



T. Worlidge del.

J. Clark sculp.

1369-51

A

POCKET COMPANION
FOR
FREE-MASONS.

Deus nobis Sol & Scutum.

Dedicated to the SOCIETY.



L O N D O N :

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M D C C X X X V .



T O T H E
Brethren and Fellows
O F T H E
Most Antient and Honourable
S O C I E T Y
O F
F R E E and A C C E P T E D
M A S O N S.

Honoured BRETHREN,
TH E great Increase of our
SOCIETY of late, gives us a
very pleasing Prospect of having e-
ven in our own Days the ARTS of
the fam'd AUGUSTAN AGE revive
amongst us, and shine in as great
Splendour as they did then. What
great

DEDICATION.

great Things now will not the
World expect from us, when they
see the Noble, the Learned, and
the Wise coming from all Quarters
to be received by us, and that we
still keep true to our GRAND
PRINCIPLES. Which that
we may always do, is the sincere
Wish of

Your loving BROTHER,

And most obedient Servant,

W. SMITH.



T H E
P R E F A C E.

AT the Desire of a great many of the Brethren I have compriz'd the History, (which for the most part is extracted from our excellent Constitution Book) Charges, Regulations, Songs, Account of Lodges, and several other Articles in MASONRY, not to be found in any one of our Books yet published, in a small Volume easily portable, which will render what was before difficult to come at, and troublesome to carry about, of more extensive Use. For it has been often remark'd that great Numbers, especially of the younger Masons, (who have been desirous of knowing every thing relating to the Craft) have been a long time frustrated in their Pursuits for want of something of this Kind, which they might have recourse to at any time. I need not say more in relation to the Book itself, but must here beg leave to exhort the Brotherhood, that avoiding all Innovations they adhere strictly to the antient Practices of the ORDER when all the social Virtues shone conspicuously amongst us, and the World admir'd us rather for our Veracity, Brotherly Love, and Relief of one another, than for those invaluable Secrets which we have ever kept, or those Fabricks which we have erected for the
Convenience

P R E F A C E.

Convenience of Mankind and Ornament of the World.

Let it never be said, that as our Numbers increase the Sciences decrease, but let our Knowledge shine as formerly for our own Honour and the Edification of others. No Man ought to attain to any Dignity in MASONRY who has not, at least, a competent Knowledge in Geometry and Architecture; and if the Sciences were more follow'd in the LODGES, what is unhappily substituted in their Places would not prevail as it does. Then let us all go Hand in Hand in promoting the great and laudable Ends of our Institution, and we cannot fail of gaining the Approbation of the whole World as well as of one another.



T H E



A

POCKET COMPANION
FOR
FREE MASONS.

The History of MASONS.

BY *Geometry*, which is the Basis of MASONRY as well as of all other Sciences, we trace out the Wisdom, Strength and Beauty display'd in all the wondrous Works of the great Author of Nature, and thence with adoration reflect them to their all-wise, all-potent and most aimable Origin. From this Contemplation of the divine Perfection, we are naturally led to be Imitators thereof, and whoever comes nighest to this glorious Pattern is undoubtedly the most excellent in the Train of human Agency. Our first Father Adam was left without excuse, when he transgress'd the Divine Command, as having this unerring Rule to direct him, without any Seeds of Corruption in his Body or jarring Principles in his Mind; but after his Default the Passions usurp'd the Throne of Reason, lately their Master, and thro' his unhappy Race have but too much born the sway. New Appetites arose, and several things became necessary for him which were not so before. Hence that Time and Science

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which should have been applied to the contemplation of the Works of God and the pursuit of his own Perfection, was almost entirely taken up in the invention and making of what might defend him from the Inclemencies of the Weather, and Dangers of the brutal World, now at war with him. Happy still in this, that God had not withdrawn from him his knowledge in *Geometry*, by which he and his immediate Descendants invented several curious Arts, which have not been lost to this Day, but have all along been the glory of Mankind, and an ornament to the World.

We may be very well assured, that *Adam* instructed his Descendants in *Geometry* and the application of it, to whatever Crafts were convenient for those early Times. For *Cain* built a City, which he called after the name of his eldest Son *Enoch*; and his Posterity following his example, improved not only in *Geometry* and MASONRY, but made Discoveries of several other curious Arts, as the way of working in Mettal by *Tubal Cain*, Musick by *Jubal*, Pastorage, Tent-making and building in Stone and Timber by *Jabal*.

Nor is it to be suppos'd that the Descendants of *Seth*, who first taught Astronomy, came any thing behind those of *Cain* in the cultivation of *Geometry* and MASONRY. For *Enoch* the fifth from *Seth*, who prophecy'd of the Deluge and final Conflagration, erected two Pillars, the one of Stone and the other of Brick, whereon he engraved the liberal Sciences, &c. And the Stone Pillar remained in *Syria* until the Days of the Emperor *Vespasian*.

The first Piece of MASONRY that we know of, under Divine Direction, was that of *Noah's* Ark, wherein *Noah* and his three Sons *Japhet*, *Shem*, and *Ham*, all *Masons* true, were preserv'd
from

from Destruction, and afterwards communicated to their Children, *Geometry*, and the Art of Building; for we find that about 101 Years after the Flood, great numbers of them assembled in the Plains of *Shinar* to build a City and a large Tower, in order to make themselves a Name, and prevent their Dispersion; but God, for their Vanity by confounding their Speech, occasion'd that which they endeavour'd to avoid. Yet they still carried with them the knowledge of MASONRY; for *Nimrod*, the founder of the *Assyrian* Monarchy, after the general Dispersion, built the Cities of *Nineveh*, *Rehoboth*, and many others. And the learned Mathematicians in those Parts, who were called Magi, cultivated both *Geometry* and MASONRY, under the Patronage of the Kings and great Men of the *East*.

The Confusion of Tongues, which gave rise to the *Masons* antient Practice of Conversing without Speaking, hindred not the Improvement of MASONRY in their several Colonies; for the Descendants of *Shem* in *Asia*, of *Ham* in *Africa*, and of *Japhet* in *Europe*, left behind them sufficient Vestiges to demonstrate their great Skill in MASONRY. But of these, the *Assyrians* and *Egyptians* seem'd to have made the greatest Progress in the Royal Art, as the Walls of *Babylon* and the Pyramids of *Egypt* evidently shew, which were two of the seven Wonders of the World.

Here we must not forget the glorious Temple of *Diana* at *Ephesus*, one of the Wonders, which was finish'd under the Direction of the Master Masons *Dresiphon* and *Archiphron*; nor the Tomb of *Mausolus*, King of *Caria*, another of the Wonders, which was built with great magnificence, by order of his sorrowful Widow *Artemisia*, and performed by the four great Master Masons of

that Age, viz. *Leochares, Briax, Scopas, and Timotheus.*

The Descendants of the great *Abraham*, who taught the *Egyptians* the Learning of the *Assyrians*, being only Sojourners and Shepherds in *Egypt*, practised very little of the Architecture, except the building of Tents, till about 86 Years before their *Exodus*, when by the over-ruling Hand of Providence they were trained up to building in Stone and Brick, in order to make them good *Masons* before they possessed the promised Land, then famous for good MASONRY.

And during this Peregrination in the Wilderness of *Arabia*, the inspired *Bezaleel* and *Aholiab* erected the most glorious Tabernacle, which proved afterwards the Model of *Solomon's* Temple, according to the Pattern which God gave *Moses* in the Mount, who then became the *Grand Master Mason* of the Lodge of *Israel*, to which he gave wise *Charges* and *Orders*, &c.

The *Israelites* continued to improve in *Geometry*, and even to exceed the *Canaanites*; for the magnificent Temple of *Dagon*, destroy'd by *Sampson*, and the other most noted Structures of the Earth, came infinitely short of the glorious Temple of *GOD* at *Jerusalem*, which was built by the most wise and magnificent King *Solomon*, the Son of *David*, without the noise of Workmen's Tools. In this stupendous Work were employ'd 3600 Princes or *Master Masons* to conduct the Work, with 80,000 Hewers of Stone in the Mountain, and 70,000 Labourers, which with the Levy of 30,000 under *Adoniram* to work by turns with the *Sidonians* in the Mountains of *Lebanon*, makes the whole number to amount to 183,600.

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This most splendid Temple, to the amazement of the World, was begun and finish'd at an almost incredible Expence, in the short Space of seven Years and six Months. The Wall that surrounded it was 7700 Feet in compass, and its Courts and Apartments were capable of receiving 300,000 People. It had 1453 Columns, and 2906 Pillasters of Parian Marble, with glorious Capitals, and about 2246 Windows. These, with the most gorgeous and costly Decorations within, together with the convenient and lovely Apartments for the kings, the Princes and Priests, &c. make us justly esteem it, by far the finest Piece of MASONRY upon Earth; and the chief Wonder of the World.

This glorious Edifice thus built under the Care and Direction of Heaven (King *Solomon* being Grand Master of the Lodge at *Jerusalem* and the inspired *Hiram Abif*, Master of the Work) became the Wonder of all Travellers; by which, as by the most perfect Pattern, they corrected the Architecture of their own Countries upon their return, and improved MASONRY in all the neighbouring Nations. The Kings, Princes and Potentates becoming Grand Masters each in his own Territory, many glorious Fabricks were erected, of which, some Vestiges still remaining, declare their magnificence. But neither the stupendous Walls, Temples and Palaces erected by *Nebuchadnezzar* at *Babylon*, the Temple of *Diana* at *Ephesus*, nor all the most famous Edifices in *Asia*, *Egypt*, *Greece*, or *Rome*, in the Perfection of MASONRY, could ever compare with the holy, charming Temple of *GOD* at *Jerusalem*.

In 416 Years after the finishing of this Temple, it was destroyed by *Nebuchadnezzar*, King of *Assyria*, and the remainder of the *Jews* carried
Captive

Captive to *Babylon*; but upon their return, under the Reign of the great *Cyrus*, they built another Temple, commonly called the Temple of *Zorobabel*, which tho' a stupendous Fabrick, came infinitely short of the first. Many Ages after which, *Herod* built a third Temple, which was erected and finished in 43 Years with very great Magnificence, which Temple was afterwards burnt by the factious *Jews*, upon the taking of the Temple by *Titus Vespasian*.

