

THE FREEMASONS' MAGAZINE :

OR,
GENERAL AND COMPLETE LIBRARY,

For DECEMBER 1793.

ILLUSTRATED WITH
TWO BEAUTIFUL ENGRAVINGS.

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 Distrest,
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.

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THE
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AN
ADDRESS

DELIVERED AT THE

STEWARDS LODGE, held at the Horn Tavern, Fleet-Street, London.

NOVEMBER 16, MDCCLXIII.

[BEING INSTALLATION NIGHT.]

BY THOMAS EDMONDES, Esq. G.W.

[The Right Worshipful Earl FERRERS then Grand-Master.]

To which is added his CHARGE to the Right Honourable and Right Worshipful Lord BLANEY, afterwards Grand Master, on his being appointed Master of the New Lodge, at the Horn-Tavern, Westminster, constituted in due Form, by THOMAS EDMONDES, who then acted as Deputy Grand Master.

BRETHREN,

AN attempt to illustrate the stupendous and mysterious attributes of the Royal Craft, by a Mason of little more than one year's standing, may seem to many an arduous undertaking. I am conscious of it myself; yet several of my worthy friends have rather flattered me into the faint resolution.

Animated by brotherly good will and official duty, twined in my heart, and so nobly supported by the honor of a proposal which I have to make from the right honourable and right worshipful Earl Ferrers, our Grand Master, for the establishing an everlasting pillar to Masonry, I made choice of this eligible opportunity, where I have the pleasure to meet with so many dignified brothers, most humbly to offer my thoughts on so important an occasion. Should I meet with your approbation, I shall be more than happy to be in

your esteem, and see my labour terminate in the general good of this most excellent Society.

When I was made a Free and an Accepted Mason, I had a very confused idea of the science; and, on the first impression, I looked upon it (as I presume too many do) to be a meeting rather of mirth and jollity, supported by acts of mutual adherence and friendship one to another.

Though even such a constitution might be in itself intentionally well founded, yet I thought there must be something more consequentially mysterious in a society that seemed so inexplicable, so antient, and so impenetrable, which excited my enquiry. I thereupon took all the pains I could to study the truth and accuracy of its tradition, and found, on vigilant researches, there were the greatest pleasures, and the purest satisfaction to be found in the true knowledge of the Royal Craft, and soon began to think the benefit I have had in becoming a Mason, to be inestimable.

I shall therefore attempt to explain the characteristics of a perfect and a good Mason.

I am thoroughly convinced, it is not a red, or a blue apron; a ribbon, with an impending jewel, or any thing superficially striking, that entitles a brother to be called so; nor do ornaments of any kind *merely* denominate the society to be more intrinsically estimable; but at the same time, whatever appears meritoriously respectable, for the honour and emulation of the Craft, is highly commendable, and ought properly to be aspired after, as a distinction to worth and merit.

From the accounts I have received of Masonry, as instituted at Berlin under the *great King of Prussia*, our royal brother, at France, and other countries, their grand lodges are hung with the richest velvets, tapestries, embroideries, and gold lace; together with all other costly lustres, lights, and suitable decorations. The illuminated brilliancy these make, with the polite order and harmony of the members, strike a most grateful and pleasing concord: they fill the mind of every brother with the idea of a heavenly mansion, and an angelic association.---He may well call the ground he stands on, *boly ground*; for, as an eminent author says:

“ All that we can guess the blessed do above,

“ Is, that they shine, unite, rejoice, and love.”

If British lodges are deficient in the like decorations, I hope the defects are supplied with the beauties of the mind, and the most glorious illustration of that great light, *Charity*, which truly encircles the orb of *Great Britain*, and disperses its rays around the world, to the mature comfort and happy relief of the distressed.

Neither is it he who can answer by rotation and ready fluency, the catechetical questions that occur in a lodge, who merits the title of a perfect and good Mason from that qualification only; nor yet would I withdraw the least merit from any brother that is *re-tentively* versed in oral tradition, as it must be acquired by very

subtle attention, and is a necessary accomplishment for the chair, properly understood; when adorned with other more essential requisites, which I shall endeavour to explain.

As Geometry is, beyond all doubt, the basis of Masonry, I must make it the fundamental topic of what I am going upon, and therefore take the liberty to define it, though, I dare say, unnecessarily to most of you.

Geometry, so denominated, is classically derived from the Greek, *γῆς* the earth, and *μετρέω* to measure. It originally signified the art of measuring the earth, or any distance on, or within it; but was since extended to quantity and magnitude, to demonstrate the properties of lines, surfaces, solids, and figures, such as *Euclid's Elements*, and *Apollonius's Sections*. Under this science are contained the *liberal arts*; arts, that consist more in speculation than operation, and depend more on the head and mind, than the hand. These are chiefly the province or study of gentlemen and scholars; such as grammar, rhetoric, optics, logic, fortifications, and military arts, astronomy, music, and so forth.

It is very immaterial, whether we may, from supposition, antiquate our mystery, or make it coeval with mankind, by insisting that the first man, Adam, had some knowledge of geometry: yet I think I may venture to assert, that Adam, from his expulsion from paradise, must have employed himself in some preservative invention, as coincident with his existence, and contrived for his dear associate, the fair delicate Eve, some covering, with curtains of safety around her mossy sofa, from the inclemency of the weather, as well as from the danger of being devoured by the brute creation. Whatever those curtains or covering might be, they must admit of some intentional form, therefore may be considered as a faint light or beginning of Masonry, under an indigested comprehension. From hence we may derive the innate affections, peculiar regard, and social attachment that Masons, (whose tenets in this respect are highly commendable) independent of nature and improved politeness, have ever preserved for the fair sex.

