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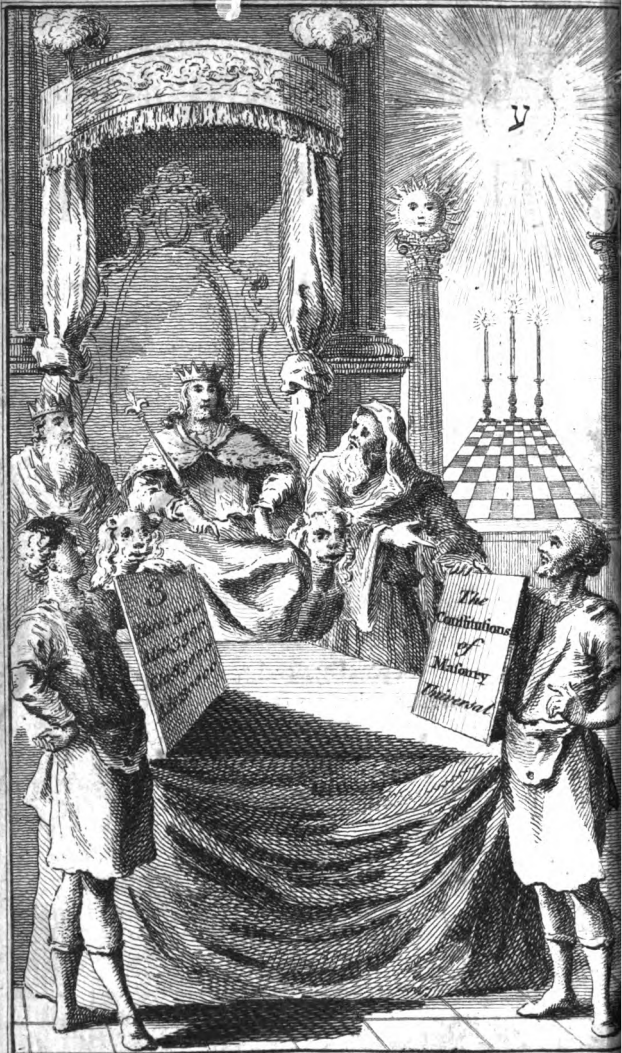








Hempden M.



*J.S. inv. L.P. Boitard del.*

**HISTORY**  
**OF**  
**FREEMASONS,**

CONTAINING THEIR  
Origine, Progress, and present State :

**A N**  
**ABSTRACT**  
**O F**

Their **LAWs**, **CONSTITUTIONs**, **CUSTOMs**,  
**CHARGEs**, **ORDERs** and **REGULATIONs**,

**F O R T H E**  
Instruction and Conduct of the Brethren :

**A**  
**C O N F U T A T I O N**

**Dr. Plot's False INSINUATIONS :**

**A N**  
**A P O L O G Y,**

Occasioned by their **P E R S E C U T I O N** in the Canton  
of *Berne*, and in the **POPE's** Dominions :

And a select **N U M B E R** of **S O N G S** and other  
**P A R T I C U L A R S**, for the Use of the **S O C I E T Y**.

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*Per bonam famam et infamiam.*

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**L O N D O N :**

Printed for **J. S C O T T**, at the *Black-Swan*, in *Duck Lane*, near  
*West-Smithfield*, and Sold by **R. B A L D W I N**, at the *Rose* in  
*Fater-Noster-Rou* **M. DCC. LIV.**

ANDY WAIN  
SLEIGH  
WATSON





T O T H E

Right Honourable and Right Worshipful

**J O H N P R O B Y,**

B A R O N of C A R Y S F O R T,

In the C O U N T Y of W I C K L O W, in the  
K I N G D O M of I R E L A N D,

G R A N D - M A S T E R.

My L O R D,



S nothing could induce Your Lordship to accept of the G R A N D - M A S T E R S H I P of M A S O N S, but the real publick Advantage of the Principles on which that Society is established; has existed for so many Ages, and been

A 2

disting.

# DEDICATION.

distinguished by a Succession of noble Personages in Your High Office: So I can truly say, That it is not only my private Opinion, but the Voice of all Your Lordship's Brethren, That the Craft does not only receive Lustre from Your Presence, but that its present flourishing State and Existence is in a great Measure owing to Your own unwearied Application, and truly noble Example, and to Your Lordship's Wisdom in the Choice of Grand-Officers, under whose Direction and Influence We daily increase both in good and useful Members, and in that generous Fund of voluntary Charity, that raises the Admiration of the World, at the mutual Love and Harmony, which cements the Brotherhood; and is always ready to give Relief to those, who are worthy, and in Distress. Therefore, Your Lordship being in Truth Our ESTABLISHMENT and STRENGTH, I have humbly presumed to prefix Your Name to this little History of the Royal Craft, and to shelter it under Your Noble Patronage; and to beg Leave to subscribe myself, both in Duty and Affection,

*Your* Lordship's  
*Most devoted,*  
*And most humble Servant,*

J. SCOTT.

THE



T H E  
P R E F A C E.