After the erecting of the Temple of *Solomon*; but more especially after that of *Zorobabel*, the *Grecians* brought the Royal Art into their Country, and erected several noble Structures, as the Cittadel of *Athens*, the Temples of *Minerva*, *Theseus* and *Jupiter Olympius*, their Halls, Portico's, Forums, Gymnasiums, and stately Palaces, some Vestiges of which remain to this Day. But the *Grecians* were never remarkable for any great Skill in *Geometry* till the time of *Thales Milesius* and his Scholar *Pythagoras*, who was the Author of the 47th Proposition of the first Book of *Euclid*, which if rightly understood, is the Foundation of all MASONRY.

The admirable *Euclid* of *Tyre*, who flourished at *Alexandria* under the Patronage of *Ptolomeus*, the Son of *Lagus*, King of *Egypt*, gathered the scatter'd Elements of *Geometry*, and digested them into a Method never yet mended.

The next King of *Egypt*, *Ptolomeus Philadelphus*, that great improver of all useful Knowledge, (who gathered the greatest Library upon Earth) erected among other great Buildings, the famous Lighthouse or Tower of *Pharos*, one of the seven Wonders of the World.

The *Romans* from *Sicily* (where the great Geometrician *Archimedes* flourished) as well as from
Asia,

Asia, Egypt and Greece, received the liberal Sciences. And in the Reign of *Augustus Cæsar* (when the Glory of the *Roman Empire* was advanced to its Zenith) was *CHRIST* the great Architect of the Church born, who proclaiming universal Peace, gave opportunity to the famous Architects of that time, of making many Improvements in the noble Arts, and erecting several stately Edifices, the remains of which are the Pattern and Standard of true *MASONRY* at this very Day, as the great *Vitruvius* who then flourished, is esteem'd the Father of all our modern Architects, who are but endeavouring as yet to imitate the *Augustan Stile* in their Performances.

MASONRY continued to flourish till about the fifth Century, when a Deluge of *Goths* and *Vandals* over-run the Empire; who destroying most of the antient *Roman Buildings* introduced their own confus'd Architecture, which, with very little knowledge in *Geometry*, prevailed in the World till the fifteenth and sixteenth Centuries, when the *Augustan Stile* began to revive in *Italy* by the Endeavours of *Bramante, Barbaro, Michael Angelo, Raphael Urban, Scamozzi, Vignola*, and other Architects, more especially the great *Palladio*, who has been justly rival'd in *England*, by our famous Master Mason *Inigo Jones*.

The *Gothic Architecture* was much encouraged in *England*, even in the time of the *Heptarchy*; at which time *Charles Martel, King of France*, sent over several expert Architects and Craftsmen at the Request of the *Saxon Kings*. But for the farther Instruction of new admitted Brethren, a certain Record of *FREE MASONS*, written in the Reign of King *Edward the Fourth*, gives the following Account, viz,

“ That

“ That though the antient Records of the
 “ Brotherhood in *England*, were many of them
 “ destroy’d or lost in the Wars of the *Saxons* and
 “ *Danes*, yet King *Athelstan*, (the Grandson of
 “ King *Alfred the Great* a mighty Architect)
 “ the first anointed King of *England*, and who
 “ translated the Holy Bible into the *Saxon*
 “ Tongue; when he had brought the Land into
 “ Rest and Peace, built many great Works, and
 “ encouraged many *Masons* from *France*, who
 “ were appointed Overseers thereof, and brought
 “ with them the Charges and Regulations of the
 “ Lodges preserv’d since the *Roman* Times, who
 “ also prevail’d with the King to improve the
 “ Constitution of the *English* Lodges according
 “ to the foreign Model, and to increase the
 “ Wages of working *Masons*.

“ That the said King’s youngest Son, Prince
 “ *Edwin*, being taught MASONRY, and taking
 “ upon him the Charges of a Master Mason, for
 “ the love he had to the said Craft, and the ho-
 “ nourable Principles whereon it is grounded,
 “ purchased a free Charter of King *Athelstan* his
 “ Father; for the *Masons* having a Correction
 “ amongst themselves, (as it was antiently ex-
 “ press’d) or a Freedom and Power to regulate
 “ themselves, to amend what might happen a-
 “ miss, and to hold a yearly Communication and
 “ General Assembly.

“ That accordingly Prince *Edwin* summoned
 “ all the *Masons* in the Realm to meet him in a
 “ Congregation at *York*, who came and compos’d
 “ a General Lodge, of which he was Grand
 “ Master; and having brought with them all the
 “ Writings and Records extant, some in *Greek*,
 “ some in *Latin*, some in *French*, and other Lan-
 “ guages, from the Contents thereof that Assen-
 “ bly

“ bly did frame the Constitution and Charges of
 “ an *English* Lodge, made a Law to preserve
 “ and observe the same in all time coming, and
 “ ordained good Pay for the working Masons,
 “ &c. •

“ That in process of time, when the Lodges
 “ were more frequent, the Right Worshipful
 “ the Master and Fellows, with the consent of
 “ the Lords of the Realm (for most great Men
 “ were then *Masons*) ordained, That for the fu-
 “ ture, at the Making or Admission of a Bro-
 “ ther, the Constitution should be read, and the
 “ Charges hereunto annexed, by the Master or
 “ Warden ; and that such as were to be admitted
 “ Master Masons, or Masters of Work, should be
 “ examined whether they be able of Cunning to
 “ serve their respective Lords, as well the lowest as
 “ the highest, to the Honour and Worship of the
 “ aforesaid Act, and to the Profit of their Lords ;
 “ for they be their Lords that employ and pay,
 “ them for their Service and Travel.”

And besides many other Things, the said Re-
 cord adds, “ That those Charges and Laws of
 “ FREE MASONS have been seen and perused
 “ by our late Sovereign King *Henry VI*, and by
 “ the Lords of his Honourable Council, who
 “ have allowed them, and said that they be
 “ right good and reasonable to be holden, as
 “ they have been drawn out and collected from
 “ the Records of antient Times.”

The *Augustan Stile* was revived in *England* by
 King *James* the First, who employed the great
Inigo Jones in building him a Palace at *White-*
hall, which if it had been finished, would, in e-
 very Perfection of MASONRY, have exceeded
 all the Palaces of the known Earth. This was
 afterwards carried on by King *Charles* the First,
 another

another Mason King; but the unhappy *Civil Wars* caused this glorious Design to drop; yet the stately Banqueting House, now a Chapel, remains a Monument of its design'd Grandeur.

In the Reign of the next Mason King, *Charles the Second*, several noble Fabricks in the antient *Roman Taste* began to appear. This King founded and finished his Royal Palace of *Holy-Rood-House*, which has been esteemed the finest House belonging to the Crown. He founded the Royal Hospital at *Chelsea*, a Palace at *Greenwich*, as also *St. Paul's Church*, after the *Stile* of *St. Peter's* at *Rome*, conducted by that excellent Architect, *Sir Christopher Wren*.

In the Reign of King *William*, who is with good reason believed to have been a *Free Mason*, the Hospitals of *Greenwich* and *Chelsea* were carried on; the fine Buildings at *Hampton-Court* erected; the beautiful Palace of *Loo* in *Holland* built; and in fine, this Prince by his example gave such a turn of Taste to the *English Nation*, that ever since his time the Nobility and Gentry of *England* join, as it were, hand in hand, with generous Ambition, in pursuit of the Beauty and Elegance of the antient Architecture.

His immediate Successor, the glorious Queen *Ann*, proved a great Encourager of the Royal Art; in the Ninth Year of whose Reign there was an Act of Parliament passed for the Building of 50 new Churches in *London* and *Westminster*, all in the *Augustan Stile*.

These were carried on by King *George the First*, who by Proxy laid the first Stone of the Church of *St. Martin's in the Fields*, a fair and strong Building, conducted by *Mr. Gibbs*, a noted Architect.

In the Reign of his present Majesty MASONRY flourishes very much, and several fine Buildings

ings have been finished, and others now carrying on. And, indeed, it may be said to the Glory of the *English* Masons, that there are but few Nations in the World that can equal *England* in the Number of fine Edifices, and it continues still to encrease in them; that great Architect, the Earl of *Burlington*, Mr. *Kent*, the ingenious Mr. *Flitcroft* who conducted the Building of the new Church of *St. Giles's in the Fields* (an elegant Structure) with many other excellent Architects now living, using their unwearied Endeavours for the Improvement of MASONRY and Ornament of the Kingdom.

The Number of LODGES has prodigiously encreased within these few Years in *Great-Britain* and *Ireland*; and it is to be hoped, that *Geometry* and the *Royal Art* will be inculcated in every one of them.

In *Ireland*, a Country once the most famous of any for Learning, there are several stately Remains of the antient Grandeur of the *Irish*, shewn in the Ruins of several magnificently constructed Churches, Monasteries, Castles, and other Buildings; and at this Day, notwithstanding all the Disadvantages under which that Kingdom labours, Learning and Arts hold up their Heads, and several noble Churches, Hospitals, and other Edifices bespeak the publick Spirit of the *Irish*.

In *Dublin* is a noble Palace, where the Lord-Lieutenant keeps his Court; a stately Tholsel; a magnificent Hospital for old or decrepid Soldiers; a Work-house not inferior to any of those in *Holland*; a fine new Building, call'd Dr. *Stevens's* Hospital; a Custom-house admired by all that see it; a Barracks for Horse and Foot, the most magnificent, largest and most comodious of the
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kind

kind in *Europe*; and a College, which to the immortal Honour of *Ireland*, has given Education to some of the greatest Genius's that have shined in the World of Letters, the Building of which is so large and beautiful withal, that scarce any thing of the kind can come up to it, and its Library for length and stateliness surpassing all others.

The Parliament House where the great Senate of the Realm assembles, is built in the true *Italian* Taste, and is not only one of the chief Ornaments of the Kingdom, but, perhaps, the stateliest of the kind upon Earth. This noble Building was conducted by the ingenuous Captain *Pierce*, Successor to the famous Architect, *Bourk*, under whose Direction most of the fine Buildings about *Dublin* were erected.

I might here enumerate several other fine Edifices which adorn this City and Kingdom, as the Churches, Houses of the Nobility, publick Schools, Bridges, &c. but that I should then exceed my designed Brevity. May the whole *Brotherhood*, wheresoever dispersed, continue thus to adorn the World; may Learning and Arts flourish, and Brotherly Love subsist amongst them, till Time shall be no more.





THE
CHARGES
OF A
FREE-MASON,
TO BE READ

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

The General Heads, viz.