We may, however, safely lay indisputable stress, so far back, on the reference in Scripture which Moses, Grand Master of the lodge in Israel, transmitted to us, that Tubal-Cain, so called by the Hebrews, the eighth man from Adam, had so improved himself in Geometry, that he became the first inventor, as well as instructor, of curious smith work. The most learned expositors agree, that the Egyptians and Grecians called him by the name of *Hephaistos*, and held him to be the first inventor of metallic operations by fire. The Romans ascribed to him the same art, by the name of *Vulcan*. This Tubal-Cain is the same we commemorate, as the first who made instruments for hewing of stones, and contrived the ingenious and very material use of the square, level, and plumb, without which no upright building could, nor can be constructed, even to this day.

As profane history makes Tubal-Cain, otherwise *Vulcan*, the

first king and founder of Egypt, and of its famous capital *Memphis*, he consequently was the first *practical builder*, and *master of work*, and the first that carried into operation the speculative use of Geometry. From his time, Geometry and Masonry were so incorporated, as to become necessary dependents on one another.

The learned Egyptian priests were so tenacious of their new mystery, that, under similar cautions, I may instance, viz. the parole in the military science, whereby the officers and soldiers are to know their friends from their enemies, and which it is by the martial law, at least in time of danger, death to discover:—the secrets of the mint, particularly the milling of money:—the Ponty-pool japan, which (though elegantly imitated at Birmingham and other places) still remains a secret, and is known there but to one family*:—the royal glass manufactory in France, where they have the art of running plate-glass to any size; a science unknown to any other part of the kingdom, and all the world.—I might mention many other liberal as well as mechanical sciences and foundries, where the persons concerned are under the most solemn ties of obligation to conceal; but what I have mentioned will undoubtedly convey the idea of solemn restraint, with its necessary appendages. I say the Egyptian priests, with most circumspect and assiduous care, kept the secrets of Masonry from all strangers; and I have met with a very remarkable story incident thereto, which I shall relate:

The great Pythagoras, who took a journey to Egypt, to study the Egyptian learning, notwithstanding he had a letter of recommendation from Polycrates, the tyrant of Samos, to king Amasis his particular friend, found such difficulties to be introduced to the priests of Memphis, as he could get over by no other means, than by his submission to be circumcised:—so cautious were these sage liberal students likewise, that they wrapped up their mysteries in all disguises, allusions, enigmas, fables, and allegories, calculated from their most intricate literature, which required the greatest sagacity, knowledge, study and penetration to understand; and were then, as they are much more so now, above the reach of common capacities.

From thence arose originally the signs, tokens, obscure questions and answers among Masons, which have been imperfectly handed down to us by oral tradition only; the true sense and meaning of which, though practised by thousands, are understood but by few. These were kept undiscovered and unexplained to the craftsmen, apprentices, and labourers of those times, till they became, after long service and attendance, proficient, and qualified for masters or undertakers of work, by discovering some extraordinary genius and excellencies. Were we so prudently cautious of raising Master Masons, (except in particular instances)

* The Reader must keep in mind, that this Address was delivered in 1763.

the desire of knowledge in the mysteries would be much more powerfully inviting, and the principles and qualifications of persons in the craft would be better known, to be approved as worthy and able of doing honour and service to the society.

I cannot help thinking, but that it is an apparent degradation to the Craft, that some hundreds have been so precipitately raised, who become thereupon, as they themselves think, complete Masons, without attending to, or understanding, hardly one real circumstance of the order; from whence, and the overgrowth of inferior lodges, unguarded consequential mischiefs have arisen, and the Craft treated rather contemptibly. It is, brethren, a sphere of liberal education, closely pursued, that regularly initiates and qualifies a Mason rightly to understand the several mysterious and copious expositions of the craft and sciences; his mind must be enriched with the knowledge of the most abstruse parts of solid learning. In this excellency alone consists the exalted qualification of a perfect Mason. It is from the almost insuperable difficulty of attaining this perfection, that the true mystic secrets of Masonry have been so impenetrably preserved from popular conception and discoveries, and have escaped the perfidious attempts of Cowans and faithless scribblers. This high degree of knowledge cannot be *transmitted*, it must be attained by long personal application and hard study. It is the employment of half one's age to become orthodox, and qualified either to receive or form judicious distinctions in mysterious problems. Such as *these* are too *great*, and too sensible, ever to betray their faith and understanding. It is the base ignorant sort, who would aim to make a show of knowledge which they don't possess, that impose on the world, under the pretensions of discovering the secrets of Masonry; frail instances of which have appeared in some paltry pamphlets, encouraged by the presumptive and eager curiosity of mankind, to know our secrets at sight.

I should not take notice of these worthless authors, nor would I think it worth my while to dispute with men who deny principles; who, under the unjust ridicule of so antient and noble a society, impose on the public for an ill-gotten, scandalous, temporary support.—The man pays dear for a bare loaf of bread, who pawns his soul for it. The Great Searcher of hearts, however, is not to be imposed upon, and he will undoubtedly take his own time to punish the wrong doer. I shall then only say, that such inquisitors always refute their own doings by ignorance, falsehood, and incongruity, and have neither knowledge nor capacity ever to do material harm to the secrets of a society, which neither the bull of Phalaris, nor the scourges of princes could break into. These poor insane wretches make an attack rather on all mutual faith, religious and moral duties wherever assembled, and would aim to affect every law and bond of society, without which no society can exist;—as such, I pity and condemn them: they must be bad members of the community, desperately acting under the infernal promoter of confusion, and

ought to be guarded against. Should any attempt to intrude into, or violate the rules of any society, under the advice of such impostors, they must be as bad, and as much dreaded.

What I have remarked further from these sort of writers, induces me only to observe, that, as they call themselves visitors of some shining lodges, to prevent the least pretensions to the probability even of any intrusion or local discoveries in matters of form (the least consequential parts of Masonry), I would most humbly request all masters of lodges in general, to ordain a bye-law, as some lodges already have, that no visitor be admitted, unless proposed and introduced by a member who knows him, and can certify his being a lawful brother. I hope what I say will not be looked upon as improper, for I have the honour to copy the advice of the great Sir Christopher Wren on a similar occasion, in whose time, and long before, these sorts of impositions had been offered to the public.