BRETHREN!



*THE History and Records of the Free-Masons being very faulty their old Constitutions interpolated and corrupted, not only in false Spelling, but by many gross Errors in History and Chronology, through Length of Time and the Ignorance of Transcribers; it was therefore thought expedient, in the Year 1723, to prevent this for the Future, by printing their History and Constitutions, at the Command of the Duke of Montagu, who ordered Dr. Desaguliers with George Payne, Esq; and other proper Assistants, to undertake that Work; which was executed to the Satisfaction of all. This Book of Constitutions becoming scarce in the Year 1737, Dr. Anderson, who had assisted in the former Work, prayed for the Favour of reprinting the said Constitution Book, with the Transactions of the Society down to the Year 1738. This being complied with and the Copy delivered to him, the Management of it at the Press was left to the Doctor. But from whatsoever Cause it might arise, whether from his want of Health, or trusting to the Management of Strangers,*

## vi P R E F A C E.

Strangers, the *Work* appeared in a very mangled Condition, and the *Regulations*, which had been revised and corrected by Grand-Master Payne, were in many Places interpolated, and in others the Sense left very obscure and uncertain: Besides its being loaded with long chronological Tables, which in another Place might have had their Use, but here could answer no other End than to render the Book very difficult to be read.

These great Defects have rendered it absolutely necessary once more to review and transcribe the Records of the Society, in which, it is hoped, all the Objections against the former Book will be obviated, and the whole appear to greater Advantage, and be more adapted to the Purposes of the Craft than has hitherto been done. This, however, being a *Work of Time*, it may not be amiss, my Brethren! to inform you, that the *Work* is in great Forwardness.

What has hitherto been spoke of is a *Work of Bulk*, intended for Lodges; more than for private Use. There yet wanted all the necessary Articles, relating to the Society, to be comprized in a pocket Volume. This occasioned the following little *Work* to be undertaken, about two Years ago. And being animated by the Approbation and Advice of a NOBLE PERSONAGE, heretofore at the Head of the Society, and still their Advocate and a chief Pillar; and also with the Concurrence and kind Assistance of a GRAND OFFICER, whose assiduous Care the Society in general are very sensible of at present; I pursued the same with the utmost Fidelity. Many choice Particulars, not elsewhere to be found, are owing to the valuable Library, and kind Assistance of our worthy Brother, John Warburton, Esq; Somerset-Herald, and F. R. S. who has also done Honour to good old Masonry in his *History and Antiquities of the Roman Wall*, the most amazing Remains of Antiquity;

P R E F A C E. vii

*Antiquity in Britain, lately published. For a curious Collection of Papers, containing the quarterly and annual Communications, and the Committees of Charity, I am indebted to Mr. William Falkner, senior Member of a Lodge in Newgate-Street: And to the Provincial Secretary and other Brethren in Cornwall, for many Particulars relating to the Society in that Province. All these signal Favours I have the greater Pleasure to acknowledge, as they were all communicated with a hearty Desire of their being beneficial to the whole Fraternity.*

*No Time, Pains or Cost has been spared in procuring every Thing concerning the Fraternity not only throughout Britain and Ireland, and in our Universities, but also in the greatest Part of Europe and British America.*

*I trust, my Brethren, for your receiving this Pocket Companion with your accustomed Goodness and Candour, as it is truly intended to promote the real Good and Benefit of our most excellent Society, to make its admirable Principles and worthy Practices more generally known, and, if possible, to silence the sneering Critick, and satisfy the unprejudiced Stranger, that a good Mason and an honest Man are synonymous Terms. There is one Person dealt with in the following History in a Manner that some may think very severe, and others unequal to his Crime; but had Dr. Plot discovered the Secrets of the Fraternity, he should have enjoyed his Discoveries for ever undisturbed; he knew that would neither answer his Turn, nor be believed: He therefore attacked their very Being as a Society, and would have their History to be the Invention of some modern Impostors. I have therefore adventured to expose his Ignorance, that the Learned and Judicious might be no longer deceived or misled by his real Imposture. How well he has accomplished his Purpose, or how he is foiled, becomes not me to say: It is left to*

*my*

*my Brethren, and to the unprejudiced World to judge.*

*It was omitted to be mentioned in its proper Place, that the highest or last Stone, on the Top of the Lanthorn of St. Paul's Cathedral was laid by the Hands of the Surveyor's Son, Christopher Wren, by Deputation from his Father, in the Presence of that excellent Architect, Mr. Strong, his Son, and other Free and Accepted Masons, chiefly employed in the Execution of the Work. Parentalia, p. 293. I have been also informed, that the Supposition for Sir Christopher Wren's Neglect of the Craft, hinted at in p. 95, of the ensuing History, is in some Instances misrepresented; for no Person in the Grand-Master's Chair ever deserved better of the Craft, nor did more Honour to the Society of Free-Masons, while his Age would permit him to attend their Meetings; but that his supposed Neglect of his Brethren, was owing to no other Cause, than his extreme old Age, and Retirement from the Stage of Business and Hurry.*