- I. **O**F *God and Religion.*
- II. **O**F the *Civil Magistrate* supreme and subordinate.
- III. **O**F *Lodges.*
- IV. **O**F *Masters, Wardens, Fellows, and Apprentices.*
- V. **O**F the *Management of the Craft* in working.
- VI. **O**F *Behaviour, viz.*
 1. In the Lodge while *constituted.*
 2. After the Lodge is over and the *Brethren* not gone.
 3. When

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

I. Concerning God and Religion.

A *Mason* is 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 tho' in antient Times Masons were charged in every Country to be of the Religion of that Country or Nation, 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 distinguish'd ; whereby MASONRY become the Centre and Union, and the means of conciliating true Friendship among Persons that must have remain'd at a perpetual Distance.

II. Of the Civil Magistrate *supreme und subordinatè*.

A *Mason* is a peaceable Subject to the Civil Powers, wherever he resides or works, and is never to be concerned in Plots and Conspiracies against the Peace and Welfare of the Nation, nor to behave himself undutifully to inferior Magistrates ; for as Masonry hath been always injur'd by War, Bloodshed, and Confusion, so antient Kings and Princes have been much disposed to encourage the Craftsmen, because of their Peaceableness and *Loyalty*, whereby they practically answer'd

answer'd the Cavils of their Adversaries, and promoted the Honour of the Fraternity, who ever flourish'd in Times of Peace. So that if a Brother should be a Rebel against the State, he is not to be countenanced in his Rebellion, however he may be pitied as an unhappy Man; and, if convicted of no other Crime, tho' the loyal Brotherhood must and ought to disown his Rebellion, and give no Umbrage or Ground of political Jealousy to the Government for the time being; they cannot expel him from the *Lodge*, and his Relation to it remains indefeasible.

III. Of Lodges.

A *Lodge* is a Place where *Masons* assemble and work: Hence that Assembly, or duly organiz'd Society of *Masons*, is call'd a *Lodge*, and every Brother ought to belong to one, and to be subject to its *By-Laws* and the *General Regulations*. It is either particular or general, and will be best understood by attending it, and by the Regulations of the *General* or *Grand Lodge* hereunto annex'd. In antient Times, no *Master* or *Fellow* could be absent from it, especially when warn'd to appear at it, without incurring a severe Censure, until it appeared to the *Master* and *Wardens*, that pure Necessity hinder'd him.

The Persons admitted Members of a *Lodge* must be good and true Men, free-born, of mature and discreet Age, no Bondmen, no Women, no immoral or scandalous Men, but of good Report.

IV. Of Masters, Wardens, Fellows, and Apprentices.

All Preferment among *Masons* is grounded upon

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

No Brother can be a Warden until he has pass'd the Part of Fellow-Craft; nor a Master until he has acted as a Warden, nor Grand-Warden until he has been Master of a *Lodge*; nor Grand-Master unless he has been a Fellow-Craft before his Election, who is also to be nobly born, or a Gentleman of the best fashion, or some eminent Scholar, or some curious Architect, or other Artist, descended of honest Parents, and who is of singular great Merit in the Opinion of the *Lodges*. And for the better, and easier, and more honourable Discharge of his Office, the Grand-Master has a Power to chuse his own Deputy Grand-Master, who must be then, or must have been

been formerly, the Master of a particular *Lodge*; and has the privilege of acting whatever the Grand-Master, his Principal, should act, unless the said Principal be present; or interpose his Authority by a Letter.

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

V. Of the Management of the Craft in working.

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

The most expert of the Fellow-Craftsmen shall be chosen or appointed the Master, or Overseer of the Lord's Work; who is to be call'd Master by those that work under him. The Craftsmen are to avoid all ill Language, and to call each other by no disobliging Name, but Brother or Fellow; and to behave themselves courteously within and without the *Lodge*.

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

Both the Master and the *Masons* receiving their Wages justly, shall be faithful to the Lord, and honestly finish their Work, whether Task or Journey; nor put the Work to Task that hath been accustom'd to Journey.

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

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

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

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

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

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

VI. Of Behaviour, *viz.*

1. *In the Lodge while constituted.*

You are not to hold private Committees, or separate Conversation, without Leave from the Master, nor to talk of any thing impertinent or unseemly, nor interrupt the Master or Wardens,
or

or any Brother speaking to the Master: Nor behave yourself ludicrously or jestingly while the *Lodge* is engaged in what is serious and solemn; nor use any unbecoming Language upon any Pretence whatsoever; but to pay due Reverence to your Master, Wardens, and Fellows, and put them to worship.

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

2. Behaviour *after the Lodge is over and the Brethren not gone.*

You may enjoy yourselves with innocent Mirth, treating one another according to Ability, but avoiding all Excess, or forcing any Brother to eat or drink beyond his Inclination, or hindering him from going when his Occasions call him, or doing or saying any thing offensive, or that may forbid an easy and free Conversation; for that would blast our Harmony, and defeat our laudable Purposes. Therefore no private Picques or Quarrels must be brought within the Door of the *Lodge*, far less any Quarrels about *Religion*, or *Nations*, or *State Policy*, we being only, as *Masons*, of the *Catholick Religion* above-mention'd; we are also of all *Nations*, *Tongues*, *Kindreds*, and *Languages*, and are resolv'd against all *Politics*,

ticks, as what never yet conduced to the Welfare of the *Lodge*, nor ever will. This *Charge* has been always strictly enjoined and observed; but especially ever since the *Reformation* in *Britain*, or the *Dissent* and *Secession* of these Nations from the *Communion* of *Rome*.

3. Behaviour *when Brethren meet without Strangers, but not in a Lodge form'd.*

You are to salute one another in a courteous manner, as you will be instructed, calling each other *Brother*, freely giving mutual Instructions as shall be thought expedient, without being overseen or overheard, and without encroaching upon each other, or derogating from that Respect which is due to any Brother, were he not a *Mason*; for tho' all *Masons* are as *Brethren* upon the same *Level*, yet *Masonry* takes no Honour from a Man that he had before; nay rather it adds to his Honour, especially if he has deserved well of the Brotherhood, who must give Honour to whom it is due, and avoid ill Manners.

4. Behaviour *in Presence of Strangers not Masons.*

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

5. Behaviour *at Home and in your Neighbourhood.*

You are to act as becomes a moral and wise Man; particularly, not to let your Family, Friends, and

and Neighbours know the *Concerns* of the *Lodge*, &c. but wisely to consult your own Honour, and that of the *antient Brotherhood*, for Reasons not to be mentioned here. You must also consult your Health, by not continuing together too late, or too long from home, after Lodge Hours are past; and by avoiding of Gluttony or Drunkenness, that your Families be not neglected or injured, nor you disabled from working.

6. Behaviour towards a strange Brother.

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

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

Finally, All these *Charges* you are to observe, and also those that shall be communicated to you in *another way*; cultivating *Brotherly-Love*, the Foundation and *Cape-stone*, the *Cement* and *Glory* of this *antient Fraternity*, avoiding all *Wrangling* and *Quarrelling*, all *Slander* and *Backbiting*, nor permitting others to slander any *honest Brother*, but defending his *Character*, and
doing

doing him all good Offices, as far as is consistent with your *Honour* and *Safety*, and no farther. And if any of them do you Injury, you must apply to your own or his *Lodge*; and from thence you may appeal to the *Grand-Lodge* at the *Quarterly Communication*, and from thence to the *annual Grand-Lodge*, as has been the antient laudable Conduct of our Fore-fathers in every Nation; never taking a *legal Course*, but when the Case cannot be otherwise decided, and patiently listning to the honest and friendly Advice of Master and Fellows, when they would prevent your going to Law with *Strangers*, or would excite you to put a speedy Period to all *Law-Suits*, that so you may mind the *Affair* of *Masonry* with the more Alacrity and Success; but with respect to *Brothers* or *Fellows* at Law, the Master and Brethren should kindly offer their Mediation, which ought to be thankfully submitted to by the contending Brethren; and if that Submission is impracticable, they must however carry on their *Process*, or *Law-Suit*, without Wrath and Rancor (not in the common way) saying or doing nothing which may hinder *Brotherly Love*, and good Offices to be renew'd and continu'd; that all may see the *benign Influence* of *Masonry*, as all true *Masons* have done from the Beginning of the *World*, and will do to the End of *Time*.

Amen so mote it be.





General Regulations

F O R T H E

Use of the L O D G E S in and about LONDON and WESTMINSTER, being first approv'd by the GRAND-LODGE on the 24th of JUNE, 1721, at Stationers-Hall, LONDON; when the most noble Prince JOHN, Duke of MONTAGU, was unanimously chosen GRAND-MASTER.

I **T** H E *Grand-Master* or his *Deputy*, hath Authority and Right, not only to be present in any true *Lodge*, but also to preside wherever he is, with the Master of the *Lodge* on his Left-hand, and to order his Grand-Wardens to attend him, who are not to act in particular Lodges as Wardens, but in his Presence, and at his Command; because there the *Grand-Master* may command the Wardens of that *Lodge*, or any other Brethren he pleaseth, to attend and act as his Wardens *pro tempore*.

II. The Master of a particular *Lodge* has the Right and Authority of congregating the Members

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

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

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

V. No Man can be made or admitted a Member of a particular Lodge, without previous notice *one Month before* given to the said Lodge, in order to make Enquiry into the Reputation and Capacity of the *Candidate*; unless by the Dispensation aforesaid.

VI. But no Man can be entered a *Brother* in any particular Lodge, or admitted to be a Member thereof, without the *unanimous Consent of all the Members of that Lodge* then present when the *Candidate* is propos'd, and their Consent is formally ask'd by the Master; and they are to signify their *Consent* or *Dissent* in their own prudent way,

way, either virtually, or in form, but with Unanimity : Nor is this inherent Privilege subject to a Dispensation ; because the Members of a particular Lodge are the best Judges of it ; and if a fractious Member should be imposed on them, it might spoil their Harmony, or hinder their Freedom ; or even break and disperse the Lodge ; which ought to be avoided by all good and true Brethren.

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

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

VIII. No Set or Number of Brethren shall withdraw or separate themselves from the Lodge in which they were made *Brethren*, or were afterwards admitted Members, unless the Lodge become too numerous ; nor even then, without a Dispensation from the *Grand-Master* or his *Deputy* : And when they are thus separated, they must either immediately join themselves to such other Lodge as they shall like best, with the unanimous Consent of that other Lodge to which they go (*as above regulated*) or else they must obtain the *Grand-Master's* Warrant to join in forming a new Lodge.

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

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

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

XI. All particular *Lodges* are to observe the same *Usages* as much as possible; in order to which, and for cultivating a good Understanding among

among **FREE MASONS**, some Members out of every Lodge shall be deputed to visit the other Lodges as often as shall be thought convenient.