I shall now beg your further indulgence to go on with my subject, and show, that besides the requisites of a perfect Mason, in being well read, having clear judgment, and ease of elocution, to explain sympathetically the mystic gate to the illuminated mansion of Masonry, through its dark intricate avenues and passages, together with the wisdom, strength, order, beauty, and harmony of all the arts and sciences, co-operating with one another, and in being able to explain the true technical meaning of signs and tokens; the singular use of the various symbolical hieroglyphics, and other various disguised obscurities in the Royal Craft, which are the magnified perspectives to light and truth; yet there be other essentials necessary, without which the greatest and most learned man cannot be a good Mason, and those are within the reach of every capacity, which I may assign to be the qualification of a good Mason.

A good Mason then is an *honest man*, and as Pope said, "one of the noblest works of God;" *one* who duly pays his duty to his great Creator, and his allegiance to his king; *one* who subdues his inordinate passions, and natural perverse will, in proper subjection to all superior degrees and orders of men, and all civil constitutional policy: *one* who strives, by honest industry, to excel in that profession, trade, or science he is called to; *one* who is just in all his dealings and dependencies; temperate, faithful, and steady, cultivating his mind and behaviour with social adepts, and brotherly benignity in all the duties of life; *one* who would willingly do to all men, as he would have them do to him; nay, *one* who studies excellency in all moral duty; to which laudable end, he particularly avoids all *party*, or partial tale-bearing, which generally, out of a frail ill-judged design of entertaining or pleasing, animates incorrect sensations, leads people into irrecoverable difficulties, and generally proves a bane to society. He avoids with equal care, censoriousness, perverse contradiction, or captiousness, which often produce discord, or, at least, uneasiness. He would not be seen in the throng of the vicious, nor intemperately sip the cup of ebriety. A good Mason is like a rock washed whiter, but not shaken with

the storms and waves of life.—He carries that erect, even deportment and disposition of mind, that never inclines to give or exaggerate offence, but strives to facilitate conviction by argument, in the gentlest manner and softest language, not by a haughty overbearingness, or an inflamed debate;—considering that amity and social harmony ought to flourish and abound in all human societies, but particularly among the fraternity, whose names are enrolled in the books of everlasting scientific records, to maintain and ever kindle that mysterious zeal, which enlightens us to see, with feeling compassion, the turbulent disquietudes, and vitiated principles of most of the unselected and uncivilized part of mankind.

These are, brethren, the united qualifications of a perfect and good Mason, which, in short, are a fund of universal knowledge and literature, adorned with the practice of all social and religious virtues.

But, Brethren, let none be disheartened at so seemingly great an accomplishment to be a perfect Mason: it is not necessary that every one should attain to it; there are, and ought to be, degrees of dignity and subordination. Our particular callings are appointed to each of us by the great God, wherein we are obliged to act as far as our power reaches; God requires no more. Some are entrusted with ten talents, some with five, and some only with one: the greater are the advantages, the greater the trust; every brother of us may be a good Mason, and a good citizen of the world; there is no man without his talent, and he has it in his own power to make himself a very valuable and useful member, by setting his heart wholly and industriously upon that lot which Providence has assigned him; not wanting he knows not what, looking for it he knows not where; and if he had it, would not know what to do with it. We may be all candidates in different perfections for honour and advantages, and in our several callings may respectively contribute to the well-doing of the whole. The mechanical science can be no more spared than the intellectual: the *prince* cannot say to the *merchant*, or the merchant to the sailor, we have no need of thee; nor can the architect, or master of work, say to the craftsman and apprentice, nor the craftsman to the labourer, we have no need of thee. We then may certainly, in our different stations, study the proper apparatus to *divine utility, society, and converse*.

Then pray permit me here, brethren, to take a short retrospect into the surprising creation of the world. God said, "Let there be light, and there was light."—The heavens immediately opened, and declared the glory of the Grand Architect of the World, and the firmament spangled with his handy work. Oh! what an amazing all-powerful scene was this! It must fill every heart with glowing adoration to the almighty King of kings, who commanded the primary light, and thus manifested to us, by his own works, social subordination in the heavenly bodies, with their dependencies, on the assistance they received from one another. The sun, who rules the day, gives light to the moon; the moon, who rules the night, tells to the listening earth the surprising story of her birth; "so

that there is one glory of the sun, another glory of the moon; and one star differs from another star in glory," and all, by most wondrous signs and tokens, without voice, sound, or language, solemnly proclaim divine mysteries.

Astronomy, without doubt, immediately attended the first principles of geometry: the view of heaven, and the lighted firmament, must have struck the enterprizing faculties of man with amazement and admiration: so must the motions of the sun and moon, together with the regularity of the heavenly luminaries, dividing time into day and night, demonstrate to him periodical observations of days, nights, and seasons, for his use and natural preservation. Sciences, therefore, in some degree, begun from man's existence, under the variable state of improvements to this day.

As the Royal Craft was recognized under these discoveries, oh! how divinely pleasing must this heavenly order, which is the unerring rule by which we work the grand building of Masonry, be conceived in the breast of every Mason, when considered mysteriously, as well as numerically, formed alike in many instances, which when God beheld, he proclaimed it good.

Emulative in his station, let every one of us show the light that glows in his heart, and breathe it out on every intercourse with mankind, that they may see the brightness of our minds, and glorify our Father which is in heaven. Are we not taught to consider ourselves, as we certainly are, the successors of Moses, grand master of the lodge of Israel, who hewed the two tables of stone, whereon were engraven the ten commandments of God, and whose holy history commencing from the creation of the world, when both time and things began, is the illuminated rule both of our conduct and faith? As such then we ought to show good works in obedience to those commandments; and in conformity to his rules, practise virtue.

To prove that learning and exemplary virtues were qualifications in the primitive times, to make a perfect and good Mason, I shall, to justify my argument, offer a few instances of such as undoubtedly possessed them.

