lordship not being present, Lord Ferrers invested John Revis, Esq; late Deputy Grand Master, as his Lordship's Proxy. His Lordship continued in office two years, during which time, being chiefly in Ireland, the business of the Society was faithfully executed by his Deputy, General Salter, an active and vigilant officer. The scheme of opening a subscription for the purchase of furniture for the Grand Lodge was agitated about this time, and some money collected for that purpose; but the design was afterwards dropt for want of proper encouragement. A new Edition of the Book of Constitutions was ordered to be printed under the inspection of a Committee, with a continuation of the proceedings of the Society since the publication of the last Edition.

The most remarkable event of Lord Blaney's presidency, was the initiation of their Royal Highnesses the Dukes of Gloucester and Cumberland; the former at an occasional Lodge assembled at the Horn Tavern Westminster on the 16th of February 1766, at which his Lordship presided in person; the latter, at an occasional Lodge assembled at the Thatched House Tavern in St. James's-Street under the direction of General Salter.

The following Deputations for the office of Provincial Grand Master were granted by Lord Blaney; 1. for Barbadoes; 2. for Upper Saxony; 3. for Stockholm; 4. for Virginia; 5. for Bengal; 6. for Italy; 7. for the Upper and Lower Rhine, and the Circle of Franconia; 8. for Antigua; 9. for the Electorate of Saxony; 10. for Madras, and its dependencies; 11. for Hampshire; and 12. for Montserrat. The fifth and eleventh of these appointments have been faithfully executed. By the indefatigable assiduity of that truly masonic luminary, Thomas Dunckerley, Esq; in whose favour the appointment for Hampshire was first made out, Masonry has made considerable progress, not only within that province, but in many other counties in England. The revival of the Bengal appointment has also been attended with great success, as the late liberal remittances from the East Indies amply shews.

Several regulations respecting the fees of Constitutions, and other matters, passed during Lord Blaney's administration; among the rest was the following; That as the Grand Lodge entertained the highest sense of the honour conferred on the Society by the initiation of their Royal Highnesses the Dukes of York, Gloucester, and Cumberland; it was resolved that each of their Royal Highnesses should be presented with an Apron, lined with blue silk; and that, in all future processions, they should rank as Past Grand Masters, next to the Grand Officers for the time being.

The Duke of Beaufort succeeded Lord Blaney, and was installed by proxy at Merchant Taylors Hall on the 27th of April 1767, and Masonry flourished under his Grace's patronage.

In the beginning of 1768, two letters were received from the Grand Lodge of France, expressing a desire of opening a regular correspondence with the Grand Lodge of England. This was cheerfully agreed to; and a Book of Constitutions, a List of the Lodges under the Constitution of England, with the form of a Deputation, elegantly bound, were ordered to be sent as a present to the Grand Lodge of France.

Several regulations for the future government of the Society were made about this time, particularly one respecting the office of Provincial Grand Master. At a Grand Lodge held at the Crown and Anchor Tavern, in the Strand, on the 29th of April 1768, it was resolved that Ten Guineas should be paid to the fund of Charity on the appointment of every Provincial Grand Master who had not served the office of Steward.

The most remarkable occurrence during the administration of the Duke of Beaufort, was the plan of an Incorporation by royal Charter. At a Grand Lodge held at the Crown and Anchor Tavern on the 28th of October 1768, a report was made from the Committee of Charity held on the 21st of that month at the Horn Tavern in Fleet-Street, of the Grand Master's intentions to have the Society incorporated, if it met with the approbation of the Brethren, that the advantages of such a measure were fully explained, and that a plan for that purpose was submitted to the consideration of the Committee. The plan was approved, and the Thanks of the Grand Lodge voted to the Grand Master, for his attention to the interests and prosperity of the Society. The Hon. Charles Dillon, the Deputy Grand Master, then in the Chair, informed the Brethren, that he had submitted to the Committee a plan for raising a fund to build a hall, and purchase jewels, furniture, &c. for the Grand Lodge, independent of the General Fund of Charity; the carrying of which into execution he apprehended would be a proper prelude to an incorporation, should it be the opinion of the Society that a Charter be obtained for that purpose. The plan being laid before the Communication, several amendments were made, and the whole referred to the next Grand Lodge for confirmation. Hereupon it was resolved, that the said plan should be printed, and transmitted to all the Lodges on record. The Duke of Beaufort, finding it to be the resolution of the Society to have a charter of Incorporation, contributed his best endeavours to carry that design into immediate execution; and though at first opposed by a few Brethren who misconceived his Grace's good intentions, he strenuously persevered in promoting every measure that might facilitate the plan; and a copy of the intended Charter was soon after printed, and dispersed among the Lodges. But before the Society had come to any determined resolution on this business, the members of the Caledonian Lodge at the Half Moon Tavern Cheapside entered a Caveat in the Attorney General's Office against the Incorporation; and this circumstance being reported to the Grand Lodge, an impeachment was laid against that Lodge for unwarrantably exposing the private Resolutions of the Grand Lodge; and the Brethren being of opinion that the members of the Caledonian Lodge had been guilty of a great offence, in presuming to oppose the resolutions of the Grand Lodge, and endeavouring to frustrate the intentions of the Society, a motion was made, That the Calendonian Lodge be erased out of the List of Lodges. On the Master of the Lodge, however, acknowledging the fault, and publicly asking pardon in the name of himself and his Lodge, the motion was withdrawn and the offence forgiven. From the return of the different Lodges it appeared, that one hundred and sixty-eight had voted for the Incorporation, and only forty-three against it. A motion was then made in Grand Lodge on the 28th of April 1769, that the Society should be incorporated, and it was carried in the affirmative by a great majority.

At a Grand Lodge held at the Crown and Anchor Tavern on the 27th of October 1769, it was resolved, that the sum of 1300l. then standing in the names of Rowland Berkeley, Esq; the Grand Treasurer, and Mr. Arthur Beardmore and Mr. Richard Nevison his

sureties, in the Three per Cent. Bank consolidated Annuities, in trust for the Society, be transferred, in the names of the present Grand Officers; and at an extraordinary Grand Lodge on the 29th of November following, the Society was informed that Mr. Beardmore had refused to join in the transfer upon which it was resolved that letters should be sent, in the name of the Society, signed by the acting Grand Officers, to Lord Blaney the Past Grand Master, and to his Deputy and Wardens, to whom the Grand Treasurer and his sureties had given bond, requesting their concurrence in the resolutions of the Grand Lodge of the 29th of October last. Mr. Beardmore, however, dying soon after, the desire of the Grand Lodge was complied with by Mr. Nevison, and the transfer regularly made.

