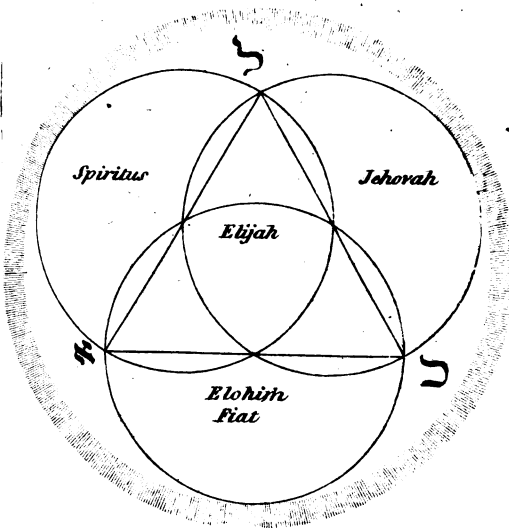


T H E
 U S E A N D A B U S E
 O F
 F R E E - M A S O N R Y ;
 A W O R K of the greatest U T I L I T Y
 T O T H E
 B R E T H R E N O F T H E S O C I E T Y ,
 T O
 M A N K I N D I N G E N E R A L ,
 A N D T O T H E
 L A D I E S I N P A R T I C U L A R .
 B Y C A P T . G E O R G E S M I T H ,
 I n s p e c t o r o f t h e R o y a l M i l i t a r y A c a d e m y a t W o o l w i c h ;
 P r o v i n c i a l G r a n d - m a s t e r f o r t h e C o u n t y o f
 K e n t ; a n d R . A .



L O N D O N : P r i n t e d f o r t h e A U T H O R ;
 A n d S o l d b y G . K E A R S L E Y , N o 4 6 , F l e e t - s t r e e t , 1 7 8 3 .
 [P r i c e F i v e S h i l l i n g s i n B o a r d s .]



join or become a member of any other lodge or lodges, the sum of half-a-crown shall be paid for registering his name in the grand lodge books, so often, and for every such lodge as he shall join or become a member of.

LORD *Petre* succeeded the duke of *Beaufort* in 1772, who presided over the society five years to the general satisfaction of the brethren. Under his lordship's auspices masonry was diligently cultivated both at home and abroad. To this nobleman it has been reserved to lay the foundation stone of the hall for the grand lodge in the presence of 160 ladies, and upwards of 400 brethren.

CEREMONY *observed at laying the* Foundation Stone of FREE-MASONS HALL.

ON Monday the 1st of *May* 1775 the right hon. lord *Petre*, accompanied by his officers and a numerous and brilliant company of masons, laid the foundation stone of Free-masons-hall in Great Queen-street, Lincoln's-inn-fields, in solemn form. About twelve o'clock the procession entered the ground, where the hall was to be erected, in the following manner: Two tylers with drawn swords

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—an excellent band of martial music—the brethren who were not in office two and two, properly cloathed—the grand-stewards in their *regalia*, with white rods, two and two—Provincial grand-masters in their *regalia*—past grand-officers properly cloathed—present grand-officers with their badges and cloathing. In this form the procession continued three times round the ground; then the present grand-officers, preceded by *Thomas Sandby*, esq. the architect, entered a trench, which had been cut for the occasion, and proceeded to the north-east corner of the ground; the other grand officers and brethren, with the music, were ranged on each side the trench on scaffolding. After a solemn piece of music had been played, the grand-secretary read aloud the following inscription, which was engraved on a plate, and deposited within the foundation stone:

Anno Regni Tertii Quindecimo,
 Salutis Humanæ M DCC LXXV. Mensis
 Maii Die Primo
 Hunc Primum Lapidem
 Aulae Latomorum
 (Anglicè, *Free and Accepted Masons*)
 Posuit

Posuit

Honoratissimus Rob. Edv. Dqm. PETRE,
Baro PETRE de Writtle,
Summus Latomorum Angliæ Magister;
Assidentibus

Viro Ornatissimo Rowlando Holt, Armigero,
Summi Magistri Deputato;
Viris Ornatissimis
Joh. Hatch et Hen. Dagge,
Summis Gubernatoribus;

Plenoque coram Fratrum concursu.

Quo etiam tempore regum, principumque
favore studioque sustentatum maximos per
Europam honores occupaverat
Nomen Latomorum.

Cui insuper nomini summum Angliæ conven-
tum præesse fecerat universa Fratrum per
orbem multitudo.

E Cælo descendit.

IN Q̄I SEATTON,

Tho. Sandby, Arm. Architecturæ Prof. R. A. A.
Architectus.

A TRANSLATION of the above inscription
was likewise read by the grand secretary;
and is as follows:

IN the 15th year of the reign of George the Third. On the 1st day of May in the year of Man's Redemption 1775. This First Stone of Mafons-hall was laid by the Right Hon. Robert Edward Lord Petre, Baron of Writtle; Grand-master of the Mafons of England, accompanied by the Worshipful Rowland Holt, Esq. Deputy Grand-master, the Worshipful John Hatch and Henry Dagge, Grand-Wardens, with the whole fraternity of Free-mafons. At which time the Name of Mafonry was highly honoured throughout Europe, being protected and encouraged by the particular Favour and Regard of Kings and Men of high Rank. And the Mafons Lodge in England was by the whole Brotherhood, throughout the World, made to preside over Mafonry.

From Heaven it descended.

KNOW THYSELF.

Thomas Sandby, Esq. Professor of Architecture, and A. R. A. Architect.

THE grand-master then deposited the foundation stone with the usual formalities. After which the deputy grand-master presented the square to the grand-master, when his lordship tried the corners of the stone, and then returned

returned it to the deputy, who gave it to the architect. The senior grand-warden next presented the level to the grand-master, who therewith tried the stone horizontally, and returned it as before. The junior grand-warden then presented the plumb-rule to the grand-master, who applied it properly, and returned it as before. His lordship then struck the stone *three times* with a mallet, on which the grand-treasurer waved his wand, and the brethren joined in the grand honours of masonry. The following anthem was then sung, composed for the occasion by *Henry Dagge, esq.* viz.

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

CHORUS. *Three times repeated.*

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

THE following was selected by Dr. *Dodd*,
 and set to music by Mr. *Fisher*:

CHORUS.

CHORUS.

Behold, how good and joyful a thing it is,
brethren, to dwell together in unity;

AIR.

It is like the dew of *Hermon*, which fell
upon the hill of *Sion*: for these the Lord pro-
mised his blessing, and life for evermore.—
Psalm 133.

RECITATIVE.

Oh, pray for the peace of *Jerusalem*! They
shall prosper that love thee.

CHORUS.

Yea, because of the house of the Lord, I
will seek to do thee good!

THIS concluded with a grand and solemn
chorus; when brother *Bottomley*, master of
the stewards lodge, pronounced the follow-
ing oration; viz.

BRETHREN!

Mankind having lost their native innocence,
and forfeited their Creator's special favour and
protection; the inclemency of the revolving
seasons,

seasons, the rapacity of ferocious animals, and that unfriendly hostile disposition, one towards another, which too soon sprung forth as a natural fruit of their own depravity, rendered it necessary for them to build such places of safety for their residence and repose, as the different circumstances of time and place, the different materials and qualifications in the art of building they were then in possession of, gave opportunity and ability to build.

Thus came the universal science of *Freemasonry* into use, which, though at first without regularity and order, though crude and indigested, as it needs must be, very early comprized in it, all, or most, of the liberal sciences.