I shall begin with Moses, who was not only an inspired writer, but he was likewise an entire master of the Egyptian learning; and was the first who, by a chymical operation, powdered gold, and made it miscible with water. Shem, Ham, and Japhet, who alone were divinely preserved from the *watery desert*, were grand officers, and learned geometricians; they brought up their descendants to study geometry, and improve the sciences.

Those who had the greatest genius, formed a design among themselves not to separate, and assembling into a society, built that vast tower called Babel, upon the summit of which, there was an astronomical observatory, from whence they made great and skilful advances in that science: but the almighty God being provoked at their resolution to counter-act his wise purpose of establishing universal knowledge, habitation, and population over the whole earth,

he was pleased to confound their language, and thereby caused their dispersion. This consternation did not interfere with their skill in building, as they had practised conversing without speech, by signs and tokens. The progress that was made after this migration in the Royal Art, under the patronage of kings and great men, is inconceivable: the numerous Athenian cities, the walls of Babylon, the Pyramids, the temple of Diana, the Colossus, and other vast structures that were built, abundantly testify; nay, the distinct palaces, temples, obelisks; and statues they finished, proved even their early and refined taste in operative Masonry.

We read in history many successive progresses in Masonry by the Israelites, Sidonians, Phœnicians, and others, which are almost endless to particularize; but I must take notice of the famous temple of Dagon, at Gaza, as a parallel to a modern building I shall hereafter mention, which would contain four thousand people, supported by two pillars only, which were of so delicate and elegant a taste, that Sampson grasping his arms about them, pulled the whole down, and killed three thousand Philistines, sharing himself the same fate in the ruins.

I now come to the glorious Temple of King Solomon, where I might entertain you with a volume in aiming to describe its magnificence and enriched beauties. I shall then only say, that it was built under that divine faculty, *wisdom*, which the Almighty Architect of the world blessed King Solomon with; from the amazing executive parts of which, King Hiram of Tyre, who had been grand master in King David's reign, proclaimed King Solomon grand master of the world.

It is needless to expatiate on this immense structure, or upon the compact settled between king Hiram and king Solomon, therefore shall only add, that the learned and most renowned antiquarian Hiram-abiff, was employed by king Solomon, on the recommendation of king Hiram, as deputy grand-master in this building. I might here take an opportunity of explaining some obscurities, did I not think I should take up too much of your time.

As I propose drawing to a conclusion as fast as possible, I shall not enumerate the increase of lodges in Israel under king Solomon, to the honour of the Craft; but upon his death, I must observe, many of his master Masons travelled into all parts of the world. In places where they found employment, they became well received, and obtaining special privileges, they constituted lodges, but would teach the liberal arts to none but gentlemen and their sons who were free-born, from whence they took the name of *Free-Masons*.

The great men and nobles, under this prudent distinction and regulation, became members, and were, from *merit* only, made masters and wardens. They cultivated, with great emulation, the Royal Craft, and various cities and buildings were carried on under the direction of various lodges, constituted in all parts, who strove to excel each other, and to surpass the magnificence of their designs by the exalted spirit of the execution. 'Tis enough I think to say,

that now it was Masonry was in full beauty, and the Five Orders in Architecture became complete.

Greece at this time abounded with the most famous geometri-
cians, sculptors, statuaries, painters and philosophers, as Master-
Masons, under whose abilities the fellow-crafts under them became
the best operative Masons on earth.

I must beg to intrude on your further patience, to name some of
the great men who were in those days at the head of the Craft, and
briefly trace them down to the present time. I shall lay my root
in the immortal Euclid, who was grand-warden to Ptolemy, one of
the greatest proficient of those days in the oriental languages. He
built the two grand museums in Alexandria, wherein were reposed
nine hundred thousand manuscript volumes, which were burnt by
the Saracens, and the most valuable oriental histories lost in the
blast.

The great Pythagoras, whom I before mentioned, after staying
in Egypt twenty years and upwards, returned very learned, and
being made grand-master, he introduced great improvements in the
Craft, as well as in that system which goes by his name.

The famous Agrippa, who built the Roman Pantheon, was de-
puty-grand to the great emperor Augustus. I might instance many
more, but I shall not trouble you with biography, or recapitulating
history, and only add some few of the British princes and nobility
who have honoured the craft.

It is very probable that the first inhabitants of this island were
the immediate descendants of the patriarchs, as the *magicians* and
Druids held their respective assemblies in woods and groves (to
which many words in the Welch language have the greatest affinity),
where their counsels were secret and mysterious; they certainly
must have been skilled in the knowledge of arts and sciences, par-
ticularly in the building of ships, and the art of navigation, which
were ever particularly adapted to this island, now become, under
our most illustrious king, George the Third, the most formidable
maritime power in the world.

We have no certain account of any thing locally remarkable, 'till
the Trojan race of Britons built many towns and temples under the
direction of Ebrank and Bladud, masters of work; by the latter of
these, the city of Bath, so famous for its salutary hot waters, and
universal resort, was built, as appears by an inscription in the place.

The Romans introduced the exercise of arts and sciences, but
wars and confusion following, the craft was neglected, till the
reign of Caurasins, who shook off, in some measure the Roman
yoke.

In his reign St. Alban, steward of the household, and ruler of the
realm, was grand master; he got a charter for the Free-Masons,
constituted a grand lodge, attended himself to make Masons, and
gave most instructive charges.

Constantine the Great, who put a total end to *Roman vassalage*,

encouraged the Craft, and founded that great seminary of learning, the university of Oxford.

Ethelward, brother to kind Edward, at the head of the Craft, founded the other great seminary, the university of Cambridge. Prince Edwin, brother to king Athelstan, to whom the Free-Masons are much indebted, held a grand lodge in York, where he brought oriental records of the mysteries, and formed the constitution of the English lodge.

Roger de Montgomery, Earl of Shrewsbury and Arundel, and Gundulph, bishop of Rochester, were grand officers, who, amongst many other noted buildings, built Westminster-hall, the largest single room in the world, which was afterwards rebuilt by William of Wickham, bishop of Winchester, as grand master of Masons, in the state it now stands, who also endowed the foundation of the present famous Winchester school.

