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Masonic Miscellanies,

IN
Poetry and Prose.

CONTAINING

I.

THE MUSE OF MASONRY,

Comprising

One Hundred and Seventy MASONIC SONGS,

(Chiefly adapted to familiar Tunes.)

CANTABAS,	GLEES,	EULOGIES,	PROLOGUES,
DUETS,	ORATORIOS,	ODES,	and
CATCHES,	ANTHEMS,	SONNETS,	EPILOGUES.

With appropriate Toasts and Sentiments.

II.

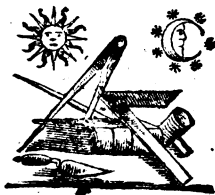
THE MASONIC ESSAYIST.

III.

THE FREEMASON'S VADE-MECUM,

BY STEPHEN JONES.

Sparfa cogi.



LONDON:

Printed for VERNOR and HOOD, No. 31, Poultry;

1797.



Handwritten notes in black ink, including a signature and the date '1. 12'.

TO
WILLIAM PRESTON, Esq.

Dear Sir,

HUMBLE as the Offering is, I am induced to entreat your Acceptance of this little Volume, as a small Testimony of the Respect I bear to you as a Man, and the Veneration with which I contemplate you in the Character of a Mason.

Those who are favoured with your Friendship know with what incredible Pains you have explored the Mines of Masonic Lore: and they also know (what is as honourable to your Heart as that is creditable to your Industry,) that you have with unreserved Liberality communicated what it has cost you so much Labour and Study to acquire.

Having, among many others, been honoured with access to your Parties of Instruction, I owe to you whatever Insight I may have acquired

quired into the true Nature and Design of Masonry. Whatever, therefore, on that Subject employs my Pen, can be to no Person so justly inscribed as to you: to you, who introduced, who initiated me, and who afterwards kindly undertook the Direction of my Researches into its Principles. How much I venerate the Institution you well know; how inadequate I am to express my Thoughts upon it, the SECOND PART of this Work will, I am afraid, but too plainly demonstrate. It will, however, be a high Gratification to me, if you should think so favourably of the Attempt, as to allow me thus publicly to subscribe myself,

Dear Sir,

Your much obliged

and very faithful Servant
and Brother,

S. JONES.

PREFACE.

IT has been the Practice of almost every Author or Compiler of Publications on Masonry, to affix to their Books a larger or smaller Collection of Masonic Poetry.

The most respectable Selection, as far as it goes, of Odes, Songs, &c. on this Subject, is that made by Mr. Preston at the End of his "Illustrations;" and I hazard little in saying, that his is the only Work wherein it is visible that any Care has been taken to correct the uncouth Diction of many of the Poems. Mr. Preston's Collection, however, is necessarily confined, on Account of the copious Nature, and higher Importance, of the main Work. It appeared, therefore, a desirable Thing, to collect into one Volume the numerous Articles of this Kind which had hitherto been scattered through multifarious Publications.

In the present Work the Reader will find, First, the different Productions classed under their respective Heads.—Secondly, an Alphabetical Order has been adopted, as far as was practicable, in the Arrangement of each Class.—Thirdly, very numerous Alterations (it is hoped Emendations) have been made in the several Compositions.—Fourthly, where the Names of the Writers could be assigned, or local and temporary Allusions explained, both those Objects have been attended to.—Fifthly, considering that many Masonic Songs, of tolerable Merit as Compositions, have been long neglected on Account of their Tunes being unknown, that Difficulty has here been obviated in a great Degree; not by the endeavour (which in all probability would have been fruitless) to discover and restore the original Airs, but by applying to them such modern Tunes as are most generally known and esteemed. How far this Attempt has been successful must be left to the Opinion of the Reader. With respect to such Songs as are (like The Enter'd Apprentice's, &c.) in continual Practice among the Craft, it would have been

Folly to have meddled with the Tunes; nor indeed could any others have been assigned with equal Expression or Effect.*

Thus much it seemed proper to say as to the FIRST PART of the present Volume.

The SECOND PART consists chiefly of Prose Selections, illustrative of the true Principles of the Institution. The Essays written by the EDITOR were well intended, and on that Account will, he hopes, escape severe Criticism: he is content to take a very humble Seat as a Writer, if he be permitted to rank among the most sincere Admirers of Genuine Masonry.

As one Part of this Work is given to Amusement, and another to Instruction, a THIRD is added, to which the Merit of Convenience will perhaps be allowed. It will be found to contain a Number of Articles of Information on Subjects that are in frequent Occurrence, and may, therefore, among the Brethren, be not an unwelcome Pocket Companion or Vade-Mecum.

As there is, perhaps, a natural Disposition in most Writers to contemplate in prospectu a New Edition of their Labours, it is requested of such Brethren as may be possessed of Articles of Merit applicable to the Plan of this Work, that they will be kind enough to favour the Publishers with Copies of them, which will be received with Thanks, and (in the Event of its being again sent to the Press) respectfully attended to.

London,
November, 1797.

S. J.

* As it was not intended to print the *Music* to any of the Pieces in the present Collection, the Reader may in some Cases derive Assistance on referring to the Third and Fourth Volumes of the Free-masons' Magazine.

CONTENTS

CONTENTS.

PART I.

THE MUSE OF MASONRY.

	Page
SONGS* - - - - -	1
Cantatas - - - - -	104
Duets - - - - -	107
Catch - - - - -	110
Glee - - - - -	111
Oratorio - - - - -	112
Anthems - - - - -	119
Eulogies - - - - -	122
Odes - - - - -	126
Sonnet - - - - -	156
Prologues - - - - -	158
Epilogues - - - - -	186
A Collection of Masonic Toasts and Sentiments	200

PART II.

THE MASONIC ESSAYIST.

No. I. A Vindication of Masonry from a Charge of having given rise to the French Revolution	208
No. II. Curfory Thoughts on the Masonic Institution. Being Part of a Letter addressed to the Author of "The Illustrations of Masonry."	223
No. III. A Friendly Remonstrance to a skilful but over-zealous Mason	226
No. IV. A short Hint to the Fraternity at Large	231
No. V. Reasons for having become a Mason. In a Letter to a Lady	234
No. VI. An Address delivered to the Brethren of St. John's Lodge, No. 534, Lancaster, by the Rev. JAMES WATSON, on his taking the Chair, December 27, 1794	237
An	

* An Index to the particular Songs, Odes, &c. has been rendered unnecessary, by the alphabetical Order in which each Class is arranged, according to the first Word of every Piece.

An Address to the Brethren of St. John's Lodge, No. 534, Lancaster. Delivered at their Com- memoration of the Festival of St. John, Decem- ber 28, 1795, by the Rev. JAMES WATSON, on quitting the Chair - - - - -	241
No. VII. An Address to the Mason Brethren of Scotland, by the Rev. JAMES WRIGHT, Minis- ter of Maybole, November 30, 1786 - - -	244
No. VIII. The Speech of a Foreign Nobleman on receiving his own Son into Masonry - -	250
No. IX. Extracts from Two Discourses delivered at Woolwich, Kent, 1787-8, by the Reverend DANIEL TURNER - - - - -	252
No. X. Masonic Exhortations. From the German	260

PART III.

THE FREE-MASON'S VADE-MECUM.

Remarkable Events in Masonry - - - - -	272
A Chronological Table of the Patrons and Grand Masters in England from the Time of the Anglo-Saxons - - - - -	275
Present Grand Officers, appointed May 10, 1797	277
Provincial Grand Masters, 1797 - - - - -	278
Grand Stewards of the Feast 1798 - - - - -	280
Mode of constituting a Lodge, according to antient Usage: with the Ceremonies of Conse- cration and Installation - - - - -	<i>ibid.</i>
A Prayer used at opening a Lodge - - - - -	288
Ancient Charges. To be rehearsed at opening the Lodge - - - - -	289
Laws for the Government of the Lodge - - - - -	290
A Prayer to be used at the Admission of a Brother	291
Another Prayer - - - - -	292
A short Charge to be given to newly-initiated Brethren - - - - -	<i>ibid.</i>
Charge at Initiation into the Second Degree - - - - -	294
Charge at Initiation into the Third Degree - - - - -	295
A Prayer used at closing a Lodge - - - - -	296
The Ceremony and Service at a Mason's Funeral	<i>ibid.</i>
An Account of the Royal Cumberland School	304
A List of Lodges and Chapters - - - - -	309

TO MASONRY.

THOU fairest type of Excellence divine,
Whose social links the race of man combine,
Whose awful mandates cowerd Vice controul,
And breathe through Nature one enlighten'd soul;
From thy mild sway benignant virtues rise,
Pour on the heart, and emulate the skies;
From thy sage voice sublime Instruction springs,
While Knowledge waves her many-colour'd wings,
And star-ey'd Truth, and Conscience, holy rest,
Enthron'd true feeling in the glowing breast.
Then deign the labour of thy Sons to guide,
O'er each full line in nervous sense preside,
Adorn each verse, each manly thought inflame,
And what we gain from Genius give to Fame!

DERMODY.

PART I.

THE
MUSE OF MASONRY.

THE MUSE OF MASONRY.

SONGS.

I.

THE FAREWELL.

To the Brethren of St. James's Lodge, Tarbolton.

By ROBERT BURNS.

[Tune, *Good Night, and Joy be wi' you a'.*]

A DIEU! a heart-warm, fond adieu!
Dear brothers of the mystic tie!
Ye favour'd, ye enlighten'd few,
Companions of my social joy!
Tho' I to foreign lands must hie,
Pursuing Fortune's slidd'ry ba',
With melting heart, and brimful eye,
I'll mind you still, tho' far awa'.

Oft have I met your social band,
And spent the cheerful festive night;
Oft, honour'd with supreme command,
Presided o'er the sons of light:
And by that hieroglyphic bright
Which none but craftsmen ever saw!
Strong mem'ry on my heart shall write
Those happy scenes when far awa'!

May freedom, harmony, and love,
Unite you in the grand design,
Beneath the omniscient eye above,
The glorious Architect divine!
That you may keep th' unerring line,
Still rising by the plummet's law,
Till order bright completely shine,
Shall be my prayer when far awa'.

And you, farewell! whose merits claim
 Justly that highest badge to wear!
 Heav'n bless your honour'd, noble name,
 To Masonry and Scotia dear!
 A last request permit me here,
 When yearly ye assemble a',
 One round, I ask it with a tear,
 To him, the Bard that's far awa'.

II.

Written by Brother J. WILLIAMSON.

[Tune, Dear Tom, this brown Jug.]

ADVANCE each true brother, my song now attend,
 And assist in full chorus a brother and friend,
 With good humour he calls you, then socially join,
 That the cieling may ring with a theme that's divine.

Cho. Then join, brother Masons, aloft raise the song,
 All the virtues in life to true Masons belong.

The wisest of men was a Mason we know,
 From him our chief honours and dignities flow;
 He founded the temple, the pillars he rais'd,
 And Solomon still in our songs shall be prais'd.

Cho. Then join, &c.

With square and with compass, with level and line,
 We constantly work to complete our design;
 By prudence we steer, and the passions subdue,
 What we learn in our youth in our age we renew.

Cho. Then join, &c.

On Freedom and Friendship our order began,
 To deal squarely with all is the chief of our plan;
 The sneer then of fools we esteem as a feather,
 Since Virtue's the cement that joins us together.

Cho. Then join, &c.

Till the ocean be dry, and hard rocks melt away,
 Till the globe shall dissolve, and no sun cheer the day;
 So long shall the Masons their order maintain,
 And the arrows of slander be shot forth in vain.

Cho. Then join, &c.

III.

By Brother JOHN RICHARDSON, of the Royal
Brunswick Lodge, Sheffield.

ALONE from arts and science flow
Whate'er instructs or charms the eye,
Whate'er can fill the mind with awe,
Beneath yon arched azure sky.

With heav'nly true mechanic skill,
Our great Almighty Master wrought;
And in six days did He fulfil
What far surpasses human thought.

Firm in the centre fixed He
The sun to guide the rolling spheres;
The moon by night a light to be,
And mark us out the months and years.

What tho' no pow'rful lever's seen,
Nor axle, wheel, or pully there;
Yet they have ever constant been,
As time and truth to us declare.

Just so our true Masonic fame
On lofty lasting columns stands;
Grac'd with a royal Brunswick's name,
And rear'd beneath his ruling hands.

IV.

[Tune, *Young Damon, &c.*]

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

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

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

Thus said, he bow'd, and went away ;
 Apply'd, was made, without delay
 Return'd to her again ;
 The fair comply'd with his request,
 Connubial joys the couple blest ;
 And long may they remain,

V.

By J. BISSET, *Steward of St. Alban's Lodge, and
 Provincial G. S. for the County of Warwick.*

[Tune, *A Sailor's life's a life of woe.*]

A MASON's life's the life for me,
 With joy we meet each other,
 We pass our time with mirth and glee,
 And hail each friendly brother :
 In lodge no party feuds are seen,
 But careful we in this agree,
 To banish care or spleen.
 The Master's call we one and all
 With pleasure soon obey ;
 With heart and hand we ready stand,
 Our duty still to pay.
 But when the glass goes round,
 Then mirth and glee abound,
 We're happy ev'ry soul ;

We laugh a little, we drink a little,
 We work a little, we play a little,
Cho. We laugh, &c.

We sing a little, are merry a little,
 And quaff the flowing bowl.
 And quaff, &c.

See in the east the master stands,
 The wardens south and west, Sir,
 Both ready to obey command,
 Find work, or give us rest, Sir.

The signal given, we all prepare,
 With one accord obey the word,
 To work by rule or square:
 Or, if they please, the ladder raise,
 Or plumb the level line;
 Thus we employ our time with joy,
 Attending every sign.

But when the glass goes round,
 Then mirth and glee abound,
 We're happy ev'ry soul;
 We laugh a little, and drink a little,
 We work a little, and play a little,
Cho. We laugh, &c.

We sing a little, are merry a little,
 And quaff the flowing bowl.
 And quaff, &c.

Th' Almighty said, "Let there be light,"
 Effulgent rays appearing,
 Dispell'd the gloom, the glory bright
 To this new world was cheering:

But unto Masonry alone,
 Another light, so clear and bright,
 In mystic rays then shone;
 From east to west it spread so fast,
 That, Faith and Hope unfurl'd,
 We hail with joy sweet Charity,
 The darling of the world.

Then while the toast goes round,
 Let mirth and glee abound,

Let's be happy every soul ;
 We'll laugh a little, and drink a little,
 We'll work a little, and play a little,
Cho. We'll laugh, &c.
 We'll sing a little, be merry a little,
 And quaff the flowing bowl,
 And quaff, &c.

VI.

[Tune, *Attic Fire.*]

ARISE, and blow thy trumpet, Fame!
 Free-masonry aloud proclaim
 To realms and worlds unknown:
 Tell them 'twas this great 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!

VII.

[Tune, *Dear Tom, this brown Jug.*]

ARISE, gentle Muse, and thy wisdom impart
To each bosom that glows with the love of our Art;
For the bliss that from thy inspiration accrues,
Is what all should admire, and each Mason pursues.

Cho. Hence harmony springs, 'tis the cement of love,
Fair freedom on earth, and bright union above.*

Tho' malice our joy should attempt to controul,
Tho' discord around like an ocean should roll;
To the one we'll be deaf, to the other be blind,
For wisdom alone is the strength of the mind.

The bright charms of beauty for ever will shine,
Our art to adorn with a lustre divine,
Till time, circling round, shall unfold the great truth,
Which thus has united the sage and the youth.

VIII.

AS long as our coast shall with whiteness appear,
Still Masons stand foremost in verse;
While Harmony, Friendship, and Joys are held dear,
New bands shall our praises rehearse.

Chorus.

Tho' lodges less favour'd, less happy, decay,
Destroy'd by old Time as he runs;
Tho' Albions, Gregorians, and Bucks, fade away,
Still Masons shall live in their sons.*

If envy attempt our success to impede,
United we'll trample her down;
If faction should threaten, we'll shew we're agreed,
And discord shall own we are one.

While with ardour we glow this our order to raise,
Promoting its welfare and peace,
Old Masons return our endeavours to praise,
And new ones confirm the increase.

Go

* This Chorus to be repeated at the end of each Verse.

Go on, cry our parents, for Time is your friend,
 His flight shall increase your renown ;
 And mirth shall your guest be, and Bacchus attend,
 And joy all your meetings shall crown.
Cho. Tho' lodges, &c.

IX.

An Allegory on Charity.

[Tune, *How happy a State does the Miller possess.*]

AS Poverty late, in a fit of despair,
 Was beating her bosom, and tearing her hair,
 Smiling Hope came to ask—what her countenance told—
 That she there lay expiring with hunger and cold.

Come, rise! said the sweet rosy herald of joy,
 And the torments you suffer I'll quickly destroy ;
 Take me by the hand, all your griefs I'll dispel,
 And I'll lead you for succour to Charity's cell.

On Poverty hobbl'd, Hope soften'd her pain,
 But long did they search for the goddess in vain ;
 Towns, cities, and countries, they travers'd around,
 For Charity's lately grown hard to be found.

At length at the door of a lodge they arriv'd,
 Where their spirits exhausted the Tyler reviv'd,
 Who, when ask'd (as 'twas late) if the dame was gone
 home,
 Said, No ; Charity always is last in the room.

The door being open'd, in Poverty came,
 Was cherish'd, reliev'd, and carest'd by the dame ;
 Each votary, likewise, the object to save,
 Obey'd his own feelings, and cheerfully gave.

Then shame on the man who the science derides,
 Where this soft-beaming virtue for ever presides.
 In this scriptural maxim let's ever accord—
 "What we give to the poor, we but lend to the Lord."

X.

*Written by the EDITOR, and intended to have been sung
at the Grand Feast, May 11, 1796.**

[Tune, *Hearts of Oak.*]

A SYSTEM more pure ne'er was modell'd by man,
Than that which we boast as the Free-mason's plan;
It unites all the world by the strongest of ties,
And adds to mens' blifs, while it makes them more wise.

From the prince to the boor,

Be he rich, be he poor,

A Mason is a brother,

And each will help the other,

So grateful the tie is of Free-masonry:

That hence flow the purest enjoyments of life,
That banish'd from hence are dissension and strife,
That the lessons are good which we practise and teach,
Are truths that our foes vainly strive to impeach.

From the prince, &c.

The greatest of monarchs, the wisest, and best,
Have Masons become, and been true to the test;
And still with that sanction our rites are pursu'd,
Admir'd by the wise, and approv'd by the good.

From the prince, &c.

"The King and the Craft" having claim'd our ap-
The guardian the one, t'other firm to the laws, [plause,
In union, my brethren, assist me to sing,

"Ever true be the Craft to a patriot King!"

From the prince, &c.

To George Prince of Wales our affections we owe,
To his health let libations with due honours flow;
With zeal let our Royal Grand Master be giv'n,
And the blessings of Masons be sanction'd by Heav'n.

From the prince, &c.

* The 4th, 5th, 6th, 7th, and 8th Verses may be omitted on ordinary Occasions; for the purpose of shortening the Song. The first three Verses, with the last Verse, make a Song, which most Hearers, perhaps, will think quite long enough.

His consort may health and enjoyment attend,
 The Craft are assur'd that she's firmly their friend ;
 For her offspring we crave but this boon from above,
 " Be the meed of her virtues a whole nation's love !"
 From the prince, &c.

Of York and of Clarence (while o'er land and sea
 The toils of the brave serve to keep Britain free)
 May the deeds furnish subjects for many a lay,
 And their mem'ry ne'er die till all nature decay !
 From the prince, &c.

Yet let not the " Man of our hearts" be un Sung,
 Nor forgot the effects of his well-pleading tongue ; *
 May the pray'rs of our orphans to Heaven ascend,
 And secure its best blessings for Moira their friend !
 From the prince, &c.

The task were too tedious the deeds to record
 Of the great and the good that our annals afford ;
 In a word, let us utter this truth to mankind,
 There's no temple more pure than the true Mason's mind,
 From the prince, &c.

XI.

[Tune, *Derry down.*]

ATTEND, loving brethren, and to me give ear,
 Our work being ended, let's lay aside care ;
 Let mirth and good humour our senses regale,
 And mind that our secrets we never reveal.
 Derry down, down, down, derry down.

With leave of his worship that there fills the chair,
 Who governs our actions by compass and square ;
 We'll sing a few verses in Masonry's praise ;
 Not fond of ambition, we look for no bays.
 Derry down, &c.

Our

* Alluding to a collection of upwards of 550l. being made for the Cumberland School, after a Speech of the Earl of Moira's in its behalf, at a Public Dinner, April 11, 1796, at Free-masons' Hall.

Our ancient Grand Master, inspir'd by the Lord,
 On holy Moriah, says scripture record,
 Began the magnificent structure to frame
 In the month called Zif, the fourth year of his reign.
 Derry down, &c.

With level and square the foundation begun,
 In length sixty cubits, breadth nineteen and one;
 Here Masonry shone above all other arts,
 So sublime's the great secret the artist impartts.
 Derry down, &c.

Old Hiram of Tyre, king David's great friend,
 Did fir, pine, and cedar from Lebanon send,
 To build the sanctorum by Masonry's skill,
 In obedience unto the great Architect's will.
 Derry down, &c.

One hundred and fifty three thousand six hundred,
 Employ'd for the temple, we find they were number'd;
 With Crafts many thousands, and bearers of loads;
 And masters six hundred, say scripture records.
 Derry down, &c.

These form'd themselves all into lodges, they say,
 Some east and some west, some north and south way;
 In love and truth still they go happily on,
 In all well govern'd countries under the sun.
 Derry down, &c.

Now let the brisk bumper go merrily round;
 May our worshipful master in honour abound;
 May his precepts instructive to harmony move,
 And we live like true brethren in friendship and love,
 Derry down, &c.

All health to our brethren of ev'ry degree,
 Dispers'd round the globe, or by land or by sea:
 Preserve them, ye pow'rs, their virtues improve:
 When we part from this world, may we all meet above.
 Derry down, &c.

XII.

By Brother JOHN CARTWRIGHT, of Cheadle,
in Lancashire.

[Tune, *Smile, Britannia.*]

ATTEND, attend the strains,
Ye Masons free, whilst I,
To celebrate your fame,
Your virtues found on high;
Accepted Masons, free and bold,
Will never live the dupes to gold.

Great Solomon, the king,
Great architect of fame;
Of whom all coasts did ring,
Rever'd a Mason's name:
Like him, accepted, free, and bold,
True wisdom we prefer to gold.

Since him the great and wise
Of every age and clime,
With fame that never dies,
Pursu'd the art sublime;
Inspir'd by heav'n, just and free,
Have honour'd much our mystery.

The glorious paths of those
With heav'n-born wisdom crown'd,
We every day disclose,
And tread on sacred ground;
A mason, righteous, just, and free,
Or else not worthy Masonry.

XIII. By



XIII.

By DR. WILLIAM PERFECT.

Sung by Brother SYLVESTER HARDING, at the Grand Provincial Anniversary Meeting at the Ship Tavern, Feversham. [Tune, Mulberry Tree.]

BEHOLD a cloud break, and Urania descends,
The sky-mantled nymph our convention attends;
It is for the Craft that she sweeps the loud strings,
And science attunes her sweet notes as she sings.

All the arts inform'd by me,
Bow to thee, blest Masonry,
Creation spreads her charms to thee,
And thou immortal e'er shalt be.

Elated, all own that thy source is divine,
The bible thy standard, thy square and thy line;
That truth is thy handmaid, and reason thy soul,
And justice thy guide to the farthest pole.

All the arts, &c.

As wide and extensive as Sol's boundless ray,
All-cheering as spring and as bright as her May,
The system Masonic of mystical rite,
Spreads an ocean of rapture and infinite light.

All the arts, &c.

Sense, truth, and good humour, and harmony join,
By Masonry warm'd, they unite and combine;
To the bower of friendship she leads them along,
To taste of her banquets and chorus her song.

Then the arts, &c.

Behold the Free-mason, how glorious his plan!
It enlarges the mind and ennobles the man,
It teaches the hand and the heart how to bless,
And melts e'en the miser to soften distress.

Then the arts, &c.

To time's latest period the Craft so divine,
As the rays of their art shall diffusively shine,
Their laws, rules, and orders, all others excel,
And Kent e'er stand foremost their virtues to tell.

While the arts, &c.

XIV.

By Brother LAURIE, of the Lodge of Alloa, 1758.

[Tune, *Derry down.*]

BEHOLD in a lodge we dear brethren are met,
 And in proper order together are set;
 Our secrets to none but ourselves shall be known,
 Our actions to none but Free-masons be shown.

Derry down, down, down, derry down.

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

Derry down, &c.

The temple, and many a magnificent pile,
 E'en buildings now standing within our own Isle,
 With wisdom contriv'd, with beauty refin'd,
 With strength to support, and the building to bind—

Derry down, &c.

These noble grand structures will always proclaim
 What honour is due to a Free-mason's name.
 E'en ages to come, when our work they shall see,
 Will strive with each other like us to be free.

Derry down, &c.

What though some of late, by their spleen, plainly show
 They fain would deride what they gladly would know,
 Let ev'ry true brother these vermin despise,
 And the ancient grand secret keep back from their eyes.

Derry down, &c.

Then, brethren, let each put his hand to his heart,
 And resolve from true Masonry ne'er to depart:
 And when the last trumpet on earth shall descend,
 Our lodge will be clos'd, and our secrets shall end.

Derry down, &c. Digitized by Google

XV.

The FELLOW-CRAFT'S Song, as sung at the Lodge in Carmarthen, South Wales.

COME all ye (*a*) elves that be,
 Come follow, follow me,
 All ye that guards have been
 Without, -or serve within :
 Come sing for joy, thro' us 'tis found
 That all this lodge is sacred ground.

* Guides too, (*b*) that fairies are,
 Come five by five prepare;
 Come buy fresh oil with speed,
 The dying lamps to feed ;
 All trimm'd anew in glitt'ring light,
 For welcome garments must be white.

* Come (*c*) seraphs too, that be
 Bright rulers, three by three,
 Attend on me your queen,
 Two handmaids led between ;
 And all around the healths I name
 Make you the hallow'd stones proclaim.

* While (*d*) sylphs and sylvan loves
 Of mountains and of groves,
 With gnomes and sprightly dames
 Of fountains and of flames,
 The joyful noise with hands and feet
 Shall echo, and the noise repeat. †

C 2

All

- (*a*) The five external senses and ideas of the soul.
 (*b*) The five internal senses, or faculties of the soul, viz. perception, reflection, imagination, attention, and invention.
 (*c*) The three superior graces, or faculties of the mind, wisdom, knowledge, and skill.
 (*d*) The seven influences, both natural and divine, of the heart, or gradual successions and acquirements.

† Here might be drank the following health, viz.
 All hail the crafty fitters three!
 The dame that blows the fire, and she
 That weaves the fine embroidery ;
 But chief of all, hail Masonry!

All we who sing and love,
 Who live in springs above,
 Descend, descend do we,
 With Masons to be free ;
 Where (e) springs of wine revive each face,
 And streams of milk spill all the place.

Where (f) cherubs guard the door
 With flaming sword before,
 We thro' the key-hole creep,
 And there we deeply peep ;
 O'er all their jewels skip and leap,
 Or trip it tip-toe step by step.

Or as upon the green
 We fairies turn unseen,
 So here we make (g) a ring,
 And dance while Masons sing :
 Around their crowns we whirl apace,
 Nor yet one single hair misplace.

Or when from thence we jump
 All down with (b) silent thump,
 None hear our feet rebound
 Round, round the table, round,
 Nor see us while we nimbly pass
 Thrice round the rim of ev'ry glass.

Hence (i) satyrs, hence, begone,
 Foul vesture ye have on ;
 No naked nymphs here be,
 Each five and sacred three,
 With virgins and with graces join
 In sacred songs the feast divine.

Two

(e) The liberal arts and sciences of Masons.

(f) The two keys of scripture and nature which belong to the logos, or word of rational judgment, whereby we distinguish truth from falshood, and evidence from darknefs, &c.

(g) Alluding to the revolutions of our thoughts, or rumination, &c.

(b) Alluding to the secretes of our thoughts, and obedience of our wills, &c.

(i) Such ideas as are impurely dress'd, or too open and familiar, &c.

Two (*k*) stones of crystal clear
 Our squared cloth shall bear;
 Five loaves of oaken mast
 Shall be our firm repast;
 Five acorn cups of pearly dew
 Shall serve to pledge each health anew.*

If any (*l*) crumbs withal
 Do from their table fall,
 With greedy mirth we eat,
 No honey is so sweet;
 And when they drop it from the thumb,
 We catch each *supernaculum*.

* The (*m*) tongues of nightingales,
 The (*n*) eyes of unctuous snails,
 The (*o*) serpent's brain, with blood
 Of (*p*) doves, is charming food;
 But (*q*) brains of worms, and marrow o' mice,
 Are foolish, and of filthy price.

* Whilst we enchant all ears
 With (*r*) music of the spheres,
 No (*s*) grasshopper nor fly
 Serves for our minstrelsy;
 Such locusts leave, and all such flies
 To Beelzebub, the (*t*) prince of lies.

* Grace said, while all awhile
 In songs the Time beguile;
 Or pleasant Healths, or at
 The table sit and chat;

C 3

Then,

(*k*) Alluding to the foundations whereon this sacred order is laid, &c.

* N. B. Here might be drank this health, viz.

To all true housewives and their bears,
 To every damsel that has charms,
 But chiefly those in Masons' arms.

(*l*) The lessons, &c. given in this lodge.

(*m*) The oratory of teachers.

(*n*) The curiosity of enquirers.

(*o*) The understanding of the crafty.

(*p*) The spirit of the innocent.

(*q*) The blind and covetous.

(*r*) The harmony of the several degrees of life, soul, and mind, &c.

(*s*) No busy-bodies nor ramblers, &c.

(*t*) The author of maggots, chimeras, &c.

Then, (*u*) female-like, on teas we feast,
As we first (*w*) taught it in the east.

Of (*x*) grafts the tender (*y*) tops
Infus'd in (*z*) dewy drops,
With (*a*) crystal bags of bees,
Make us delicious teas ;
So sweet and fragrant of the (*b*) flow'r,
None taste the bitter nor the sow'r.

Mean while, the (*c*) house new swept,
And from uncleanness kept ;
If all things shine with grace,
And nothing's out of place,
Then do we praise the (*d*) household maid,
And (*e*) four-fold surely she's repaid.

But if the house be foul,
With (*f*) hammer, axe, or tool ;
If wardens fall asleep,
Or fellows drink too deep ;
If (*g*) smoke perchance or (*b*) flames arise,
Or if the lodge (*i*) untiled lies ;

Then in the (*k*) dead of night,
With (*l*) goblins we affright ;
Or lead some into (*m*) pools,
Or (*n*) steal away the tools ;

Or

- (*u*) The learning of lectures, and explanation of secrets, &c.
(*w*) Alluding to the natural light of the Chinese ;
(*x*) or rather the first restorer of Masonry, who fed on the tops of wild herbs and wild honey, &c.
(*y*) The newer terms of art and science deriv'd from nature, &c.
(*z*) The older terms of scripture, &c.
(*a*) The sweet collections and digestions of us the labourers in Masonry, &c.
(*b*) Beautiful moral of it, such that either its religion or law displeases none.
(*c*) Implying that the whole oeconomy being reform'd and purified, ought to be kept in decency and order. (*d*) The memory, &c.
(*e*) For every idea points out four several ways, viz. To things celestial and angelical, terrestrial and human, &c.
(*f*) Low, vulgar, and litigious notions, &c. (*g*) Discoveries, &c.
(*h*) Disputations, &c. (*i*) Unveiled, &c.
(*k*) The times of ignorance, &c. (*l*) Enthusiasms or superstitions, &c.
(*m*) Libertinisms, or abominations; the consequences of mystery and darkness, &c.
(*n*) Deprive the mind, &c. of its proper testimonies, emblems, &c.

Or else (o) we pinch both arms and thighs,
Till some one hears, or us espies.

Thus of true Masonry,
Tho' (p) females, we are free ;
Made free by us all are,
Tho' none us see nor hear,
When in (q) the morning signs are seen
Where we (r) the eve before have been.

Yet what we hear and see
In lodges where we be,
Not (s) force nor offer'd gold
Can Masons truths unfold ;
Besides, the Craft we love, not gain,
And secrets why should we profane ?

† We first taught Masons school,
To walk by square (t) and (u) rule,
On level (w) just to act,
And work all (x) upright fact ;
To live in (y) compass by our due,
And keep our hearts for ever (z) true.

That

(o) Alluding to the arts whereby Masons awake mens minds.

(p) As external forms begetting our ideas, may be metaphorically styled males; so the faculties inter-conceiving them, may be as elegantly styled females, &c.

(q) The age of reformation, &c.

(r) The age of accomplishments, &c.

(s) Implying that sublime truths are not obtained any otherwise than by a right study, and an endeavour to find out the real sense, which being always veiled, are holy therefore and sacred, such as are all general truths, &c.

† Here likewise may be drank this health:

May therefore bounty, faith, and love,
The lodge's lasting cement prove;
While dark confusion shame 'em all
Who dare her freedom to entral.

(t) The justice of our actions, &c.

(u) The rule of law, &c.

(w) With regard to our equals, &c.

(x) With regard to our

superiors, &c.

(y) Within our proper stations, &c.

(z) To every matter, &c.

That when the world's at (*a*) rest,
 And snoring in her nest;
 When (*b*) sun has long been set,
 And (*c*) stars no rays beget;
 When (*d*) moon her horned glory hides,
 Their (*e*) lighted tapers are our guides.

CHORUS.

* Then fairies hand in hand
 Thrice at the word's command,
 And seraphs make a ring,
 While merry Masons sing,
 That as their lodge, so always they
 Stay'd always, and shall always stay.

* And rise up ev'ry elve,
 Come join the sacred twelve;
 Sing also whilst they sing
 Their antient glorious King,
 That as is he, so ever we
 Were ever, and shall ever be.

XVI.

By GAVIN WILSON.

[Tune, *The Birks of Invermay.*]

COME all ye gentle springs that move
 And animate the human mind,
 And by your energy improve
 The social bond by which we're join'd.
 The social lodge, of care-devoid,
 And haggard malice always free,
 Shall by your aid be still employ'd
 In social love and harmony.

How

(*a*) Returned to a state of illiterate and inactivity, &c.(*b*) The light of the gospel, *i. e.* of reason and of judgment.(*c*) Both priests and philosophers, &c.(*d*) Scripture, which, according to the learning of the times, increases or diminishes alternately in the glory of her writers, &c.(*e*) The perfect patterns, &c. of Free-masonry.

* N. B. The verses marked with an Asterisk may be omitted when 'tis requisite to shorten the song.

How muſt the heart with rapture glow
 When every nerve's with virtue ſtrung,
 When from the kindly boſom flow
 Unfeign'd expreſſions of the tongue !
 The ſocial virtues thus practis'd,
 Expreſs'd by ſymbols of our art,
 Engage us to be exercis'd
 In ſtudies that improve the heart.

XVII.

[Tune, *Enter'd Apprentice's Song.*]

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

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

Pray where are your tools,
 Your line and plumb-rules ?
 Each man to his work let him ſtand, boys ;
 Work ſolid and ſure,
 Upright and ſecure ;
 And your building, be ſure, will be ſtrong, boys.

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

XVIII.

COME, come, my brethren dear,
Now we're assembled here,

Exalt your voices clear
With harmony ;
Here's none shall be admitted in,
Were he a lord, a duke, or king ;
He's counted but an empty thing,
Except he's free.

Cho. Let ev'ry man take glass in hand,
Drink bumpers to our master grand,
As long as he can fit or stand
With decency.

By our arts we prove
Emblems of truth and love,
Types given from above,
To those that are free ;
There's ne'er a king that fills a throne,
Will ever be ashamed to own
Those secrets to the world unknown,
But such as we.

Cho. Let ev'ry man, &c.

Now, ladies, try your arts,
To gain us men of parts,
Who best can charm your hearts,
Because we're free ;
Take us, try us, and you'll find,
We're true, we're loving, just, and kind,
And taught to please a lady's mind,
By Masonry,

Cho. Let ev'ry man, &c.

Grand Chorus.

God bless King George! long may he reign,
To curb the pride of foes who're vain,
And with his conqu'ring sword maintain
Free-masonry.

XIX.

The ENTER'D APPRENTICE'S Song.

COME let us prepare,
 We brothers that are
 Assembled on merry occasion,
 To drink, laugh, and sing;
 Be he beggar or king,
 Here's a health to 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 ashamed
 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 naught but what's good
 To be understood
 By a free and an accepted Mason.

We're true and sincere,
 And just to the fair,
 Who will trust us on any occasion;
 No mortal can more
 The ladies adore
 Than a free and an accepted Mason.

The

Then join hand in hand, [Standing.
 By each brother firm stand,
 Let's be merry, and put a bright face on;
 What mortal can boast
 So noble a toast } *Chorus*
 As a free and an accepted Mason? } 3 times.

XX.

*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, *Come, thou rosy dimpled boy.*]

COME, ye Masons, hither bring
 The tuneful pipe and pleasing string,
 Exalt 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 Mason's 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 your provincial grand;
 Long may he reign,
 The cause maintain,
 And lodges flourish through the land.

Cho. Let your hearts, &c.

XXI.

[Tune, *Attic Fire.*]

DIVINE Urania, virgin pure!
 Enthron'd in the Olympian bow'r,
 I here invoke thy lays!
 Celestial muse! awake the lyre,
 With heav'n-born sweet seraphic fire,
 Free-masonry to praise.

The stately structures that arise,
 And brush the concave of the skies,
 Still ornament thy shrine;
 Th' aspiring domes, those works of ours,
 "The solemn temples—cloud-capt tow'rs,"
 Confess the art divine.

With Prudence all our actions are,
 By bible, compass, and by square,
 In love and truth combin'd;
 While justice and benevolence,
 With fortitude and temperance,
 Adorn and grace the mind!

XXII.

[Tune, *Rule, Britannia.*]

ERE God the universe began,
 In one rude chaos matter lay,
 And 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 ruler of the whole ;
 But, ungrateful unto heaven,
 The rebel was from Eden driven.

From thence proceeded all our woes,
 Nor could mankind one comfort cheer ;
 Until Free-masonry arose,
 And form'd another Eden here :
 'Tis only on Masonic ground
 Pleasure with innocence is found.

'Tis here the purest fountains flow,
 Here naught corrupt can enter in ;
 Here trees of knowledge stately grow,
 Whose fruit we taste, exempt from sin :
 In friendship sweet we still abound,
 While guardian angels hover round.

XXIII. *A Royal*

XXIII.

A Royal Arch Song. By Brother LOWE, of Stockport.

FATHER Adam, created, beheld the light shine,
 Heav'n made him a Mason, and gave him a sign,
 Our royal grand secret to him did impart,
 And in Paradise often he talk'd of our art.

Then Noah found favor and grace in his sight,
 He built up an ark by the help of our light;
 In the clouds God his rainbow then set, to insure
 That his mercies and cov'nants should ever endure,

Abraham, Isaac, and Jacob, partook of the same,
 And Moses, that excellent Mason of fame,
 Whom God had appointed his chosen to bring
 From bondage, and humble proud Egypt's great king,

Bezaleel and Aholiab were likewise inspir'd
 By the spirit of wisdom, and for it admir'd,
 Well skill'd in all workmanship curious and true,
 Of scarlet and purple, fine linen and blue.

In the wilderness, taught by our great Architect,
 A grand tabernacle they then did erect,
 And vessels they made of gold that was good,
 Wrought silver, brass, stones, and fine shittim wood,

Then Joshua was chosen to have the command,
 Who led them all safe into the holy land;
 And to shew that the Lord would his mercies fulfil,
 Sun and moon at the order of Joshua stood still.

Next David and Jonathan a covenant made,
 By the son of great Saul he ne'er was betray'd;
 And tho' strange, yet it's scriptural truth that I tell,
 That the love of Saul's son did all womens' excel.

David's heart sore did ache this kind love to return,
 When for Saul's seven sons the Lord's anger did burn;
 Then the sons of great Saul king David did take,
 But spared Mephibosheth for his oath's sake.

Our noble grand masters appear next in view,
 Who build up the temple, so just and so true,
 The pattern which David from God had receiv'd,
 Who, not suffer'd to build, in his heart was sore griev'd.

Our secret divine, which had lain long conceal'd,
 By a light from above unto me was reveal'd ;
 Surpris'd with the radiance with which it did shine,
 I felt and confess'd it was something divine.

Then having pass'd three, and both offer'd and burn'd,
 I soon gain'd admittance on that holy ground,
 And reveal'd unto me were the myst'ries I sought,
 Tho' the light was by darkness comprehended not.

Being thus consecrated, I soon did accord
 To acknowledge Jehovah for God and for Lord,
 Believ'd him the source of the light that did shine,
 And confess'd him to be our grand master divine.

Then join hands and hearts your voices to raise ;
 With the whole of creation unite and sing praise ;
 To the power divine all glory be given,
 By men upon earth, and by angels in heaven.

XXIV.

[Tune, *Derry down.*]

FIDELITY once had a fancy to rove,
 And therefore she quitted the mansions above ;
 On earth she arriv'd, but so long was her tour,
 Jove thought she intended returning no more.
 Derry down, down, down, derry down.

Then Merc'ry was hasten'd in quest of the dame,
 And soon to this world of confusion he came ;
 At Paris he stopp'd, and enquir'd by chance,
 But heard that Fidelity ne'er was in France.

The god then to Portugal next took his rout,
 In hopes that at Lisbon he might find her out ;
 But there he was told she had mock'd superstition,
 And left it for fear of the grand inquisition.

Being thus disappointed, to Holland he flew,
 And strictly enquir'd of an eminent Jew;
 When Mordecai readily told him thus much,
 Fidelity never was lik'd by the Dutch.

Arriving at London, he hasten'd to court,
 Where numbers of little great men do resort;
 Who all stood amaz'd, when he ask'd for the dame,
 And swore they had scarce ever heard of the name,

To Westminster Hall did the god next repair,
 In hopes with dame Justice she might be found there;
 For both he enquir'd; when the court answer'd thus,
 "The persons you mention, Sir, ne'er trouble us."

Then bending his course to the Cyprian grove,
 He civilly ask'd of the young god of love;
 The urchin reply'd, "Cou'd you think here to find her,
 "When I and my mother, you know, never mind her?"

"In one only place you can find her on earth,
 "The seat of true friendship, love, freedom, and mirth:
 "To a lodge of Free-masons then quickly repair,
 "And you need not to doubt but you'll meet with her
 there."

XXV.

*In the old Book this Song was thought too long, therefore
 the following last Verse and Chorus is thought sufficient.*

The WARDEN's Song. By DR. ANDERSON.

FROM henceforth ever sing
 The craftsman and the king,
 With poetry and music sweet,
 Resound their harmony compleat;
 And with geometry in skilful hand,
 Due homage pay,
 Without delay,
 To the king and to our master grand;
 He rules the free-born sons of art,
 By love and friendship, hand and heart.

CHORUS.

Who can rehearse the praise,
 In soft poetic lays,
 Or solid prose, of Masons true,
 Whose art transcends the common view?
 Their secrets ne'er to strangers yet expos'd,
 Reserv'd shall be,
 By Masons free,
 And only to the faithful lodge disclos'd;
 Because they're kept in Mason's heart
 By brethren of the royal art.

XXVI.

[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, bring 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 feels 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.

XXVII.

[Tune, *Care, thou canker.*]

GLORIOUS Craft, which fires the mind
 With sweet harmony and love,
 Surely thou wert first design'd
 A foretaste of the joys above.

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

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

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

XXVIII.

The TREASURER'S Song.[Tune, *Near some cool shade.*]

GRANT me, kind heav'n, what I request,
 In Masonry let me be blest ;
 Direct me to that happy place,
 Where friendship smiles in every face ;
 Where freedom and sweet innocence,
 Enlarge the mind and cheer the sense.

Where sceptred 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.

Our lodge the social virtues grace,
 And wisdom's rules we fondly trace ;
 All nature, open'd to our view,
 Points out the paths we should pursue ;
 Let us subsist in lasting peace,
 And may our happiness increase.

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.

XXIX.

By Brother STANFIELD.[Tune, *Contented I am, &c.*]

GRAVE bus'ness being clos'd—and a call from the
 The bowl of refreshment we drain : [south—
 Yet e'en o'er our wine we reject servile sloth,
 And our rites 'midst our glasses retain,

My brave boys, &c.

With

With loyalty brighten'd, we first toast the king—
 May his splendour and virtues entwine!—
 And, to honour his name, how we make the lodge ring
 When the King and the Craft we combine!

May the son's polish'd graces improve on the fire—
 May the arts flourish fair from his smile—
 And long our grand master, with wisdom and fire,
 Give beauty and strength to the pile!

As the ruby-lipp'd wine its soft spirit imparts,
 Louder strains and fresh ardours abound:
 What a glow of true pleasure enlivens our hearts
 When our honour'd provincial goes round!

The absent we claim, tho' dispers'd round the ball—
 The silent and secret, our friends—
 And one honour'd guest, at our magical call,
 From the grave of concealment ascends.

Immortal the strain, and thrice-awful the hand,
 That our rites and libations controuls;
 Like the sons of Olympus, 'midst thunders we stand,
 And with mysteries ennoble our bowls.

What a circle appears, when the border entwines—
 How grapple the links to each soul!
 'Tis the zodiac of friendship embellish'd with signs,
 And illum'd by the star in the pole.

Thus cemented by laws unseen and unknown,
 The universe hangs out its frame:
 And, thus secretly bound, shall our structure be shewn,
 Till creation shall be but a name.

XXX.

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

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

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

Behold in strength our rising dome appears,
 Till mixing with the azure skies :
 Behold what beauty through the whole appears ;
 So wisely built, it must surprise.

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

XXXI.

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

Hiram, the architect,
 Did all the Craft direct
 How they should build :

Sol'mon, great Isr'el's king,
 Did mighty blessings bring,
 And left us cause to sing,
 Hail, royal art!

} Chorus
 3 times.

XXXII.

A FELLOW-CRAFT'S Song.[Tune, *Rule, Britannia.*]

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 codes 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 Mason's art mankind defends.
 Be to this art due honour paid,
 From which mankind receives such aid.
 Ensigns of state, that feed our pride,
 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 let us celebrate the praise
 Of all who have enrich'd the art,
 Let gratitude our voices raise,
 And each true brother bear a part.
 Let cheerful strains their fame resound,
 And living Masons healths go round.

XXXIII.

[Tune, *Enter'd Apprentice's Song.*]

HERE's a health to each one,
 From the king on the throne
 To him that is meanest of station,
 If he can contend
 To have lawfully gain'd
 The name of an accepted Mason.
 The glory of kings
 Are poor empty things,
 Tho' empires they have in possession,
 If void of the fame
 Of that noble name
 Of a free and an accepted Mason.
 It is ancients far
 Than other arts are,
 Surpassing all other profession:
 There's none can pretend
 To discover a friend
 Like a free and an accepted Mason.
 The world is amaz'd,
 Their wonder is rais'd,
 To see such concurring relation
 Among us: they cry,
 The devil is nigh
 When one is accepted a Mason.
 But let them say on,
 To us 'tis well known
 What's true or false in the relation;
 Let's drink his health round
 That is secret and sound,
 And a faithful and accepted Mason.

XXXIV.

By GAVIN WILSON.

[Tune, *By the Side of a murmuring Stream.*]

HOW doubly blest the condition
 Of brethren that live on the square!
 How excellent that institution,
 No discord can germinate there.
 No fallies of angry resentment,
 No sullen effect of the spleen;
 No meagre-hue'd pale discontentment
 Is e'er in the lodge to be seen.

Complacency, mirth, and good nature
 Is ev'ry Free-mason's enjoyment;
 Which, by the glass render'd completer,
 Doth soften our harder employment.
 The Graces and Virtues united
 Regard us with fond admiration,
 Beholding their work so completed
 In forming the heart of a Mason.

XXXV.

[Tune, *The Miller of Mansfield.*]

HOW happy a Mason, whose bosom still flows
 With friendship, and who ever cheerfully goes!
 The effects of the mysteries lodg'd in his breast,
 Mysteries rever'd and by princes possess'd.
 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.

To Mars and to Venus we're equally true,
 Our hearts she enlivens, her charms we subdue;
 Let the enemy tell, and the ladies declare,
 No class or profession with Masons compare;

To give us a 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?

XXXVI.

By MR. DIBDIN.

IN all your dealings take good care,
 Instructed by the friendly square,
 To be true, upright, just, and fair,
 And thou a fellow-craft shalt be.

The level so must poise thy mind,
 That satisfaction thou shalt find,
 When to another Fortune's kind:
 And that's the drift of Masonry.

The compass t'other two compounds,
 And says, though anger'd on just grounds,
 Keep all your passions within bounds,
 And thou a fellow-craft shalt be.

Thus symbols of our order are
 The compass, level, and the square;
 Which teach us to be just and fair:
 And that's the drift of Masonry.

XXXVII.

[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
 Commenc'd when the glorious creation begun:
 With glory divine, oh, long may'st thou shine,
 Thou choicest of blessings, deriv'd from above!
 Then charge bumpers high, and with shouts rend the
 To Masonry, Friendship, and Brotherly Love. [sky,
 Cho. With glory divine, &c.

Juda's great king, whose vast praises we sing,
 With wisdom contriv'd 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 liv'd 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.

These 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.

XXXVIII.

[Tune, *Ye Lads of true Spirit, pay courtship to Claret.*]

I N times of old date, when (as stories relate)

Good men to the gods had admission,
 When those who were griev'd might with ease be
 By offering an humble petition ;

[reliev'd
 Some

Some few, who remain'd in their morals unstain'd,
 Submissively made application,
 To build a retreat, if the gods should think meet,
 To shield them from wicked invasion.

Delighted to find there was yet in mankind
 Some laudable sentiments planted,
 Without hesitation they gave approbation,
 And instant their wishes were granted.
 Then for artists they sought, and fam'd architects
 brought,
 Who the various employments were skill'd in;
 Each handled his tools, and by science and rules
 They straightway proceeded to building.

Fair Wisdom began first to sketch out the plan
 By which they were all to be guided;
 Each order she made was exactly obey'd,
 When the portions of work she divided.
 The great corner-stone was by Charity done,
 But Strength was the principal builder;
 When for mortar they cry'd, 'twas by Friendship
 And Beauty was carver and gilder. [supply'd,

Having long persever'd, a grand temple they rear'd,
 A refuge from folly and scandal,
 Where all who reside are in virtue employ'd,
 Nor fear the attacks of a Vandal.
 But if in their rage they should ever engage
 In th' attempt, 'twould be always prevented;
 The door is so high, 'twould be madness to try,
 And the walls are all strongly cemented.

The gods all agreed 'twas an excellent deed,
 And to shew the affection they bore 'em,
 A treasure they gave, which the tenants still have,
 Secur'd in the *sanctum sanctorum*.

Thus bless'd from above with a token of love,
 Each brother with joy should receive it;
 Safe lock'd in his heart, it should never depart,
 Till call'd for by heaven that gave it.

XXXIX.

The Glasgow Royal Arch. For St. John's Day.

JOY to my brother Masons,
 Who are met to remember
 And think upon
 The great St. John
 This twenty-seventh December.

CHORUS.

Fill it up
 To the top ;
 Let the sparkling glass go round ;
 And to him
 To the brim ;
 For in love he doth abound :
 And to him
 To the brim ;
 Love and harmony abound.
 My glass will be yours,
 And your glass will be mine ;
 In token of friendship
 Our hands let us join :
 And with this cheering glass,
 With pleasure, round we'll pass
 The mem'ry of the great
 And the good Divine.

We'll study all to follow
 The great St. John's example,
 By doing well,
 And hating ill ;
 For the reward is ample, &c.

We will behave like brothers,
 Avoiding all disorder ;
 Observing still
 What is the will
 Of him who calleth order, &c.

While we perform our duty,
 We all shall be respected ;
 But if this place
 We do disgrace,
 With shame shall be ejected, &c.
 May Providence protect us
 From all ensnaring dangers,
 That we ne'er may
 Become the prey
 Of faithless friends or strangers, &c.
 T' our master and our wardens,
 With pleasure we agree,
 To wish good health,
 Success and wealth,
 By honours three times three, &c.
 May every loving brother
 Employ his thoughts, and search
 How to improve
 In peace and love
 The Glasgow Royal Arch.

CHORUS.

Fill it up
 To the top ;
 Let the sparkling glass go round ;
 And to him
 To the brim ;
 For in love he doth abound :
 And to him
 To the brim ;
 Love and harmony abound.
 My glass will be yours,
 And your glass will be mine,
 In token of friendship
 Our hands let us join :
 And with this cheering glass,
 With pleasure, round we'll pass
 The mem'ry of the great
 And the good Divine.

XL.

[Tune, *Come let us prepare.*]

JUST fraight from his home
 See yon candidate come,
 Prepar'd for the time and occasion;
 Of all that can harm
 We will him disarm,
 That he no ways may hurt a Free-mason.

His eyes cannot search
 Out the way of his march,
 Nor yet where his steps he must place on;
 When him we receive,
 He cannot perceive
 How he came to be made a Free-mason.

Then he'll danger defy,
 And on heaven rely
 For strength to support the occasion;
 With the blessing of pray'r
 He banishes fear,
 And undaunted is made a Free-mason.

When he makes his demand,
 By the master's command,
 To know if he's fit for the station,
 'Round he is brought,
 E'er he get what he sought
 From a free and an accepted Mason.

When girded with care,
 By the help of the square,
 The emblem of truth and of reason,
 In form he is plac'd,
 While to him are rehears'd
 The mysteries of a Free-mason.

Then full in his sight
 Doth shine the grand light;
 To illumine the works which we trace on;

And now, as his due,
 He's cloth'd in full view
 With the badge of an accepted Mason.

Now, hark! we enlarge
 On the duties and charge,
 Where his conduct and walk he must place on;
 Then a bumper we'll fill,
 And show our good will
 To a free and an accepted Mason.

XLI.

[Tune, *Come all Hands aboy to the Anchor.*]

KING Solomon, that wise projector,
 In Masonry took great delight;
 And Hiram, that great architector,
 Whose actions shall ever shine bright.
 From the heart of a true honest Mason
 There's none can the secrets remove;
 Our maxims are justice, morality,
 Friendship, and brotherly love.

Cho. Then who wou'd not be a Free-mason?
 So happy and social are we;
 To lords, dukes, and princes we're brothers,
 And in ev'ry lodge we are free.

We meet like true friends on the level,
 And lovingly part on the square;
 Alike we respect king and beggar,
 Provided they're just and sincere.
 We scorn an ungenerous action;
 None can with Free-masons compare;
 We love for to live within compass,
 By rules that are honest and fair.

Cho. Then who, &c.

We exclude all talkative fellows,
 That will babble and prate past their wit;
 They ne'er shall come into our secrets,
 For they're neither worthy nor fit:

But the person that's well recommended,
 If we find him both honest and true,
 When our lodge is well tyl'd, we'll prepare him,
 And like Masons our work we'll pursue.