As the art of building became useful to individuals and to families for the purposes of conveniency, preservation, and safety, so did it become useful to larger societies in promoting their mutual interest, their grandeur, and their fame. For it is observable, that the erecting public buildings to promote special public ends, hath generally helped on considerably those ends for which they were built.

built. How did the tabernacle in the wilderness animate the heavy-footed *Israelites*, and spur them on in their career of victory? How did it raise the fervour of their devotions, and attach them closer to their God. How did the Temple at *Jerusalem* cement the ties of friendship and religion, after it was built? How did its glory and magnificence excite the attention of the wondering world, and, magnet like, draw all the curious great of every country to behold its splendor? How did it often pave the way for Him who had placed his name there, to obtain a residence in their hearts? Whilst struck with wonder at the art, the costliness and beauty of that house, many were led to contemplate upon the all-wise Contriver, and to become the grateful, willing servants, and pious worshippers of the Almighty Owner, of whom aforesaid they had heard but little, and known much less!

INDEED so useful have stately public buildings in all ages been, in promoting the particular views and pursuits of those who have built them, that the raising superb and magnificent structures hath been common to all
 numerous

numerous societies, as well religious as scientific, as well military as commercial. This was discovered so early as the days of *Nimrod*; for the *Babel* builders under him are found to say*, “ Let us build us a city and tower—
 “ Let us make us a name—lest we be scattered abroad.” Innumerable other instances historians have recorded of societies, as soon as they were able, having built themselves magnificent edifices for their public assemblies and for other purposes; and frequently according to the magnitude and grandeur of such structures, they have flourished and been esteemed.

ON this self-same principle *Free-masons* have long ardently wished to build themselves a hall, wherein they might with honour, equal to the occasion, hold their general meetings. It may be remembered, the endeavours to effect this noble work, to gratify this long desire, have been much opposed by many; tho’ I think rather from some unfavourable or injudicious measures in the first attempt, than from a mature disapprobation of the thing

* Genesis, ch. 11. v. 4.

attempted: however, that opposition has now happily subsided, we seem all to have joined hands to further this glorious work, and to effect the same, “are united all as one.” To your kind patronage, my lord *, and to the patronage of your noble predecessor †, is this blessing under Providence chiefly owing, and as a return for so much kindness, the honour of laying this foundation stone has, by Providence, been reserved for you. To see this work so promisingly begun, my brethren, must fill each zealous mason’s mind with an unusual joy—must raise our sanguine hopes of encreasing glory to the craft.—’Tis this that tunes the mind for festive song—’tis this inspires me to make this feeble effort in behalf of this great work—’tis this that gives unusual powers to my tongue!

At laying the foundation stone, and at the completion of public buildings, it has been no unusual custom to hold a festival, and observe the same by every possible mark of joy: thus did *Solomon* at the completion of his temple—To God did he dedicate the

* Lord Petre.

† Duke of Beaufort.

fame;

same, with most costly sacrifices and oblations. And they who returned from captivity to build the second temple (as if unable to contain themselves, to the completion of that great and truly glorious work, for joy at their return, and that they were permitted to begin the work*) when the builders laid the foundation—They set the priests in their apparel, with trumpets, and the *Levites* with cymbals to praise the Lord—and they sung together praising and giving thanks—and all the people shouted with a great shout, when they praised the Lord—and the noise was heard afar off. Though not alike worthy and important with the occasion I here allude to, is the present occasion; yet, the present is fit cause of festive joy and mirth to all who wish a prosperous state to masonry. It is likewise worthy of the tongue of the most celebrated orator to speak on this occasion; for the most voluble tongue of the learned and most eloquent, could not in the time proportioned to this occasion express half its praise.

It is not needful to dwell historically on our order, nor have I time to enlarge thereon

* *Ezra*, chap. 3.

in a scientific way; sufficient it is to say, It is founded upon science, upon morality, upon friendship and benevolence. Whatsoever is great and good meets with a plaudit here—whatsoever is virtuous—whatsoever deserveth praise—masons are called to meditate upon, and practise in their lives.

MASONRY expands itself to all of every party—of every people—preserves good fellowship, on the broad bottom of good manners and good morals. Men of all persuasions may here unite, hold intercourse and friendship—assist and be assisted by each other: and herein is it as some have sung, no unfit “type for future bliss,” agreeable to the celebrated *Young* in his description of the heirs of future bliss;

“Christians and Jews, and Turks and Pagans stand
“One blended throng, one undistinguished band.”

Friendship, that heaven-born passion, unites us to each other, and levels all distinction. It emboldens the poor to look upwards to the rich with modest confidence, and inclines the rich to embrace the poor with courtesy and
and

and affection*.—Great are the benefits that flow from hence to those who are in want of a friend; and, who is the man, that never wants one? Where else can they of low degree establish such connection? Where else obtain access to friends so superior in situation †?

* The epithet of Brother, like music, has a charm to sooth the savage breast—it dissolves the distance too frequently kept up between high and low: though the poor and low, thus favoured by the rich and great, under the influence of the true masonic principle, should never forget their real estate—should not be rude, or assuming upon their brotherhood, but gratefully acknowledge the honour done them by Free-masonry itself, and by those, who are made thereby to condescend to stretch out to them the hand of fellowship and friendship.

† Religion, indeed, inculcates friendship by the most endearing and engaging motives; but alas, its effects are scarcely found among its professors—by far too seldom among its most sanguine and zealous votaries. Why in masonry it is more common, is hard to tell; perhaps the convivial glass, as it exhilarates the spirits, it warms the affections; and such is the nature of man, that he does more from passion, than from persuasion. And let me hence observe, that we ought to be very cautious who we recommend as candidates for admission into our assemblies; and very cir-

BENEVOLENCE, the capstone of our mystic dome—that God-like virtue, that ennobles human nature, and gives lustre to the christian; shines most conspicuous in the mason—by it, we deal with liberal hand bread to the hungry —by it, we sooth the troubled heart—alleviate the distresses of the afflicted—pour balm upon the wounded—provide a physician for the sick, administer comfort to the prisoner, and sometimes set him free—such are the genuine fruits of masonry.

SECRECY is another virtue most forcibly inculcated by free-masonry. It indeed may be called a distinguishing characteristic of our order, and is of great utility to mankind. While the babbler and tale-bearer are dis-

circumspect in admitting them : treacherous designing men, when once admitted among us, may soon engage the affection of the unwary and unsuspecting amongst the brotherhood, may abuse their friendship by artifice and cunning, may make them an easy prey to fraud and couzenage ; in short, as friendship is the bond and cement of our order, no brother ought to recommend any one to become a brother and companion, but such as he himself would wish to make a friend and a partaker of his own friendship.

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turbors of public peace, and pests to society; by our attention to, and practice of, secrecy, we naturally contract habits of silence and prudent reserve, which in a thousand instances contribute to peace and quiet, good neighbourhood and good-will.