At a Grand Lodge held at the Crown and Anchor Tavern on the 25th of April 1770, the Provincial Grand Master for foreign Lodges acquainted the Society, that he had lately received a letter from Charles Baron de Boetzelaer, Grand Master of the National Grand Lodge of the United Provinces of Holland and their dependencies, requesting to be acknowledged as such by the Grand Lodge of England, whose superiority he confessed; and promising, that if the Grand Lodge of England did not in future constitute any new Lodge within his jurisdiction, the Grand Lodge of Holland should observe the same restriction with respect to all parts of the world where Lodges were already established under the patronage of England. Upon these terms he requested that a firm and friendly alliance might be executed in form betwixt the Officers of both Grand Lodges, and that an annual correspondence might be carried on, and each Grand Lodge be regularly made acquainted once in every year with the most material transactions of the other. On this report being made, the Grand Lodge resolved, that such an alliance or compact be immediately entered into, and executed, agreeably to Baron de Boetzelaer's request.

In 1771, a Bill was brought into Parliament by the Hon. Charles Dillon, then Deputy Grand Master, for incorporating the Society by act of Parliament; but on the second reading of the Bill, it being opposed by Mr. Onslow, at the desire of several of the Brethren themselves, who had petitioned the House against it, Mr. Dillon moved to postpone the consideration of it sine die; and thus the grand design of an incorporation fell to the ground.

The Duke of Beaufort constituted several new Lodges, and granted the following Provincial Deputations: 1. for South Carolina; 2. Jamaica, 3. Barbadoes, 4. Naples, and Sicily; 5. the Empire of Russia; and 6. the Austrian Netherlands. The increase of foreign Lodges occasioned the institution of a new Office, a Provincial Grand Master for foreign Lodges in general, and his Grace accordingly nominated a gentleman for that office. He also appointed Provincial Grand Masters for Kent, Suffolk, Lancashire, and Cumberland. Another new appointment likewise took place during his Grace's administration, the office of General Inspectors or Provincial Grand Masters for Lodges within the Bills of Mortality; but the majority of the Lodges in London disapproving of this appointment, their authority was soon after withdrawn.

Lord Petre succeeded the Duke of Beaufort on the 4th of May 1772, when several regulations were made for the better security of the property belonging to the Society. A considerable sum having been subscribed for the purpose of building a hall, a Committee was appointed to superintend the management of that business. Every measure was adopted to enforce the laws for raising a new fund to carry the designs of the Society into

execution, and no pains were spared by the Committee to complete the purpose of their appointment. By their report to the Grand Lodge on the 27th of April 1774, it appeared that they had contracted for the purchase of a plot of ground and premises, consisting of two large commodious dwelling houses, and a large garden, situated in Great-Queen-Street, Lincoln's-Inn-Fields, late in the possession of Philip Carteret Webb, Esq; deceased, the particulars of which were specified in a plan then delivered; that the real value appeared to be 3,205l. at the least, but that 3,180l. was the sum contracted to be paid for the premises; that the front house might produce 90l. per annum, and the back house would furnish commodious Committee-rooms, offices, kitchens, &c. and that the garden was sufficiently large to contain a complete Hall for the use of the Society, the expence of which was calculated not to exceed 3000l. This report met with general approbation. Lord Petre, the Dukes of Beaufort and Chandos, Earl Ferrers, and Lord Viscount Dudley and Ward, were appointed Trustees for the Society, and the conveyance of the premises purchased was made in their names.

On the 22d of February 1775, the Hall Committee reported to the Grand Lodge, that a plan had been proposed and approved for raising 5000l. to complete the designs of the Society, by granting annuities for lives in the following manner: That there shall be one hundred lives at 50l. each; that the whole premises belonging to the Society in Great-Queen-Street, with the Hall to be built thereon, shall be vested in Trustees, as a security to the Subscribers, who shall be paid 5l. per cent. for their money advanced, the whole interest amounting to 250l. per annum; and that this interest shall be divided among the Subscribers, and the survivors or survivor of them; and, upon the death of the last survivor, the whole to determine for the benefit of the Society. The Grand Lodge approving the plan, the subscription immediately commenced, and in less than three months the whole was complete; upon which the Trustees of the Society conveyed the estate to the Trustees of the Tontine, in pursuance of a resolution of the Grand Lodge for that purpose.

On the 1st of May 1775, the foundation-stone of the new Hall was laid in solemn form, in the presence of a numerous company of the Brethren. After the ceremony, the company proceeded in carriages to Leathersellers' Hall, where an elegant entertainment was provided on the occasion; and at this meeting the office of Grand Chaplain was first instituted.

The building of the Hall went on rapidly, and was finished in little more than twelve months. On the 23d of May 1776, the Hall was dedicated in solemn form to Masonry, Virtue, and Universal Charity and Benevolence, in the presence of a brilliant assembly of Masons. A new Ode, written and set to music on the occasion, was performed before a number of ladies, who honoured the Society with their company that day. An exordium on Masonry, not less elegant than instructive, was given by the Grand Secretary, and an excellent oration delivered by the Grand Chaplain. the anniversary of this ceremony has been regularly kept ever since.

Thus was completed, under the auspices of a Nobleman, whose amiable character as a man, and whose zeal as a mason, may be equalled, but cannot be surpassed, that elegant and highly finished room in Great-Queen-Street, in which the Annual Assembly and Quarterly Communications of the fraternity are held, and to the accomplishment of which a number of Lodges, as well as many private individuals, have liberally subscribed.

It is to be regretted, that the finances of the Society will not admit of its being solely restricted to masonic purposes.

The Brethren of Germany, hearing of the flourishing state of the Society in England, courted our friendship and alliance. Proposals from the Grand Lodge at Berlin under the patronage of the Prince of Hesse-Darmstadt, for establishing a friendly union and correspondence with the Masons of England, being laid before the Grand Lodge, the same met with general approbation; and as a mark of tribute, the Grand Lodge of Germany engaged to remit an annual donation to England for the General Charity.