Cho. Then who, &c.

There's some foolish people reject us,
 For which they are highly to blame ;
 They cannot shew any objection
 Or reason for doing the same :
 The art's a divine inspiration,
 As all honest men will declare ;
 So here's to all true hearted brothers,
 That live within compass and square.

Cho. Then who, &c.

XLII.

By Brother NOORTHOUCK.

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 Mason's 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 rear'd,
 No storms nor tempests now are fear'd
 Within his well-fram'd doors.

When

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 we 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!

XLIII.

GRAND-WARDEN'S Song.

LET Masonry be now my theme,
 Throughout the globe to spread its fame,
 And eternize each worthy brother's name;
 Your praise shall to the skies resound,
 In lasting happiness abound,
 And with sweet union all your noble deeds be crown'
 And with sweet, &c.

Chorus

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

Let harmony divine inspire
Your souls with love and gen'rous fire,
To copy well wise Solomon your fire;
Knowledge sublime shall fill each heart,
The rules of g'ometry to impart,
While wisdom, strength, and beauty, crown the royal
art.

Cho. Sing then, my muse, &c.

Let faithful Masons healths go round,
In swelling cups all cares be drown'd,
And hearts united 'mongst the Craft be found;
May everlasting scenes of joy
Our peaceful hours of bliss employ,
Which Time's all-conqu'ring hand shall ne'er destroy.

Cho. Sing then, my muse, &c.

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

Cho. Sing then, my muse, &c

XLIV.

[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,

THE MUSE OF MASONRY.

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 always 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.

XLV.

LET us sing to the honour of those
 Who baseness and error oppose;
 Who from sages and magi of old
 Have got secrets which none can unfold;
 Whilst thro' life's swift career,
 With mirth and good cheer,
 We're revelling,
 And levelling.

The monarch says we
 In our joys far transcend
 What on thrones do attend,
 And thinks it a glory with us to be free.

The wisest of kings pav'd the way,
 And his precepts we keep to this day.
 The most glorious of temples gave name
 To Free-masons, who still keep their fame.
 Tho' no prince did arise
 So great and so wise,
 Yet, in falling
 Our calling
 Still bore high applause;
 And tho' darkness o'er-run
 The face of the sun,
 We, di'mond-like, blaz'd to illumine the cause.

XLVI.

[Tune, *Hearts of Oak.*]

NO sect in the world can with Masons compare,
 So ancient, so noble the badge which they wear,
 That all other orders, however esteem'd,
 Inferior to Masonry justly are 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.

Cho. 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.

Cho. We always, &c.

Tho'

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.

Cho. 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.

Cho. We always, &c.

XLVII.

By J. F. STANFIELD, *Sunderland.*

[Tune, *To Anacreon in Heaven.*]

NOT the fictions of Greece, nor the dreams of old
Rome,

Shall with visions mislead, or with meteors consume;
No Pegasus' wings my short soarings misguide,
Nor raptures detain me on Helicon's side.

All clouds now dissolve; from the east beams the day—
Truth rises in glory, and wakens the lay.

The eagle-ey'd muse—sees the light—fills the grove
With the song of Free-masons, of friendship and love!

Inspir'd with the theme, the divinity flies,
And thron'd on a rainbow—before her arise
Past, present, and future—with splendid array,
In Masonic succession, their treasures display:
She views murder'd merit by ruffian-hand fall,
And the grave give its dead up, at fellowship's call!
While the Craft, by their badges, their innocence prove;
And the song of Free-mason is friendship and love!

From those ages remote see the muse speeds her way,
To join in the glories the present display.

In freedom and friendship she sees the true band
With their splendor and virtues illumine the land.
Religion's pure beams break the vapours of night,
And from darkness mysterious the word gives the light!
While the lodge here below, as the choirs from above,
Join the song of Free-masons, in friendship and love!

That

That the future might keep what the present bestows,
 In rapture prophetic the goddess arose ;
 As she sung through the skies, angels echo'd the sound,
 And the winds bore the notes to the regions around ;
 The kind proclamation our song shall retain,
 'Twas— That Masonry long may its lustre maintain :
 ' And till Time be no more, our fraternity prove,
 ' That the objects we aim at, are friendship and love !'

XLVIII.

*The CANDIDATE's Song, as sung at the Lodge in
 Carmarthen, South Wales.*

[Tune, *O my little rolling Sailor.*]

O (a) Blandusia, noble fountain,
 Pure as glass, and clear as light !
 Flowing from the (b) sacred mountain,
 Thou dost charm both taste and sight.

Come, brave boys, this evening (c) crown ye
 All her border round with flowers,
 For to-morrow she shall drown ye
 In sweet wines and pleasant hours.

A (d) young victim shall to-morrow,
 Welcome as a milk-white kid,
 Without clamour, sigh, or sorrow,
 In thy crystal basin bleed.

Mad as first years (e) horned cattle,
 Or lascivious as a ram ;
 Pointed steel shall cool his mettle,
 And shall tame him like a lamb.

F 2

The

(a) The science of Masonry.

(b) Of Solomon's temple.

(c) Alluding to the cloathing of the lodge.

(d) Alluding to the form of the enter'd apprentice's creation, &c.

(e) Alluding to its great and undefiled solemnity, &c.

The (*f*) hot dog-star's persecutions
 Can't thy (*g*) cooling shades inflame,
 Nor the (*b*) bear's cold revolutions
 Come to freeze thy constant stream:

(*i*) Lab'ring beasts here find, when weary,
 Cooling draughts to cure all pain;
 Wand'ring (*k*) flocks here meet, and merry
 Drink, and never thirst again.

Now shall I and sacred Horacé
 Both alike immortal be
 By thy noble fountain; for as
 Long as thou art, so are we.

This the (*l*) rock thy (*m*) lymph while giving,
 Into voice melodious breaks;
 This the (*n*) cov'ring oak, as living,
 And the (*o*) stony-cavern, speaks.

XLIX.

[Tune, *A begging we will go, &c.*]

OF all the places in the town
 That's for instruction good,
 There's none like to a Mason's lodge,
 If rightly understood:
 And to the lodge we'll go, &c.

There what is good is to be learnt
 From brethren just and true;
 In harmony we all agree,
 And deference pay where due.
 And to the lodge we'll go, &c.

The

- (*f*) By the Romans, Catholicks, Turks, Barbarians, &c.
 (*g*) The patrons of Free-masonry.
 (*b*) Nor the overflowings of the Goths, nor Calvinists, nor Lutherans, &c.
 (*i*) Teachers. (*k*) Societies. (*l*) The literal word.
 (*m*) The metaphor. (*n*) Alluding to the expressive forms, both of
 the jewels and of (*o*) the lodge itself.

The master he is in the east,
 Due homage to him pay ;
 The wardens, sitting in the west,
 His will well pleas'd obey.
 And to the lodge we'll go, &c.

The Craft and 'Prentices around
 Their orders always take,
 And in the rules of Masonry
 Due progress daily make.
 And to the lodge we'll go, &c.

And after we've our bus'ness done,
 Then we rejoice and sing ;
 To our Grand Master take a glass,
 And George the Third our King.
 And to the lodge we'll go, &c.

Then if the master will permit,
 Dear brethren, join with me ;
 To all Free-masons drink a health,
 And give them three times three.
 And to the lodge we'll go, &c.

L.

By a Young LADY.[Tune, *Come let us prepare.*]

OF your hearts to take care, now, ladies, prepare ;
 Be silent ! I'll tell you the reason :
 Sly Cupid, they say, as the most certain way
 To conquer the fair, is made Mason.

The music you hear will ravish your ear ;
 Your eye will be pleas'd past expression :
 But think on the smart that follows the dart,
 When thrown by the hand of a Mason.

The nymph may pretend her heart to defend ;
 But let her from me take a lesson :
 She's surely undone, though her heart were of stone,
 It will melt at one glance from a Mason.

By the apron and glove Cupid reigns god of love ;
 His empire to deny is now treason :
 Then I humbly agree soon married to be,
 And answer each call of my Mason.

Heaven prosper the youth for honour and truth
 And secrecy fam'd by all nations ;
 I'll ne'er be asham'd, nor fear to be blam'd,
 While I write in the praise of Free-masons.

LI.

*Composed and sung by Brother SAMUEL PORTER,
 Master of the Lodges of St. John's, No. 492, Henley
 in Arden, and of the Shakespear, No. 516, Stratford
 on Avon, at the Dedication of the Shakespear Lodge.
 [Tune, Mulberry Tree.]*

ON Avon's sweet banks, where the silver streams glide,
 The beauties in Stratford oft Shakespear would
 pride,

And say, when enraptur'd by the juice of the vine,
 He would there raise a lodge for his favourite nine.

Chorus. To honor now his country,
 Do honor to his memory,
 And toast him round with three-times-three.

A few sons of science his name to revere,
 Agreed to his mem'ry a pillar to rear,
 In true antique order, immense in its size,
 From earth's hallow'd surface, to heaven should rise.

Chorus. For so build we o'er earth and sea,
 With beauty and true symmetry,
 A sacred pile to Masonry.

From the north to the south pole its width be express,
 Its length full extending between east and west ;
 To make it immortal, they gave it a name,
 And call'd it the Shakespear, to Warwickshire's fame.

Chorus. And thus build we o'er earth and sea,
 With beauty and true symmetry,
 Such sacred piles to Masonry.

In Jehosophat's vale the foundation was laid
 By our Royal Grand Master, the prince of the trade,
 And to keep up in concord a grand jubilee,
 Ordain'd it a lodge of Free-masons should be.

Chorus. Ye sons born free, with me agree,
 The King and Craft let our toast be,
 And toast him round with three-times-three.

May heaven's grand architect bless the design,
 And health, peace and concord, its members conjoin;
 May they flourish in harmony, friendship, and love,
 'Till they're summon'd to join in the grand lodge above.

Chorus. And so build we o'er earth and sea
 Such sacred piles to Masonry,
 Through time to all eternity.

LII.

By GAVIN WILSON.

[Tune, *Old Sir Simon the King.*]

ON a whimsical frolic, fair Venus
 Invited the gods to a ball;
 The occasion was, Chloe the coquette
 Surrender'd to Damon, that's all.
 A special request was committed
 To Mercury, nimble of wing,
 That Apollo, with all his nine daughters,
 Would come at their revels to sing.

When Merc'ry presented his card,
 Apollo smil'd at the occasion.
 But, friend Mercury, said he, I'm debarr'd,
 You don't recollect I'm a Mason;
 And this night, by express invitation,
 I go to the feast of St. John.
 Let the gods quaff their goblets of nectar,
 And strum o'er a song as they can.

LIII.

[Tune, *Sailor Jack.*]

ONCE I was blind and could not see,
 And all was dark around,
 But Providence protected me,
 And soon a friend I found :
 Through hidden paths my friend me led,
 Such paths as babblers never tread.
 With a fa, la, la, la, la, &c.

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

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

With sober pace I then was led,
 And brought to Sol's bright throne ;
 And there I was compell'd to stop,
 Till I myself made known :
 With mighty noise I round was brought,
 That to obtain which much I sought.
 With a fa, la, &c.

In humble posture, and due form,
 I list'ned with good will ;
 Instead of mighty noise and storm,
 All then was calm and still ;

Such charming sounds I then did hear,
 As quite expell'd all doubt and fear.
 With a fa, la, &c.

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

Then round and round me he did tie
 A noble antient charm,
 All future darkness to defy,
 And ward off Cowan's harm:
 So I return'd from whence I came,
 Not what I was, but what I am.
 With a fa, la, &c.

LIV.

The DEPUTY GRAND MASTER'S Song.

ON, on, my dear brethren, pursue your great lecture,
 Refine on the precepts of old architecture;
 High honour to Masons the Craft daily brings,
 Who are 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 where our principles 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,

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,
 Invigorates genius, and bids nature smile:
 To our noble Grand Master let bumpers be crown'd,
 To all Masons a bumper, so let it go round.

Again, my lov'd brethren, again let it pass,
 Our ancient firm union cements with the glass:
 And all the contention 'mong Masons shall be,
 Who better can work, or who better agree,

LV.

[Tune, *To all you Ladies now on Land.*]

ON you who Masonry despise,
 This counsel I bestow;
 Don't ridicule, if you are wise,
 A secret you don't know:
 Yourselves you banter, but not it;
 You shew your spleen, but not your wit.
 With a fa, la, &c.

Inspiring virtues by our rules,
 And in ourselves secure;
 We have compassion for those fools
 Who think our acts impure:
 We know from ignorance proceeds
 Such mean opinions of our deeds.
 With a fa, la, &c.

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.
 With a fa, la, &c.

Some of our rules I will impart,
 But must conceal the rest;
 They're safely lodg'd in Masons' hearts,
 Within each honest breast:
 We love our country and our king;
 We toast the ladies, laugh and sing.
 With a fa, la, &c.

LVI.

OPEN, ye gates, receive the fair, who shares
 With equal sense our happiness and cares:

Then, charming females, there behold
 What massy stores of burnish'd gold;

Yet richer is our art;

Not all the orient gems that shine,
 Nor treasures of rich Ophir's mine,

Excel the Mason's heart:

True to the fair, he honours more
 Than glitt'ring gems, or brightest ore,

The plighted pledge of love:

To ev'ry tie of honour bound,

In love and friendship constant found,

And favoured from above.

LVII.

By Brother JOHN RICHARDSON, of the Royal
Brunswick Lodge, Sheffield.

[Tune, *A Rose tree in full bearing.*]

“ **O** WHAT a happy thing it is,
 Brethren, to dwell in unity!”

Whilst ev'ry action's squar'd by this,

The true base-line of Masonry,

Our plum-rule fixed to the point,

The angle of uprightnes shows;

From side to side, from joint to joint,

By steps the stately mansion rose.

Whate'er

Whate'er the order or the plan,
 The parts will with the whole agree;
 For, by a geometric man,
 The work is done in symmetry.
 From east to west, from north to south,
 Far as the foaming billows roll,
 Faith, Hope, and silver-braided Truth,
 Shall stamp with worth the Mason's soul.

But, chiefest, come, sweet Charity,
 Meek, tender, hospitable guest;
 Aided by those, inspir'd by thee,
 How tranquil is the Mason's breast!
 An olive branch thy forehead binds,
 The gift that peerless Prudence gave,
 An emblem of congenial minds,
 And such Masonic brethren have.

LVIII.

A return to a Compliment from the Chair.

By GAVIN WILSON.

[Tune, *On, on, my dear Brethren.*]

RIGHT worshipful master, and worshipful wardens,
 Dear kind worthy brethren, true secrecy's guardians,
 The friendship, the honour, so kindly conferr'd,
 With gratitude, thanks, and respect, I regard.

Then kindly permit me the toast to return,
 From a heart that for ever with friendship shall burn;
 To all worthy brethren of every degree,
 Craving aid with the honours, and by three times three.

LIX.

[Tune, *Which nobody can deny.*]

SOME folks have with curious impertinence strove
 From Free-masons' bosoms their secrets to move,
 I'll tell them in vain their endeavours must prove,
 Which nobody can deny, &c.

Of that happy secret when we are possess'd,
 The tongue can't explain what is lodg'd in the breast,
 For the blessing's so great it can ne'er be express'd,
 Which nobody can deny, &c.

By friendship's strict ties we brothers are join'd,
 With mirth in each heart and content in each mind,
 And this is a difficult secret to find,
 Which nobody can deny, &c.

But you, who would fain our grand secret expose,
 One thing best conceal'd to the world you disclose,
 Much folly in blaming what none of you knows,
 Which nobody can deny, &c.

Truth, Charity, Justice, our principles are;
 What one doth possess the other may share;
 All these in the world are secrets most rare,
 Which nobody can deny, &c.

While then we are met the world's wonder and boast,
 And all do enjoy what pleases each most,
 I'll give you the best and most glorious toast,
 Which nobody can deny, &c.

Here's a health to the generous, brave and the good,
 To all those who think and who act as they should.
 In all this the Free-mason's health's understood,
 Which nobody can deny, &c.

LX.

*The following Song was composed and sung upon the
 Occasion by MR. JAMES BISSET, Steward of the
 St. Alban's Lodge, Birmingham.*

[Tune, *Vicar of Bray.*]

THE corner stone, this day, we have,
 By solemn dedication
 Of Stratford lodge, most firmly laid
 On our most grand foundation.

Great Shakespear's name the pile shall boast,
 A name so much renown'd, Sir;
 With flowing bumpers let this toast
 Then cheerfully go round, Sir,
Chorus. May this new lodge for ever stand
 To grace Masonic story,
 The wonder of this happy land,
 And raise old Shakespear's glory.

The mystic arts of Masonry,
 From east to west extending,
 From pole to pole expands apace—
 A gift of heaven's own sending.
 Blest light divine, sent from above
 To cheer the discontented,
 To make mankind unite in love,
 Like Masons thus cemented.
Cho. Blest light, &c.

Great honours have been paid before;
 But Shakespear's name to blazon,
 Or give him fame, none can do more
 Than say—He was a Mason!
 Upon the square he firmly stood,
 Such lovely structures rear'd, Sir,
 That ne'er before nor since the flood
 Have buildings such appear'd, Sir.
Cho. Upon the square, &c.

All nature's secrets he explor'd,
 With wonder struck she view'd him;
 She "never saw his like before,"
 And all her works she shew'd him.
 The child of fancy, e'en in youth,
 In knowledge he surpass'd her;
 None ever could with him compare,
 But Hiram, our Grand Master.
Chorus. May Shakespear's lodge for ever stand,
 And grace Masonic story,
 The wonder of this happy land,
 Old Stratford's boast and glory.

LXI.

[Tune, *On, on, my dear Brethren.*]

THE curious vulgar could never devise
 What social Free-masons so highly do prize;
 No human conjecture, no study in schools;
 Such fruitless attempts are the actions of fools.

Sublime are our maxims, our plan from above,
 Old as the creation, cemented with love;
 To promote all the virtues adorning man's life,
 Subduing our passions, preventing all strife.

Pursue, my dear brethren, embrace with great care
 A system adapted our actions to square;
 Whose origin clearly appeareth divine;
 Observe how its precepts to virtue incline.

The secrets of nature king Solomon knew,
 The names of all trees in the forest that grew;
 Architecture his study, Free-masons' sole guide,
 Thus finish'd his temple, antiquity's pride.

True worthy Free-masons our arts did conceal,
 Their hearts were sincere, and not prone to reveal;
 Here's the widow son's mem'ry, that mighty great sage,
 Who skilfully handled plumb, level, and gage.

Toast next our Grand Master, of noble repute,
 No brother presuming his laws to dispute;
 No discord, no faction, our lodge shall divide;
 Here truth, love, and friendship, must always abide.

Cease, cease, ye vain rebels, your country's disgrace,
 To ravage like Vandals, our arts to deface;
 Learn how to grow loyal, our king to defend,
 And live like Free-masons, your lives to amend.

LXII.

By GAVIN WILSON.

[Tune, *A Cobler there was, and he liv'd in a Stall.*]

THERE once was a Mason who lov'd a long drink,
 And a fop of a cowan, who fondly did think,
 Could he get him fuddl'd, and find out this wonder,
 He'd make all the Masons of Scotland knock under.
 Derry down, down, down, derry down.

He went to the Mason, and told him his tale ;
 A bargain was struck for three dozen strong ale :
 He told him some nonsense, and gave him in fine
 What the cowan thought truly the Free-mason's sign.
 Derry down, &c.

Brimful of his learning, next day in the street,
 With two or three Masons he happen'd to meet,
 And, impatient to be recogniz'd a Free-mason,
 Gave signs, words, and tokens, without hesitation.
 Derry down, &c.

They saw he was bubbled ; but, wanting some fun,
 They adjourn'd to a tavern, where being sat down,
 They told the young brother it was not discreet
 To expose Masons' signs in the public street.
 Derry down, &c.

And for this indiscretion he must pay a fine,
 If I rightly remember, three bottles of wine,
 Which he willingly paid, and e'en call'd for another ;
 For he firmly believ'd that he was a true brother.
 Derry down, &c.

But, presuming on this, to a lodge he did go ;
 Where, alas ! he soon found he was *in statu quo*.
 For they told him, to his no small mortification,
 He had neither the face nor the heart of a Mason.
 Derry down, &c.

LXIII.

By MR. DIBDIN.

THE sun's a Free-mason, he works all the day,
 Village, city, and town to adorn;
 Then from labour at rest,
 At his lodge in the west,
Takes with good brother Neptune a glass on his way.
 Thence ripe for the fair,
 He flies from all care,
 To dame Thetis' charms,
 Till rous'd from her arms
 By the morn.

Chorus. So do we, our labour done,
 First the glass,
 And then the lass,
 And then
 Sweet slumbers give fresh force
 To run our course,
 Thus with the rising sun.

The course of the sun all our mysteries defines;
 First Masonry rose in the east,
 Then, to no point confin'd,
 His rays cheer mankind;
 Besides, who'll deny but he well knows the signs?
 The Grand Master he
 Then of Masons shall be,
 Nor shall ought the Craft harm,
 Till to shine and to warm
 He has ceas'd.

Chorus. Then like him, our labour done,
 First the glass,
 And then the lass,
 And then
 Sweet slumbers give fresh force
 To run our course,
 Thus with the rising sun,

LXIV.

By Brother BLACKLOCK, of the Lodge at Dumfries.

THOUGH bigots storm, and fools declaim,
And Masons some through ign'rance blame,
The good, the just, the learn'd, the wise,
Free-masonry will ne'er despise.

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

On Justice, Truth, and Charity,
This edifice shall founded be;
And we'll combine to rear the whole
By Wisdom's just unerring rule.

Cho. O'er all, &c.

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

Cho. O'er all, &c.

Let jollity and freedom then
For ever in our lodge remain,
And still our work cemented be
By universal harmony.

Cho. O'er all, &c.

This structure we will fortify
With the barrier of secrecy;
A Mason-barrier we may boast
Shall e'er impenetrable last.

Cho. O'er all, &c.

To mutual love and friendship rais'd,
This fabric shall by all be prais'd;
And those who strive to ridicule
Our Craft, shall but themselves be fool.

Cho. Then o'er the earth, &c.

LXV.

A new occasional Lyric, Masonic Eulogium, sung by Messrs. DAVIS, HELME, and BLANCHARD, at JONES'S Royal Circus, St. George's Fields, on Saturday Evening, May, 21, 1796, for the Benefit of the Royal Cumberland Free-masons' School.

Written by J. C. CROSS. The Music by MR. SHIELD.

TH^O' my voice can't enchant like the Syrens of old,
I'll venture your ears to assail:

The attempt do not deem too intruding or bold,
Good humour 'tis meant to exhale.

Of the compact which binds proud ambition and pow'r,
My poor simple lays never dream;

But that which for ages true friendship has wore;
Free-masonry's compact's my theme.

Cho. Then join my song, brothers! the sentiment pass,
No harm's in an honest endeavour;

Fill higher—Affection presides o'er the glass,
"May Free-masonry flourish for ever."

Their pillars of rectitude ne'er will decay;
Honour's temple's erected on high;

And architect Truth does a building display
Of virtue, can't moulder or die.

I flattery scorn, it to falsehood gives birth;
But rapture the deed must impart

Which bids soft humanity patronize worth,
And light make the sad orphan's heart.

Cho. Then join, &c.

Let sensual drones to rich viands invite,
Or tempt to gay Bacchus's board,

One moment of feeling will give more delight
Than ages of mirth can afford:

To wipe from the eye the big tear of distress!
Infant gratitude view fondly shewn!

To blessings bestow, sure the donor must bless,
Whose heart is humanity's throne!

Cho. Then join, &c.

LXVI.

THUS happily met, united and free,
 A foretaste of heaven we prove;
 Then join heart and hand, and firmly agree
 To cultivate brotherly love.

With corn, wine, and oil, our table replete,
 The altar of friendship divine;
 Each virtue and grace the circle complete,
 With aid of the musical nine.

Thus blest, and thus blessing, employment supreme!
 May Masonry daily increase,
 Its grand scheme of morals our fav'rite theme,
 The source of contentment and peace.

LXVII.

TIS Masonry unites mankind,
 To gen'rous actions forms the soul;
 In friendly converse all conjoin'd,
 One spirit animates the whole.

Where-e'er aspiring domes arise,
 Where-ever sacred altars stand;
 Those altars blaze unto the skies,
 Those domes proclaim the Mason's hand.

As passions rough the soul disguise,
 Till science cultivates the mind;
 So the rude stone unshapen lies,
 Till by the Mason's art refin'd.

Tho' still our chief concern and care
 Be to deserve a brother's name;
 Yet ever mindful of the fair,
 Their kindest influence we claim.

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

Sing, brethren, then, the Craft divine,
 (Best band of social joy and mirth ;)
 With choral sound and cheerful wine,
 Proclaim its virtues o'er the earth.

LXVIII.

By Brother JOHN CARTWRIGHT, of Cheadle, in
 Lancashire. [Tune, *The Bonny Broom.*]

TO Masonry your voices raise,
 Ye brethren of the Craft ;
 To that, and our great master's praise,
 Let bumpers now be quaff'd :
 True friendship, love, and concord join'd,
 Possess a Mason's heart ;
 Those virtues beautify the mind,
 And still adorn the art.

Chorus. Hail, all hail, my brethren dear,
 All hail to ye alway ;
 Regard the art while ye have life,
 Revere it every day.

While thus in unity we join,
 Our hearts still good and true ;
 Inspired by the grace divine,
 And no base ends in view :
 We friendly meet, ourselves employ,
 To improve the fruitful mind
 With blessings which can never cloy,
 But dignity mankind.

Cho. Hail, all hail, &c.

No flinty hearts amongst us are,
 We're generous and kind ;
 The needy oft our fortune share,
 If them we worthy find :

Our charity, from east to west,
 To worthy objects we
 Diffuse, as is the great behest,
 To every man that's free,
Cbo. Hail, all hail, &c.

Thus bless'd, and blessing, well we know
 Our joys can never end ;
 For long as vital spirits flow
 A Mason finds a friend.
 Then join, your hearts and tongues with mine,
 Our glorious art to praise ;
 Discreetly take the generous wine,
 Let reason rule your ways.
Cbo. Hail, all hail, &c.

LXIX.

[Tune, *He comes, &c.*]

UNITE, unite, your voices raise ;
 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 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.

LXX.

[Tune, *How happy a State does the Miller possess.*]

WE brethren Free-masons, let's mark the great name,
The most ancient and loyal recorded by fame,
In unity met, let us merrily sing,
The life of a Mason's like that of a king.

No discord, nor envy, among us shall be,
No confusion of tongues, but we'll always agree;
Not, like building of Babel, confound one another,
But fill up your glasses, and drink to each brother.

A tower they wanted to lead them to bliss,
I hope there's no brother but knows what it is;
Three principal steps in our ladder there be,
A myst'ry to all, but to those that are free.

Let the strength of our reason keep the square of our
heart,
And virtue adorn ev'ry man in his part:
The name of a Cowan we'll not ridicule,
But pity his ign'rance, not count him a fool.

Let's lead a good life while the power we have,
And when that our bodies are laid in the grave,
We hope with good science to heaven to climb,
To give Peter the pass-word, the token, and sign.

Saint Peter, he opens, and so we pass in,
To a place that's prepar'd for all those free from sin;
To that heavenly lodge, which is tyl'd most secure,
A place that's prepar'd for all those who are pure.

LXXI.

[Tune, *The Steward's Song.*]

WE have no idle prating
Of either Whig or Tory;
But each agrees
To live at ease,
And sing or tell a story.

Chorus.

Chorus. Fill to him
 To the brim,
 Let it round the table roll;
 The divine
 Tells us, wine
 Cheers the body and the soul.

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

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

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

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

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

LXXII.

The GRAND MASTER'S Song.

WE sing of Masons' antient fame |
 Lo, eighty thousand Craftsmen rise
 Under the masters of great name,
 More than three thousand just and wise.
 Employ'd by Solomon the Sire,
 And gen'ral Master Mason too,
 As Hiram was in stately Tyre,
 Like Salem built by Masons true.

The royal art was then divine,
 The Craftsmen counsell'd from above,
 The temple was the grand design
 The wond'ring world did all approve.
 Ingenious men from every place
 Came to survey the glorious pile :
 And, when return'd, began to trace
 And imitate its lofty stile.

At length the Grecians came to know
 Geometry, and learn'd the art
 Pythagoras was rais'd to show,
 And glorious Euclid to impart :
 Great Archimedes too appear'd,
 And Carthaginian masters bright ;
 Till Roman citizens up'tear'd
 The art with wisdom and delight.

But when proud Asia they had quell'd,
 And Greece and Egypt overcome,
 In architecture they excell'd,
 And brought the learning all to Rome
 Where wise Vitruvius, warden prime
 Of architects, the art improv'd
 In great Augustus' peaceful time,
 When arts and artists were belov'd.

They brought the knowledge from the east,
 And as they made the nations yield,
 They spread it thro' the north and west,
 And taught the world the art to build.

Witness their citadels and tow'rs,
 To fortify their legions fine;
 Their temples, palaces, and bow'rs,
 That spoke the Masons' grand design.

Thus mighty eastern kings, and some
 Of Abram's race, and monarchs good
 Of Egypt, Syria, Greece, and Rome,
 True architecture understood:

No wonder then if Masons join
 To celebrate those Mason kings,
 With solemn note, and flowing wine,
 Whilst every brother jointly sings.

Chorus. Who can unfold the royal art,
 Or sing its secrets in a song?
 They're safely kept in Mason's heart,
 And to the antient craft belong.

LXXIII.

[Tune, *What tho' they call me country lass.*]

WHAT tho' they call us Masons fools,
 We prove, by g'ometry, our rules
 Surpass the arts they teach in schools;
 They charge us falsely then:
 We make it plainly to appear,
 By our behaviour every where,
 That when you meet with Masons, there
 You meet with gentlemen.

'Tis true we once have charged been
 With disobedience to our queen*,
 But after-monarchs plain have seen
 The secrets she had sought:

We

* Queen Elizabeth hearing the Masons had certain secrets that could not be revealed to her (for that she could not be grand master,) and being jealous of all secret assemblies, &c. she sent an armed force to break up their annual grand lodge at York, on St. John's day, the 27th of December,

We hatch no plots against the state,
 Nor 'gainst great men in power prate,
 But all that's noble, good, and great,
 Is daily by us taught.

The noble structures which we see
 Rais'd by our fam'd society
 Surprise the world; then shall not we
 Give praise to Masonry?
 Let those who do despise the art,
 Live in a cave or some desert,
 To herd with beasts from men apart,
 For their stupidity.

But view those savage nations where
 Free-masonry did ne'er appear,
 What strange unpolish'd brutes they are;
 Then think on Masonry.
 It makes us courteous men alway,
 Gen'rous, hospitable, and gay.
 What other art the like can say?
 Then a health to Masons free.

LXXIV.

By GAVIN WILSON.

[Tune, *Fair Flora, beautiful and gay.*]

WHEN Adam started from the ground,
 And found himself a man,
 With judgment solid, clear and sound,
 T' explore the wondrous plan,

H 2

All

ber, 1561. Sir Thomas Sackville (then grand master) instead of being dismayed at such an unexpected visit, gallantly told the officers, that nothing could give him greater pleasure than seeing them in the grand lodge, as it would give him an opportunity of convincing them, that Free masonry was the most useful system that ever was founded on divine and moral laws---, &c. The consequence of his arguments was, that he made the chief men Free-masons, who (on their return) made an honourable report to the queen, so that she never more attempted to dislodge or disturb them, but esteemed them as a peculiar sort of men, that cultivated peace and friendship, arts and sciences, without meddling in the affairs of church or state.

All Eden smil'd, each balmy grove
 Perfum'd the ambient air,
 And fruits and flowers conjunctly strove
 To deck the landscape fair.

Beasts of the land, fowls of the spray,
 Came all with one accord,
 To get new names, and homage pay
 Unto their new made lord.
 Fair Eve, the partner of his soul,
 To nuptial bower he led ;
 Then feasted on the richest spoil
 That Eden's garden had.

In silent visions of the night,
 Angelic skill prepar'd,
 To give the patriarch's mind delight,
 A Mason lodge uprear'd,
 Where each congenial soul inspir'd
 With every social charm,
 Each heart with generous friendship fir'd,
 Each others bosom warm.

Sweet music's charm did please his ear,
 Their order pleas'd his eye ;
 Delighted with their social cheer,
 Indulg'd a heart-felt joy.
 The grandeur of the hallow'd scene
 Did glad his honest soul.
 He cry'd, My sons, come charge again ;
 Stewards, make another bowl.

To all my sons of each degree
 The generous patriarch spoke ;
 Then took his glass, and drank like me,
 And clapt, and so awoke.
 Eve wak'd, but to disturb him loth,
 Much wish'd to know the cause.
 He told his dream, which pleas'd them both,
 Eve sweetly smil'd applause.

LXXV.

By Brother BRICE, of Exeter.

[Tune, *Roast Beef of Old England.*]

WHEN a lodge, just and perfect, is form'd all aright,
 The sun-beams celestial (altho' it be night)
 Refulgent and glorious appear to the sight
 Of hearty and faithful true Masons,
 True Masons in heart, word, and act.

Their eastern mild ruler then lays the first stone;
 The Craftsmen, obedient, united as one,
 Him copy, and cheerfully work till high noon,
 As hearty and faithful true Masons, &c.

Rough ashler they hew, and form by the square,
 By the level lay solids, and by the plumb rear
 Their uprights: Strength beautiful being the care
 Of hearty and faithful true Masons, &c.

Hence a building, by Wisdom contriv'd, does arise,
 Well fixt in the centre, sublime to the skies,
 Which storms, thunder, war, and Time's envy defies,
 Blest labour of faithful true Masons, &c.

Strong net-work they carve—(its emblem they know)—
 Where lillies milk-white, and-rich fruit seem to grow;
 Concord, Peace, and Plenty:—How lovely the show
 To all hearty and faithful true Masons! &c.

No Babel distraction is heard, no debate;
 The cock's crow they need not, the dog's barking hate;
 Decorum they keep, and avoid idle prate,
 Being hearty and faithful true Masons, &c.

Intent on their task, their labour's their pleasure,
 Nor seems it, however prolong'd, beyond measure;
 But all appear tir'd most, when most at leisure;
 Such trusty true workmen are Masons, &c.

When dismiss'd,—wages paid,—and all satisfy'd,
 As loth to depart, they yet social abide,
 Join hands, with join'd hearts, toasting—Joy e'er betide
 All hearty and faithful true Masons, &c.

Then,—brothers well met,—charge right,—and let's
 sing,

Like ourselves, trebly thrice, to the Craft and the King!
 And crowning three cheers make the happy lodge ring,
 Proclaiming us happy true Masons, &c.

LXXVI.

[Tune, *Ye Lads of true Spirit, pay courtship to Claret.*]

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

Trusty brother take care, of Eaves-droppers beware,
 'Tis a just and a solemn occasion;
 Give the word and the blow, that workmen may know
 You are going to make a Free-mason,

The Master stands due, and his officers too,
 While Craftsmen are plying their station;
 The deacons do 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 are words, here are signs, here are problems and
 And room too for deep speculation; [lines,
 Here virtue and truth are taught to the youth
 When first he is bound to a Mason.

Hieroglyphics shine bright, and 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's 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 and teaze on;
 Be just, true and kind, but still bear in mind
 At all times that you are a Free-mason,

LXXVII.

[Tune, *Rule, Britannia.*]

WHEN earth's foundation first was laid
 By the Almighty Artist's hand,
 'Twas then our perfect laws were made,
 Which soon prevail'd throughout the land.
Chorus. Hail, mysterious! hail, glorious Masonry!
 That mak'st thy vot'ries good and free.

In vain mankind for shelter sought,
 From place to place in vain did roam,
 Until by heaven they were taught
 To plan, to build, t'adorn a home.
Cho. Hail, mysterious! &c,

Illustrious hence we date our art,
 And now its beauteous piles appear,
 Which shall to endless time impart
 How favour'd and how free we are.
Cho. Hail, mysterious! &c.

Nor yet less fam'd for ev'ry tie
 Whereby the human thought is bound ;
 Love, Truth, and boundless Charity,
 Join all our hearts and hands around.

Cho. Hail, mysterious! &c.

Our deeds, approv'd by Virtue's test,
 And to our precepts ever true,
 The world, admiring, shall request
 To learn, and all our paths pursue.

Cho. Hail, mysterious! &c.

LXXVIII.

[Tune, *Attic Fire.*]

WHEN first a Mason I was made,
 What terrors then did me invade,
 Oh! how I was alarm'd!
 But when the solemn scene was o'er,
 My fears and terrors were no more ;
 I found myself unharm'd.

For since a brother I'm become,
 A member of the social room,
 The scene is alter'd quite :
 With pleasure now my hours pass ;
 With brethren free, and temp'rate glass,
 I spend the cheerful night.

My grateful thanks I now return,
 And will with emulation burn,
 Such favours to deserve ;
 From Masons' antient mystic rites,
 Which Truth with Friendship e'er unites,
 From such I'll never swerve.

Hail, Masonry! thou glorious art!
 Which to thy vot'ries dost impart
 Truth, Honour, Justice, Love,
 Thy sacred name rever'd shall stand
 In foreign climes, and distant land,
 Which Slander shall not move.

LXXIX.

[Tune, *Rule, Britannia.*]

WHEN heaven design'd that man should know
 All that was good and great below,
 This was the happy, choice decree,
 The blessings of Free-masonry.*

Hence Peace and Friendship deign to smile,
 Instructive rules the hours beguile:
 In social joy and harmony
 Are spent the hours of Masonry.

To Beauty's shrine they homage pay,
 Its power they know, and own its sway;
 And this their toast will always be,
 Success to Love and Masonry.

Of modern learning, ancient lore,
 Masons possess an ample store;
 At faction spurn, but loyalty
 Congenial is with Masonry.

When taste and genius both combine
 To shape the stone or draw the line;
 In fair proportion, just and free,
 All own the power of Masonry.

Whate'er in sculptur'd skill we prize,
 Or domes are rear'd, or structures rise;
 Such wonders ne'er mankind could see,
 But from the help of Masonry.

An edifice we're proud to own,
 Of wood not made, nor yet of stone;
 Whose angles, squares, and symmetry,
 Are emblems of Free-masonry.

It's founded on a brother's love,
 Relief and Truth its pillars prove;
 Its corner-stone is Charity;
 The building's then Free-masonry.

By

* The last two Lines of each Verse are *Chorus.*

By nature rear'd, improv'd by art,
 The mansion view, a Mason's heart,
 Which ne'er was equall'd, all agree,
 When modell'd by Free-masonry.

LXXX.

By Brother ROBERT HALL.

[Tune, *Rule, Britannia.*]

WHEN Masonry, by heav'n's decree,
 Arose from father Adam's brain,
 This was the charter of the fraternity,
 And secrecy shall guard the same.
Chorus. Hail Masonry, for ever mayst thou be
 To all but us a mystery.

The brethren all, upright and just,
 Shall ever act upon the square;
 Until the world dissolves to dust,
 The needy shall their bounty share.
Cho. Hail Masonry, &c.

True moral men, sincere and free,
 Shall Wisdom's dictates still impart,
 And mirth and joy, and social unity,
 Shall bless those peaceful sons of art.
Cho. Hail Masonry, &c.

The Cowan and the crafty knave
 Shall never tread the sacred ground;
 The miser, traitor, abject slave,
 In Masons' lodge shall ne'er be found.
Cho. Hail Masonry, &c.

But if he's honest, just and true,
 His life and actions clear and bright;
 Report, prepare, invest him too,
 For he's the man shall see the light.
Cho. Hail Masonry, &c.

LXXXI.

On the Revival of Masonry in Cornwall.

[Tune, *Vicar of Bray.*]

WHEN Masonry expiring lay,
 By knaves and fools rejected,
 Without one hope, one cheering ray,
 By worthless fools neglected;
 Fair Virtue fled,
 Truth hung her head,
 O'erwhelm'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 hastens;
 All go in hand
 To bless the band
 Of upright Cornish Masons.
Cho. Now Virtue bright, &c.

Since Masonry's reviv'd 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.

LXXXII.

[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,
 Farewell 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

When Truth shall hide her blushing head,
 And famish'd Virtue beg her bread ;
 When manners thus corrupt we see,
 Farewell 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 shows 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 !

LXXXIII.

*A Royal Arch Song. The Words by J. F. STANFIELD.
 Set to Music, with a Grand Chorus, by
 Brother HUQUIER.*

WHEN orient Wisdom beam'd serene,
 And pillar'd Strength arose ;
 When Beauty ting'd the glowing scene,
 And Faith her mansion chote ;
 Exulting bands the fabric view'd ;
 Mysterious powers ador'd ;
 And high the triple union stood,
 That gave the mystic word.

Pale Envy wither'd at the sight,
 And, frowning o'er the pile,
 Call'd Murder up from realms of night,
 To blatt the glorious toil.
 With ruffian outrage join'd in woe,
 They form the league abhorr'd ;
 And wounded Science felt the blow
 That crush'd the mystic word.

Concealment, from sequester'd cave,
 On sable pinions flew ;
 And o'er the sacrilegious grave
 Her veil impervious threw.

Th' associate band in solemn state
 The awful loss deplor'd ;
 And Wisdom mourn'd the ruthless fate
 That whelm'd the mystic word.

At length, thro' Time's expanded sphere,
 Fair Science speeds her way ;
 And, warm'd by Truth's refulgence clear,
 Reflects the kindred ray.
 A second fabric's towering height
 Proclaims the sign restor'd ;
 From whose foundation—brought to light,
 Is drawn the mystic word.

To depths obscure the favour'd Trine
 A dreary course engage,
 Till thro' the arch the ray divine
 Illumes the sacred page !
 From the wide wonders of this blaze
 Our ancient signs restor'd ;
 The Royal Arch alone displays
 The long lost mystic word.

LXXXIV.

[Tune, *The Enter'd Apprentice's Song.*]

WHEN young, and inclin'd
 To enlighten my mind,
 I found I must alter my station ;
 So I went to a friend,
 Who prov'd in the end
 A free and an accepted Mason.

At a door he then knock'd,
 Which quickly unlock'd,
 When he bid me to put a good face on,
 And not be afraid,
 For I should be made
 A free and an accepted Mason.

My wishes were crown'd,
 And a master I found,
 Who made a most solemn oration,
 Then shew'd me the light,
 And gave me the right
 Sign, token, and word of a Mason.
 How great my amaze,
 When I first saw the blaze!
 And how struck with the mystic occasion!
 Astonish'd! I found,
 Tho' free, I was bound
 To a free and an accepted Mason.
 When cloathed in white,
 I took great delight
 In the work of this noble vocation:
 And knowledge I gain'd,
 When the lodge he explain'd
 Of a free and an accepted Mason.
 I was bound, it appears,
 For seven long years,
 Which to me is of trifling duration:
 With freedom I seive,
 And strain ev'ry nerve
 To acquit myself like a good Mason.
 A bumper then fill
 With an hearty good will,
 To our master pay due veneration;
 Who taught us the art
 We ne'er will impart,
 Unless to an accepted Mason.

LXXXV.

[Tune, *From the East breaks the Morn.*]

WHEN the Deity's word
 Thro' all chaos was heard,
 And the universe rose at the sound,
 Trembling Night skulk'd away,
 Bursting Light hail'd the day,
 And the spheres did in concert resound.

Then the Grand Architect,
 In omnipotence deck'd,
 In order the mass did compound;
 Deem'd the Sun king of light,
 Crown'd the Moon queen of night,
 And the earth with an atmosphere bound.

Mighty Man then was form'd,
 With five senses adorn'd,
 Which the noble five orders expound:
 With the birth of the Sun
 Architecture begun,
 And 'till nature expires 'twill abound.

Bible, compass, and square,
 As our ensigns we wear,
 The bright symbols of wisdom profound;
 And while these are our guide,
 Ev'ry mystery beside
 As a foil to our art will be found.

LXXXVI.

[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 tressel 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

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

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

LXXXVII.

By GAVIN WILSON.

[Tune, *Sweet are the charms of her I love.*]

WHILE arts and sciences did lie
In embrio in the human mind,
'Twas then the rough inclement sky
Made men employ their wits to find
A shelter from the piercing cold:
Hence caves and dens were dug of old.

But Masonry, with generous skill,
Bade cities, castles, temples rise.
With influence superior still,
Form'd Masons in societies,
Where friendship in perfection shines,
And harmony unceasing reigns.

Thus chaos wrapt in darkness lay,
When it th' Omnific Fiat heard,
From womb of night sprang new-born day,
And thus the world's grand lodge was rear'd.
With joy angelic harps were strung,
From pole to pole creation sung.

LXXXVIII.

*Written by Brother NOORTHOUCK, and sung in the
Provincial Grand Lodge, at Margate, in Kent,
June 12, 1786, by Brother ROBSON.*

[Tune, *Rule, Britannia.*]

WHILE trifles lead the world astray,
And vice seduces giddy youth,
Rejoice, my brethren, in this auspicious day,
That guides a steady few to truth:
Raise, raise your voices, ye Kentish Masons all,
'Tis Sawbridge rules, obey his call.

Shall Masonry through Britain spread,
And flourish every where but here?
Forbid it, Virtue! while you our footsteps lead,
Kent foremost shall in worth appear:
Huzza, my brethren! to Sawbridge raise the song,
Our grateful strains to him belong.

When Harold's crown the Norman gain'd,
In Kent a hardy race he found;
Whose sons, to cherish their ancient fame unstain'd,
Preserve it on Masonic ground:
True to your duty, your ancestors, and land,
Let Sawbridge lead a worthy band.

Away with politics and news,
Away with controversies all;
We're here united, above all party views,
And gladly hail the social call:
Fill, fill your glasses; let Sawbridge be the toast,
Long may we his protection boast!

LXXXIX.

[Tune, *From the East breaks the Morn.*]

WHILST each poet sings of great princes and kings,
 To no such does my ditty belong;
 'Tis freedom I praise, that demands all my lays,
 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;
 All our actions to square, to the time we take care,
 And Virtue we ever pursue;
Cho. All our actions, &c.

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

In our mystical school we must all work by rule,
 And our secrets we always conceal;
 Then let's sing and rejoice, and unite every voice,
 With fervency, freedom, and zeal;
Cho. Then let's sing, &c.

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

XC.

By Brother FOOTE. [Tune, *Green Sleeves.*]

WHILST some sing of love and its powerful flame,
 Whilst others the King or the Ministry blame,
 We glory to chaunt the immortaliz'd fame
 Of Masonry.

Tho' titles and orders do greatly abound,
 Examine each herald thro' Christendom round,
 Not the Fleece, Star, or Garter, so antient is found
 As Masonry.

Tho' Malice has oft times misconstru'd our rules,
 Spite of villainous lies or the ign'rance of fools,
 Strict honour and justice are taught in the schools
 Of Masonry.

Should any but dare from these precepts to stray,
 Or decline the bright path where the sun lights the way,
 Our gavel should hack the excrescence away
 From Masonry.

Geometry, chief of all science, we trace,
 Where Doric, Corinthian, Composit, find place;
 The Ionic and Tuscan too each add a grace
 To Masonry.

The use of these orders not those can divine
 Who ne'er had the light, or the word, or the sign,
 And cannot most truly a letter define
 In Masonry.

We labour most cheerful in hill or in dale,
 At Moriah's fam'd mount, or Jeholaphat's vale,
 And whene'er 'tis high-twelve with due order regale
 In Masonry.

No noise, no disorder, no riot we know,
 But strictest decorum and harmony show,
 Whilst the Graces on each do their favors bestow
 In Masonry.

Whilst Phœbus with splendor shall govern the day,
 Or pale Luna the night with her absolute sway,
 So long could we live, we would walk in the way
 Of Masonry.

Whilst the sea ebbs and flows, or the stars shed their light;
 'Till all nature dissolve like the visions of night;
 So long will true brothers in friendship unite
 In Masonry.

XCI.

[Tune, *Derry down.*]

WHOEVER wants wisdom must with some delight
 Read, ponder, and pore, noon, morning, and
 night;
 Must turn over volumes of monstrous size,
 Enlighten his mind, tho' he puts out his eyes.
 Derry down, down, down, derry down.

If a general wou'd know how to muster his men,
 By thousands, by hundreds, by fifties, by ten,
 Or level his siege on high castle or town,
 He must borrow his precepts from men of renown.
 Derry down, &c.

Won'd a wry-fac'd physician or lawyer excel,
 In haranguing a court, or the sick making well;
 He first must read Galen or Littleton thro',
 E'er he gets his credentials or business to do.
 Derry down, &c.

But these are all follies, Free-masons can prove
 In the lodge they find Knowledge, fair Virtue and Love;
 Without deaf'ning their ears, without blinding their
 eyes,
 They find the compendious way to be wise.
 Derry down, &c.

XCII.

WITH cordial hearts let's drink a health
 To every faithful brother,
 Whose candid heart's secure whilst men
 Are faithful to each other;
 Whose precious jewels are so rare,
 Likewise their hearts so framed are,
 And level'd with the truest square
 That nature can discover.

As great a man as in this land,
 Or any other nation,
 Wou'd take a brother by the hand,
 And greet him in his station;
 Neither king nor prince, tho' e'er so great,
 Or any emperor of state,
 But with great candour would relate
 To every faithful brother.

The world shall still remain in pain,
 And at our secrets wonder;
 No Cowan e'er shall it obtain,
 Tho' all their lives they ponder;
 Still aiming at the chiefest rite
 In which Free-masons take delight,
 They never can obtain the light,
 Tho' they spend their lives in wonder:

King Solomon, the great and wise,
 He was a faithful brother;
 Free-masonry wou'd not despise,
 No secrets he'd discover:
 But he was always frank and free,
 Professing such sincerity
 To all of that fraternity,
 He lov'd them 'bove all other.

Come let us build on the firm ground,
 Still aiding of each other;
 Lay a foundation that's most sound,
 No arts-man can discover;
 Nor ever shall revealed be,
 But to bright men in Masonry:
 Here is to them where'er they be,
 I am their faithful brother.

Come let us join our hearts and hands
 In this most glorious manner;
 And to each other firmly stand
 Under King George's banner;

That God may bless him still we pray,
 And o'er his enemies bear the sway,
 And for ever win the day,
 And crown his days with honour.

XCIII.

By Brother LAU. DERMOTT.

[Tune, *Greedy Midas.*]

WITH harmony and flowing wine,
 My brethren all come with me join,
 To celebrate this happy day,
 And to our master homage pay.

Hail! happy, happy, sacred place,
 Where friendship smiles in ev'ry face;
 And royal art doth fill the chair,
 Adorned with his noble square.

Next sing, my muse, our warden's praise,
 With chorus loud in tuneful lays;
 Oh! may these columns ne'er decay
 Until the world dissolves away.

My brethren all come join with me,
 To sing the praise of Masonry;
 The noble, faithful, and the brave,
 Whose arts shall live beyond the grave.

Let Envy hide her shameful face,
 Before us ancient sons of peace,
 Whose golden precepts still remain
 Free from envy, pride, or stain.

XCIV.*

[Tune, *Ye thrice happy few.*]

WITH plumb, level, and square, to work let's
 And join in a sweet harmony; [prepare,
 Let's fill up each glass, and around let it pass
 To all honest men that are free.
 To all honest, &c.

Chorus.

Chorus.

Then a fig for all those who are Free-masons' foes,
 Our secrets we'll never impart;
 But in unity we'll always agree,
 And chorus it, prosper our art.
 And chorus it, &c.

When we're properly clothed, the master discloses
 The secrets that are lodg'd in his breast;
 Thus we stand by the cause, that deserves great applause,
 In which we are happy and blest,
 In which, &c.

Cho. Then a fig for all those, &c.

The bible's our guide, and by that we'll abide,
 Which shews that our actions are pure;
 The compass and square are emblems most rare
 Of justice, our cause to insure.
 Of justice, &c.

Cho. Then a fig for all those, &c.

The Cowan may strive, nay, plot and contrive,
 To find out our great mystery;
 The inquisitive wife may in vain spend her life,
 For still we'll be honest and free.
 For still, &c.

Cho. Then a fig for all those, &c.

True brotherly love we always approve,
 Which makes us all mortals excel;
 If a knave should by chance to this grandeur advance,
 That villain we'll straightway expel.
 That villain, &c.

Cho. Then a fig for all those, &c.

So our lodge, that's so pure, to the end shall endure,
 In virtue and true secrecy;
 Then let's toast a good health, with honour and wealth,
 To attend the blest hands made us free.
 To attend the kind hands made us free.

Cho. Then a fig for all those, &c.

XCV.

By Brother LAU. DERMOTT.

[Tune, *Ye Mortals that love drinking.*]

YE ancient sons of Tyre,
 In chorus join with me,
 And imitate your fire,
 Who was fam'd for Masonry:
 His antient dictates follow,
 And from them never part;
 Let each sing like Apollo,
 And praise the royal art.

Like Salem's second story,
 We raise the Craft again,
 Which still retains its glory;
 The secret here remain
 Amongst true ancient Masons,
 Who always did disdain
 These new invented fashions,
 Which we know are vain.

Our temple now rebuilding,
 You see grand columns * rise;
 The Magi they resembling,
 They are both good and wise;
 Each seems as firm as Atlas,
 Who on his shoulders bore
 The starry frame of heaven;
 What mortals can do more?

Come now, my loving brethren,
 In chorus join all round;
 With flowing wine, full bumpers,
 Let Masons' healths be crown'd;
 And let each envious Cowan
 By our good actions see,
 That we're made free and friendly
 By art of Masonry.

* Grand Officers.

XCVI.

The SECRETARY'S Song.[Tune, *To all the Ladies now on Land.*]

YE brethren of the ancient Craft,
 Ye fav'rite sons of Fame,
 Let bumpers cheerfully be quaff'd
 To each good Mason's name:
 Happy, long happy may he be,
 Who loves and honours Masonry.
 With a fa, la, la, la, &c.

Ye British fair, for beauty fam'd,
 Your slaves we wish to be;
 Let none for charms like your's be nam'd,
 That loves not Masonry.
 This maxim has been prov'd full well,
 That Masons never kiss and tell.
 With a fa, la, &c.

Free-masons, no offences give,
 Let Fame your worth declare;
 Within your compass wisely live,
 And act upon the square.
 May Peace and Friendship e'er abound,
 And ev'ry Mason's health go round.
 With a fa, la, &c.

XCVII.

[Tune, *Rural Felicity.*]

YE dull stupid mortals, give o'er your conjectures,
 Since Free-masons' secrets ye ne'er can obtain;
 The bible and compasses 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 commendable be its intention,
 Can ever compare with divine Masonry.
 No envy, no quarrels, can here blast our laurels,
 No passion our pleasure can ever annoy.
Cho. 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.
Cho. 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.
Cho. Come, see, &c.

XCVIII.

By Brother SAMUEL PORTER, P. M. of St. John's
 Lodge, Henley in Arden, Warwickshire, No. 492.