THE order and decorum of our respective assemblies, should not on this occasion escape my notice, this deserves particular applause; for even this itself, if there was nothing else in masonry of distinguished worth, even this itself renders our society (if considered only as a matter of amusement) superior to all others of that kind. But, it may with truth be said, that prudence, manly fortitude, temperance, the strictest justice, and indeed whatsoever things are true, whatsoever things are honest, just, pure, lovely, of good report, if there be any virtue, any thing deserving praise, these things are repeatedly recommended, enforced and impressed upon the mind, by *the principles and usages of our ancient institution.*

WE have now laid this foundation stone; let it remain a perpetual memento of the honour

nour the craft enjoyed, under the auspices of
 such a noble patron; and of that amity and
 friendship, that at this æra subsists among the
 brethren. As the house to be erected on this
 foundation bids fair to cement us more, as well
 as to aggrandize our fame, let us exert our-
 selves to put it in the power of our ingenious
 architect to spare no needful cost, to make it
 strong, to make it rich and beautiful; that in
 future ages (if no fatal catastrophe should be-
 fall it) the wondering beholder may have cause
 to say, sure something great and good is in
 this masonry, that its votaries have with such
 profusion expended treasure, have displayed
 such art, such grandeur, and such elegance in
 adorning this their house; but as no cost, no
 art, no fame, or numbers, can make us truly
 great except ourselves are good, let us, whilst
 we are striving to raise this structure, as an
 emblem of our intrinsic worth and goodness,
 keep pace with the workmen who are carry-
 ing on this emblem, by a daily progress in
 eternal virtue. If masonry shines refulgent
 by the splendour of her building, let masons
 also shine, by their virtue, their benevolence,
 and charity. As the walls here to be erected
 will often circumscribe our social band, let
 friend-

friendship unite our hearts by every virtuous tie; and, as we do not now so much apply ourselves to the study of the liberal arts, as thereby to raise our fame and greatness, let us convince the world, that we attend to virtue—let us establish our house and fame in truth and righteousness.

THE oration being ended, the grand-treasurer again waved his wand, and the grand honours were given as before. A grand piece of music was then performed by the instruments, and an ode on masonry rehearsed; after which the grand officers left the trench, and the procession was resumed, and continued three times round as before.

THE whole ceremony was conducted with the greatest order and decorum. The grand-master and the rest of the brethren then proceeded through the city in procession in their carriages, without exposing any of the *Ensigns* of the order, to *Leather-sellers Hall*, where an elegant entertainment was provided, and the evening concluded with great joy and festivity.

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CEREMONY *observed at the* Dedication of
FREE-MASONS HALL.

ON *Thursday* the 23d of *May* 1776, the right hon. lord *Petre*, the grand-master and his officers, with a very numerous and very brilliant company of past grand officers and brethren of eminence and distinction, with the members of the hall committee and their assistants, assembled in the committee room adjacent to the hall, where the grand lodge was opened in ample form about 12 o'clock. Upwards of 200 ladies, who were complimented with tickets to see the ceremonies and hear the musical performers, attended, and were introduced by the assistants to the hall committee into the galleries of the hall. In the upper part of the hall the orchestra was built, where above 60 instrumental and 30 vocal performers were placed. The master and wardens of lodges, and private brethren, were arranged in particular seats set apart for their reception in the hall. The procession was formed in the committee room, and consisted only of present and past grand-officers, grand-stewards, members of the
hall

hall committee and their assistants, and the masters of the seven oldest lodges present. At half past twelve the procession entered the hall in the following order :

GRAND Tyler, with a drawn sword—four tylers, carrying the lodge covered with white, fatten—master of the seventh lodge, carrying two silver pitchers, containing wine and oil—the master of the sixth lodge, carrying a gold pitcher, containing corn—assistants to the hall committee, with white rods, two and two—members of the hall committee, who were not grand-officers, two and two—the brethren from the lodge of *Alfred* in *Oxford* in their academical dress, two and two—grand-stewards, two and two—the first light carried by the master of the fifth lodge—wardens of the stewards lodge—master of the stewards lodge—past grand-sword-bearer—architect, carrying square, level, and plumb-rule—master of the fourth lodge, carrying the bible, compasses, and square, on a velvet cushion—grand-chaplain—grand-secretary, with the bag—grand-treasurer, with the staff—provincial grand-masters, juniors walking first—the second light carried by the master of the third lodge—

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lodge—past junior grand-wardens, juniors walking first—past senior grand-wardens, juniors walking first—the third light carried by the master of the second lodge—junior grand-warden—senior grand-warden—deputy grand-master—master of the senior lodge, carrying the book of constitutions—grand-sword-bearer, carrying the sword of state—grand-master.

ON the procession reaching the grand-master's chair, the brethren who formed the procession were proclaimed, and from that station walked round the hall three times; at the end of the third procession, the present and past grand-officers repaired to their seats on a platform at the upper part of the hall, and the other grand-officers to the upper part of the front seats on each side of the lodge; and the grand-stewards and members of the hall committee to the lower part of the same seats. Immediately on the grand-master being proclaimed, the music began to play, and continued to perform a grand piece till all the members in the procession were seated; the lodge was then placed in the centre of the hall, and the three lights, with one gold and two silver pitchers, containing corn, wine, and
oil,

oil, were placed thereon; the bible, compasses, square, and book of constitutions, on a velvet cushion, being placed on the pedestal, the foundation stone anthem (p. 85) was then sung; after which an exordium on masonry was pronounced by the grand-secretary, and we are exceedingly sorry it cannot be inserted; but must refer our readers to the eulogium given of it in Dr. *Dodd's* Oration*, concluding with the architect's desire to return the implements intrusted to his care at laying the foundation stone, on which the architect addressed the grand-master as follows:

Most worshipful and right hon. grand-master! on laying the foundation stone of this most magnificent building, your lordship was pleased to intrust these implements to my care. I have used them, and I trust with some degree of credit, in raising this masonic structure, now ready for dedication, which, though far from being finished, has obtained the approbation of so great a judge in architecture as your lordship, our greatest artists in general, and the whole body of masons in parti-

* Quarto edition, p. 11.

cular.

cular, I now beg leave to return these (square, level, and plumb-rule) having in the first instance used them to advantage. The ornamental part, I hope to be able to finish in that elegant and delicate stile the fraternity wishes, strictly adhering to the most correct rules in architecture. Most excellent grand-master, grand-officers, grand-stewards and brethren, be pleased to accept of my most grateful thanks, in preferring me to any other to raise your masonic hall, and which I hope, when finished, will give you all satisfaction.

HIS lordship expressed his approbation of the architect's conduct, and commanded the proper officers to receive back the implements which had been delivered him at laying the foundation stone. A solemn piece of music was next performed, during which the ladies withdrew to tea and coffee, and such of the musicians who were not masons, retired to accompany them. The grand-master then ordered the hall to be tyled, on which the lodge was uncovered, and the grand-secretary informed the grand-master, that it was the desire of the society to have the hall dedicated to *masonry*, on which the grand-master commanded

manded the grand-officers to assist in that ceremony, during which the organ kept playing solemn music. The grand-officers then walked round the lodge in procession three times, stopping each time for the *ceremony of dedication*: at the end of the first procession, the organ was silent, and the grand-master declared in solemn form the hall dedicated to *masonry*, which being proclaimed by the grand-secretary, the grand honours were given: at the end of the second procession, the organ was silent, and the grand-master in solemn form declared the hall dedicated to *virtue*, which being proclaimed, the grand honours were given as before: at the end of the third procession, the organ was silent; and the grand-master in solemn form declared the hall dedicated to *universal charity and benevolence*, which being proclaimed, the grand honours were given as before: the lodge was then covered, and the ladies introduced amidst the acclamations of the brethren: next a grand anthem (p. 86) was sung. The following oration on masonry was then delivered by *William Dodd*, L.L.D. grand-chaplain.

Most

Most worshipful grand-master and brethren all! there never was a stranger paradox advanced, than that, which the gloomy *philosopher of Malmesbury* hath laboured to support, against the *sociability* of *man*. Every feeling of the human heart,—every trait in the human character,—every line in the history of civilized nature serves to *explode* the idea; and to convince us, “that man is a being formed for *society*, and deriving from thence his highest felicity and glory.” Nay, indeed, the *history of mankind* might well be considered as “the *history of social life*; perpetually and invariably tending more and more to perfection.”