The business of the Society having now considerably increased, it was resolved, that the Grand Secretary should be permitted in future to employ a Deputy or Assistant at an annual salary proportioned to his labour and employment.

Many regulations respecting the government of the Society were established during Lord Petre's administration; among these the following resolution passed on the 10th of April 1777. " That the persons who assemble in London, and elsewhere, in the character of Masons, calling themselves Antient Masons and at present said to be under the patronage of the Duke of Athol, are not to be countenanced, or acknowledged, by any regular Lodge, or Mason, under the constitution of England; nor shall any regular Mason be present at any of their conventions, to give a sanction to their proceedings, under the penalty of forfeiting the privileges of the Society; nor shall any person initiated at any of their irregular meetings be admitted into any Lodge, without being re-made. That this censure shall not extend to any Lodge, or Mason, made in Scotland or Ireland, under the constitution of either of these kingdoms; or to any Lodge, or Mason, made abroad, under the patronage of any foreign Grand Lodge in alliance with the Grand Lodge of England; but that such Lodge and Masons shall be deemed regular and constitutional." An Appendix to the Book of Constitutions, containing all the principal proceedings of the Society since the publication of the last Edition of that Book, was ordered to be printed, as well as a Free Masons' Calendar; and it was also resolved, That the fees for constitutions, initiations, &c. should be advanced, and no person be received into Masonry in any Lodge under the Constitution of England for a less sum than Two guineas; and that the name, age, profession, and place of residence of every person initiated, and of every Brother admitted Member of a regular Lodge since the 29th of October 1778, should be duly registered, under the penalty of such Mason made, or Member admitted, being deprived of the privileges and advantages of the Society.

On the 14th of February 1776, it was resolved in Grand Lodge, That in future all Past Grand Officers shall be permitted to wear a particular Gold Jewel, the ground enamelled blue, each Officer being distinguished by the Jewel which he wore while in office; with this difference, that such honorary Jewel be fixed within a circle or oval, on the borders of which may be inscribed his name, and the year in which he served the office. This Jewel to be worn in Grand Lodge pendant to a broad blue riband, and on other occasions to be affixed to the breast by a narrow blue riband.

Lord Petre granted Provincial Deputations for Madras and Virginia; also for Hants, Sussex, and Surry. A few Lodges were erased out of the List for not conforming to the New Regulations, many new ones were constituted; and under his Lordship's banner, the Society became truly respectable.

On the first of May 1777, Lord Petre was succeeded by the Duke of Manchester, during whose administration the tranquillity of the Society was much interrupted by private animosities and dissensions. An unfortunate dispute arising among the members of the Lodge of Antiquity on account of some of the proceedings of the Brethren of that Lodge on the festival of St. John the Evangelist after his Grace's election, the contest was introduced into the Grand Lodge, where it occupied the attention of every Committee and Communication for twelve months. Had the Grand Lodge mildly interposed upon this occasion and recommended harmony, all differences might have been amicably adjusted; but through the misrepresentations of some prejudiced individuals who bore sway in the Society, a contrary mode was adopted, and rigorous measures were pursued. This was attended with very disagreeable effects; the privileges of the Lodge of Antiquity were set up in opposition to the supposed uncontrollable authority of the Grand Lodge; and in the investigation of this important point, point [sic.] the original cause of dispute was totally forgotten. Resolutions were precipitately entered into, and orders inadvertently issued. Memorials and remonstrances were presented in vain, and at last a separation took place.

The Lodge of Antiquity having expelled some of its members for irregularity of behaviour, and a violation of the Bye-Laws; and as these members had been the chief instruments in the late commotion, the Grand Lodge interfered, and issued an order for their being immediately reinstated. With this order the Lodge peremptorily refused to comply, contending that every Lodge was competent to judge of the choice of its members, and of the violation of its laws; and therefore that the order of the Grand Lodge in respect to re-instating expelled members in private Lodges, was subversive of the antient privileges which all Lodges enjoyed, by virtue of the constitutions ratified and confirmed at the first establishment of the Grand lodge. For some time matters remained in suspence, till at last it was determined by the Lodge of Antiquity that an open infringement had been made on the antient constitutions by the proceedings of the Grand Lodge in respect to that Lodge and its members, and a resolution soon followed, that all connexion with the Grand Lodge should be dissolved, and that neither the Master nor Wardens of the Lodge of Antiquity as representatives of that Lodge, should hereafter attend any Committee or Communication, to give countenance or support to such unconstitutional proceedings. Committees of the Lodge were then appointed to examine records, and enquire into the antient privileges of the fraternity. After a variety of meetings and consultations it was unanimously determined to resume the original powers of the Lodge, to act independent, and to print and disperse among the Lodges a manifesto in vindication of their conduct, avowing a friendly alliance and communication with the Grand Lodge of all England held in the city of York, and with all regular Lodges and Masons acting in conformity to the original constitutions of the order.

Notwithstanding this secession, soon after the publication of this manifesto, the Grand Lodge proceeded to the expulsion of a few members of the Lodge of Antiquity, whose names they had acquired, and agreed to receive under their patronage the persons whom that Lodge had expelled, permitting them to assume the name and character of the Lodge of Antiquity, No. 1 To justify this measure the following resolution of the Committee of Charity held in February 1779 was printed and dispersed among the Lodges.

"Resolved, That every private Lodge derives its authority from the Grand Lodge, and that no other authority but the Grand Lodge can withdraw or take away that power. That though a majority of a Lodge may determine to quit the Society, the constitution, or power of assembling, remains with, and is vested in, the rest of the members who may be desirous of continuing their allegiance; and that if all the members withdraw themselves, the constitution is extinct, and the authority reverts to the Grand Lodge."