In the reign of James the First, the ever-memorable Inigo Jones was grand master of Masons, who, among other buildings, built the fine structure at Whitehall.

The great Elias Ashmole, who founded the much-admired Museum at Oxford, was a Mason.

In the reign of King Charles the Second, Sir Christopher Wren was deputy-grand to the Earl of St. Alban's, Earl Rivers, Villers Duke of Buckingham, and Lenox Duke of Richmond, and for many years was grand master himself. It was he, with his wardens and craft, built the Royal Exchange, St. Paul's cathedral, the Monument, St. Mary-le-bone, and St. Stephen's in Wallbrook, whose admirable cupola, fine-proportioned pillars, and elegance, may be compared to the famous temple of Dagon I before mentioned, and hangs so light and unincumbered, that one might think the arms even of a modern Sampson could pull it down. He also built the College of Physicians, and the Middle Temple gate, which, for order and taste, are not to be excelled by any pieces of architecture in Europe.

In his time King William was made a Mason. From Sir Christopher's decline, the Craft made no great figure, 'till the auspicious government of George the First, when the Arts and Sciences began to flourish again, and such a noble succession of grand masters appeared at the head of the Craft, as no age or nation can boast of*.

In the time of these great men, Charity seemed to be the chief object of their design, and the contributions have been so greatly encouraged, as to have now 1200l. in bank stock, over and above the many sums disposed of from time to time, to the seasonable relief of distressed brothers.

I have selected this short historical abridgment, in order to show, that most of the mystical perfections in the Royal Craft were

* Here followed an enumeration of all the Grand Masters, from the Duke of Montague to Earl Ferrers; but as these may be easily traced in the Book of Constitutions, we omit them in this place.

founded upon principles of architecture, for the use of population, and edification in the knowledge and improvement of arts and sciences, as well as upon the principles of religious and moral duties.

I may venture to say, there is no society on earth yet established so nobly patronized; yet I cannot help drooping with the strongest impulse of affliction, to see the Grand Society of Masons, under the disgraceful necessity of hiring of an inferior body, every year, rooms for entertaining, on St. John's day, the grand Convocation of Masons, led by their grand master, generally attended by several personages of the first rank, and three or four hundred of the brotherhood. I am also grieved to see the committees of charity, quarterly communications, and grand lodges held in taverns, where they have been disrespectfully treated, and drove from one to another. What contempt must this reflect on Great Britain, the grand local standard of Masonry?—Is it not our fault?—Are we not remiss then in our honor and dignity, not to perpetuate that standard, by a proper structure for that purpose?

This, brethren, was what I first opened to you, as my chief justification, in giving you this trouble, and was an observation which our ever-memorable grand master, Earl Ferrers, watchful of the good and honour of the Craft, now more immediately under his care, had taken into his consideration; and from the greatness of his mind, which is ever inseparable from a heart truly ennobled, and the dignity of his trust, harmonized with the blazing light of true Masonry, proposes to set on foot the best-approved plan to erect a proper building for the accommodation of the grand convocation, and grand lodges aforesaid, together with spacious rooms for a growing library, and school, for the qualifying and finishing twelve boys, sons of poor Masons, in the knowledge of some of the arts and sciences best adapted to their respective geniuses, in order to be put out in the world; or otherwise to be regulated and founded, as it should seem best to a committee of Masons delegated for that purpose.

“That the sum for this building be raised by a general subscription, to be made all the world over, amongst kings, princes, and potentates that are royal brothers, and all lodges and Masons, to be paid into different bankers hands.

“That every brother, skilful in drawing, or in contriving a plan for such a building, would be so kind as to deliver his proposals to the grand master to be examined and considered; so that the best-approved plan might be attended to, the expences calculated, and a sum notified adequate to the undertaking.”

As such a collection will take up some time, the sooner the better a scheme for the purpose is settled. Many a foundation now flourishing, has begun with a much less prospect of succeeding; and I have the honour to inform you, that our most worthy grand master, Earl Ferrers, proposes to endow the scholastic part of the foundation with an annual perpetuity of 50*l.* as a beginning, to defray the ex-

penance of the school; and that as soon as a freehold spot of ground, or convenient building can be bought for the purpose, he will, at his own expence, use his utmost endeavours to get a charter, to make us a body corporate, and fix the foundation of the building, with its appurtenances, for ever in the grand officers for the time being, appropriated to the sole use and benefit of the Free and Accepted Masons, until this, with all the gorgeous palaces on earth, nay, the globe itself, be dissolved in the general crush.

Could I presume to offer my opinion on the affair, I should make no doubt but such a building, as other public buildings do, must meet with undoubted encouragement even from Masons themselves, and consequently produce an annual revenue, much greater than double the interest of the sum expended; which will be a considerable increase of income, added to that arising from the bank stock, and quarterly communications to support the foundation, and charitable contributions to the distressed brotherhood.

It is therefore my hopes that this noble scheme will be received with great ardour, and that particularly every past grand master, all grand officers, stewards, masters of lodges, wardens, and Masons in general will heartily contribute, and extend their best influence to promote this inexpressibly good design:—I may well say inexpressible, for there is no knowing the greatness of its progress or utility. It will be a certain foundation for liberalities and benevolent bounties, and the further emulating endowments from the great and good; in which laudable spirit the nobility of Great Britain excel the whole world. Here, access will be always open and free for the cries of distressed innocence, to the honour of Masonry, and the glory of Charity. What greater honour can any one of us ever propose to himself, than to have his name immortalized, in being an active encourager of such a temple? Or what greater comfort can he possibly wish for? What happier companion to his conscience, than to be a dispenser of blessings to mankind, and consider himself, in the opinion of the world, as an instrument of doing good. It will even add dignity to title, and loveliness to humanity.

“Oh! let us then (as Job elegantly expresses it) sing together like the morning stars, and as the sons of God, shout for joy.”