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

All Matters are to be determined in the *Grand-Lodge* by a Majority of Votes, each Member having one Vote, and the *Grand-Master* having two Votes, unless the said Lodge leave any particular thing to the Determination of the *Grand-Master*, for the sake of Expedition.

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

Writing, with the *Grand-Master*, or his *Deputy*, or the *Grand-Wardens*.

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

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

They shall also appoint a *Treasurer*, a *Brother* of good worldly Substance, who shall be a Member of the *Grand-Lodge* by vertue of his Office, and shall be always present, and have Power to move to the *Grand-Lodge* any thing, especially what concerns his Office. To him shall be committed all Money rais'd for *Charity*, or for any other Use of the *Grand-Lodge*, which he shall write down in a Book, with the respective Ends
and

and Uses for which the several Sums are intended; and shall expend or disburse the same by such a *certain Order* sign'd, as the *Grand-Lodge* shall afterwards agree to in a *new Regulation*; But he shall not vote in chusing a *Grand-Master* or *Wardens*, tho' in every other Transaction. As in like manner the *Secretary* shall be a Member of the *Grand-Lodge* by vertue of his Office, and vote in every thing except in chusing a *Grand-Master* or *Wardens*.

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

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

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

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

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

right take place in the Absence of the present Grand-Master and his Deputy.

XV. In the *Grand-Lodge* none can act as Wardens but the Grand-Wardens themselves, if present; and if absent, the Grand-Master, or the Person who presides in his Place, shall order private Wardens to act as Grand-Wardens *pro tempore*, whose Places are to be supply'd by two Fellow-Crafts of the same Lodge, call'd forth to act, or sent thither by the particular Master thereof; or if by him omitted, then they shall be call'd by the Grand-Master, that so the Grand-Lodge may be always complete.

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

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

XVII. No Grand-Master, Deputy Grand-Master, Grand-Wardens, Treasurer, Secretary, or whoever acts for them, or in their stead *pro tempore*,

tempore, can at the same time be the Master or Warden of a particular Lodge ; but as soon as any of them has honourably discharged his *Grand-Office*, he returns to that Post or Station in his particular Lodge, from which he was call'd to officiate above.

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

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

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

XXI. If the Grand-Master die during his Mastership, or by Sickness, or by being beyond Sea,

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

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

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

But whether there shall be a *Feast* for all the *Brethren*, or not, yet the Grand-Lodge must meet in some convenient Place *annually* on *St. John's Day* ; or if it be *Sunday*, then on the next Day, in order to chuse every Year a new Grand-Master, Deputy, and Wardens.

XXIII.

XXIII. If it be thought expedient, and the Grand-Master, with the Majority of the Masters and Wardens, agree to hold a *Grand-Feast*, according to the antient laudable Custom of *Masons*, then the Grand-Wardens shall have the care of preparing the *Tickets*, sealed with the Grand-Master's Seal, of disposing of the *Tickets*, of receiving the Money for the *Tickets*, of buying the Materials of the *Feast*, of finding out a proper and convenient place to feast in; and of every other thing that concerns the Entertainment.

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

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

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

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

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

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

XXVII. The *Grand-Wardens*, or the *Stewards*, shall appoint before-hand such a Number of *Brethren* to serve at Table as they think fit and proper for that Work; and they may advise with the *Masters and Wardens of Lodges* about the most proper Persons, if they please, or may take in such by their Recommendation; for none are to serve that Day, but *free and accepted Masons*, that the Communication may be free and harmonious.

XXVIII.

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

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

2. To prevent any Difference or Disgust which may be feared to arise that Day ; that no Interruption may be given to the Harmony and Pleasure of the *Grand-Feast*.

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

4. To receive and consider of any good Motion, or any momentous and important Affair, that shall be brought from the particular *Lodges*, by their Representatives, the several *Masters* and *Wardens*.

XXIX. After these things are discuss'd, the *Grand-Master* and his *Deputy*, the *Grand-Wardens*, or the *Stewards*, the *Secretary*, the *Treasurer*, the *Clerks*, and every other Person, shall withdraw, and leave the *Masters* and *Wardens* of the particular *Lodges* alone, in order to consult amicably about electing a *New Grand-Master*,

or continuing the *present*, if they have not done it the Day before; and if they are unanimous for continuing the *present* Grand-Master, his *Worship* shall be call'd in, and humbly desired to do the *Fraternity* the Honour of ruling them for the Year ensuing: And after Dinner it will be known whether he accepts of it or not: For it should not be discover'd but by the Election itself.

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

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

XXXII. If the *Grand-Master* of last Year has consented with the Master and Wardens in private, before Dinner, to continue for the Year ensuing; then *one* of the *Grand-Lodge*, deputed for that purpose, shall represent to all the *Brethren* his *Worship's* good Government, &c. And turning to him, shall, in the Name of the *Grand-Lodge*, humbly request him to do the *Fraternity* the great Honour (if nobly born, if not) the great Kindness of continuing to be their *Grand-Master* for the Year ensuing. And his *Worship* declaring his Consent by a Bow or a Speech, as he pleases, the said deputed Member of the *Grand-Lodge* shall proclaim him *Grand-Master*, and all the Members of the *Lodge* shall salute him in due Form. And all the *Brethren* shall for a few Minutes have leave to declare their satisfaction, Pleasure, and Congratulation.

XXXIII.

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

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

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

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

The *Grand-Master* shall also nominate the *new Grand-Wardens*, and if unanimously approved by the *Grand-Lodge*, shall be declared, saluted, and congratulated, as above hinted, but if not, they shall be chosen by *Ballot*, in the same way as the *Grand-Master* : As the Wardens of
private

private Lodges are also to be chosen by *Ballot* in each Lodge, if the Members thereof do not agree to the Master's Nomination.

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

XXXVII. Then the Grand-Master shall allow any *Brother*, *Fellow-Craft*, or *Apprentice* to speak, directing his Discourse to his *Worship*; or to make any Motion for the good of the *Fraternity*, which shall be either immediately considered and finish'd, or else referred to the Consideration of the *Grand-Lodge*, at their next *Communication*, stated or occasional. When that is over,

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

XXXIX. Every *Annual Grand-Lodge* has an inherent Power and Authority to make *new Regulations*, or to alter these, for the real Benefit
of

of this *antient Fraternity*: Provided always that *the old Land-Marks be carefully preserved*, and that such *Alterations and new Regulations* be proposed and agreed to at the third *Quarterly Communication* preceding the *Annual-Grand Feast*; and that they be offered also to the Perusal of all the *Brethren* before Dinner, in Writing, even of the youngest *Apprentice*; the Approbation and Consent of the Majority of all the *Brethren* present being absolutely necessary to make the same binding and obligatory; which must, after Dinner, and after the new Grand-Master is installed, be solemnly desired; as it was desired and obtained for these *Regulations*, when proposed by the *Grand-Lodge*, to about 150 *Brethren*; on *St. John Baptist's Day*, 1721.



T H E



T H E
M A N N E R

Of constituting a

N E W L O D G E,

As practis'd by the Right Honourable the Earl of CRAWFURD, the present Right Worshipful GRAND-MASTER, according to the antient Usages of MASONS.

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

The *Candidates*, or the new Master and Wardens, being yet among the *Fellow-Craft*, the Grand-Master shall ask his Deputy if he has examined them, and finds the Candidate Master well

well skill'd in the *noble Science* and the *Royal Art*, and duly instructed in our *Mysteries*, &c.

And the Deputy answering in the affirmative, he shall (by the Grand-Master's Order) take the *Candidate* from among his Fellows, and present him to the Grand-Master; saying, *Right Worshipful Grand-Master, the Brethren here desire to be formed into a new Lodge; and I present this my worthy Brother to be their Master, whom I know to be of good Morals and great Skill, true and trusty, and a lover of the whole Fraternity, wheresoever dispersed over the Face of the Earth.*

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

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

After this, the Members of this new Lodge, bowing all together to the Grand-Master, shall return his *Worship Thanks*, and immediately do
 G their

their *Homage* to their new Master, and signify their Promise of Subjection and Obedience to him by the usual *Congratulation*.

The Deputy and the Grand-Wardens, and any other *Brethren* present, that are not Members of this new Lodge, shall next congratulate the new Master; and he shall return his becoming Acknowledgments to the Grand-Master first, and to the rest in their order.

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

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

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

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





A SHORT
C H A R G E

To be given to new admitted

B R E T H R E N.

YOU are now admitted by the unanimous Consent of our Lodge, a *Fellow* of our most Antient and Honourable SOCIETY; *Antient*, as having subsisted from times 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 Territories, not thinking it any lessening to 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 different Principles in one sacred Band, and
G 2 brings

brings together those who were the most distant from one another.

There are three general Heads of Duty which MASONs ought always to inculcate, *viz.* to *God*, our *Neighbours*, and *ourselves*.

To God, in never mentioning his Name but with that Reverential Awe which becomes a Creature to bear to his Creator, and to look upon him always as the *Summum Bonum* which we came into the World to enjoy; and according to that View to regulate all our Pursuits.

To our Neighbours, in acting upon the Square, or doing as we would be done by.

To ourselves, in avoiding all Intemperances and Excesses, whereby we may be rendered incapable of following our Work, or led into 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 *Brctbren*, are in Want, when it is in his Power (without prejudicing himself or Family) to relieve them.

In the Lodge, he is to behave with all due Decorum, lest the Beauty and Harmony thereof should be disturbed or broke.

He is to be obedient to the Master and presiding Officers, and to apply himself closely to the

the

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 evil Imputations. Nothing can prove more shocking to all faithful MASONS, than to see any of their *Brethren* profane or break through the sacred Rules of their Order, and such as can do it they wish had never been admitted.



A
COLLECTION
OF THE
SONGS of MASONS.

To which is added,

PROLOGUES and EPILOGUES,

SPOKEN

At the THEATRES in *London*, for the Entertainment of *FREE-MASONS*.



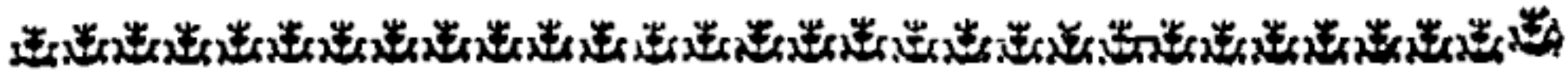
L O N D O N:
Printed in the Year MDCC XXXIV.



T H E
M A S T E R ' S S O N G ;
O R , T H E
H I S T O R Y O F M A S O N R Y .

By D R . A N D E R S O N .