It is not to be doubted, that the mighty master-hand, which with so much facility created from the dust of the earth the *two* first inhabitants of it, could, with equal ease, have created *thousands* of the same species, and have given them all the means and advantages of perfect civilization. But He thought good to create *two* only, with an evident purpose to a *gradual population* of the earth which he had formed; and to a *gradual advancement* of those improvements, for which
He

He wisely fitted the human mind; and in which He as wisely determined to keep that mind continually occupied.

HENCE, we perceive, that from this fertile and unexhausted storehouse of human intelligence and invention, arts, sciences, and culture of every kind have proceeded, with gradual progress; and MAN,—peculiarly distinguished as he is from the whole animal creation, by his boundless capability of invention and improvement—MAN hath still gone on to cultivate and adorn social life: and to beautify and bless that life with all which *Utility* could ask; which *Reason* could approve; nay, or even the luxuriance of *Fancy* itself, with *charmed* eyes, could delight in and admire!

IMMORTALITY and glory crown the *men*—those truly great and distinguished worthies, who have nobly added to the advancement of *human happiness*, by the advancement of *civilization*!—who, by the invention or improvement of arts and sciences—of religion and laws, by *human* or *civil* culture,—have been instrumental to exalt the dignity, and to enlarge the comforts of their species!

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Kings

Kings of the earth!—who have furled with exulting triumph your standards, crimson'd in fellow-creatures blood!—*mighty conquerors!*—who have proudly built your fame on wide-spread ruin, and fearful devastation!—how doth your false honour fade, and sink into darkness and obscurity, before the ever-living lustre of *their* genuine glory—those fathers, friends, and benefactors of mankind—those true heroes, who, like their just emblem, *the Sun*, have perpetually diffused life, blessing, beneficence; have existed only to instruct, improve, and humanize the world!

THESE—*Illustrious Hearers!* are the men, whom we exult to call BRETHREN: and of this truly honourable fraternity it is, that MASONRY, throughout all ages, hath been composed: an institution,—not, as the *ignorant* and *uninstructed* vainly suppose, founded on *unmeaning mystery*, and supported by mere *good-fellowship*:—but “ an *institution* founded
 “ on eternal reason and truth; whose deep
 “ basis is the *civilization* of *mankind*; and
 “ whose everlasting glory it is, to have the
 “ immoveable support of those two mighty
 “ pillars, *Science* and *Morality!*”

IN

IN proof of what I advance, permit me just to touch, with a passing pencil,—as the *time*,—not as the unlimited *nature of my subject* will admit;—just to *touch* upon—(1.) the ANTIQUITY;—(2.) the EXTENT;—(3.) the COMPREHENSIVENESS;—(4.) the EXCELLENCE and UTILITY of our Royal *Art*; of whose daily advancing *progress*, highly flourishing *state*, and unquestionable *merit*, who can doubt a moment—that beholds this splendid EDIFICE; that considers this lovely, honourable, and illustrious assemblage?

1. And permit me to observe, that the brightest title suffer no diminution of lustre; nay, that *Nobility* itself derives distinction, from the support and countenance of an institution so venerable. For, if ANTIQUITY merits our attention, and demands our reverence,—where will the society be found, that hath an equal claim?—*Masons* are well informed from their own private and interior records, that the *building of Solomon's Temple* is an important æra, from whence they derive many mysteries of their art. Now, be it remembered, that this great event took place *above a thousand years before the Christian era*;

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era; and consequently more than a century before *Homer*, the first of the Grecian poets, wrote; and above *five* centuries before *Pythāgoras* * brought from the East his sublime system of *truly masonic* instruction, to illuminate our western world.

BUT, remote as is *this period*, we date not from thence the commencement of our art. For though it might owe to the wise and glorious king of *Israel* some of its many mystic forms and hieroglyphic ceremonies, yet certainly the art itself is coeval with *Man*, the great subject of it. Nay, it may be well stiled coeval with *Creation*; when the *Sovereign ARCHITECT* raised on masonic principles this beauteous globe;—and commanded that *master-science Geometry* to lay the rule to the *planetary* world, and to regulate by its laws the whole stupendous system, in just unerring proportion rolling round the central *Sun!*

2. And as *Masonry* is of this remote *antiquity*, so is it, as might reasonably be ima-

* See *Dacier's Life of Pythagoras*:

gined,

gined, of boundless EXTENT. We trace its footsteps in the most distant, the most remote ages and nations of the world. We find it amongst the first and most celebrated *civilizers* of the *East**, we deduce it regularly, from the first astronomers on the plains of *Chaldea*, to the wise and mystic kings and priests of

* 'The beauty and fertility of those climes (the Eastern)' says Abbé Reynall, 'hath ever engendered a most numerous race of people, as well as abundance of fruits of all kinds. There, laws and arts, the offspring of genius and tranquillity, have arisen from the settled state of government; and luxury, the parent of every enjoyment that attends industry, has sprung out of the richness of the soil. India, China, Persia, and Egypt, were in possession not only of all the stores of nature, but also of the most brilliant inventions of art. War has frequently obliterated every monument of genius in these parts, but they revive again out of their own ruins, as well as mankind. Not unlike those laborious swarms we see perish in their hives by the wintry blast of the north, and which reproduce themselves in spring; retaining still the same love of toil and order. There are certain Asiatic nations, which have still preserved the arts of luxury with their materials, notwithstanding the incursions and conquests of the Tartars.'
Vol. iv. p. 489.

Egypt;

*Egypt**;—the sages of *Greece*, the philosophers of *Rome*:—nay, and even to the rude and *Gothic builders* of a dark and degenerate age; whose vast temples still remain amongst us, as monuments of their attachments to the *Masonic arts*, and as high proofs of a taste, which, however irregular, must always be esteemed awful and venerable †.

IN truth, in no *civilized* age or country hath *Masonry* been neglected: the most illustrious characters,—kings and nobles,—sages and legislators,—authors and artists,—have thought it their glory to protect and to honour it. And, at the *present hour*, while we find the *brotherhood* successfully established in every kingdom

* The regal and sacerdotal offices, in the ancient world, were frequently united; Melchizedec was king and priest; and Virgil speaks of Anius under the same characters:

Rex Anius, rex idem hominum Phœbique sacerdos.

Æn. iii. 80.

† So Abbé Reynall observes,—‘The Gothic ages have left us some monuments, the boldness and majesty of which still strike the eye amidst the ruin of taste and elegance.’ p. 526.

of

of the earth, we are happy to rank in that list many names, which do honour to their own,—would have done honour to any age. To *enumerate* them would be a task abundantly pleasing; but the time allows me not. It would, however, be inexcusable to omit particularising that *Hero-King*, that bright and northern star, whom the admiring world allows to be one of the greatest princes, and of whom we may justly boast as one of the first and most distinguished friends and lovers of our *Art!* †—that ancient, honourable *Art*, for
 whose

† I cannot withhold from my reader the following eulogium on the king of Prussia, by the historian so often quoted, and whose work alone would confer immortality. ‘ The king of Prussia alone hath invented a new method of disciplining armies, of heading battles, and of gaining victories. This prince, who would have been better served by another nation, and certainly better commended than he could possibly be by his own; who hath not had, since Alexander, his equal in history, for extent and variety of talents; who, without having been himself formed by Greeks, hath been able to form Lacedæmonians; he, in a word, who hath deserved, beyond all others, that his name should be recorded in his age, as a distinction vying in greatness with those of the finest ages of the world: this same king of Prussia hath
 ‘ totally

whose promotion and dignity **LODGES** are opened in every quarter of the globe.—For I cannot but remark with peculiar pleasure, that in whatsoever else men may dispute and disagree, yet they are all unanimous to respect and to support a singularly amiable institution; which annihilates all parties; conciliates all private opinions; and renders those who by their Almighty Father were *made of one blood*, to be also of one heart and one mind; **BRETHREN**, bound, firmly bound together by that indissoluble tie—“the love of their **GOD**, and “the love of their *Kind*.”