Brethren, don't let this noble opportunity slip, or the scheme become abortive, or even disputable; let us consider how happy we are in having so noble and bountiful a proposer, who has had long experience in the most refined taste of drawings, designs, and buildings; who, withal, is so affable and attentive to all brotherly love, cheerful benignity, and the interest of the Craft, that we cannot even doubt, but that, under his direction and assistance, the scheme will be effected.

That we are great, that we are powerful, if we would act agreeably, who can doubt?

Let us regard ourselves, then, as a body of people the most considerable in the world, selected into different departments, for promoting all the good we can, in proportion to our abilities and op-

portunities, not only to one another, but to all our fellow-creatures, in public obedience to the laws of God, and the manifestation of the social duties we profess. Let each man, then, in every such department, study his usefulness; not to recline himself, in a round of selfish pleasures, or associate for the purpose of eating and drinking, without first paying a peculiar regard to the greater business of mankind, and to the use of our faculties as reasonable beings.

There is not a more evident duty incumbent upon us, than to return the kindness we receive, and to be intent in furthering the interest of those, who have been employed in promoting ours. Our claim, as well as our dependency, on one another is mutual. There is none so low, as not to be in a capacity to assist the highest; nor any so high, as not to want the assistance of the lowest in the chain of life by which we are linked together. We should be always desirous of entertaining each other with social, virtuous, and cheerful sentiments, showing gladness when we meet, and ever meet united. Our conversation should be, the true knowledge and improvement of our respective sciences, secrets, and mysteries, for in knowledge we shall find heavenly truths. None of us should bring with him any seed of party-contention, or immature *dull prepossession*.—We should preserve a modest and subordinate respect to those endowed with higher abilities, and superior knowledge in the business of life. No man should then attempt to betray his judgment beyond his capacity, of whatever rank he may be in appearance; and let him that accompanies his superior, think himself honoured, without assuming. Should he be carried among the brightness of the stars, let him carefully keep the milky path; the humiliation of the one requires the subjection of the other, which, when thus mutually practised, will establish the golden mean to that unerring state of tranquillity, a contented and peaceable mind.

Happiness is every man's own acquisition; it cannot be purchased or assigned, and, without a proper stimulus in the breast, there's no pursuing or attaining it: It flows from the heart only, where virtue and a good conscience inhabit; and when formed there, it is productive of social uprightness and rectitude.

Let us call on the great God, the divine author of this and every perfect gift, and the wise disposer of all events, to adorn us respectively with this jewel, and all other materials, if he thinks it right and meet so to do, to incorporate our hearts with unity, love, strength, and wisdom, to conduct, contrive, and support the establishing of the Free-Masons' Temple of Charity, and let it be adorned with this frontispiece:

“CHARITY, sitting in her ivory chair, with a crown of brilliants on her head, extending her hands over the globe, with Britannia by her, as her maid of honour.

“The Globe presented to her by our illustrious King George the Third; with Earl Ferrers supporting it, holding a compass upon it, as emblems of British universal Charity, of the greatest king, and of the first grand master of Masons in the world.”

THE
C H A R G E

DELIVERED TO THE

RIGHT HONOURABLE AND RIGHT WORSHIPFUL
LORD BLANEY,

When he was appointed MASTER of the New Lodge, at the
Horn Tavern, Westminster.

BY THOMAS EDMONDES, Esq.

Acting as Deputy Grand-Master for that Purpose.

RIGHT HON. AND RIGHT WOR. BROTHER,

THE first and most essential requisite towards a right conduct in the great trust you are under, is to study the utility, as well as to enforce the practice of all religious, moral, and social duties.

Happy it is for you, sir, and for those selected into this lodge under your care, that you are possessed with that personal greatness and firmness of spirit, so appurtenant to official duty, authoritative exercises, and that idio-pathetical knowledge in the mysterious problems of the Craft, so necessary to support the dignity of the chair, and illustrate the judicious decisions and necessary regulations in this our new constitution.

Permit me, sir, to observe and admire, among those qualifications, the justice, equality, and sweetness of temper, which have long ornamented your conduct in life, and endeared you to your friends and acquaintance both in this and our sister kingdom, particularly to your brethren of this lodge.

Such lustre, like the *sun rising in the East*, never fails of encircling around it true rays of glory, serenity, and harmony. Another very useful requisite to a right conduct, is to know what particularly relates to yourself under this trust; and by the influence of that knowledge, to rectify your consequent actions. This precept was wrote in letters of gold over the porch of the temple of Apollo, and professed as a principal maxim by all the sages of old. It is the true philosophical and practical wisdom, which settles all matters right, *within*. It teaches us to regulate unguarded passions, delineates the true scope and system of human life, and is the only apparatus for becoming a pattern and a guardian to society. Power is most wisely and properly lodged in such hands. In you, sir, every brother may have an able friend and counsellor (as the visitors of Apollo had from his oracles) not only to point out his errors, but to be informed how they are to be corrected and reformed.

Could every constitution be thus wisely delegated, it would be the most implicit guidance to certain honour and happiness; for by you, sir, thus founded and enlightened, order, politeness, fortitude, wisdom, affability, friendship, benevolence, faith, hope, charity,

and every thing amiable in society, will be administered; and, by your example, and occasional precepts from the chair you will so worthily fill, be kindled in the breast of every Mason. Be assured, sir, the application of the many valuable maxims you abound with, will be enforced with less trouble and difficulty, than they are commonly received, as they will be made familiar by your own practice; and I don't doubt but we shall soon see this lodge beam out in radiant brightness, and disperse light and truth among all Masons.

I have gone so far herein, as shows clearly to the public, that knowledge and goodness of mind are the coercive principles of Masonry: what follows here in the charge being rather mystical, must be omitted. The good and sensible man will excuse it; for such would not wish to arrive at the least information of a mystery, ever sacredly preserved, in an unjustifiably loose manner. He would have no opinion of it, till he becomes honourably admitted into the society, where he may safely tread in the lighted paths to truth and scientific *eclaircissements*: yet, for the farther satisfaction of the public, and honour of Masonry, I shall proceed in that part of the charge, which also shows that *scriptural faith* is the fundamental principle of a *true* Mason. I add the epithet true, because I must allow that some are not so; and therein is a very material distinction to be made between Masons.