[Tune, *A Rose Tree in full bearing.*]

YE free-born sons of Britain's isle,
 Attend while I the truth impart,
 And shew that you are in exile
 Till Science guides you by our art;
 Uncultivated paths you tread,
 Unlevel'd; barren, blindfold be,
 Till by a myst'ry you are led
 Into the light of Masonry.

From chaos this round globe was form'd,
 A pedestal for us to be,
 A mighty column it adorn'd,
 In just proportion rais'd were we;

When our Grand Architect above
 An arch soon rais'd by his decree,
 And plac'd the sun the arch key-stone,
 The whole was form'd by Masonry.

It pleas'd our Sov'reign master then
 This glorious fabric to erect.
 Upon the square let us, as men,
 Never the noble work neglect ;
 But still in Friendship's bonds unite
 Unbounded as infinity ;
 'Tis a sure corner-stone fix'd right,
 And worthy of Free-masonry.

In antient times, before the flood,
 And since, in friendship we've adher'd,
 From pole to pole have firmly stood,
 And by all nations been rever'd.
 When rolling years shall cease to move,
 We from oblivion rais'd shall be ;
 Then, since we're met in peace and love,
 Let's sing, *All hail to Masonry.*

XCIX.

[Tune, *O ! Polly, you might have toy'd and kiss'd.*]

YE people who laugh at Masons, draw near,
 Attend to my ballad without any sneer,
 And if you'll have patience, you shall soon see
 What a fine art is Masonry.

There's none but an atheist can ever deny
 But that this art came first from on high ;
 The almighty Architect I'll prove to be
 The first great master of Masonry.

He took up his compass with masterly hand,
 He stretch'd out his rule, and he measur'd the land :
 He laid the foundation of earth and sea
 By his known rules of Masonry.

Our first father Adam, deny it who can,
 A Mason was made as soon as a man ;
 And a fig-leaf apron at first wore he,
 In token of love to Masonry.

The principal law our lodge does approve,
 Is, that we still live in brotherly love.
 Thus Cain was banish'd by heaven's decree,
 For breaking the rules of Masonry.

The temple that wise King Solomon rais'd,
 For beauty, for order, for elegance prais'd,
 To what did it owe all its elegance ?
 To the just form'd rules of Masonry.

But should I pretend, in this humble verse,
 The merits of Free-masons' art to rehearse,
 Years yet to come too little would be
 To sing the praises of Masonry.

Then hoping I have not detain'd you too long,
 I here shall take leave to finish my song,
 With a health to the master, and those who are free,
 That live by the rules of Masonry.

C.

[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 wild 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 blest'd, he's a stranger to fears;
And, govern'd by Prudence, he cautiously steers;
Till Temperance shews him the port of Content,
And Justice, unask'd, gives the sign of consent.

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

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

CI.*

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

* See the Music in *Free-masons Magazine*, Vol. iii. p. 363.

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

The great David's son,
 The wise 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.

CANTATAS.

I.

Set to Music by HIGHMORE SKRATS.

RECITATIVE.

ONCE on the earth immortal Jove
Descended from the realms above,
To seek the Virtues, and to find
Their estimation 'mongst mankind:
The court, the cottage, he survey'd;
No Graces found, th' immortal said;

AIR.

Morality, return to Jove;
And bring with thee
Sweet Secresy,
Morality, Brotherly Love;
And all the other Virtues too;
For here below
There's few that know
That happiness consists in you.

RECITATIVE.

Jove had sung on if he'd not seen
Morality, bright Virtue's queen,
Attended by her social train,
Come tripping o'er the verdant plain.
Jove flew to press them to his breast:
The Virtues thus the god request:

AIR,

Immortal Jove! resign thy throne,
And with us go
Where thou wilt know
One very far excels thy own;
Where real pleasures always flow,
And we are bless'd,
By all care's'd,
And happy in our state below,

RECITATIVE.

The god consents, and soon was found,
 Within the lodge's sacred ground,
 A lodge of Masons, just and free :
 He heard their lectures, saw their glee.
 The god surpris'd, with joy possess'd,
 In raptures thus the lodge address'd :

AIR.

Happy mortals ! thus possessing
 Just employment,
 True enjoyment ;
 Crown'd with every earthly blessing :
 From hence the Virtues can't depart ;
 For here alone
 I'll fix their throne,
 In every Mason's faithful heart.

II.

By Brother WILLIAM STOKES.

RECITATIVE.

SILENT the pipe had lain neglected long,
 The Muse uncourted, and the lyre unstrung ;
 Poetic fire sunk to a latent spark,
 Till rais'd by *Rancliffe*—for its theme the Ark,
 (That Ark to whom we all existence owe,)
 And gracious promise of the varied Bow.

AIR.

When, in his Ark of Gopher-wood,
 Noah rode buoyant on the flood,
 O'erwhelm'd with sad despair and woe,
 A guilty race sunk down below.
 With blest Omnipotence its guide,
 The mastless Ark did safely ride,
 And on the mount, from danger free,
 Did rest the whole Fraternity.

RECITATIVE.

The floods decrease, and now with joy are seen
 The hills and vallies in their wonted green.
 The altar smokes, the fervent prayer ascends,
 And Heav'n, well pleas'd, to man's request attends;
 The grand ethereal Bow is form'd above,
 Sure token of beneficence and love.

AIR.

Look round the gay parterre,
 Where fragrant scents arise,
 And beauteous flowrets there
 Enchanting meet your eyes:
 Delightful streak or shade
 In native colours glow;
 Yet is no hue display'd
 That shines not in the Bow.

In leafy umbrage green
 Sweet blows the violet;
 And in the hyacine
 With deeper blue is met.
 How various are the shades
 That in our gardens blow!
 Yet not a tint's display'd
 That shines not in the Bow.



DUETS.

I.

[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 should blast thy fame,
And Ignorance may sneer,
Yet still thy ancient honour'd name
Is to each brother 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.

II.

Written by Mr. CUNNINGHAM.

[Tune, *In Infancy.*]

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
Are 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
 Are unity and love.

III.

*Written Extempore at the Annual Feast of the Right
 Worshipful Lodge of Antiquity, December 29, 1788, and
 sung by Messrs. W. and L. both labouring under a Cold.*

[Never before printed.]

SOLO.

LET us croak together.
 Sirs! I am not joking.
 In this frosty weather
 Singing is but croaking.
 And the tune we mean to sing
 Is that musty Latin thing,
 Gaudeamus igitur.

DUETTO.

Gaudeamus igitur
 Juvenes dum sumus:
 Post peractam juventutem
 Et molestantem senectutem
 Nos habebit humus.

SOLO.

Masonry's our subject;
 Old, but yet not rotten;
 Tho' abus'd, degraded;
 Half its laws forgotten!
 Guiltless joy, and mirth, and glee,
 Harmony, and Charity,
 Prop our institution.

Tho' a set of jolly souls
 All the world may call us,
 Drowning reason in our bowls;
 Let them, let them maul us.
 They may laugh who win, I think;
 Fill your glasses, then, and drink,
 Mirth to every Mason.

Merry let us Masons be,
 Glad on this occasion:
 Who should sing, if not the free
 And accepted Mason?
 May our union never cease:
 While we live, let's live in peace
 Free, accepted Masons!

IV.

[Tune, *When Phœbus the tops, &c.*]

WHILE 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 warfare, we claim them by peace:
 They are ours, ours, ours, ours, ours:
 Tho' ye won them by warfare, we claim them by peace.

CATCH,
FOR THREE VOICES.

[Tune, *Hark, the bonny Christ Church bells.*]

HARK, the Hiram sounds to close,
And we from work are free;
We'll drink and sing, and toast the king,
And the Craft, with a hearty three times three.
Hark! the clock repeats high twelve,
It can't strike more, we all well know,
Then ring, ring, ring, ring, ring the bell,
For another bowl before we go:
Coming, coming, coming, Sir, the waiter cries,
With a bowl to drown our care;
We're a hearty set on the level met,
And we'll part upon the square.



GLEE.

Sung at the Somerset-House Lodge.
Written by G. DYER. Set to Music by
R. SPOFFORTH.

LIGHTLY o'er the village green
Blue-ey'd Fairies sport unseen,
Round and round, in circles gay ;
Then at cock-crow flit away :
Thus, 'tis said, tho' mortal eye
Ne'er their merry freaks could spy,
Elves for mortals lisp the pray'r—
Elves are guardians of the fair.

Thus, like Elves, in mystic ring,
Merry Masons drink and sing.

Come, then, brothers, lead along
Social rites and mystic song !
Tho' nor Madam, Miss, or Bess,
Could our myt'ries ever guess,
Nor could ever learn'd Divine
Sacred Masonry define,
Round our order close we bind
Laws of love to all mankind!

Thus, like Elves, in mystic ring,
Merry Masons drink and sing.

Health, then, to each honest man,
Friend to the Masonic plan!
Leaving Cynics grave to blunder,
Leaving Ladies fair to wonder,
Leaving Thomas still to lie,
Leaving Betty still to spy,
Round and round we push our glass—
Round and round each toasts his la's.

Thus, like Elves, in mystic ring,
Merry Masons drink and sing.

AN ORATORIO.

*As it was performed at the Philharmonic Room, in Dublin,
for the Benefit of sick and distressed Free-masons.*

The Words by MR. JAMES EYRE WEEKS.

*The Music composed by MR. RICHARD BROADWAY,
Organist of St. Patrick's Cathedral.*

Dramatis Personae.

SOLOMON, the Grand Master.

HIGH PRIEST.

HIRAM, the Workman.

URIEL, Angel of the Sun.

SHEBA, Queen of the South.

Chorus of Priests and Nobles.

ACT I.

SOLOMON.

RECITATIVE.

CONVEN'D we're met—chief oracle of heav'n,
To whom the sacred mysteries are giv'n ;
We're met to bid a splendid fabric rise
Worthy the mighty Ruler of the skies.

HIGH PRIEST.

And lo! where Uriel, angel of the Sun,
Arrives to see the mighty business done.

AIR.

Behold he comes upon the wings of light,
And with his sunny vestment cheers the fight.

URIEL.

RECITATIVE.

The Lord supreme, grand master of the skies !
Who bade Creation from a chaos rise,
The rules of architecture first engrav'd
On Adam's Heart.

Chorus

Chorus of the Priests and Nobles.

To Heaven's high Architect all praise,
 All gratitude be giv'n,
 Who deign'd the human soul to raise
 By secrets sprung from Heav'n.

SOLOMON.

RECITATIVE.

Adam, well vers'd in arts,
 Gave to his sons the plumb and line;
 By Masonry sage Tubal Cain
 To the deep organ tun'd the strain.

AIR.

And while he swell'd the melting note,
 On high the silver concords float.

HIGH PRIEST.

RECITATIVE, *accompany'd.*

Upon the surface of the waves
 (When God a mighty deluge pours)
 Noah a chosen remnant saves,
 And lays the Ark's stupendous floors.

URIEL.

AIR.

Hark from on high the Mason-Word!
 "David, my servant, shall not build
 "A lodge for Heaven's All-sov'reign Lord,
 "Since blood and war have stain'd his shield;
 "That for our deputy, his son,
 "We have reserv'd—Prince Solomon. *Da Capo.*

Chorus of Priests and Nobles.

Sound great JEHOVAH's praise!
 Who bade young Solomon the temple raise.

SOLOMON.

RECITATIVE.

So grand a structure shall we raise,
That men shall wonder! Angels gaze!
By art divine it shall be rear'd,
Nor shall the hammer's noise be heard.

Chorus.

Sound great JEHOVAH's praise!
Who bade king Solomon the temple raise.

URIEL.

RECITATIVE.

To plan the mighty dome,
Hiram, the Master-mason's, come.

URIEL.

AIR.

We know thee, by thy apron white,
An architect to be.
We know thee, by thy trowel bright,
Well skill'd in Masonry.
We know thee, by thy jewel's blaze,
Thy manly walk and air.
Instructed, thou the lodge shalt raise;
Let all for work prepare.

HIRAM.

AIR.

Not like Babel's haughty building,
Shall our greater lodge be fram'd;
That, to hideous jargon yielding,
Justly was a Babel nam'd.
There, Confusion all o'er-bearing,
Neither sign nor word they knew;
We our work with order squaring,
Each proportion shall be true.

SOLOMON.

SOLOMON.

RECITATIVE.

Cedars, which since creation grew,
 Fall of themselves to grace the dome ;
 All Lebanon, as if she knew
 The great occasion, lo, is come !

URIEL.

AIR.

Behold, my brethren of the sky,
 The work begins, worthy an angel's eye.

Chorus of Priests and Nobles.

Be present all ye heavenly host ;
 The work begins—The Lord defrays the cost !

ACT II.

MESSENGER.

RECITATIVE.

BEHOLD, attended by a num'rous train,
 Queen of the south, fair Sheba, greets thy reign !
 In admiration of thy wisdom, she
 Comes to present the bended knee.

SOLOMON to HIRAM.

RECITATIVE.

Receive her with a fair salute,
 Such as with majesty may suit.

HIRAM.

AIR.

When allegiance bids obey,
 We with pleasure own its sway.

Enter

Enter SHEBA attended.

Obedient to superior greatness, see,
Our sceptre hails thy mightier majesty.

SHEBA.

AIR.

Thus Phebe, queen of shade and night,
Owning the sun's superior rays,
With feebler glory, lesser light,
Attends the triumph of his blaze.
Oh, all-excelling Prince, receive
The tribute due to such a king!
Not the gift, but will, believe!
Take the heart, not what we bring,

Da Capo.

SOLOMON.

RECITATIVE.

Let measures softly sweet
Illustrious Sheba's presence greet.

SOLOMON.

AIR.

Tune the lute and string the lyre,
Equal to the fair we sing!
Who can see and not admire
Sheba, consort for a king!
Enlivening wit and beauty join,
Melting sense and graceful air;
Here united powers combine
To make her brightest of the fair,

Da Capo.

SOLOMON.

RECITATIVE.

Hiram, our brother and our friend,
Do thou the queen with me attend,

SCENE

SCENE II. *A View of the Temple.*

HIGH PRIEST.

RECITATIVE.

Sacred to heaven, behold the dome appears;
 Lo, what august solemnity it wears;
 Angels themselves have deign'd to deck the frame,
 And beauteous Sheba shall report its fame.

AIR.

When the queen of the south shall return
 To the climes which acknowledge her sway,
 Where the sun's warmer beams fiercely burn,
 The princess with transport shall say,
 " Well worthy my journey, I've seen
 " A monarch both graceful and wise,
 " Deserving the love of a queen;
 " And a temple well worthy the skies." *Da Capo.*

CHORUS.

Open, ye gates, receive a queen who shares
 With equal sense your happiness and cares,

HIRAM.

RECITATIVE.

Of riches much, but more of wisdom, see,
 Proportion'd workmanship and Masonry.

HIRAM,

AIR.

Oh charming Sheba! there behold
 What massy stores of burnish'd gold,
 Yet richer is our art:
 Not all the orient gems that shine,
 Nor treasures of rich Ophir's mine,
 Excel the Mason's heart:

True to the fair, he honours more,
 Than glitt'ring gems or brightest ore,
 The plighted pledge of love;
 To ev'ry tie of honour bound,
 In love and friendship constant found,
 And favour'd from above.

SOLOMON and SHEBA.

DUET.

SHEBA. { One gem beyond the rest I see,
And charming Solomon is he.

SOLOMON. { One gem beyond the rest I see,
Fairest of fair-ones, thou art she.

SHEBA. Oh thou surpassing all men wise!

SOLOMON. And thine excelling women's eyes.

HIRAM.

RECITATIVE.

Wisdom and beauty both combine
Our art to raise, our hearts to join.

CHORUS.

Give to Masonry the prize,
Where the fairest chuse the wise:
Beauty still should wisdom love;
Beauty and order reign above.



ANTHEMS.

I.

*Sung at the Consecration of St. Andrew's Lodge,
Kilmarnock. [Tune, Birks of Invermay.]*

BLEST Masonry! thy arts divine,
With light and truth inform the mind,
The virtues in thy temples shine,
To polish and adorn mankind:
Sprightly pleasures, social love,
In thy triumphant domes unite;
'Tis these thy gallant sons improve,
And gild the day, and cheer the night.

Dark bigots may with anger gaze,
And fools pretend thy rites to blame,
But worth is still deserving praise,
And Pallas' self will speak thy fame.
Apollo bids the tuneful choir
Prepare their songs, and sweetly sing,
The music sound from every lyre,
And all the hills with Pæans ring.

The pure unrival'd joys of life,
Love and Friendship 'mongst us reign;
We banish Discord far, and strife
From Masonry! thy blest domain.
As in fair nature's works, the whole
Is mov'd with harmony and art,
So order sanctifies the soul,
And truth and candour warm the heart.

This night another dome we raise,
And consecrate to Hiram's laws;
Let all unite, your voices raise,
Sing triumph to the glorious cause.
We scorn the blind's censorious pride,
Masons united ever stand.
Nor guilt nor faction can divide
The faithful and illustrious band.

II.

*Sung by Brother OATES in "The Generous
Free-mason," 1731.*

BY Masons' art the 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, generous, good, and brave,
Are titles they may 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.

III.

"LET there be light!"—the Almighty spoke,
Refulgent streams from chaos broke,
To illumine the rising earth!
Well pleas'd the Great Jehovah stood—
The Power Supreme pronounc'd it good,
And gave the planets birth!
In choral numbers Masons join,
To bless and praise this light divine.
Parent of light! accept our praise!
Who shedd'st on us thy brightest rays,
The light that fills his mind.
By choice selected, lo! we stand,
By Friendship join'd, a social band!
That love—that aid mankind!
In choral numbers, &c.
The widow's tear—the orphan's cry—
All wants—our ready hands supply,
As far as power is given!
The naked clothe—the prisoner free—
These are thy works, sweet Charity!
Reveal'd to us from heaven!
In choral numbers, &c.

IV.

OH! Masonry, our hearts inspire,
 And warm us with thy sacred fire;
 Make us obedient to thy laws,
 And zealous to support thy cause;
 For thou and Virtue are the same,
 And only differ in the name.

Pluck narrow notions from the mind,
 And plant the love of human kind.
 Teach us to feel a brother's woe,
 And, feeling, comfort to bestow;
 Let none unheeded draw the sigh,
 No grief unnotic'd pass us by.

Let swelling Pride a stranger be,
 Our friend, compos'd Humility.
 Our hands let steady Justice guide,
 And Temp'rance at our boards preside;
 Let Secrecy our steps attend,
 And injur'd Worth our tongues defend;

Drive Meanness from us, fly Deceit,
 And Calumny, and rigid Hate:
 Oh! may our highest pleasure be
 To add to man's felicity:
 And may we, as thy votaries true,
 Thy paths, oh! Masonry, pursue.

V.

By **HENRY DAGGE**, Esq. *sung at the Founding of
 Free-masons' Hall.* [Tune, *Rule, Britannia.*]

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.

EULOGIES.

I.

On Charity. From PRIOR.

DID sweeter sounds adorn thy flowing tongue
Than ever man pronounc'd, or angel sung :
Had I all knowledge, human and divine,
That thought can reach, or science can define;
And had I pow'r to give that knowledge birth
In all the speeches of the babbling earth;
Did Shadrach's zeal my glowing breast inspire
To weary tortures, and rejoice in fire;
Or had I faith like that which Israel saw
When Moses gave them miracles and law:
Yet, gracious Charity ! indulgent guest,
Were not thy pow'r exerted in my breast,
Those speeches would send up unheeded pray'r ;
That scorn of life would be but wild despair :
A tymbal's sound were better than my voice :
My faith were form ; my eloquence were noise.

Charity, decent, modest, easy, kind,
Softens the high, and rears the abject mind ;
Knows with just reins and gentle hand to guide
Betwixt vile shame and arbitrary pride.
Not soon provok'd, she easily forgives ;
And much she suffers, as she much believes :
Soft peace she brings, wherever she arrives ;
She builds our quiet, as she forms our lives ;
Lays the rough paths of peevish Nature even,
And opens in each heart a little Heaven.

Each other gift which God on man bestows,
Its proper bound and due restriction knows ;
To one fixt purpose dedicates its power,
And, finishing its act, exists no more.
Thus, in obedience to what Heaven decrees,
Knowledge shall fail, and prophecy shall cease :

But

But lasting Charity's more amply sway,
 Nor bound by time, nor subject to decay,
 In happy triumph shall for ever live,
 And endless good diffuse, and endless praise receive.

As thro' the artist's intervening glass
 Our eye observes the distant planets pass,
 A little we discover, but allow
 That more remains unseen than art can show:
 So whilst our mind its knowledge wou'd improve,
 (Its feeble eye intent on things above,)
 High as we may we lift our reason up,
 By Faith directed, and confirm'd by Hope:
 Yet are we able only to survey
 Dawnings of beams, and promises of day.
 Heav'n's fuller effluence mocks our dazzl'd sight;
 Too great its swiftness, and too strong its light.

But soon the mediate clouds shall be dispell'd:
 The sun shall soon be face to face beheld,
 In all his robes with all his glory on,
 Seated sublime on his meridian throne.

Then constant Faith and holy Hope shall die;
 One lost in certainty, and one in joy;
 Whilst thou, more happy pow'r, fair Charity,
 Triumphant sister, greatest of the three,
 Thy office and thy nature still the same,
 Lasting thy lamp, and unconsum'd thy flame,
 Shalt still survive——
 Shalt stand before the host of Heav'n confess,
 For ever blessing, and for ever blest.

II.

THE MASON'S LODGE.

LET others in exalted strains relate
 The baleful wars of some ambitious state,
 By regal pride or state-intrigues begun,
 With loils of each best subject carried on,
 And which at last, with dreadful success crown'd,
 Involve in ruin ev'ry state around;

Me should the sacred Nine deign to inspire,
 Amphion-like, to touch the warbling lyre,
 Such themes unworthy of the muse I'd judge;
 My peaceful muse should sing the Masons' Lodge,
 Where Friendship and Benevolence combine,
 T' enlarge the soul, the manners to refine;
 Where cheerfulness beams forth in ev'ry face,
 Upheld by joys that ne'er shall feel decrease;
 Whose happy and well regulated sway
 Without compulsion Masons all obey.
 Such happy themes with joy my muse should sing;
 Earth, sea, and air, with loud acclaims should ring,
 Nor would I e'er vain-gloriously pretend
 To what I sung eternity to lend;
 But rather hope for e'er to found my fame
 On this my virtuous and well-chosen theme,
 Whose ties shall last when nature shall decay,
 Rocks be consum'd, and mountains melt away;
 States, empires, kingdoms, in confusion hurl'd;
 All! all! shall perish with an ending world,

III.

STANZAS ON MASONRY.

Translated from the French.

SHALL Envy's tongue, with slander foul,
 My brothers, brand our race august,
 Incessant shall the fury howl,
 Licking black venom from the dust?
 No, 'tis too much these ranc'rous taints to bear;
 Rise, generous muse! our spotless fame
 To the wide world aloud proclaim,
 And freely what a Mason is declare.

In virtue clear we court the light,
 Rever'd the more the more we're known;
 And fain the muse would here incite
 Each worthy man the name to own,

Let

Let the Free-mason, then, to all appear:
 Behold the man each prince admires,
 Behold the friend each man desires,
 For ever loyal, zealous, and sincere.

Fair Liberty, with Order bland,
 And radiant Pleasure, lov'd so well,
 With Temp'rance sage, in seemly band,
 Within our walls for ever dwell.
 From vulgar eyes our pleasures tho' we screen,
 Yet rigorous laws our acts restrain:
 Remorse or anguish ne'er can pain
 The Mason's breast, nor cloud his mind serene,

The constant aim of all our plans
 Is to restore Astrea's reign;
 That awful Truth may guard our lands,
 While hateful Guile shall prowl in vain.
 Each lonely path with structures we adorn,
 And all the buildings which we raise
 Are temples that the Virtues grace,
 Or prisons close for the foul Vices form.

While thus to man our praises sing,
 Let not the softer sex repine,
 Nor angry charge against us bring,
 That we their favours dare decline.
 If from their steps our sanctuaries we guard,
 When they the reason just shall know,
 Resentment they can never show,
 But rather with due praise our caution will reward.

Resplendent sex! in whom combine
 Each brilliant charm, each tender grace,
 With awe we bow before your shrine,
 But still we fear you while we praise;
 For in our earliest lesson is it said,
 If Adam had but once withstood
 From female charms what seem'd so good,
 Nature each man, most sure, a Mason would have made.

ODES.

I.

For an Exaltation of Royal Arch Masons. By Brother
DUNCKERLEY. [Tune, *Rule, Britannia.*]

ALMIGHTY Sire! our heavenly king,
Before whose sacred name we bend,
Accept the praises which we sing,
And to our humble prayer attend!
All hail, great Architect divine!
This universal frame is thine.

Thou, who did'st Persia's king command,
A proclamation to extend,
That Israel's sons might quit his land,
Their holy temple to attend.

That sacred place, where three in one
Compris'd thy comprehensive name;
And where the bright meridian sun
Was soon thy glory to proclaim.

Thy watchful eye, a length of time,
The wond'rous circle did attend:
The glory and the power be thine,
Which shall from age to age descend.

On thy omnipotence we rest,
Secure of thy protection here;
And hope hereafter to be blest,
When we have left this world of care.

Grant us, great God! thy powerful aid
To guide us through this vale of tears;
For where thy goodness is display'd,
Peace sooths the mind, and Pleasure cheers.

Inspire us with thy grace divine,
Thy sacred law our guide shall be:
To every good our hearts incline,
From every evil keep us free.

All hail! &c.

II.

[Tune, *My fond Shepherd.*]

ASSIST me, ye fair tuneful Nine,
 Euphrosyne, grant me thy aid,
 While the honours I sing of the Trine,
 Preside o'er my numbers, blithe maid!
 Cease, Clamour and Faction, oh cease,
 Fly hence all ye cynical train;
 Disturb not the lodge's sweet peace,
 Where silence and secrecy reign,

Religion untainted here dwells,
 Here the morals of Athens are taught;
 Great Hiram's tradition here tells
 How the world out of chaos was brought.
 With fervency, freedom, and zeal,
 Our master's commands we obey;
 No Cowan our secrets can steal,
 No babbler our myst'ries betray.

Here Wisdom her standard displays,
 Here nobly the sciences shine;
 Here the temple's vast column we raise,
 And finish a work that's divine.
 Illum'd from the east with pure light,
 Here arts do their blessings bestow;
 And, all perfect, unfold to the sight
 What none but a Mason can know,

If on earth any praise can be found,
 Any virtue unnam'd in my song,
 Any grace in the universe round,
 May these to a Mason belong!
 May each brother his passions subdue,
 Proclaim Charity, Concord, and Love;
 And be hail'd by the thrice happy few
 Who preside in the grand lodge above!

III.

By Brother JOHN CARTWRIGHT, of *Cheadle,*
in Lancashire.

RECITATIVE.

BLEST be the day that gave to me
The secrets of Free-masonry ;
In that alone my pleasure's plac'd,
In that alone let me be grac'd ;
No greater titles let me bear
Than those pertaining to the square.

AIR.

Tho' envious mortals vainly try
On us to cast absurdity,
 We laugh at all their spleen ;
 The levell'd man, the upright heart,
 Shall still adorn our glorious art,
 Nor mind their vile chagrin :
The ermin'd robe, the rev'rend crozier too,
Have prov'd us noble, honest, just, and true.

CHORUS.

In vain then let prejudic'd mortals declare
Their hate of us Masons, we're truly sincere ;
If for that they despise us, their folly they prove,
For a Mason's grand maxim is brotherly love :
But yet, after all, if they'd fain be thought wise,
Let them enter the lodge, and we'll open their eyes.



IV.

*Performed by Brothers MEREDITH, EVANCE, &c.
at the Dedication of the Phoenix Lodge, in Sunderland,
April 5, 1785. The Words by DR. BROWN. The
Music by Brother SHIELD.*

RECITATIVO.

BRING me, ye sacred Choir! the deep-ton'd shell,
To which sublime Isaiah sung so well:
To Masonry exalt the strain sublime,
And waft her praises on the wings of Time:
Thy lore to sing shall be the care of Fame—
And, hark! she gives assent, and chaunts each honour'd
name.

AIR.

I.

Sound the full harmonious song;
To Masonry divine the strain prolong;
And first the grateful tribute bring
To the great, the sapient King;
Who, inspir'd by power divine,
Made Wisdom, Strength, and Beauty, all combine }
To frame, confirm, and deck the vast design!

II.

And now we mourn, alas! too late,
The sad, the melancholy fate
Of him whom Virtue could not save!
Cloth'd in virgin innocence,
Attend, ye Craftsmen, and dispense
Your choicest flowers around the Tyrian's grave.

RECITATIVO SECUNDO.

Hail, social Science! eldest born of Heaven,
To soothe the brow of sad misfortune given;
To raise the soul and gen'rous warmth impart;
To fix the noblest purpose in the heart;
To thee we owe, in this degen'rate age,
Those mystic links which heart to heart engage.

AIR.

AIR.

I.

Band of Friendship! best cement
 Of social minds, in brothers' love!
 Far hence be Envy, Discontent,
 And every ill which mortals prove.

No dark suspicion harbours here,
 But all is open, all sincere:
 No base informer listens to betray;
 But all is sunshine, all is day.

CHORUS.

No base informer listens to betray;
 But all is sunshine, all is day.

II.

But now to thee, fair Pity's child,
 Sweet Charity, of aspect mild,
 The tributary lay is due:
 Vain are the joys of hoarded wealth
 To thine; thou giv'st the rosy bloom of health
 To sad Affliction's pallid hue!
 These blessings, Masonry, are thine;
 Hail! sacred Science—Mystery divine!

CHORUS.

These blessings, Masonry, are thine;
 Hail! sacred Science—Mystery divine!

GRAND CHORUS.

Thou holy mystery! first almighty cause!
 By thee the Great Creator fram'd his laws,
 When chaos heard th' almighty fiat rung,
 And sacred order from confusion sprung!
 The waters now collected flow'd,
 And as they murmur'd own'd the God.
 The mighty planets now he plac'd,
 Which, still revolving, speak his praise;
 This earth he fram'd, with seasons grac'd,
 With heat inform'd, each useful plant to raise.

The

The sun he fix'd, the central soul,
 To animate the mighty whole.
 Harmonious, regular they move,
 Just emblem of fraternal love.
 The laws of Masonry are nature's laws:
 Hail, sacred mystery—first Almighty cause!

V.

By Brother J. BANKS.

[Tune, *Goddeſs of Eaſe.*]

GENIUS of Maſonry deſcend,
 In myſtic numbers while we ſing;
 Enlarge our ſouls, the Craft defend,
 And hither all thy influence bring.

Cbo. With ſocial thoughts our boſoms fill,
 And give thy turn to ev'ry will.

While yet Batavia's wealthy pow'rs
 Neglect thy beauties to explore;
 And winding Seine, adorn'd with tow'rs,
 Laments thee wand'ring from his ſhore;

Cbo. Here ſpread thy wings, and glad theſe iſles,
 Where arts reſide, and Freedom ſmiles.

Behold the lodge riſe into view,
 The work of indutry and art;
 'Tis grand, and regular, and true,
 For ſo is each good Maſon's heart.

Cbo. Friendſhip cements it from the ground,
 And Secrecy ſhall fence it round.

A ſtately dome o'erlooks our eaſt,
 Like orient Phœbus in the morn;
 And two tall pillars in the weſt
 At once ſupport us and adorn.

Cbo. Upholden thus the ſtructure ſtands,
 Untouch'd by ſacrilegious hands.

For concord form'd, our souls agree,
 Nor fate this union shall destroy :
 Our toils and sports alike are free,
 And all is harmony and joy.

Cho. So Salem's temple rose by rule,
 Without the noise of noxious tool.

As when Amphion tun'd his song,
 E'en rugged rocks the music knew ;
 Smooth'd into form they glide along,
 And to a Thebes the desert grew :

Cho. So at the sound of Hiram's voice
 We rise, we join, and we rejoice.

Then may our voice to Virtue move,
 To Virtue own'd in all her parts :
 Come, Candour, Innocence, and Love,
 Come, and possess our faithful hearts :

Cho. Mercy, who feeds the hungry poor,
 And Silence, guardian of the door.

And thou, Aftrea, (tho' from earth,
 When men on men began to prey,
 Thou fled'st to claim celestial birth,)
 Down from Olympus wing thy way ;

Cho. And, mindful of thy antient seat,
 Be present still where Masons meet.

Immortal Science, be thou near,
 (We own thy empire o'er the mind ;)
 Dress'd in thy radiant robes appear,
 With all thy beauteous train behind ;

Cho. Invention young and blooming there,
 Here geometry with rule and square.

In Egypt's fabric * learning dwelt,
 And Roman breasts could Virtue hide :
 But Vulcan's rage the building felt,
 And Brutus, last of Romans, dy'd :

Cho. Since when, dispers'd, the sisters rove,
 Or fill paternal thrones above.

* The Ptolomæan Library.

But, lost to half the human race,
 With us the Virtues shall revive;
 And, driv'n no more from place to place,
 Here Science shall be kept alive :

Cho. And manly taste, the child of Sense,
 Shall banish Vice and Dulness hence.

United thus, and for these ends,
 Let Scorn deride, and Envy rail;
 From age to age the Craft descends,
 And what we build shall never fail :

Cho. Nor shall the world our works survey;
 But ev'ry brother keeps the key !

VI.

By MR. CUNNINGHAM.

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 through deceitful night she dart her ray,
 And beam full glorious in the blaze of day !
 Till men by virtuous maxims learn to move,
 Till all the peopled world her laws approve,
 And Adam's race are bound in brothers' love. }

VII.

By Brother DUNCKERLEY. For solemn Ceremonies.
[Tune, God save the King.]

HAIL, universal Lord!
By heaven and earth ador'd:
All hail! great God!
Before thy name we bend,
To us thy grace extend,
And to our prayer attend.
All hail! great God!

VIII.

On certain Grand Lights in Masonry.

HAIL! beauteous lights, supremely fair!
Whose smiles can calm the horrors of despair;
Bid in each breast unusual transport flow,
And wipe the tears that stain the cheek of woe:
How blest the man who quits each meaner scene,
Like thee exalted, smiling and serene!
Whose rising soul pursues a nobler flight;
Whose bosom melts with more refin'd delight;
Whose mind, elate with transports all sublime,
Can soar at once beyond the views of time;
Till loos'd from earth, as angels unconfin'd,
It flies ærial on the darting wind;
Free as the keen-ey'd eagle, bears away,
And mounts the regions of eternal day.

IX.

On Charity. By the REV. H. C. C. NEWMAN.

HAIL! brightest attribute of God above,
Hail! purest essence of celestial love,
Hail! sacred fountain of each bliss below,
Whose streams in sympathy unbounded flow.
'Tis thine, fair Charity! with lenient pow'r
To sooth distress, and cheer the gloomy hour;

To reconcile the dire embitter'd foe,
 And bid the heart of gall with Friendship glow;
 To smooth the rugged paths of thorny life,
 And still the voice of dissonance and strife:
 Abash'd, the Vices at thy presence fly,
 Nor stand the awful menace of that eye;
 Hate, Envy, and Revenge, in anguish bleed,
 And all the Virtues in their room succeed:
 Attemper'd to the bloom of virgin grace,
 See modest innocence adorn that face:
 To failings mild, to merit ever true,
 See candour each ungen'rous thought subdue!
 See patience smiling in severest grief,
 See tender pity stretching forth relief!
 See meek forgiveness bless the hostile mind,
 See Faith and Hope in ev'ry state resign'd!
 Happy! to whom indulgent heav'n may give
 In such society as this to live.

X.

Ode on raising a Hall sacred to Masonry, by Brother
 JOHN WILLIAMSON, of London.

NO more of trifling themes or vain
 My muse enwrapt shall sing,
 Urania claims a nobler strain;
 A more expanded wing.
 To Masonry exalt the joyful song,
 Soft as the infant morn—yet as the subject—strong.

Behold! the sacred structure rise,
 On firm foundation laid,
 Where Solomon, the great and wise,
 His bounty first display'd:
 The Tyrian king materials brought
 To aid the grand design,
 And Hiram Abiff's happy thought
 Completed it divine.
 In Wisdom, Strength, and Beauty see
 The three grand orders happily agree.

From hence, what blessings may arise
 By ev'ry brother's friendly aid!
 The fairest offspring of the skies,
 Kind Charity! all-charming maid!
 Shall stretch her hand the poor to bless,
 And raise them up from deep distress;
 Banish each sorrow from the breast,
 And, like the good Samaritan, balm impart.
Hail, Masonry! to thee we raise
 The song of triumph and of praise;
 For surely unto thee belong
 The highest note, the noblest song,
 Whose arts with happiness delight,
 And all like brethren unite.
 To noble Petre raise the strain,
 He bids the temple rise again,
 Him future Grands shall joyful own,
 Who laid the first foundation stone:
 Let us hands together join,
 Masonry's an art divine;
 Harmony supports the whole,
 Expands the heart, exalts the soul.
Thrice hail again, thou noble art!
 That canst such mystic joys impart;
 The sun which shines supreme on high,
 The stars that glisten in the sky,
 The moon that yields her silver light,
 And vivifies the lonely night,
 Must by the course of Nature fade away,
 And all the earth alike in time decay;
 But, while they last, shall Masonry endure,
 Built on such pillars, solid and secure:
 And at the last, sublime shall rise,
 And seek its origin beyond the skies.

XI.

*Performed at every Meeting of the Grand Chapter of
HARODIM. Written by Brother NOORTHOUCK.*

Set to Music by Companion WEBBE.

Sung by Companions WEBBE, GORE, and PAGE.

OPENING.

ORDER is Heaven's first law : through boundless
space

Unnumber'd orbs roll round their destin'd race ;

On earth, as strict arrangements still appear,

Suiting the varying seasons of the year :

Beneficence divine presents to view

Its plenteous gifts to man, in order true ;

But chief a mind, these blessings to improve,

By arts, by science, by fraternal love.

DIVISION.

When men exalt their views to Heaven's high will,

With steady aim their duty to fulfil,

The mind expands, its strength appears,

Growing with their growing years,

Mounting the apex of Masonic skill.

Be this the earnest purpose of our lives,

Success must crown the man who nobly strives !

CONCLUSION.

Loud let us raise our swelling strains,

And Harodim proclaim,

Of excellence the name ;

Good will to all, love to each other,

The due of every skilful brother,

Who worthily our ancient lore maintains.

Indulgence in pleasure

By prudence we measure ;

And, cheerfully parting, exchange an adieu ;

Till we meet with fresh vigour our tasks to renew.

XII.

By MR. WILLIAM WALKER.

STRIKE to melodious notes the golden lyre!
 Spread wide to all around the ardent flame,
 Till each rapt bosom catch the sacred fire,
 And join the glorious theme!
 'Tis Masonry,
 The Art sublimely free,
 Where Majesty has bow'd, and own'd a brother's name!
 Thro' ample domes wide let the chorus roll,
 Responsive to the ardour of the soul,
 Hail, inspiring Masonry!
 To thy shrine do myriads bend;
 Yet more glorious shalt thou be,
 Till o'er the world thy pow'r extend,
 Still to the sons of Earth thy light dispense,
 And all shall own thy sacred influence.

Tho' genius fires, yet faint his rays appear,
 Till thy mysterious lore the soul refine;
 'Tis thou to noblest heights his thoughts must rear,
 And make them doubly shine.

O, Masonry!

Thou Art sublimely free!

'Tis thou exalt'st the man, and mak'st him half divine,
 Ye Masons, favour'd men, your voices raise!
 You speak your glory while you sing its praise,
 Hail! inspiring Masonry, &c.

Blest be the man, and blest he is, who bears
 With virtuous pride a Mason's sacred name;
 And may each brother, who the blessing shares,
 Enrich the list of Fame.

Blest Masonry!

Thou Art sublimely free!

Heav'n bids thy happy sons, and they thy worth pro-
 With loud assent! their cheerful voices raise, [claim,
 Their great, immortal Masonry to praise.

Hail! inspiring Masonry, &c.

The tow'r sky-pointing, and the dome sublime,
 Rais'd by the mystic rules and forming power,
 Shall long withstand the iron tooth of time,
 Yet still their fall is sure :
 But Masonry,
 The Art sublimely free,
 Founded by God himself, thro' time shall firm endure.
 Still shall its sons their grateful voices raise,
 And joyful sound their Great Grand Master's praise.
 At thy shrine, O, Masonry !
 Shall admiring nations bend ;
 In future times thy sons shall see
 Thy fame from pole to pole extend.
 To worlds unknown thy heav'n-born light dispense,
 And systems own thy sacred influence.

XIII.

*An irregular Ode on the Moral Principles of Masonry.
 Designed for the Consecration of the King George's
 Lodge, in Sunderland, on the fourth Day of June,
 1778; being the Birth-day of His Majesty George the
 Third. By J. CAWDELL, Comedian.*

CHORUS PRIMO.

SOUND! sound aloud! your instruments of joy!
 Let cheerful strains abound!
 From pole to pole resound!
 And may no hostile cares our social mirth annoy!
 Raise, raise the voice of harmony, all raise!
 To hail this festive day
 Your vocal strength display!
 And charm the list'ning world with jocund songs of
 praise.
 May this new consecration thro' ages shine secure,
 A monument of social love, till time shall be no more.
 Ye powers persuasive now inspire
 My tongue with bold resistless fire!

Let

Let sacred zeal combine !
 May magic sweetness crown my lays,
 To sing aloud Masonic praise,
 And urge a theme divine !
 May swelling numbers flow without controul,
 And all be music, extasy of soul.

Confess'd unequal to the trembling task,
 To touch the lyre so oft superior strung,
 Your candour, patience, Justice bids me ask,
 And for a lab'ring heart excuse a fault'ring tongue:
 Behold a social train in Friendship's bands
 Assembled, cheerful, eager to display
 Their panting joy, to raise their willing hands,
 And hail triumphant this auspicious day !
 A day which Britons e'er must hold divine ;
 To sound its glories Fame expands her wings ;
 This day, selected for your fair design,
 Has lent our favour'd isle the best of Kings.

May Heaven, propitious, your endeavours crown,
 Which, like the present, Virtue's basis claim !
 May perfect Goodness here erect her throne,
 And coward Vice be only known by name !
 May moral Virtue meet no savage foes
 Within these walls, made sacred to your cause !
 Scorn each reviler who would truth oppose ;
 And learn, the good are still Masonic laws.

BROTHERLY LOVE.

Hail! first grand principle of Masonry, for ever hail!
 Thou gracious attribute descending from above ;
 O'er each corroding passion of the soul prevail,
 And shew the social charms of brotherly love.

May thy bright virtues e'er resplendent shine
 Through ages yet unborn—worlds unexplor'd ;
 Till even Rancour falls before thy shrine,
 And Malice, blushing, owns thee for her lord.

This happy union of each gen'rous mind
 Would nobly give to peace-eternal birth ;
 Implicit confidence would bless mankind,
 And perfect happiness be found on earth.

From this celestial source behold a train
 Of blooming Virtues, emulous to gain
 A genial warmth from each expanded breast.
 Among the pleasing numbers crouding round,
 (Whose looks with well-meant services are crown'd,)
 Relief and Truth superior stand confest.

RELIEF.

Relief, of Charity the soul,
 Whose lib'ral hands from pole to pole extend,
 Scorns mean restraint, disdains controul,
 And gives alike to enemy and friend.
 Empty distinctions here contemned fall,
 For true Relief is bounteous to all.

TRUTH.

Nor is with paler glory Truth array'd,
 In bright simplicity she shines, carest :
 She conquers Fraud, dispels its gloomy shade,
 And brings conviction to the doubtful breast.

Should e'er Duplicity our ears assail,
 And, fluent, forge an artful specious tale,
 It may our easy faith awhile deceive ;
 But when this radiant goddess silence breaks,
 Decision follows, 'tis fair Truth who speaks,
 And banish'd Falsehood can no longer live.

FAITH, HOPE, and CHARITY.

When first kind Heav'n to th' astonish'd view
 Of mortal sight its realms of joy display'd,
 Mankind enraptur'd with the prospect grew,
 And to attain this bliss devoutly pray'd.
 Agreeing all, this sacred truth allow :
 (And we its force with zealous warmth increase,)
 That Faith, Hope, Charity, possess'd, bestow
 The fairest claim to everlasting peace.

FAITH.

By Faith what miracles in distant times were done!
 The leper cleans'd—to sight restor'd the blind—
 By that the widow sav'd her darling son—
 And Death his fruitless dart to Faith resign'd.

HOPE.

O fairest, sweetest, harbinger of joy!
 Whose aid supreme with gratitude we own;
 Cheer'd with thy smiles, we human ills defy,
 And drive Despair in shackles from thy throne.

AIR I.

Tho' throbbing griefs the soul oppress,
 And fill the heart with deep distress,
 Whilst each fond joy's withheld;
 Yet when fair Hope her visage shows,
 The mind inspir'd with rapture glows,
 And ev'ry pang's expell'd!

When conscious sm the dying wretch reproves,
 Whilst from his quiv'ring lip the doubtful pray'r is
 sent;
 He asks for Hope; she comes, his fear removes,
 His mind enlightens, and he dies content!

CHARITY.

Fair Charity next, Masonic patroness!
 Merits that praise which only hearts can give;
 No words can her unrivall'd worth express;
 Her glowing virtues in the soul must live.

The wretched widow, plung'd in streaming woes,
 Bereft of husband, competence, and friends,
 Finds no allay, no balmy quiet knows,
 Till Heav'n-born Charity ev'ry comfort sends.

The helpless orphan, wand'ring quite forlorn,
 Sends forth his little soul in piteous moan;
 In lisping murmurs rues he e'er was born,
 And thinks, in infant-griefs, he stands alone!

Thus

Thus plaintive wailing he relief despairs,
 No tender parent to assuage his pain;
 No friend but Charity—She dispels his cares—
 Father and mother both in her remain.

AIR II.

An Allegory on Charity.

As Poverty late in a fit of despair,
 Was beating her bosom, and tearing her hair,
 Smiling Hope came to ask—what her countenance told—
 That she there lay expiring with hunger and cold.

Come, rise! said the sweet rosy herald of joy,
 And the torments you suffer I'll quickly destroy;
 Take me by the hand, all your griefs I'll dispel,
 And I'll lead you for succour to Charity's cell.

On Poverty hobbled, Hope soften'd her pain,
 But long did they search for the goddess in vain;
 Towns, cities, and countries, they travers'd around,
 For Charity's lately grown hard to be found.

At length at the door of a lodge they arriv'd,
 Where their spirits exhausted the Tyler reviv'd,
 Who, when ask'd (as 'twas late) if the dame was gone
 home,
 Said, No; Charity always was last in the room.

The door being open'd, in Poverty came;
 Was cherish'd, reliev'd, and carest'd by the dame.
 Each votary, likewise, the object to save,
 Obey'd his own feelings, and cheerfully gave.

Then shame on the man who the science derides,
 Where this soft-beaming virtue for ever presides.
 In this scriptural maxim let's ever accord—
 "What we give to the poor, we but lend to the Lord."

THE FOUR CARDINAL VIRTUES.

JUSTICE.

Inferior virtues rise from these,
 Affording pleasure, comfort, peace,
 And less'ning all our cares ;
 Here Justice see, at Mercy's word,
 Conceals her scales, and drops her sword,
 Appeals'd by her, the guilty victim spares.

FORTITUDE.

Here Fortitude, of Hope the child,
 With conscious resignation fill'd,
 Displays her dauntless brow ;
 Sees, fearless, human ills surround,
 She views them all with peace profound,
 And smiles at threaten'd woe !

TEMPERANCE.

Now ruddy Temp'rance shews her blooming face,
 Replete with health, with ease, and fair content ;
 Whilst pamper'd Lux'ry mourns her sickly case,
 And finds too late a glutton's life mispent.

PRUDENCE.

With cautious step and serious grace,
 A form behold with hidden face,
 Veil'd o'er with modest fears ;
 Till Confidence, unus'd to doubt,
 Resolves to find the goddess out,
 Withdraws the veil, and Prudence, see, appears !
 Without thy gifts mankind would savage turn,
 Would human nature wantonly disgrace,
 Would at all bounds of due restriction spurn,
 And all the noblest works of Heav'n deface.

These moral Virtues are by us ordain'd
 Th' unerring pilots to the heavenly shore :
 By these directed, endless joy's obtain'd ;
 And, having their kind aid, we want no more.

Of all the mental blessings giv'n to man,
 These are the choice of each Masonic breast;
 By us enroll'd, they form the moral plan
 Of this fair science—are supreme confess'd.

DUET and CHORUS, FINALE.

Then let us all in friendship live,
 Endearing and endear'd;
 Let Vice her punishment receive,
 And Virtue be rever'd.

CHORUS.

May love, peace, and harmony, ever abound,
 And the good man and Mason united be found.

Now let the panting heart rejoice!
 The glowing mind expand!
 Let Echo raise her double voice,
 And swell the choral band.

CHORUS.

May love, peace, and harmony, ever abound,
 And the good man and Mason united be found.

XIV.

URANIA, hail! to thee we sing,
 And all with pleasure own the lay;
 Come! from thy sacred fountain spring,
 To clad the free-born sons of day;
 O still attend our meetings here,
 With peace serene, and joy sincere.

True joys unruffled, calm repose,
 In Friendship's sacred band behold,
 The happy recompence of those
 Who laws and liberty uphold;
 Who scorn all base, unmanly views,
 From vice refrain, and virtue choose.

May each Free-mason good and true
 In Britain's isle be ever found ;
 And in remotest regions too,
 May love and harmony abound ;
 And all confess true Wisdom's power,
 Till Time and Masons are no more.

XV.

*Written by a Member of the Alfred Lodge at Oxford,
 set to Music by DR. FISHER, and performed at
 the Dedication of Free-masons Hall.*

STROPHE.

AIR.

WHAT solemn sounds on holy Sinai rung,
 When heavenly lyres, by angel fingers strung,
 Accorded to th' immortal lay,
 That hymn'd creation's natal day !

RECITATIVE, accompany'd.

'Twas then the shouting sons of morn
 Bless'd the great Omnific word ;
 Abash'd, hoarse jarring atoms heard,
 Forgot their pealing strife,
 And softly crouded into life,
 When order, law, and harmony were born.

CHORUS.

The mighty Master's pencil warm
 Trac'd out the shadowy form,
 And bid each fair proportion grace
 Smiling Nature's modest face.

AIR.

Heaven's rarest gifts were seen to join
 To deck a finish'd form divine,
 And fill the sovereign artist's plan ;
 Th' Almighty's image stamp't the glowing frame,
 And seal'd him with the noblest name,
 Archetype of beauty, Man.

ANTISTROPHE.

ANTISTROPHE.

SEMI-CHORUS and CHORUS.

Ye spirits pure, that rous'd the tuneful throng,
 And loos'd to rapture each triumphant tongue,
 Again with quick instinctive fire
 Each harmonious lip inspire:
 Again bid every vocal throat
 Dissolve in tender votive strain.

AIR.

Now while yonder white-rob'd train*
 Before the mystic shrine
 In lowly adoration join,
 Now sweep the living lyre, and swell the melting note.

RECITATIVE.

Yet, ere the holy rites begin,
 The conscious shrine within
 Bid your magic song impart,

AIR.

How within the wasted heart,
 Shook by passion's ruthless power,
 Virtue trimm'd her faded flower
 To opening buds of fairest fruit:
 How from majestic Nature's glowing face
 She caught each animating grace,
 And planted there th' immortal root.

EPODE.

RECITATIVE, accompany'd.

Daughter of gods, fair Virtue, if to thee,
 And thy bright sister, universal Love,
 Soul of all good, e'er flow'd the soothing harmony
 Of pious gratulation, from above,
 To us, thy duteous votaries, impart
 Presence divine.

AIR.

—The sons of antique art,
 In high mysterious jubilee,
 With Pæan loud, and solemn rite,
 Thy holy step invite,
 And court thy listening ear,
 To drink the cadence clear
 That swells the choral symphony.

CHORUS.

To thee, by foot profane untrod,
 Their votive hands have rear'd the high abode.

RECITATIVE.

Here shall your impulse kind
 Inspire the tranced mind :

AIR.

And lips of Truth shall sweetly tell
 What heavenly deeds besit
 The soul by Wisdom's lesson smit;
 What praise he claims who nobly spurns
 Gay vanities of life, and tinsel joys,
 For which unpurged fancy burns.

CHORUS.

What pain he shuns, who dares be wise;
 What glory wins, who dares excel !

XVI.

*Performed at Coach-makers' Hall. Written by MR.
 BROWN. Set to Music by MR. REMY.*

RECITATIVE.

WHEN first the golden morn aloft,
 With maiden breezes whisp'ring soft,
 Sprung from the east with rosy wing,
 To kiss the heav'nly first-born spring;
 Jehovah then, from hallow'd earth,
 Gave Masonry immortal birth;
 'Twas then the new creation rung,
 And thus the host of Heaven sung :

AIR.

AIR.

Hail, hail, O hail, thou source of love,
 Great artist of this goodly frame!
 The earth and sea, the sky above,
 Thou form'st to thy immortal frame!

SEMI-CHORUS.

To thee, our fire,
 The cherub choir
 The air move with seraphic sound;
 Ye breezes sweet
 The cadence meet,
 And waft it o'er the hallow'd ground.

AIR.

Ten thousand orbial beauties bright,
 Which long confus'd in chaos lay,
 Thou brought'st them forth to give delight,
 And make the face of Heaven gay.

SEMI-CHORUS.

To thee, our fire, &c.

RECITATIVE.

'Twas thus the Heavens in concert rung,
 While Nature kind from chaos sprung,
 Brought forth her tender infant green,
 And flowery sweets, to deck the scene:
 To finish then the artist's plan,
 Of purest mould he form'd the man,
 Then gave him an immortal soul,
 And bid him live, and rule the whole;
 While angels, from their golden shrine,
 Sung with angelic strains divine:

AIR.

Happy, happy mortals, rise,
 Taste with us immortal joys,
 Blooming on yon sacred tree,
 Planted by the Deity;
 The hallow'd fruit is Masonry.

Far beyond the pregnant sky,
 There the hopes of Masons lie;
 Masons' happy choice above,
 Masons every blessing prove,
 Friendship, harmony, and love.

RECITATIVE.

As perfect love and power divine
 First gave our science birth,
 So Friendship shall our hearts entwine,
 And harmonize the earth;
 Behold the virgin hither flies,
 To crown us with her blissful joys.

AIR.

Blooming as fair Eden's bower,
 Friendship, goddess heavenly bright,
 Dropping in a balmy shower,
 Breathing concord and delight;
 Each Mason feels the sacred fire
 Glow with ardour in his heart;
 The flame inspires him with desire
 To relieve each other's smart.

FULL CHORUS.

From Heaven since such blessings flow,
 Let every Mason while below
 Our noble science here improve:
 'Twill raise his soul to realms above,
 And make his lodge—a lodge of love.

XVII.