In answer to this resolution, the Members of the Lodge of Antiquity contended, that their authority to meet as a private Lodge, was not derived from the Grand Lodge, but was inherent in themselves collectively, by virtue of the immemorial privileges of the Society which were vested in their Lodge by the original members soon after the institution of the Grand Lodge; previous to which period, the fraternity in general had a discretionary power to meet as masons, in certain numbers, according to their degrees, within a particular district, with the approbation of the Master of the Work, and, when so met, to receive brothers and fellows, and practice the rites of Masonry. The idea of investing Masters and Wardens of Lodges in Grand Lodge assembled, or the Grand Master himself, with a power to grant warrants of constitution to certain Brethren to meet as masons on the observance of certain conditions, had then no existence. The fraternity were under no such restrictions. The antient charges were the only standard for the regulation of conduct, and no law was known in the Society which those charges did not inculcate. To the award of the fraternity at large in general meeting assembled all Brethren were subject, and the authority of the Grand Master never extended beyond the bounds of that general meeting. Every private assembly or lodge was under the direction of its particular Master, chosen for the occasion, and his authority terminated with the meeting. When a lodge was fixed at any particular place for a certain time, an attestation from the Brethren present entered on record, was a sufficient proof of its regular constitution; and this practice prevailed for many years after the revival of Masonry in the South of England. By this authority only, an authority which never proceeded from the Grand Lodge, unfettered by any other restrictions than the constitutions of Masonry, the Lodge of Antiquity has always been, and still continues to be governed; and it is well known to have been an invariable rule long after the establishment of the Grand Lodge in London on its present system, for the Grand Master at his installation solemnly to engage to observe the antient privileges, of the masons of England, as landmarks not to be removed.

From this state of the case it must appear obvious, that any regulation of the Society that is subversive of the original constitutions, must be an encroachment on the antient privileges of Masonry; and however it may operate with respect to Lodges which have been constituted in conformity to that regulation, it can never affect others which are not warranted by their constitution to give it a sanction.

Such have been the unhappy consequences of these altercations, that several worthy members have deserted the Society. Many Lodges, which a few years ago were in a very flourishing state, are now either dwindled into obscurity, or totally broke up. A Grand Lodge under the banner of the Grand Lodge in York is established in London, and several Lodges are already constituted under that banner, while the Lodge of Antiquity acts independent, by virtue of its own authority.

In all societies disputes must have a dangerous tendency, and ought to be avoided; but particularly among masons, where interest is supposed to have no sway, and where the union and good fellowship of the members can alone ensure their stability and importance.

Having traced the progress of the Society from its early dawn in England, to a very recent period, I shall conclude this part of my work with a sincere wish that an abler hand may prosecute this history, and that all animosities having subsided, a reconciliation may be speedily effected, and harmony being restored, the Society may once more be conducted on its original establishment.

A
COLLECTION
OF
ODES, ANTHEMS, AND SONGS.
ODE I.

HAIL to the CRAFT! at whose serene command
The gentle ARTS in glad obedience stand:
Hail, sacred MASONRY! of source divine,
Unerring sov'reign of th' unerring line:
Whose plumb of truth, with never failing sway,
Makes the join'd parts of symmetry obey:
Whose magic stroke bids fell confusion cease,
And to the finish'd ORDERS gives a place:
Who rears vast structures from the womb of earth,
And gives imperial cities glorious birth.

To works of Art HER merit not confin'd,
SHE regulates the morals, squares the mind;
Corrects with care the sallies of the soul,
And points the tide of passions where to roll:
On Virtue's tablet marks HER moral rule,
And forms her Lodge an universal school;
Where Nature's mystic laws unfolded stand,
And Sense and Science join'd, go hand in hand.

O may HER social rules instructive spread,
Till Truth erect her long neglected head!
Till thro' deceitful night SHE dart her ray,
And beam full glorious in the blaze of day!
Till men by virtuous maxims learn to move,
Till all the peopled world HER laws approve,
And Adam's race are bound in brothers' love.

ODE II.

WAKE the lute and quiv'ring strings,
Mystic truths Urania brings;

Friendly visitant, to thee
We owe the depths of MASONRY:
Fairest of the virgin choir,
Warbling to the golden lyre,
Welcome; here thy ART prevail!
Hail! divine Urania, hail!

Here in Friendship's sacred bower,
The downy-wing'd and smiling hour,
Mirth invites, and social Song,
Nameless mysteries among:
Crown the bowl, and fill the glass,
To every virtue, every grace,
To the BROTHERHOOD resound
Health, and let it thrice go round.
We restore the times of old,
The blooming glorious age of gold;
As the new creation free,
Blest with gay Euphrosyne;
We with godlike science talk,
And with fair Astræa walk;
Innocence adorns the day,
Brighter than the smiles of May.

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

ANTHEM I.

GRANT us, kind Heav'n! what we request,
In Masonry let us be blest;
Direct us to that happy place
Where Friendship smiles in every face:
Where Freedom and sweet Innocence
Enlarge the mind and cheer the sense.

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

Where we blest Eden's pleasures taste,
While balmy joys are our repast.

No 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!

ANTHEM II.

BY Masons' Art th' aspiring dome
On stately columns shall arise,
All climates are their native home,
Their godlike actions reach the skies.
Heroes and kings revere their name,
While Poets sing their lasting fame.

Great, noble, gen'rous, good, and brave;
All virtues they most justly claim;
Their deeds shall live beyond the grave,
And those unborn their praise proclaim.
Time shall their glorious acts enrol,
While love and friendship charm the soul.

ANTHEM III.

TO Heaven's high Architect all praise,
All praise, all gratitude be given;
Who deign'd the human soul to raise,
By mystic secrets sprung from Heaven.

CHORUS.

Sound aloud the great JEHOVAH'S praise;
To him the dome, the temple raise.

SONG I.

[Tune, Attic Fire.]

ARISE, and blow thy trumpet, Fame!
Free-Masonry aloud proclaim,
To realms and worlds unknown:
Tell them of mighty David's son,

The wise, the matchless Solomon,
Priz'd far above his throne.

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

We 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. Chorus 3 times.

Still louder, Fame! thy trumpet blow;
Let all the distant regions know
Free-Masonry is this:
Almighty Wisdom gave it birth,
And Heaven has fix'd it here on earth,
A type of future bliss.

SONG II.

[Tune, He comes, &c.]

UNITE, unite, your voices raise;
Loud, loudly sing Free-Masons' praise:
Spread far and wide their spotless fame;
And glory in the sacred name.

Behold, behold, the upright band,
In Virtue's paths go hand in hand;
They shun each ill, they do no wrong,
Strict honour does to them belong.

How just, how just, are all their ways,
Superior far to mortal praise!
Their worth description far exceeds,
For matchless are Free-Masons' deeds.

Go on, go on, ye just and true,
Still, still the same bright paths pursue;
Th' admiring world shall on ye gaze,
And Friendship's altar ever blaze.