The Bible, sir, which is that sacred history called the Holy Scriptures, delivered to us by Moses, the inspired writer of God's commands, and grand master of the lodge of Israel, together with the writings of the prophets and apostles, is the grand archive of Masonry, and all the most eminent virtues, moral and divine, relative thereto; it is the body of our duty to him who made us, by whom we live, move, and have our being.

From our belief therein, springs our love and fear of God, which is the beginning of all wisdom. Such, sir, who can atheistically, or any wise deny him, and reject these his laws, under the enjoyment of his blessings, will, and must, own him, when they go hence, with fear and trembling, and would be glad the mountains would cover them, or the rocky cliffs rend and open, to receive them from his wrathful indignation.

Our love and fear of God, founded in the belief of the gospel, inspires us with *spiritual* discernment, illuminates our faith, will enable us to *square* our principles, *level* our desires, and *plumb* our actions.

Our hopes, our fears, and our whole conduct become regulated thereby: they give to virtue its sweetest comforts; to habituated vice, its greatest fears.

This is the book we should diligently read and make use of, to direct our lives, so as to obtain the blessing of a peaceful mind here, and celestial bliss in the world to come. But alas! we dedicate so little of our time to think of futurity, that we seldom think we shall die, as often as we see mortalities about us, and even pay our last doleful services with many a friend to the grave, from whence no traveller e'er returns again.

This languid mortal body is but a dead husk, which will moulder and drop off at last, or, like a bubble, burst; while the soul, in a flutter, expatiates for eternal life the vast abyss of incomprehension. We use it too much as a machine for pleasure, and often wear it out, neglected, before its natural period: yet there is hardly a man living, but would gladly exchange it, in a state of decay, for another new earthly body, and renew his life to another grand climacterick; so loath, so unreclaimed, and irreconciled are we to part with this contemptible mud. Yet, fond, foolish man! it is in vain to deceive ourselves; no man, however great, not even Solomon, with his faculty of wisdom, and in all his glory, could procure the desirable exchange.

It is indisputably evident that *princes*, as well as peasants, must equally submit to the common dissolution of matter, and when the hour of our death approaches, none dare to ask from whence, nor why, it comes; it is God's decree that every one shall die; death is *his messenger*, to enforce his law; nor will he let any of us carry from hence any mark of human pride, treasures, or honours, or any proof of our earthly consequence, but a good conscience, obtained from a well-spent life;—from whence reflects the most brilliant legacy we can leave our friends in this world, a good name.

None but the actions of the great and just
Can shine, when mingled are, with common dust;
Then we, in life, should pay respect to fame,
And leave behind us an unspotted name.

E.

But oh! when we go from hence into eternity, and are called upon at the dreadful tribunal of heaven, to give an account each of his talent, whether it be good, or whether it be evil, what a striking difference will there be between *those*, who can, when examined, give the blessed *pass-word*, and with joy behold the gates of everlasting life opened for them, to be welcomed into heavenly lodges by the grand master of heaven, with bands of seraphic music, composed of seraphims, cherubims, and the whole order of angels; and *the miserable such*, who have not studied in this holy book the mysteries of heaven; that, when they knock, the gates shall not be opened, but shall be excluded from celestial light, and the joy of the father, like faithless *cowans*. Does not this recoil back with convulsive emotion (as when a rampart cannon is discharged) on our minds and reflections? If so, let us be timely warned, and incessantly keep in the tracks of virtue, and, by holy perseverance, become worthy of knowing the heavenly *pass-word*, before the Almighty Grand Master handles his *Hiram*, the thunder-bolt of heaven, and strikes the dreadful stroke of summons.

Let us also inwardly digest the holy bible; let its doctrines and precepts ever accompany our conditions in life, that we may, like true Masons, dwell even here in the house of the Lord our God, and admire the beauties of his holy temple. Let us have a lively faith in Christ our Saviour, be in perfect charity with all the world, and as brethren with one another. Let us strive heartily to do good.

to all men, particularly the Craft, and call for the assistance of God, by fervent prayer, to strengthen us with his grace, so that we may be ever prepared to die the death of the righteous, and that our latter ends may be like his. Hereby we shall become partakers of holy mysteries, and be made free and accepted in the heavenly lodges, among the society of hosts and angels.

THO. EDMONDES.

I shall beg leave here to offer an annotation, for the serious consideration of the public.

The enemies, or the seeming betrayers of this society, assert, that the Free Masons obligations, which they have formed in very strong terms indeed, are made by laying their fingers on the holy bible (in the same manner as it is done in all civil testimonies, even where life, death, liberty and property are depending), calling upon God to help and attest the declaration they then make. I would suppose, should that—even be allowed to be true, would not the violation of such an obligation make one shudder with horror? Can any good man, nay, any reasonable person, think it possible a brother, endowed with any feeling, can be such a presumptive miscreant, even to break through any part of the solemn secrets of Masonry, required to be kept undiscovered, so strictly witnessed by the solemn attestation of God himself, as if he presumptively renewed the eating of the forbidden fruit, in disobedience to the laws, he allows himself to be founded on the laws of God, and wickedly attempt to reduce this society to a fallen state.

What end can it answer? Faith and honour, when broke, is the dissolution of every social compact. This would be villany for the sake of villany only. None can surely believe it: how can they trust a person (so seemingly perjuring himself, and betraying his friends, from no other motive, than a little catch-penny work), that he does not deceive and impose upon them, as he has seemed to have done his lodges? This argument alone should, I think, entirely disappoint these little pamphleteers, and totally put an end to a false curiosity: but from what I have observed in the foregoing address, that as these sort of pretended Masons, or visiting impostors, have it not in their power to discover the mystic secrets of the Royal Craft, the dignity, as well as the faith, of this society, will be ever preserved to one another.