To be sung with a *Chorus*, when the M A S T E R shall give leave, either one Part only, or all together, as he pleases.



P A R T I .

I .

A D A M , the first of human Kind,
Created with *Geometry*
Imprinted on his Royal Mind,
Instructed soon his Progeny
Cain and *Seth*, who then improv'd
The lib'ral Science in the Art
Of *Architecture*, which they lov'd,
And to their Offspring did impart.

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II

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

III.

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

IV.

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

V.

For most of Mankind were employ'd,
 To build the City and the Tow'r ;

The

The *Gen'ral Lodge* was overjoy'd,
In such Effects of *Masons Pow'r* ;
'Till vain Ambition did provoke
Their Maker to confound their Plot ;
Yet tho' with Tongues confus'd they spoke,
The learned *Art* they ne'er forgot.

C H O R U S.

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

[*Stop here to drink the present Grand-Ma-
ster's Health.*



P A R T II.

I.

TH U S when from *Babel* they disperse
In Colonies to distant Climes,
All *Masons true*, who could rehearse
Their Works to those of after Times ;
King *Nimrod* fortify'd his Realm,
By Castles, Tow'rs, and Cities fair :
Mitzra'm, who rul'd at *Egypt's* Helm,
Built *Pyramids* stupendous there.

II.

Not *Japhet*, and his gallant Breed,
Did less in *Masonry* prevail ;

Nor *Shem*, and those that did succeed,
 To promis'd Blessings by Entail ;
 For Father *Abram* brought from *Ur*,
Geometry, the Science good ;
 Which he reveal'd, without demur,
 To all descending from his Blood.

III.

Nay *Jacob's* Race at length were taught,
 To lay aside the Shepherd's Crook,
 To use *Geometry* were brought,
 Whilst under *Phar'ob's* cruel Yoke ;
 Till *Moses* Master-Mason rose,
 And led the *Holy Lodge* from thence,
 All *Masons* train'd, to whom he chose,
 His curious Learning to dispense.

IV.

Aboliab and *Bezaleel*,
 Inspired Men, the *Tent* uprear'd ;
 Where the *Shechinah* chose to dwell,
 And Geometrick Skill appear'd :
 And when these valiant *Masons* fill'd
Canaan, the learn'd *Phenicians* knew
 The Tribes of *Isra'l* better skill'd
 In *Architecture* firm and true.

V.

For *Dagon's* House in *Gaza* Town,
 Artfully propt by *Columns* two ;
 By *Samson's* mighty Arms pull'd down
 On Lords *Philistian*, whom it slew ;

Tho'

Tho' 'twas the finest Fabrick rais'd
By *Canaan's* Sons, could not compare
With the Creator's *Temple* prais'd,
For glorious Strength and Structure fair.

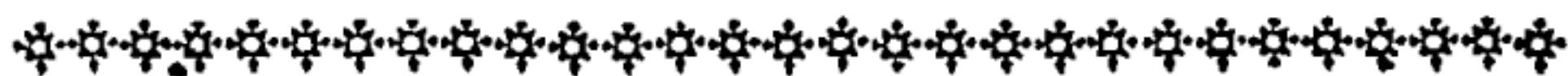
VI.

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

CHORUS.

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

[*Stop here to drink the Health of the Master
and Wardens of this particular Lodge.*



PART III.

I.

WE sing of *Masons* antient Fame,
When fourscore Thousand *Craftsmen* stood,
Under the Masters of great Name,
Three Thousand and six Hundred good,
Employ'd

Employ'd by *Solomon* the Sire,
 And *Gen'ral Master Mason* too ;
 As *Hiram* was in stately *Tyre*,
 Like *Salem* built by *Masons true*.

II.

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

III.

At length the *Grecians* came to know
Geometry, and learnt the Art,
 Which great *Pythagoras* did show,
 And glorious *Euclid* did impart ;
 Th' amazing *Archimedes* too,
 And many other Scholars good ;
 Till antient *Romans* did review
 The *Art* and *Science* understood.

IV.

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*, Master prime,
 Of *Architects*, the *Art* improv'd,

In *Great Augustus'* peaceful Time,
When *Arts* and *Artists* were belov'd.

V.

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

VI.

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

C H O R U S.

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

[*Stop here to drink the glorious Memory of Emperors,
Kings, Princes, Nobles, Gentry, Clergy, and
learned Scholars, that ever propagated the Art.*

PART IV.

I.

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

II.

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

III.

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

IV.

For many Ages this prevails,
 Their Work is *Architecture* deem'd ;
 In *England, Scotland, Ireland, Wales,*
 The *Craftsmen* highly are esteem'd,
 By Kings, as *Masters* of the *Lodge,*
 By many a wealthy noble Peer,
 By Lord and Laird, by Priest and Judge,
 By all the People every where.

V.

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

VI.

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

CHORUS.

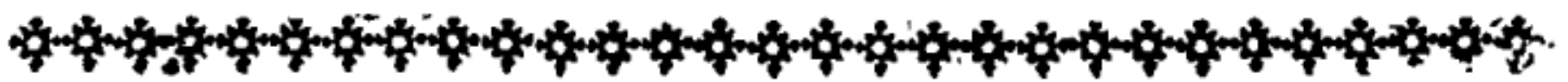
Who can unfold the Royal Art ?
 Or sing its Secrets in a Song ?

I

They're

*They're safely kept in Mason's Heart,
And to the antient Lodge belong.*

[*Stop here to drink to the happy Memory of
all the Revivers of the antient Augustan
Style.*



PART V.

I.

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

II.

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

III.

King *Charles* the Second raised then
The finest Column upon Earth,

Founded

Founded *St. Paul's*, that stately Fane,
 And *Royal Change*, with Joy and Mirth :
 But afterwards the *Lodges* fail'd,
 Till *Great Nassau* the *Taft* reviv'd,
 Whose bright Example so prevail'd
 That ever since the *Art* has thriv'd.

IV.

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

V.

Then let good *Brethren* all rejoice,
 And fill their *Glass* with chearful *Heart* ;
 Let them express with grateful *Voice*
 The Praises of the wond'rous *Art* :
 Let ev'ry *Brother's* *Health* go round,
 Who proves a *Mason* just and wise ;
 And let our *Master's* *Fame* resound,
 The noble *Crawford* to the Skies.

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* *Lodge* belong.



T H E

WARDEN'S SONG;

O R, ANOTHER

HISTORY of MASONRY.

By Dr. ANDERSON.

To be sung at the *Quarterly Communication.*

I.

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

II.

The *Grand Design* to rear,
 Was ever *Masons Care*,
 From *Adam* down before the *Flood*,
 Whose *Art* old *Noah* understood,

And

And did impart to *Japhet*, *Shem*, and *Ham*,
 Who taught their Race
 To build apace

Proud *Babel's* Town and Tow'r, until it came
 To be admir'd too much, and then
 Dispersed were the Sons of Men.

III.

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

IV.

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

V.

But who can sing his Praise,
 Who did the Tent upraise ?

Then

Then sing his Workmen true as Steel,
Aboliab and *Bezaleel* ;
 Sing *Tyre* and *Sidon*, and *Phenicians* old.

But *Samson's* Blot

Is ne'er forgot :

He blabb'd his *Secrets* to his *Wife*, that sold
 Her Husband, who at last pull'd down
 The House on all in *Gaza* Town.

VI.

But *Solomon* the King

With solemn Note we sing,

Who rear'd at length the *Grand Design*,
 By Wealth, and Pow'r, and Art divine ;
 Helpt by the learned *Hiram Tyrian* Prince,
 By *Craftsmen* good,
 That understood

Wife Hiram Abif's charming Influence :
 He aided *Jewish* Masters bright,
 Whose curious Works none can recite.

VII.

These glorious *Mason Kings*
 Each thankful Brother sings,
 Who to its Zenith rais'd the *Art*,
 And to all Nations did impart
 The useful Skill : For from the *Temple* fine
 To ev'ry Land,

And foreign Strand,

The *Craftsmen* march'd, and taught the *Grand*
 Of which the Kings, with mighty Peers,
 And learned Men, were Overseers.

VIII.

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

IX.

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

X.

At length the Gothick Style
Prevail'd in Britain's Isle,
When Mason's Grand Design reviv'd,
And in their well form'd Lodges thriv'd,
Tho' not as formerly in Roman Days :
Yet sing the Fanes
Of Saxons, Danes,

Of Scots, Welch, Irish; but sing first the Praise
Of *Athelstan* and *Edwin* Prince,
Our Master of great Influence.

XI.

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

XII.

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

XIII.

From henceforth ever sing
The *Craftsman* and the King,
With Poetry and Musick sweet
Resound their Harmony compleat;

And

And with *Geometry* in skilful Hand,
Due Homage pay,
Without Delay,

To *Graveland's* noble Earl 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 Poetick Lays,

Or solid Prose, of *Masons true*,

Whose *Art* transcends the common View;

Their *Secrets*, ne'er to *Strangers* yet expos'd,

Preserv'd shall be

By *Masons Free*,

And only to the *antient Lodge* disclos'd;

Because they're kept in *Masons Heart*

By Brethren of the *Royal Art*.





T H E
Fellow-Crafts S O N G.

By CHARLES DELAFAYE, Esq;

To be Sung and Play'd at the GRAND FEAST.

I.

HA I L MASONRY! thou *Craft* divine!
Glory of Earth, from Heav'n reveal'd;
Which dost with Jewels precious shine,
From all but *Masons* Eyes conceal'd.

C H O R U S.

*Thy Praises due who can rehearse
In nervous Prose, or flowing Verse?*

II.

As Men from Brutes distinguisht are,
A *Mason* other Men excels;
For what's in Knowledge choice and rare
But in his Breast securely dwells?

C H O R U S.

*His silent Breast and faithful Heart
Preserve the Secrets of the Art.*

III.

From scorching Heat, and piercing Cold;
From Beasts, whose Roar the Forest rends;

From

From the Assaults of Warriors bold
The Masons Art Mankind defends.

C H O R U S.

*Be to this Art due Honour paid,
From which Mankind receives such Aid.*

IV.

Ensigns of State, that feed our Pride,
Distinctions troublesome, and vain!
By Masons true are laid aside:
Arts free-born Sons such Toys disdain;

C H O R U S.

*Ennobled by the Name they bear,
Distinguish'd by the Badge they wear.*

V.

Sweet Fellowship, from Envy free:
Friendly-Converse of Brotherhood;
The Lodge's lasting Cement be!
Which has for Ages firmly stood.

C H O R U S.

*A Lodge, thus built, for Ages past
Has lasted, and will ever last.*

VI.