Begone, begone, fly discord hence,
With party rage and insolence:
Sweet peace shall bless this happy band,
And freedom smile throughout the land.

SONG III.

[Tune, Rule Britannia.]

WHEN earth's foundation first was laid,
By the almighty Artist's hand,
'Twas then our perfect, our perfect laws were made,
Establish'd by his strict command.

CHORUS.

Hail, mysterious; hail, glorious Masonry!
That makes us ever great and free.
As man throughout for shelter sought,
In vain from place to place did roam,
Until from heaven, from heaven he was taught
To plan, to build, to fix his home.
Hail, mysterious, &c.

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

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

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

SONG IV.

[Tune, Rule Britannia.]

ERE God the Universe began,
In one rude heap all matter lay,
Which wild disorder over-ran,
Nor knew of light one glimmering ray;

While, in darkness o'er the whole,
Confusion reign'd without controul.
Then God arose, his thunders hurl'd,
And bad the Elements arise;
In Air he hung the pendent World,
And o'er it spread the azure skies;
Stars in circles caus'd to run,
And in the centre fix'd the Sun.

Then Man he call'd forth out of dust,
And form'd him with a living Soul;
All things committed to his trust,
And made him Lord of all, the whole;
But ungrateful unto Heaven
He proved, and was from Eden driven.

From thence proceeded all our woes,
Nor cou'd mankind one comfort share;
Until Free Masons greatly rose,
And form'd another Eden here;
Where true Pleasure ever reigns,
And native Innocence remains.

Here crystal fountains bubbling flow,
Here nought that's vile can enter in;
The tree of Knowledge here does grow,
Whose fruit we taste, yet free from Sin;
While sweet Friendship does abound,
And guardian Angels hover round.

SONG V.

[Tune, Rural Felicity.]

YE dull stupid Mortals, give o'er your conjectures,
Since Free Masons' secrets ye ne'er can obtain;
The Bible and Compass are our directors,
And shall be as long as this world doth remain.
Here Friendship inviting, here Freedom delighting,
Our moments in innocent mirth we employ:

CHORUS.

Come, see, masons' felicity,
Working and singing with hearts full of joy.
No other Society that you can mention,
Which has been, is now, or hereafter shall be,
However so laudable is its intention,
It cannot compare with divine Masonry.

No envy, no quarrels, can here blast our laurels,
No passion our pleasure can ever annoy:
Come, see, &c.

To aid one another we always are ready,
Our Rites and our Secrets we carefully guard;
The Lodge to support, we like pillars are steady,
No Babel confusion our work can retard.
Ye Mortals come hither, assemble together,
And taste of those pleasures which never can cloy.
Come, see, &c.

We are to the Master for ever obedient,
Whenever he calls, to the Lodge we repair;
Experience has taught us, that 'tis most expedient
To live within Compass, and act on the Square.
Let mutual agreement be Free Masons' cement,
Until the whole Universe Time shall destroy:
Come, see, &c.

SONG VI.

[Tune, When Phœbus the tops, &c.]

WHILST Princes and Heroes promiscuously fight,
And for the World's empire exert all their might,
We sit in our Lodges from danger secure,
No hardships we meet with, no pains we endure;
But each brother cheerfully joins in a song:
Our rites we renew,
Our pleasures pursue;
Thus we waft time along.

To restless ambition we never give way,
Our friends and our secrets we never betray;
Henceforth, O ye Heroes, your ravages cease,
And the laurels ye wear, to Free Masons release:
Tho' ye won them by war, we claim them by peace.
They are ours, ours, ours, ours, ours;
Tho' ye won them by war, we claim them by peace.

SONG VII.

[Tune, Hearts of Oak.]

NO Sect in the world can with Masons compare,
So antient, so noble's the badge that they wear,
That all other Orders, however esteem'd,
Inferior to Masonry far has been deem'd.

CHORUS.

We always are free,
And for ever agree;
Supporting each other,
Brother helps Brother,
No Mortals on earth are so friendly as we.

When first attic fire Mortals glory became,
Tho' small was the spark, it soon grew to a flame;
As Phœbus celestial transcendently bright,
It spread o'er the world a fresh torrent of light.
We always, &c.

The greatest of Monarchs, the wisest of Men,
Free Masonry honour'd again and again;
And Nobles have quitted all other delights
With joy to preside o'er our mystical rites.
We always, &c.

Tho' some may pretend we've no secrets to know,
Such idle opinions their ignorance show;
While others, with raptures, cry out, they're reveal'd,
In Free Masons bosoms they still lie conceal'd.
We always, &c.

Coxcomical Pedants may say what they can,
Abuse us, ill use us, and laugh at our plan,
We'll temper our mortar, enliven our souls,
And join in a chorus o'er full flowing bowls.
We always, &c.

[310]

SONG VIII.

[Tune, Goddess of Ease.]

GENIUS of Masonry descend,
And with thee bring thy spotless train;
Constant our sacred rites attend,
While we adore thy peaceful reign:

Bring with thee Virtue, brightest maid,
Bring Love, bring Truth, and Friendship here;
While social Mirth shall lend her aid,
To smooth the wrinkled brow of Care.

Come, Charity, with goodness crown'd,
Encircled in thy heavenly robe,

Diffuse thy blessings all around,
To every corner of the globe:

See where she comes, with power to bless,
With open hand and tender heart,
Which wounded is at man's distress,
And bleeds at every human smart.

Envy may every ill devise,
And falsehood be thy deadliest foe,
Thou Friendship still shalt towering rise,
And sink thine adversaries low;

Thy well-built pile shall long endure,
Through rolling years preserve its prime,
Upon a rock it stands secure,
And braves the rude assaults of Time.
Ye happy few, who here extend
In perfect lines from east to west,
With fervent zeal the Lodge defend,
And lock its secrets in each breast:

Since ye are met upon the square,
Bid love and friendship jointly reign,
Be peace and harmony your care,
Nor break the adamant chain.

Behold the planets how they move,
Yet keep due order as they run;
Then imitate the stars above,
And shine resplendent as the Sun:

That future Masons when they meet,
May all our glorious deeds rehearse,
And say, their fathers were so great,
That they adorn'd the universe.

SONG IX.
[Tune, Arno's Vale.]