*Notwithstanding all the Difficulties and Discouragements, all the Reproach and Obloquy, all the Scandal and Defamation that the Fraternity has been without Mercy loaded with, they still not only keep their Ground, but every where increase to an incredible Degree. Their Actions, though reproached, are yet blameless: And the more traduced, the more in Esteem with all the Good and Great.*

*Finally, my Brethren, may you continue to guard against all Innovations, false Brethren, and others that appear in various Disguises; so shall your Wisdom receive due Praise, and the Body of Masons no Blame. May the whole Brotherhood continue instant in good Works, continue to adorn the World, whilst Arts and Learning flourish among Men, and brotherly Love subsists amongst them; even to the End of the World.*

T H E



T H E  
H I S T O R Y  
O F  
M A S O N R Y.

---

• C H A P. I.

*The State of MASONRY from the  
CREATION to the FLOOD*



W H E N the Divine Wisdom had resolved to form the World, and to reduce a wild *Chaos* to a fair, regular and permanent System, the Almighty Architect not only traced out the whole Plan of the Universe, but gave Life and Being, Form and Figure to every Part of what before had been a rude, indigested and immoveable Heap of senseless Matter.

B

W H E N



WHEN the *Fiat* for *Light* was given, the dull, heavy and terrene Parts of Matter, which overclouded the *Expansum*, obeyed the Almighty's Command, and began to range into Form and Order. Some subsided to the Center of the Earth; but the lucid and fiery Particles ascending higher, separated the *Light* from the *Darkness*, and made the first *Day* and *Night*, which became more lucid and serene by the Work of the second *Day*; when the *Waters* were drawn off from the *Chaos*, and were dismissed to their several Orbs and Stations. Thus the delightful Element of the *Air* was disentangled and extracted from the *Chaos*; and next *Day* the *Waters* of the Earth being gathered into one Place, the dry *Land* appeared, and was furnished with *Grass* for *Cattle*, and *Herbs*, and *Fruit-trees* for the *Nourishment* of *Man*. On the fourth *Day* the same *Divine Wisdom* created the glorious Orbs of the *Sun* to rule the *Day*, and the *Moon* to rule the *Night*; and for the *Measure* and *Computation* of *Time* likewise. After these great Bodies were thus set in *Order*, he proceeded to the *Creation* of the *animal World*; and began with *Fish* and *Fowl*, which the *Divine Power* formed out of such *Matter* as was mixed and concocted with the *Water*, and gave them a *prolifick Virtue*, and a *natural Instinct* for *Generation*, to preserve their *Species*, and to multiply their *Individuals*; a *Virtue* which he also bestowed on the *terrestrial Animals*,

mals, both Savages, tame Creatures, and creeping Things.

WHEN all Things which could be necessary for Man's Felicity were now perfected, and so ordered and disposed as to contribute, in their several Capacities, to his Benefit and Delight, then *Man* was also created and introduced into the World in a Manner and Solemnity not unbecoming the Lord and Governor of it. A Work so truly divine, that the Power of no subordinate Intelligence could be capable of it; and was not perfected without a peculiar Consultation of the Divine Persons: The Result whereof was to create Man with a Mind fortified to bear the Divine Presence, qualified for the Divine Converse, fully illuminated by the Divine Spirit; and with a Body indulged with the Privilege of Immortality, adorned with such Comeliness and Majesty, as might challenge the Rule and Jurisdiction of this inferior World; and blessed with an universal Harmony in all its Faculties; an Understanding fraught with all Manner of Knowledge; a Will submitted to the Divine Pleasure; Affections placed upon their proper Objects; Passions calm and easy; a Conscience quiet and serene, with resplendent Holiness and perfect Felicity.

A. M. 1.  
Bef. C. 4004.

THIS happy State was but of very short Duration, by our first Parents Disobedience to the Divine Precept in *Paradise*, which much defaced the beautiful Works of the Creation; in-

tailing Sin, Pain and Death upon their Posterity : With guilty Shame they are forced to exchange fair *Eden's* Garden for an uncultivated World, which produced nothing but what was the Effect of toilsome Labour ; and where they had no other Prospect than a sad Variety of Sorrow, Care and Trouble.