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

C H O R U S.

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



T H E

Enter'd Prentices SONG.

By the late Mr. MATTHEW BIRKHEAD.

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

I.

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

II.

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

III.

'Tis *This*, and 'tis *That*,
They cannot tell *What*,

Why

Why so many *Great Men* of the Nation
Should *Aprons* put on,
To make themselves one
With a *Free* and an *Accepted Mason*.

IV.

Great *Kings, Dukes, and Lords,*
Have laid by their Swords,
Our *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*.

V.

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

VI.

Then join *Hand in Hand,*
T'each other firm stand,
Let's be merry, and put a bright Face on :
What Mortal can boast
So *Noble a Toast,*
As a *Free* and an *Accepted Mason*?

*The following Verse is often sung between the Fifth
and Sixth Verses.*

We're true and sincere,
And just to the *Fair,*

Who

Who will trust us on ev'ry Occasion :
No Mortal can more :
The *Ladies* adore,
Than a *Free* and an *Accepted Mason*.





Several other

S O N G S

In Praise of

M A S O N R Y.



S O N G I.

I.

(*Lecture,*

ON, on, my dear *Brethren*, pursue the great
And refine on the *Paules* of old *Architecture* :
High Honour to *MASONS* the *Craft* daily brings,
To those *Brothers* of *Princes*, and *Fellows* of *Kings*.

II.

We drove the rude *Vandals* and *Goths* off the *Stage*,
And reviv'd the old *Arts* of *Augustus*' fam'd *Age* ;
And *Vespasian* destroy'd the vast *Temple* in vain,
Since so many now rise under *Crawford*'s great
Reign.

III.

The noble *five Grders*, compos'd with such *Art*,
Shall amaze the swift *Eye*, and engage the whole
Heart ;

Pro-

Proportion, sweet Harmony, gracing the whole,
Give our *Work*; like the *glorious Creation*, a Soul.

IV. (Name ;

Then Master and Brethren, preserve your great
This *Lodge* so majestick shall purchase you Fame,
Rever'd it shall stand till all Nature expire,
And its Glories ne'er Fade, till the World is on
Fire.

V.

See, see, behold here what rewards all our Toil,
Inspires our Genius, and makes Labour smile ;
To our *noble Grand-master* let a Bumper be crown'd,
To all MASONs a Bumper, so let it go round.

VI.

Again, my lov'd *Brethren*, again let it pass,
Our antient, firm Union cements with a Glass,
And all the Contention among Masons shall be,
Who better can work, or who better agree.



SONG II.

The Fairies, with the Mason's Chorus.

I.

NOW the hungry Lions roar,
And howling Wolves behold the Moon ;
Now the heavy Plowman snear
After daily Labours done.
Trip it, trip it, trip it, trip it softly round,
Ever sacred be this Ground.

Now

II.

Now the Brands of Fire do glow
Whilst the Screech Owl screeching loud,
Puts the Wretch that lies in Woe,
In remembrance of a Shroud.
Trip it, &c.

III.

Now it is the time of Night
That the Graves are gaping wide,
Every one lets forth his Spright
In the Church, Way, Paths to glide.
Trip it, &c.

IV.

And we *Fairies* that do run
By the triple *Hecat's* Team,
From the Presence of the Sun,
Following Darkness like a Dream.
Trip it, &c.

V.

Tho' we frolick, let no Mouse,
Or boading Bird, or Bird of Prey,
Disturb the quiet of this House ;
But downy Sleep bring on the Day.
Trip it, &c.

VI.

Weaving Spiders come not here ;
Spotted Snakes do no Offence ;
Beatles black approach not near ;
Worm and Snail be far from hence.
Trip it, &c.

VII.

By the dead and drowsy Fire,
Every Elf and Fairy Spright
L

Hop as little Bird from Brier,
Nimbly, nimbly, and as light.
Trip it, &c.

VIII.

Now join all your warbling Notes
In Chorus of sweet Harmony ;
Strain aloud your *Fairy* Throats,
Sing and dance it trippingly.
Trip it, &c.

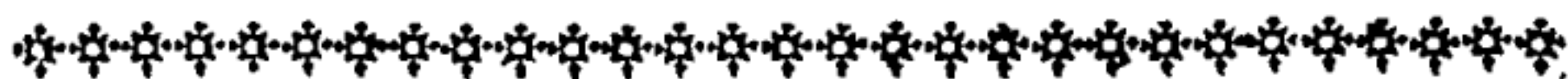
CHORUS.

*Hand in Hand with Fairy Grace,
We will sing and bless this Place.*

The Masons Chorus.

Whilst *Masons* guarded stand
With flaming Sword in Hand,
Under the Door we creep,
And round the *Lodge* we peep ;
For when they tip it o'er their Thumb,
They drink their *Supernaculum*.

But as for MASONRY,
Altho' we are not free,
In every *Lodge* we have been,
And all their *Signs* we have seen ;
Yet such Respect to the *Craft* we bear,
Their *Secrets* we will ne'er declare.



S O N G III.

BY *Masons* Art th' aspiring Domb
In various Columns shall arise,

All Climates are their native Home,
Their Godlike Actions reach the Skies.

C H O R U S.

*Heroes and Kings revere their Name,
Whilst Poets sing their lasting Fame.*

Great, Gen'rous, Virtuous, Good and Brave,
Are Titles they most justly claim ;
Their Deeds shall live beyond the Grave,
Which some unborn shall loud proclaim.

C H O R U S.

*Time shall their glorious Acts inroll,
And Love with Friendship charm the Soul.*



S O N G IV.

I.

L E T M A S O N R Y be now my Theam,
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, (be crown'd.
And with sweet Union all your Deeds, your Deeds

C H O R U S.

*Sing then my Muse to Masons Glory,
Your Names are so rever'd in Story,
That all th' admiring World do now adore ye.*

II.

Let Harmony Divine inspire
Your Souls with Love and gen'rous Fire,
To copy well wise *Solomon* your Sire :

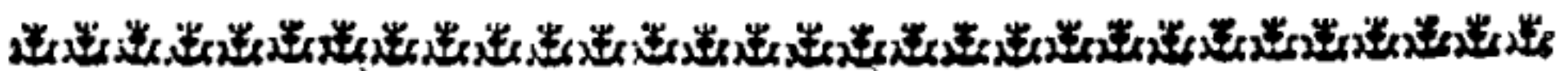
Knowledge sublime shall fill each Heart
The Rules of *Geometry* t' impart,
Whilst Wisdom, Strength and Beauty crown the
glorious *Art*. *Sing, &c.*

III.

Let noble *Crawford's* Health go round,
In swelling Cups, all Care be drown'd,
And Hearts united amongst the *Craft* be found:
May everlasting Scenes of Joy
His peaceful Hours of Bliss employ,
Which Time's all-conqu'ring Hand, shall ne'er,
shall ne'er destroy. *Sing, &c.*

IV.

My *Brethren*, thus all Cares resign,
Your Hearts let glow with Thoughts Divine,
And Veneration show to *Solomon's* Shrine.
Our Annual Tribute thus we'll pay,
That late Posterity shall say,
We've crown'd with Joy this glorious, happy,
happy Day. *Sing, &c.*



S O N G V.

*Composed by a Member of the One Tun Lodge
in Noble-street.*

I.

AS I at *Wheeler's* Lodge one Night
Kept *Bacchus* company;

For

For *Bacchus* is a *Mason* bright,
And of all *Lodges* free--free--free.

II.

Said I, great *Bacchus* is adry,
Pray give the God some Wine ;
Jove in a Fury did reply,
October's as divine--divine--divine.

III.

It makes us *Masons* more compleat,
Adds to our Fancy Wings,
Makes us as happy and as great
As mighty Lords and Kings--Kings--Kings.



S O N G VI.

I.

TO all who *MASONRY* despise
This Counsel I bestow,
Don't ridicule, if you are wise,
A *Secret* you don't know ;
Yourselfes you banter and not it ;
You shew your Spleen and not your Wit.
With a fa la, &c.

II.

If Union and Sincerity
Have a Pretence to please,
We Brothers of the *MASONRY*
Lay justly claim to these.

To State Disputes we ne'er give Birth,
Our Motto Friendship is and Mirth.

With a fal, &c.

III.

Inspiring Virtue by our Rules,
And in ourselves secure,
We have Compassion for those Fools
Who think our Acts impure ;
From Ignorance we know proceeds
Such mean Opinion of our Deeds.

With a fal, &c.

IV.

Then let us laugh, since we've impos'd
On those who make a Pother,
And cry, the *Secret* is disclos'd
By some false-hearted Brother.
The mighty *Secret* gain'd, they boast,
From *Post-Boy*, or from *Flying-Post*.

With a fal, &c.



S O N G VII.

I.

Guardian Genius of our Art Divine
Unto thy faithful Sons appear ;
Cease now o'er Ruins of the *East* to pine,
And smile in blooming Beauties here.

II.

Egypt, Syria, and proud Babylon
No more thy blisful Presence claim ;
In *Britain* fix thy ever during Throne,
Where Myriads do confess thy Name.

III.

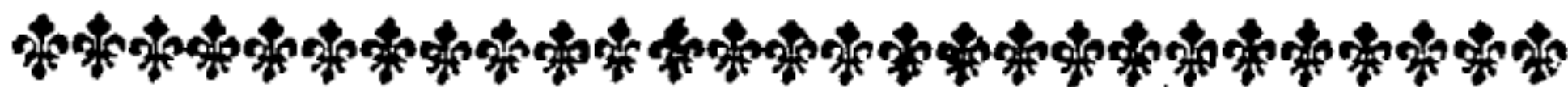
The *Sciences* from *Eastern* Regions brought,
Which after shone in *Greece* and *Rome*,
Are here in hundred stately *Lodges* taught,
To which remotest *Brethren* come.

IV.

Behold what Strength our rising *Dombs* uprears,
Till mixing with the azure *Skies* ;
Behold what Beauty through the whole appears,
So wisely built they must surprise.

V.

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*.



S O N G VIII.

I.

A *Mason's* Daughter fair and young,
The *Pride* of all the *Virgin* Throng,
Thus to her *Lover* said :

Tho'

Tho' *Damon* I your Flame approve,
Your Actions praise, your Person Love,
Yet still I'll live a Maid.

II.

None shall untye 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.

III.

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.

IV.

This said, he bow'd, and went away,
Apply'd, was made without Delay,
Return'd to her again.
The Fair One granted his Request,
Conubial Joys their Days have blest ;
And may they e'er remain.



S O N G IX.