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 brisker, 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.

XVIII.

*Ode for the Dedication of Free-masons Hall, by the
 Rev. Brother DANIEL TURNER, A. M.
 Woolwich, Kent.*

STROPHE.

RECITATIVE and CHORUS.

WHAT sacred sounds on Zion's top were heard,
 When rising light t'illumine new worlds appear'd!
 Seraphic bands all join'd the lay,
 And hail'd creation's natal day.

RECITATIVE, accompany'd.

'Twas then old Chaos stood amaz'd
 Before the Almighty's face,
 Heav'n and earth assum'd their place,
 The all-pervading hand
 Divided sea and land,
 Then beauty, grace, and order first were rais'd!

CHORUS.

The mighty Architect design'd
 An emblem of his spotless mind:
 Perfection glow'd throughout the whole,
 And harmony was Nature's soul.

AIR.

Unfinish'd still the great intent,
 Once more th' Almighty word was sent
 To fill the wond'rous plan:
 The new-form'd dust in majesty arose,
 And with his Maker's image glows,
 Prince of creation, Man.

ANTISTROPHE.

RECITATIVE and CHORUS.

Celestial spirits loudly sounding,
 Holy harps through heav'n resounding,
 Sweep the strings with touch divine,
 Masons will the concert join!
 While the notes in highest strain
 Wake all nature to a song!

AIR.

Praise to Masons doth belong,
 Masons, sons of art reveal'd;
 Tenets pure, though deep conceal'd,
 Craft and master extol,
 While truth and life remain.

RECITATIVE.

RECITATIVE.

Concord's each peculiar son
 Sure will baneful passion shun;
 Unity's the strongest power;

AIR.

Unity can blessings shower
 O'er a chosen band and free;
 Such as is fam'd Masonry.
 Benevolence each heart expands.

AIR continued.

Philanthropy extends the willing arm,
 To feed, to shelter, and to warm,
 Each who in need of pity stands. *Chorus.*

EPODE.

/ RECITATIVE, accompany'd.

Virtue, all hail! before thy shrine we bow;
 Exalt our minds with emulation's fire;
 To tread the paths of heroes let us now
 Attempt, and after lasting fame aspire.
 To our endeavours aid divine impart,
 And grace the works mysterious of our art.

AIR.

Science! gaudiest plume of reason,
 Now to thee, in this their dwelling,
 Masons, all mankind excelling,
 Yield the palm of grateful praise,
 And a joyful chorus raise,
 Which shall last through ev'ry season.

CHORUS.

Long may the social bond remain,
 While arts and virtue grace its reign,

RECITATIVE.

Its influence shall hold
 Till death doth all unfold.

AIR.

AIR.

Tread gently o'er this sacred ground,
 Here the dome aspiring,
 Breasts Masonic nobly firing,
 Leads to honour, merit, glory;
 From deep foundations proudest structures rise,
 Thence lofty monuments do strike the skies,
 Such as bear renown in story.

First CHORUS.

May bliss eternal, pleasures fair,
 Crown the compass and the square!

GRAND CHORUS.

Happy, happy, happy he,
 Who tastes the joys of Masonry.

XIX.

By Brother EDWARD FENNER.

WITH grateful hearts your voices raise,
 To sound the great Creator's praise,
 Who by his word dispell'd the night,
 And form'd the radiant beams of light;
 Who fram'd the heav'ns, the earth, the skies,
 And bid the wondrous fabric rise;
 Who view'd his work, and found it just,
 And then created man from dust.
 Happy in Eden was he laid,
 Nor did he go astray,
 Till, by the serpent, Eve, betray'd,
 First fell and led the way.

But fallen from that happy plain,
 Subject to various wants and pain,
 Labour and art must now provide
 What Eden freely once supply'd:
 Some learn'd to till th' unwilling ground;
 Some bid the well-strung harp to sound;
 Each different arts pursu'd and taught,
 Till to perfection each was brought.

Masons pursue the truth divine,
We cannot go astray,
Since three great lights conjointly shine
To point us out the way.

Zion appears, rejoice, rejoice,
Exult, and hear, obey the voice
Of mercy and enlightening grace,
Recalling us to Eden's place ;
With faith believe, and hope pursue,
And mercy still for mercy shew ;
Proclaim aloud, with grateful theme,
The great Redeemer's blessed name.
The eastern star now shews us light,
Let us not go astray ;
Let Faith, Hope, Charity unite
To cheer the gladsome way.



SONNET.

EXTEMPORE,

BY

DR. PERFECT.

HAIL, mystic Science! seraph maid!
Imperial beam of light!
In robes of sacred Truth array'd,
Morality's delight.
O give me Wisdom to design,
And Strength to execute;
In native Beauty e'er be mine
Benevolence, thy fruit.
Unfullied pearl! of precious worth,
Most grateful to my soul,
The social Virtues owe their birth
To thy unmatched controul.
Celestial Spark, inspir'd by thee,
We pierce yon starry Arch on wings of Piety.



PROLOGUES.

I.

*Delivered January 14, 1774, before a Play performed
by Desire of the Union Lodge, Exeter.*

AS lately, brethren, from the Lodge I came,
Warm'd with our Royal Order's purest flame,
Absorb'd in thought—before my ravish'd eyes
I saw the Genius Masonry arise:
A curious hieroglyphic robe he wore,
And in his hand the sacred volume bore:
On one side was divine Astræa plac'd,
And soft-ey'd Charity the other grac'd;
Humanity, the gen'ral friend, was there,
And Pity, dropping the pathetic tear;
There too was Order;—there with rosy mein
Blithe Temp'rance shone, and white rob'd Truth was
seen.

There, with a key suspended at his breast,
Silence appear'd;—his lips his finger prest:
With these, soft warbling an instructive song,
Sweet Music, gaily smiling, tripp'd along.
Wild Laughter, clam'rous Noise, and Mirth ill bred,
The brood of Folly, at his presence fled.

The Genius spoke—"My son, observe my train,
" Which of my order diff'rent parts explain.
" Look up—Behold the bright Astræa there,
" She will direct thee how to use the square;
" Pity will bid thee grieve with those who grieve,
" Whilst Charity will prompt thee to relieve;
" Will prompt thee ev'ry comfort to bestow,
" And draw the arrow from the breast of woe;
" Humanity will lead to Honour's goal,
" Give the large thought, and form the gen'rous soul;
" Will bid thee thy fraternal love expand
" To Virtue of all faiths, and ev'ry land.
" Order will kindly teach her laws of peace,
" Which Discord stop, and social joys increase;

P

"Temp'rance

"Temp'rance instruct thee all excess t' avoid,
 "By which fair fame is lost, and health destroy'd ;
 "Truth warn thee ne'er to use perfidious art,
 "And bid thy tongue be rooted in thy heart ;
 "Silence direct thee never to disclose
 "Whate'er thy brethren in thy breast repose:
 "For thee shall Music strike th' harmonious lyre,
 "And whilst she charms thy ear, morality inspire.
 "These all observe ;—and let thy conduct show
 "What real blessings I on man bestow."

He said, and disappear'd :—and oh ! may we,
 Who wear this honour'd badge, accepted, free,
 To ev'ry grace and virtue temples raise,
 And by our useful works our order praise.

II.

AS a wild rake, that courts a virgin fair,
 And tries in vain her virtue to ensnare,
 (Tho' what he calls his Heav'n he may obtain
 By putting on the matrimonial chain,)
 At length, enrag'd to find she still is chaste,
 Her modest fame maliciously would blast ;
 So some at our fraternity do rail,
 Because our secrets we so well conceal,
 And curse the sentry with the flaming sword,
 That keeps Eaves-droppers from the mystic word.
 Tho', rightly introduc'd, all true men may
 Obtain the secret in a lawful way,
 They'd have us counter to our honour run,
 And do what they must blame us for when done ;
 Then when they find their teasing will not do,
 In anger they the height of folly show,
 By railing at the thing they do not know. }
 Not so the assembly of the Scottish kirk,
 Their wisdoms went a wiser way to work :
 When they were told, that Masons' practis'd charms,
 Invok'd the de'il, and rais'd tempestuous storms,
 Two of their body prudently they sent,
 To learn what could by Masonry he meant :
 Admitted to the lodge, and treated well,
 At their return the assembly hop'd they'd tell.

“ We say na mair than this,” they both reply’d,
 “ Do what we’ve done, and ye’ll be satisfy’d.”

III.

AS some crack’d chymist of projecting brain,
 Much for discovery, but more for gain,
 With toil incessant labours, puffs, and blows,
 In search of something Nature won’t disclose;
 At length, his crucibles and measures broke,
 His fancy’d gains evaporate in smoke;
 So some, presumptuous, still attempt to trace
 The guarded symbol of our ancient race;
 Enwrapp’d in venerable gloom it lies,
 And mocks all sight but of a Mason’s eyes;
 Like the fam’d stream enriching Egypt’s shore,
 All feel its use—but few its source explore.
 All ages still must owe, and every land,
 Their pride and safety to the Mason’s hand.
 Whether for gorgeous domes renown’d afar,
 Or ramparts strong to stem the rage of war;
 All we behold in earth or circling air,
 Proclaims the power of compasses and square.
 The heav’n-taught science, queen of arts! appears,
 Eludes the rust of time, and waste of years.
 Thro’ form and matter are her laws display’d,
 Her rule’s the same by which the world was made.
 Whatever virtues grace the social name,
 Those we profess, on those we found our fame;
 Wisely the lodge looks down on tinsel state,
 Where only to be good is to be great.
 Such souls by instinct to each other turn,
 Demand alliance, and in friendship burn;
 No shallow schemes, no stratagems nor arts,
 Can break the cement that unites their hearts.
 Then let pale Envy rage, spurn every name
 Of fools mistaking infamy for fame;
 Such have all countries and all ages borne,
 And such all countries and all ages scorn.
 Cowans shall here no more admittance gain
 Than Ephraimites at Jordan’s passage slain.

IV.

*Delivered January 31, 1772, before a Play performed
by Desire of the Union Lodge, Exeter.*

SPEAKERS. { A FATHER,
A MOTHER,
A DAUGHTER about ten years old.

*The Curtain draws up, and discovers the Mother sitting
at a Table Knotting, upon which lies a Play-Bill;
the Daughter enters, and takes it up.*

DAUGHTER.

BY desire of the Union Lodge!—What's this?
This Union Lodge, Mamma?—*Moth.* Free-
masons, Miss.

DAUGHTER.

Free-masons, my good Madam! Lack-a-day!
What sort of things (I long to know) are they?

MOTHER.

All women from their order they exclude.

DAUGHTER.

Do they, Mamma?—Indeed that's very rude.
Fond as I am of plays, I'll ne'er be seen
At any play bespoken by such vile men.

MOTHER.

Call them not vile—I Masons much approve;
And there is one whom you with fondness love;
Your father;—but, behold, he now appears,
And from the lodge the Mason's badge he wears.

*The Father enters, clothed as a Mason, the Daughter
runs toward him,*

DAUGHTER.

Papa, are you a Mason?—Do tell me,
Now do, my good Papa, what's Masonry?

Digitized by Google FATHER.

FATHER.

I will, my dear. Our order is design'd
 To expand the human heart, and bless mankind.
 Wisdom herself contriv'd the mystic frame;
 Strength to support, t'adorn it Beauty came.
 We're taught, with ever grateful hearts, t'adore
 The God of all, the universal Pow'r;
 To be good subjects; ne'er in plots to join,
 Or aught against the nation's peace design.
 We're taught to calm destructive anger's storm,
 And bring rude matter into proper form:
 Always to work by the unerring square,
 With zeal to serve our brethren; be sincere,
 And by our tongues let our whole hearts appear.
 Lowly of mind, and meek, we're bid to be,
 And ever cloath'd with true humility.
 All children of one gracious Father are,
 To whom no ranks of rich and poor appear;
 "He sees with equal eye, as God of all,
 "A monarch perish, and a beggar fall."
 We're taught our conduct by the plumb to try,
 To make it upright to the nicest eye.
 The compass is presented to our eyes,
 And, "Circumscribe your actions," loudly cries,
 We're strictly order'd never to pass by
 Whene'er we see a fellow-creature lie
 Wounded by sorrow;—but with hearts to go,
 Which with the milk of kindness overflow,
 And make a careful search each wound to find,
 To pour in oil and wine, and gently bind;
 On our own beasts to place him;—to convey
 Where all may strive to wipe his tears away.

MOTHER.

Go on, ye good Samaritans, to bless,
 And may your generous hearts feel no distress!

FATHER.

Whoe'er believes in an Almighty cause,
 And strict obedience pays to moral laws,

Of whatsoever faith or clime he be,
 He shall receive a brother's love from me.
 " For modes of faith let graceless zealots fight,
 " We know he can't be wrong whose life is right.
 What tho' we here such diff'rent roads pursue,
 All upright Masons, all good men and true,
 Shall meet together in the lodge above,
 Where their good names shall certain pass-words prove.

MOTHER.

No, God respects not persons, but will bless
 Those of all climes who follow righteousness.

FATHER.

Whene'er philosophy, by rigid law,
 And brow severe, to Virtue strives to draw,
 Men are disgusted; we take diff'rent ways,
 And make fair Virtue and her lessons please.
 We at our work are rationally gay,
 And Music call to tune the moral lay.
 Intemp'rance never at our lodge appears,
 Nor noisy riot e'er assails our ears;
 But Pleasure always, with her bosom friends,
 With Cheerfulness and Temp'rance, there attends.
 Our secrets (of importance to mankind)
 The upright man, who seeks, may always find.

MOTHER.

But women, ever seeking, seek in vain;
 Be kind enough this myst'ry to explain.

FATHER.

Tho' women from our order we exclude,
 Let not that beauteous sex at once conclude
 We love them not;—or think they would reveal
 What we as secrets wish them to conceal.
 We fondly love, and think we might impart
 (Sure of their faith) our secrets to their heart.
 But we're afraid, if once the lovely fair
 Were at our happy lodges to appear,
 That Love and Jealousy would both be there.

} Then

Then rivals turn'd, our social bonds destroy'd,
 Farewell the pleasures now so much enjoy'd!
 We're taught to build 'gainst Vice the strongest fence,
 And round us raise the wall of Innocence:
 Happy! thrice happy! could we Masons see
 Such perfect workmen as they're taught to be;
 Could we behold them every where appear
 Worthy the honourable badge they wear.
 Thus I've explain'd, my child, our Royal Art.

DAUGHTER.

I'm much oblig'd, I thank you from my heart.
 All you have said I have not understood;
 But Masonry, I'm sure, is very good;
 And if to marry 'tis my lot in life,
 If you approve, I'll be a Mason's wife,

V.

*Delivered at a Provincial Theatre, by a Brother,
 on his Benefit.*

DIVESTED of all lightness, Fancy's pow'r,
 The mere amusement of an idle hour,
 I now appear, with no alluring wile
 To raise the long-loud laugh, or gen'ral smile.
 Cloth'd in this dress, therein accosting you,
 Fictitious scenes and satire must adieu.
 My present pride's to boast this noble grace,
 And own my union to an ancient race.
 This grace is noble, Virtue makes it so,
 And stamps the man who wears it, high or low,
 As he his actions to the world doth show. }
 Our order's age to Time himself's unknown,
 And still shall flourish when his scythe's laid down.
 When th' æra came for Nature to arise,
 Pleas'd with the work she hasted thro' the skies;
 Beauty, and Strength, and Wisdom then arose,
 Attendant to fulfil her various laws;
 Quick th' immortals hasten'd to descry
 Her great designs, and saw with wond'ring eye

Discord and darkness fly before her face,
 And sweetest Beauty fill the boundless space.
 They saw the planets dance their wond'rous round,
 By Attraction's secret force in order bound.
 They saw the earth in glory rise to view,
 Surpriz'd they stood, each diff'rent scene was new.
 The crowning wonder next arose, and charm'd
 Their minds with greater force, for man was form'd;
 In whom the various graces all were join'd,
 And Beauty, Strength and Wisdom were combin'd.
 Their admiration then gave birth to praise,
 They sung the Architect in glorious lays.
 Their lyres they tun'd with sweetest harmony,
 And hail'd the matchless name of Masonry.
 Such is the genial pow'r whose laws we own,
 Whose wisdom animates each duteous son,
 Tho' witlings laugh, fools sneer, and bigots frown. }

When sad corruption tainted human kind,
 And prejudice shed darkness o'er the mind,
 Men fled her presence, dazzled at her light,
 And chose to wander in the wilds of night;
 Griev'd at the scene, reluctant she retir'd,
 And in a sev'n-fold veil her face attir'd.
 No more in public are her truths reveal'd,
 From all, but a chosen few, she keeps conceal'd.
 No mixed gaze, no clam'rous noise she loves,
 Wisdom in soberness her mind approves.
 But still (so 'tis decreed) she must retain
 Some among men her science to maintain.
 For them the noblest fabrics she rears,
 To crown their virtues, and to ease their cares.
 Within those walls no trivial merit's known,
 No wild ambition. Envy's jealous frown,
 Jaundic'd Suspicion, Satire's vengeful sneer,
 Dare not intrude; immortal Truth is there.
 Friendship and Love, with all their charming train, }
 In Masonry's bright temples ever reign—
 No characters are on her altars slain.
 What though the weak may point, with foolish sneer,
 At those who're Masons but by what they wear,

And sagely ask if Masonry's so good,
 Why are the lives of these so very rude?
 Yet candid minds (and such do here abound)
 Will own the good, tho' bad ones may be found.
 Search orders thro', e'en sacred are not free
 From those who are not what they ought to be.
 Still so exact are Masonry's bright rules,
 They none offend, but vicious men, or fools.
 Brethren, to you, by whom these truths are known,
 I now beg leave to turn. For favours shown
 My thanks are due; accept them from a heart
 That feels the brother's tie in every part.
 Long may your lodge remain the honour'd seat
 Of each Masonic Virtue, good and great!
 May ev'ry member as a Mason shine,
 And round his heart its ev'ry grace entwine!
 While here below, may Heav'n upon him show'r
 Its choicest gifts, and, in a distant hour,
 Gently from the lodge below his soul remove
 To the Grand Lodge of Masonry above!

VI.

*Spoken at Dublin, in the Character of TEAGUE, for the
 Benefit of an English Free-mason in Distress.
 Written by LAU. DERMOTT, D. G. M.*

GOD save you, gentlefolks, both great and small—
 I'm come to tell—(pause) puh, I forgot it all.
 You, Mister Prompter, there behind the screen,
 Why don't you spake, and tell me what I mean?
 I have it now.—I'm sorry, I confess,
 A brother Mason is in great distress;
 Nothing to ate, and, what you all will think
 Is ten times worse, the divel a sup of drink.
 To-day I ax'd him, how did matters go:
 He thook his head, and cry'd, "But so and so."
 "What want you?" said I: "come now, tell me, honey.
 "Nothing," said he—"but a small bag of money:
 For want of which, my bowels ail are aching"—
 Why do you laugh there?—Is it game you're making?

Burn me, but he'll be after running crazy,

[*In a heat.*]

Except this night you make his stomach easy.
 In London born, he's a true patriot really;
 And I'm his brother, born here in Shillelly.
 Arra, *why* not?—I prithee where's the blunder?
 It is but just three hundred miles afunder.
 What though our parents never saw each other,
 Fait that's no reason that he's not my brother.
 For we are Masons, and our union hence
 Hath made us brothers in the strictest sense.
 Our union such that it no difference makes
 If England, Ireland, or the Land of Cakes;
 Nay, round the globe, if e'er a Mason roam,
 He finds a brother, and a kindly home.
 Therefore, my jewels, let us all befriend him,
 And when in danger, Hannum an Doul defend him.

VII.

Spoken by Mr. Griffith, at the Theatre Royal, Dublin.

IF to delight and humanize the mind,
 The savage world in social ties to bind;
 To make the moral virtues all appear
 Improv'd and useful, soften'd from severe:
 If these demand the tribute of your praise,
 The teacher's honour, or the poet's lays;
 How do we view them all compris'd in thee,
 Thrice-honour'd and mysterious Masonry!
 By thee erected, spacious domes arise,
 And spires ascending glitter in the skies;
 The wond'rous whole by heav'nly art is crown'd,
 And order in diversity is found;
 Thro' such a length of ages, still how fair,
 How bright, how blooming do thy looks appear!
 And still shall bloom. Time, as it glides away,
 Fears for its own before thine shall decay:
 The use of accents from thy aid is thrown,
 Thou form'st a silent language of thy own;

Disdain't

Disdain'tt that records should contain thy art,
 And only liv'ft within the faithful heart.
 Behold where kings and a long shining train
 Of garter'd heroes wait upon thy reign,
 And boast no honour but a Maſon's name.
 Still in the dark let the unknowing ſtray;
 No matter what they judge, or what they ſay:
 Still may thy myſtic ſecrets be conceal'd,
 And only to a brother be reveal'd.

VIII.

*Spoken before the Union Lodge, Exeter,
 January 19, 1776.*

IN earlieſt times, as man with man combin'd,
 And Science taught them, and the arts refin'd,
 The tragic muſe aroſe, and o'er the ſtage
 Wept with feign'd grief, or rav'd with mimic rage
 Nor theſe alone her talents to convey
 Th' instructive moral in a pleaſing lay;
 To paint fair Virtue in her lovelieſt guiſe,
 Or hold the frightful mirror up to Vice:
 'Twas her's beſide, by ſtrokes of magic art,
 To raiſe the feelings, and expand the heart;
 To touch thoſe ſecret ſprings within that move
 The tender ſympathy of ſocial love;
 To melt us to compaſſion's ſoſteſt mood,
 And rouze the ſlumb'ring ſoul to active good.

Whiſt Nature thus by art, her hand-maid, dreſt,
 Refines and modulates the human breaſt;
 Here, to aſſiſt the muſes' great deſign,
 With ſmiles the ſons of Maſonry may join.
 Benignant art! whoſe heav'n-born precepts tend
 In larger paths to that ſame glorious end.
 Bleſt art! in whoſe harmonious ſweet controul
 Soul vibrates perfect uniſon with ſoul;
 Which prompts the precious drop in Pity's eye,
 And liſts the graceful hand of Charity;
 Enkindles Love and Friendſhip's ſacred flame,
 And gives a foe diſtreſt a brother's name.

Ye,

Ye who this night (to mild affections prone)
 Relieve our feelings, and indulge your own!
 Still be your task to feel, and to relieve!
 Still may you share that comfort which you give!
 And whilst the scenes our Shakespear's pencil drew
 Stand thus approv'd and sanctify'd by you;
 Whilst here his moving tale shall reach your heart,
 May your good deeds abroad this truth impart;
 The tear which feign'd distress has taught to flow,
 Will shed its lenient balm o'er real woe.

IX.

Written and spoken by MR. WOODS, at the Theatre Royal, Edinburgh, in January, 1783, previous to the Comedy of "Which is the Man?" By Desire of the Right Honourable and Most Worshipful DAVID STEWARD ERSKINE, Earl of Buchan, Grand Master, and the Worshipful Fraternity of Free and Accepted Masons.

IN early times, ere Science, like the sun,
 Beam'd forth, and worlds from mental darkness won,
 What wretched days mankind for ages knew,
 Their cares how selfish, and their joys how few!
 How tasteless was the cup on mortals prest,
 By social arts untended and unblest!

If Nature now a brighter aspect shows,
 Improv'd by graces Science only knows;
 In tracing knowledge to its first essays,
 How much Free-masonry deserves our praise!
 Whose early efforts wit and genius lov'd—
 When Hiram plann'd, and David's son approv'd:—
 Hiram! whose name still leads enquiring youth*;
 The chosen star that points the way to truth.
 Cities, where Commerce keeps her golden store,
 Temples, where grateful saints their God adore,
 Th' abodes rever'd from whence fair Science springs,
 And palaces, that mark the pow'r of kings;
 These stamp the Mason's fame; yet higher art
 He nobly tries—t^o amend the human heart.

* Candidates for Free-masonry.

Hence;

Hence, 'midst the ruins of three thousand years,
 Unhurt, unchang'd, Free-masonry appears.
 Her tow'rs and monuments may fade away,
 Her truth and social love shall ne'er decay.
 These she with care extends to distant lands,
 'Cross frozen seas, o'er wild and barren sands* ;
 All who can think and feel she makes her friends,
 Uniting even foes for moral ends.
 The wand'rer's drooping heart she loves to cheer,
 The wretch's comfort when no aid seems near ;
 Her actions tending all to one great plan—
 To teach mankind, what man should be to man ;
 Each selfish passion boldly to destroy,
 That all the world, like us, may meet in joy.

Do sceptics doubt the Mason's gen'rous aim ?
 One truth beyond all cavil sets our fame :
 Since to the Craft a Buchan's care is giv'n,
 It must be dear to Virtue and to Heav'n.

X.

*Spoken in the Character of an Irish Free-mason, at the
 Theatre Royal in the Hay Market.*

Written by LAU, DERMOTT, D. G. M.

I DARBY Mulroomy, from Moat of Grenoge,
 Beg lave to be spaking by way of prolog:
 And first to begin, Sirs, this night is the day
 Fix'd for brother L'Estrange's benefit play :
 I heard him, just now, about telling an actor
 He'd soon be as rich as a Jew or contractor ;
 His lodge congregated, and ready, for certain,
 To open in form, just behind this big curtain.
 But he admits women, because they are skill'd in
 (As well as Free-masons) the new art of building :
 O the sweetest of creatures! they're cunning projectors,
 They build without rule, square, compass, or sectors ;
 Their ashlers are curls, their bricks are all wool,
 Their mortar's pomatum, foundation a skull ;

On

* Alluding to the Lodges established in remote parts of the world.

On which they can build (and I'm sure 'tis no lie)
 As broad as a turf-stack, but three times as high.
 The men too can build, as their fancy best suits,
 With curls on each side like a pair of volutes;
 High toupees in front, something like a key-stone*,
 To wedge up the brains in those skulls that have none.
 For freize and festoons, they all use Brussels laces;
 And, like the fine ladies, can white-wash their faces;
 With long tails behind, and with nothing before,
 Except down their waistcoat a little tom bore.

[*Meaning tambour.*]

Thus some have depicted our actors at large;
 You, visitors, are not compriz'd in this charge.

[*Bowing to the audience.*]

In our ancient Craft true friendships abound;
 I wish amongst all men the like could be found.
 Were all Yankees Free-masons, and Englishmen too,
 They'd hearken to reason, old friendship renew;
 Wou'd drink, and shake hands, and become mighty
 civil,

And pitch all their guns and their swords to the divel.
 But I'll say no more——(*pause*) for the time's very
 square,

And poor Darby shall never be caught in a snare:
 My business to night is to welcome you here.

Welcome, brethren of the square and compass;

Welcome, bucks, who love to make a rumpus;

Welcome, cits, who love to sit in quiet;

Welcome, above, who never love to riot:

Welcome, critics, dread of every poet.

You spare the Craft, because you do not know it.

Ten thousand welcomes Darby does decree

To all the ladies; welcome gra ma chree†.

* The fashions of 1775.

† My heart's love.



XI.

Spoken at Exeter, February 5, 1773.

LADIES, perhaps, you've heard of Gyges' ring,
 Of which historians write, and poets sing;
 Form'd by a Lydian sage with potent spell,
 This ring its wearer made invisible.
 After his death it often chang'd its master,
 At length fate destin'd it to Zoroaster,
 By his successors carefully possess'd,
 Long did the Magi flourish in the east;
 'Till Ammon's son with Thais thither came,
 Who fir'd Persepolis to please the dame.
 Beneath its ruins long the treasure lay,
 'Till by an Arab robber brought to day.
 Unconscious of the prize he trudg'd along,
 And sold it to a Bramin for a song.
 Thence in Bengal thro' various hands it past,
 And to a kinsman of my own at last;
 By which such deeds he saw (the more's the pity)
 As ne'er will be explain'd to the committee*:
 He dying gave it me; its virtues rare
 Unfolded, and soon left a joyful heir:
 To pass where'er I pleas'd, unseen and free,
 O what a feast for curiosity!
 No more shall Masonry, I cry'd, conceal
 Its mysteries; all its secrets I'll unveil.
 No more the fair shall languish; I'll explain
 What they all wish to know, and wish in vain.
 I said, and clapp'd my ring upon my finger;
 Away I went in haste; I did not linger;
 At a fat brother's back, close as his shade
 I follow'd, and with him my entry made.
 The brethren all were met, a social board;
 I saw unterrified the guardian sword,
 I saw—I saw—and now your ears prepare,
 What I then saw I'll publicly declare.

Q 2

Clear'd

* A committee of the House of Commons, then sitting to examine into East India affairs.

Clear'd was my mental eye—I saw each grace
 And each protecting genius of the place:
 Friendship on wing ethereal flying round,
 Stretch'd out her arm, and blest the hallow'd ground.
 Humanity well-pleas'd there took her stand,
 Holding her daughter Pity in her hand:
 There Charity, which soothes the widow's sigh,
 And wipes the dew-drop from the orphan's eye;
 There stood Benevolence, whose large embrace,
 Uncircumscrib'd, took in the human race:
 She saw each narrow tie, each private end,
 Indignant, Virtue's univereal friend:
 Scorning each frantic zealot, bigot fool,
 She stamp't on every breast her golden rule.
 And tho' the doors are barr'd 'gainst you, ye fair,
 Your darling representative was there,
 Sweet Modesty. Amid the moral lay,
 To you her tribute did remembrance pay.
 I saw each honest heart with transport flow,
 I saw each honest cheek with rapture glow.
 These little absences I found would prove
 But added fuel to the torch of love.
 Smit with delight, at once reveal'd I stood,
 And begg'd admission of the brotherhood:
 They kindly heard, and pardon'd my offence;
 I barter'd curiosity for sense.
 My magic ring destroy'd, reduc'd to dust,
 Taught what was right, and generous, and just.
 For Masonry, tho' hid from prying eyes,
 In the broad world admits of no disguise.



XII.

To the Play of "*Know your own Mind*," spoken by
 MR. SUTHERLAND, in *Mason's Cloathing*, at *Dun-
 dee Theatre*, in *October*, 1778. Written by J. R.
 LAMY, Esq. a Member of *St. David's Lodge*,
Dundee, No. 97 of the *Grand Lodge of Scotland*.

MUSIC, be hush!—let catgut cease to trill,
 I come to speak a prologue, if ye will.
 To close the day, Sol sinks into the west,
 And the pale Moon proclaims the hour of rest:
 Now Silence reigns! and Nature from her treasure
 Pours forth to mortals ev'ry lib'ral pleasure.
 Those badges of an ancient art I wear,
 Which grace the prince, and dignify the peer.
 The sister lodges bade me kindly say,
 They love the drama—and they've chose the play,
Know your own mind—it is no common thing;
 Some fickle minds are ever on the wing.
 When sprightly Fancy once begins to roam,
 She little thinks of any thing at home;
 Such wand'ring minds in ev'ry place are known,
 Who know your minds much better than their own,
 This is no secret; tho' we've secrets too,
 Secrets as yet unknown to some of you:
 Without the aid of devils, spells, or charms,
 The coquet fair-one drops into our arms.
 Honour and Virtue all our actions guide,
 We woo the virgin, and we kiss the bride;
 But never blab—for blabbing is forbidden,
 Under the cloathing the grand secret's hidden.
 I have a mind one secret to disclose,
 (Come forth, sweet secret, from the blushing rose,)
 The tale untold, to the world discovers,
 That we Free-masons are no luke-warm lovers;
 Sly, leering looks, and soft, and tender presses,
 Are signs and grips no other man possesses;
 And when a brother tries the maid to move,
 He whispers Phyllis that the word is—Love,

XIII.

OF all the orders founded by the great,
 The wise and good, of old or modern date,
 None like the Craft of Masonry can claim
 The glorious summit of immortal fame.
 Upon her principles creation stands,
 Form'd by the first Almighty Mason's hands,
 Who by the rules of geometry display'd
 His power and wisdom through the worlds he made.
 The soul of man with knowledge he impress'd,
 And taught him Masonry to make him bless'd;
 But soon fond man forsook the pointed road,
 And lost his knowledge when he left his God.
 Long time he wander'd, sore with woe oppress'd,
 And dire remorse stung home his conscious breast.
 At length he pray'd; and heav'n receiv'd his pray'r,
 Pleas'd to behold with pity, and to spare;
 And taught a way the science to regain,
 Thro' arduous study and laborious pain,
 But 'twas forbid the secret to declare,
 That all might equally the labour share;
 And hence it is, the best alone can claim
 The noblest character, a Mason's name;
 And that the art, from other eyes conceal'd,
 Remains a secret, as if ne'er reveal'd.
 Let Cowans, therefore, and the upstart fry
 Of Gormagons, our well earn'd praise deny.
 Our secrets let them as they will deride;
 For thus the fabled fox the grapes decry'd;
 While we, superior to their malice live,
 And freely their conjectures wild forgive.

xiv.

Spoken at Exeter, January 7, 1771.

THOU' slander follows wherefoe'er I go,
 To villify the art she does not know,
 Undaunted, (guilt alone has cause to fear,)
 Cloath'd with this honour'd badge, I now appear,
 Owing

Owing myself a Mason; at the name
 No guilty redness dyes my cheek with shame;
 Let Slander follow; I her darts defy,
 And laugh at sneering Folly's oft-told lie.
 But what our order teaches I will show;
 The lessons you must love when once you know.
 It always bids us humbly to adore
 Th' Almighty Architect by whose great pow'r
 The universe was built; to his decree,
 Which Wisdom ever guides, resign'd to be.
 It makes us zealous in our country's cause,
 True to its prince, and faithful to its laws;
 Forever bids us, with the strictest care,
 To act with all the world upon the square;
 Never to publish a frail neighbour's shame,
 Or filch away a brother's honest name;
 To be sincere; his secrets ne'er reveal,
 And him to serve with fervency and zeal.
 With true philanthropy it warms our breast,
 With useful zeal to succour the distress;
 Bids us shew mercy when we have the pow'r,
 And to the houseless stranger ope the door;
 The naked with warm vestments to infold,
 And guard the shiv'ring wand'ers from the cold:
 To feed the hungry, bid them eat and live,
 And to the thirsty lip the cup to give;
 To visit wretches tortur'd by disease,
 Make smooth their bed, and pour the balm of ease.
 The widow's tale, the orphan's cry to hear,
 And from their eyes wipe off affliction's tear;
 "To know each office, each endearing tie,
 "Of soft-ey'd, Heav'n-descended Charity."
 Upright it bids us walk; to put a rein
 On sensual appetites, and pride restrain.
 It roots out narrow notions from the mind,
 And plants a gen'rous love for all mankind;
 Regards not modes of faith, but cries, "Unite
 With all who work by the nice rule of right;
 All have one father; all good men and true,
 In diff'rent roads, the same great end pursue."
 When

When to the lodge we go, that happy place,
 † There faithful Friendship smiles in every face.
 What tho' our joys are hid from public view,
 They on reflection please, and must be true.
 † The lodge the social Virtues fondly love;
 † There Wisdom's rules we trace, and so improve;
 There we (in moral architecture skill'd)
 Dungeons for Vice—for Virtue temples build;
 † Whilst scepter'd reason from her steady throne
 † Well pleas'd surveys us all, and makes us one.
 There concord and decorum bear the sway,
 And moral music tunes th' instructive lay:
 There on a pleasing level all appear,
 And merit only is distinguish'd there.
 Fraternal Love and Friendship there increase,
 And decent Freedom reigns, and lasting Peace.
 Secrets we have—but those we gladly show
 To proper persons, who apply to know.
 Be not offended, lovely, beauteous fair,
 That you from Masons' rites excluded are;
 'Tis not because we think you would disclose
 What'er within your breasts we might repose;
 But we're afraid (and sure our fears are true)
 Were you admitted, Love would enter too;
 That jealousy might then our hearts inflame,
 And to a rival's turn a brother's name;
 Break all our bonds, annihilate our joy,
 And soon our antient order quite destroy.
 Be not offended! we your sex adore,
 And pay true homage to your sov'reign pow'r.
 Thus I the lessons which we're taught have shown,
 Which surely must be lov'd as soon as known;
 If e'er with these our actions disagree,
 Censure the men—but blame not Masonry:
 We do not blame, when Christians go astray,
 The light that came from Heav'n to shew their way.

The lines marked with this reference † are closely imitated from the
 Free-masons beautiful and well-known Anthem.

XV.

Spoken at Exeter, January 27, 1777.

THE mighty conq'rors who aspire to fame,
 And who by wide-spread ruin raise a name,
 Who glory in the battles which they gain,
 And ride, exulting, o'er th' ensanguin'd plain;
 Such men as these my heart can ne'er approve,
 Terror they cause, but cannot win my love;
 These, by eternal Justice, were design'd
 For righteous ends, the scourges of mankind.
 My heart delights in these,—the truly wise,
 Who,—men to make most happy,—civilize;
 The band illustrious,—the benignant few,
 Who teach the boist'rous passions to subdue;
 Instruct mankind in ev'ry gen'rous art,
 And, by example, humanize the heart;
 Who, like the sun, their blessings widely spread,
 Whose comfort give to grief—to hunger, bread;
 Whose minds, contracted by no narrow plan,
 Own as a brother ev'ry virtuous man
 Who science and morality improve,
 And to all climes diffuse fraternal love;
 These only heroes in my eyes appear,
 And such I more than honour,—I revere.
 To form such heroes Masonry was giv'n;
 Most gracious gift of ever-bounteous Heav'n!
 And oh! what pleasure now expands my mind,
 To see around the friends of human-kind;
 My brethren,—sons of Mercy,—who bestow,
 With lib'ral hand, the balm for mortals' woe;
 Who, unconfin'd, Benevolence impart,
 Dilate the narrow soul, and mend the heart.
 Go on, ye wise philanthropists, pursue
 The certain path which leads to honour true;
 Still live as ye are taught, that men may see
 What human nature can and ought to be;
 Then Masonry,—the source of truth and peace,
 Will spread its influence far, and far increase;
 Unfading glory deck the Mason's name,
 Whilst, built on Virtue, stands his spotless fame.

XVI.

Spoken at Exeter, January 12, 1775.

THRO' many an age, amid the shock of arms,
 Religion's jars, and party's fell alarms;
 Mid Folly's lies, and Slander's forged stains,
 Still unsubverted, Masonry remains;
 Begor by Wisdom, and upheld by Truth,
 Still feels the vigour of unfading youth.
 The mystic building stands mid Envy's flood,
 And Evil finds itself o'ercome by Good.
 Still lock'd in secrecy the hallow'd tie;
 Its generous virtues meet the public eye;
 And actions now are candidly confest,
 To shew the hidden motives of the breast.
 Hypocrisy awhile may cheat the sight,
 But Time will bring the snaky pest to light.
 Ages have stamp't a value on our art,
 But 'tis our deeds that must convince the heart.

The Mason views yon glitt'ring orbs on high,
 Fix'd in the vast o'er-arching canopy,
 And from the architect benignant draws
 His humbler actions, less extensive laws;
 Benevolence is hence his darling theme,
 His waking monitor, his midnight dream.
 He views the various races of mankind,
 And views them always with a brother's mind.
 No modes of faith restrain his friendly zeal;
 The world is but one larger common weal.
 Yet not alone the fruitless will to bless,
 The Mason's heart is open to distress;
 His eye sheds Pity's dew,—his hand is near
 To wipe away affliction's starting tear;
 The widow smiles;—Compassion waves her wing;
 The prisoner leaps for joy,—the orphans sing.

O, brethren! still pursue the task divine;
 For us hath rectitude mark'd out the line.
 Behold Humility the level bear,
 And Justice, steady-handed, fix the square.

Within our lodge hath Friendship plac'd her throne ;
 There Unity hath knit her sacred zone ;
 There Reason with simplicity of soul ;
 There modest Mirth and Temperance guard the bowl ;
 There moral Music lifts her tuneful lore,
 And Secrecy sits smiling at the door ;
 Conscious, tho' not to prying mortals giv'n,
 That all our actions are approv'd by Heav'n ;
 Conscious, that all who aim at Virtue's goal,
 Bear our essential myst'ries in their soul.

To you, ye fair, adorn'd with ev'ry grace,
 Tho' ancient custom hath forbid that place ;
 We know your worth, your excellence we prize,
 We own your charms, the magic of your eyes :
 The wretch who loves not you, upon our plan,
 Forfeits the name of Mason, and of man.

XVII.

Written by MR. WOODS, and spoken by him at the New Theatre, Edinburgh, on Monday Evening, February 18, 1793, when was performed, "I'll tell you what!" by Desire of the Most Worshipful and Most Noble GEORGE, MARQUIS OF HUNTLY, Grand Master of Scotland.

THE glorious temple rais'd by David's son,
 Where Hiram's skill with matchless splendor shone,
 In many a verse hath spoke the Mason's fame,
 And equal'd with the King's the Master's name.

The ample base, where Sculpture twines the wreath,
 And fondly bids departed Virtue breathe,
 The beauteous column that ne'er tires the eye,
 The lofty spire that seems to pierce the sky,
 All these, and more, the Mason's skill display ;
 Prest by the hand of Time, they melt away :
 More fix'd the Fame his moral aims impart ;
 On the foundation of an upright heart
 He rears a structure Chance can ne'er annoy,
 Malice deface, nor Ignorance destroy.

None but the favour'd band, who boast the will
 A brother's generous purpose to fulfil,
 May with due rites and formal reverence tread
 The sacred paths by mystic Science made:
 Hence vain Conceit hath often aim'd to throw
 Contempt on maxims it could never know;
 But, tho' Religion does her face enshrine
 In awful clouds, we own her voice divine;
 Masons with anxious zeal their myst'ries guard,
 Yet of the Masons' worth who hath not heard?
 Their public acts, by Truth to Fame consign'd,
 Speak them the liberal friends of humankind:
 And might the muse their gracious deeds recite,
 She'd not forget the kindness shown to-night.

In Gallia's fields when English Harry fought,
 His drooping soldiers in their tents he sought;
 "The man to-day that draws for me his sword,
 "Shall be my brother!"—was the hero's word:
 The name of brother touch'd each soldier's breast,
 He grasp'd his arms, and shook with pride his crest.
 Th' event is known—the boasters forc'd to yield,
 Fled, while the band of brothers scour'd the field:—
 If thus the name of brother, like a charm,
 Could frozen valour into action warm,
 What solid virtues 'mongst this band must grow,
 Who own a brother's name, and all his duties know!

XVIII.

Spoken by Brother JOHN JACKSON, Esq. afterwards
 Patentee of the Theatre-Royal, Edinburgh, before
 the Play of "The Recruiting Officer," by Desire of
 the Right Honourable and Most Worshipful EARL OF
 ELGIN, Grand Master of the Most Ancient and Ho-
 nourable Fraternity of Free and Accepted Masons,
 April 17, 1762, A. L. 5762.*

WHEN the Grand Master, and great Lord of all,
 Call'd up from chaos this terrestrial ball,
 He gave the word, and swift o'er eldest night
 Beam'd the first dawning of celestial light.

Confusion

* In the Character of a Master Mason.

Confusion heard his voice, and murm'ring fled,
 Whilst Order rul'd, and triumph'd in its stead;
 Discordant atoms rang'd from pole to pole,
 Forgot to jar, and Peace possess'd the whole:
 The fiercest foes in mutual concord strove,
 And all (at once) was harmony and love.

By this example taught, Free-masons join,
 And full in fight pursue the Heavenly sign.
 With Love's firm bands connected, hand in hand,
 On Friendship's solid base secure we stand,
 While Confidence and Truth, by turns impress,
 Beam heavenly influence on each conscious breast.
 No party feuds, no fierce intestine jars,
 No senseless tumults, no pernicious wars,
 Disturb our calm repose, where Peace alone,
 In decent order, fills the friendly throne.

Can Wisdom's self a nobler method find
 To charm the soul, and harmonize mankind,
 Than we adopt, who labour still to prove
 Unblemish'd Truth, firm Faith, and mutual Love?
 And ye (unconscious of the Heavenly ray)
 Who smile, perhaps, at what these numbers say,
 Confine the rash reproach, and, warn'd, forbear
 To spurn our laws because some brothers err.
 In Nature's fairest products faults arise,
 But shall we thence all harmony despise?
 Or think creation's beauteous scheme undone,
 Because some specks appear upon the sun?

XIX.

WHEN Heaven's eternal Architect began
 To frame that noble superstructure Man,
 His plan he laid with wisdom all divine,
 And power Almighty fill'd the great design:
 An outward form he gave, throughout complete,
 Where strength and softness, pow'r and beauty meet;
 Where native majesty maintain'd her throne,
 The fair, tho' faint, resemblance of his own:

R

A front

A front erect the Godhead to adore,
 To view his work and tremble at his pow'r;
 And in this frame a godlike soul he plac'd,
 With reason, knowledge and discernment grac'd.
 Alike his goodness did to all dispense
 A due proportion of directing sense.
 One only gift there still remain'd behind,
 But for the few, the chosen few design'd;
 'Twas sacred Masonry, that crown'd the whole,
 And to a nobler height exalts the soul.

Of this great art the secrets to obtain,
 Mankind for ages past have strove in vain:
 In vain shall strive—till lawfully acquir'd,
 The noble truths we teach their breasts have fir'd—
 Yet to th' unlearn'd thus far let it be known,
 Our darling secret's Honesty alone:
 Howe'er thro' depths or mysteries explor'd,
 Still Virtue is our grand, our master word:
 In that great secret centers all our art,
 For each good man's a Mason at his heart.

XX.

WHILE others sing of wars and martial feats,
 Of bloody battles and of fam'd retreats,
 A nobler subject shall my fancy raise,
 And Masonry shall claim my earnest praise.
 Hail, Masonry! thou royal art divine,
 Blameless may I approach thy sacred shrine;
 Thy radiant beauties let me there admire,
 And warm my heart with thy celestial fire.
 Ye wilful blind, seek not your own disgrace,
 Be sure you come not near the hallowed place,
 For fear too late your rashness you deplore,
 And terrors feel by you unthought before.
 With joy my faithful brethren here I see,
 Joining their hearts in love and unity;
 No party jars, no politic debate,
 Which often wrath excites, and feuds create;

No impious-talk, no scurrilous jests nor brawls,
 Are ever heard within our peaceful walls;
 Here in harmonious concert friendly join,
 The prince, the soldier, tradesman, and divine,
 And to each other mutual help afford
 The honest farmer and the noble lord.
 Freedom and Mirth attend the cheerful bowl,
 Refresh the spirits, and enlarge the soul;
 The cordial we with moderation use,
 For Temperance admits of no abuse;
 Prudence we praise, and Fortitude commend,
 To Justice always and her friends a friend:
 The scoffing tribe, the shame of Adam's race,
 Deride those mysteries which they cannot trace;
 Profane solemnities they never saw,
 And lying libels are to them a law;
 The Mason's volume they in vain explore,
 And turn mysterious pages o'er and o'er;
 Hoping the great arcanum to attain,
 But vain their toil, and fruitless all their pain;
 They may as well for heat to Greenland go,
 Or on the torrid regions seek for snow;
 The royal Craft the scoffing tribe despise,
 And veil their secrets from unlawful eyes.

XXI.

*Written by RICHARD GARDINER, Esq. and spoken by
 MRS. DYER, before the Play of "Love for Love,"
 performed by Desire of the Great Lodge at Swaffham,
 Norfolk, May 6, 1805.*

WHILE royal splendor and theatric state
 On princely Barry and king Garrick wait,
 How little can we hope an humble stage,
 Void of all pomp, can your applause engage!
 For which among you ladies can discern
 A Covent Garden in a Swaffham barn?

Yes, 'tis a barn—yet, fair ones, take me right,
 Ours is no play—we hold a lodge to-night!
 And should our building want a slight repair,
 You see we've friends among the brethren there.

[Pointing to the Masons on the stage]

Reply the Scalds * with miserable frown,
 "Masons repair! they'd sooner pull it down.
 A set of ranting, roaring, rumbling fellows,
 Who meet to sing "Old Rose and burn the bellows."
 Champaign and Claret, dozens in a jerk;
 And then, O Lord, how hard they've been at work!

Next for the secret of their own wise making,
 Hiram and Boaz, and Grand Master Jachin;
 Poker and tongs! the sign! the word! the stroke!
 'Tis all a nothing, and 'tis all a joke.

Nonsense on nonsense! let them storm and rail,
 Here's the whole hist'ry of their mop and pail.
 For 'tis the sense of more than half the town,
 Their secret is—a bottle at the Crown."

But not so fast, ye enemies to light;
 I, tho' no Mason, am their friend to night;
 And by your leaves 'tis something strange I trow,
 To slander that which none of you can know.
 We women, tho' we like good Masons well,
 Sometimes are angry that they will not tell:
 And then we flaunt away from rout to rout,
 And swear like you, we've found the secret out.
 But O! vain boast! to all enquiring eyes,
 Too deep the mine where that bright jewel lies.

That Masons have a secret is most true;
 And you, ye beauties, have a secret too.
 Now if the Masons are so rigid grown,
 To keep their secret to themselves alone,
 Be silent in your turns, 'tis that allures:
 Silence! and bid the Masons find out yours.

Thus far conjecture in the comic way,
 But let not Fancy lead your thoughts astray.
 The ties of honour only Masons bind;
 Friends to each other and to all mankind:
 True to their king, and for their country bold,
 They flew to battle like their sires of old;
 Banish'd the trowel for the barbed spear,
 And where loud cannons thunder'd form'd the square.
 Gallant

* The Scald Miserable Society.

Gallant and gay at Minden's glorious plain,
 And the proud Moro storm'd, alas ! in vain !
 In peace with honest hearts they court the fair,
 And most they triumph when they triumph there.
 Their actions known, their bitt'rest foes approve,
 For all that Masons ask is—*Love for Love.*

XXII.

YOU'VE seen me oft in gold and ermine dress,
 And wearing short-liv'd honours on my breast ;
 But now, the honourable badge I wear
 Gives an indelible high character :
 And thus by our Grand Master am I sent,
 To tell you what by Masonry is meant.
 If all the social virtues of the mind ;
 If an extensive love to all mankind ;
 If hospitable welcome to a guest,
 And speedy charity to the distress'd ;
 If due regard to liberty and laws,
 Zeal for our king and for our country's cause ;
 If these are principles deserving fame,
 Let Masons then enjoy the praise they claim :
 Nay more, though war destroys what Masons build,
 E'er to a peace inglorious we would yield,
 Our squares and trowels into swords we'll turn,
 And make our foes the wars they menace mourn ;
 For their contempt we'll no vain boaster spare,
 Unless by chance we meet a Mason there.



EPILOGUES.

I.

*Spoken before the Union Lodge, Exeter, in the Character
of COLIN MACLEOD, in the Comedy of the
Fashionable Lover. January 27, 1777.*

COLIN Macleod you see again appears,
And these white gloves and this white apron wears;
He's a Free-mason;—you, brethren, ken it well;
But how you ken it, that I shanna tell.
Frown not, my pretty lassies; tho' from you
Our secret is conceal'd, we still are true;
None will more constant lovers prove, believe me;
And we're no Masons, if we e'er deceive ye.
In Edinburgh I lately was, and there
Of Masons muckle good I chanc'd to hear:
They told me they were helpful to the poor,
Lov'd all mankind, and ope'd their friendly door
To men of mean as well as noble blood,
If they had honest hearts;—were true and gude,
Aw my poor father left was honesty,
And by my sol it is not spent by me;
I offer'd,—was receiv'd,—and quickly found
What they had told me was not empty found.
Then I to lodges, overjoy'd, repair'd,
And I will now disclose what there I heard:
They told me in my dealings to be just,
To keep my word, be faithful to my trust;
To love the man whose heart no falshood knew,
Whether a Turk, a Christian, or a Jew;
They told me that the gracious God above
Did gude men of all faiths and climates love.
They said,—ne'er let affliction pass thee by,
And not ask what it ails;—they bid me try
To ease the troubled mind, to wipe the tearful eye. }
Ah! when I see distress, my heart receives
Ecod sike grief, and sike a pull it gives,

I canna for my soul, without great pain,
 I canna get it bock t' its place again;
 And to my laps it jumps for joy, when I
 Can find the means to stop a brother's sigh:
 I want to help all those who feel distress;
 Cold hearts all hanna who cold climes possess.
 Since Heav'n has done so much for me, I were
 A graceless loon, a little not to spare:
 A little, my dear brethren in distress,
 Muckle I'll spare to make your suff'rings less;
 I canna happy be, and you not so;
 I take a share in ev'ry human woe.

Oh! Masonry, 'twas you my heart inclin'd,
 Thus with effectual love, to love mankind;
 You taught me mercy, and enlarg'd my mind.
 May all your lessons through the world extend,
 Then man will be of man the certain friend;
 No diff'rent faith or party diiunite,
 And doing gude be ev'ry mon's delight.

II.

Spoken on a like Occasion, February 5, 1773.

MRS. H. struggling as if to come on the Stage.

EXCUSE me, Sir—I'll not be held—Go to—
 I fancy I can speak as well as you.
 I'm not prepar'd, you say—perhaps you're bit—
 Alas, you little know of woman's wit,
 Prologue, and songs, and all! 'tis rather hard,
 I should not in the deal put in my card.
 Encroach on Mason ground! no lodge is here—
 I'll speak the Epilogue, that's flat and fair.

[Coming forward.]

Brethren, (for by your smiles I well can see
 You bear our sex no great antipathy,)
 Forgive this little bustle and intrusion,
 For whence did order spring, but from confusion?
 And sure you'll deem a lady not absurd,
 To claim her right in having the last word.

Besides,

Besides, to be more plain, and tell you true,
 We have our mysteries as well as you.
 In short, (tho' I'm not apt to be laconic)
 Our aprons, tho' not sheep's-skin, are Masonic.
 Behold this tower suspended in the air;

[*Pointing to her head dress.* }
 What master Mason, with his line and square,
 E'er form'd a juster plan? 'tis built t' a hair.
 This demi-bastion! is it not compleat?

[*Turning half round, and pointing to the binder hair.*
 See you not here the beautiful and great?
 Am I not qualify'd to give a lecture,
 Who boast such noble piles of architecture?
 You fix your scale, or spread your compass wide—
 Eccentric fashion is the nobler guide.
 Your figures! pshaw! e'en Euclid's self perhaps
 'Twould poze to draw the figure of our caps,
 And as for squares and hexagons, ye wise,
 We beat you quite; for instance—Christmas pies,
 Talk you of instruments? Our simple feet
 Shall dance, and form a labyrinth of Crete.
 In circles most exact you deal;—mere rote!
 What circle's equal to our petticoat?
 You sage philosophers may laugh or stare,
 But if we please, we'll make the circle square.
 Think you, you e'er will see in Bedford place*
 An oval finer than the female face?
 But not to matter and its laws confin'd,
 Our nicer art attempts the human mind.
 We turn the soil, fix firm foundations there,
 And fanes to Love and sacred Hymen rear,
 As the ground varies, whether vale or hill,
 We Masons vary our materials still.
 Some use gay airs, yet innocently free,
 Join'd with a dash of harmless coquetry:
 Some coy reserve, some wit's enlivening fire,
 Others, Amphion-like, the melting lyre.