3. **THIS** alone might well be judged a sufficient reason for the *extent*, and, if we may

‘totally changed the principles of war, by giving in
 ‘some measure to the legs an advantage over the arms;
 ‘that is to say, that by the rapidity of his evolutions
 ‘and the celerity of his marches, he hath always ex-
 ‘celled his enemies, even when he hath not conquered
 ‘them. All the nations of Europe hath been obliged
 ‘to imitate his example, in order not to be obliged
 ‘to submit to him. He will enjoy the glory, since
 ‘it is one, of having raised the art of war to a degree
 ‘of perfection, from which, fortunately, it cannot
 ‘but degenerate.’ p. 452.

fo

so say, *universality* of the Craft. But, when to this we farther add, the **COMPREHENSIVENESS** of the institution, and the vast circle of arts and sciences which it takes in, we shall no longer wonder at that *extent*; but be satisfied, “That **MASONRY** must and will always keep pace, and run parallel with the culture and *civilization* of mankind.” Nay, we may pronounce with strict truth, That where *Masonry* is not, *civilization* will never be found.—And so in fact it appears: for, in *savage* countries, and barbarous climes—where operative *Masonry* never lays the *line*, nor stretches the *compass*—where skilful *Architecture* never plans the *dome*, nor rears the well-ordered *column*;—on those benighted realms, liberal Science never smiles, nor does ingenuous Art exalt, refine, embellish, and soften the mind *!

BUT, give **MASONRY** once to exert her heaven-descended talents, even in realms like

* Ovid’s famous line is so well known, and become, as it were, such a general axiom, that it is scarce needful even to hint at it;

‘Ingenuas didicisse, &c.’

P

those;

those;—let her rear the dwelling, and teach the lofty temple to emulate the clouds;—see what a train of Arts immediately enter, and join, in ample *suite*, to give their patron *Architecture* completion and glory*!—Lo! at their

* ‘ The Genius,’ says Abbé Reynall, ‘ which presides over Design raised three of these arts at once; I mean Architecture, Sculpture, and Painting. Architecture, in which convenience of itself regulated those proportions of symmetry that contribute to give pleasure to the eye; Sculpture, which flatters princes, and is the reward of great men; and Painting, which perpetuates the remembrance of noble actions, and the instances of mutual love.’ And speaking of the union and dependence of the arts and manufactures, he goes on, ‘ Manufactures contribute to the advancement of knowledge and of the sciences. The torch of industry serves at once to enlighten a vast horizon. No art is single: the greater part of them have their forms, modes, instruments, and elements, in common. The mechanics themselves have contributed prodigiously to extend the study of mathematics. Every branch of the genealogical tree of science has unfolded itself with the progress of the arts and handicrafts. Mines, mills, cloth-works, dying, have enlarged the sphere of philosophy and natural history. Luxury has given rise to the art of enjoyment, which is entirely dependent on the liberal arts. As soon

their head, *Sculpture* with his animating chissel bids the forming marble breathe!—See *Painting* with his vivid pencil steal Nature's fairest tints, while the glowing canvas starts beneath his touch into beauty and life!—See the long labours of the loom; the storied tapestry, and the rich wrought silk, employed to decorate the habitation which every art and every exertion of the manufacturer and mechanic are busied to complete!

BUT not the *manual arts* alone attend: hark!—through the finished dome divine

' soon as Architecture admits of ornaments without, it brings with it decorations for the inside of our houses; while Sculpture and Painting are at the same time at work for the embellishment and adorning of the edifice. The art of Design is employed in our dress and furniture. The pencil, ever fertile in novelty, is varying without end its sketches and shades on our stuffs and our porcelain. The powers of genius are exerted in composing at leisure masterpieces of poetry and eloquence, or those happy systems of policy and philosophy, which restore to the people their natural rights, and to sovereigns all their glory, which consists in reigning over the heart and the mind, over the opinion and will of their subjects, by the means of reason and equity.' P. 492.

Music pours her soul-commanding sounds; with her artful hand and finely-varied tones sweetly enforcing the lofty and instructive lessons of heaven-born *Poesy*!—which, whilst it wraps the delighted mind in deep contemplation, gives birth and being to those sage, those *civil*, those *legislative* and *moral* plans; or, in one word, to *all that round of speculative Masonry*, which secures, adorns, and dignifies society; and represents in strong contrast the *savage*, and the *civilized man* *!

* See the histories of the Savages in America, Kamshatzca, Greenland, &c. The ingenious author of ‘The View of the internal Evidence of the Christian Religion’ (to whom I am happy in an opportunity to pay my feeble tribute of thanks for his useful, well-timed, and irrefragable work) observes, ‘That if we turn our eyes to those remote regions of the globe, to which supernatural assistance has never yet extended, we shall there see men, endued with sense and reason not inferior to our own, so far from being capable of forming systems of religion and morality, that they are at this day totally unable to make a nail or a hatchet;—From whence we may surely be convinced, that reason alone is so far from being sufficient to offer to mankind a perfect religion, that it has never yet been able to lead them to any degree of culture or civilization.’ P. 116, &c.

THUS

Thus *comprehensive* is the noble Art we boast; and such are the triumphs of *Architecture* alone, in whose ample grasp are contained such numberless benefits to human nature, and which may justly be deemed the peculiar and favourite child of civilization, as well as the unerring mark and criterion of that civilization, and of the progress of the fine arts in every state.—Were I to proceed—or had I assumed for my proof that wonderful, all-informing science on which *Masonry* is built; nay, and which—*proud Mistress of Arts!*—issues forth her commanding laws, not only to those arts, but even to *nature*—even to nature's amplest round—the *solar system* itself:—had Geometry been my theme—the time would have failed me to have recounted even a part of that comprehensive extent and reach of instruction;—that inexhausted fund of information and knowledge, of improvement and advantage, which it imparts to its studious votaries. Happy votaries—adepts in true *Masonry*—ever the zealous and most ardent admirers of natural and moral *beauty!* for they are especially sensible of the *beauties* of that *world*, which, amongst the intelligent Greeks, knew no other name. And well indeed

deed might it be styled *Κοσμος*, essential "BEAUTY;"—for it excels, at once, in all the regularity of order, the exactness of proportion, the glow of colouring, the force of expression, and the strength of design.

4. BUT future and more extensive discussions of this high and entertaining theme may, perhaps, through *your* honourable sanction engage my pen*. For the *present*—after what hath been already advanced, can any man doubt a moment of "the EXCELLENCE and UTILITY of MASONRY," thus deep in antiquity, boundless in extent, and universal in its comprehension of science, operative and speculative; thus, in its wide bosom, embracing at once the whole circle of Arts and Morals?

To attempt its encomium (particularly after what has been already so ably, so elegantly advanced by my worthy brother †) would be "wasteful and superfluous excess;"

* The author did not live to publish any thing more on Masonry.

† Mr. HESSELTINE, the Grand-secretary, whose Exordium was not more elegant and instructive, than ably and eloquently delivered.

would

would be, in the fine language of our first
and sublimest of Bards,

- “ *To gild refined gold, to paint the lily,*
 “ *To throw a perfume on the violet ;*
 “ *To smooth the ice; to add another hue*
 “ *Unto the rainbow; or, with taper-light*
 “ *To seek the beauteous eye of Heav’n to garnish.”*

For who, in this polished, this improving
age, is insensible of the attraction, the excel-
lence, the utility of the Fine Arts, the Li-
beral Sciences*? Who, in this peculiarly
humane

* It is a pleasure to remark, that while our country
has equalled *Rome* in arms, she is every day advanc-
ing, and we trust will rival *Greece* in Arts;—so
that *Virgil’s* fine compliment to both these countries,
we may hope, will be completely applicable to her:

- ‘ *Excudent alii spirantia mollius æra*
- ‘ *Credo equidem, vivos ducent de marmore vultus;*
- ‘ *Orabunt causas melius, cœlique meatus*
- ‘ *Describent radio, & surgentia sidera dicent:*
- ‘ *Tu regere imperio populos, Romane, memento!*
- ‘ *Hæ tibi erunt artes; pacisque imponere morem,*
- ‘ *Parcere subjectis, & debellare superbos.*

Æn. vi. 847.