I.

WE have no idle Prating,
Of either *Whig* or *Tory*;
But each agrees
To live at Ease,
And sing or tell a Story.

C H O R U S.

*Fill to him,
To the Brim:
Let it round the Table rowl:
The Divine
Tells ye, Wine
Cheers the Body and the Soul.*

II.

We will be Men of Pleasure,
Despising Pride or Party,
Whilst Knaves and Fools
Prescribe us Rules
We are sincere and hearty. *Fill, &c.*

III.

If any are so foolish
To whine for Courtiers Favour,
We'll bind him o'er
To drink no more,
Till he has a better Savour. *Fill, &c.*

IV.

If an accepted Mason
Should talk of High or Low-Church,

M

We'll

We'll set him down
A shallow Crown,
And understanding no Church. *Fill, &c.*

V.

The World is all in Darkness,
About us they conjecture;
But little think
A Song and Drink
Succeeds the Masons Lecture. *Fill, &c.*

VI.

Then, Landlord, bring a Hogshhead,
And in the Corner place it,
Till it rebound
With hollow Sound,
Each Mason here will face it.

CHORUS.

*Fill to him,
To the Brim,
Let it round the Table rowl.
The Divine
Tells ye, Wine
Cheers the Body and the Soul.*



S O N G X.

L E T malicious People censure ;
 They're not worth a Mason's Answer.
 While we drink and sing,
 With no Conscience sting.
 Let their evil Genius plague 'em,
 And for Mollies Devil take 'em,
 We'll be free and merry,
 Drinking Port and Sherry,
 Till the Stars at Midnight shine,
 And our Eyes with them combine
 The dark Night to banish ;
 Thus we will replenish
 Nature, whilst the Glasses
 With the Bottles passes :
 Brother Mason free,
 Here's to thee, to thee ;
 And let it, let it run the Table round,
 While Envy does the Masons Foes confound.



S O N G XI.

I.

S I N G to the Honour of those
 Who Baseness and Error oppose ;
 Who from Sages and Magi of old
 Have got *Secrets* which none can unfold,

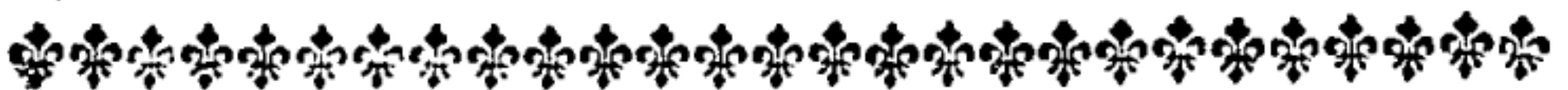
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Whilst

Whilst thro' Life's swift Career
 With Mirth and good Cheer
 We're Revelling
 And Levelling
 The Monarch, till he
 Says our Joys far transcend
 What on Thrones do attend,
 And thinks it a Glory like us to be free.

II.

The wisest of Kings pav'd the way,
 And his Precepts we keep to this Day ;
 The most glorious of Temples gave Name
 To *Free Masons*, who still keep their Fame,
 Tho' no Prince did arise
 So great and so wise,
 Yet in falling
 Our Calling
 Still bore high Applause.
 And tho' Darkness o'er-run
 The Face of the Sun,
 We Diamond-like blaz'd to illumine the Cause.



S O N G XII.

I.

GRANT me kind Heav'n what I request,
 In *Masonry* let me be blest,
 Direct me to that happy Place
 Where Friendship smiles in ev'ry Face,
Where

Where Freedom and sweet Innocence
Enlarge the Mind and cheer the Sense.

II.

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 tast,
Whilst balmy Joys are our Repast.

III.

No prying Eye can view us there,
Or Fool or Knave disturb our Cheer.
Our well-form'd Laws set Mankind free
And give Release to Misery.
The Poor, oppress'd with Woe and Grief,
Gain from our bounteous Hands Relief.

IV.

Our Lodge the social Virtues grace,
And Wisdom's Rules we fondly trace,
Whole Nature open to our View
Points out the Paths we should pursue.
Let us subsist in lasting Peace,
And may our Happiness increase.



S O N G XIII.

I.

GLorious *Craft* which fires the Mind
 With sweet Harmony and Love,
 Surely thou wer't first design'd
 A Foretaste of the Joys above.

II.

Pleasures always on thee wait,
 Thou reformest *Adam's Race*,
 Strength and Beauty in thee meet
 Wisdom's radiant in thy Face.

III.

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

IV.

Stately Temples now arise
 And on lofty Columns stand,
 Mighty Domes attempt the Skies
 To adorn this happy Land.



S O N G XIV.

I.

WHAT tho' they call us *Masons* Fools
 We prove by *Geometry*, our Rules
 Surpass the Arts they teach in Schools,

They

They charge us falsely then;
 We make it plainly to appear
 By our Behaviour ev'ry where,
 That when you meet with *Masons* there,
 You meet with Gentlemen.

II.

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

III.

Those noble Structures which we see
 Rais'd by our fam'd *Society*,
 Surprise the World, then shall not we
 Give Praise to *Masonry*.
 Let those who do despise the *Art*
 Live in a Cave or some Desert
 To herd with Beasts, from Men apart,
 For their Stupidity.

IV.

But view those savage Nations, where
 No *Masonry* did e'er appear,
 What strange unpolish'd Brutes they are.
 Then think on *Masonry*:
 It makes us Courteous, Easy, Free,
 Generous, Honourable, and Gay.

What

What other Art the like can say?
Then a Health to *Masonry*.



S O N G XV.

I.

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

II.

'Tis they give the chiefest Delight,
Tho' Wine cheers the Mind,
And *Masonry's* kind,
These keep us in Transport all Night,
These keep us, &c.





Prologues and Epilogues.



A PROLOGUE.

YOU'VE seen me oft in Gold and Ermin
 dress,
 And wearing short-liv'd Honours on my Breast;
 But now the honourable Badge I wear,
 Gives an indeliable 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; tho' War destroys what *Masons*
 build,
 E'er to a Peace inglorious we would yield,

N

Our

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.



AN EPILOGUE.

Spoken by Mrs. Thurmond, a Mason's Wife.

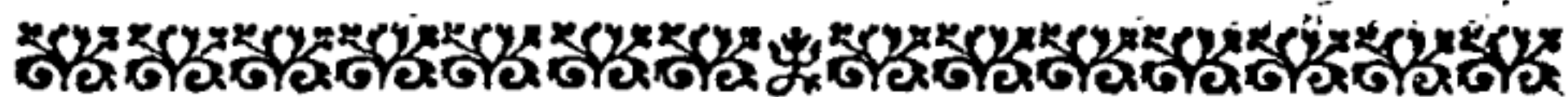
WITH what malicious Joy, e'er I knew
better,
Have I been wont the *Masons* to bespatter ;
How greedily have I believ'd each Lye
Contriv'd against that fam'd *Society* ?
With many more complain'd---'twas very hard
Women shou'd from their *Secrets* be debarr'd,
When Kings and Statesmen to our Sex reveal
Important Business, which they shou'd conceal ;
That beauteous Ladies by their Sparks ador'd
Never could wheedle out the *Masons* Word,
And oft their Favours have bestow'd in vain,
Nor cou'd one *Secret* for another gain.
I thought, unable to explain the Matter,
Each *Mason*, sure must be a Woman-Hater.
With sudden Fear, and dismal Horror strook,
I heard my Spouse was to subscribe the Book.
By all our Loves I begg'd he wou'd forbear,
Upon my Knees I wept and tore my Hair ;

But

But when I found him fixt, how I behav'd !
 I thought him lost and like a Fury rav'd !
 Believ'd he would for ever be undone,
 By some strange Operation undergone.

When he came back I found a Change 'tis true,
 But such a Change as did his Youth renew,
 With Rosie 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.



AN EPILOGUE.

By Mr. RAULINS.

*Spoken by Mrs. Horton at the Theatre-Royal in
 Drury-Lane.*

WH E R E are these *Hydra's*? 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.

Lord! How report will lie: How vain's this
pother;

These look like Sparks who only love each other.
[Ironically.]

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 wondrous Secrets out,
I shrewdly guess Egad, for all their Shyness,
They'd render *Signs*, and *Tokens* too, of Kind-
ness.

If any Truth's in what I here observe is,
They'll quit ten *Brothers* for one Sister's Service.

But hold, wild Fancy, whither art thou stray'd?
Where Man's concern'd, alas! how frail is 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 not I pretend,
Who tho' no Sister, do yet prove your Friend.
Wou'd Beauty thus but in your Cause appear,
T'were something, Sirs, to be accepted--there.
[Shewing the Boxes.]

Ladies, be gracious to the mystick Arts
And kindly take the generous *Masons* Parts;
Let no loquacious Fop your Joys partake,
He sues for telling, not for Kissing's sake;
Firm to their Trust the faithful *Craft* conceal,
They cry no Roast-meat fare they ne'er so well;
No

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 through the World they're
free,
With ease you'll humble the presumptuous Braves,
One kind Regard makes all these free Men Slaves,





A N E X A C T

L I S T

O F

Regular LODGES according to their Seniority and Constitution.

1. **K**ing's Arms, St. Paul's Church-yard, 1st Tuesday in every Month.
2. Bull and Gate in Holborn, 1st Wednesday.
3. The Horn, Westminster, 2d Thursday.
4. The Swan, Hampstead, 1st and 3d Saturday, constituted Jan. 17, 1722.
5. The Ship behind the Royal Exchange, 2d Wednesday, July 11, 1721.
6. Mr. Braund, New Bond-street, 2d and 4th Tuesday, Jan. 19, 1722.
7. Rummer in Queen's-street, Cheapside, 2d and 4th Thursday, Jan. 28, 1722.
8. Union Lodge, Devil, Temple-Bar, 1st and 3d Monday, April 25, 1722.

9. The One Tun in Noble-street, 1st and 3d
Wednesday, May, 1722.
10. King's Arms, New Bond-street, last Thurs-
day, Nov. 25, 1722.
11. Queen's Head, Knaves-Acre, 1st and 3d
Wednesday, Feb. 27, 1722-3.
12. The Castle, Drury-Lane, 1st and 3d Wed-
nesday.
13. Bedford Arms, Covent-Garden, second Fri-
day and last Monday, March 28, 1723.
14. Queen's Head, Great Queen's-street, 1st
3d Monday, March 30, 1723.
15. Bull's Head, Southwark, 2d Monday, April
1st, 1723.
16. Goat, the Foot of the Hay-market, 1st and
and 3d Monday, April 3, 1723.
17. Crown in St. Giles's, 1st and 3d Tuesday,
1723.
18. Crown, Ludgate-Hill, 1st Wednesday, May
5, 1723.
19. Queen's Arms, Newgate-street, 2d and 4th
Friday, 1723.
20. French-Lodge, Swan, Long-Acre, 1st and
3d Monday, June 16, 1723.