WHEN my divine Althæa's charms,
No more shall kindle soft alarms,
And the keen lightning of her eye,
Passes unfelt, unheeded by;
When moral Beauty's heavenly form
Shall cease the frozen soul to warm;

When manners thus corrupt we see,
Farewel the sweets of MASONRY!
When Science shall withdraw her light,
And Error spread a Gothic night;
When Pity's sacred source is dry,
No pearly drop to melt the eye;
When Truth shall hide her blushing head,
And famish'd Virtue beg her bread;
When manners thus corrupt we see,
Farewel the sweets of MASONRY!

But while the fair transport our sight,
And moral beauty's charms delight;
While Science lifts her torch on high,
And Pity thaws the melting eye;
While Truth maintains despotic power,
And Virtue charms without a dower;
While manners thus unstain'd we see,
All hail the sweets of MASONRY!

SONG X.

ON, on, my dear brethren, pursue your great lecture,
And refine on the rules of old architecture;
High honour to Masons the Craft daily brings,
To those brothers of Princes and fellows of Kings.
We drove the rude Vandals and Goths off the stage,
Reviving the Art of Augustus' fam'd age;
And Vespasian destroy'd the vast temple in vain,
Since so many now rise in Lord Petre's mild reign.

The noble five Orders, compos'd with such art,
Will amaze the fix'd eye, and engage the whole heart;
Proportion's sweet harmony gracing the whole,
Gives our work, like the glorious creation, a soul,
Then Master and brethren preserve your great name,
This Lodge so majestic will purchase you fame;
Rever'd it shall stand till all nature expire,
And its glories ne'er fade till the world is on fire.
See, see, behold here, what rewards all our toil,
Inspires our genius, and bids labour smile:
To our noble Grand Master we're solemnly bound,
With honour we're deck'd, and with virtue we're crown'd.
Again, my lov'd brethren, again let it pass,
Our antient firm union cements with the glass:
And all the contention 'mongst Masons shall be,

Who better can work, or who better agree.

SONG XI.

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

All Craftsmen true distinguish'd are,
Our laws all other laws excel;
And what's in knowledge choice and rare,
Within our breasts securely dwell.
The silent breast, the faithful heart,
Preserve the secrets of the Art.

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

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

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

Then in our songs be justice done
To those who have enrich'd the Art,
From Adam to Lord Petre down,
And let each brother bear a part.
Let noble Masons' healths go round,
Their praise in lofty Lodge resound.

Cho. No Craft with Masons can compare,
Ennobled by the badge they wear.
No Craft with Masons can compare,
Distinguished by the badge they wear.
No Craft with Masons can compare,
Let none despise the badge they wear.

SONG XIII.

[Tune, In Infancy, &c.]

LET Masonry from pole to pole
Her sacred laws expand,
Far as the mighty waters roll,
To wash remotest land:
That virtue has not left mankind,
Her social maxims prove,
For stamp'd upon the Mason's mind,
Is Unity and Love.

Ascending to her native sky,
Let Masonry increase;
A glorious pillar rais'd on high,
Integrity its base.
Peace adds to olive boughs, entwin'd,
An emblematic dove,
As stamp'd upon the Mason's mind,
Is Unity and Love.

[316]
SONG XIII.

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

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

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

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

Till social virtue calms our minds.

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

Though still our chief concern and care
Be to deserve a brother's name;
For ever mindful of the fair,
Their choicest favours still we claim.
From us pale Discord long has fled,
With all her train of mortal spite;
Nor in our Lodge dares shew her head,
Sunk in the gloom of endless night.

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

SONG XIV.

[Tune, Mulberry Tree.]

YE sons of fair Science, impatient to learn,
What's meant by a Mason you here may discern;
He strengthens the weak, he gives light to the blind,
And the naked he clothes — is a friend to mankind.

All shall yield to Masonry,
Bend to thee
Blest Masonry,
Matchless was he who founded thee,
And thou, like him, immortal shalt be.

He walks on the Level of Honour and Truth,
And spurns the trite passions of folly and youth;
The Compass and Square all his frailties reprove,
And his ultimate object is Brotherly Love.

The temple of Knowledge he nobly doth raise,
Supported by Wisdom, and Learning its base;
When rear'd and adorn'd, strength and beauty unite,
And he views the fair structure with conscious delight.

With fortitude bless'd, he's a stranger to fears,

And govern'd by Prudence, he cautiously steers;
Till Temperance shews him the port of Content,
And Justice unask'd, gives the sign of consent.

Inspir'd by his feelings, he bounty imparts,
For Charity ranges at large in our hearts;
And an indigent brother reliev'd from his woes,
Feels a pleasure inferior to him who bestows.

Thus a Mason I've drawn and expos'd to your view,
And truth must acknowledge the figure is true;
Then members become, let's be brothers and friends,
There's a SECRET remaining, will make you amends.

SONG XV.

[Tune, God Save the King.]

LET Masons' fame resound
Thro' all the nations round,
From pole to pole:
See what felicity,
Harmless simplicity,
Like electricity,
Runs through the whole.

Such sweet variety
Ne'er had society
Ever before:
Faith, hope, and charity,
Love and sincerity,
Without temerity,
Charm more and more.

When in the Lodge we're met.
And in due order set,
Happy are we:
Our works are glorious,
Deeds meritorious,
Never censorious,
But great and free.

When Folly's sons arise,
Masonry to despise,
Scorn all their spite;
Laugh at their ignorance,
Pity their want of sense,

Ne'er let them give offence,
Firmer unite.

Masons have long been free,
And may they ever be
Great as of yore:
For many ages past,
Masonry has stood fast,
And may its glory last,
Till time's no more.

SONG XVI.

[Tune, God save the King.]

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 Isr'els King,
Did mighty blessings bring,
And left us room to sing, Chorus 3 times
Hail, royal Art!

SONG XVII.

LET drunkards boast the power of wine,
And reel from side to side;
Let lovers kneel at Beauty's shrine,
The sport of female pride:
Be ours the more exalted part,
To celebrate the Masons' Art,
And spread its praises wide.

To dens and thickets dark and rude

For shelter beasts repair;
With sticks and straws the feather'd brood
Suspend their nests in air:
And man untaught, as wild as these,
Binds up sad huts with boughs of trees,
And feeds on wretched fare.