The

* Alluding to the plan for re-building Bedford, Exeter, in an oval form.

The prude indeed could never build at all,
 For Scandal's sandy pillars quickly fall.
 Two radiant eyes have often rais'd a pile,
 As the sun quickens insects in the Nile :
 Yet Time we own will shake our firmest mound,
 Unless by Virtue's lasting cement bound ;
 Unless good temper veils each latent flaw,
 And Decency her polish will bestow.
 Thus, brethren, stands our claim to Masonry,
 Let a free sister then accepted be.
 Know then that all true adepts have their sign ;
 Discover yours, I'll frankly tell you mine.

III.

*Spoken on a similar Occasion, by MRS. HUDSON,
 January 12, 1775.*

IN days of yore, 'tis said, the merry Greek,
 Old Æsop,—held, that birds and beasts could speak :
 Owls moraliz'd,—jackdaws could reason finely,
 Horses neigh'd sense,—apes chatter'd most divinely.
 Lucky it is for you this gift is lost,
 A rat might else have lurk'd beneath a post ;
 Tho' you expel us women from your house,
 You could not banish each insidious mouse :
 A fly might then have whisper'd to the gale.
 A tiny cricket might have told the tale.
 Happy the woman!—Happy were the men!
 You could have kept no secrets from us then,
 Yet can our days some prodigies afford,
 The cock-lane ghost scratch'd on the vocal board ;
 Fanny revisited the upper air,
 And caught all London by the list'ning ear,
 The Stockwell conj'rer his enchantments brew'd,
 Saucers and cups with motive powers endu'd ;
 The active glasses nimbly danc'd the hays ;
 Th' unwieldy dresser, and the wooden trays,
 Jump'd rigadoons ;—the pudding piping hot
 Came tumbling, rolling, bouncing from the pot.

Now, my good Sirs, if all these facts have been ;
 Why may not greater miracles be seen ?
 Things that can move against the course of nature,
 May likewise speak,—you grant it,—*ergo datur*.
 O should I learn the secret from your bowl,
 Would it not vex you to the very soul ?
 What say'st thou, honest bowl ?—when met together,
 What's the chief subject of discourse ? the weather ?
 True Englishmens' discourse ;—'tis cold to night—
 'Tis very cold indeed.—You're right, Sir, right.
 Or is it scandal, honest bowl ?—Oh me !
 I ask your pardon, that's the vice of tea.
 Or is it politicks ?—the Boston boys ?
 Tarring and feathering ? rioting and noise ?
 But, serious now, all raillery apart ;
 I honour and esteem you from my heart ;
 Knowing yourselves, you scorn the dead-born jest ;
 Yours is the feeling mind, the virtuous breast.
 Should the laugh echo from the weak and vain,
 The laugh of Folly cannot fix a stain.
 Your souls attend to Pity's voice sincere ;
 Friendship and mild Affection harbour there.
 Your wives, your children, will approve the lay ;
 And conscious own the truth of what I say.
 On you the fair with safety may rely ;
 Masons exist but by fidelity.
 Accept this Eulogy upon your art,
 The humble tribute of a grateful heart.
 I, to its worth, its benefit agree ;
 The time is not far off, then think of me.

IV.

Another spoken at Exeter, January 31, 1772.

Enter A followed by B speaking to him.

NAY, but my dear good brother, why so nice ?
 I vow that secrecy is grown a vice.
 You say you've given your promise—all a joke,
 A promise, like a pye-crust, should be broke.

Tell me your secret, I'll tell you a score.

A. You beaux tell every thing you know, and more.
 But we, who walk by Reason's friendly aid,
 Neither betray, nor fear to be betray'd.
 Nor think it fit that Wisdom's sacred rules,
 To all divulg'd, become the sport of fools.
 With these, thank Heav'n, we seldom are perplex'd.

B. Well preach'd, good brother, and without a text.
 Tho' you won't tell the secret, I could guess,
 If I knew what to make of that strange dress:
 Gloves, square, and apron, to be sure they're
 spruce,
 But rather seem too nice for workmens' use.
 Perhaps, (*pauses*)—ay, that will do—you leave
 your spouses,
 And at the lodge conspire to build card-houses.
 There, as at White's, your tedious vigils keep,
 And 'tis quadrille, or whist, that murder sleep:
 Subjects perhaps of Pleasure's golden reign,
 Mirth is your business, and the word, champagne.
 Perhaps of harmony you own the pow'r,
 And sprightly glees beguile the fleeting hour;
 Or else around the busy scandal flies,
 And at each breath a lady's honour dies.
 You mark their little foibles there, and rate 'em;
 Since you exclude 'em, to be sure you hate 'em.
 If this is all you meet for, this you'll see
 In more perfection at the Coterie;
 But in one thing we differ much—for there
 In all our joys the ladies have a share:
 At our harmonic meetings they preside,
 And love and wine the blissful scene divide.
 There dazzling lights each wond'ring scene con-
 found,
 And there we seem to dance on fairy ground;
 And there—A. A moment's respite, if you can,
 And hear how widely you mistake our plan.
 Know, if in splendors any joys you place,
 Superior lights our happy lodges grace;

Serenely

Serenely bright, they lead no sense astray,
 But point to Wisdom's throne the arduous way.
 Yet think not that we pass the churlish night
 Without refreshment.—*B.* Then I'm in the right.

A. The moderate glass with caution we dispense,
 Not to bewilder, but to cheer the sense.
 We Masons aim not to be more than Men.
 Music we have too.—*B.* Then I'm right again.

A. Yet no loose strains excite unchaste desire,
 Nor wanton sounds profane Urania's lyre:
 Chaste as the muse the lessons we are taught,
 Nor cards nor scandal there deserve a thought.

B. No cards!—no scandal! now you've spoilt the
 whole—

A very pretty meeting by my soul!

A modest set, who neither game nor swear;

Egad, I fancy you'll not catch me there.

In search of joys I vanish to Soho.

But stay—I'll leave one secret e'er I go;

[Affects to whisper.]

I find your order suits not lads of spirit.

A. For ever welcome to it men of merit.
 To such of every clime, of every station,
 We give at once a general invitation.

V.

Spoken on a like Occasion, January 19, 1776,

Before the Union Lodge.

OH! pray pardon my hurry—indeed I'm so heated!
 Well—to see with what insolence women are
 treated!

I protest what this white-apron'd fellow has said
 Has put the whole Epilogue out of my head.
 Good luck! 'twas the fairest, the prettiest petition,
 That you Masons repeal your old stale prohibition,
 And grant to us females an equal admission. }

“What,

“What, shall they (says yon brute) on our lodges intrude,

Whom the church, and the bar, and the senate exclude?”

Struck dumb at this insult, with mortification,
 Strait hither I flew to give vent to my passion;
 But here each mild brother wears such a kind face,
 That I feel more inclin'd in the Epilogue's place,
 Thus coolly and fairly to argue the case. }

To these you aver we have no right of common—
 Like the crown of the French, fruit forbidden to woman:

For the church you object, with (be sure) deep discerning,

That we fail of your meekness, your grace, and your learning.—

At the bar—it perhaps may be urg'd that our clack
 Would confound right with wrong, or turn white into black.

You might question our conscience to either see pliant,
 Or doubt our concern for the wrongs of a client.—

In the senate—when women sit there (you will say)

Poor ruin'd Old England may rue the sad day:

For a title the sex Magna Charta may barter,

Or the great Bill of Rights for a ribbon or garter;

But whilst man, mighty man, at the bar shall preside,

Guard the fold of the church, or the state-rudder guide,

In security (doubtless) religion shall smile,

And Law and sweet Liberty brighten our isle.

Yet, O, ye select ones, who boast of your feeling,

Your charity, candour, and fair open dealing;

Ye Masons! come, now for your reasons, and tell us,

Why you from your order for ever expel us?

Is it some treas'nous plot that you wickedly dive in?

No—a plot would have call'd for fine female contriving.

Or is it for fear we should blab all we know?

No—you'll own we can keep some few secrets from you.

Or is it—but hold—I've a tale in my head,

('Tis a story mayhap you have formerly read)

How Samson was wheedled and teiz'd by his wife,
'Till he gave up his secret, his strength, and his life.

Alas! if we thus, like Dalilah, should court ye,
'Till our piano at last charm you out of your forte;
Who knows (and I fairly acknowledge my fears)
But like her we may bring an old house o'er our ears?
Then be warn'd, O ye fair! curiosity cease,
Let us leave them their myst'ries and secrets in peace;
And with candour confess the men most to our mind,
Whom Secrecy, Truth, and Fidelity bind.

The fruits of their Union our blessing shall prove,
For the heart that buds friendship must blossom with
love.

VI.

Spoken by MRS. HORTON.

WHERE are these hydras? Let me vent my spleen—
Are these Free masons? Bless me! these are men!
And young and brisk too: I expected monsters,
Brutes more prodigious than Italian songsters.
Lud! how report will lie! how vain's this pother!
Are these like sparks who only love each other!
Let easy faiths on such gross tales rely,
'Tis false by rules of physiognomy;
I'll ne'er believe it, poz, unless I try.
In proper time and place, there's little doubt,
But one might find their wond'rous secrets out.
I shrewdly guess, egad, for all their shyness,
They'd render signs and tokens too of kindness;
If any truth in what I here observe is,
They'll quit ten brothers for one sister's service.
But hold, wild fancy, whither hast thou stray'd?
Where man's concern'd, alas, how frail's a maid!
I came to storm, to scold, to rail, to rate,—
And see, the accuser's turn'd the advocate.
Say to what merits might I not pretend,
Who, tho' no sister, do yet prove your friend:
Would beauty thus but in your cause appear,
'Twere something, Sirs, to be accepted there:

[Pointing to the boxes.
Ladies,

Ladies, be gracious to the mystic arts,
 And kindly take the gen'rous Masons' parts;
 Let no loquacious fop your joys partake,
 He sues for telling, not for kissing sake:
 Firm to their trust, the faithful Craft conceal;
 They cry no roast-meat, fare they ne'er so well:
 No tell-tale sneer shall raise the conscious blush,
 The loyal brother's word is always, "Hush."
 What tho' they quote old Solomon's decree,
 And vainly boast that thro' the world they're free,
 With ease you'll humble the presumptuous braves,
 One kind regard makes all these freemen slaves.

VII.

Spoken by MRS. THURMOND, a Mason's Wife.

WITH what malicious joy, e'er I knew better,
 Have I been wont the Masons to be-spatter!
 How greedily have I believ'd each lie
 Contriv'd against that fam'd society!
 With many more complain'd—'twas very hard,
 Women should from their secrets be debar'd;
 When kings and statesmen to our sex reveal
 Important secrets which they should conceal,
 That beauteous ladies, by their sparks ador'd,
 Never cou'd wheedle out the Mason's word;
 I thought, unable to explain the matter,
 Each Mason sure must be a woman-hater:
 With sudden fear and dismal horror struck,
 I heard my spouse was to subscribe the book.
 By all our loves I begg'd he would forbear;
 Upon my knees I wept, and tore my hair;
 But when I found him fix'd, how I behav'd,
 I thought him lost, and like a fury rav'd.
 When he came back, I found a change, 'tis true,
 But such a change as did his youth renew:
 With rosy cheeks and smiling grace he came,
 And sparkling eyes that spoke a bridegroom's flame.
 Ye married ladies, 'tis a happy life,
 Believe me, that of a Free mason's wife;
 Tho' they conceal the secrets of their friends,
 In love and truth they make us full amends.

VIII.

Spoken by MRS. BELLAMY.

WELL, here I'm come to let you know my thoughts;
 Nay, ben't alarm'd, I'll not attack your faults;
 I'm in good humour, and am come to prattle;
 Han't I a head well turn'd, d'ye think, to rattle?
 But to clear up the point, and to be free,
 What think you is my subject?—Masonry:
 Tho' I'm afraid, as lawyers cases clear,
 My learn'd debate will leave you as you were.
 What think you, ladies, e'nt it very hard,
 That we should from this secret be debarr'd?
 How comes it that the softer hours of love,
 To wheedle out this secret fruitless prove?
 For we can wheedle when we hope to move.

}

What can it mean, why all this mighty pother,
 These mystic signs, and solemn calling brother?
 That we are qualify'd in signs is known;
 We can keep secrets too, but they're our own.
 When my good man first went to be a Mason,
 Tho' I resolv'd to put the smoother face on;
 Yet, to speak truly, I began to fear
 He must some dreadful operation bear;
 But he return'd, and on his face appear'd
 A pleasing smile that ev'ry scruple clear'd.
 Such added complaisance, so much good nature,
 So much, so strangely alter'd for the better,
 That, to increase the mutual dear delight!
 Wou'd he were made a Mason ev'ry night.



IX.

WELL, ladies, of the art of Masonry
 Altho' I neither am nor can be free,
 Some of their *signs* perhaps I may have seen,
 And well I know what 'tis they sometimes mean;
 I therefore as their advocate appear,
 To tell you—what you'll all be glad to hear.

What horrid shocking falsehoods some folks tell us!
 Why, ladies, Masons are quite charming fellows:
 They're lovers of our sex, as I can witness;
 Nor e'er act contrary to Moral Fitness*.
 If any of ye doubt it, try the Masons;
 They'll not deceive your largest expectations.
 They're *able workmen*, and completely skill'd in
 The deepest arts and mysteries of building.
 They'll build up families, and, as most fit is,
 Not only will erect, but people cities.
 They'll fill as well as fabricate your houses,
 And found a lasting race of strong-built spouses.
 What's more, you'll find, whenever you befriend 'em,
 They've faith and *secrecy* to recommend them.

If such their parts, such, ladies, is their merit,
 So great their skill and strength, their life and spirit,
 What female heart can be so very hard,
 As to refuse them their deserv'd reward?

Once on a time, I've heard old stories say,
 Two Mason gods to Troy town took their way.
 Arriv'd, and hir'd to work, to work they fell;
 Hard was their task, but executed well;
 With more than human art, those heav'nly pow'rs
 Rais'd such prodigious walls, such swinging tow'rs,
 As still defy'd all Greece's open force,
 Nor fell, but to let in their wooden horse.
 Gratis they did it whatsoever was done,
 Refus'd their *pay* by king Laomedon:
 They talk of Mason-kings, but surely he was none. }
 Well was the *Craft* reveng'd for this disgrace;
 In Dryden's Virgil I can shew the place,

* Alluding to Chubb's Essay, so entitled.

That

That tells us how this god-built town was fir'd,
And in the Masons' quarrel Troy expir'd.

Ladies, this story is well worth your learning.
O, hideous! ar'n't you all afraid of burning?
Let it this truth in each fair breast inspire,
That ev'ry workman's worthy of his hire.
And sure such virtue in the present age is,
None will *defraud* the *brethren* of their *wages*.

Then treat the *Craft*, ye fair, with kind regard,
And give them in your smiles their best reward.
Give them to boast, where'er their art extends,
That they and beauty from this hour are friends.

X.

Spoken in the Character of VIOLANTE, after "The Wonder; or, A Woman keeps a Secret;" performed by Desire of the Union Lodge at Exeter, January 14, 1774.

YE, who possess that secret, which to gain
We oft' have su'd, as often su'd in vain!
Ye, whom th' entreaties of the fair you love
In some soft moment never yet could move!
Once more with you, the brethren of the Union,
Our injur'd sex claims full and free communion.
Nay, after what you've heard and seen to-night,
We ask no favor—we demand our right;
Since neither fear, nor shame, nor love, could wrest
The sacred trust from Violante's breast.
And let me tell you, Sirs, the trial's such,
I doubt you'd squeak were you press'd half as much.

Well then—out with your secret—What, all dumb!
Will you accept of us?—Deuce take your mum!

I vow these Masons are mere Turkish fools,
Who dare believe we women have no souls;
And yet, I'm sure, amongst them all who flout us,
Not one can fancy Paradise without us.
But henceforth, if they still deny our merit,
We'll shew them, if no soul—we have a spirit.
'Tis plainly all a plot against your wives;
But we may lead your worships blessed lives.

Ye,

Ye, who abroad with aprons gaily roam,
 May, sadly, find the breeches worn at home.
 Masters of lodges, not so of their houses,
 May read their treas'rous lectures 'gainst their spouses;
 Yet say, ye gallant sons of Architecture,
 Could not we match you with a curtain-lecture?

Should this not mend you—we such tricks may show,
 As did the sex some thousand years ago:
 The ladies then—(who dares the fact dispute?)
 As now were curious, and the men as mute;
 At length, beyond all female patience grown,
 They constituted lodges of their own;
 Had their own signs, and words, and (doubtless) jewels,
 Aprons, and squares, and compasses, and trowels;
 Nay, arm'd with sword and buckler to defy 'em,
 And murder'd every male who ventur'd nigh 'em.
 How 'twould affright yon mute Masonic Dons,
 Should we revive the lodge of Amazons!
 Heav'ns!—neither promise, threat, nor love prevails.
 Indeed!—and will you Masons ne'er tell tales?
 'Faith then I will—and own, as 'tis but just t'ye,
 Since you're so close—why, we may safely trust ye.
 For sure (my lovely sisters) they alone
 Can keep our secrets who can keep their own,



APPENDIX.

A COLLECTION OF MASONIC TOASTS AND SENTIMENTS.

- T**O the King and the Craft.
To all the Kings, Princes and Potentates that propagate the Royal Art.
To all the Fraternity round the globe.
To all the noble Lords and Right Worshipful Brothers that have been Grand Masters.
The Grand Lodge of England.
The Grand Lodge of Scotland.
The Grand Lodge of Ireland.
To our Royal (or most Worshipful) Grand Master.
To the Right Worshipful Deputy Grand Master.
To the Right Worshipful Acting Grand Master.
To the Worshipful Grand Wardens.
To the memory of Vitruvius, Angelo, Wren, and other noble Artists.
To the King's good health,
The Nation's wealth ;
The Prince God bless,
The Fleet success,
The Lodge no less :
To each charming, fair, and faithful she
Who loves the Craft of Masonry.
To all well-disposed Masons.
To the perpetual honour of Free-masons.
To the Masters and Wardens of all regular lodges.
To all true and faithful Brothers.
To all free born sons of the ancient and honourable Craft.
To Masons and to Masons' bairns,
And Women with both wit and charms,
That love to lie in Masons' arms.
To all the female friends of Free-masons.

- To him that first the work began.
 To the memory of the Tyrian artist.
 To the ancient sons of Peace.
 To all upright and pure Masons.
 Prosperity to the ancient and honourable Craft.
 To the secret and silent.
 To all Masons who walk the line.
 To him that did the Temple rear.
 To each true and faithful heart,
 That still preserves the secret art.
 To all that live within compass and square.
 To all social Free-masons.
 To all true Masons and upright,
 Who saw the east where rose the light.
 To the increase of perpetual friendship and peace among
 the ancient Craft.
 To all genuine Free masons, wherever oppressed or
 dispersed.
 To each faithful brother, both ancient and young,
 Who governs his passions and bridles his tongue.
 To all those who steer their course by the three great
 Lights of Masonry.
 May every Mason be enabled to act so as to have an
 approving monitor.
 May the lodges in this place be distinguished for love,
 peace and harmony.
 May all Free-masons be enabled to act in a strict con-
 formity to the rules of their order.
 May our actions as Masons be properly squared.
 A proper application of the 24-inch gauge, so as
 that we may measure out and husband our
 time to the best of purposes.
 To him who uses the mallet in knocking off those su-
 perfluous passions that in any manner degrade
 the man or the Mason.
 May Free-masons ever be the patterns of true virtue.
 May the lives of all Free-masons be spent in acts of
 true piety, and in the enjoyment of tran-
 quillity.

May

- May the Mason's conduct be so uniform that he may not be ashamed to take a retrospective view of it.
- The absent brethren of this lodge.
- Every worthy brother who was at first duly prepared, and whose heart still retains an awful regard to the three great lights of Masonry.
- Every brother who stands plumb to his principals, yet is level to his brethren.
- Every brother who maintains a constancy in love, and sincerity in friendship.
- May the brethren of our glorious Craft be ever distinguished in the world by their regular lives, more than by their gloves and aprons.
- May the square, plumb-line, and level, regulate the conduct of every brother.
- May Virtue ever direct our actions with respect to ourselves, justice to those with whom we deal, mercy, love, and charity to all mankind.
- May every worthy brother who is willing to work and labour through the day, as his condition requires, be happy at night with his friend, his love, and a cheerful glass.
- Every brother who keeps the key of knowledge from all intruders, but will cheerfully open the cabinet to a worthy brother.
- May Masonry flourish until Nature expire,
And its glories ne'er fade till the world is on fire.
- May every society, instituted for the promotion of virtue, flourish.
- May concord, peace, and harmony subsist in all regular lodges, and always distinguish the fraternity of Free-masons.
- Prosperity to Masons and Masonry.
- May every brother learn to live within the compasses, and act upon the square.
- May the prospect of riches never have such an effect upon a Mason, as to induce him to that which is repugnant to virtue.

May

May our conversation be such as that youth may therein find instruction, women modesty, the aged respect, and all men civility.

May peace, harmony and concord subsist among Free-masons, and may every idle dispute and frivolous distinction be buried in oblivion.

The Mason that knows the true value and use of his tools.

All true friends of the Craft.

May every brother who is lawfully and regularly entered into our society, which is both ancient and honourable, be as duly instructed in the true morals thereof.

May Masonry prove as universal as it is honourable and useful.

The memory of the distinguished three.

May unity, friendship, and brotherly love, ever distinguish the brethren of the ancient Craft.

All regular Lodges.

May the morning have no occasion to censure the night spent by Free-masons.

May every brother have a heart to feel, and a hand to give.

May no Free-mason wish for more liberty than constitutes happiness, nor more freedom than tends to the public good.

May we never condemn that in a brother which we would pardon in ourselves.

May the cares which haunt the heart of the covetous be unknown to a Free-mason.

May no Free-mason desire plenty, but with the benevolent view to relieve the indigent.

May the deformity of vice in other men teach a Mason to abhor his own.

May we be more ready to correct our own faults than to publish the errors of the brethren.

May every Free-mason participate in the happiness of a brother.

May we never rashly believe the report we hear, which is prejudicial to a brother.

May

- May discord, party-rage, and insolence, be for ever rooted out from amongst Masons.
- May all Free-masons go hand in hand in the road of virtue.
- May all Free-masons ever taste and relish the sweets of freedom.
- May the hearts of Free-masons agree, although their ideas should differ.
- May Masons' conduct be so uniform as to convince the natural world that they dwell in light.
- May honour and honesty distinguish the brethren.
- The humble beggar.
Relief to all indigent brethren.
- May all Free-masons live in love, and die in peace.
To Masonry, Friendship and Love.
The heart that conceals,
And the tongue that never improperly reveals.
- May no Free-mason taste the bitter apples of affliction.
To the Nation's wealth and glory.
To the innocent and faithful Craft.
To our next happy meeting.
- May the frowns of resentment never be known among us.
- May the gentle spirit of love animate the heart of every Mason.
- May hypocrisy, faction, and strife, be for ever rooted from every Lodge.
- May Sincerity, Charity, and Peace be established in this Lodge.
- May every Free-mason be distinguished by the internal ornament of an upright heart.
- May the brethren in this place be united to one another by the bond of love.
- May every Free-mason have so much genuine philosophy as that he may neither be too much exalted with the smiles of prosperity, nor too much dejected with the frowns of adversity.
- May Free-masons ever taste and relish the sweets of domestic contentment.

May

MASONIC TOASTS AND SENTIMENTS. 205

May the foundation of every regular Lodge be solid,
its building sure, and its members numerous
and happy.

May every Free-mason have health, peace, and plenty.

May every Free mason find constancy in love, and sincerity in friendship.

May the Free-mason's conscience be sound, though his fortune be rotten.

May temptation never conquer a Free-mason's virtue.

Honour and influence to every public-spirited brother.

May every worthy brother have a head to earn, and a heart to spend.

May all Free-masons please, and be pleased.

Peace and plenty to every brother.

Health, love, and ready rhino to the whole fraternity.

May the Mason's reward be equal to his merit.

May every brother who has merit always find encouragement.

Genuine Masonry universal.



PART II.

THE
MASONIC ESSAYIST.

THE MASONIC ESSAYIST.

No. I.

A Vindication of Masonry from a Charge of having given rise to the French Revolution.

BY THE EDITOR.

In the GENTLEMAN'S MAGAZINE for June 1794 was inserted a most insidious attack on the excellent Institution of Free-masonry, to the operations of which the anonymous Writer very candidly attributed the French Revolution. It was contained in a Letter, of which the following is a Copy.

Mr. Urban,

Winchester, May 18.

AS every thing that relates to the French Revolution, especially whatever tends to investigate the causes of it, is extremely curious and interesting at the present period, I embrace the opportunity which your widely-circulated Magazine affords, of making known amongst my countrymen an opinion on this subject, which, whether well or ill-founded, is very prevalent on the Continent, hoping that some of your intelligent correspondents will be enabled to throw greater light upon it. The opinion in question is, that the mysteries of Free-masonry have, in a great measure, contributed to those changes in sentiment and morality, no less than in government, amongst a neighbouring people, which the surrounding nations view with such surprize. I cannot better make known these ideas than by giving a short account of a work, in which they are contained, now lying before me, written in the French language, and much esteemed by the honest part of the French nation, though little known amongst our countrymen. The author of this was a M. Le Franc, the late superior of the seminary of Eudists at Caen, who was butchered at Paris on the famous 2d of

of September. He is said, by his friends, one of whose letters on this subject I have seen, to have derived his knowledge of Free-masonry from a voluminous collection of papers which a master of that order, in his last sickness, put into his hands. It farther stated, that the author, having thoroughly examined these papers, conceived it to be his duty to lay the substance of them before the Archbishop of Paris some years previous to the commencement of the Revolution; at the same time undertaking to demonstrate, that the system contained in them menaced approaching ruin both to the Church and State. The work I have mentioned is intituled "The Veil withdrawn; or, the Secret of the French Revolution explained by the help of Free-masonry." The second edition, which I make use of, was printed at Paris in 1792.

In the aforesaid work the author ridicules the several pretensions to a high antiquity, and to an honourable origin, to which many Free-masons lay claim. It seems, that some of these say they were founded by those fraternities of Masons who rebuilt several cities in Palestine during the Crusades, and who were the fabricators of our beautiful Gothic churches: others ascribe their institution to our king Athelstan, the grandson of the great Alfred; who, having sent over to the Continent for the most able builders that could be engaged, gave them a charter and a code of laws peculiar to themselves; whilst many more claim a descent from the builders of Solomon's famous temple. To all these M. Le Franc replies, that it is clear, from their own confession, as well as from every other circumstance, that their building is of a mere emblematical nature; their profession being to erect temples for the protection of virtue, and prisons for the reception of vice. It appears, that of late years, many members of this society, and amongst the rest the celebrated Count Cagliostro, maintained that the strictest conformity is to be found between the mysteries of Free-masonry and those practised in the worship of Isis, and that, therefore, the former were to be traced up to a very remote period of antiquity, and to the country of Egypt. For whatsoever learning there is in this account, Le Franc

says, that Cagliostro is indebted to the publication on this subject of Monsieur Guillement, a learned Mason. He is as far, however, from admitting this as the other genealogies of the society in question. On the contrary, he says it cannot be traced higher than the famous irreligious meeting of Trevisan, Occhin, Gentilis, Lelius, Darius Socinus, and others, at Vicenza, in 1546: but it is to Faustus Socinus, he asserts, that the proper foundation of Free-masonry, as a hidden and emblematical system of Equality and Deism, properly belongs. This artful and indefatigable sectary, having seen Servetus burnt by Calvin at Geneva, for maintaining only a part of his system, and finding that the Protestant and Catholic States were equally hostile to its reception, is said to have concealed it under emblems and mysterious ceremonies, together with certain dreadful oaths of secrecy, in order that, whilst it was publicly preached amongst the people in those provinces in which it was tolerated, it might silently steal, especially by means of the learned and the opulent, into other countries, in which an open profession of it would then have conducted to the stake. The propagation of this system is stated to have been veiled under the enigmatical term of building a temple, "the length of which," in the terms of Free-masonry, "was to extend from the East to the West, and the breadth of it from the North to the South." Hence the professors of it are furnished with the several instruments of building; the trowel, the mallet, the square, the level, the plummet, &c. This accounts for the name of Masons, which they have adopted. As to the epithet of Free, which they prefix to the same, our author says it is derived from frey, which in Poland, whence this Socinian confraternity passed about the middle of the last century into England, denotes a brother.

With respect to the influence which this writer supposes Free-masonry to have had on the French Revolution, he remarks that the monster Egalité, who was the main spring of the latter, was also the Grand Master, in France, of the former; that Condorcet, Rochefoucault, and other chief officers of the Masonic order, were the chief

chief architects of the new constitution; that the new division of France into departments, districts, cantons, and circumferences, (arrondissemens,) is confessedly the self-same, in all its parts; with that of Masonry throughout Europe; that the National Assembly, when they went in a body to the Cathedral of Paris to celebrate the Revolution, soon after it had taken place, were pleased to accept of the highest honour of Masonry, that of passing under the arch of steel (formed by a double row of Brethren who hold the points of their swords so as to touch each other). In short, he says, that the municipal scarf, which is the distinctive mark of the lowest order of French magistrates, is the self-same with that of Apprentice Masons; that the president of the Assembly's hat resembles that of a venerable Master in Masonry; and that the obligation of laying aside all marks of distinction, such as stars, garters, ribbands, crosses, &c. before a Brother is permitted to enter into a Lodge, was not only a prelude, but also was intended as a preparation for that destruction of all ranks in society which has taken place in the country we have been speaking of. I must not forget the marked protection which, our author says, the new Legislature has afforded Free-masonry, at the same time that it has destroyed all other corporations and societies.

I must now briefly detail some of this writer's remarks on the effects which he supposes Free-masonry has produced on moral sentiment and religion throughout France. He contends, that the horrible and sanguinary oaths which are taken in the several degrees of Masonry, and which he lays before his readers, the daggers, cross-bones, death's-heads, imaginary combats with the murderers of Hiram, and other horrid ceremonies they make use of, have a natural tendency to steel the heart; and have, in fact, paved the way for those revolting barbarities which have indeed been transacted by the enthusiastic multitude, but not until they had been coolly planned by their philosophic leaders. He, moreover, enters upon an exposition of the rabbinical tales concerning the death and burial of Adoniram, and of the meaning of the Master's watch word.

watch-word Macbenac, together with an analysis of the catechism repeated by the Masonic Knights of the Sun at their initiation; all which, he undertakes to shew, are calculated to undermine genuine Christianity, and to establish a Socinian and Deistical system of religion, and a code of morality very different from that of the Gospel.

It is necessary that I should here remark, in favour of many Masons of this country of approved morality and sentiment, and conspicuous for their loyalty at the present season, that our author maintains that, whilst the lower orders of this society, viz. the apprentices, companions, and ordinary masons, are amused with their emblematical insignia and ceremonies, only the perfect, or Scotch masons, and the grand architects, whose introduction into France he dates so low as the year 1784, through the means of Ernest Frederic Walterstorff, chamberlain to the King of Denmark, are in the real secret of Free-masonry. On this head he points out the oaths which are taken in the different degrees, not only to conceal their respective secrets from the profanum vulgus, but also from their own brethren who are in a lower class than themselves.

Having given this imperfect analysis of the above-mentioned author's celebrated work, the substance of which is also adopted by other writers of character, I wish to ascertain, if it be possible, (after making very great allowances for our author's enthusiasm for his system, in ascribing to one cause an event which is evidently the result of many,) 1. Whether there is any thing in the original constitution of Free-masonry which is calculated, or has a tendency, to produce those changes in civil and religious affairs which have lately taken place in France? 2. Admitting that this first question is determined in the negative, may not a considerable number of the Lodges in France have organized themselves of late years upon principles of Irreligion and Republicanism? 3. Was Free-masonry instituted by Socinus and his immediate disciples, and introduced into England about the time of the Great Rebellion, and thence carried into France at the time of the Revolution?

Yours, &c.

J. M.

THAT excellent moralist, *Dr. Johnson*, has somewhere in his "Rambler" made an observation to this effect, "That no man should suffer his heart to be inflamed with malice but by injuries, nor busy himself in contesting the pretensions of others, but when some right of his own is involved in the question."

"*The mysteries of Free-masonry* (says the foregoing Letter-writer) *have in a great measure contributed to those changes in sentiment and morality, no less than in government, amongst a neighbouring people, which the surrounding nations view with such surprize.*"

The morality inculcated in the disciples of our Institution I never remember to have heard disputed before: and those to whom the Mysteries of our First Degree are familiar, well know, that the Lectures peculiar to that Degree constitute one of the most perfect and most beautiful systems of morality that ever was inspired by God or conceived by man.

That the Institution of Masonry is of all others the most ill-calculated to effect any change of *political* opinion, much less to promote a revolution in any government under which it may be permitted to operate, is an indisputable truth; for, one of the most positive injunctions imposed on a candidate for our order, and the admonition most frequently repeated in our general assemblies, is, cheerfully to conform ourselves to the government under which we live, and to pay implicit obedience to those laws which afford us protection; this admonition accompanies our progress through all countries of the universe, as well as at home; but it is strengthened with this further impression, that in whatever quarter of the world we may travel, we should never forget the allegiance due to our native sovereign, nor suffer to subside that warm and natural attachment which we owe to the soil whereon we first drew breath. These, it is well known, are among our most positive and binding regulations; yet it seems as if our ancestors, fearful of not sufficiently guarding the Fraternity against the possibility of being suspected

of disloyalty, had judged it necessary, in their general laws, positively to prohibit the utterance of a single sentence in our meetings on any *political* subject whatever*.

I shall here remark, once for all, that if J. M. had been actuated by a pure zeal for the cause he pretends to espouse, that of the security and stability of government, he would not have contented himself with the vague information which a foreign pamphlet could afford him, (a pamphlet too on a subject on which, I am bold enough to say, never man wrote with truth or integrity, or even without a set purpose to mislead or to defame;) but would have applied, on the credit of his character for probity and honour, for a regular admission to our mysteries, and then, after a fair and full use of his senses, have exercised his judgment in a candid deduction from the whole†: such a conduct would have been laudable; such is the only conduct that would have suggested itself to a man desirous of discovering truth; and any other conduct gives room to suspect him of a diabolical intention to defame an Order of Men who in every age and nation have preserved an unfulled name, and been honoured with the most distinguished patronage.

It

* No private piques or quarrels must be brought within the door of the Lodge, far less any quarrels about religion, or nations, or state policy: being of all nations, tongues, kindreds, and languages, we are resolved against all politics, as what never yet conducted to the welfare of the Lodge, nor ever will. This charge has always been strictly enjoined and observed. See Noorthouck's Edition of the Constitutions of the *Antient Fraternity of Free and Accepted Masons*, published under the immediate Superintendance of the Grand Lodge, (a) p. 356.

† The records of Masonry inform us, that Queen Elizabeth hearing that the Masons had certain secrets that could not be revealed to her, and being jealous of all secret assemblies, sent an armed force to break up their annual Grand Lodge at York, on St. John's Day, 27th December, 1561: but Sir Thomas Sackville, Grand Master, to justify the Institution, took care to make some of the chief men sent on that errand Freemasons, who then, joining in that communication, made an honourable report to the queen, and she never more attempted to dislodge or disturb them, but esteemed them as a peculiar sort of men, who cultivated peace and friendship, arts and sciences, without meddling in the affairs of church or state.

(a) The parts from which I now extract are the "*Antient Charges collected from Old Records.*"

It is the most absurd thing in nature (and the reason will be obvious to every Mason) to believe, that any part of the real arcana of Masonry ever was, or ever could be, committed to writing. Needy men have, we know, levied contributions pretty successfully on the public credulity, by publishing whimsical pamphlets professing to lay open the secrets of Masonry; and I am prepared to hear many persons in ridicule say, that the reason why no secrets have been published, or can be written, is, that none exist among us. I am satisfied that they should say so; inasmuch as I prefer hearing men laugh to hearing them lie.

The assertion (which is J. M's.) "*that this French book is in much esteem among the HONEST part of that nation,*" betrays the cloven foot: to say the least, it proves that a strong prejudice exists in his mind, under the influence of which it is impossible for J. M. to argue with candour.

Either M. Le Franc, the alledged author of the French book, must have been a Free and Accepted Mason, or not. If he were one, and had entered into solemn obligations of secrecy, does the violation of those obligations give him a title to that implicit credit which J. M. seems willing to allow him? or, is the man who fearlessly violates an oath most awfully administered and accepted in the face of God and man, likely to have many scruples of conscience when he is about to publish a pamphlet *ad captandum vulgus*? If M. Le Franc never was initiated, it follows of course that his work must be a fabrication without sense or meaning. As to the stale pretext of his having derived his knowledge of Masonry from a collection of papers put into his hands by a Master-mason on a death-bed, the long hackneyed fiction is too palpable to deserve a moment's consideration.

I am sorry to perceive, that the abominable impostures of Cagliostro should have brought scandal on an Institution with which they have no more connection than have the most opposite things in nature; and am very willing to believe, that *his* mysteries may have

been derived from the "*famous irreligious meeting at Vicenza in 1546.*" But on the subject of M. Le Franc's next charge, that Free-masonry is "*a hidden and emblematical system of Equality and Deism,*" I must request permission to remark a little more at length.

The *Equality* established among Masons is a temporary and voluntary condescension of superiors to inferiors during the meeting of a Lodge (no longer) for the laudable purpose of promoting one of the grand principles of the Order, Brotherly Love. When they depart from the Lodge, however, each man resumes his proper rank and station, and honour is paid to whom it is due. Nor even while the Lodge is open does this condescension of superiors subject them to that kind of familiarity which breeds contempt; if such were the case, disgust would operate to detach them from our fellowship; instead of which, a cordial union in works calculated to promote the happiness of society, by the exercise of the most benevolent principles, is the influence under which they meet; and for this generous purpose we happily find, that rank, while it gives power, never deprives of inclination*.

Whoever first conceived the idea on which the Masonic fabric has been reared, must have been endued with a wisdom almost super-human. Brotherly Love and Relief are its grand objects; and how could these be effectually pursued, if the jarring tenets, and inessential and ceremonial peculiarities, of different religious sects and persuasions, were suffered to stand as a bar between men inclined to adopt and co-operate in an *universal system?*

* You are to salute each other in a courteous manner, as you will be instructed, calling each other Brother, freely giving mutual instruction, as shall be thought expedient, without encroaching upon each other, or derogating from that respect which is due to any brother were he not a Mason: for though all Masons are (as brethren) upon a level, yet Masonry takes no honour from a man that he had before; nay, rather adds to his honour, especially if he has deserved well of the brotherhood, who must give honour to whom it is due, and avoid ill manners. *North's Constitutions*, p. 356, 357.

system? Let us, the better to illustrate this point, take a familiar example.

Let us suppose a Turk, a Jew, and a Christian, shipwrecked, and thrown almost lifeless on a foreign shore; perhaps, too, an inhospitable one. Far from being

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being

• That the principles of Masonry are calculated for universal reception, without offending any particular species of religion, will be plain from the testimony of the following letter, received by the Grand Lodge February 2, 1780, (being a faithful translation from the Persian original,) written by his Highness Omdit ul Omrah Bahaudar, son of the Nabob of Arcot (of course a *Mahometan*.)

“To the Right Worshipful his Grace the Duke of Manchester, Grand Master of the illustrious and benevolent Society of Free and Accepted Masons, under the Constitution of England, and the Grand Lodge thereof.

“*Much honoured Sir, and Brethren,*

“An early knowledge and participation of the benefits arising to our House from its intimate union of councils and interests with the British nation, and a deep veneration for the laws, constitution, and manners of the latter, have for many years of my life led me to seize every opportunity of drawing the ties subsisting between us still closer and closer.

“By the accounts which have reached me of the principles and practices of your fraternity, *nothing can be more pleasing to the Sovereign Ruler of the Universe, whom we all, though in different ways, adore, or more honourable to his creatures; for they stand upon the broad basis of indiscriminate and universal benevolence.*

“Under this conviction I had long wished to be admitted of your fraternity; and now that I am initiated, *I consider the title of an English Mason as one of the most honourable that I possess; for it is at once a cement to the friendship between your nation and me, and confirms me the friend of mankind.*

“I have received from the advocate-general of Bengal, Sir John Day, the very acceptable mark of attention and esteem with which you have favoured me: it has been presented with every circumstance of deference and respect, that the situation of things here, and the temper of the times, would admit of; and I do assure Your Grace, and the Brethren at large, that he has done ample justice to the commission you have confided to him, and has executed it in such a manner as to do honour to himself and me.

“I shall avail myself of a proper opportunity to convince Your Grace, and the rest of the Brethren, that Omdit ul Omrah is not an unfeeling Brother, or heedless of the precepts he has imbibed; and that while he testifies his love and esteem for his Brethren, by strengthening the bands of humanity, he means to minister to the wants of the distressed.

“May the common Father of all, the one omnipotent and merciful God, take you into his holy keeping, and give you health, peace, and length of years;

“Prays your highly honoured and affectionate Brother,
“OMDIT UL OMRAH BHAUDAR.”

The first testimony Omdit ul Omrah gave of his regard to the Institution, was by the initiation of his brother Omur ul Omrah, who seems equally attached with himself to promote the welfare of the Society.

being relieved by the inhabitants (who may be either Pagans, or, if Christians, Christians of a different church from the miserable sufferers) they will be probably stripped of any valuables that may have been attached to their persons, or at least be left unassisted or disregarded. If they beseech succour to preserve life, it is a great chance but religious prejudices step in to prevent or abridge that succour, and in despair the *Men* may die.

We now, for the sake of argument, will suppose that each of the three is a *Mason*; the first thought that occurs to him in his distress is, to enquire if any Lodge of *Masons*, or any individual members of that Order, are settled in the country; (and what country can be mentioned, where civilization or even where commercial intercourse has penetrated, and Free-masonry is not known?) to this Lodge then, or to those individuals, each addresses himself as a brother, and having, by significant signs and tokens known only to the initiated, proved the truth of his assertions, the ineffable influence of our principles will not fail to be happily experienced*.

See them, then, placed with Brethren in a Lodge met for the express purpose of enforcing by principles and practice the benign doctrine of universal good-will. The Lodge we may suppose consisting of men of the most opposite religious persuasions that can possibly be grouped together. Now it is plain, that if religious,
or

* In the Minutes of the Proceedings of the Grand Lodge of May 5, 1757, appears the following article: "A letter to the Grand Master elect, dated the 22d of April, from Brother N. De Court, late commander of the French merchant ship St. James, captured the 29th of October last by his Majesty's ship the Windsor, and now a prisoner of war on his parole at Launceston in Cornwall, wishing his Lordship could procure his liberty to return to Bourdeaux, and promising all good offices to Brethren prisoners in France, and praying relief; was read, and spoke to; when it being observed, that as no cartel was as yet settled with the French king, it might not be possible to relieve our Brother otherwise than by
mo. cy:

"Ordered, That the Treasurer do pay 20 guineas to the order of Brother William Pyc, Esq. Provincial Grand Master for Cornwall, to be applied for the relief of Brother De Court, in case, on enquiry, he shall find him worthy of assistance.

or even political subjects were suffered to be discussed in such an assembly, discord, not harmony, must prevail; inveterate hatred, not brotherly love. Wisely, therefore, was it calculated to conciliate true friendship among persons of all religions, by adopting the broad and natural principle of viewing all men as brethren, created by one Almighty Parent, and placed in this sublunary world for the mutual aid and protection of each other. The solemnity of our rites, however, which, embracing the whole system of morality, cannot fail to include the first principles of religion, from which morality is best derived, necessarily calls our attention to the Great Architect of the Universe, the Creator of us all. In contemplation of *His* wisdom, *His* goodness, and *His* power, the Turk (under one name,) the Jew and Christian (under another,) can join in adoration, all agreeing in the grand essential and universal principle of religion, the recognition and worship of a Deity, in whose hands are the issues of life and death, though differing in some more minute tenets peculiar to each†; and is it necessary that this admirable system of union for the best of purposes should be destroyed by the introduction in a Christian Lodge of the doctrine of redemption, which must offend the Turk; or of the holy name of the Messiah, which offends the prejudices of the Jew; or in a Turkish Lodge of the name of Mahomet, which must offend both Jew and Christian, and thereby defeat the universality of an excellent Institution? No; we *are* brethren; the Godhead has taught us so to call each other; the innate principle persuades us we are

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so.

† A Mason is obliged, by his tenure, to obey the moral law; and, if he rightly understands the art, he will never be a stupid atheist, nor an irreligious libertine. But though in ancient times Masons were charged in every country to be of the religion of that country, whatever it was; yet it is now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves: that is, to be good men and true, or men of honour and honesty, by whatever denominations or persuasions they may be distinguished; whereby Masonry becomes the center of union, and the means of conciliating true friendship among persons that must otherwise have remained at perpetual distance. *Northbroock's Constitutions*, p. 351.

fo. Shall, then, this temporary and happy accommodation of sentiment to good purposes stamp us Deists? Very far from it: when the Lodge is closed, each departs untainted by the other; the Jew to his synagogue, the Turk to his mosque, the Christian to his church, as fully impressed as ever with the divine origin and rectitude of his own faith, from the principles of which he has never for one moment swerved in thought or deed. Away, then, with such injurious suspicions!—No more would the first Dignitaries of the Church sanction by their presence and patronage a system of *Deism*, or any institution destructive of Religion, than the Heir Apparent, and other Princes of the Blood Royal, would assume the direction and support of a Fraternity whose principles were hostile to the Government over which, in the course of nature, they may be called, as sovereigns, to preside*.

J. M. remarks, with apparent exultation, “*that the monster Egalité was Grand Master of Masons in France.*” If this be true, it is, indeed, to be lamented, that so bad a man should have had the power of dissimulation so to have concealed his principles, as to have imposed on good men, who certainly meant only to avail themselves of his dignity and his importance in the State to give the greater sanction to their laudable pursuits. But, say he were

_____vile and false,
 “As where’s that palace whereinto foul things
 “Sometimes intrude not?”-----

the misconduct of one member (however distinguished) in a society, can surely be no impeachment of its general tendency.

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* A Mason is a peaceable subject to the civil powers wherever he resides, and is never to be concerned in plots and conspiracies against the peace and welfare of the nation, nor to behave himself undutifully to inferior magistrates: for as Masonry hath been always injured by war, bloodshed, and confusion, so ancient kings and princes have been much disposed to encourage the Craftsmen because of their peaceableness and loyalty, whereby they practically answered the cavils of their adversaries, and promoted the honour of the fraternity, who ever flourished in times of peace. *Constitutions*, p. 352.

What follows in the Essay, about the *scarfs* of Apprentice Masons, and the *bat of a venerable Master*, must allude (if it mean any thing) to modes and customs peculiar to that country, as they are assuredly not known in our assemblies.

With respect also to the obligation which J. M. mentions, of "laying aside all marks of distinction, such as stars, garters, ribbands, crosses, &c." before a Brother is permitted to enter a Lodge, (whence he sagely deduces the source of the French levelling system,) we know nothing of them.

He then goes on to say, "*I must not forget the marked protection which the new Legislature [of France] has afforded Free-masonry:*" this certainly is but a very weak argument *against* our Order; a candid man, or one not pre-determined to envenom the dart he meant to throw at an object, would rather have supposed, that as the Members of our Fraternity are in every part of the world so numerous, the greater numbers of the persons who had usurped a power of governing in France, being themselves Masons, and well acquainted with the salutary influence of a plan which excluded all political discussion, and only tended to succour distress, and enforce the moral duties, might very naturally be led to countenance so numerous a body of the community, who by their indispensable tenets were prevented (as a body) from meddling with the springs of government. But J. M. was, it is very manifest, pre-determined to view every object through an inverted medium.

His detail of "*horrible ceremonies, imaginary combats, Rabbinical tales,*" &c. &c. I cannot speak to, as I have no knowledge of any thing to which they can allude; to contend with him on this subject, is a sciomachy for which I have no inclination; nor is it necessary, as his introduction, just afterward, of the *Knights of the Sun*, sufficiently proves that he is stumbling among the tracks of imposture, among fanciful establishments which have no analogy to, and which

derive neither support nor countenance from, **Genuine Masonry.**

The forced and affected compliment that J. M. then pays to "*many Masons of this country of approved morality and sentiment,*" but ill comports with the jaundiced aspect of the foregoing part of the essay; and we give little credit to, and derive small satisfaction from, the lukewarm praises of a man, who has just before been loading with obloquy an Institution to which we are, from principle, most worthily, warmly, and inviolably, attached.

J. M. closes his remarks with three queries. The first has been spoken to in the present essay; as to the second, it is difficult for us to say what irregularities some Lodges (*if* Lodges) in France may have been guilty of: as to the third, wherein he is pleased to give us Socinus for the founder of our Order*, and England as the place of its origin, and to compliment the Brethren of this nation as the exporters of its supposed irreligious and republican principles into France, I shall leave the task of reply to some other Writer. For my part, I am heartily tired of the subject, ashamed of having entered so much at length upon it, and by no means convinced, that either the book in question is not supposititious, or that J. M. is not himself the author of it.

* Faustus Socinus, it is to be observed, was born 1539, and died 1604. Now a record in the reign of Edward IV. (about 1460) in the Bodleian Library, says, "The charges and laws of the Free-masons have been seen and perused by our late Sovereign King Henry VI. and by the Lords of his most honourable Council, who have allowed them, and declared that they be right, good, and reasonable to be holden, as they have been drawn out and collected from the records of *antient tymes, &c. &c.*"



No. II.

*Cursory Thoughts on the Masonic Institution.
Being Part of a Letter addressed to the Author of
"The Illustrations of Masonry."*

BY THE EDITOR.

TO your valuable instructions in the Science of Masonry, I should do great injustice, if I did not frequently make them the subject of serious reflection; their manifest tendency being to improve the understanding, and amend the heart.

Contemplating the interesting picture disclosed to the view of the investigating *Mason*, I frequently regret that I am restrained from developing to some of my most valued friends among the uninitiated so much of its beauty, of displaying such of its most striking features, as would serve to counteract the effects of those erroneous ideas of our Institution, which we find too prevalent among mankind.

The *Masonic System*, to my eye, exhibits a stupendous and beautiful fabric, founded on Universal Piety, unfolding its gates to receive, without prejudice or discrimination, the worthy professors of every description of genuine Religion; concentrating, as it were, in one body, the just tenets, unencumbered by the disputable peculiarities, of all sects and persuasions; and storing up the most approved schemes of Ethics adopted by the different nations of the world where Civilization has impressed her footsteps.

This System originated in the earliest ages, and among the wisest of men; and on it the effect of time (contrary to the usual course) has been to meliorate, not to impair; to conduct it to perfection by improvement *ad infinitum*, not to accelerate its progress to decay; it is a System, I must say, (whether morally or religiously considered,) more excellent than any, because partaking of the chief excellencies of all others;

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more practicable, more productive of effect on its professors, because, free from the austerity, yet comprising the best precepts of religion, it removes the thorns in the road to happiness, and substitutes a flowery path to the same goal.

It is to be lamented, that to the suggestions of some weak minds among our Fraternity, the prejudices of the world against our invaluable institution are in a great measure imputable. Unable to comprehend the beautiful allegories of ancient Wisdom, they ignorantly assert, that the rites of *Masonry* are futile, and its doctrines inefficient. To this assertion, indeed, they give, by their own conduct, a semblance of truth, as we fail to discern that *they* are made wiser or better men by their admission to our Mysteries. Nature alone can implant the seeds of wisdom; but *Masonry* will teach and enable us to cultivate the soil, and to foster and strengthen the plant in its growth.

Of understandings incompetent to the conception of an idea so sublime as that of a Society of men uniting for the noble purpose of imbibing and disseminating the principles of wisdom and of virtue (for, in the *Royal Art*, wisdom and virtue go hand in hand) in a mode so facile and so fascinating as to serve the sacred cause by an imperceptible operation; binding themselves to civil and social fidelity, to support * the government of the State under which they live, and to revere the laws wisely established for good government among themselves; subjugating their passions, healing animosities; cultivating fraternal affection; promoting and facilitating the acquisition of Science and Philosophy; and, by the influence of precept and of example, enforcing the practice of every moral and religious virtue:—Incapable, I say, of comprehending such an immense plan of perfection, the grosser faculties of some men lead them to conceive of *Masonry* as of a superior degree of club-conviviality only. Assuming
this

* Not to subvert, as has been the pretence of some foreign States, for most unjust and impolitic proscriptions.

this fallacious principle, they, perhaps, prevail with some inconsiderate Brother to propose their initiation to our Mysteries; and what has that Brother not to answer for, who, so far forgetting our ancient charges, substitutes, it may be, the fruits of a club-room acquaintance with a man for a solid qualification for *Masonry*; and thus degrades the dignity of that character which it has been the pride and pleasure of the greatest and best of men to assume and to support?

The candidate thus unworthily introduced, with a soul torpid to every mental enjoyment, experiences a disgusting *tedium* during the business of a Lodge, and flies from this vacuity of mind with rapture to the subsequent entertainment; thus evincing too plainly, that not "the feast of reason" so much as "the flow of soul" was his inducement to initiation.

From such an attendance on the duties of *Masonry*, what impression can be made, but that of stupid wonder at the mysterious (and, to him, incomprehensible) pursuits, whence, gratifying as they appeared to sensible minds, he could derive no pleasure? This impression he bears abroad with him into the world; and, being consulted, perhaps, by some well-disposed person, who may be desirous of a guide to his judgment, as to the propriety of entering or abstaining from our Society, he blunders out his ridiculous conceptions of the Institution, and debases (through ignorance of its virtue) "a pearl without price."

To dispel the cloud of ignorance so inauspicious to the noble purposes of our Order, and to facilitate that knowledge of its mysteries, the unrestrained communication of which alone can convey pleasure to the mind of the professor, or confer its true dignity on the profession, seem to have been the end and aim of the *Harodim* System of *Masonry*; which, after encountering and surmounting innumerable obstacles interpolated by ignorance and prejudice, is now rising rapidly into its proper sphere, under the auspices of some of the most dignified characters in the Art, who, while, by their talents and virtues, they reflect a lustre on the Institution,

Institution, are content to believe, and condescend publicly to acknowledge, that the pursuits which they thus patronize are no inconsiderable ornament to themselves as *Free-masons*.

No. III.

A Friendly Remonstrance to a skilful but over-zealous Mason.

BY THE EDITOR.

Qui capit ille facit.

Sir, and Brother,

NOT that I had any reason to suppose you would be disinclined to receive from me, in conversation, any suggestions which I might (from a heart filled with sentiments of real friendship) have been induced to offer, in the hope that they would redound to your benefit; not for this reason has it been that I have adopted the epistolary form in the present application; but because words uttered are fleeting, and make generally a slighter (though perhaps a more immediate) impression on the mind, than when committed to paper; and these latter too have this advantage, that they can be recurred to at a future time, when the effect of oral communication has perhaps long ceased.