Bishop Hall, in his *Quo Vadis* (p. 644) speaking
of England, says, ‘ The double praise which was of
‘ old

humane and philanthropic æra, is cold to the call of BENEVOLENCE—that never failing attendant on the ingenuous Arts;—that all-pervading, all-performing virtue, which in one short and easy word, *Thou shalt love thy neighbour as thyself*, comprizes all duty, and consummates the round of moral perfection.

INDEED, the celebrated Eulogy which CICERO passeth on philosophy, may with equal propriety be applied to MASONRY, duly practised and rightly understood. For in that view it will be found eminently “ the improvement of youth, and the delight of old age. The ornament of prosperity, the refuge and solace of adverse hours: it pleases at home; is no incumbrance abroad: it lodges with us; travels with us; and adds amusement and pleasure to our rural retirement †.

WITH

old given to two great nations, that *Italie* could not be put downe for armes, nor *Greece* for learning, is happily met in our one Iland. Those therefore that cross the seas to fill their braine, doe but travell northward for heat, and seeke that candle which they carry in their hande.’

† ‘ *Hæc studia adolescentiam alunt, senectutem oblectant; secundas res ornant; adversis perfugium* ac

WITH heart-felt zeal and sincerity, allow me then, right noble and worthy *Brethren*, to congratulate you on the advancement, the progress, and present state of our useful, excellent, antique, and mystic Lore! more particularly allow me to congratulate you on this great and festive day; on this solemn DEDICATION with high pomp and song, of an EDIFICE, which does equal credit to its architect, and to the craft; and which promises a long line of stability and glory to Masonry, in this its favourite land!

AND while by our sincere *good-will* and *friendly regard* each for the other;—while by our liberal and merciful *relief* of the *Brethren in distress*;—while by the establishment of an universal language and communication, for

‘ ac solatium præbent; delectant domi; non impediunt foras; pernoctant nobiscum; perigrinantur; ‘ rustificantur.’ And so also Vitruvius, in his Preface, p. 14, finely observes, ‘ Doctum (hac in scientia) ‘ solum ex omnibus, neque in alienis locis peregrinum esse, neque, amissis familiaribus & necessariis ‘ inopem amicorum; sed in omni civitate civem censeri, adversosque fortunæ casus posse despicerè.’

Vitruv. Præfat. L. vi.

Q

the

the attainment of those two purposes throughout the earth, under the seal of most sacred and inviolable *secrecy*;—whilst thus, we seem to have amply provided for the interests of **BENEVOLENCE**: so let us, by every method, and by every encouragement in our power, court the **LIBERAL ARTS** to come and dwell amongst us: let the means of their cultivation and improvement be the frequent subject of our best and most serious disquisitions: let us endeavour to hold forth every engaging allurements, that they may approach and apply their elegant and wonder-working fingers, to finish the beauties of this well-ordered dome; and to make it, what we wish, the distinguished residence of immortal **MASONRY**!

AN æra, which cannot be far distant: for the magnificence of our building, in so short a period, thus wonderfully grown up before us, speaks in emphatic language, at once the zeal and the ability of its friends; and stimulates—with a force far beyond all the eloquence of the most persuasive *orator*;—stimulates every noble heart to a gallant emulation, and must inspire a wish to contribute
towards

towards the perfection of so beautiful and elegant a design.

NOR can the brilliant and generous example of that illustrious NOBLEMAN, who so honourably *presides* over us, want its due effect;—a Nobleman—you, my Brethren, all agree with me—not more distinguished as a *Mason* than as a *Man!* whose love of liberal Arts, and whose regard for moral virtue, are not confined to the *Lodge*, but accompany and adorn him in all the walks of life! Under such auspices may the Craft rest happy and secure, and flourish for ever as the *Palm!*—and may this HALL, awfully dedicated to *Masonry*, to *Virtue*, to *Benevolence**, still and for ever behold each ennobling science, each ingenuous Art, smile and triumph, soften and civilize beneath its roof!—May private friendship and public virtue dignify and distinguish the heart and character of every *Mason*, who here shall form and fill the mystic *Lodge!*

* See the Ceremonial of Dedication.

Q 2

AND

AND when the sacred solemn rites are done, when festive Hilarity assumes his social feat, may decent politeness, and sweetly-smiling innocence, for ever wreath the chaplet for his brow, crown his *bowl*, and command his *song*!

AND, while amidst the scientific labours of the Lodge, elevated schemes of improving Art engage and enrapture our Minds; while holy and ancient mysteries warm the imagination with improvement's kindred glow;—while in the mournful investigation of a Brother's wants pleading pity melts our eye, and generous compassion swells the feeling breast;—while amidst the chearful exertions of inoffensive mirth, of heart-enlarging, friendly communication—reflection shall be enabled to look back with pleasure, and impartial conscience shall find nothing to disapprove: *then, my Brethren, may we, with comfort and with confidence, lift up our adoring hearts:*

AND WE DO LIFT THEM UP TO Thee, Great Nature's adorable and wonderous Geometrician! Almighty Parent of the World! wife
Former

Former of *Man!* imploring on this, and on all our other laudable undertakings, thy favour, thy blessing, thy aid, without which, vain and fruitless are all the efforts of feeble men!—'Tis from *Thee*, beneficent Founder of our frame, that we have received, the *heart* to feel; the *hand* to labour; the *eye* to behold; the *ear* to hear; the *tongue* to proclaim; and all the faculties which make us *susceptible* of *moral*, partakers of *natural* good!—Teach us, then, to delight in them, to improve them as thy blessing; and through the beauty, order, and excellence of *created* things, to view, contemplate and adore thy uncreated excellence and beauty!

FORMED as thy *Temple*, and enriched with the ornaments of thy creative wisdom,—consummate Architect of thy master building, *Man!*—we look up to *Thee*, to inspire us with understanding, with science, with virtue, with all which can dignify, refine, and exalt our nature, and render the temple at least not wholly unworthy of its sacred inhabitant!—To this end, direct us to make the BLESSED VOLUME of thy instructive wisdom, the never-
erring

erring *square* to regulate our conduct †; the *compass* within whose circle we shall ever walk with safety and with peace; the infallible *plumb-line* and criterion of rectitude and truth! Enable us to fill up every sphere of duty with exactness and honour; and by our amiable attention to all the sweet and blessed offices, the endearing charities of social life in particular, teach us to win the love of those who unite in those tender offices with us: and as fathers, husbands, friends,—as worthy *men* and worthy *Masons*,—to distinguish and exalt the profession which we boast!

AND, while through thy bounty—rich Dispenser of every blessing!—our cups overflow with plenteousness, and *wine*, and *corn*, and *oil**, delight and cheer our boards: Oh, may

† *Shakespeare*—that all comprehending genius,—in his play of Antony and Cleopatra puts a speech into the mouth of Antony, act ii. scene 3. which plainly shews that immortal bard was one of our brethren:

“ My Octavia,

“ Read not my blemishes in the world’s report,

“ I have not kept my *square*; but that to come

“ Shall all be done by *rule*.”