But Science dawning in his mind,
The quarry he explores;
Industry and the Arts combin'd,
Improv'd all Nature's stores:
Thus walls were built, and houses reared,
No storms or tempests now are fear'd
Within his well-fram'd doors.

When stately palaces arise,
When columns grace the hall,
When towers and spires salute the skies,
We owe to Masons all:
Nor buildings only do they give,
But teach men how within to live,
And yield to Reason's call.

All party quarrels they detest,
For Virtue and the Arts,
Lodg'd in each true Free Mason's breast,
Unite and rule their hearts:
By these, while Masons square their minds,
The State no better subjects finds,
None act more upright parts.

When Bucks and Albions are forgot,
Free Masons will remain;
Mushrooms, each day, spring up and rot.
While oaks stretch o'er the plain:
Let others quarrel, rant, and roar;
Their noisy revels when no more,
Still Masonry shall reign.

Our leathern aprons may compare
With Garters red and blue;
Princes and Kings our brothers are,
While they our rules pursue:
Then drink success and health to all

The Craft around this Earthly Ball,
May Brethren still prove true!

SONG XVIII.

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

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

'Tis this and 'tis that,
They cannot tell what,
Nor why the great men of the nation,
Should aprons put on,
And make themselves one
With a Free and an Accepted Mason.

Great 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,
To keep up our old reputation;
There's nought but what's good
To be understood
By a free and an Accepted Mason.

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

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

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

SONG XIX.

TO all who masonry despise,
This counsel I bestow;
Don't ridicule, if you are wise,
A secret you don't know.
Yourselves you banter, and not it;
You shew your spleen, but not your wit.
With a fa, la, la, la, la, la.

If union and sincerity
Have a pretence to please,
We brothers of Free-Masonry
Lay justly claim to these.
To state-disputes we ne'er give birth,
Our motto friendship is, and mirth.

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

SONG XX.

YE thrice happy few
Whose hearts have been true,
In concord and unity found;
Let us sing and rejoice,
And unite every voice,
To send the gay chorus around.

CHORUS

Like pillars we stand,
An immoveable band,

Cemented by power from above;
Then freely let pass
The generous glass
To Masonry, friendship and Love.

The GRAND ARCHITECT,
Whose word did erect
Eternity, measure, and space,
First laid the fair plan
Whereon he began
The cement of friendship and peace.

Whose firmness of hearts,
Fair treasure of arts,
To the eye of the vulgar unknown;
Whose lustre can beam
New splendour and fame,
To the pulpit, the bar, and the throne.

The great David's son,
Unmatch'd Solomon,
As written in Scripture's bright page,
A Mason became,
The fav'rite of Fame,
The wonder and pride of his age.

Indissoluble bands
Our hearts and our hands
In social benevolence bind;
For true to his cause,
By immutable laws,
A Mason's a friend to mankind.

Let joy flow around,
And Peace, olive bound,
Preside at our mystical rites;
Whose conduct maintains
Our auspicious domains,
And Freedom with Order unites.

Nor let the dear maid
Our mysteries dread,
Or think them repugnant to love;
To Beauty we bend,

Her empire defend,
An empire deriv'd from above.

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

SONG XXI.

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

Trusty Brother, take care, of eve-droppers beware,
'Tis a just and a solemn occasion;
Give the Word and the Blow, that workmen may know,
There's one asks to be made a Free Mason.

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

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

Here's Words, and here's Signs, and here's Problems and Lines,
And here's room too for deep speculation;
Here Virtue and Truth are taught to the Youth,
When first he's call'd up to a Mason.

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

What is said or is done, is here truly laid down
In this form of our high installation;
Yet I challenge all men to know what I mean,

Unless he's an Accepted Mason.

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

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

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

SONG XXII.

HOW happy a Mason whose bosom still flows
With friendship, and ever most cheerfully goes,
Th' effects of the mysteries lodged in his breast,
Mysteries revered, and by Princes possest.
Our friends and our bottle we best can enjoy,
No rancour or envy our quiet annoy,
Our plumb-line and compass, our square and our tools,
Direct all our actions in Virtue's fair rules,
Direct all our actions, &c.

To Mars and to Venus we're equally true,
Our hearts can enliven, our arms can subdue;
Let the enemy tell, and the ladies declare,
No class or profession with Masons compare;
To give a fond lustre we ne'er need a crest,
Since Honour and Virtue remain in our breast,
We'll charm the rude world when we clap, laugh, and sing,
If so happy a Mason, say who'd be a King;
If so happy, &c.

SONG XXIII .

[Tune, Belleisle March.]

IN Hist'ry we're told, how the Lodges of old
Arose in the East, and shone forth like the Sun;
But all must agree, that divine Masonry
Commenced when the glorious creation begun:
With glory divine; oh, long may'st thou shine,
Thou choicest of Blessings, derived from above!

Then charge bumpers high, and with shouts rend the sky,
To Masonry, Friendship, and Brotherly Love.
Cho. With glory divine, &c.

Judea's great King, whose vast praises we sing,
With wisdom contrived, while the Temple he plann'd;
The mysterious Art then took place in each heart,
And Hiram with Solomon went hand in hand:
While each royal Name was recorded in Fame,
Their works, Earth and Heaven did jointly approve;
Then charge bumpers high, and with shouts rend the sky,
To Masonry, Friendship, and Brotherly Love.
Cho. While each royal, &c.

Then Masons were true, and the Craft daily grew;
They lived within Compass, and work'd by the Square;
In Friendship they dwelt, no Ambition they felt,
Their Deeds were upright, and their Consciences clear;
On this noble plan, Free Masons began,
To help one another they mutually strove;
Then charge bumpers high, and with shouts rend the sky,
To Masonry, Friendship, and Brotherly Love.
Cho. On this noble plan, &c.

Those maxims pursue, and your passions subdue,
And imitate those worthy Masons of yore;
Fix a Lodge in each breast, be fair Virtue your guest,
Let Wisdom preside, and let Truth tile the door:
So shall we arise, to an immortal prize,
In that blissful Lodge, which no time can remove;
Then charge bumpers high, and with shouts rend the sky,
To Masonry, Friendship, and Brotherly Love.
Cho. So shall we arise, &c.

[329]

SONG XXIV.

On the Revival of Masonry in Cornwall.