I need not, I believe, ask if you have confidence in my brotherly zeal to serve you, though I ought certainly to beg excuse for my presumption in offering to advise you; but sincerity shall for once supply the place of ceremony, while I take leave to call your attention a little aside from that very laudable pursuit, Masonry, to that very necessary one, of your own immediate profession.

It is almost unnecessary for me to recal to your memory, that our general regulations contain this salutary

tary precept, that though a regular attendance on the duties of the Lodge of which you may be a member is recommended, yet the same sentence contains the admonition, that you are never to suffer the business of Masonry to interfere with the more necessary vocations or duties of life, *which are on no account to be neglected.*

I now draw near to the point at which I aim. That you have zeal for the promotion of the influence of Masonry (and therein of the best code of piety and morality, truly considered, that ever was inspired by heaven, or conceived by man) I am well convinced; that from the attention you have paid to the investigation of various points of the Institution, you are well qualified to assist materially in the illustration of its excellent tenets, I also know: but you have other objects of more essential necessity; your family have claims which, though your innate goodness of heart acknowledges, and your professional talents are competent to satisfy, I should fear might, by a too sedulous pursuit of Masonic distinction and fame, be hereafter less considered.

I will not conceal that I have frequent and uneasy reflections on what *may* be the consequence of your increasing (or indeed of your not discontinuing some of) your engagements of the nature alluded to. The calls upon your purse must be frequent, yet those you may supply; *but the time drawn from business never can be redeemed.* Your time, however, and the *money* actually disbursed by *yourself* in these meetings, are among the least of the ill consequences that result. The proverb, though musty, is not the less true, that "when the cat is away, the mice will play;" and it is in the neglect among your dependents, who will naturally take advantage of the absence of him whose interest it is (and whose anxious care it ought to be) to keep them employed, that you must look to discover the most baneful effects of the conduct from which I am endeavouring to dissuade you.

As you are a zealous, active, and intelligent member of our ancient and respectable Fraternity, I would also have you a prudent one. There is a degree beyond which zeal becomes madness; and I am strongly inclined to depict it.

Thus then: when a man becomes a Mason, he sees, if he be a sensual man, the pleasures of the table to indulge his appetite, and the splendour of decoration to gratify his sight: if, on the other hand, he be a thinking man, he enters an ample field for contemplation; he receives the lesson of morality and of virtue, and is taught, by an easy and pleasant process, to diffuse its blessings among mankind: if he be a good man, he will illustrate the precept by his own conduct in life. But mark! to do this, it is not necessary that he should enroll his name among the members of I know not how many Lodges and Chapters, to shine a Z. in one, a R. W. M. a P. M. a S. W. a J. W. a T. and Heaven knows what, in others. Distinction, to be sure, is flattering, but distinctions of this nature can only have charms for weak minds.

Is your knowledge increased, or your power of doing good to your fellow-creatures enlarged, in a just ratio with the number of offices you fill, or the number of societies to which you belong? Are not the sage tenets and maxims transmitted to us from our ancestors by oral tradition all comprehended in one regular series of doctrines, made memorable by the ancient simplicity of their style, universally prevalent, and adapted alike to the minds of all nations and sects? What is there new, that is not innovative? What fanciful, that is not corrupt?

If then one general system comprehend all that is valuable, all that is genuine, and *that* system be to be attained, in its primitive purity and perfection, in *one* Lodge, whence results the need of attending others? I will whisper in your ear, that your attending more than one, under these circumstances, is an impeachment either of your understanding, or of your virtue; it favours too much of sensuality on the one hand, and

of

of vanity on the other. The world, I mean that part of it who know you not so well as I do, would be apt to attribute such motives to such a conduct. Turn for a moment your mind's eye on a man, who, without suffering any emergencies of business to impede him, obeys the call of perhaps eight or ten different Lodges or Chapters: if he be a member of so many, he has a twofold inducement to attend regularly: in the first place, as a yearly or quarterly subscriber, he considers that he must pay his share of the expences of the meeting, whether he attend or not; and he thinks if he must pay, he may as well partake: again, he considers regularity of attendance on the duties of the society (particularly if he be in office) as praise-worthy; indeed, as indispensable to his farther promotion. We see him, then, devoting to one or other of them, four or five evenings, sometimes whole afternoons, in a week: for, though the regular meetings may not amount to so many on the average of the year, yet when committees, councils, lodges of emergency, of instruction, visits, &c. &c. are taken into the calculation, the account, I believe, will not be found very much exaggerated.

To return to a point before under consideration: when a set of clerks or of workmen see their employer periodically (perhaps daily) quit his post of observation, they adopt his example, and profit by the opportunity afforded them, to relax from their labour, and most likely to indulge in the pleasures of the bottle or of the tankard; in the measuring of which relaxation, prudence seldom has much concern. After this indulgence, it becomes necessary to redeem in some measure their lost time, and in the hurry consequent on this attempt, the work, of whatever nature it be, generally suffers by being slightly or negligently performed. Now it cannot be supposed that the master can (at least in many professions he cannot) inspect all the work that is sent out of his office or workshop, and when the original employer finds bad materials used, or an ill use made of good materials, or that his work is de-

tained longer in hand than he can reasonably account for, on whom does the blame fall? Who is ultimately the sufferer by the neglect? Not the servant, who actually has done the wrong, but the master, by whose absence, or negligence, he has been enabled so to do it.

Are these things not so? Is any part of this picture extravagantly heightened? Have I not stated probable facts, and deduced from those facts the natural consequences? If any thing I have written appear harsh, its truth, and the sincerity of friendship by which it is dictated, must be my apology. I saw a serious case before me, and I have only treated it with fidelity; stern fidelity indeed; but I have my hope that it may be salutary. I have not animadverted upon the baneful operation of late hours and occasional intemperance on the vital principle, considering *that* as too obvious to need remark: I shall only observe, that in convivial meetings, a pleasant man, a good-humoured *bon vivant*, a man, in short, of wit or humour, or other companionable talents, is of all others the most exposed to danger. The churl, or the dolt, wanting the capacity or inclination to partake in the festivity, is permitted, and, not unfrequently, incited, to withdraw at an early hour from the table, while the other person alluded to, feeling and being able to communicate pleasure, is acted upon by a double force, that is, by his own inclination, strengthened by the entreaties of those about him. Hence late hours, irregularities that impair the health of the body, and much more the faculties of the mind, create or increase family dissensions, and reflect a dishonour on the Institution, from which its intrinsic excellence cannot at all times redeem it in the public opinion.



No. IV.

A short Hint to the Fraternity at Large.

 BY THE EDITOR.

Brethren,

IF there be aught in Virtue beyond the name, the subject to which I am about to request your attention is extremely momentous.

I have said, *in Virtue*, because, as our Institution embraces all modes of faith, and as I consider, that of the numerous branches of religion Virtue is the radix, I have assumed *that* as the most comprehensive word whereby we can express all that is good in the whole system of Nature or Providence, if between these terms there be any distinction.

My ideas will, perhaps, bear the stamp of singularity; yet am I content if, whether singularly just or erroneous, they be worthy of discussion.

In Masonry, as in Religion, it must be granted, (and I do not see why the concession should disgrace the *pure* principles of the one, any more than it diminishes our veneration of the other,) the professors do not give to the perfection of the system all the support that were to be wished: and if it be possible for tongue or pen to persuade my brethren to reflect on the importance of the subject, I shall feel bold enough to invite the aid of those who, possessed of superior talents, can effect by their abilities what I am about to propose from my zeal.

This proposition then, which by some, I am aware, will be deemed Utopian, is, *to draw together, by the pure principles of our Order, a select number of Brethren from the Fraternity at large, who, properly impressed by the tenets of the profession, shall have courage to carry them into practice, and make them the UNERRING GUIDE of their conduct through life.* The moral and

theological Virtues, I believe, comprehend the whole view, and include the utmost aim of the Institution.

Forearmed against the fear of ridicule, I declare my firm belief, that from the Lodges of Free Masons in London and its environs, a very numerous and respectable selection might be made to give effect to so desirable a purpose.

To be guided by Temperance in our commerce with the world; to have Fortitude to resist temptation, and to check improper desires; to let Prudence be the ruler of our actions, and to render to every man his due without distinction; in short, to subdue our passions, to have Faith and Hope in God, and Charity towards man, I consider as the objects of what is termed speculative Masonry. (The operative branch of the system I leave to the discussion of those who, from their peculiar bias of mind, or connection with the arts, have made it more immediately their study.) If these, then, really form the ground-plan of our fabric, and they were strictly enforced by the practice of the Craft, the Masonic must surely be an inestimable Institution.

To the "*Illustrations*" of a much-respected brother I am indebted for the foretaste by which I was induced to solicit the bonds of union. In the pages of that work, I read with avidity the rudiments, and pursued in idea the perfection, of Religion and Morality.

But theory without practice, though it may attract admiration, will never gain respect. To be honoured, in short, to be useful, a system must have the qualities of stability, of practicability, and of effect. Now it is, perhaps, the strongest and most invincible objection with those who attempt to argue against Free Masonry, that to an Institution so specious, and from which so much excellence might be expected to result, the members do not give by their general conduct the necessary support. Fortunate indeed would it be if the ministers of the gospel, or the advocates of any system, divine or human, could controvert this as a *general* proposition: but I am sufficiently happy in being able to affirm, that

instances

instances are very numerous indeed, wherein Masonry has operated with the happiest influence.

Our Society, my Brethren, can only acquire its proper rank in the scale of human Institutions, by a general and faithful observance of its own precepts; and if this cannot be effected in its corporate capacity, very much may be expected from the junction of well-disposed individuals, who shall be inclined by the constant tenor of their lives to recommend the profession, and to prove, that Free Masonry is only another term for inflexible Virtue.

It is matter of real regret when we see men, whose principles and whose practice would do honour to our Order, deterred from uniting with us, by the improper and indefensible conduct of a few members of the Fraternity; and till some mode of selection like that above proposed be attempted, reproach, I fear, must continue to occupy the place of respect, and prejudice counteract the efforts of an incomparable scheme of morality.

To concentrate the rays of this comprehensive system is the object of the writer of this paper, who, having small expectations of success from his own personal influence, wishes only to call forth the endeavours of those friends to the art, who, though yet latent, he thinks, wait but a signal to endue themselves with energy, and to accomplish the grand design of the Institution.



No. V.

Reasons for having become a Mason.

IN A LETTER TO A LADY *.

By Baron Bielfield, Secretary of Legation to the late King of Prussia, Preceptor to Prince Ferdinand, Chancellor of the Universities of Prussia, &c.

SO you are quite alarmed, Madam, very seriously angry!—My reason tells me you are wrong; but my passion tells me you can never do wrong: for it makes me perceive that I love you more, if it be possible, since I have been a Freemason, and since you have been angry with me for so being, than I ever did before. Permit me therefore, by this opportunity, to employ my rhetoric to dissipate your discontent; that you may approve the motives which have induced me to take this step, that you may restore me to your favour, and that I may be enabled to reconcile my reason with my passion.

You know that I am naturally curious, and that I have made great efforts to discover the secrets of Freemasonry, but without the least effect. I have found men that have been the most indiscreet in other respects, the most impenetrable in this matter. There was therefore no other way for me to take but to get admission into their society; and I do solemnly assure you, Madam, that I do not in the least repent it.

That a man may be very honest and very happy without being a Freemason, I readily allow; but this argument is equally applicable to every object that excites our curiosity, and even to many of the most pleasing parts of learning. If we banish curiosity (the desire of increasing our knowledge) from the world, there is at once an end of all improvement in science; the most ingenious, the most pleasing inventions and discoveries would be lost in darkness. And who can

say

say how far the knowledge of those objects, of whose essence, whose principles, we are absolutely ignorant, may lead us? That which at first appears frivolous, frequently becomes, in the hands of a skilful man, highly useful. I do not pride myself in being of the number of these, but I am fully satisfied that I shall have a better claim to it by being a Freemason.

You will not require, I am persuaded, that I should explain to you our mysteries; you are much too prudent. You would entertain a passion for a man of honour, and not for a traitor, a monster. It is my interest to convince you of my discretion, and to make you sensible, that a man who can keep a secret from the woman he adores, ought to be esteemed by her as worthy to have other secrets to keep. You must therefore commend my discretion and nourish my virtue. I shall not, at the same time, keep from you any information concerning our society that it is in my power to give; but for its mysteries, they are sacred!

One reflection that dissipated my scruples, and hastened my reception, was, that I knew this order to be composed of a great number of very worthy men; men who I was sure would never have twice entered a Lodge, if any thing had passed there that was in the least incompatible with a character of the strictest virtue. It is true, that into this sanctuary of virtue there sometimes steal unworthy brethren, men whose morals and conduct are not such as could be wished; but such is the condition of all things in this world, that the good and the bad are inevitably mixed with each other; for even the small number of twelve apostles was not exempt from one unworthy member, I did not expect, by becoming a Freemason, to be introduced to a society of angels, but of worthy men; and I have not been disappointed.

I readily confess, that what is called Freemasonry may be made a disgrace as well as an ornament to society. If a company of young fellows, destitute of sense and merit, assemble in the form of a Lodge, and,

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after performing certain ridiculous mummeries, proceed to scenes of disorder, certainly nothing can be more detestable than such an assembly. But if you consider our society as the most solemn and perfect fraternity that ever existed upon the earth; in which there is no distinction of men by the language they speak, by the dress they wear, by the rank to which they were born, or the dignities they possess; who regard the whole world but as one commonwealth, of which each nation forms a family, and each individual a member; who endeavour by these means to revive the primitive maxims of mankind in the greatest perfection; to unite under their banner men of knowledge, virtue, and urbanity; whose members mutually defend each other by their authority, and enlighten each other by their knowledge; who sacrifice all personal resentment; who banish from their Lodges all that can disturb the tranquillity of mind or the purity of manners; and who, in the intervals of their delightful labours, enjoy the innocent pleasures of life; if, I say, you regard Masonry in this light, you must agree that the interest of this society must be that of the whole race of mankind; and that it must operate on the human heart in a manner that religion itself cannot effect without great difficulty.

It is not therefore wonderful, that this order has been sometimes encouraged and sometimes persecuted by the ruling powers in a state: they who commend and they who blame may have their reasons; but nothing can be more unjust or ridiculous, than to imagine that the secret assemblies of the Freemasons can tend to disturb the security or tranquillity of a state: for though our doors are shut against the profane vulgar, they are at all times open to sovereigns and magistrates; and how many illustrious princes and statesmen do we count among our brethren? If aught passed in our lodges that was dangerous or criminal, must they not have been long since abolished? But the experience of many ages, during which this order has never been known to perform any actions but those of morality

morality and munificence, is a stronger argument in its favour than any I can produce. I shall, therefore, say no more on this matter; and I should not have said so much, if I did not know that you are capable of feeling the force of these arguments: for you have too much discernment to suffer yourself to be directed by that prejudice and caprice which has so much dominion over the common rank of women. If with a pleasing figure, and a graceful manner, you possessed only a common way of thinking, I should love you only as women are commonly loved; that is to say, for the gratification of desire and for self-interest. But my affection is founded on a sense of your real merit, on the dignity of your mind and the simplicity of your heart. If this affection is of any value with you, preserve it, Madam, by returning to your reason, and by dissipating those transient clouds which have eclipsed, for a moment, that favourable opinion you have hitherto entertained of me: and permit me to assure you, by the faith of a Mason, that my love shall endure as long as my life.

No. VI.

An Address delivered to the Brethren of St. John's Lodge, No. 534, Lancaster, by the Rev. JAMES WATSON, on his taking the Chair, December 27, 1794.

Sirs and Brothers,

PLACED by your unanimous option in the chair which I now have the honour to fill, I feel the compliment highly flattering indeed, when, in the first place, I reflect that an humble and obscure individual succeeds **ONE** who, with the highest credit to himself, occupies a seat in the most august assembly upon earth—the **BRITISH SENATE**. The consideration also of my infancy in this laudable Fraternity † would have deterred

† Initiated only in January preceding.

deterred me from undertaking so responsible a station, had not your partiality superseded my own diffidence. Animated, however, by a veneration for the Institution, a high sense of obligation, and a personal regard for each individual around me, I am ready to offer up my utmost exertions in my office, as the best atonement for my defects and imperfections.

MASONRY having the Omnipotent ARCHITECT of the universe for the object of its adoration and imitation; his great and wonderful works for its pattern and prototype; and the wisest and best men of all ages, nations, and languages, for its patrons and professors, (comprehending all sciences, divine and human;) must be a subject of boundless extent. Suffice it, for the present, if I humbly attempt to delineate some small part of its nature and excellencies, leaving a more ample display of them to more exalted abilities and sublimer eloquence.

No sooner was man formed, and dignified with a ray of the Divinity, than that light directed him to contemplate and admire the works of his great Creator, and to copy that grand Exemplar into every infant art. Thus Masonry is coeval with mankind. But that celestial beam being deplorably obscured and weakened "by man's first disobedience," we find the wanted aid of Divine instruction, benignly vouchsafed in the institution of *naval* architecture by the building of the ARK, which has served for a model to all succeeding ages. The same Heavenly Oracle dictated the construction of the ark of the covenant and its *protecting* TABERNACLE in the wilderness, and the magnificence of King Solomon's TEMPLE afterwards, the two other patterns of *stone* and *military* architecture.

Leaving holy ground, we trace Masonry amongst the Eastern Magi and in the renowned learning of Egypt. From whence, like other sciences, taking a westerly direction, it was brought by that European Apostle of Masonry, Pythagoras, from whose propa-

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gation it reached the British isle†. Its principles were respected and disseminated by Bramins, Philosophers, Artists, and Saints, and diffused the light of science to the remotest corners of the earth. It taught natural religion, philosophy, subordination, and arts, on the banks of the Ganges, in the hieroglyphics of Ægypt, the sanctuaries of Eleufis, the schools of Sages, and the caves of Druids.

Though it derives its name from *scientific*, and its badges from *operative* architecture, it comprehends the whole circle of arts and sciences; has been the depot of learning in all former ages, and a focus combining every ray of genius in all climes of the earth. A *Lodge* is in foreign countries eminently stiled an *Academy*, and MASONRY considered as synonymous to GEOMETRY, the science relating to the measurement of the earth, and emphatically referring to its creation; a *liberal* or *free* MASON signifying a friend and admirer, or a professor of *liberal science*, in contradistinction to an *operative* Mason.

But, though Masonry primarily inculcates morals and the religion of nature, it has caught an additional spark from the light of revelation and *the Sun of righteousness*. And though Masonry continues to burn with subordinate lustre, it lights the human traveller the same road: it breathes a concordant spirit of universal benevolence and brotherly love; adds one thread more to the silken cord of evangelical charity, which binds man to man, and crowns the cardinal virtues with Christian graces. Thus it aids the cause of virtue, by giving additional weight to moral obligations; and promotes public happiness, by enjoining a peaceable submission to every existing mode of government.

But it may be said, why has it been always locked up in secrecy? The Almighty locks up gold in the earth

† But probably long before, from the western population of Japhet, or the migrations from Asia under Odin, Gog, and Magog, &c. Witness Stonehenge, &c. temples to those early Deities. The first Grand Lodge (called Assembly) was established at Verulam (St. Alban's) by St. Alban, Prime Minister of King Carausius, A. D. 287.

earth and pearls in the ocean, not to bury them unkindly from human use, but to reward human industry for its search of them. And why do men lock up precious things, but to keep them from pilfering and unhallowed hands? Moreover, silence and secrecy inspire awe and solemnity. Hence the moral Precepts, Illustrations, Allegories, Signs and Tokens, of Masonry, are prohibited from being written or printed, and have been with oracular caution transmitted by *oral tradition* from generation to generation. But, after all, it must be confessed, that its harmless secrets are but sentinels and guards against imposition; and to the credit of human nature be it said, that they have never been betrayed, even by those who have basely deserted almost every other conscientious engagement.

Let each of us, then, in our respective spheres, as Men and Masons, be the generous friends of every useful and ornamental art and science; cultivate each moral and social virtue; and make our fundamental principles live by exhibiting in our lives and actions an unfeigned *Brotherly Love* to each other and all mankind; a cheerful communication of *Relief* to distressed brethren and fellow-creatures; and an invariable adherence to *Truth* and sincerity in all we say or do.

Let sobriety temper all our social moments, and good hours procure us the praise of regularity from our families and friends. Let strict caution and discretion guard us from making any undue discoveries to the uninformed. And let us by our exemplary conduct convince the world, that by being *Masons* we are *better men*; remembering that an impious and dissolute Mason is a disgrace to human nature, by having broken his initiating vows and obligations, both as a Christian and a Brother.

Then may we humbly hope that a blessing will descend from the MOST HIGH upon our labours and our meetings; and that, from associating as *Brethren in unity* here, we shall meet again as *Brethren in bliss* hereafter.

An Address to the Brethren of St. John's Lodge, No. 534, Lancaster. Delivered at their Commemoration of the Festival of St. John, December 28, 1795, by the Rev. JAMES WATSON, on quitting the Chair.

ON quitting the chair at the period of my presidency, I cannot help expressing my sincerest thanks to you, my worthy and respected BRETHREN, for your kind attention to all my recommendations; your ready obedience to all my official directions; and your candid indulgence to all my humble, but well meant, endeavours to promote the prosperity and happiness of this now flourishing Lodge*. I cannot sufficiently applaud your temperance and regularity, both in and after Lodge hours; than which nothing tends more to the credit of our associations in the eyes of a censorious world. The rapid progress also made by several of our noviciate brothers demands my warmest approbation; and their example will, I hope, stimulate others to a similar application. Suffer me moreover to express the satisfaction I feel, in surrendering the distinguished office you honoured me with into the hands of the CHIEF MAGISTRATE of this ancient and opulent Borough†; a man whose integrity of principle, and whose laudable zeal and activity in every undertaking, I have learned to respect and admire from long friendship, and even domestic intimacy.

As at my entrance upon this station I obtruded a few Masonic observations upon your attention, so your kind indulgence *then* has emboldened me to trespass upon your patience with a few more upon my quitting it, although they may have been already discussed by much abler brethren§.

The three degrees into which MASONRY is divided, seem to have an obvious and apt coincidence with the *three* progressive states of mankind, from the Creation to the end of time.

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* Consisting of 38 members.

† Richard Johnson, Esq. Mayor.

§ Vide in particular "Hutchinson's Spirit of Masonry."

The *first* is emblematic of Man's state of nature, from his first Disobedience to the time of God's Covenant with Abraham, and the establishment of the Jewish Economy.

The *second*, from that period to the æra of the last, full, and perfect Revelation from Heaven to Mankind, made by our GREAT REDEEMER.

The *third*, comprehending the glorious interval of the Christian Dispensation, down to the Consummation of all Things.

The state of darkness, or obscurity, of the FIRST DEGREE, strongly figures out the darkness of chaos before man's creation; or the night into which his glorious faculties were plunged by the fall consequent upon his original transgression. It is also forcibly emblematic of the darkness of the womb antecedent to man's natural birth; and the *pain inflicted* at his entrance aptly represents his pangs, and bitter sensations, on his *entrance* into the LODGE of this chequered life. Like a woeiful and benighted traveller, found in a dreary and hopeless desert, his indigent condition suggests to him the forlorn and helpless situation of man in a state of nature; teaches him the value of mutual good offices; and directs him to extend that relief afterwards to others, which he then so much wants himself, by *comforting the afflicted, feeding the hungry, and covering the naked with a garment*. He is brought to the light of the world, and the light of knowledge, by the help of others. His investiture is strongly significant of the first cloathing of the human race, and marks out the modest purpose of primæval dress. His tools are the rough implements of uninstructed genius, and the rude emblems of the simplest moral truths, pointing out the hard labour which human industry must undergo, when unassisted by the cunning and compendious devices of cultivated art. His Lodge is described to him as an universal wilderness, wherein he cautiously associates with his human brothers upon the highest of hills, or in the lowest of valleys; the green grass its pavement; the cloudy canopy of Hea

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ven its covering. Thus he is taught to consider this whole terrestrial globe as his **LODGE**; and is thereby instructed to look upon all mankind as his **BRETHREN**, and to grasp the whole human race to his heart with the arms of universal benevolence and compassion. Hence, also, he learns to view the whole earth as one **TEMPLE** of the Deity, with its length due East and West marked out by the line of the *Zodiac*, and the *Giant's Course* of the Sun and Moon therein; and to contemplate every human heart as an **ALTAR** burning with the incense of adoration to the **GRAND ARCHITECT OF THE UNIVERSE**.

As the darkness of heathenism, or natural religion, preceded the divine revelation vouchsafed to the favorite people of God; so, by our initiation into the **SECOND DEGREE**, we advance still farther into the *dawn* figured out by the Mosaic dispensation, which preceded the more perfect **CHRISTIAN DAY**. Here the noviciate is brought to light, to behold and handle tools of a more artificial and ingenious construction, and emblematic of sublimer moral truths. By these he learns to reduce rude matter into due form, and rude manners into the more polished shape of moral and religious rectitude; becoming thereby a more harmonious corner-stone of symmetry in the structure of human society, until he is made a glorified corner-stone in the Temple of God, *made without hands, eternal in the Heavens*. Here he learns to apply the **SQUARE** of Justice to all his actions; the **LEVEL** of Humility and Benevolence to all his Brother Men; and by the **PLUMB LINE** of Fortitude, to support himself through all the dangers and difficulties of this, our fallen, feeble, state. Here, instead of the *casual* Lodge as before, like the vagrant tabernacle in the wilderness, he first becomes acquainted with the construction of the glorious Temple of King Solomon, whose magnificent proportions were dictated by the oracular instruction of God, and are figurative of celestial perfection.

The **THIRD DEGREE** brings the Masonic enquirer into a state representing the meridian light of the last and fullest revelation, from Heaven to man upon earth, by the eternal *Son of God*; through whose resurrection and ascension, he is raised from darkness and death to the certainty of life and immortality.

Such is the Masonic œconomy. Such are the outlines of that system, which is justly compared to an *equilateral triangle*, the perfect emblem of universal harmony, and the sublimest symbol of the incomprehensible Deity; whose radiant throne may we all hereafter encircle with songs and choral hallelujahs for evermore! *Amen*, so mote it be!

No. VII.

An Address to the Mason Brethren of Scotland,
By the Rev. JAMES WRIGHT Minister of Maybole,
November 30, 1786*.

ALLOW me to address myself, in particular, to you, the Brethren of the **GRAND LODGE** of **SCOTLAND**, and the Brethren of the other **LODGES** of this very ancient and respectable city of Edinburgh, and all those Brethren from the country who have this day assembled with you.

In reflecting upon your most ancient and noble Institution, ye cannot fail to be struck with the great singularity of its having descended, both in its principles and forms, pure and unadulterated, to you, even from the first age of the world. Amidst the successive revolutions of kingdoms, and the alterations of forms of government, and the many changes of laws and customs, **MASONRY** has always remained the same, except in the case of a few improvements made upon it by the great and the wise **King SOLOMON**.

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* This Address was delivered in St. Andrew's Church, Edinburgh, at the close of a Sermon preached before the Grand Lodge of Scotland; the Brethren all standing during the time it was spoken.

Its permanency hath arisen from its being built, not upon mutable and perishing circumstances of an exterior nature, but upon some of the best affections of the human heart. Piety towards GOD, the glorious Master-Builder of the universe, and Love to Mankind, are the two grand immoveable Pillars which support the Fabric of MASONRY.

Reflect upon, and imitate, the wisdom and the virtue of those many great and good men of all languages, and tribes, and nations, who gloried in being admitted to the knowledge of your noble Art, and who strove to transmit it pure from age to age. Kings and Nobles, and Priests and Generals, have boasted of being made acquainted with a science, whose object is to exercise and to improve some of the best affections of the human soul. Do ye vie with them in setting honour upon the Craft, and in transmitting it pure as ye have found it, by keeping back from the Door, as well as from the Hall, of Masonry, every thing that is repugnant to its principles.

There is great merit in your having hitherto taken good care that the High Offices in the Grand Lodge of Scotland should be held by none but Noblemen and Gentlemen of very great respectability and worth. It is well known, that the rules of every Society will be more or less strictly observed, and that good order will be better or worse preserved, according to the degree of dignity and virtue which he possesseth who presides over it. Every Institution, for whatever purpose it is designed, takes its colour, in some measure, from the character of its Master or President; because it is a part of his office to give admonitions to others, as well as to exemplify the fixed rules and standing orders of the Society. The spirit of the Ruler, in all cases, is, in a certain degree, infused into those whom he directs.

The Office-bearers in every Lodge ought to take good heed to the characters of those whom they admit into the Society; because *an Accepted Mason is held by all Foreigners, as well as by us, to be a term which implies a man of honour and virtue; one who has a right*

to be admitted into the company of Gentlemen of every description, and of the highest rank. By granting a man the privilege of being an Accepted Mason, ye do virtually give him a Letter of recommendation to the acquaintance, and friendship, and confidence, of a certain number of the most respectable characters that are to be found in every part of the world. Would it therefore be treating them well, to abuse that confidence which they are naturally led to repose in you, by introducing undeserving men to their acquaintance and friendship? I submit to you, whether such an ample and valuable Certificate ought to be granted to any, except those alone, who, upon enquiry, are found to be men of worth and virtue. Unless great attention be given to this particular, not only the Lodge of admission may itself come to suffer in point of character, but injustice may be done to the honour of the Craft in general, and a deceit imposed upon all those Brethren, both at home and abroad, who, trusting to your Attestation, give their hand of fellowship to persons who may be unworthy of their confidence and friendship, and even of being admitted into their company. This is one of the possible abuses of *Masonry*, which ought to be carefully guarded against.

The younger part of my Brethren will, I hope, forgive me, while, in the spirit of sincere friendship, I wish to remind them, that they ought not to consider their admission into a Masons' Lodge, as being designed to enlarge the circle of mere frolic and dissipation. Let them, on the contrary, view it as laying them under an additional obligation to submit to the rules of decency and propriety, and as a happy mean of forming in them a taste for the delicate and refined moral pleasures of the heart. For that reason, every species of riot and wanton levity, and opposition to the rules of good order and manly behaviour, are perfectly inconsistent with the spirit of *Masonry*. As that old age is the most agreeable in which we find a certain degree of the cheertfulness and gaiety of youth, so youth appears more amiable, by its having a certain
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and a well-timed proportion of the gravity and solidity of old age.

Above all, let young men begin early to reverence Truth, which is a qualification indispensably necessary to the existence of friendship among Brethren. Falsehood is inimical to good brotherhood, and to every thing joyous and beneficial to society. A deceitful man is incapable of being a true friend, or a good citizen. Falsehood implies double-mindedness, and hypocrisy, and treachery, and all those vices of the heart whose direct tendency is to mislead and deceive the Sincere and the Upright, and to sow strife and discord among Friends and Brethren. As candour is essential to true friendship, so the want of it implies every thing that is baneful to the pleasures and interests of social life. So long as Truth guards the heart, it will be the seat of Virtue and of steady Friendship; but if that guard be once dismissed, the heart is at once laid open to every species of depravity. Accordingly, the first early symptom of a mean and worthless character, in which you can place no confidence, is always that of a want of regard to the sacred law of Truth. Let all men, therefore, and especially the young, as they regard their honour, and happiness, and usefulness in this life, and their hope of being admitted into the New Jerusalem, into which, saith the Holy Spirit, "nothing shall be admitted that maketh a lie:" let them, I say, beware of falsehood, and be always sincere in every thing that they both say and do. Then will all men honour and put trust in them.

Forms and ceremonies are necessary to the being and the preservation of every great institution: but forms are of no value, except in so far as they produce a regard to the spirit or principle of the Institution itself. Therefore, use their forms as being only so many handmaids to your feeling: the power of the moral and beneficial influence of the art. Strive to make your science subservient to the purpose of strengthening in you pious and charitable dispositions, that these may not only operate at Masonic meetings, but may give a colour

colour to your whole life. Unless the practice of your art shall produce in you a refined benevolence of soul, and improve the social and charitable dispositions of the heart, not only toward the Brethren of your respective Lodges, but toward all mankind, ye frustrate, with respect to yourselves at least, one main end of the Masonic Institution.

Although your Institution had no higher object than that of an ordinary Social Club, it would stand foremost even in that class of brotherly meetings. Even in that view, ye enjoy the pleasures flowing from the exercise of the social and benevolent affection, in much greater perfection than other fraternal clubs; because, to conscious innocence, and correct propriety of manners, there is joined, in your case, such ceremonies as tend to promote a sense of the design of your meeting, being that of improving the Temper of Mutual Affection and Brotherly Love. In your case, there are several peculiar circumstances which serve to heighten the hilarity of your social intercourse. But how must it delight you to consider, that while many others are spending their vacant hours in scenes of riot and hurtful dissipation, or in the loose debasing haunts of gross vice, ye are cementing the sweet bonds of friendship to one another, and practising an Art which teaches you how to enliven the prosperity of your friends and neighbours, and how to make the parent's wounded heart to bleed more gently, and how to soften the distresses of the widow and the fatherless, and how to taste every moral pleasure with greater delicacy and sensibility of mind.

As some take offence at your meetings, from their ignorance of the design of them, take good heed to yourselves, that ye may give no just and real cause of being blamed. Walk according to the original and inherent principles of your Art; and then will ye observe that virtuous decency and propriety of manners, both within and out of the Lodge, which will prevent the prejudiced from having any "evil thing to say of you."

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In a mixed assembly like yours, three things are more immediately necessary to the existence of true friendship; condescension to inferiors, becoming respect to superiors, and a power of secrecy. We have it declared by a great authority, that "*He who revealeth secrets, separateth chiefest friends.*"

I congratulate you upon your appointing a Sermon to be preached to you on the Anniversary of *St. Andrew*, being the day of the Election of your Office-bearers. A discourse on any one of the great principles of Christianity has always a good effect upon the hearts of the serious; and therefore it is a proper mean of pre-disposing you to discern and to feel the spirit and moral influence of an institution, which has for its immediate object, a reverence for the *God* of the Universe, and sincere good-will to all your Brethren of mankind.

I shall conclude this charge, which, in the spirit of a sincere concern for the honour and happiness of the Brethren, I have taken the freedom of giving you, in the words of two inspired men: "These six things doth the Lord hate, yea, seven are an abomination unto him: A proud look, a lying tongue, and hands that shed innocent blood; an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that telleth lies, and him that soweth discord among brethren*."—"Let Love be without dissimulation: Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another, with brotherly love, in honour preferring one another; distributing to the necessity of the Saints, given to hospitality. Bless them who persecute you; bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one towards another†." *Amen.*

* Prov. vi. 16.

† Rom. xii. 9-16.

No. VIII.

The Speech of a Foreign Nobleman on receiving his own Son into Masonry.

Dear Son,

I Congratulate you on your admission into the most ancient and perhaps the most respectable Society in the universe. To you the mysteries of Masonry are about to be revealed, and so bright a sun never shed it's lustre on your eyes. In this awful moment, when prostrate at this holy altar, do you not shudder at every crime, and have you not confidence in every virtue? May this reflection inspire you with noble sentiments; may you be penetrated with a religious abhorrence of every vice that degrades the dignity of human nature; and may you feel the elevation of soul which scorns a dishonourable action, and ever invites to the practice of piety and virtue!

These are the wishes of a father and a brother conjoined. Of you the greatest hopes are raised, let not our expectations be deceived. You are the son of a Mason who glories in the profession; and for your zeal and attachment, your silence and good conduct, your father has already pledged his honour.

You are now, as a member of this Illustrious Order, introduced a subject of a new country, whose extent is boundless. Pictures are open to your view, wherein true patriotism is exemplified in glazing colours, and a series of transactions recorded which the rude hand of time can never erase. The obligations which influenced the first *Brutus* and *Manlius* to sacrifice their children to their love of their country, are not more sacred than those which bind me to support the honour and reputation of this venerable Order.

This moment, my son, you owe to me a second birth; should your conduct in life correspond with the principles of Masonry, my remaining years will pass away with pleasure and satisfaction. Observe the great example of our ancient masters, peruse our history and

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our constitutions. The best, the most humane, the bravest, and most civilized of men have been our patrons. Though the vulgar are strangers to our works, the greatest geniuses have sprung from our Order. The most illustrious characters on earth have laid the foundation of their most amiable qualities in Masonry. The wisest of Princes planned our Institution, at raising a Temple to the eternal and Supreme Ruler of the Universe.

Swear, my son, that you will be a true and faithful Mason. Know from this moment that I centre the affection of a parent in the name of a brother and a friend. May your heart be susceptible of love and esteem, and may you burn with the same zeal your father possesses. Convince the world by your new alliance you are deserving our favours, and never forget the ties which bind you to honour and to justice. View not with indifference the extensive connections you have formed, but let universal Benevolence regulate your conduct. Exert your abilities in the service of your King and your Country, and deem the knowledge you have this day attained the happiest acquisition of your life.

Recall to memory the ceremony of your initiation; learn to bridle your tongue, and to govern your passions; and ere long you will have occasion to say, "In becoming a *Mason* I truly become the *man*; and while I breathe will never disgrace a jewel that kings may prize."

If I live, my son, to reap the fruits of this day's labour, my happiness will be complete. I will meet death without terror, close my eyes in peace, and expire, without a groan, in the arms of a virtuous and a worthy Freemason.



No. IX.

Extracts from Two Discourses delivered at Woolwich, Kent, 1787-8, by the Rev. DANIEL TURNER.

A PANEGYRIC adequate to the honours of, and various benefits flowing from the Craft, is no easy task. Its having, however, been so often attempted, by men of the first erudition, shall apologize for my saying little on that point; while I endeavour sincerely, though humbly, to serve the science, by exposing the absurdity and weakness of the objections usually brought against it.

Masonry I affirm to be a mystic science, wherein, under apt figures, select numbers, and choice emblems, solemn and important truths, naturally tending to improve the understanding, to mend the heart, and to bind us more closely to one another, are most expressly contained. In proportion as the wise, the learned, and the good have studied it, they have loved it. But, like all other virtuous characters, or things, it hath met with persecution. Its enemies have been many; nor have its friends been few. Mature reflection on the characters of its adversaries, in a great measure, destroys all they say. For, in the first place, no truly sensible man will ever speak against what he doth not understand. There are some bigots in their opinions against it. It is, cry they, a bad thing,—an unlawful thing,—a sinful thing.—Why? Because we detest it, and abhor it. To pity such, is no mean part of Christian love; since, I am persuaded, that even in good hearts the first emotions respecting them were those of scorn and contempt. Of what use is it to reason with bigots, whether in religion, morals, or politics?

There are some who speak against it more from the vanity of saying somewhat on the point, than that they can urge a single rational objection. If it be good, say they, why not tell it? But we apprehend, continue these wise-acres, there is nothing in it. As for words,

words,—signs,—tokens,—all stuff,—depend upon it, there are no such things. Now, what genuine Son of Free-masonry would hold converse with such people? Let them prattle on;—if it pleases any who hear, they must be as weak as themselves, and it never can injure you.

The weightiest objection is yet to come, nor will I flinch from it. Many thinking, serious, and judicious persons, argue thus:—“The reason why we are enemies to Masonry is, the effects, which, from close observation, we have repeatedly traced. We have seen those, who call themselves warm zealous Masons, most regular in their attendance on the Lodge,—ready to go any lengths, both as to distance of place, loss of time, and expences, in pursuit of Masonry, who never appeared at church, and frequently left their families without bread. Others we have remarked, apparently brimful of Masonry, and vastly fond of each Brother, doubtless, in the Lodge, according to their principles, who yet would cheat, deceive, and supplant those very brethren in trade, and the ordinary transactions of society. They would defame them; and were it practicable, we have beheld them attempting to take, as it were, the very bread out of their mouths. Instead of being friends to mankind, or one another, they are liker wolves, preying with ferocity on whatever comes in their way.”

In the first place, the abuse of a thing is no valid objection to its inherent goodness. How many call themselves Christians, who are a disgrace to it, yet ultimately hurt not the gospel, but themselves? Besides, a man's worth is not to be rated from his own exaggerated account of the matter, but from what he actually, uniformly, and absolutely is. The apostle hath told us, that whosoever provideth not for his own, is an infidel; therefore we conclude, that no good Mason will ever be deficient in the due performance of all moral and relative duties. If a man is negligent in religious points, depend on it he is good for little in the Lodge.

As to the second part of the objection, viz. that they will backbite and injure one another, it is too true. But what does it prove? simply this—that in the best institutions upon earth worthless characters may occasionally be found. In the holy family itself, consisting but of twelve, one was a devil. Did that hurt the integrity of the eleven? far from it. Why lay the faults of a few at the door of large respectable bodies of men, who, by assiduously working at the Craft, have done honour to human nature? Where the heart is bad what can you expect from the tongue? After all, is it more than what happens in the most solemn duties of religion? Have there not been wretches who could go to the table of the Lord, and the very next day traduce the moral character of the minister from whose hands they received the holy sacrament? And if that was not making it to themselves the cup of devils, I know not what the Apostle meant when he made use of those terms.

Why need I multiply words to confirm it? Built on and drawn from revelation, must it not be of divine original? Adorned by the beneficent actions and amiable virtues of thousands, the first in point of rank, knowledge, and moral excellence, of every language in every age, and in every clime, must it not possess an inherent worth? Thou heaven-descended beam of light, beauty, and perfection! how oft hast thou been the means of saving life and property; reconciled the most jarring interests, and converted fiercest foes to dearest friends! On, on then, my dear Brethren, pursue the great lecture with alacrity and firmness, each moving on the square of truth, by the compass of God's word, according to your respective stations, in all the rules of symmetry, order, and proportion.—Nor dread when your earthly Lodge shall be dissolved; your jewels will still be safe, and you shall be admitted into a more glorious Lodge, even an house not made with hands eternal in the Heavens; where angels and saints shall be your Fellow-crafts and companions; and the Supreme Architect of the Universe your ineffably great and

and glorious Grand Master—your light—your life—
your joy—your all!

Need I tell you the honours of Masonry are as illustrious as they are ancient? You know it, and firmly believe it. Still do you not agree with me, they shine the brightest when they are grounded on real piety? In all sciences there have been pretenders, and perhaps of most secrets in the arts there have been counterfeits: yet this neither tarnishes the beauty, nor weakens this tenet of our Craft, that Masonry and Brotherly Love ought to go hand in hand. Diligently search the scriptures for the secrets of your art; and while you toil to pry into the covenant, the signs, and tokens, that subsisted and were communicated between the kings of Judah and of Tyre, O may the spirit of the Widow's Son be in you! filling you with a knowledge of the points on which all the above turned, even wisdom to design, strength to execute, and the beauties of holiness to adorn. Remember that the same pages contain an inestimable pearl of great price, and that those individuals are the only wise and good who make that pearl their own. Numberless are the encouragements to do this. Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened to you. In that case you lay hold on the right pillar in the temple, both of solid fame and spiritual wealth, whereby you shall be established; and then you may safely rest upon the left, a still higher column in your scientific line, since in that you will find strength. Another motive to this flows from the examples before you. In the various periods of society, the greatest—the most learned—and the very best of characters, have belonged to your Fraternity. Whatever be your rank in life, on close observation, you will find those in a similar station who have dignified themselves, and been useful to mankind. The widow that threw in her mite was the most generous and compassionate of all who then entered the temple. Verbal love is but painted fire; therefore,

therefore, let his example who went about doing good, be the pillar so elegantly adorned with lily-work, kindly directing and inflaming your humanity towards the Brethren. Meet the very lowest of them on the level of condescension, nor venture to despise the man for whom perhaps a Saviour died; that so you may be able to hold up your heads when justice is laid to the line, and righteousness to the plummet. Let your pure benevolence spread every way, like the more than gem-studded arch of heaven, expanding even over your enemies when in distress, that you may prove yourselves to be the children of the Most High, who is benign to the unthankful, and to the evil. Philanthropy is not confined to name or sect, to climate or language. Like the power of attraction, which reaches from the largest to the smallest bodies in the universe, it unites men from the throne to the cottage. Whether your Lodge meets on the high mountains of worldly grandeur, and is beheld from afar; or in the lowest vales of obscurity, and noticed but by few; whether under Adoniram you hew on the tops of Lebanon, or with Aholiab and Bezaleel, are in distinguished offices near the Sanctum Sanctorum, or with the sons of Levi serve at the altar, O sit not at a Brother's call; if he be in danger fly to his relief; if he be deceived tell him the truth; if he be calumniated, justify his character—bear his burdens—allay his sorrows—and espouse his cause; nay, if in many things he hath erred, still recollect, that indiscretion in him ought not to destroy humanity in you.

As the Eastern Magi opened their treasures, which, doubtless, were various, to the Redeemer of souls, so every Brother should be given to hospitality; ready to distribute, willing to communicate, and eager to employ, his gift or power, whatever it may be, for the mutual good of each other, and the common benefit of all. Owing to the prevalency of this endearing munificence, the holy David, who collected so magnificently towards the building of the temple, aided by the spirit of inspiration, informs us in the book of Psalms,

Psalms, that the glorious head of the Church, and Grand Master in Israel, of whom the whole family in Heaven and on earth is called, may, among other things, be found out by this, that all his garments smell of myrrh, aloes, and cassia.

Diminish not the value of your beneficence by the harshness of the manner, but be affable, be courteous, be kind, and so secret lest you wound the sensibility of the receiver, that on many occasions you let not your right hand know what your left hand doth. Above all, be sincere; and, however powerful the enticements to the contrary, scorn dissimulation's winding path, for it inevitably leads to loss of character and to future ruin. Joab and Judas could give good words, nay, kiss when they meant to kill. Equally treacherous are numbers in the present age, who never speak you fairer than when they wish to undermine you; or when they say that they pray for your success, would nevertheless inwardly rejoice at your misfortunes.

As light and science came from the East, may we, who by reason of mental darkness were once just in the opposite extreme, now quickened by the Spirit of God, and enlightened in the saving principles of true knowledge, be enabled to move according to the rules of order, in the nicest lines of symmetry, back to the source of perfect light. What improvements our Science received among the Magi of Persia, or the learned among the Egyptians; whether Pythagoras brought it to Greece, and the silence imposed on his disciples was analogous to our taciturnity about the mysteries of our art to all but the *Eklektoi*, and how far it was preserved and studied by the Druids in Britain, with many other curious circumstances, we shall leave for the investigation of more sequestered hours. Perhaps it employed the solitary retirement, in some measure, of the Essenes, the most particular and eremital sect among the Jews. That some of its parts may have composed the abstruse and impenetrable *Sephiroth* is not impossible. This far we can say, that if it did, it would be as rational an interpretation of

the ten circles, as any which Maimonides or the other cabalistical doctors have given.

Suffice it at present to note, that we are *Free*, because no bondman is permitted amongst us; and *Accepted*, seeing we have stood the test of several probationary degrees with applause; emulous to be found worthy of the illustrious badges worn by those who hold the first places there, where no atheist, no libertine, or reprobate person, known to be such, ought ever to gain admission. To guide us by the way we have not one star but many. Let the Bible be the rule of our faith: may we square all our actions by the precepts of our Saviour; and set a compass to our words, as relative to others; especially those whom we know to be Brethren.

As in our mundane system the sun rules by day, and the moon by night, with an inferior lustre, so may we fulfil our appointed duties; more particularly by yielding a cheerful obedience to those whom in his providence the Architect of the Universe hath set over us, whether the more subordinate, or the supreme.

Hail, mystic Art! thou source of utility, as numbers have experienced; since if we were ever to be cast on an unknown shore, or obliged to travel through the most distant climes, however ignorant of their language, their customs, and apparently strange to their inhabitants, thou lendest thy unfeigned votaries a secret key to open the rudest bosoms, and to unlock the most concealed hoards of niggardly parsimony.

Then, my much respected Brethren, foot to foot let us stand on the broad basis of rectitude, inscribed within the circle of harmony, to shew that we are ready to move with and for a Brother in every just and laudable design. On bended knees let us join in each act of adoration and praise to the Grand Master of angels, saints, and men; humbly begging, through the merits of Christ Jesus, that his inexhaustible goodness would be pleased to confer what his infinite wisdom sees most conducive for the essential and permanent felicity of ourselves and all our genuine Brethren, whether

whether in the present or future state of our existence. May we display the reciprocity of our esteem in imitation of the early Christians, who are said to have had but one heart; warmly pledging that, considering the instability in all the gifts of fortune, we are resolved, according to our ability and the necessities of a Brother, to be equally ready liberally to give, or, if our situation requires it, thankfully to receive.

Thus acting, no human power can hurt you; for your building, thus fitly and compactly framed together, must grow into an holy temple, both in and for the Lord. In order to maintain un sullied the honour of the Craft, be cautious whom ye admit to the knowledge of your far more exalted than Eleusinian mysteries; yet from the worshippers of Ceres be not ashamed to take a lesson of circumspection and vigilance. Be zealous in the discharge of all the duties demanded of you, nor faint though it may fall to your lot to labour in the plains of Jordan, in the clayey ground between Succoth and Zeredathah.

Thus may your Lodges appear beautiful as Thirzah, comely as Jerufalem, fair as the curtains of Solomon, and supported by workmen that need not be ashamed. May they be taught and ruled by Masters who comprehend the light of truth; guarded by officers who will not remove the antient land-marks which their fathers have set; and may the watchmen upon the towers suffer every man to pass who can give proofs of his being a good Mason and a true, adorning by his life and conversation the secret tenets of the science, and, what is still more, the Gospel of our Lord and Saviour Jesus Christ, to which word of our salvation unless we give earnest heed, and render all things subservient, we are but deceiving ourselves, and the truth is not in us.

Can I conclude more emphatically than in the words of the apostle? Let all bitterness, and wrath, and anger, and clamour, and speaking, be put away from you, with all malice. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you. Which God grant may be our character, now, and henceforth, for evermore. Amen.

No. X.

Masonic Exhortations. From the German.

O THOU! whom we have initiated in the doctrines of wisdom, Son of Virtue and Friendship! listen to us, and open thy heart to the serious precepts of Truth. We will show thee the path to happiness of life, the way in which thou mayest please thy Creator; how thou mayest employ with benign success, for the benefit of mankind, all the means which Providence has entrusted thee with, and thus procure thyself the sacred pleasure of benevolence.

I. Duty towards God and Religion.

THY first homage thou owest to the Deity. Adore the Being of all beings, of which thy heart is full; which, however, thy confined intellects can neither conceive or describe.

Look down with pity upon the deplorable madness of those that turn their eyes from the light, and wander about in the darkness of accidental events.

Deeply sensible of the parental benefactions of thy God, and with a heart full of gratitude, reject, with contempt, those shallow inferences, that prove nothing but how much human reason degrades itself when it wanders from its original source.

Often elevate thy heart above sublunary things, and cast thy eye with ardour towards those higher spheres, which are thy inheritance.

Offer up in sacrifice to the Most High thy will and thy wishes, strive to deserve his animating influence, and obey the commands he has prescribed for thy terrestrial career.

Let it be thy only happiness to please thy God; let it be thy incessant endeavour, the incitement to all thy actions, to effect an eternal union with him.

The sacred code is the foundation of all thy duties; if thou didst not believe in it, thou wouldst cease to be a Freemason.

Let every action be distinguished by an enlightened and active piety, without bigotry or enthusiasm.

Religion does not consist of speculative truths; exert thyself in fulfilling all those moral duties it prescribes, and then only thou shalt be happy; thy contemporaries will bless thee, and with serenity thou mayest appear before the throne of the Eternal.

Particularly thou shouldst be penetrated by the feeling of benevolence and brotherly love, the fundamental pillar of this holy religion.

Pity him in error, without hating or persecuting him. Leave the judgment to God, but—"do thou love—and tolerate."

Masons! Children of the same God! ye who are already Brethren through the universal faith, bind closer the ties of brotherly love, and banish for ever all prejudices that might disturb our brotherly union,

II. *The Immortality of the Soul.*

MAN! King of the earth! Master-piece of the creation, animated by the breath of God; be sensible of thy dignified destination.

The whole animal creation is subdued under thy dominion. All that waves and moves about thee ceases again to be; but thy soul survives all component things, and is by virtue of its divine origin incapable of being destroyed.

In this consists thy true nobility. Feel thy happiness without arrogance: Pride was the cause of the degradation of man, it certainly would plunge thee into the same abyss.

Degenerated being! what art thou in the presence of the Eternal, with all the dignity originally appropriated to thee, and still distinguishing thee from other beings?

Adore him, the Lord on High, in the utmost humility, and take care that the heavenly immortal essence, which animates thee, be not depraved.

This essence is thy soul; exert thyself in endowing it; it is capable of infinite perfections.

Make

Make it so susceptible, so open to virtuous impressions, that, after thy dissolution, it may without impediment return to the pure and original source of virtue.

So prepared, thou wilt be free even in fetters; serene in misfortunes; the heaviest storm will not make thee tremble, and with true heroism thou wilt advance even to the face of death.

Mason! If ever thou couldst doubt the immortal nature of thy soul, and its high destination, in vain had we initiated thee. Thou wouldst not be the adopted son, the darling of wisdom; thou wouldst step back, and mix again with the multitude of the profane rabble, who like moles crawl in the dark.

III. *Duty towards thy King and Country.*

GOD has ordained a sovereign power of each country to be his vicegerent.

Entertain reverence for the supreme power, and be faithful to it, in whatever corner of the world thou livest.

After the homage thou owest to God, the duties toward the state and country follow next.

Should man wander rude and unfociable about woods and forests, he would be less inclined to answer the intentions of Providence, and to ensure to himself all the good intended for him.

His being ennobles itself amongst his equals, and the difference of opinions improves his genius.

But in society, were every one left to himself, the possession of property, and the unrestrained passions, would cause incessant quarrels, and cunning or power would soon triumph over innocence.

For this reason laws were necessary to regulate mankind by, and rulers to support and keep inviolated those laws.

Sensible Man! thou honourest thy parents; honour the fathers of the state also, for they represent the Deity.

If they err, they are accountable for it to the Judge of Kings; but thy own, often very erroneous, judgment, cannot exempt thee from obedience.

Pray to God for their preservation, and exert all thy powers in favour of thy country.

Shouldst thou ever neglect this sacred duty, should thy heart not beat with joy at the dear names of thy country and thy prince, every Mason would turn thee away as a disturber of public tranquillity and order, and an outcast that does not deserve to partake of the prerogatives of a society that has particular claims upon the esteem and confidence of the sovereign power; because, animated with patriotism and zeal to form the best citizens, she makes it an invariable law for her pupils to fulfil all civil duties in the most distinguished manner, and from the purest motives.

A Mason ought to be the most valiant warrior; the most just judge; the kindest master; the most zealous servant; the tenderest father; the most faithful husband; and the most obedient son; for his duties as a citizen in general have been strengthened and rendered sacred by the voluntary Masonic obligation, and he, if ever he should neglect them, not only would show a want of fortitude, but also be guilty of hypocrisy and perjury.