V A STATE which, however impaired, we cannot, in any wise, suppose to be ignorant of the liberal Sciences, much less of Geometry : For ever since the Fall, we find the Principles of it in the Hearts of his Offspring, who thereby are enabled to trace the Wisdom, Strength and Beauty displayed in all the wonderful Works of Creation ; and thence, with Adoration, reflect them to their Almighty and ineffable Origin. And that, though after his Expulsion from *Eden*, he and his Posterity were intirely taken up in the Invention, and making of what might be useful to fence them from the Inclemency of the Weather, and the brutal World, now at perpetual War with them ; yet under these terrible Circumstances, we must perceive, that, of all sublunary Beings, Man is the most adapted to Society, has the Seeds of Justice, Kindness and Benignity, (which are the Sinews of Concord and brotherly Love,) born with him, and implanted in his Breast ; that he has the Gift of Speech, whereby he can express his Thoughts, impart his Mirths, Sorrows and Secrets ; communicate his Counsels, and participate in Compacts, beneficial

ficial to himself and his fellow Creatures : And happy still in this, that God had not withdrawn from him his Knowledge of Geometry, by which several curious Arts were invented, which to this Day have been the Glory of Mankind, and an Ornament to the World.

WE may observe, that there is in Man a Fund of Industry, and a certain happy Ingenuity in inventing Arts and Sciences, whether mechanical or liberal ; all of which have a mighty Tendency to the Delight and Benefit of Mankind. And therefore we need not question but that the wise God, by putting these Singularities in our Nature, intended, as another End of our Creation, that we should not only live happily ourselves, and spend our Time in beneficial Occupations, or agreeable Amusements, but be likewise mutually assistant to each other, Instruments for the Good of human Society ; which in the Scripture Phrase, is *to be all of one Mind, having Compassion one for another, and to love as Brethren* ; as all that have been true and faithful have set us an Example.

WE may be very well assured, that *Adam* instructed his Descendants in Geometry, and the Application of it to whatever Crafts were convenient for those early Times ; without which, the *Children of Men* must have lived in Woods, Dens and Caves, like Brutes ; or at best in some poor and wretched Hovels of Mud.

*A. M.* 129.  
*Bef. C.* 3875.      *CAIN* with his Family and Adherents being expelled from *Adam's* Altars, forthwith built a strong City, and called it *Dedicate* or *Consecrate*, after the Name of his eldest Son *Enoch*, whose Race followed the Example, improved not only in Geometry and Masonry, but made Discoveries of several other curious Arts. Thus *Jubal* first invented the Use of Tents, to order Cattle, and building in Stone and Timber; *Jubal* was the Inventor of Musick and musical Instruments; and *Tubal Cain* found out the Art of forging and working Metals, of making Armour and warlike Weapons, and also famous for his great Strength and Skill in War.

NOR is it to be supposed, that the Descendants of *Seth* came any thing behind those of *Cain*, in the Cultivation of Geometry and Masonry: For *Enoch*, the fifth from *Seth*, who prophesied of the Deluge and Conflagration, lest these Arts and Sciences should slip out of the Knowledge of Men, raised two Columns, one of Brick, the other of Stone, and inscribed their Inventions upon them, that if the Pillar of Brick happened to be overthrown by the Flood, that of Stone might remain; which *Josephus* tells us was to be seen, in his Time, in the Land of *Siriad*.

THE enterprizing Genius of Man began to exert itself very early in the Arts of Astronomy, Building, working in Brass and Iron, in Musick, and every Science, useful and entertaining; and the

the Undertakers were not limited by a short Life. They had Time enough before them to carry Things to Perfection; but whatever their Skill, Learning, or Industry performed, all the Remains or Monuments thereof have long since perished.

NONE can doubt but Astronomy, which must have been preceded by Geometry, was invented from the Commencement of Time. As there is nothing more surprizing than the Regularity of the heavenly Luminaries, it is easy to judge that one of the first Curiosities of Mankind was to consider their Courses, and to observe the Periods of them. It was not Curiosity only that prompted Men to apply themselves to astronomical Speculations; Necessity itself may be said to have obliged them to it. For if the Seasons are not observed, which are distinguished by the Motion of the Sun, it is impossible to succeed in Agriculture. If the Duration of the Month and Year were not determined, a certain Order could not be established in civil Affairs, nor the Days allotted to the Exercise of Religion fixed. Thus as neither Agriculture, Polity, nor Religion could dispense with the Want of Astronomy, it is evident that Mankind were obliged to apply themselves to the Sciences from the Beginning of the World.

THE Posterity of *Seth*, who had for some Ages retained their Integrity in the true Worship of God, and a close Application to the

Sciences, were at last infected with the same Contagion of Profaneness and Immorality, as the Race of *Cain*; so that all Sorts of Wickedness over-spread the Earth, and reigned triumphant: But at last ended in their Destruction and Extirpation by the Deluge, in which all the human Race perished, except *Noah* and his Family. Here was a dismal Face of Things; instead of the Earth, adorned with the Productions of Nature, and the Improvements of Art, a watry Desert appeared, which offered nothing to the View of Heaven, but the floating Wrecks of Man and his fellow Creatures, who were swept away with the common Destruction; which was the most dreadful and amazing Judgment, the most horrid and portentous Catastrophe that Nature ever yet saw.

## C H A P. II.

*The State of MASONRY from the Flood to the Building of Solomon's Temple.*

Year of the  
the Flood 1.  
Before *Christ*  
2348.