When King Henry the Third granted the Magna Charta, which is the sum of English liberty, and swore to the observation of it, the bishops, holding lighted candles in their hands, each extinguished at the same time the flame, then threw them on the ground, every one saying, "Thus let him be extinguished, and stink in hell, who violates this charter."

So will true Masons even say of him that vainly attempts unlawfully to violate the bond of a society that has existed, and honourably been kept sacred from the very beginning of time; and will endure, in spite of all base infringements which have, and now and then will be offered, by the fallen sons of Satan, 'till time is no more

TO THE PRINTER OF THE FREEMASONS' MAGAZINE.

RESPECTED BROTHER,

CONSIDERING your new publication in the favourable light, in which I think every Brother will place it, and which, if continued with the spirit it has begun with, it will ensure to itself; I with pleasure take up the pen, to add my mite to the general stock. It is not in my power to urge more forcible incentives to every true Brother, for FIDELITY to the trust reposed in him, than will naturally flow from the dictates of his own conscience; but we cannot too frequently place before us, examples of the FORTITUDE, with which others have resisted every attempt to extort the secrets of FREEMASONRY from them; since by often admiring, we at length may learn firmly to imitate them.

Impressed with the truth of this remark, I think I cannot do a more acceptable service to the *Fraternity*, than by laying before them the translation of part of a book, which I believe to be a very scarce one, relative to the Proceedings of the Inquisition at *Lisbon* against the FREEMASONS. It consists of two divisions besides the above, viz. "The Origin of the Inquisition," and "History of several Cases of Oppression." But, as these have no connection with my present object, I shall confine myself to what relates to the proceedings against the FREEMASONS only, and I shall do this in nearly the language of the Narrator, giving also the Preface by which the account is preceded.

I am, Yours, &c.

G.

Cornwall, December 14, 1793.

NARRATIVE OF THE EXTRAORDINARY PROCEEDINGS
OF THE
INQUISITION OF PORTUGAL,
AGAINST THE
FREEMASONS.

[PUBLISHED IN THE YEAR M D C C X L I I I .]

BY BROTHER JOAO COUSTOS,
OF BERN IN SWITZERLAND, WHO WAS RELEASED FROM THE
INQUISITION.

*PREFACE.**To all FREE and ACCEPTED MASONS dispersed over the World.*

WORSHIPFUL BRETHERN,

EVERY skilful Mason, before he erects his edifice, should carefully examine the spot on which he means to build; and after being well assured of its solidity, should lay the foundation, according to those received rules which have been approved by complete Masters of the Art. It is necessary also, in order to guard against the ravages of time, or the attacks of storm and tempest, that as the fabric advances, and the elevation proceeds, he should be equally careful to protect the work from all injuries, which may destroy its beauty.

My design, Brethren, in this Narrative, is to point out to the uninitiated, to what lengths every true Mason will carry his regard for the distinguishing Virtue of Secrecy:---a Virtue, which is the characteristic of

the Society, and the basis or foundation of all others. You will here see three others of our worthy and honourable Brethren resisting with me the atrocious cruelties of a tribunal, that has long abjured every feeling of humanity, and bearing up against the most insupportable, and horrible torments, that could be exercised against us, without being driven thereby to satisfy the detestable curiosity of our executioners, who were at the same time also our judges.

You will here obtain not only some general information respecting this infernal tribunal, but be apprized of the means to avoid becoming a prey to it: The antichristian proceedings of its established judges will be laid open, and you will there see men, who, under the cloak of Religion, and masque of Hypocrisy, conceal the most unbounded luxury, insatiable avarice, and cruel revenge; deaf to the common principles of Humanity, and still more so, to the divine calls of Charity and Benevolence.

Such are the men, and such the institution which should be exposed in proper colours to all mankind, who are interested in being put on their guard against their dangerous machinations: It is rendering an essential service to Society to lay them open in the fair face of day.

Masonry has been vilified, as well as its professors persecuted, and the press has teemed with absurdities, answering well to those who have written, for, in fact, all must live, and the public are now promised a Work, which is to give a mortal stab to the Society, by proving that its sole end is, "to abolish Subordination, and to re-establish in the world "the pretended primitive Equality of all Mankind." This foolish assertion, refuted and destroyed by an experience of 3000 years, is in itself a complete proof how little those who mean to aim this threatened blow, know of the Regulations of our Lodges, the true spirit of Masonry, and the benign influence of its inimitable Laws. But, Brethren, this though a new species of persecution raised against us, is far more easy to be overcome, than the barbarities of an Inquisition. We have only to follow the counsel of Gamahel; we cannot better refute the impertinence of garretteers, than by sovereign contempt, and adhering on all occasions to the practice of our rules and laws, which so fully and comprehensively teach us our DUTY TO GOD, to our NEIGHBOURS, and to OURSELVES. To this, Brethren, I exhort you, as the only means of being gloriously distinguished from other men, even in those realms to which we may arrive when the Lodge of Life is closed.

In this narrative you will find a true and exact account of the prison in which I was immured, and of the proceedings against me, nearly similar to which in almost every respect were the proceedings against Brothers, Alexander Jaques Mouton, and Joao Thomas Brusle, who were condemned to be banished from the Patriarchate of Lisbon for five years; a sentence which they would willingly have pronounced against themselves, to avoid again falling into the fangs of so merciless and diabolical a tribunal, or its satellites. My own sentence was to be chained to the oar for four years in the galleys, from which, however, I was fortunately relieved.---There was a fourth sufferer among us, but he succeeded in making his escape from this hell; and, that Heaven may preserve all true Masons from this tyrannical tribunal, is the sincere prayer of

Honourable and worthy Brethren,

Your affectionate Brother,

J. COUSTOS.

Valley of Jehosophat,
Year of the Foundation of the
Temple of Solomon,

MM D CCC III.