* See the Ceremonial of the Dedication.

our

our full hearts never be wanting in gratitude, and in the voice of thanksgiving to Thee; in liberal sentiments and succour towards every laudable undertaking; in the quickest sensibility, and readiest relief we can give to the woes and distresses of our fellow-creatures—of *all mankind*—of every *being*, universal Lord! who bears thy image, and looks up to thy providence; who is fed by thy hand, hopes for thy future and all comprehending mercy, and can and will triumphantly unite with us, —with the general voice of *Masons* and of *Men*,—earnestly and emphatically saying,

“ *Father of All! in every age,*

“ *In every clime ador'd;*

“ *By Saint, by Savage, and by Sage,*

“ *Jehovah, Jove, or Lord!*

“ *To Thee, whose temple is all space,*

“ *Whose altar, earth, sea, skies;*

“ *One chorus let all Being raise,*

“ *All Nature's incense rise!*”

AFTER

AFTER this the *Coronation Anthem* was sung, viz.

Zadoek the priest, and *Natban* the prophet, anointed *Solomon* king. And all the people rejoiced, and said, God save the king, long live the king, may the king live for ever. Amen. *Hallelujah!*

Hallelujah—For the Lord God omnipotent reigneth. The kingdom of this world is become the kingdom of our Lord and of his Christ, and he shall reign for ever and ever, King of Kings, Lord of Lords. *Hallelujah!*

AFTER which, donations from several respectable brethren were proclaimed. Then the following *New Ode*, written by a member of *the Royal Alfred Lodge at Oxford*, and set to music by Mr. *Fisher*, was performed, viz.

STROPHE.

AIR.

WHAT solemn sounds on holy *Sinai* rung,
When heav'nly lyres, by angel-fingers strung,
According to th' immortal lay,
That hymn'd creation's natal day.

RECI-

RECITATIVE, *accompanied.*

'Twas then the shouting sons of morn
 Bless'd the great omnific word :—
 “ Abash'd hoarse jarring atoms heard,
 “ Forgot their pealing strife,
 “ And softly crowded into life,”
 When order, law, and harmony were born.

CHORUS.

The mighty master's pencil warm
 Traced out the shadowy form,
 And bade each fair proportion grace
 Smiling nature's modest face.

AIR.

Heaven's rarest gifts were seen to join
 To deck a finish'd form divine,
 And fill the sov'reign artist's plan ;
 Th' Almighty's image stamp'd the glowing frame,
 And seal'd him with the noblest name,
 Archetype of beauty, *Man.*

ANTISTROPHE.

SEMI-CHORUS and CHORUS.

Ye spirits pure, that rous'd the tuneful throng,
 And loos'd to rapture each triumphant tongue,

R

Again,

Again, with quick instinctive fire,
 Each harmonious lip inspire :
 Again bid ev'ry vocal throat
 Dissolve in tender votive strain.

AIR.

Now while yonder white-rob'd train ||
 Before the mystic shrine
 In lowly adoration join,
 Now sweep the living lyre, and swell the melt-
 ing note.

RECITATIVE.

Yet ere the holy rites begin
 The conscious shrine within,
 Bid your magic song impart.

AIR.

How within the wasted heart
 Shook by passion's ruthless power,
 Virtue trimm'd her faded flower,
 To op'ning buds of fairest fruit.
** How from majestic nature's glowing face
 She caught each animating grace,
 And planted there th' immortal root.*

|| Alluding to the Brethren in their white aprons, &c.

* The lines in Italic are omitted in the music.

EPODE.

EPODE.

RECITATIVE, *accompanied.*

Daughter of Gods, fair virtue, if to thee,
 And thy bright sister, universal love,
 Soul of all good, e'er flow'd the soothing harmony
 Of pious gratulation—from above
 To us, thy duteous votaries, impart
 Presence divine.—————

AIR.

The sons of antique art,
 In high mysterious jubilee,
 With Pæan loud, and solemn rite,
 Thy holy step invite,
 And court thy list'ning ear,
 To drink the cadence clear
 That swells the choral symphony.

CHORUS.

To thee, by foot profane untrod,
 Their votive hands have rear'd the high abode.

RECITATIVE.

Here shall your impulse kind
 Inspire the tranced mind.

R 2

AIR.

AIR.

And lips of truth shall sweetly tell
 What heavenly deeds besit,
 The soul by wisdom's lesson smit :
 What praise he claims, who nobly spurns
 Gay vanities of life, and tinsel joys,
 For which unpurged fancy burns.

CHORUS.

What pain he shuns, who dares be wise ;
 What glory wins, who dares excel.

THE following is an explanation on the
 Ode, by the author, in a letter directed to
James Hefeltine, esq. viz.

Dear Sir,

INCLOS'D I have transmitted to you an
 Ode, composed in consequence of the request
 of the grand-master (which we consider as a
 command) by one of the brethren of the lodge
 of *Alfred*, for the consecration of the great
 hall. I present it with all submission to the
 judgment of our brethren, they are at full
 liberty to employ or reject it, to alter or cor-
 rect

rect it as they please. The author desires to remain in obscurity; it is his first attempt in the path of lyric poetry, and he is not a candidate for fame, where he thinks he has so little reason to hope for the prize. If his composition proves acceptable to his brethren of the grand lodge, or even if it only shews his disposition to attend at all times to their requests, that is the highest satisfaction he hopes from this undertaking. He is concerned, that the nature of the subject obliged him to be more obscure than he might perhaps otherwise have been; the following outlines will sufficiently explain to you the author's plan—how it is executed you will judge.

THE Ode is designed to be sung at the consecration of a masonic hall; it is therefore addressed to those angelic beings, who shouted for joy at the creation of the world: they are invited to attend the consecration of a building dedicated to the service of virtue, and sacred to the duties of charity and benevolence. The ode is divided into *strophe*, *antistrophe*, and *epode*, agreeable to the manner of the *Grecian* lyrics. In the *strophe*, the author paints the scene of the creation, and describes

scribes the harmony which then resounded through the universe, especially at the formation of man. In the second part, the *antistrophe* is the address to the angelic beings who are invited to attend a solemnity, to celebrate the consecration of our building, and to instruct the surrounding crowd, that virtue alone could make the human form the real image of the divine, or bring it to a correspondent beauty with the other parts of nature; and therefore the least part, the *epode*, is more particularly addressed to virtue and benevolence invoking their attendance on this solemn occasion, and dedicating to their future protection and service this temple of masonry.

THE author has given his opinion how he thinks it should be set to music, but that he leaves to the better judgment of your musical composer.

I SHOULD be obliged to you for your opinion on the ode.

I am with great respect,
your humble servant and brother.

New Coll. Oxon.

Monday, April 1, 1776.

AFTER

AFTER which the procession was resumed, and marched round the hall three times, preceded by tylers carrying the lodge as at entrance, during which the music continued playing a grand piece. The procession being returned to the committee-room, the grand lodge was closed in ample form, &c.

MANY other brethren exerted their talents in composing odes on so important an occasion; among which the following, *viz.*

ODE for the Dedication of the FREE-
MASONS NEW HALL,

By the Rev. Brother *Daniel Turner*, A.M.
Woolwich, Kent.

STROPHE.

RECIT. and CHORUS.

What sacred sounds on *Zion's* top were heard,
When rising light t'illumine new worlds appear'd!
Seraphic bands all join'd the lay,
And hail'd creation's natal day.

RECIT. *accompanied.*

'Twas then old *Cbaas* stood amaz'd,
Before the Almighty's face,
Heav'n and earth assum'd their place.

Th' all pervading hand,
 Divided sea and land,
 Then beauty, grace, and order first were rais'd!