**T**HE first Piece of Masonry that we know of; immediately under Divine Direction, was the **ARK**, wherein *Noah*, and his three Sons, *Shem*, *Ham* and *Japhet*, all Masons true, were preserved from Destruction; all



all the rest of Mortals perishing. They brought with them over the Flood, and afterwards communicated to their Children, Geometry, and the Art of Building: And from these Masons, or four grand Officers, all the present Race of Mankind are descended. The first Thing he did upon his landing, was to build an Altar, and offer a burnt Sacrifice of every clean Beast and Fowl. God having accepted the Sacrifice, blessed *Noah*, and gave him Power over all living Creatures, with a Permission to eat them as freely as of the Produce of the Ground: However, he forbid him to eat the Blood of Animals, or to shed that of Man; ordering him to punish Manslaughter with Death, and to people the World as fast as he could.

BEING all of one Language and Speech, *It came to pass, as they journeyed from the EAST towards the WEST*, they found a Plain in the Land of *Shinaar*, and dwelt there together as *Noachidæ*, or Sons of *Noah*, the first Name of Masons; and for fear of the bad Consequence of Separation, they resolved to keep together: For which Purpose, we find that great Numbers of them assembled in the Plains of *Shinaar*, to build a City and large Tower; but as this was only in order to make themselves a Name, and prevent their Dispersion, God for their Vanity confounding their Speech, occasioned that which they endeavoured to avoid!

Year of the  
Flood 101.  
Before Christ  
2247.

And hence this Tower was called *Babel* or *Confusion*. Upon the Top of this Tower was an Observatory, by the Benefit of which it was that the *Babylonians* advanced their Skill in Geometry and Astronomy beyond all other Nations: For

Year of the  
Flood 2017.  
Before *Christ*  
331.

when *Alexander* took *Babylon*, *Callisthenes*, the Philosopher, who accompanied him thither, found they had astronomical Observations for 1903 Years backwards from that

Time, which carries up the Account as high as the 115th Year after the Flood, and fifteen after the building the Tower of *Babel*. After the Dispersion, they still carried with them the Knowledge of Masonry, and that now to a great Degree of Perfection.

Year of the  
Flood 331.  
Before *Christ*  
2217.

*NIMROD* or *Belus*, the Son of *Cush*, the eldest Son of *Ham*, and Founder of the *Babylonian* Monarchy, being grand Master of all Masons, after the general Migration, built many splendid Cities in *Sbinaar*; and *Asbur*, the Son of *Shem*, being driven by *Nimrod* out of *Babylon*, built the Cities of *Nineveh*, *Rebboth*, *Kalah*, *Resen*, and many other in *Affyria*. The learned Mathematicians in those Parts, who in after Ages were called *Chaldees* and *Magicians*, cultivated the Science and the Art under the Patronage of the Kings and great Men of the East.

THE Confusion of Tongues, which gave Rise to the ancient Practice of Masons conversing without

but the Use of Speech, hindered not the Improvement of Masonry in their several Colonies; for the Descendants of *Ssem* in *Asia*, *Ham* in *Africa*, and of *Japhet* in *Europe*, left behind them sufficient Vestiges to demonstrate their great Skill in Masonry. But of these, the *Affyrians* and *Egyptians* seem to have made the greatest Progress in this royal Art, as the Walls of *Babylon*, and the Pyramids of *Egypt*, two of the seven Wonders of the World, abundantly testify.

*MITZRAIM*, the second Son of *Ham*, carried to, and preserved in *Egypt*, their original Skill, and much cultivated the Art, as their early fine Taste doth manifest.

Year of the  
Flood 160.  
Before *Cbrist*  
2188.

THE *Affyrians* and *Chaldeans* were the first of Mortals after the Flood, who applied themselves to the noble Arts, according to *Josephus*, *Pliny*, *Diodorus* and *Cicero*.

BUT the Arts which first sprang, and afterwards flourished among the *Chaldeans*, were transferred out of *Chaldea* and *Affyria* to the *Egyptians* by *Abraham*. For when, at the Command of God, he went forth from his native Soil into *Palestine*, and from thence into *Egypt*, and perceived the *Egyptians* to be taken with the Study of good Arts, and to be of a very notable Wit and Capacity for Learning, he communicated to them *Arithmetick* and *Astronomy*,

Year of the  
Flood 428.  
Before *Cbrist*  
1920.

nomny, and consequently Geometry, which must of Necessity go before Astronomy : In which Studies afterwards the *Egyptians* so flourished, that *Aristotle*, 1 *Metaph.* c. 1. doth affirm, though erroneously, that the mathematick Arts were first found out in *Egypt*, by their Priests; who by their Employment were at Leisure for these Things.