[Tune, Vicar of Bray.]

WHEN Masonry expiring lay, by Knaves and Fools rejected,
Without one hope, one chearing ray, by worthless sons neglected;
Fair Virtue fled, Truth hung her head, o'er-whelm'd in deep confusion,
Sweet Friendship too, her smiles withdrew, from this blest Institution.
Cho. Fair Virtue fled, &c.

Cornubia's sons determin'd then free Masonry to cherish,

They rous'd her into life again, and bid fair Science flourish;
Now Virtue bright, Truth rob'd in white, with Friendship hither hasten,
All go hand in hand, to bless the Band, of upright Cornish Masons.
Cho. Now Virtue bright, &c.

Since Masonry's revived once more, pursue her wise directions,
Let Circumspection go before, and Virtue square your actions;
Unite your hands in Friendship's bands, supporting one another,
With honest heart, fair Truth impart, to every faithful Brother.
Cho. Unite your hands, &c.

Let Coxcombs grin, and Critics sneer, while we are blythe and jolly,
Let Fops despise the badge we wear, we laugh at all their folly;
Let empty Fools despise our rules, by Jove we ne'er will heed 'em,
Say what they will, we're Masons still, and will support our Freedom.
Cho. Let empty Fools, &c.

But may kind Heaven's gracious Hand, still regulate each action,
May every Lodge securely stand, against the storms of faction;
May Love and Peace each day increase, throughout this happy nation,
May they extend, till all shall end, in one great conflagration.
Cho. May Love and Peace, &c.

SONG XXV.
[Tune, In Infancy.]

HAIL Masonry! thou sacred Art,
Of origin divine!
Kind partner of each social heart,
And fav'rite of the Nine?
By Thee we're taught, our acts to square,
To measure life's short span;
And each infirmity to bear
That's incident to man.
Cho. By thee, &c.

Tho' Envy's tongue would blast thy fame,
And ignorance may sneer,
Yet still thy antient honour'd Name
To each true Brother's dear:
Then strike the blow, to charge prepare,
In this we all agree,
May Freedom be each Mason's care,
And every Mason free.
Cho. Then strike the blow, &c.

SONG XXVI.

Sung at a Provincial Grand Lodge for the County of Cornwall, held at Truro on the
Festival of St. John the Baptist, 24th June, 1779.

[Tune, Casino]

COME, ye Masons, hither bring
The tuneful pipe and pleasing string,
Exert each voice,
Aloud rejoice,
And make the spacious Concave ring:
Let your hearts be blythe and gay,

Joy and mirth let all display,
No dull Care
Shall enter here,
For this is Masons' holiday.
Cho. Let your hearts, &c.
Friendship here has fix'd her seat,
And Virtue finds a calm retreat,
Go tell the Fool,
'Tis Wisdom's school,
Where Love and Honour always meet.
Cho. Let your hearts, &c.

Social pleasures here invite,
To fill the soul with sweet delight,
While Hand in Hand
Our friendly Band
In Love and Harmony unite,
Cho. Let your hearts, &c.

May we oft assemble here,
And long the Badge of Honour wear,
May joy abound,
And we be found
For ever faithful and sincere.
Cho. Let your hearts, &c.

Take the flowing glass in hand,
And drink to our Provincial Grand,
Long may he reign,
The Cause maintain,
And Lodges flourish through the Land.
Cho. Let your hearts, &c.

SONG XXVII.

[Tune, From the East breaks the Morn.]

WHILST each Poet sings of great Princes and Kings,
To no such does my ditty belong:
To no Such does my ditty belong:
'Tis freedom I praise, that demands all my lays,
And Masonry honours my song;
And Masonry honours my song.
Cho. 'Tis freedom I praise, &c.

Within compass to live, is a lesson we give,
Which none can deny to be true;
Which none can, &c.
All our actions to square, to the Time we take care,
And Virtue we ever pursue;
And Virtue we ever, &c.
Cho. All our actions, &c.

On a level we are, all true Brothers share
The gifts which kind Heaven bestows,
The gifts, &c.
In friendship we dwell; none but Masons can tell
What bliss from such harmony flows;
What bliss, &c.
Cho. In friendship we, &c.

In our mystical school, we must all work by rule,
And our Secrets we always conceal;
And our, &c.
Then let's sing and rejoice, and unite every voice,
With Fervency, Freedom, and Zeal;
With Fervency, &c.
Cho. Then let's sing, &c.

Then each fill a glass, and the circling toast pass,
And merrily send it around;
And merrily, &c.
Let us Masonry hail, may it ever prevail,
With success may it ever be crown'd!
With success, &c.
Cho. Let us Masonry, &c.

SONG XXVIII.

[Tune, Balance a Straw.]

WHEN the Sun from the East first salutes mortal eyes,
And the sky-lark melodiously bids us arise;

With our hearts full of joy, we the summons obey,
Straight repair to our work, and to moisten our clay.

On the trassel our Master draws angles and lines,
There with freedom and fervency forms his designs;
Not a picture on earth is so lovely to view,
All his lines are so perfect, his angles so true.

In the west see the Wardens submissively stand,
The Master to aid, and obey his command;
The intent of his signals we perfectly know,
And we ne'er take offence when he gives us a blow.

In the Lodge, sloth and dulness we always avoid,
Fellow-crafts and apprentices all are employ'd:
Perfect ashlers some finish, some make the rough plain,
All are pleas'd with their work, and are pleas'd with their gain.

When my Master I've served seven years, perhaps more,
Some secrets he'll tell me I ne'er knew before;
In my bosom I'll keep them as long as I live,
And pursue the directions his wisdom shall give.

I'll attend to his call both by night and by day,
It is his to command, and 'tis mine to obey;
Whensoe'er we are met, I'll attend to his nod,
And I'll work till high twelve, then I'll lay down my hod.

ERRATA

- Page 11. line 18. for process, read progress.
- 14 24 for a name, read nominal.
- 19 6 for arts, read art.
- 32 17 for is, read are.
- 55 10 for or not placed, read or who are not placed.
- 104 10 for stated on our, read on our stated.
- 157 24 dele the.
- 219 2 for there, read there).
- 257 18 for point, read points.
- 258 13 dele on.
- 274 22 for shews, read shew.
- 275 20 insert were before ordered.
- 290 1 dele point.

THE END.