IV. *Duties towards Mankind in General.*

BUT should the compass of thy country, which opens to thee such a fruitful and charming field, still be too confined for thy benevolent activity; should thy sensible heart wish to expand beyond the limits of empires, and to embrace all nations with tender feelings of humanity; shouldst thou, reflecting on the universal pedigree, long to love tenderly all those that are with thee of the same shape, in the same need of benevolence, that have, like thee, the same desire to make themselves useful, and an immortal soul; come then into our temples, and lay down thy offerings on the sacred altar of humanity.

The

The mother country of a Mason is the world; within the circle of his compass is contained every thing that concerns mankind.

Reflect with reverence on the majestic structure, in which the ties of humanity and morality, too much relaxed, are bound closer.

Love this universal alliance of virtuous souls, that were capable of elevating themselves above the dust.

Thou wilt find it in every country where enlightened reason has forced its way, existing under the sacred banner of humanity, and under the guide of simple and uniform laws.

Be sensible of the sublime object of our revered Order; all thy faculties, thy whole life, be consecrated to benevolence and the happiness of mankind.

Cultivate incessantly thy moral perfection, and effect the closest union with the Deity.

Thus only thou canst ennoble, purify, and fortify, the motives of this laudable Institution.

V. *Benevolence.*

BEING created in the similitude of God, who in his mercy and immense bounty communicated himself to men, and expanded over them the abundance of his blessings, strive thou assiduously, by making mankind as happy as possible, to resemble this divine original. Thou canst not imagine any thing good that is not an object of Masonic activity.

Look down upon the helpless situation of infancy, it challenges thy assistance: reflect on the sad inexperience of youth, it demands thy good counsels.

Find thy happiness in protecting them against errors and seduction, the common rocks of that age.

Awake in them the heavenly fire of genius, and instruct them how to unfold it for the benefit of the world.

Every suffering being has a sacred claim on thy assistance; take care not to deny it.

Do not wait till thy ears ring with the lamentations of the miserable; affectionately anticipate the wants of the unfortunate, and inspire them with courage.

Do

Do not poison thy gifts by ostentation.

Thou shalt not find thy reward for thy benefactions in the vain and loud applauses of the multitude; a Mason will always find it in the silent and secret testimony of his heart, and in the sacred pleasure with which the Deity looks down upon him.

Has Providence granted thee abundance? Let it be far from thee to make an inconsiderate or shameful use of it.

God has given thee above thy wants, that thou mayest cause those that have received a scanty lot to feel less the inequality of the distribution of the riches of the earth. Enjoy this glorious prerogative.

May the most abominable of all passions, avarice, never predominate over thee: may thy heart for ever revolt against the worthless calculations of covetousness.

But should this melancholy vice overpower thee, approach no more the temples of Philanthropy; they would have no more charms for thee, and we could no longer discover in thee the image of God.

Let religion, wisdom, and prudence, be the rule of thy benefactions.

Thy heart might be inclined to relieve every want, but thy reason must direct to assist where necessity is most pressing.

Instruct, advise, intercede; be charitable, console according to the exigency of circumstances.

If thou findest at last that thou art confined, and that thy soul begins to mourn, and to lament the incapacity of expanding as much happiness as thou wishest, then haste to our temples.

Behold here the sacred tie of benevolence, and, contributing as far as thy abilities permit towards the laudable Institutions of our Fraternity, rejoice at the idea of being a fellow-citizen of this better world; and enjoy the sweet fruits of our faculties united and concentered to one point.

The sources of relief will then flow more abundantly; instead of helping one, thou wilt co-operate to make thousands happy, and thy wishes will be fulfilled.

VI. *Further Duties towards Men.*

LOVE thy neighbours as thyself, and do unto others as thou wishest to be done by.

The faculty of expressing thy thoughts by words is an external sign of thy command over nature; make use of this gift to alleviate the wants of thy fellow-creatures, and to encourage them to virtue.

Be affable and serviceable; edify others by thy example, and bear thyself kindly, and without repining, at the prosperity of others.

Do not suffer thy heart to entertain any envy; it would undermine thy happiness, and rage in thy breast.

Pardon thy enemy, and have manliness of heart enough to do him good.

This generous sacrifice, one of the most exalted precepts of religion, will awake in thee the most benign sensations; thou wilt represent the image of the Deity, who with adorable kindness pardons the errors of men, and, disregarding their ingratitude, pours down his blessings upon them.

Always recollect that this is the most glorious victory thy reason can obtain over the brutal instincts; and thy motto be,

“A Mason forgets only injuries, never benefits.”

VII. *Cultivation of One's Self.*

BY making thus the prosperity of mankind the object of thy labours, do not lose sight of the necessity of forwarding thy own perfection, and do not neglect the concerns of thy immortal soul.

Often unveil and examine thy heart to discover its most secret dispositions: the knowledge of one's self is the sum of all Masonic precepts.

Thy soul is the rough ashlar which thou must labour to polish; thou canst not do homage more worthy of the Supreme Being than when thou offerest up to him regular desires and inclinations, and restrained passions.

By

By strictness and modesty in thy moral conduct acquire the esteem of the world.

Distinguish thyself by discipline, rectitude, love of truth, and humility.

Pride is the most dangerous enemy of mankind, and the source of all their evils.

Do not look back to the point from which thou proceedest, this would retard thy career; let thy eye continually be cast towards the goal; the short time of thy journey will hardly afford thee the hope of arriving at it.

To compare thyself with those that are possessed of inferior faculties, would be a dangerous flattery of thyself; rather let a virtuous emulation animate thee when thou perceivest superior talents.

Let thy tongue be a faithful interpreter of thy heart. A Mason who could abandon candour, and hide himself behind the mask of dissimulation and deceit, would be unworthy to sit amongst us; he would sow upon our peaceable soil the seed of distrust and dissention, and soon become the abomination and the scourge of our assemblies.

May the sublime idea, that thou walkest before the eyes of the Omnipresent, strengthen and support thee.

Review daily the vow of mending thy life. Watch and meditate, and call to thy recollection at night a noble action, or a victory over thy passions; then lay down thy head in peace, and gather new strength.

Finally, study eagerly the meaning of the hieroglyphics and emblems which the Order lays before thee: even nature does not always unveil her secrets; she must be observed, compared, and frequently watched with attention in her operations.

Of all the sciences on whose extensive field the industry of men gather useful illustrations, none will afford thy heart heavenly satisfaction, but that which instructeth thee in thy relation to God and the creation.

VIII. *Duties towards Brethren.*

AMONGST the numberless inhabitants of the earth, thou hast chosen, by a voluntary vow, the Free-masons as Brethren.

Therefore never forget, that every Free-mason, without distinction of the profession of his faith, country, or rank, the moment he offers thee his right hand as the emblem of brotherly confidence, has a sacred claim upon thy assistance and friendship.

Equality was the first lot of nature, but was soon swerved from.

The Mason restores the original rights of mankind; he never sacrifices to vulgar prejudices; the sacred Plumb-rule amongst us puts all ranks on a level.

Nevertheless, honour the distinctions of rank in civil life, which society has introduced or permitted.

Oft are those gradations the productions of pride; but pride it would be in thee to struggle against or to disavow those distinctions which civil society acknowledges.

In our assemblies, step behind him who is more virtuous and more enlightened: the dignity which distinguishes thee in the world remains unnoticed here.

Be not ashamed of an insignificant, but honest, man out of the Lodge, whom thou hast acknowledged a short time before as a Brother; the Order would then be ashamed of thee also, and send thee back to the profane theatre of the world, there to exercise thy pride.

Is thy Brother in danger—haste thou to his assistance, and hesitate not to endanger thy own life for him.

Is he distressed—open thy purse to him, and rejoice in having found an opportunity to make so benign a use of thy gold.

Thy Obligation compels thee to be benevolent to mankind, but in particular to thy Brother.

Is he blinded by errors, and hastens towards a precipice—take up the brotherly arms of rational representations, and stop him.

Reconduct

Reconduct the wavering creatures of God to the path of virtue, and raise up the fallen.

Hast thou an animosity against thy Brother, on account of real or imaginary offences—let not the sun set before thy reconciliation.

Call in an unprejudiced arbitrator, and invite him to brotherly mediation.

But never step over our threshold, unless thy heart is clear of hatred and vengeance.

In vain wouldst thou attempt to supplicate down into our temples the Eternal, if they were not ornamented by the virtues of our Brethren, and consecrated by their unanimity.

IX. *Duties towards the Order.*

BY having admitted thee to partake of the advantages which are the consequences of our alliance, thou hast resigned a part of that natural liberty,

Fulfil with religious strictness all those moral duties which the Order prescribes thee.

Follow its wise precepts, and honour those, who, by the confidence of the Brethren, have been made the Guardians of the laws, and the interpreters of the universal union.

Thy will is subordinate, in the Order, to the will of the law, and thy superiors.

Thou wouldst not be a true Brother, if thou wouldst resist this subordination; so very requisite in every society; and nothing would remain for us then, but to banish thee from among us.

In particular we have a law, the inviolable compliance with which thou hast promised before the face of Heaven; it is the strictest silence concerning our rites, ceremonies, signs, and the form of our alliance.

Do not imagine that this obligation is less sacred than that which thou takest in civil life.

Thou wert free when it was administered to thee: but it is not now at thy option to violate it; the Eternal, whom thou hast invoked to witness it, has ratified it.

Tremble at the punishments of perjury; never couldst thou escape the gnawing reproaches of thy own heart.

Thou wouldst lose for ever the esteem and the confidence of a numerous Society, who would have an undoubted right to declare thee to be a perjured and infamous being.

Conclusion.

SHOULD these Precepts, which the Order communicates to thee, to make the path to truth and happiness smooth, imprint themselves deep into thy heart, open to the impressions of virtue; shouldst thou make those excellent principles thy own, which distinguish each step of thy Masonic career, and render them the plumb-line of all thy actions—O *Brother!* how great would be our joy! Then wouldst thou answer thy exalted destination: thou wouldst resume that resemblance with God which was the share of man in his state of innocence, which is the object of Religion, and the principal end of Masonic initiation: thou wouldst be once more the favourite of Heaven; the abundance of its blessings would be poured over thee, and, acquiring the title of a wise, free, happy, and firm man, thou wouldst run thy terrestrial career as—

The BENEFACITOR of Mankind, and the PATTERN of thy Brethren.



PART III.

THE
FREE-MASON'S VADE-MECUM,

THE FREEMASON'S VADE - MECUM.

Remarkable Events in Masonry.

S T. Alban formed the first Grand Lodge in Britain — — — A. D.	287
King Athelstan granted a Charter to Free-masons.	926
Prince Edwin formed a Grand Lodge at York	926
Edw. the III. revised the Constitutions —	1358
Masons' Assemblies prohibited by Parliament	1425
Henry VI. initiated — — — —	1450
Grand Masters of the Knights of Malta, Patrons of Masonry — — — —	1500
Inigo Jones constituted several Lodges — —	1607
Earl of St. Alban regulated the Lodges —	1637
St. Paul's begun by Free-masons — —	1657
William the III. privately initiated — —	1690
St. Paul's completed by Free-masons — —	1713
Grand Lodge revived, Anthony Sayer, Esq. G. M. — — — —	1717
Several Noblemen initiated — — —	1719
Valuable MSS. burnt by scrupulous Brethren	1720
Office of Deputy Grand Master revived —	1720
Book of Constitutions first published —	1723
Grand Secretary first established — —	1723
Grand Treasurer appointed — — —	1724
A general Fund proposed for distressed Masons	1724
Committee of Charity established — —	1725
Provincial Grand Masters first appointed —	1726
Twelve Grand Stewards first appointed —	1728
Lord Kingston gave valuable Presents to the Grand Lodge — — — —	1729
Duke of Norfolk ditto — — —	1731
The Emperor of Germany initiated — —	1735
Grand Stewards' Lodge first established —	1735
Frederic Prince of Wales initiated — —	1737

THE FREE-MASON'S VADE-MECUM. 273

Anderson's Edition of the Constitution-Book published	— — — —	A. D. 1738
Grand Hall built at Antigua	— — — —	1744
Public Processions on Feast-Days discontinued	— — — —	1747
Grand Certificates first issued	— — — —	1755
Fourteen Persons expelled for Irregularity	— — — —	1757
Entick's Edition of the Constitution-Book published	— — — —	1758
Fifty Pounds distributed in Charity abroad	— — — —	1760
Several Persons expelled for Irregularity	— — — —	1762
His Royal Highness the Duke of Gloucester initiated	— — — —	1766
A new Edition of Constitutions ordered	— — — —	1767
Henry Frederic Duke of Cumberland initiated	— — — —	1767
One Hundred Pounds sent to Barbadoes for Sufferers by Fire	— — — —	1768
Registering-Regulations commenced 28 October	— — — —	1768
Plan of a Hall for the Grand Lodge approved	— — — —	1769
Elegant Hall built by the Free-masons at Barbadoes	— — — —	1772
Hall-Committee appointed by the Grand Lodge	— — — —	1773
Alliance formed with the Grand Lodge of Germany	— — — —	1773
King of Prussia incorporated the Society in Prussia	— — — —	1774
Ground purchased for a Hall in London	— — — —	1774
First stone of Free-masons' Hall laid	— — — —	1775
Five Thousand Pounds raised by a Tontine towards building ditto	— — — —	1775
Office of Grand Chaplain revived	— — — —	1775
Appendix to Books of Constitutions published	— — — —	1776
Free-masons' Hall dedicated	— — — —	1776
Office of Grand Architect established	— — — —	1776
Free-masons' Calendar published by Authority of the Grand Lodge	— — — —	1777
Anniversary of Dedication ordered to be kept	— — — —	1777
Several Masons imprisoned at Naples	— — — —	1777
Dees of constituting Lodges and making Masons raised	— — — —	1777
Several Princes of Germany formed a Lodge	— — — —	1777

His

274 THE FREE-MASON'S VADE-MECUM.		A. D.
His Royal Highness the Duke of Cumberland elected G. M. — — — —		1782
Noorthouck's Edition of the Book of Constitu- tions printed — — — —		1784
His Royal Highness the Prince of Wales initiated — — — —		1787
His Royal Highness Prince William Henry initiated — — — —		1787
His Royal Highness the Duke of York initiated The Grand Chapter of the Order of Harodim instituted — — — —		1787
Increased Registering-Regulation on Town- Lodges commenced 5 May — — — —		1788
Free-masons' Tavern rebuilt — — — —		1788
Royal Cumberland Free-masons' School insti- tuted — — — —		1788
His Royal Highness Prince Edward initiated		1790
His Royal Highness the Duke of Cumberland, G. M. died — — — —		1790
His Royal Highness the Prince of Wales elected G. M. — — — —		1790
A new House built for the Cumberland School in St. George's Fields at an expence of 2500l. — — — —		1793
King of Sweden initiated — — — —		1793
Free-masons' Magazine published — — — —		1793
His Royal Highness Prince William of Glou- cester initiated — — — —		1795
His Royal Highness Prince Ernest Augustus initiated — — — —		1796



A Chronological Table of the Patrons and Grand Masters in England from the Time of the Anglo-Saxons.

A. D.

597. **A**USTIN the Monk.
 680. Bennet, Abbot of Wirral.
 857. St. Swithin.
 872. King Alfred the Great.
 900. Ethred King of Mercia.
 Prince Ethelward.
 924. King Athelstan.
 926. Prince Edwin, Brother of Athelstan.
 957. St. Dunstan, Archbishop of Canterbury.
 1041. King Edward the Confessor, and Leofric Earl
 of Coventry.
 1066. Roger de Montgomery, Earl of Arundel.
 Gundulph Bishop of Rochester.
 1100. King Henry I.
 1135. Gilbert de Clare, Marquis of Pembroke.
 1154. The Grand Masters of the Knights Templars.
 1176. Peter de Colechurch.
 1212. William Almaine.
 1216. Peter de Rupibus, Bishop of Winchester.
 Geoffrey Fitz-Peter.
 1272. Walter Giffard, Archbishop of York.
 Gilbert de Clare, Earl of Gloucester.
 Ralph Lord of Mount Hermer.
 1307. Walter Stapleton, Bishop of Exeter.
 1327. King Edward III.
 1350. John de Spoulee, Master of the Ghiblim.
 1357. William of Wykeham, Bishop of Winchester.
 1375. Robert of Barnham.
 Henry Yevele, called the King's Free-mason.
 Simon Langham, Abbot of Westminster.
 1399. Thomas Fitz-Allen, Earl of Surrey.
 1413. Henry Chicheley, Archbishop of Canterbury.
 1443. William Wainfleet, Bishop of Winchester.
 1471. Richard Beauchamp, Bishop of Salisbury.

1485. King

A. D.

1485. King Henry VII.
 1493. John Islip, Abbot of Westminster.
 1502. Sir Reginald Bray.
 1515. Cardinal Thomas Wolsey.
 1539. Thomas Cromwell, Earl of Essex.
 1540. John Touchet, Lord Audley.
 1549. Edward Seymour, Duke of Somerset.
 1551. John Poynt, Bishop of Winchester.
 1561. Sir Thomas Sackville.
 1567. Francis Ruffel, Earl of Bedford.
 Sir Thomas Gresham.
 1579. Charles Howard, Earl of Effingham.
 1588. George Hastings, Earl of Huntingdon.
 1603. King James I.
 1607. Inigo Jones.
 1618. William Herbert, Earl of Pembroke;
 1625. King Charles I.
 1630. Henry Danvers, Earl of Danby.
 1635. Thomas Howard, Earl of Arundel.
 Francis Ruffel, Earl of Bedford.
 Inigo Jones.
 1660. King Charles II.
 Henry Jermyn, Earl of St. Alban's.
 1666. Thomas Savage, Earl of Rivers.
 1674. George Villars, Duke of Buckingham;
 Henry Bennet, Earl of Arlington.
 1685. Sir Christopher Wren.
 1695. Charles Lenox, Duke of Richmond.
 1698. Sir Christopher Wren.
 1717. Anthony Sayer, Gent.
 1718. George Payne, Esq.
 1719. J. T. Defaguliers, LL. D. F. R. S.
 1721. John Duke of Montagu.
 1722. Philip Duke of Wharton.
 1723. Francis Scott, Earl of Dalkeith.
 1724. Charles Lenox, Duke of Richmond.
 1725. James Hamilton, Lord Paisley.
 1726. William Obrien, Earl of Inchiquin.
 1727. Henry Hare, Lord Coleraine.

A. D.

1728. James King, Lord Kingston.
 1729-30. Thomas Howard, Duke of Norfolk.
 1731. T. Coke, Lord Level.
 1732. Anthony Brown, Lord Viscount Montacute.
 1733. James Lyon, Earl of Strathmore.
 1734. John Lindsay, Earl of Crauford.
 1735. T. Thynne, Lord Viscount Weymouth.
 1736. John Campbell, Earl of Loudon.
 1737. Edward Bligh, Earl of Darnley.
 1738. H. Brydges, Marquis of Caernarvon.
 1739. Robert, Lord Raymond.
 1740. John Keith, Earl of Kintore.
 1741. James Douglas, Earl of Morton.
 1742. John, Lord Viscount Dudley and Ward.
 1744. Thomas Lyon, Earl of Strathmore.
 1745. James, Lord Cranstoun.
 1747. William, Lord Byron.
 1752. John, Lord Carysfort.
 1754. James Brydges, Marquis of Caernarvon.
 1757. Sholto, Lord Aberdour.
 1762. Washington Shirley, Earl Ferrers.
 1764. Cadwallader, Lord Blaney.
 1767. Henry Duke of Beaufort.
 1772. Robert Edward Lord Petre.
 1777. George Duke of Manchester.
 1782. Henry Frederick Duke of Cumberland.
 1790. George Augustus Frederick Prince of Wales.

Present Grand Officers, appointed

May 10, 1797.

HIS Royal Highness, George Augustus Frederick
 Prince of Wales, Grand Master.

The Earl of Moira, Acting Grand Master.

Sir Peter Parker, Deputy Grand Master.

Arthur Gore, Esq. Senior Grand Warden.

John Hunter, Esq. Junior Grand Warden.

James Hefeltine, Esq. Grand Treasurer.

. B b

278 THE FREE-MASON'S VADE-MECUM.
 Mr. William White, Grand Secretary*.
 Rev. A. H. Eccles, Grand Chaplain.
 Thomas Sandby, Esq. Grand Architect.
 Rev. William Peters, Grand Portrait Painter.
 Chevalier Bartholomew Ruspini, Grand Sword Bearer.

Provincial Grand Masters, 1797.

AMERICA, North, H. Price, Esq. of Boston.
Antigua, William Jarvis, Esq.
Armenia, Dionysius Manasse.
Austrian Netherlands, The Marquis de Gages of Mons.
Bahama Islands, James Bradford, Esq.
Barbadoes, Honourable William Bishop.
Bengal, Babar, & Orissa, Richard Comyns Birch, Esq.
Berkshire, Arthur Stanhope, Esq.
Bermuda Islands, William Popple, Esq.
Bombay, James Todd, Esq.
Buckinghamshire, Sir J. Throckmorton, Bart.
Cambridgeshire, Right Honourable Lord Eardley.
Canada, Sir John Johnson, Bart.
Carolina, (S.) John Deas, Esq.
Cheshire, Sir Robert Salusbury Cotton, Bart.
Coast of Coromandel, in the East Indies, John Chamier, Esq.
Cornwall, Sir John St. Aubyn, Bart.
Cumberland, H. Ellifon, Esq.
*Creek, Cherokee, Chickesaw, and Chaftaw Nations, in
 N. America*, William Augustus Bowles, Esq.
Denmark, Norway, &c. Prince Charles Landgrave of
 Hesse Cassel.
Derbyshire, Sir J. Borlase Warren, Bart.
Devon, Sir Ch. Warw. Bampfylde, Bart.
Durham, William Henry Lambton, Esq.
Essex, George Downing, Esq.
*Franckfort on Maine, Circles of Upper Rhine, Lower
 Rhine, & Franconia*, John Charles Broenner, Esq.
Georgia, Honourable Noble Jones.
Gibraltar, &c. His Royal Highness Prince Edward.
Grenada,

* This Officer attends on the Business of the Society every Tuesday and Saturday Evening, at Free-masons' Hall.

- Crenada, &c.* General Robert Melvill.
Guernsey, Jersey, &c. T. Dobree, Esq.
Hanover, Electorate of, and British Dominions in Germany, Prince Charles of Mecklenburg Strelitz.
Hamburg, Bremen, and Part of Lower Saxony, Doctor J. Godfried von Exter.
Hampshire, Col. Sherborne Stewart.
Jamaica, Sir Adam Williamson, K. B.
Kent, Doctor William Perfect.
Lancashire, John Allen, Esq.
Leicester and Nottingham, Lord Rancliffe.
Lincolnshire, Rev. William Peters.
Maryland, Henry Harford, Esq.
Montserrat, William Ryan, Esq. [Pignatelli.
Naples and Sicily, Kingdoms of, Duc de Sandemetrio
Norfolk and City of Norwich, Sir Edward Ashley, Bart.
Northumberland, John Errington, Esq.
Oxfordshire, Doctor J. M. Hayes.
Piedmont, in Italy, Count de Berne.
Poland, Count Hulsen, Pal. of Mscislaw.
Radnor, Charles Marsh, Esq.
Russia, His Excellency John Yelaguine, Senator, &c.
 to Her Imperial Majesty the Empress of Russia.
St. Croix, John Ryan, Esq.
*Shropshire, Staffordshire, Flintshire, Denbighshire, and
 Montgomery,* Hon. & Rev. Francis Henry Egerton.
Somersetshire, John Smith, Esq.
Surry, James Meyrick, Esq.
Suffolk, William Middleton, Esq.
Suffex, General Samuel Hulse.
Sumatra, John Macdonald, Esq.
Wales, South, Thomas Wyndham, Esq.
Warwickshire, Thomas Thompson, Esq.
Westmoreland, G. C. Braithwaite, Esq.
Worcestershire, John Dent, Esq.
Yorkshire, Richard Slater Milnes, Esq.

Representative of the Grand Lodge of England in
Germany, Colonel Augustus Graete, Governor to H.
 S. H. the Prince of Mecklenburg, at Darmstadt.

The Grand Stewards of the Feast 1797, presented the following Gentlemen as their Successors:

<i>Brother</i>	presented	<i>Brother</i>
John Bullock, <i>Pres.</i>	_____	Thomas Brand.
Cha. Turner, <i>Trea.</i>	_____	George Blackman.
George Eves, <i>Set.</i>	_____	John Jackson.
R. H. Bradshaw,	_____	George Biggin.
Bailey Heath,	_____	Robert Tutt.
Robert Harper,	_____	Hon. Wm. Fermor.
T. A. Loxley,	_____	Ingram Foster.
Charles Millett,	_____	William Rawlings.
Joseph Heath,	_____	John Sanders.
John French,	_____	George Cates.
Samuel Roberts,	_____	Joseph Slack.
John Hemet, vice		
J. Peareth,	_____	Thomas Smith.

Mode of constituting a Lodge, according to antient Usage: with the Ceremonies of Consecration and Installation.

ANY number of MASTER-MASONS, not under seven, resolved to form themselves into a new Lodge, must apply, by petition, to the Grand Master, or Provincial Grand Master; * setting forth, "That they are regular-made Masons, and present Members of different Lodges under the Constitution of England; that they have the prosperity of the Society at heart, and are willing to exert their best endeavours to promote the principles of MASONRY: that, for the conveniency of their respective dwellings, and other good reasons, they have agreed to form themselves into a new Lodge, to be named _____; and have nominated A. B. to be the Master; C. D. to be the Senior Warden;

* Where there is a Provincial Grand Master appointed, applications for Warrants of Constitution, and for all other business respecting Masonry, must be made to him, his Deputy, or Secretary; and all contributions for the General Fund of Charity, registering Fees, &c. must be paid to the Treasurer, or one of the Officers of the Provincial Lodge.

Warden; and E. F. to be the Junior Warden: that, in consequence of this resolution, they pray for a Warrant of Constitution, to empower them to assemble, and hold a regular Lodge on the — of every month, at the house of G. H. known by the sign of —, in —, and then and there to make, pass, and raise Masons, according to the regular forms of the Society, and to execute all the other duties of the Craft; that, the prayer of their petition being granted, they will faithfully obey all the edicts or commands of the Grand Master, and strictly conform to all the laws and regulations of the Grand Lodge.”

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

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

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

If the Grand Master attends, with all his officers, the Lodge will be constituted IN AMPLE FORM; if the Deputy Grand Master and the other grand officers attend, it will be constituted IN DUE FORM; but if the power is vested in any subordinate Lodge, it will only be constituted IN FORM.

On the day and hour appointed, the Grand Master, with his officers, (or the Master and officers of any

private Lodge, authorized by the Grand Master,) meet in a convenient room, and, being properly cloathed, walk in procession to the Lodge room. The Lodge is opened by the Grand Matter in all the degrees of Masonry. A prayer being repeated in due form, and an ode, in honour of the Society, sung, the Grand Master (or Master in the Chair) is informed, "That a certain number of Brethren then present, duly instructed in the myteries of Masonry, desire to be formed into a new Lodge, under his Worship's (or the Grand Master's) patronage; that a Dispensation had been granted them, by virtue of which authority they had assembled as regular Masons; and that the transactions of their several meetings had been properly recorded." The petition is then 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 likewise read, and, being approved, they are declared to be regular and valid. Then the Grand Master (or Master in the Chair) takes the Warrant in his hand, and requests the Brethren of the new Lodge to signify their approbation or disapprobation of the officers nominated in the said Warrant to preside over them. This being signified accordingly, an anthem is sung, and an oration on the nature and design of Masonry is delivered.

Ceremony of Consecration.*

THE Grand Master, attended by his officers, and some dignified clergyman, form themselves in order, round the Lodge, in the centre. All devoutly kneeling, the preparatory prayer is rehearsed. The Chaplain produces his authority, and, being properly assisted, proceeds to consecrate. Solemn music strikes up, and the necessary preparations are made. The first clause of the Consecration Prayer is rehearsed, all devoutly kneeling. The Response is made, "Glory to GOD on High." Incense is scattered over the Lodge,

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

Lodge, and the Grand Honours of Masonry are given. The Consecration Prayer is concluded, and the Response repeated, together with the Grand Honours, as before. All rising up, solemn music is introduced; after which, the Blessing is given, and the Response made as before, accompanied with the usual honours. An anthem is then sung, and the Brethren of the new Lodge coming forward and doing homage, the Grand Master pronounces these words:

‘ In this my exalted character, and in the name of
 ‘ the MOST HIGH, to whom be glory and honour, I
 ‘ constitute and form these good Brethren into a regu-
 ‘ lar Lodge of FREE AND ACCEPTED MASONS;
 ‘ and God be with them.’ Amen. [Flourish with
 drums and trumpets.]

The Grand Honours are once more repeated, and the ceremony of Consecration ends.

Ceremony of Installation.

THE Grand Master* then asks his Deputy, ‘ If he
 ‘ has examined the Master nominated in the Warrant,
 ‘ and whether he finds him well skilled in the noble
 ‘ Science and the royal Art?’ The Deputy answer-
 ing in the affirmative, he, by the Grand Master’s or-
 der, takes the candidate from among his fellows, and
 presents him at the pedestal; saying, ‘ Most Worship-
 ‘ ful Grand Master, [or Right Worshipful, as it hap-
 ‘ pens,] I present my worthy Brother A. B. to be
 ‘ installed Master of this new Lodge. I know him
 ‘ to be of good Morals and of great Skill; true and
 ‘ trusty, and a lover of the whole Fraternity, where-
 ‘ soever dispersed over the face of the earth.’

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

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

II. You

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

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

III. You are not to be concerned in plots or conspiracies against Government, but submit to the decisions of legislative power.

IV. You are to respect the civil Magistrate; to work diligently; live creditably; and act honourably by all men.

V. You are to obey the Rulers and Governors of the Society, supreme and subordinate, in their different stations, and submit to the awards and resolutions of your Brethren.

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

VII. You are to be cautious and prudent in your behaviour, courteous to your Brethren, and faithful to the Lodge to which you belong.

VIII. You are to respect your genuine Brethren, and discountenance all false pretenders.

IX. You are to promote the general good of Society, cultivate the social Virtues, and be always ready to give or to receive instruction.

The Secretary then reads the following Regulations:

I. The Grand Master, for the time being, and all his Officers, are to be duly homaged, and the Edicts of the Grand Lodge to be strictly enforced.

II. No alteration or innovation in the Body of Masonry shall be made, without the consent of the Grand Lodge first had and obtained.

III. The duties of the Grand Lodge are to be regularly attended, and the dignity of the Society supported.

IV. No stated Lodge is to be formed without leave from the Grand Master, or his Deputy; or any countenance given to a Mason clandestinely made in such Lodge.

V. No Mason is to be made, or Member admitted, in a regular Lodge, without one month's previous notice, or due inquiry into his character.

VI. No

VI. No Visitors are to be received into a Lodge, unless vouchers can be produced of their having been initiated in a regular, constituted Lodge, acting under the authority of the Grand Master of England, or of some other Grand Master approved by him.

VII. No public procession of Masons, clothed with the badges of the Order, are to be countenanced, without the special licence of the Grand Master.

‘ These are the Laws and Regulations of the SOCIETY 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?’ The new Master, having signified his cordial submission, is bound to his trust, and invested with the badge of his office by the Grand Master, who thus salutes him: ‘ Brother A. B. in consequence of the recommendations I have received of you, and your cheerful conformity to the Charges and Regulations of the Society, 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 his different Officers, are separately presented to him; and the necessary Charges, suitable to each, are properly delivered*. The new Master is then conducted by the Stewards, amidst the acclamations of the Brethren, to the Grand Master’s left hand, where he returns his becoming acknowledgments to the Grand Master first, and to all the rest in their order: after which he is saluted by the music, with a song suitable to the occasion. The Members of the new Lodge next advance, pay due homage to the Grand Master, and signify their promise of subjection and

* The same Ceremony and Charges attend every succeeding Installation.

and obedience to their new Master, by the usual congratulations in the different degrees of Masonry.

The Grand Master orders the new Master to enter immediately upon the exercise of his office: to wit, in appointing his Wardens, whom he accordingly names. They are conducted up to the pedestal, and presented to the Grand Master; after which the new Master 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 I par-
 ‘ ticularly request; as, in my absence, you are to
 ‘ govern the Lodge; and, in my presence, to assist me
 ‘ in the government of it. Your attachment to this
 ‘ Lodge, joined to your knowledge of Masonry, will,
 ‘ no doubt, enable you to discharge 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 Visi-
 ‘ tors, and the introduction of Candidates. I there-
 ‘ fore request your regular and punctual attendance
 ‘ on the Lodge. Your proficiency in Masonry, I
 ‘ doubt not, will qualify you to execute faithfully the
 ‘ duty you owe to your present appointment.’

‘ Brother Wardens, you are both too good Mem-
 ‘ bers of our Community, and too expert in the Prin-
 ‘ ciples 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 carefully avoid. Good order and regularity
 ‘ you must endeavour to promote. By a due regard
 ‘ to the Laws in your own conduct, you can only ex-
 ‘ pect to enforce a due obedience to them in that of
 ‘ the other Members.

The

* Here specify its moral excellence.

The Wardens retire to their seats, and the Treasurer † is next invested. The Secretary is then called up 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 Summonses for our regular Meetings. Your good inclinations to Masonry will certainly induce you to discharge this trust with fidelity; and, in so doing, you will justly merit the esteem and applause of the Lodge.’

The Stewards are next called up and invested; and the following Charge is delivered by the new Master:

‘ Brother I. K. and Brother L. M. I appoint you Stewards of the Lodge. The duties of your office are, to introduce Visitors, and to see that they are properly accommodated; to collect the Quarterage and other Fees, and to keep an Account of the Lodge Expences. Your regular and early attendance will be the best proof you can give of your zeal for Masonry, and your attachment to this Lodge.’

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

‘ Brethren,

‘ Such is the nature of our Constitution, that, as some must of necessity rule and teach, so others must, of course, learn to submit and obey. Humility in both is, therefore, an essential duty. The Brethren I have appointed to support me in the government of this Lodge, I hope, are too well acquainted with the principles of Masonry, and the rules of good breeding, to extend their power; and the other Members are too sensible of the necessity of their appointment, and of too generous dispositions, to envy their pre-
‘ ferment.

† This Officer is not appointed by the Master, but elected by the Lodge.

‘ ferment. From the knowledge I have of both, I make
 ‘ no doubt but we shall all 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 his desires that their only contention will be a laudable emulation in cultivating the Royal Art, and the social Virtues; upon which, all the new Lodge bow together, and return thanks for the honour of the Constitution.

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

A song is then sung, with a grand chorus. After which, the new Master proceeds to explain the Lodge.

The Grand Master orders the Lodge to be registered in the Grand Lodge Book, and the Grand Secretary to notify the same to all other regular Lodges.

A song concludes the 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; but the Grand Officers can abridge or extend it at pleasure.

A Prayer used at opening a Lodge.

MAY the favour of Heaven be upon this meeting; as it is happily begun, may it be conducted with order, and closed with harmony! *Amen.*

A rehearsal of the Ancient Charges properly succeeds the opening, and precedes the closing, of every Lodge. This was the constant practice of our ancient Brethren, and ought never to be neglected in our regular

THE FREE-MASON'S VADE MECUM. 289
gular assemblies. A recapitulation of our duty cannot be disagreeable to those who are acquainted with it; and to those who know it not, should any such be, it must be highly proper to recommend it.

Ancient Charges.

[To be rehearsed at opening the Lodge.]

On the Management of the Craft in working.

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

The most expert Craftsman is chosen or appointed Master of the work, and is duly honoured 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, who is appointed Warden of the work under the Master, is true to 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 which they begin, whether it be in the first or second degree; but never put that work to the first which as been accustomed to the second degree.

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

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

Laws for the Government of the Lodge.

[To be rehearsed at opening the Lodge.]

BRETHREN 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 due decorum is to be observed, and a proper respect paid to the Master and presiding Officers.

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

Amen. So mote it be.

THE privileges of Masonry have been made too common; they have been bestowed upon the worthless and the wicked, and the reputation of the Society has been injured. Good and true men, not immoral or scandalous, but of good report, ought only to be honoured with them; and every Mason should be particularly careful to recommend none as Candidates for our mysteries, but such whose characters will answer this description; and previous to his initiation every Candidate ought to subscribe the following Declaration.

I, A. B.

* In a Lodge, Masons meet as members of one family; all prejudice on account of religion, country, or private opinion, is therefore removed.

I, A. B. do seriously declare upon my honour, that unbiaſſed by friends, and uninfluenced by mercenary motives, I freely and voluntarily offer myſelf a Candidate for the myſteries of Maſonry; that I am ſolely prompted by a favourable opinion conceived of the Inſtitution, a deſire of knowledge, and a ſincere wiſh of being ſerviceable to my fellow-creatures; and that I will cheerfully conform to all the ancient eſtabliſhed uſages and cuſtoms of the Society. As witneſs my hand,

This day of
 (Signed) A. B.

C. D. }
 E. F. } Witneſſes.

A Prayer to be uſed at the Admiſſion of a Brother.

O MOST gracious and eternal God, chief Architect of the created univerſe! grant unto us, thy ſervants, who have already entered ourſelves into this moſt noble, ancient, and honourable Fraternity, that we may be ſolid and thoughtful, and always have a remembrance of thoſe ſacred and holy things which we have taken upon us, and endeavour to inſtruct and inform each other in ſecreſy, that nothing may be unlawfully or illegally obtained, and that the perſon who is now to be made a Maſon may be a worthy member; and may he, and all of us, live as men, conſidering the great end for which thy goodneſs has created us; and do thou, O God, give us wiſdom to contrive in all our doings, ſtrength to ſupport us in all our difficulties, and beauty to adorn thoſe heavenly manſions where thy honour dwells; and grant that we may agree together in brotherly love and charity one towards another; and in all our dealings in the world do juſtice to all men, love mercy, and walk humbly with thee, our God; and, at laſt, may an abundant entrance be adminiſtered unto us into thy kingdom. *Amen.*

Another Prayer.

MOST holy and glorious Lord God, great Architect of heaven and earth, who art the giver of all good gifts and graces; in thy name we assemble and meet together, most humbly beseeching thee to bless us in all our undertakings, to give us thy Holy Spirit, to enlighten our minds with wisdom and understanding, that we may know and serve thee aright, and that all our doings may tend to thy glory, and the salvation of our souls: and we beseech thee, to bless this our present undertaking, and to grant that this our brother may dedicate his life unto thy service, and be a true and faithful brother among us; endue him with thy divine wisdom, that he may, with the secrets of Masonry, be able to unfold the mysteries of Godliness.

Amen.

A short Charge to be given to newly initiated Brethren.

YOU are now admitted, by the unanimous consent of our Lodge, a fellow of our most ancient and honourable Society; ancient as having subsisted from time immemorial, and honourable as tending in every particular to render a man so that will be but conformable to its glorious precepts. The greatest monarchs in all ages, as well of Asia and Africa as of Europe, have been encouragers of the Royal Art, and many of them have presided as Grand Masters over the Masons in their respective dominions; nor thought it any diminution of their imperial dignities to level themselves with their brethren in Masonry, and to act as they did. The world's great Architect is our supreme master, and the unerring rule he has given us is that by which we work. Religious disputes are never suffered in the Lodge, for, *as Masons*, we only pursue the universal religion, or the religion of nature: this is the cement which unites men of the most discordant principles in

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one sacred band, and brings together those who are the most distant from one another.

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

In the state, a Mason is to behave as a peaceable and dutiful subject, conforming cheerfully to the government under which he lives: he is to pay a due deference to his superiors, and from his inferiors he is rather to receive honour with some reluctance than to extort it: he is to be a man of benevolence and charity, not sitting down contented while his fellow-creatures (but much more his brethren) are in want, and it is in his power, without prejudicing himself and family, to relieve them. In the Lodge he is to behave with all due decorum, lest the beauty and harmony thereof should be disturbed and broken. He is to be obedient to the Master and presiding Officers, and to apply himself closely to the business of Masonry, that he may sooner become a proficient therein, both for his own credit, and for that of the Lodge. He is not to neglect his own necessary avocations for the sake of Masonry, nor to involve himself in quarrels with those who through ignorance may speak evil of or ridicule it. He is to be a lover of the arts and sciences, and to take all opportunities of improving himself therein. If he recommends a friend to be made a Mason, he must vouch him to be such as he really believes will conform to the aforesaid duties, lest by his misconduct

at any time, the Lodge should pass under some ill imputations. Nothing can prove more shocking to all faithful Masons than to see any of their brethren profane or break through the sacred rules of their order, and such as can do it they wish had never been admitted.

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Charge at Initiation into the Second Degree.*

Brother,

BEING advanced to the second degree of Masonry, we congratulate you on your preferment. [The real, and not the nominal, qualifications of a man are what Masonry regards. As you increase in knowledge, you will improve in social intercourse.

It is unnecessary to recapitulate the duties which, as a Mason, you are bound to discharge; or enlarge on the necessity of a strict adherence to them, as your own experience must have established their value. It may be sufficient to observe, that] Your past behaviour and regular deportment have merited the honour which we have now conferred; and in your new character, it is expected that you will conform to the principles of the Order, by steadily persevering in the practice of every commendable virtue.

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

The solemnity of our ceremonies requires a serious deportment; you are therefore to be particularly attentive

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

tentive to your behaviour in our regular assemblies; to preserve our ancient usages and customs sacred and inviolable, and, by your example, induce others to hold them in veneration.

Our laws and regulations you are strenuously to support; and be always 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, admonish with friendship, and reprehend with justice.

In our private assemblies, as a Craftsman, you may offer your sentiments and opinions on such subjects as are regularly introduced in the Lecture; and by this privilege you may improve your intellectual powers; qualify yourself to become an useful member of society; and, like a skilful brother, strive to excel in every thing that is good and great.

[* All regular signs and summonses, given and received, you are duly to honour, and punctually to obey; inasmuch as they consist with our professed principles. You are to supply the wants, and relieve the necessities, of your brethren, to the utmost of your power and ability: and on no account are you to wrong them, or see them wronged; but apprise them of approaching danger, and view their interest as inseparable from your own.]

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

Charge at Initiation into the Third Degree.

Brother,

YOUR zeal for our Institution, the progress you have made in our art, and your conformity to our regulations, have pointed you out as a proper object of favour and esteem.

In the character of a Master-mason, you are henceforth to correct the errors and irregularities of uninformed

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

formed Brethren, and guard them against a breach of fidelity. To improve the morals and manners of men in society, must be your constant care; and with this view, you are to recommend to your inferiors, obedience and submission; to your equals, courtesy and affability; to your superiors, kindness and condescension. Universal benevolence you are to inculcate; and, by the regularity of your behaviour, afford the best example for the conduct of others. The ancient landmarks of our Order, now entrusted to your care, you are to preserve sacred and inviolable; and never suffer an infringement of our rites, or countenance a deviation from our established usages and customs.

Duty, honour, and gratitude, now bind you to be faithful to every trust; to support with becoming dignity your new character; and to enforce, by example and precept, the tenets of our system. Let no motive, therefore, make you swerve from your duty, violate your vows, or betray your trust; but be true and faithful, and imitate the example of that celebrated artist whom you have once represented. Thus your exemplary conduct must convince the world, that merit is the title to our privileges, and that on you our favours have not been undeservedly bestowed.

A Prayer used at Closing a Lodge.

MAY the blessing of Heaven rest upon us and all regular Masons! may brotherly love prevail, and every moral and social virtue cement us! *Amen.*

The Ceremony and Service at a Mason's Funeral.

NO Mason can be interred with the formalities of the Order, unless by his own special request, communicated to the Master of the Lodge of which he died a Member; nor unless he had 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

* Foreigners and Sojourners are excepted.

and hour appointed for his funeral, is to issue his command for summoning the Lodge; and immediately to make application by the Grand Secretary to the Deputy Grand Master, for a legal power and authority to attend the procession, with his Officers, and such Brethren as he may approve of, properly clothed†.

The 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; 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†, are most suitable and becoming. No person ought 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 white sashes and hatbands; as also the officers of the Lodge to whom the dispensation is granted, who should likewise be distinguished with white rods.

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

- 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

† An express law of the Grand Lodge enacts, 'That no regular Mason do attend any funeral, or other public procession, clothed with the badges and ensigns of the order, unless a dispensation for that purpose has been obtained from the Grand Master, or his Deputy, under the penalty of forfeiting all the rights and privileges of the Society; and of being deprived of the benefit of the general fund of Charity, should he be reduced to want.

† This is the usual cloathing of Master Masons.

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 Paidmatter ;

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

Member of the Lodge ;

The Master ;

The choristers, singing an anthem ;

The clergyman ;

THE BODY ;

With the regalia placed thereon, and two swords crossed ;

Pall-bearers ;

Chief mourner ;

Assistant mourners ;

Two stewards ;

A tyler.

One or two Lodges march before the procession begins, to the church-yard, to prevent confusion, and make the necessary preparations. The Brethren 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, and all the rest of the Brethren, must halt, till the Members of the different Lodges have formed a perfect circle round the grave, when an opening is made to receive them. They then march up to the grave ; and the clergyman, and the officers of the acting Lodge, taking their station at the head of the grave, with the choristers on each side, and the mourners at the foot,

the service is rehearsed, an anthem sung, and that particular part of the ceremony is concluded with the usual forms. In returning from the funeral, the same order of procession is to be observed.

THE FUNERAL SERVICE.

THE Lodge is opened by the Master of the Lodge to which the deceased belonged in the third degree, with the usual forms, and an anthem is sung. The body being placed in the center on a couch, and the 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 we came into the world, and naked we must return: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord.'

The grand 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 ever unto death.'

The Master then puts the roll into the coffin; after 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

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

The Master then repeats the following prayer :

‘ Most glorious God, author of all good, and giver
 of all mercy, pour down thy blessings upon us, and
 strengthen all our solemn engagements with the ties
 of fraternal affection. Let this striking instance of
 mortality remind us of our approaching fate ; and
 so fit and prepare us for that awful period, whenever
 it may arrive, that after our departure hence, in
 peace and in thy favour, we may be received into
 thine everlasting kingdom, and there enjoy, in endless
 fruition, the just rewards of a pious and virtuous
 life.’ *Amen.*

An anthem being sung, the Master retires to the pedestal, and the coffin is shut up. An oration, suitable to the occasion is then delivered ; and the Master recommends 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, when the following exhortation is given :—

‘ The 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 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 we were 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 expected 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 claims her just debt? Let us, for a moment, throw our eyes on the last scene, view life stript of her ornaments, and exposed in her natural meanness, and 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. Let us embrace the happy moment while time and opportunity offer, in providing with care against that great change, when the transitory 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, and the wisest as well as the best of men have erred. His meritorious actions let us imitate, and from his weakness 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 an 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 sup-

' plicate the Divine Grace to enable us to pursue with
 ' unwearied assiduity the sacred tenets of our order.
 ' Thus we shall secure the favour of that eternal Being
 ' whose goodness and whose power can know no
 ' bound; and prosecute our journey, without dread or
 ' apprehension, to a 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, judg-
 ' ment shall be pronounced in our favour, we shall re-
 ' ceive the reward of our virtue, by acquiring the
 ' possession of an immortal inheritance, where joy
 ' flows in one continued stream, and no mound can
 ' check its course.'

The following invocations are then made by the Master, and the usual honours accompany each.

Master. ' May we be true and faithful, and may we
 ' live and die in love!'

Answer. ' So mote it be.'

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

Answer. ' So mote it be.'

Master. ' May the Lord bless us, and prosper us;
 ' and may all our good intentions be crown'd with
 ' success!'

Answer. ' So mote it be.'

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

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

Answer. ' So mote it be now, from henceforth, and
 ' for evermore.'

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

' From time immemorial it has been an established
 ' custom among the Members of this respectable So-
 ' ciety, when requested by a Brother, to accompany
 ' his

his corpse to the place of interment; and there to deposit his remains with the usual formalities.

In conformity with this laudable usage, and at the special request of our deceased Brother, whose memory we revere, and whose loss we now deplore, we are here assembled under legal dispensation, in the form and character of *Masons*, to resign his body to the earth from whence it came, and to offer up the last tribute of our fraternal affection and regard to his memory; thereby demonstrating to the world the sincerity of our past esteem, and our steady attachment to the principles of our honourable order.

With all 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 humbly implore the blessing of Heaven on all our zealous endeavours for the general good of society, and pray for our steady perseverance in the principles of piety and virtue.

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

Unto the grave we have resigned the body of our loving friend and Brother, there to remain until the general resurrection; in favourable expectation that his immortal soul will then partake of those joys which have been prepared for the righteous from the

beginning of the world: and we earnestly pray Almighty God, of his infinite 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 all arrived at the Lodge, the necessary duties are complied with, and the business of Masonry is renewed. The regalia, and the ornaments of the deceased, if an Officer of a Lodge, are returned to the Master in due form, and with the usual ceremonies; after which the charges for regulating the conduct of the Fraternity are rehearsed, and the Lodge is closed in the third degree, with a blessing.

An Account of the Royal Cumberland School.

TO our Masonic readers we need offer no apology for introducing the present subject to public attention. An Institution so noble in itself, and so honourable to the Fraternity, can never be too well understood, or too strongly recommended. It opens a field in which the generous feelings of humanity may exert their utmost energy, and points at once to temporal enjoyment and eternal bliss.

The Spirit of Benevolence was never more universally or more efficaciously exerted than at present; provision for the aged, the poor, and the infirm, being abundantly found in this hospitable country. FREE-MASONRY, however, which has reason to boast of every excellence that antiquity and the practice of moral virtue can give, had not before this Institution extended its beneficence to Female Objects, however urgent their necessities. The purpose of the Institution

was, therefore, to preserve the *female offspring* of *indigent* FREE-MASONS from the dangers and misfortunes to which a distressed situation might expose them.

To extend the hand of compassion, to give assistance where it was most wanted, and to render the design extensively beneficial, a plan was, with the utmost deference, submitted to *Her Royal Highness* the DUTCHESS of CUMBERLAND, by the *Chevalier* BARTHOLOMEW RUSPINI. Her Royal Highness, having considered the same, humanely condescended to take it under her protection, and deigned to accept the title of PATRONESS. His Royal Highness the DUKE of CUMBERLAND, then *Grand Master*, and their Royal Highnesses the PRINCE of WALES, the DUKES of YORK and GLOUCESTER, expressed their approbation, and a disposition to support it by their patronage.

The more effectually to promote this humane undertaking, and to prevent abuses, it was considered, that the assistance of the Ladies would prove a valuable acquisition: it was therefore resolved to solicit the favour of those Ladies who should condescend to become Governesses, to inspect into the œconomy of the house, the education of the children, and into all matters relative to their various employments; and that they would vouchsafe to communicate to the Committee such observations as might seem necessary to forward the purposes of this Institution; thus adding to the liberality of their contributions, the kind office of training young female minds, destitute of parental care and attention, to Industry and Virtue; to social, moral and religious Duties.

To Ladies of all ranks we especially and most earnestly recommend the support of this Benevolent Fabric, which has for its object to qualify a number of girls to occupy an useful station in life; to furnish respectable families with servants whose talents and virtuous dispositions may entitle them to that confidence which can rarely be bestowed with safety on those whose birth and education have been among the lowest orders of society.

The great encouragement this undertaking met with in its infancy from several branches of the Royal Family, and from many distinguished characters among the nobility and gentry, as well without as within the circle of the Fraternity, enabled the Trustees and Committee, who were delegated to manage the concerns of the Charity, to take a house at Somer's Town, in the New Road leading from Tottenham-court-road to Islington; and on the 1st of January, 1789, fifteen Children were admitted therein, which number was, at different periods, augmented to the amount of twenty-eight; than which number the house was not calculated to accommodate more.

In 1793 the Governors, anxious still farther to extend the benefits of this Institution, hired on lease a piece of ground in St. George's Fields belonging to the City of London, on which they have erected a commodious and spacious school-house at the expence of upwards of 2500*l.* into which the children are now removed. This building is sufficiently extensive to accommodate an hundred children; and, from the exertions of the Fraternity at home and abroad, there is every reason to hope that the Governors will soon have it in their power to provide for that number.

The following are some of the general regulations for the management of this school.

Every child who is admitted into the school must be the daughter of a Mason who has been initiated into the Society three years, and registered in the books of the Grand Lodge; and such child, at the time of application, must be between the age of five and nine years; not weak, sickly, or afflicted with any disorder or infirmity; must have had the small-pox, and be free from any defect in her eyes or limbs. There is no restriction as to her parochial settlement, whether it be in town or country.

Children continue in the school till they attain the age of fifteen years, during which time they are carefully instructed in every domestic employment; and when they quit the school, are placed out as apprentices,

tices, either to trades, or as domestic servants, as may be found most suitable to their respective capacities.

A Quarterly General Court of the Governors is held on the second Thursday in January, April, July, and October, to receive the reports of the General Committee, order all payments, admit and discharge children, and transact all general business relative to the Charity.

A General Committee, consisting of perpetual and life Governors, and thirty annual Governors, meet on the last Friday in every month, to receive the reports of the Sub-committees, and give such directions as they shall judge proper, subject to the confirmation or rejection of the succeeding Quarterly Court.

A House Committee, consisting of twelve Members of the General Committee, meet on the Friday preceding each meeting of that Committee, (or oftener, if any matter require their attendance,) to whom the internal management is specially delegated; for which purpose they visit the school in weekly rotation, examine the provision and stores sent in for the use of the Charity, and see that the several regulations are strictly complied with, and report their proceedings to the General Committee.

A Committee of Auditors, consisting of twelve members of the General Committee, meet previous to every Quarterly Court, to examine the vouchers and accounts of the Treasurer and Collector, see that the same are properly entered by the Secretary, and prevent any payments being made, which have not been previously examined and approved by the House and General Committees.

Abstract of the General Principles upon which this Charity is conducted, and the Qualification and Privileges of a Governor.

1. Every person subscribing one guinea annually is deemed a Governor, or Governess, during the time such subscription is continued.

2. Every

2. Every subscriber of ten guineas, or upwards, is deemed a Governor or Governels for life; and such Governor is a member of the General Committee.

3. The Master for the time being of any lodge subscribing one guinea annually, is deemed a Governor during that time.

4. The Master for the time being of any lodge subscribing ten guineas, is a member of the Committee for fifteen years; and on such lodge paying the further sum of ten guineas within the space of ten years, such Master for the time being is a Governor, and member of the Committee, so long as such lodge exists.

5. The Master for the time being of any lodge subscribing twenty guineas, is a perpetual Governor, so long as such lodge exists.

6. Any subscriber who has already made a benefaction of ten guineas, or the Master of any lodge who has contributed twenty guineas, and chuses to repeat such donation, is entitled to the privilege of a second vote on all questions relative to the Charity.

7. The executor of any person paying a legacy of one hundred pounds for the use of this Charity, is deemed a Governor for life; and in case a legacy of two hundred pounds, or upwards, be paid for the use of the Charity, then all the executors proving the will are deemed Governors for life.