THE Descendants of *Abraham*, being Sojourners and Shepherds in *Egypt*, practised very little of Architecture, except the building of Tents, till about eighty Years before their *Exodus*; when by the over-ruling Hand of Providence, they were trained up to the building in Stone and Brick; and built for the *Egyptians* the two strong Cities of *Pithom* and *Raamafis*, in order to make them expert Masons, before they possessed the promised Land, then famous for good Masonry.

DURING the forty Years Peregrination of the *Hebrews* in the Wilderness of *Arabia*, towards *Canaan*, God was pleased to inspire with Wisdom of Heart, *Aholiab*, of the Tribe of *Dan*, and *Bezaleel*, of the Tribe of *Judab*, who erected the glorious Tabernacle, where the Divine SHECHINAH resided, and the Ark of the Covenant was deposited, which proved afterwards the Model of *Solomon's* Temple, according to the Pattern God gave to *Moses*,

Year of the  
Flood 774.  
Before Christ  
1574.

Year of the  
Flood 858.  
Before Christ  
1490.

*Moses*, in Mount *Horeb*, who then became Grand Master of the Lodge of *Israel*, to which he gave wise Regulations and Charges; though the Tradition thereof has not been transmitted down to us so perfect as might have been wished.

*JOSHUA* succeeded in the

Direction: He marshalled the *Israelites*, and led them over *Jordan*; which God made dry for their March, into the promised Land:

Year of the  
Flood 897.  
Before *Christ*  
1451.

And having finished his Wars with the *Canaanites*, he fixed the Tabernacle at *Shiloe*, in *Ephraim*, ordering the Chiefs of *Israel* to serve their God, cultivate the Land, and carry on the grand Design of Architecture in the best *Mosaick* Style.

THE *Israelites* made prodigious Progress in the Study of Geometry and Architecture; but were still exceeded by the *Canaanites*, *Phœnicians* and *Sidonians* in the sacred Architecture of Stone, who being a People of a happy Genius, and Frame of Mind, made many great Discoveries and Improvements in the Sciences, as well as in Point of Learning; though it is very probable they excelled much more in the Labours of the Hand than those of the Head. The Glass of *Sidon*, the Purple of *Tyre*, and the exceeding fine Linen they wove, were the Product of their own Country, and their own Inventions: And for their extraordinary Skill in working of Metals, in hewing Timber and Stone; in a Word, for their perfect Knowledge of what was solid, great and ornamental

ornamental in Architecture, it need but be remembered, the great Share they had in erecting and decorating of the Temple at *Jerusalem*; than which nothing can more redound to their Honour, or give a clearer Idea of what their own Buildings must have been. Their Fame was such for their just Taste, fine Design, and ingenious Invention, that whatever was elegant, great, or pleasing, was distinguished by way of Excellence, with the Epithet of *Sidonian*; or for the Artists to be Men of *Tyre*.

THE City of *Tyre*, *Sor*, or *Yfor*, was built by a great Body of *Sidonian* Masons from *Gabala*, under their Grand Master, and proper Princes, or Directors, who finished the lofty Buildings of the City, with its strong Walls and Aqueducts, in a Manner greatly to the Honour and Renown of those who had the conducting of this grand Design.

THE *Phœnicians* built, in a grand and sumptuous Manner, the famous Temple of *Dagon*, at *Gaza*, and artfully supported it by two slender Columns, not too big to grasp in the Arms of *Samson*; who pulling them down, the large Roof fell upon 3000 of the Lords and Ladies of the *Philistines*, and killed them all, himself sharing the same Fate.

IN after Times, *Abibal*, King of *Tyre*, repaired that City, and so did his Son *Hiram*; under whom the Kingdom of *Tyre* was in a very flourishing Condition: He also repaired and improved several Cities in the eastern Parts of his Dominions; and being himself a Mason, he took the Direction of the Craft upon himself, and became a sumptuous Grand Master: He enlarged *Tyre*, and joined it to the Temple of *Jupiter Olympius*, standing in an Island: He also built two Temples, one to *Hercules*, and the other to *Astarte*; with many other rich and splendid Buildings.

Year of the  
Flood 1292.  
Before *Christ*  
1056.

Year of the  
Flood 1302.  
Before *Christ*  
1046.

DURING all this Period, the *Israelites*, by their Vicinity to the Artists of *Tyre* and *Sidon*, had great Opportunities of cultivating the royal Art, which they failed not diligently to pursue, and at last attained to a very high Perfection, as well in operative Masonry, as in the Regularity and Discipline of their well formed Lodges, which through all succeeding Ages has hitherto suffered no Change.

C H A P.



## C H A P. III.

*The State of MASONRY from the Foundation to the Consecration of the Temple.*

**D**AVID, King of *Israel*, through the long Wars he had with the *Canaanites*, had not Leisure to employ his own Craftsmen, or those he had obtained from his steady Friend and Ally, King *Hiram* of *Tyre*; for almost his whole Reign was one continued Series of Wars, Fatigues and Misfortunes. But at length, having taken the

City of *Jebus*, and Strong-hold of *Zion* from his Enemies, he set the Craft about repairing and embellishing the Walls, and publick Edifices, especially in *Zion*, where he fixed his Residence; and which was from him called the City of *David*: As also by him, or in his Time, the *Old Jebus* obtained the Name of *Jerusalem*.