CHORUS.

The mighty architect design'd,
 An emblem of his spotless mind:
 Perfection glow'd throughout the whole,
 And harmony was nature's soul.

AIR.

Unfinish'd still the great intent,
 Once more th' Almighty word was sent,
 To fill the wond'rous plan:
 The new-form'd dust in majesty arose,
 And with his Maker's image glows,
 Prince of creation, *Man*.

ANTISTROPHE.

RECIT. and CHORUS.

Celestial spirits loudly sounding,
 Holy harps through heav'n resounding,
 Sweep the strings with touch divine,
Masons will the concert join!
 While the notes in highest strain,
 Wake all nature to a song!

AIR.

AIR.

Praise to masons doth belong,
 Masons, sons of art reveal'd;
 Tenets pure, though deep conceal'd,
 The craft and master extoll,
 While truth and life remain.

RECITATIVE.

Concord's each peculiar son,
 Sure will baneful passion shun:
 Unity's the strongest power,

AIR:

Unity can blessings shower,
 O'er a happy band and free;
 Such as is fam'd *Masonry*.
 Benevolence each heart expands,

AIR continued, and at the end CHORUS.

Philanthropy extends the willing arm,
 To feed—to shelter—and to warm,
 Each who in need of pity stands.

S

EPODE:

EPODE.

RECIT. *accompanied,*

Virtue, all hail! before thy shrine we bow;
 Exalt our minds with emulation's fire,
 To tread the paths of heroes let us now
 Attempt, and after lasting fame aspire.
 To our endeavours, aid divine impart,
 And grace the works mysterious of our art,

AIR.

Science! gaudiest plume of reason,
 Now to thee in this their dwelling,
Masons all mankind excelling,
 Yield the palms of grateful praise,
 And a joyful chorus raise,
 Which shall last through ev'ry season.

CHORUS.

Long may the social bond remain,
 While arts and virtue grace its reign.

RECITATIVE.

Its influence shall hold,
 Till death doth all unfold.

AIR.

AIR.

Tread gently o'er this sacred ground,
 Here the dome aspiring,
 Breasts masonic nobly firing,
 Leads to honour, merit, glory ;
 From deep foundations noble structures rise,
 Such as bear renown in story.

First CHORUS.

May bliss, eternal pleasures fair,
 Crown the compass, and the square.

Grand CHORUS.

Happy—happy—happy he,
 Who tastes the joys of *Masonry*.

THIS Ode was accompanied with the following letter directed to the hall-committee :

Woolwich, April 17, 1776.

GENTLEMEN,

ALONG with this I present to your examination the hasty production of a few hours, for the shortness of time allotted me, and the nature of my confined situation allowed no more. I confess the subject to be capable of a greater number both of philosophic, ma-

sonic, and poetic beauties, which should have been wrought into the piece, had you sooner advised me of it. If any other brother furnish you with a better, the rejecting of mine will give me pleasure; but should mine be approved, permit me to ask a favour, nay to claim a right, which true masons will never deny a brother.

THOUGH I am not unknown to the world in a literary character, yet I have always been in obscurity, owing to the want of patronage among the great or affluent: whatever therefore tends to make me better known, is a real service to me. To assist the weak is the glory of humanity, but the duty of a mason. As I am a teacher as well as a clergyman, the printing my name and present place of residence to the ode may be of advantage to me. Such an acknowledgment, I hope, will not be thought extravagant for me to ask, who I may say lives by my pen, nor beneath you to grant. I have the honour to be with profound respect,

Gentlemen,

your most obedient humble servant,

DANIEL TURNER.

ODE on raising a HALL sacred to MA-
SONRY, by *Brother* JOHN WILLIAMSON
of *London*.

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

Behold! the sacred structure rise,
On firm foundation laid,
Where *Solomon* the great and wise,
His bounty first display'd;
The *Syrian* king materials brought
To aid the grand design,
And *Hiram Abiff's* happy thought
Completed it divine.
In wisdom, strength, and beauty see
The three grand orders hap'ly agree.
From hence, what blessings may arise
By ev'ry brother's friendly aid;
The fairest offspring of the skies,
Kind Charity! all-charming maid!

Shall

Shall stretch her hand the poor to bless,
 And raise them up from deep distress;
 Banish each sorrow from the breast,
 And, like the good *Samaritan*--balm impart.
 Hail, *Masonry*! to thee we raise
 The song of triumph, and of praise;
 For surely unto thee belongs
 The highest notes, the noblest songs,
 Whose arts with happiness delight,
 And each like brethren unite.

To noble *PETRE* raise the strain,
 He bids the temple rise again,
 Him future Grands* shall joyful own,
 Who laid the first foundation stone:
 Let us hands together join,
Masonry is art divine;
 Harmony supports the whole,
 Fills the heart, exalts the soul.
 Thrice hail again this noble art!
 Which can such mystic joys impart;
 The sun which shines supreme on high,
 The stars that glisten in the sky,
 The moon that yields her silver light,
 And vivifies the lonely night,

* The ancient masons always call the *grand-master* the *Grand*.

Must

Must by the course of nature fade away,
 And all the earth alike in time decay,
 But, while they last, shall *Masonry* endure,
 Built on such pillars, solid and secure:
 And at the last, again shall rise
 In brotherly affection to the skies.

To *Masonry* exalt the lay.

Each brother raise his voice,
 Let smiles around diffusive play,
 And heartily rejoice.

Since noble *PETRE* grac'd this pile,
 Both wisdom, strength, with beauty smile.

N^o 18, High Holborn,

J. W.

May 1776.

Directed to Capt. *George Smith* at *Woolwich*, with a
 request to lay it before the Hall-committee.

Thus ended one of the grandest ceremonies of *Masonry* ever exhibited in this or any other age.

UNDER lord *Petre's* auspices masonry flourished both at home and abroad in the most conspicuous manner; for in the year 1772 the masons at *Barbadoes* built an elegant hall for their meetings. In 1773 the Hall-committee

mittee was first appointed by the grand-lodge, who had the sole care of that building, and still continue to have the sole government of the hall-fund, as well as of every thing belonging to that structure and its appurtenances, &c. This committee consists of all present and past grand-officers, and of the following brethren; viz. brother *James Harrison*, brother *John Yeamons*, and brother *Redmond Simpson*. They are subject to the controul of the grand-lodge, to whom all reports of proceedings are made; neither can any thing be passed into a law without the approbation of the grand-lodge assembled in quarterly communication. Each member has been honoured with a silver medal, on which is represented the implements of masonry with this motto, *Vide, Audi, Tace*, and on the reverse, a sun, with the name and number of the owner, with this inscription; *Free Masons Hall*.

In the same year an alliance was formed with the grand-lodge of *Germany*, held at *Berlin*, under the patronage of his present *Prussian* majesty, who in the year following
(namely,

(namely, 1774) incorporated the society of Free-masons throughout all his dominions*.

IN 1775 the office of grand-chaplain was revived in the person of the learned, but unfortunate Dr. *Dodd*, L. L. D. since whose death the place has remained vacant.

DURING his lordship's reign all past grand-officers were permitted to wear the jewel of their respective offices in a circle, pendant to a blue riband, at all the public meetings of the society. In the same reign an appendix to the Book of Constitutions was ordered to be printed under the inspection of the Hall-committee.

IN 1776 the masons at *Sunderland* built an elegant room for the meetings of the *King George's*, and the *Sea Captains lodges*, which was dedicated in an ample form. In short, during lord *Petre's* reign the ground was purchased in *London* for building a Hall for the grand-lodge of *England*; the foundation stone

* See the History and Antiquity of Free-masonry in Germany.

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