21. Anchor and Baptist Head, Chancery-Lane, second and last Thursday, August 4, 1723.
22. Swan, Fish-street-hill, 1st Friday, September 11, 1723.
23. Half-Moon, Cheapside, 1st and 3d Tuesday, September 18, 1723.
24. Swan and Royal Oak in Whitecross-street, 1st Friday.
25. Punch-Bowl and Ladle, London-street, Greenwich, last Saturday, Dec. 24, 1723.
26. Brett's Coffee-House, Charles-street, St. James's Square, 1st and 3d Thursday, March 25, 1724.
27. Crown and Scepter in St. Martin's Lane, 2d and last Monday, March 27, 1724.
28. Queen's Head in the City of Bath, last Thursday.
29. Nagg's Head, Bristol.
30. Queen's Head in the City of Norwich.
31. Dolphin in the City of Chichester, 3d Friday.
32. White Bull, in Northgate-street, in the City of Chester.
33. Castle in Watergate-street, in the City of Chester, 1st Tuesday.

34. Bunch of Grapes in Carmarthen, South-Wales.
35. East-India Arms in Gosport, Hampshire, 2d Thursday at 3 o' Clock.
36. Red Lion, Congleton, Cheshire.
37. Sash in Moor-Fields, 1st and 3d Thursday, July, 1724.
38. Three Tuns and Bull's Head in Cheapside, 1st Thursday, Jan. 22, 1724-5.
39. Swan and Rummer, Finch-Lane, 2d and 4th Wednesday, February, 1724-5.
40. St. Paul's Head, Ludgate-street, 4th Monday, April, 1725.
41. Vine in Holborn, 1st Monday, May 10, 1725.
42. Salutation, Billingsgate, 3d Wednesday.
43. King's Arms in the Strand, 1st Monday, May 25, 1725.
44. The Swan in Long-Acre, second and last Wednesday, Sept. 1725.
45. White Hart without Bishopsgate, 1st Tuesday, Jan. 19, 1725-6.
46. Mount Coffee-House, Grosvenor-street, near Hanover-Square, 1st Wednesday, Jan. 12, 1727.

47. Three Crowns, Stoke-Newington, 1st Saturday, August 9, 1727.
48. King's Head in Salford near Manchester, 1st Monday.
49. Castle and Leg Tavern, Holborn, 2d and last Wednesday, Jan. 31, 1727-8.
50. Three Flower de Luces, St. Bernard-street in Madrid, 1st Sunday.
51. Gibraltar, 1st Tuesday, Nov. 1728.
52. Woolpack in Warwick, 1st and 3d Friday in the Month, April 22, 1728.
53. Hoop and Griffin in Leadenhall-street, 3d Wednesday, 1728.
54. Rose and Crown in Greek-street, Soho, 1st and 3d Friday, 1728.
55. Richmond-Lodge, Duke of Lorrain, Suffolk-street, 1st and 3d Friday, 1728.
56. Crown and Anchor in Shorts Gardens, 1st and 3d Thursday.
57. Red Lion and Ball in Red-Lion-street, Holborn, 2d and 4th Wednesday, April 15, 1728.
58. Crown in the Corn-market, Oxford, every Thursday, August 8, 1729.

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59. Three Tons in Scarsborough, 1st Wednesday, August 27, 1729.
60. Three Tons, Billingsgate, 2d and 4th Thursday, Jan. 22, 1729.
61. King's Arms, Cateton-street, 1st and 3d Friday, Jan. 24, 1730.
62. The George, Northampton, 1st Saturday, Jan. 16, 1730.
63. Bear and Harrow in Butcher-Row, 1st Thursday.
64. Rose without Temple-Bar, 3d Wednesday, March 6, 1730.
65. St. Rook's Hill, near Chichester, in Suffex, once a Year, viz. Tuesday in Easter Week, constituted in the Reign of Julius Cæsar.
66. Red Lion in the City of Canterbury, 1st and 3d Tuesday, April 3, 1730.
67. Castle, St. Giles's, 1st and 3d Wednesday.
68. Vine, Long-Acre, 2d and 4th Wednesday April 28, 1730.
69. Boy and Grapes, Bloomsbury-market, 2d and 4th Monday, May 22, 1730.
70. Duke's Head, Lynn-Regis in Norfolk, 1st Friday, Oct. 1, 1729.

71. Rose in Cheapside, 1st and 3d Monday,
Jan. 26, 1730.
72. East India Arms, in Bengall, in the East In-
dies.
73. Saracen's Head in Lincoln, 1st Tuesday,
Sept. 7, 1730.
74. Univerfity-Lodge at the Bear and Harrow
in the Butcher-Row, 1st Tuesday, Dec. 14,
1730.
75. Rainbow-Coffee-House, York-Buildings, 2d
and 4th Thursday, July 17, 1730.
76. Queen's Head in the Old Baily, 1st and 3d
Thursday.
77. Black Lion, Jockey-Fields, 1st and 3d Mon-
day, Jan. 11, 1731.
78. Fountain in Bury St. Edmonds, 2d and 4th
Tuesday, 1731.
- 79.
80. Angel in Macclesfield, Cheshire.
81. Fleece in Bury St. Edmonds, 1st and 3d
Thursday, Nov. 1, 1731.
82. Three Tons in Newgate-street, second and
last Monday, Oct. 21, 1731.

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83. Three Tons in Smithfield, 2d and 4th Wednesday, December 17, 1731.
84. Freeman's Coffee-House, Cheapside, second Thursday, Dec. 23, 1731.
85. King's Arms in Ruffel-street, Covent-Garden, 2d and 4th Wednesday, January 24, 1732.
86. King's Arms, St. Margret's Hill, Southwark, 3d Monday, February 2, 1732.
87. New King's Arms in Leigh in Lancashire, Feb. 22, 1731.
88. Bell and Bird in Woolverhampton in Staffordshire, 1st Monday, March 28, 1732.
89. Rummer and Horse-Shoe, Drury-Lane, 2d and 4th Tuesday, April 4, 1732.
90. Au Louis D'Argent, 'Dans la Rue de Boucherie a Paris, every Wednesday, April 3, 1732.
91. Sun in Fleet-street, second and last Tuesday, April 12, 1732.
92. Antwerp City in Threadneedle-street, 2d and 4th Tuesday, May 25, 1732.
93. Goose and Grid-Iron in St. Paul's Church-Yard, 2d and 4th Monday in the Month, June 21, 1732.

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94. Oxford Arms, Ludgate-street, 2d and 4th
Thursday, June 29, 1732.
95. Horn and Feathers, Woodstreet, 2d and
4th Wednesday, July 12, 1732.
96. White Horse, in Ipswich, 2d and 4th
Thursday.
97. New Inn, Exeter.
98. Duke of Lorrain, Suffolk-Street, 1st and 3d
Tuesday, August 17, 1732.
99. Leg, Fleet-Street, 1st and 3d Friday, Au-
gust 18, 1732.
100. George in Butcher-Row, 1st and 3d Fri-
day, August 19, 1732.
101. Crown in Upper-Moor-Fields, 2d Tuesday,
August 29, 1732.
102. Royal Vineyard, St. James's-Park, every
Saturday 2 o' Clock, September 5, 1732.
103. Ship without Temple-Bar, 1st and 3d
Tuesday, September 8, 1732.
104. Virgin's Inn in Darby, September 14,
1732.
105. A Private Room, Bolton Lee Moors in
Lancashire, next Wednesday to every Full
Moon, November 9, 1732.

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13. The thirteenth part of the document is a list of names and addresses.

106. Nag's Head in Audley-street, 1st and 3d
Wednesday, Nov. 15, 1732.
107. Dale's Coffee-House, Warwick-street, 2d
and 4th Wednesday, Dec. 12, 1732.
108. Seven Stars, Bury St. Edmonds, 2d and
4th Thursday, Dec. 1732.
109. Three Lions, Salisbury, 1st and 2d Wed-
nesday, Dec. 27, 1732.
110. Ship Coffee-house near the Hermitage-
Bridge, 1st and 3d Thursday, Feb. 2, 1732-3.
111. Theatre Tavern, Goodman's-Fields, 2d
and 4th Monday, Feb. 17, 1732-3.
112. King's Arms, Tower-street near the Seven
Dials, 1st and 3d Tuesday, March 3, 1732-3.
113. Bear in the City of Bath, 1st and 3d Fri-
day, March 18, 1732-3.
114. Ship, St. Mary Axe, 1st and 3d Tuesday,
March 23, 1732-3.
115. Scots Masons Lodge, Devil, Temple-Bar,
2d and 4th Monday.
116. Bear and Harrow, Master Masons Lodge,
Butcher-Row, 2d and 4th Friday.
117. King's Arms, Master Mason's Lodge, in
the Strand, 3d Monday and 5th Sunday.

118. Red Lion, Bury in Lancashire, next Thursday to every Full-Moon, July 26, 1733.
119. Talbot, Stourbridge in Worcestershire, every Wednesday, August 1, 1733.
120. Oates's Coffee-House, Masters Lodge, in Great Wild-street, 1st and 3d Sunday.
121. Solomon's Coffee-House, Pimblico, 1st and 3d Monday, Dec. 27, 1733.
122. Forrest's Coffee-House, Charing Cross, 2d and 4th Wednesday.
123. Prince of Orange, St. Saviour's Dock, Southwark, 2d and 4th Tuesday.
124. Hamburgh in Low Saxony.
125. Swan in Birmingham, last Monday.
126. Duke of Marlborough's Head in Petticoat-Lane, Whitechappel, 3d Friday, Nov. 5, 1734.

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December 12, 1734.

P R O P O S A L S

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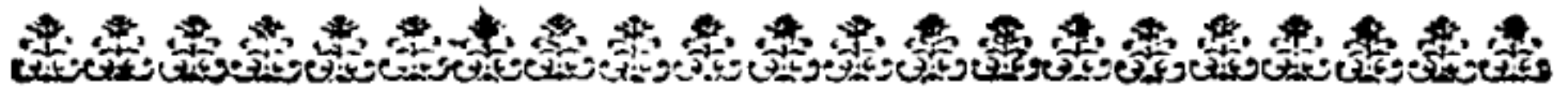
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