Year of the Flood 1301.  
Before *Christ*  
1047.

**D**AVID, now worn down with Years and Infirmities, and drawing near his End, assembled the Chiefs of his People, and acquainted them with his Design, to have built a magnificent Repository for the Ark of God; having made great Preparation for it, and laid

up

up immense Quantities of rich Materials ; as also Plans and Models for the different Parts of the Structure, with many necessary Regulations for its future Establishment ; but found it was the Divine Will, this great Work was to be accomplished by his Son *Solomon*. He requested them to assist in so laudable a Work ; and they were not backward to fulfil his Request ; so that an amazing Quantity of Gold, Silver, Copper, and other Metals, besides precious Stones, Marble, Porphyry, and other rich Materials were brought to him from all Parts of the Kingdom.

THE King died soon after, in the 70th Year of his Age, after having reigned seven Years in *Hebron*, over the House of *Judah*, and thirty-three over all the Tribes.

UPON the Death of *David*, and the Succession of *Solomon* to the Throne, the Affection *Hiram* had ever maintained for the Father, prompted him to send a gratulatory Embassy to the Son, expressing great Joy to find the Regality continued in the Family. When these Ambassadors returned, *Solomon* embraced the Occasion, and wrote a Letter to *Hiram* in these Terms :

Year of the  
Flood 1336,  
Before Christ  
1012.

*King Solomon to King Hiram, greeting.*

“ **B**E it known to thee, O King, that my  
“ Father *David* had it a long Time in his  
“ Mind to erect a Temple to the Lord, but being  
“ perpetu-

“ perpetually in War, and under a Necessity of  
 “ clearing his Hands of his Enemies, and make  
 “ them all his Tributaries, before he could attend  
 “ to this great and holy Work, he hath left it to me  
 “ in Time of Peace, both to begin, and to finish  
 “ it, according to the Direction, as well as the  
 “ Prediction of *ALMIGHTY GOD*. Blessed  
 “ be his great Name for the present Tranquillity  
 “ of my Dominions! and by his gracious Assistance,  
 “ I shall now dedicate the best of Improvements of  
 “ this Liberty and Leisure to his Honour and  
 “ Worship. Wherefore I make it my Request,  
 “ that you will let some of your People go along  
 “ with some Servants of mine to Mount *Lebanus*,  
 “ to assist them in cutting down Materials to-  
 “ wards this Building; for the *Sidonians* under-  
 “ stand it much better than we do. As for the  
 “ Workmens Reward, or Wages, whatever you  
 “ think reasonable shall be punctually paid them.”

*HIRAM* was highly pleased with this Letter, and returned the following Answer:

*King Hiram to King Solomon.*

“ **N**OTHING could have been more  
 “ welcome to me, than to understand that  
 “ the Government of your blessed Father is de-  
 “ volved, by God’s Providence, into the Hands  
 “ of so excellent, so wise, and so virtuous a Suc-  
 “ cessor: His holy Name be praised for it! That  
 “ which

“ which you write for shall be done with all Care  
 “ and Good-Will: For I will give Order to cut  
 “ down, and export such Quantities of the fairest  
 “ Cedars, and Cypress-Trees, as you shall have  
 “ Occasion for: My People shall bring them to  
 “ the Sea-side for you, and from thence ship them  
 “ away to what Port you please, where they may  
 “ lie ready for your own Men to transport them to  
 “ *Jerusalem*, It would be a great Obligation,  
 “ after all this, to allow us such a Provision of  
 “ Corn in Exchange, as may stand with your  
 “ Convenience; for that is the Commodity we  
 “ Islanders want most.”

**SOLOMON** was highly pleased with this Answer of the *Tyrian* King, and in Return for his generous Offers, ordered him a yearly Present of 20,000 Measures of Wheat, and 20,000 Measures of fine Oil for his Household; besides the same Quantity of Barley, Wheat, Wine and Oil, which he engaged to give *Hiram's* Masons, who were to be employed in the intended Work of the Temple. *Hiram* was to send the Cedars, Fir, and other Woods, upon Floats to *Joppa*, there to be delivered to whom *Solomon* should direct, in order to be carried to *Jerusalem*. He sent him also a Man of his own Name, a *Tyrian* by Birth, but of *Israelitish* Descent, who was a second *Baalael*, and honoured by his King with the Title of Father; and in 2 *Chron.* ii. 13. is called **HIRAM ABIF**. This inspired Master was,