8. Every Governor has a right to vote at all Quarterly and Special Courts; and every Nobleman, Member of Parliament, Lady, Master of a Country Lodge, and Governor not residing within the bills of mortality, have a right to vote by proxy, at all ballots and elections; but no person, being an annual Governor, can be permitted to vote at any election until the subscription for the current year (and arrears, if any) are paid to the Treasurer.

9. Any Governor supplying this Institution with any article wherefrom any emolument may arise, shall not vote on any question relative thereto; nor can such Governor be a Member of any Committee whatever during the time he serves the Charity.

A List of Lodges held in London and its Environs.*

[Corrected to October 1, 1797.]

- The Grand Stewards' Lodge, Free-masons' Tavern, Great Queen-street, 3d Wednesday from October to May. Public Nights 3d Wednesday in March and December.
- 1 Lodge of Antiquity, Free-masons' Tavern, Great Queen-street, 4th Wednesday from October to June inclusive.
 - 2 Somerset House Lodge, Free-masons' Tavern, 2d and 4th Monday from October to April. Dine at Five.
 - 3 Lodge of Friendship, Thatched House Tavern, St. James's-street, 4th Thursday.
 - 4 British Lodge, Burlington Arms, Burlington-street, 3d Tuesday.
 - 5 Westminster and Key Stone Lodge, Old King's Arms, Palace Yard, 1st Monday from October to June inclusive.
 - 6 Lodge of Fortitude, King's Arms Tavern, Old Compton-street, 1st and 3d Wednesday. Master's Lodge, 5th Wednesday.
 - 7 Lodge of St. Mary-le-Bonne, Cavendish-square Coffee-House, 3d Monday from September to May inclusive.
 - 8 Ionic Lodge, King's Arms, Brook-st. Grosvener-sq. 3d Wednesday.
 - 9 Dundee Arms Lodge, their Private Room, Red Lion-street, Wapping, 2d and 4th Thursday.
 - 11 King's Arms, Wandsworth, Surry, 1st Tuesday.
 - 12 Lodge of Emulation, Paul's Head Tavern, Cateaton-street, 3d Monday from October to May.
 - 13 Fraternal Lodge, Greyhound Tavern, Stockwell-street, Greenwich, 4th Tuesday.
 - 14 Globe Lodge, White Hart Tavern, Holborn, 1st Thursday.
 - 15 Jacob's Ladder, Bolt and Tun, Fleet-street, (occasionally.)
 - 18 Castle Lodge of Harmony, Horn, Doctors Commons, 1st Monday from Lady-day to Michaelmas; and from Michaelmas to Lady-day every 1st and 3d Monday.
 - 20 Lodge of Cordiality, Chancery Coffee-House, Southampton Buildings, Chancery-lane, 4th Monday.
 - 21 Old King's Arms Lodge, Free-masons' Tavern, Great Queen-street, 1st Thursday from October to May inclusive.
 - 22 St. Alban's Lodge, Thomas's Tavern, Dover-street, Piccadilly, 1st Monday from October to April.
 - 23 Lodge of Attention, Free-masons' Tavern, Great Queen-street, (do not meet.)
 - 25 Castle Lodge, White Swan, Mansel-st. Goodmans'-fields, 1st Thursday.
 - 26 The Corner Stone Lodge, Thatched House Tavern, St. James's-street, 2d Monday. Dine at Five.
 - 27 Britannic Lodge, Star and Garter, Pall Mall, 3d Tuesday from November to April inclusive.
 - 28 Well Disposed Lodge, at the Cock, Waltham Abbey, 1st Saturday.
 - 29 Lodge of Fortitude, Crown and Thistle, East Smithfield, 2d Wednesday.
 - 30 Sociable Lodge, Horn Tavern, Doctors Commons, 4th Monday.
 - 32 King's Arms, Marybone-street, Piccadilly, 2d and 4th Tuesday from October to June inclusive.
 - 41 Strong Man, East Smithfield, (late the Ship at the Hermitage,) 1st Thursday.
 - 43 Union Lodge of Freedom and Ease, Surry Tavern, Surry-street, Strand, 2d Tuesday.
 - 50 Constitutional Lodge, Old Crown and Cushion, Lambeth Marsh, 4th Monday from October to May inclusive.

53 City

* For this Article I am indebted to the Kindness of my Friend and Brother JAMES ASPERNE, of Walworth, who has permitted me to copy it from The Free-masons' Pocket Book.

- 53 City Lodge, Ship Tavern, Leadenhall-street, 2d and 4th Thursday.
- 54 Lodge of Felicity, Slaughter's Coffee-House, St. Martin's-lane, 2d Monday.
- 55 Vacation Lodge, Star and Garter, Paddington, 4th Wednesday.
- 56 Lodge of Affability, Castle Inn, New Brentford, 1st & 3d Wednesday.
- 57 Royal Naval Lodge, Private Room, near Red Lion-street, Wapping, 1st and 3d Wednesday.
- 60 Lodge of Peace and Harmony, Swan Tavern, Fish-street Hill, 4th Thursday.
- 66 Lodge of Sincerity, Joiners and Felt-makers Arms, Joiners-street, Southwark, 3d Tuesday.
- 67 Lodge of Peace and Plenty, Red Lion, Horslydown-lane, 2d Thursday. Master's Lodge 5th Thursday.
- 68 Grenadiers Lodge, King's Arms, Brook-street, Grosvenor-square, 2d Wednesday.
- 69 Lodge of Prudence and Peter, Old Chesterfield Arms, Shepard's Market, May-fair, 3d Thursday.
- 72 Lodge of Unity, Thistle and Crown, Suffolk-street, Hay Market, 1st Thursday.
- 89 Lodge of Freedom, Pope's Head; Gravesend, 1st and 3d Thursday.
- 92 George Lodge, Rose and Crown, Downing-street, Westminster, 3d Thursday.
- 95 Old Cumberland Lodge, White Lion, Oxford Road, 2d Tuesday.
- 96 Foundation Lodge, Free-masons' Tavern, Great Queen-street, 2d Wednesday from January to April, and from September to December.
- 97 United Lodge of Prudence, Dog, St. James's Market, 1st Thursday.
- 104 Rose and Crown, Crown-street, Westminster, 2d Tuesday from September to June.
- 108 St. James's Lodge, Crown-Inn, Uxbridge, Thursday nearest the full Moon.
- 110 Loge des Amis Reunis, 3d Monday.
- 113 Gloucester Lodge, Rose Tavern, Rose Alley, Bishopsgate-street, 3d Wednesday.
- 117 Lodge of Regularity, Thatched House Tavern, St. James's-street, 4th Wednesday from October to May inclusive.
- 118 Lodge of Freedom and Ease, Three Jolly Butchers, Old-street Road, 4th Wednesday.
- 128 Burlington Lodge, Bunch of Grapes, Duke-street, St. James's-square, 3d Thursday.
- 131 Shakespeare, Covent Garden, 4th Thursday from November to May.
- 134 Apollo Lodge of Harmony, Argyle Arms, Argyle-street, 2d Friday.
- 142 London Lodge, London Coffee-House, Ludgate Hill, (occasionally.)
- 169 Union Lodge, Angel and Crown, Crispin-street, Spital-fields, 3d Thursday.
- 170 Royal Mecklenburg Lodge, Green Dragon, Croydon, Surry, 1st and 3d Tuesday.
- 171 Royal Lodge, Thatched House Tavern, St. James's-street, 1st Friday.
- 178 Lodge of Constitutional Attachment, Mitre, Tooley-st. 1st Thursday.
- 180 Caledonian Lodge, Globe, Fleet-street, 1st Monday from January to June, and from October to December.
- 182 Lodge of St. John the Evangelist, Two Blue Posts, Charlotte-street, Ruffel Place, Rathbone Place, 2d Wednesday.
- 183 British Social Lodge, White Bear, Old-street-square, last Thursday.
- 184 Tuscan Lodge, King's Head Tavern, Holborn, 3d Thursday.
- 185 Operative Masons, Cannon, Portland Road, Marybone, 1st Tuesday. Master's Lodge 5th Tuesday.
- 186 Gothic Lodge, Foot Guards Suttling-House, Whitehall, 4th Monday.
- 188 Corinthian Lodge, White Horse, Tottenham-street, Charlotte-street, Rathbone Place, 3d Monday.

- 191 St. George's Lodge, at the Castle, Lewisham, Kent, 1st Monday.
 194 St. Luke's Lodge, Don Saltero's Coffee-House, Chelsea, 1st Tuesday from October to May inclusive.
 203 King's Arms Punch-House, Shad Thames, 1st Monday from September to May.
 205 Bedford Lodge, Free-masons' Tavern, Great Queen-street, 1st Wednesday.
 206 Patriotic Lodge, Greyhound, Croydon, Surry, Thursday after the full Moon.
 210 Lodge of True Friendship, Bird and Hand, Stratford, Essex, 3d Tuesday.
 211 Angel, Upper Ground, Christ-Church, Southwark, 3d Tuesday.
 215 Lodge of Morality, Lemon-Tree, Hay-Market, 2d Thursday.
 217 Lodge of Honour and Generosity, White Hart Tavern, Holborn, 4th Thursday.
 218 Lodge of Union, Three Jolly Hatters, Bermondsey-st. 3d Wednesday.
 221 St. John's Lodge, Flask Tavern, Hampstead, 1st Thursday.
 227 Lodge of Friendship, Angel, Ilford, Essex, Monday nearest the full Moon.
 228 Lodge of Concord, White Lion, High-street, Bloomsbury, 3d Tuesday from October to June inclusive.
 231 Lodge of Sincerity, Gregorian Arms, near Jamaica Row, Bermondsey, 2d Tuesday.
 232 Caveac Lodge, Angel, Hammermith, 1st Tuesday.
 236 Manchester Lodge, Nott's Coffee-House, Bell-yard, Temple Bar, 1st Wednesday.
 238 L'Esperance, Thatched House Tavern, St. James's-street, 1st Monday.
 239 Queen Charlotte's Lodge, now the Universal, Coal Meters' Arms, Lower-street, Shadwell, 3d Thursday.
 242 Lodge of Unity, King Harry's Head, Red Lion-street, Whitechapel, 4th Monday.
 247 Inflexible Lodge, White Hart, Mitcham, Surry, Wednesday nearest the full Moon.
 249 St. Peter's Lodge, King's Head, Walworth, Monday nearest the full Moon.
 257 Lodge of Friendship, Bunch of Grapes, Limehouse Hole, 2d and 4th Wednesday.
 258 Lodge of Prosperity, George, Eastcheap, 2d Wednesday.
 260 Lodge of Fortitude and Perseverance, Fox, Epsom, Thursday nearest the full Moon.
 263 Jerusalem Lodge, Crown Tavern, Clerkenwell Green, 1st and 3d Wednesday from October to May, and the 1st Wednesday from June to September.
 264 Lodge of Industry, Ben Johnson's Head, Shoe-lane, (do not meet.)
 280 Lodge of Friendship, Shipwright's Arms, Deptford Green, 2d Thursday.
 283 Lodge of the Three Grand Principles, King's Head, Islington, Tuesday nearest the full Moon.
 287 Lodge of Liberty, 1st Thursday.
 321 St. Andrew's Lodge, Robinhood, Charles-street, St. James's, 4th Monday from October to May.
 322 Royal York Lodge of Perseverance, Blue Anchor, York-street, Westminster, 1st Friday.
 325 Lodge of Honour, Bell, York-street, Westminster, 1st Tuesday.
 329 Lodge of United Friendship, Falcon Tavern, Gravesend, 2d and 4th Thursday.
 330 Lodge of the Nine Muses, Thatched House Tavern, St. James's-street, 2d Friday.
 339 Lodge of Independence, Vine Tavern, Broad-street, Ratcliff, (discontinued.)

- 340 Pilgrim Lodge, Free-masons' Tavern, Great Queen-street, last Wednesday.
- 353 Lodge of Moral Reformation, Gun Tavern, Deptford, 2d Monday.
- 355 Hiram's Lodge, Crown, Little Duke's-place, last Monday.
- 371 Lodge of Truth, Cricketers, Richmond Green, 2d Thursday.
- 384 Lodge of Harmony, Private Room, Hampton Court, (occasionally.)
- 387 Lodge of Good Intent, Ship Tavern, Leadenhall-street, 2d Wednesday.
- 390 Lodge of Unions, Pratt-street, Lambeth, 1st Monday.
- 412 Prince of Wales's Lodge, Star and Garter, Pall Mall, 3d Friday from October to June.
- 435 Bank of England Lodge, Guildhall Coffee-House, King-street, Cheapside, 4th Tuesday.
- 446 Star and Garter, Pall Mall, (occasionally.)
- 449 Country Stewards' Lodge, Free-masons' Tavern, Great Queen-street, 2d Friday from November to July.
- 466 Friendly Lodge, King's Head Tavern, Holborn, 2d Thursday.
- 535 Lodge of Emulation, Rose Inn, Dartford, Tuesday nearest the full Moon.
- 552 Perfect Lodge, Horse and Star, Woolwich, 3d Monday.

Royal Arch Chapters.

- 1 Restauration Lodge, or Chapter of the Rock and Fountain Shiloe, Free-masons' Tavern, 4th Thursday from January to May, and October to December.
- 2 Caledonian Chapter, Surry Tavern, Surry-st. Strand, last Wednesday.
- 18 Royal Cumberland Chapter, Blue Anchor, York-street, Westminster, 1st Monday.
- 49 Chapter of Hope, Freeschool, King-street, Deptford, 4th Thursday.
- 50 Chapter of Prudence, Dog, St. James's Market, 4th Thursday.
- 60 St. James's Chapter, Surry Tavern, Surry-street, Strand, 2d Thursday (except February and August) in January and July. The Chapter Meets at Five to Dine.

Chapter of the Order of Harodim, Free-masons' Tavern, Great Queen-street, Lincoln's-Inn-Fields, 3d Monday from January to April, and from October to December. Dine at Five exactly. Chapter opens at Seven. Visitors admitted by Tickets, which may be had by applying to any Member of the Chapter. N. B. This is a Crafts' Chapter. See Preston's Illustrations of Masonry, Ed. 1796, p. 342.

A List of Lodges of Instruction.

SUNDAY.

- King's Head, Walworth, Three in the Afternoon, from Lady day to Michaelmas.
- Three Jolly Butchers, Old-street Road, Hoxton, Three in the Afternoon.
- White Lion, Oxford-street, near Berner's-street, Three in the Afternoon.
- The Dog, St. James's Market, Seven in the Evening.
- White Swan, Mansel-street, Goodman's Fields, Seven in the Evening.
- Pewter Platter, Charles-street, Hatton Garden, Seven in the Evening.
- Angel, Upper Ground, Christ-Church, Seven in the Evening.
- Ben Johnson's Head, Shoe-lane, Holborn, Seven in the Evening.
- Red Lion, Horseydown-lane, Southwark, Seven in the Evening, from September to April.

Three Jolly Hatters, Bermondsey-street, Seven in the Evening, from September to April.

Bricklayer's Arms, Whitecross-street, Seven in the Evening.

The Cock, Evesham Buildings, Somer's Town, Seven in the Evening, from Lady-day to Michaelmas.

Two Blue Posts, Charlotte-street, Rathbone Place, Seven in the Evening.

Pope's Head, Gravestend, Six in the Evening, from Michaelmas to Lady-day.

Coachmakers' Arms, Stone-street, Maidstone, Six in the Evening.

MONDAY.

Pewter Platter, Charles-street, Hatton Garden, Seven in the Evening.

Edinburgh Castle, facing the New Church in the Strand, Seven in the Evening.

Thistle and Crown, Suffolk-street, near the Hay-market, Seven in the Evening.

TUESDAY.

Black Horse, Lemon-street, Goodman's Fields, Seven in the Evening.

Brother Pais, Little Fitchfield-street, St. Mary-le-Bonne, Seven in the Evening.

WEDNESDAY.

White Lion, Oxford-street, near Berner's-street, Seven in the Evening.

Dog, St. James's Market, Seven in the Evening.

Gun Tavern, Deptford, from Michaelmas to Lady-day, Seven in the Evening.

THURSDAY.

John's Head, John's-street, Blackfriars Road, Seven in the Evening.

Black Horse, York-street, Westminster, Seven in the Evening.

Green Dragon, Hillingdon End, near Uxbridge, at Six in the Evening.

FRIDAY.

Joiners' Arms, Joiners' street, Southwark, Seven in the Evening.

Manchester Coffee-House, Manchester-street, St. Mary-le-Bonne, Seven in the Evening.



A List of Country Lodges.

BERKSHIRE.

385 Lodge of St. George, White Hart, New Windsor.

CAMBRIDGESHIRE.

106 Scientific Lodge, Eagle and Child, Cambridge, 2d Monday.

515 Cambridge New Lodge, Red Lion, Cambridge.

179 Philharmonic Lodge, Red Lion-Inn, Isle of Ely, 1st Monday.

CHESHIRE.

58 Royal Chester Lodge, Feathers-Inn, Bridge-street, Chester.

123 Loyal British Lodge, Boot Tavern, Eastgate-street Row, Chester, 1st Tuesday.

391 Lodge of Independence, Castle and Falcon, Watergate-street, Chester.

253 Golden Lion, at Nepton, 1st Friday.

410 Lodge of Trade and Navigation, New Eagle and Child, Northwich.

454 Beneficent Lodge, at the Angel, Chester-gate, Macclesfield, 2d Thursday.

526 Union Lodge, Duke of Devonshire's Childers, Goose-lane, Macclesfield, 1st Thursday.

459 Independent Lodge, at the Black-Lion and Swan, Congleton, Friday before the full Moon.

509 Lodge of Unanimity, Pack Horse, Hill-gate, Stockport, 1st Wednesday after the full Moon.

482 Lodge of Benevolence, Red Lion, Stockport.

508 Noah's Ark Lodge, King's Arms, Middlewich, 3d Wednesday.

520 The King's Friends' Lodge, Nantwich.

543 Crown-Inn, Nantwich, Thursday on or nearest the full Moon.

541 Lodge in Cheshire Militia, Head Quarters.

CORNWALL.

87 Lodge of Love and Honor, Commien's Hotel, Falmouth, 1st and 3d Tuesday.

103 Druids' Lodge of Love and Liberality, London-Inn, Redruth, 1st and 3d Tuesday.

235 Godolphin's Lodge, Private Room, St. Mary's Island, Scilly, 1st Wednesday.

361 Lodge of Peace, Joy, and Brotherly Love, King's Arms, Penryn, every 6th Tuesday after Quarter-day from Michaelmas to Lady-day, and on the nearest Tuesday to Quarter-day from Lady-day to Michaelmas.

CUMBERLAND.

273 Lodge of Harmony, Bush, Carlisle, 2d Wednesday.

555 Union Lodge, Pack Horse, Carlisle, 1st Tuesday.

312 Sun and Sector, Workington, (occasionally.)

328 King of Prussia, Penryth, 2d Wednesday.

436 Lodge of Honor and Perseverance, Ship, Cocker-mouth.

DERBYSHIRE.

379 Tyrian Lodge, George-Inn, Derby, 4th Tuesday.

519 Scarfdale Lodge, Angel-Inn, Chesterfield, 2d Wednesday.

DEVONSHIRE.

DEVONSHIRE.

- 35 St. John's Lodge, Half Moon, Fore-street, Exeter, the 1st and 3d Tuesday, (do not meet often.)
- 146 St. George's Lodge, Globe-Inn, Exeter, 2d and 4th Thursday. Master's Lodge 1st Tuesday.
- 79 Prince George Lodge, Fountain Tavern, Plymouth, 2d Monday. Master's Lodge 1st Tuesday.
- 137 Lodge of Unity, Fountain Tavern, Plymouth, 2d and 4th Monday. Master's Lodge 1st Tuesday.
- 140 Marine Lodge of Fortitude, Half Moon, George-street, Plymouth Dock, 1st and 3d Tuesday.
- 407 Amphibious Lodge, at the Marine Barracks, Stonehouse, near Plymouth, (occasionally.)
- 254 Lodge of Sincerity, Peace and Fame, opposite the Dock Yard Gate, Plymouth, 2d and 4th Monday. Master's Lodge 1st Thursday.
- 268 Lodge of Friendship, Prince George, Fore-street, Plymouth Dock, 2d and 4th Thursday. Master's Lodge 1st Saturday.
- 374 Lodge of Concord, Old King's Arms, Plymouth Dock, (occasionally.)
- 141 The Sun, at Newton Abbot, (occasionally.)
- 243 Royal George Lodge, at Newton Abbot, (time not fixed.)
- 177 Salutation, Topham, 2d and 4th Wednesday.
- 226 All Souls Lodge, Private Room, Tiverton, 1st Thursday.
- 277 Torbay Lodge, Private Room, Paignton, 1st and 3d Monday from November to April, and the 3d Monday from May to October.
- 352 Lodge of Friendship, Private Room, Dartmouth, 1st, 3d and last Thursday.
- 360 Lodge of True Love and Unity, at a Private House, Brixham, Torbay, 1st Thursday.
- 364 Lodge of Good Intention, in the 2d Regiment of Devon Militia, Head Quarters.
- 365 Royal Lodge, King's Arms-Inn, Barnstaple, Thursday night the full Moon.
- 487 Bedford Lodge, King's Arms, Tavistock, 1st, 2d and 3d Wednesday.
- 499 Faithful Lodge, Newfoundland-Inn, at Biddeford, 1st & 3d Thursday.
- 540 Benevolent Lodge, at the Newfoundland Fishery, Teignmouth, 1st and 3d Monday.

DORSETSHIRE.

- 187 Old Antelope-Inn, Poole, 1st and 3d Wednesday.
- 310 Durnoverian Lodge, Antelope Inn, Dorchester, 1st Wednesday.
- 392 Lodge of Benevolence, Antelope-Inn, Sherbourne.
- 394 Lodge of Friendship and Sincerity, Red Lion-Inn, Shaftesbury, Thursday in the Week in which the full Moon falls.

DURHAM.

- 19 Lodge of Philanthropy, Hall in Masons' Court, Stockton-upon-Tees, 1st and 3d Friday.
- 44 Lodge of Industry, Rose and Crown, Swallwell, 1st Monday.
- 121 Phoenix Lodge, Hall, Sunderland, 1st and 3d Wednesday.
- 129 Sea Captain's Lodge, Golden Lion, Sunderland, 2d & 4th Thursday.
- 144 Restoration Lodge, Private Room, Priestgate, Darlington, last Thursday.
- 166 Marquis of Granby Lodge, Private Room, Old Elvit, 1st Tuesday. Master's Lodge 3d Tuesday from October to March.
- 262 Lodge of Concord, Masons' Arms, Barnard's Cattle, 1st Monday.
- 295 Lodge of Union, Bell-Inn, Town of Gateshead, 2d Monday.
- 343 St. Hind's Lodge, Private Room, Golden-Lion, South Shields, 1st Thursday.
- 372 Baby Lodge, Raby Castle, Staindrop, 2d Tuesday.

ESSEX.

- 28 In the List of Town Lodges.
 47 Angel, Colchester.
 210 In the List of Town Lodges.
 227 Ditto
 332 Social Lodge, White Hart, Bocking.
 401 Lodge of Goodwill, Private Room, Braintree, Monday on or after the full Moon, at Three o'Clock.
 462 Lodge of Good Fellowship, Saracen's Head, Chelmsford, Friday on or before the full Moon.
 500 Preitonian Lodge of Friendship, King's Arms, Grays, Tuesday on or nearest the full Moon.

GLOUCESTERSHIRE.

- 138 Beaufort Lodge, Cornish Mount, on the Quay, Bristol.
 213 Union Lodge, Rising Sun, Castle Ditch, Bristol.
 248 Lodge of Hospitality, Bush Tavern, Corn-street, Bristol.
 291 Lodge of Jehofaphat, Rummer Tavern, Bristol.
 455 Royal York Lodge, Bush Tavern, Corn-street, Bristol.
 373 Royal Gloucester Lodge, Bell-Inn, Gloucester, 1st Monday from January to May, and from September to December.

HAMPSHIRE.

- 17 Lodge of Antiquity, George Inn, Portsmouth, 1st and 3d Friday from Michaelmas to Lady-day, and the 1st Friday from Lady-day to Michaelmas.
 395 Phoenix Lodge, Private Room, Portsmouth.
 31 Medina Lodge, Vine, West Cowes, 1st and 3d Thursday from Lady-day to Michaelmas, and the Thursday nearest the full Moon from Michaelmas to Lady-day.
 554 Vectis Lodge of Peace and Concord, Wheatheaf, New Port, 1st of Wight, 2d Monday.
 175 White Hart, Ringwood.
 261 George-Inn, Christchurch, 1st Tuesday in Summer, and 1st and 3d Tuesday in Winter.
 323 Lodge of Concord, at the Guildhall, Southampton, 1st and 3d Friday from Michaelmas to Lady-day, and the 1st Friday from Lady-day to Michaelmas.
 503 Royal Gloucester Lodge, Private Room, East-street, Southampton, 4th Wednesday.
 551 Lodge of Harmony, Dolphin-Inn, North-street, Gosport, 1st Wednesday from Lady-day to Michaelmas, and 1st and 3d Wednesday from Michaelmas to Lady-day.

HEREFORDSHIRE.

- 160 Palladian Lodge, Bowling-street, Hereford.
 485 Silurian Lodge, King's Head-Inn, Kington, 1st Thursday.
 533 Royal Edward Lodge, Red Lion-Inn, Leominster, 2d Monday.

KENT.

- 10 Kentish Lodge of Antiquity, Sun Tavern, Chatham, 1st and 3d Monday.
 13 In the List of Town Lodges.
 89 Ditto
 329 Ditto
 157 Royal Naval Lodge, Royal-Exchange-Inn, Deal, 1st Monday.

- 176 Lodge of Harmony, Red Lion, Feversham, 2d and 4th Wednesday.
 191 In the List of Town Lodges.
 280 Ditto
 353 Ditto
 314 True and Faithful Lodge, White Bear, West Malling, 1st Monday.
 326 Industrious Lodge, King's Head-Inn, Canterbury, every 1st and 3d Thursday from Michaelmas to Lady-day, and 1st Thursday from Lady-day to Michaelmas.
 341 Lodge of Fortitude, Bell Inn, Maidstone, Monday nearest full Moon,
 386 Thanet Lodge, Parade Hotel, Margate, 2d and 4th Wednesday.
 535 In the List of Town Lodges.
 552 Ditto

LANCASHIRE.

- 33 Anchor and Hope, Bolton-le-Moor.
 37 Lodge of Relief, Swan, Bury, Thursday nearest the full Moon, and on the two St. John's Days at Midsummer and Christmas.
 63 Lodge of Fortitude, White Horse, Hanging Ditch, Manchester.
 111 Lodge of Unanimity, Bull's Head, Manchester, 1st and 3d Wednesday from Michaelmas to Lady-day, and 1st Wednesday from Lady-day to Michaelmas.
 212 Lodge of Integrity, Bull's Head-Inn, Manchester, 1st Thursday, at Six, in the Winter Half Year, and Seven in the Summer.
 255 Lodge of St. John, Fleece Tavern, Manchester, 1st Thursday.
 441 Lodge of Napthali, New Market-Inn, Manchester, 1st Monday.
 442 Lodge of Unity, Royal Oak, Manchester.
 443 Lodge of Union, St. John's Tavern, Manchester, 1st Tuesday.
 458 Lodge of Tranquillity, Old Boar's Head, Hyde's Cross, Manchester, 1st Friday on or before the full Moon.
 101 Less of Man, at Pinfold,
 115 Sea Captain's Lodge, Shakespeare Tavern, Sir Thomas's Buildings, Liverpool, every other Thursday.
 344 Merchants' Lodge, Star and Garter Tavern, Liverpool.
 362 Mariner's Lodge, New Dock, Liverpool.
 518 At the Castle, Lord-street, Liverpool.
 149 Royal Lancashire Lodge, at the Free-masons' Arms, Colne, 1st Thursday.
 168 Thorn, at Burnley.
 444 Lodge of Fidelity, Thorn-Inn, Burnley, Thursday nearest full Moon.
 198 Golden Fleece-Inn, at Warrington, 1st Monday.
 224 Lodge of Amity, White Horse, Preston.
 351 Lodge of Prudence, Boot and Shoe, Leigh.
 402 Lodge of Sincerity, at the Buck and Vine, Wigan, Thursday on or before the full Moon.
 403 Lodge of Harmony, Ship, Ormskirk.
 463 Lodge of Fellowship, at the George-Inn, Oldham, Wednesday on or before the full Moon.
 484 Lodge of Fortitude, at the Golden Shovel, Lancaster, 2d Tuesday.
 534 Lodge of St. John, at the Grapes, Lancaster.
 488 Lodge of Amity, Swan-Inn, Rochdale, 3d Thursday.
 532 Lodge of Harmony, Blue Ball, Rochdale, Thursday nearest full Moon.
 511 Lodge of Harmony, Black Dog, New Church, Rossendale, 2d Wednesday.
 536 Lodge of Minerva, King's Arms, Aton-under-Line, Thursday on or before the full Moon.

LEICESTERSHIRE.

- 471 St. John's Lodge, at the Lion and Dolphin, Market Place, Leicester, 1st Wednesday.

LINCOLNSHIRE.

- 406 St. Matthew's Lodge, George-Inn, Barton-upon-Humber, 2d and 4th Friday in Winter, and 2d Friday in Summer.
 423 Prince of Wales's Lodge, White Hart, Gainsborough, 3d Monday.
 491 Doric Lodge, Ship Tavern, Grantham.
 510 Urania Lodge, Angel-Inn, Glanford Briggs, 2d and 4th Monday in Winter, and 2d Monday in Summer.
 530 Witham Lodge, Rein Deer-Inn, City of Lincoln, 1st Thursday.

MIDDLESEX.

- 56 In the List of Town Lodges.
 108 Ditto
 194 Ditto
 210 Ditto
 221 Ditto
 232 Ditto
 384 Ditto

NORFOLK.

- 16 White Swan, St. Peter's, Norwich, 1st Wednesday.
 48 King's Head, Market Place, Norwich, 1st Friday.
 78 Angel, St. Peter's Mancroft, Norwich, 2d Friday.
 80 Cattle and Lion, St. Peter's Mancroft, Norwich.
 86 Unicorn, St. Mary's, Norwich.
 99 Faithful Lodge, Vauxhall Gardens, Norwich.
 105 Cattle and Lion, St. Peter's Mancroft, 2d Tuesday.
 120 Wounded Hart, Norwich.
 133 Lodge of Friendship, White Horse Tavern, Norwich.
 192 Black Horse, Tomblan's, Norwich.
 76 Bear, Yarmouth, Monday nearest the full Moon.
 88 Three Tuns, Great Yarmouth, last Wednesday.
 531 Lodge of Unity, Half Moon, Market Place, Great Yarmouth, Monday nearest the new Moon.
 564 Lodge of United Friends, Shakespeare Tavern, Yarmouth, 2d Friday.
 130 King's Head, Coltishall, Monday nearest and before the full Moon from Michaelmas to Lady-day; and from Lady-day to Michaelmas at the Cattle, Wrexham.
 158 Lodge of Friendship, Crown, Lynn-Regis.
 553 Lodge of Strict Benevolence, Maid's Head, Lynn, 1st Thursday.

NORTHAMPTONSHIRE.

- 453 Lodge of Harmony, at the White Hart in the Drapery, Northampton.

NORTHUMBERLAND.

- 208 St. Nicholas's Lodge, White Hart, Fleth Market, Newcastle-upon-Tyne, 1st Tuesday.
 209 Lion Lodge, Private Room, Star and Garter, Fish Market, North Shields, 2d Tuesday.
 497 Lodge of St. George's, White Swan, North Shields, 1st Tuesday.
 308 St. Bede's Lodge, Spread Eagle, Mospeth, 2d Monday. Master's Lodge 4th Monday.
 338 Northumberland Lodge, Private Room, Nag's Head, Alnwick, 2d Monday.
 347 St. Michael's Lodge, Private Room, Alnwick, (occasionally.)

NOTTINGHAMSHIRE.

- 262 Union Lodge, White Lion, Nottingham, 3d Tuesday.
 470 Corinthian Lodge, Rain-Inn, Newark, Monday nearest preceding the full Moon.
 496 North Nottinghamshire Lodge, Crown-Inn, East Retford, 2d Friday.

SHROPSHIRE.

- 388 White Lion, Whitchurch.
 445 Egerton Lodge, Red Lion-Inn, Whitchurch.
 434 Salopian Lodge, Fox, Shrewsbury, 1st Tuesday.
 457 Wrekin Lodge, at the Pheasant, Wellington.

SOMERSETSHIRE.

- 36 Royal Cumberland Lodge, White Lion, Bath, 1st and 3d Tuesday.
 296 Lodge of Perfect Friendship, White Hart-Inn and Tavern, Bath, 2d and 4th Wednesday.
 246 Lodge of Virtue, White Lion, Market Place, Bath, 1st and 3d Monday.
 181 Lodge of Perpetual Friendship, Lamb-Inn, Bridgewater, 1st Monday.
 300 Lodge of Liberty and Sincerity, Crown-Inn, Bridgewater, 2d and 1st Friday.
 383 Lodge of Unanimity, Sadler's-street, Wells, 1st Thursday from Lady-day to Michaelmas, and 1st and 3d Thursday from Michaelmas to Lady-day.
 433 Lodge of Unanimity, London-Inn, Taunton, Wednesday on or before the full Moon.
 469 Royal Clarence Lodge, George-Inn, Frome, Monday nearest the full Moon.
 502 Lodge of Love and Honour, Bell Inn, Shepton Mallett, 2d and 4th Tuesday from Michaelmas to Lady-day, and 2d Tuesday from Lady-day to Michaelmas.
 517 Rural Philanthropic Lodge, Highbridge-Hill, Huntspill.
 524 Lodge of Urbanity, Bear-Inn, Wincanton, 1st Friday.

STAFFORDSHIRE.

- 42 Swan, Wolverhampton.
 411 Lodge of Unity, Three Crowns-Inn, Litchfield.
 523 Friendly Brothers' Lodge, Roebuck, Newcastle.
 547 St. Bartholomew's Lodge, White Lion, Farley, Tamworth, 2d Tuesday.

SUFFOLK.

- 147 British Union Lodge, Golden Lion, Ipswich, 1st Tuesday.
 389 Lodge of Perfect Friendship, King's Head, King-street, Ipswich, 3d Wednesday.
 193 Royal Edwin Lodge, Angel, Bury St. Edmund's.
 284 Royal Edmund Lodge, Six Bells-Inn, Bury, Wednesday on or preceding the full Moon.
 437 Philanthropic Lodge, Cock and Bell-Inn, Melford.
 500 Lodge of Prudence, Three Tuns, Haleworth.
 544 Apollo Lodge, White Lion, Beccles, Tuesday nearest the full Moon.

SURRY.

- 11 In the List of Town Lodges.
 170 Ditto
 206 Ditto
 247 Ditto

- 249 In the List of Town Lodges.
 260 Ditto
 371 Ditto
 368 Holmedale Lodge of Freedom and Friendship, Bell, Ryegate.

SUSSEX.

- F51 Howard Lodge of Brotherly Love, Crown, Arundel, 1st and 3d Saturday in Winter, and the 1st Saturday in Summer.
 452 Royal Clarence Lodge, White Horse, Brightelmstone.
 468 Harmony Lodge, Dolphin Hotel, Chichester, 3d Thursday.
 557 South Saxon Lodge, Star-Inn, Lewes.

WARWICKSHIRE.

- 38 St. Paul's Lodge, Shakespeare Tavern, Birmingham.
 150 St. Alban's Lodge, ditto ditto
 514 Union Lodge, Rose, Edgbaston-street, ditto
 382 Trinity Lodge, Golden Lion, Coventry, 1st and 3d Tuesday.
 501 Shakespeare Lodge, Warwickshire Regt. of Militia, 1st Wednesday, Head Quarters.
 492 St. John's Lodge, at the Talbot, Henley-in-Arden.
 516 Shakespeare Lodge, White Lion, Stratford-upon-Avon, (occasionally.)
 537 The Apollo Lodge, Angel, Alcester, 1st Wednesday from Lady-day to Michaelmas, and the 1st and 3d Wednesday from Michaelmas to Lady-day.

WESTMORELAND.

- 773 White Hart Coffee-House, Kendall, 2d Tuesday.

WORCESTERSHIRE.

- 241 Lodge of Hope, Crown, Stourbridge, 1st Wednesday.
 369 Harmonic Lodge, Bush-Inn, Dudley, 1st and 4th Tuesday from Michaelmas to Lady-day, and 1st Tuesday from Lady-day to Michaelmas.
 397 St. John's Lodge, Golden Cross, Broomsgrove, 2d Monday.
 483 Star and Garter-Inn, Worcester, 1st Wednesday in Summer, and 1st and 3d Wednesday in Winter.

WILTSHIRE.

- 34 Sarum Lodge, Private Room, George Court, High-street, Salisbury, 1st and 3d Wednesday.
 357 Lodge of Science, Spread Eagle-Inn, Salisbury, 2d Wednesday from September to April.
 366 Apollo Lodge, Parade Coffee-House, Salisbury, 2d and 4th Wednesday from January to May, and from October to December.
 432 Wiltshire Lodge, at the Blue Lion, Devizes.
 538 Lodge of Unity and Friendship, New Bear-inn, Bradford, 1st and 3d Wednesday.

YORKSHIRE.

- 61 Lodge of Probity, Union Cross, Halifax, 2d and 4th Wednesday.
 461 Lodge of Harmony, Bacchus, Halifax.
 549 Loyal Halifax Lodge, Sun, Halifax, 3d Monday.
 165 Old Black Bull, at Richmond, 1st Thursday.
 189 Britannia Lodge, (Room built for the Purpose,) Paradise-square, Sheffield, 2d Wednesday.
 527 Royal Brunswick Lodge, at Brother Bellamy's, King-street, Sheffield, 2d Thursday.

- 202 Lodge of Unanimity, Black Bull-Inn, Wakefield, 1st Monday from May to October, and 1st and 3d Monday from November to April.
- 290 Apollo Lodge, Merchants' Hall, York.
- 331 Union Lodge, Golden Lion, Thursday Market, York, 1st Monday from March to October, and 1st and 3d Monday from October to March.
- 324 Royal Oak Lodge, at the Royal Oak, Rippon.
- 349 Alfred Lodge, Wetherby.
- 351 Rodney Lodge, Bull and Sun-Inn, Mytongate, Hull, 1st Thursday from Lady day to Michaelmas, and the 1st and 3d Thursday from Michaelmas to Lady-day.
- 363 Minerva Lodge, Masons' Arms, Chapel-lane, Hull, 4th Wednesday from Lady-day to Michaelmas, and 2d and 4th Wednesday from Michaelmas to Lady-day.
- 356 St. George's East York Militia Lodge, in the East Riding Regiment of York Militia, 3d Wednesday, Head Quarters.
- 348 St. George's Lodge, School Room in the Church-yard, Doncaster, 2d Wednesday.
- 438 Duke of York's Lodge, White Bear-Inn, Doncaster, (do not meet.)
- 408 Newtonian Lodge, Elephant and Castle, Knaresborough.
- 439 Royal Yorkshire Lodge, Devonshire Arms, Keighly, 1st Monday.
- 504 Samaritan Lodge, ditto ditto 1st Thursday.
- 440 The Old Globe Lodge, Old Globe-Inn, Scarborough, (ceased Communication.)
- 460 Albion Lodge, at Skipton.
- 505 Philanthropic Lodge, Devonshire Arms, Skipton.
- 493 Loyal and Prudent Lodge, Star and Garter, Call-lane, Leeds, 1st Tuesday from Lady-day to Michaelmas, and 1st and 3d Tuesday from Michaelmas to Lady-day.
- 512 Lodge of Fidelity, Bull and Mouth and White Hart (alternately) Leeds, 4th Friday from March to October, and 2d and 4th Friday from October to March.
- 542 Philanthropic Lodge, Bull and Mouth-Inn, Briggate, Leeds, 2d Wednesday.
- 546 Alfred Lodge, Private Room, Leeds, 1st Friday.
- 506 Lodge of the Three Graces, Seven Stars, Barnoldswick, in Craven, 2d Saturday.
- 513 White Hart, Huddersfield, Wednesday nearest the full Moon.
- 525 Constitutional Lodge, at the Tiger, Beverley, 1st Friday.
- 539 Lodge of Hope, Bowling Green Inn, Bradford, 3d Monday.
- 550 Lodge of Prince George, White Lion, Haworth, 2d Monday.
- 556 Ebenezer Lodge, Crown-Inn, Pately Bridge, 1st Monday.

NORTH WALES.

- 220 Mona Lodge, King's Head, Holyhead, Anglesea.
- 404 Snowden Lodge, at the Sportsman, Carnarvon.
- 414 Royal Denbigh Lodge, at the Crown-Inn, Denbigh, 2d Tuesday.
- 545 Lodge of St. Winifrid, King's Head, Holywell, Flintshire, (occasionally.)

SOUTH WALES.

- 244 Beaufort Lodge, Mackworth Arms, Swansea, 2d and 4th Monday.
- 333 Gnull, Ship and Castle, Neath, Glamorganshire.
- 451 Cambrian Lodge, Swan-Inn, Brecon, 3d Monday from September to March.
- 489 At Aberistwith.
- 548 Lodge of Peace and Good Neighbourhood, Wymstay, Denbighshire.

*A List of Royal Arch Chapters.***BERWICK.**

- 52 Land of Cakes, Eyemouth, Berwick, 3d Tuesday.

CHESHIRE.

- 24 St. Michael's Chapter, Chester.
 90 Stone of Friendship, Ezel. Pack Horse, Hill-gate, Stockport, 1st Sunday.
 107 Love and Friendship, Duke of Devonshire's Childers, Goose-lane, Macclesfield, 1st Thursday in January, April, July, and October.

CAMBRIDGESHIRE.

- 85 Fraternal, Eagle and Child, Cambridge, last Monday.

CUMBERLAND.

- 59 Regularity, King of Prussia, Penryth, 1st Sunday.
 69 Mount Horeb, Bush, Carlisle, 1st Monday.

CORNWALL.

- 79 Druids' Chapter of Love and Liberality, London-inn, Redruth, last Wednesday.
 97 Light and Truth, Assembly Room next the King's Arms, Penryn, 1st Thursday.

DEVONSHIRE.

- 23 Unity, Fountain, Smart's Quay, Plymouth, 4th Monday.
 29 Resolution, Bear, Exeter, last Wednesday.
 30 Friendship, Private Room, Dartmouth, 1st Monday.
 57 Friendship, Prince George, Plymouth Dock, 4th Thursday.
 67 Sincerity, Phoenix, Fore-street, Plymouth Dock, last Thursday.
 78 Trinity, Newfoundland-inn, Bideford, 1st Sunday in January, March, May, July, September and October.

DORSETSHIRE.

- 21 Amity, Antelope, Poole, 2d Wednesday.
 22 Durnoverian, Royal Oak, Dorchester.
 34 King's Head, Weymouth.

DURHAM.

- 51 Concord Granby Lodge, Private Room, last Thursday in January, March, May, July, September and November.
 56 Vigilance, Private Room, Priest-gate, Darlington, 1st Sunday.
 66 Union, Gateshead.
 103 Strict Benevolence, Sunderland by the Sea. (occasionally.)

ESSEX.

- 43 Rectitude, White Hart, Bocking, (occasionally.)
 53 Goodwill, Private Room, Braintree, (occasionally.)

HAMPSHIRE.

- 3 Friendship, George, Portsmouth Common, 4th Wednesday.
 23 Concord, Guildhall, Southampton, last Thursday.

HEREFORDSHIRE.

- 30 Palladian, Bowling-green, Hereford, (occasionally.)

KENT.

- 36 Holy Mount Moriah, Sun Tavern, Chatham, 4th Sunday in January, February, March, October, November, and December.
 38 Concord, King's Head, Canterbury, 2d Sunday.

LANCASHIRE.

- 4 Nativity, Thorn-inn, Burnley, 2d Sunday.
 5 Cana Lodge, or Chapter of the First Miracle, Hole in the Wall, Colne, 1st Sunday.
 6 Euphrates Lodge, or Chapter of the Garden of Eden, Manchester.
 7 Lodge of Intercourse, or Chapter of Unanimity, Swan with Two Necks, near Bury. Sunday on or before the first full Moon in February, May, August and November.
 24 Zebulon, Shakespeare Tavern, Sir Thomas's Buildings, Liverpool, 1st Monday.
 45 Concord, Bolton-le-Moor.
 63 Trinity, Dog Tavern, Dean's Gate, Manchester, 1st Sunday.
 65 Temperance, Bush and Vine, Wigan, last Sunday in February, April, June, August, October and December.
 82 Philanthropy, White Lion, Wernherth, near Oldham, last Sunday in March, June, September and December.
 84 Wisdom, Swan with Two Necks, Rochdale, 1st Wednesday in January, April, July and October.
 96 Universality, Grapes, Lancaster, 3d Saturday.
 98 Benevolence, Eagle and Child, Warrington, 2d Sunday.
 99 Love and Unity, Ship, Ormskirk, 1st Sunday.
 101 Angel, Healy Bridge, (occasionally.)

LEICESTERSHIRE.

- 102 Fortitude, Lion and Dolphin, Leicester, 3d Wednesday in March, June, September and December.

LINCOLNSHIRE.

- 58 St. Matthew, George-inn, Barton-upon-Humber, 2d Friday in February, April, June, October and December.

NORFOLK.

- 51 Royal George Chapter, Gate-House, Tombland, Norwich, 3d Friday.
 104 Royal St. John Chapter, Half-Moon, Great Yarmouth, (occasionally.)

NOTTINGHAMSHIRE.

- 68 Justice, White Lion, Nottingham, 2d Tuesday from November to May.

SOMERSETSHIRE.

- 9 Charity, Assembly Coffee-house, Bristol, 1st Friday.
 28 Royal Cumberland Chapter, White Lion, Bath, 4th Monday.
 47 Union Chapter, Swan, Bridgewater, 3d Monday.
 75 Liberty and Sincerity Chapter, White-Lion-Inn, Bristol, (occasionally.)
 89 Vale of Jehosaphat, High-Bridge-Inn, Huntsfield, Tuesday next after each full Moon.

SUFFOLK.

- 41 Prudence Chapter, Green Man, Ipswich, 2d Wednesday.
 64 Royal Brothers Chapter, Angel, Bury St. Edmund's, (occasionally.)

SURREY.

- 46 Harmony, Castle, Kingston, (occasionally.)

SUSSEX.

- 71 Love and Harmony, Private Room, Chichester, (occasionally.)

WARWICKSHIRE.

- 33 Fortitude, Shakespeare Tavern, Birmingham, 2d Tuesday.

WESTMORELAND.

- 81 Royal Westmoreland Good Intent Chapter, Kirby in Kendall, 3d Thursday.

WILTSHIRE.

- 20 Harmony, White Hart, Salisbury.
 31 Science, Spread-Eagle-Inn, Salisbury, 4th Wednesday.

YORKSHIRE.

- 17 Unity, York.
 32 Britannia, Whitby.
 35 Minerva, Masons' Arms, Chapel-lane, Kingston-upon-Hull, 1st Friday in January, April, July, and October.
 39 Industrious, Hull.
 62 Holy Cross, Knaresborough, 2d Sunday.
 72 Unity, Private Room, Leeds, Sunday before St. John the Baptist and Evangelist.
 73 Sincerity, Union Cross Inn, Halifax, 1st Monday.
 74 Unanimity, George and Crown Inn, Wakefield, 1st Monday in January, February, March, October, November and December.
 76 Judea Lodge, or Chapter of the Holy City, Devonshire Arms, Keighly, 2d Sunday.
 83 Cumberland Chapter, Rippon, 2d Sunday.
 86 Perseverance, Bacchus-inn, Halifax, last Sunday.
 91 Lodge of Conference, or Chapter at the Well in Samaria, Devonshire Arms, Keighly, (occasionally.)
 92 Constitution Chapter, Tiger, Beverley, 3d Friday.
 93 Fidelity Chapter, Old Crown, Kirk-gate, Leeds, 1st Sunday.
 94 Prosperity Chapter, White Hart, Huddersfield, 2d Sunday after the full Moon.
 95 Loyal Chapter, Sheffield, 1st Sunday.
 105 Loyal Halifax Chapter, Sun, Halifax, 2d Sunday.

SOUTH WALES.

- 8 Swansea, Glamorgan.

A List of Foreign Lodges. A M E R I C A.

CANADA.

- 151 Merchants' Lodge, at Quebec.
 152 St. Andrew's Lodge, ditto.
 153 St. Patrick's Lodge, ditto.
 155 Select Lodge, ditto.
 154 St. Peter's Lodge, at Montreal.
 424 St. Paul's Lodge, ditto.
 428 Select Lodge, ditto.
 522 St. John's Lodge of Friendship, ditto.
 289 Lodge at Detroit.
 320 Union Lodge at Detroit.
 376 St. John's Lodge at Michlimacinac.
 426 Lodge of Unity, at Fort William Henry.
 427 St. James's Lodge, at Cataragui.
 429 New Ofwegatchie Lodge.
 430 St. John's Lodge, at Niagara.
 498 Rawdon Lodge, between the Lakes.
 521 Union Lodge, at Cornwall.

NEWFOUNDLAND.

- 367 Lodge at Placentia.
 381 Harbour of Grace.

NOVA SCOTIA.

- 82 No. 1, Halifax.

NEW BRUNSWICK.

- 450 At Frederickton.

NEW ENGLAND.

- 39 Royal Exchange, Boston.
 81 Second Lodge, ditto.
 83 Marblehead Lodge, Massachusetts Bay.
 85 Newhaven Lodge, Connecticut.
 130 Providence Lodge, Rhode Island.
 370 African Lodge, Boston.

NEW YORK.

- 1135 St. John's Lodge, Ann-street, No. 2.

MARYLAND.

- 195 Lodge at Joppa, Baltimore County.

VIRGINIA.

- 102 Royal Exchange, Norfolk.
 119 Swan, at York Town.
 296 Williamsburg Lodge, at Williamsburg.
 297 Botetourt Lodge, at Botetourt.

NORTH CAROLINA.

- 114 Lodge at Wilmington, Cape Fear River.
 223 Royal White Hart Lodge, Halifax.

SOUTH CAROLINA.

- 45 Solomon's Lodge, Charles-Town.
 75 Prince George Lodge, George Town, Winyaw.
 116 Union Lodge, Charles-Town.
 125 A Master's Lodge, ditto
 126 Port-Royal Lodge, Carolina.
 163 St. Mark's Lodge, ditto.

GEORGIA.

- 46 Solomon's Lodge, No. 1, Savannah.
 302 Unity Lodge, No. 2, ditto.
 315 Grenadiers' Lodge, ditto.

BERMUDA.

- 145 Union Lodge, Crow-lane, Bermuda.
 507 Bermuda Lodge, at St. George's.

EAST INDIES.**BENGAL.**

- 70 Star in the East, No. 1, Calcutta.
 143 Lodge of Industry and Perseverance, No. 2, ditto.
 288 Unanimity, No. 3, ditto.
 292 Anchor and Hope, No. 6, ditto.
 293 Lodge of Humility with Fortitude, No. 5, ditto.
 316 Lodge of True Friendship with the Third Brigade, No. 4.
 464 Lodge of the North Star, at Frederickinagore, No. 7.
 528 At Chunar, No. 8.
 529 Lodge of Mars, Cawnpore, No. 9.

COAST OF COROMANDEL.

- 93 The Stewards' Lodge, Freemasons' Hall, Madras.
 199 Lodge of Perfect Unanimity, Madras, No. 1.
 420 Lodge of Social Friendship, Madras, No. 4.
 398 Carnatic Military Lodge, Vettoie, No. 2.
 419 Lodge of Perfect Harmony, St. Thomas's Mount, No. 3.
 422 Lodge of Social Friendship, ditto, No. 6.
 421 Lodge at Trichinopoly, No. 5.
 481 Lodge of Solid Friendship, ditto, No. 7.

COAST OF MALABAR.

- 139 Lodge at Bombay.

SUMATRA.

- 200 Lodge No. 1, at Bencoolen.
 274 Rifing Sun, at Fort Marlborough.

CHINA.

- 225 Lodge of Amity, at a Private Room, Canton.

AFRICA,

- 475 At Bulam.

WEST

WEST INDIES,

JAMAICA.

- 64 Mother Lodge at Kingston, No. 1.
- 132 St. Mary's Lodge, St. Mary's Island.
- 269 Junior Lodge, Kingston, No. 2.
- 270 Harmony Lodge, ditto, No. 3.
- 271 St. James's Lodge, Montego Bay, No. 4.
- 272 Union Lodge, St. James's Parish, No. 5.
- 317 Green Island Lodge, at Green Island, No. 8.
- 318 Lodge of Lucca, Parish of Hanover, No. 9.
- 319 Union Lodge, at Savannah-le-Marr, No. 11.

BARBADOES.

- 71 St. Michael's Lodge.
- 91 St. John's Lodge, Bridge Town.
- 94 St. Peter's Lodge.
- 281 Lodge at Speight's Town.
- 494 Lodge of Love and Harmony.

ST. KITT'S.

- 65 Mother Lodge, Scotch Arms, St. Kitt's, Basseterre.
- 73 Old Road.
- 84 St. Kitt's, Sandy Point.

ANTIGUA.

- 52 Parham Lodge, Parham.
- 59 Baker's Lodge, St. John's.
- 62 The Great Lodge, St. John's.
- 282 Lodge of Concord, Antigua.
- 359 Mount Sinai Lodge, St. John's.

MONTserrat.

- 100 Evangelist's Lodge.

NEVIS.

- 334 Lodge in the Island of Nevis.

GRENADA.

- 172 La Sageffe, St. Andrew, in the Grenadoes.
- 275 Lodge of Vigilance, Grenada.
- 276 Lodge of Discretion, ditto.

ST. EUSTATIUS.

- 77 Lodge at St. Eustatius.
- 109 No. 2, at ditto.
- 278 Union Lodge, ditto.

ST. AU CROIX.

- 127 Lodge of St. George's Island, St. au Croix.

TORTOLA.

- 301 Tortola and Beef Island.

MUSQUITO.

MUSQUITO SHORE.

164 Lodge of Regularity, St. John's Hall, Black River.

BAY OF HONDURAS.

167 Lodge of Amity, St. George's Quay.

E U R O P E.**R U S S I A.**

- 267 Lodge of Perfect Union, St. Petersburg.
 303 Lodge of the Nine Muses, No. 1, ditto.
 304 Lodge of the Muse Urania, No. 2, ditto.
 305 Lodge of Bellona, No. 3, ditto.
 306 Lodge of Mars, No. 4, at Yaffy.
 307 Lodge of the Muse Clio, No. 5, at Moscow.
 413 L'Atrea, at Riga.

C O U R L A N D.

345 Lodge at Libau.

S W E D E N.

- 250 No. 1, Sweden.
 251 No. 2, ditto.
 252 No. 3, ditto.

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