without

without Question, the most cunning, skilful and curious Workman that ever lived, whose Abilities were not confined to Building only, but extended to all Kinds of Work, whether in Gold, Silver, Brass, or Iron; whether in Linen, Tapestry, or Embroidery; whether considered as an Architect, Statuary, Founder or Designer, separately or together, he equally excelled. From his Designs, and under his Direction, all the rich and splendid Furniture of the Temple, and its several Appendages, were begun, carried on, and finished. *Salomon* appointed him, in his Absence, to fill the Chair, as Deputy-Grand-Master; and in his Presence, Senior Grand-Warden, Master of Work, and general Overseer of all Artists, as well those whom *David* had formerly procured from *Tyre* and *Sidon*, as those *Hiram* should now send. The Fellow-Crafts were ordered to be partitioned into LODGES, of a certain Number, with a Master and Wardens in each, to be duly paid, fed, and cloathed, and to take Care of their Succession: Thus a lasting Foundation was laid of perfect Harmony, Love, and Friendship; each knew his peculiar Business and Duty, and the grand Design was vigorously pursued. The Alliance between these wise and learned Princes ended only with their Lives.

*DIUS*, the Historian, tells us, that the Love of Wisdom was the chief Inducement to that Tendernefs of Friendship betwixt *Hiram* and *Solomon*; that they interchanged difficult, and  
mysterious

mysterious Questions, and Points of Art, to be solved according to the true Reason and Nature of the Matter in Hand. *Menander*, of *Ephesus*, who translated the *Tyrian Annals*, out of the *Philistine Tongue*, into *Greek*, also relates, that when any of these Propositions proved too hard for those wise and learned Princes, *Abdeymonus*, or *Abdomenus*, the *Tyrian*, called in the old Constitutions, *Aymon*, or *Hiram Abif*, answered every Device that was put to him, 2 Chron. ii. 14; and even challenged *Solomon*, though the wisest Prince on Earth, with the Subtlety of the Questions he proposed.

To carry on this stupendous Work with greater Ease and Speed, *Solomon* caused all the Craftsmen, as well Natives as Foreigners, to be numbered, and classed as follows, viz.

1. <i>HARODIM</i> , Princes, Rulers } or Provosts, in Number	}	300
2. <i>MENATZCHIM</i> , Overseers and Comforters of the People in working, that were expert <i>Master-Masons</i>	}	3300
3. <i>G H I B L I M</i> , Stone-Squarers, Polishers and Sculptors; and <i>ISH CHOTZEB</i> , Men of Hewing; and <i>BENAI</i> , Setters, Layers or Builders, being able and ingenious Fellow-Crafts	}	80,000
	}	-----
Carried over		83,600

4. THE

Brought over 83,600

4. THE Levy out of *Israel*, appointed to work in *Lebanon*, one Month in three, 10,000 every Month, under the Direction of noble *Adoniram* who was the junior Grand-Warden. } 30,000

ALL the Free-Masons employed in the Work of the Temple, exclusive of the two Grand-Wardens, were } 113,600

BESIDES the *Ish Sabbal*, or Men of Burthen, the Remains of the *Old Canaanites*, amounting to 70,000, who are not numbered among Masons.

WHEN they were all duly marshalled, *Solomon*, who had been still adding immense Quantities of Gold, Silver, precious Stones, and other rich Materials, to those which *David* had laid up before his Death, put them into proper Hands, to be wrought into an almost infinite Variety of Ornaments. The vast Number of Hands employed, and the Diligence, Skill, and Dexterity of the *Master of Work*, the Overseers and Fellow-Crafts, was such, that he was able to level the *Foot-Stone* of this vast Structure in the fourth Year of his Reign, the third after the Death of *David*, and the 480th after the Children of *Israel's* passing the *Red-Sea*. This magnificent Work was begun in Mount *Moriab*, on *Monday*, the second Day of the Month *Zif*, which answers to the twenty-first of our *April*, being the second Month of the sacred Year; and was carried

Year of the  
World 2992,  
of the Flood  
1336, before  
*Christ* 1012.

ried on with such prodigious Speed, that it was finished in all its Parts in little more than seven Years, which happened on the eighth Day of the Month *Bul*, which answers to the twenty-third of our *October*, being the seventh Month of the sacred Year, and the eleventh of King *Solomon*. What is still more astonishing, is, that every Piece of it, whether Timber, Stone, or Metal, were brought ready cut, framed, and polished, to *Jerusalem*; so that no other Tools were wanted, or heard, than what were necessary to join the several Parts together. All the Noise of Ax, Hammer, and Saw, was confined to *Lebanon*, the Quarries and Plains of *Zeredathah*, that nothing might be heard among the Masons of *Sion*, save Harmony and Peace.

THE Length of the Temple, or Holy Place, from Wall to Wall, was sixty Cubits of the sacred Measure; the Breadth twenty Cubits, or one third of its Length; and the Height thirty Cubits to the upper Ceiling, distinct from the Porch: So that the Temple was twice as long and large every Way as the Tabernacle. The Porch was 120 Cubits high; its Length twenty; and Breadth ten Cubits. The Harmony and Symmetry of the three Dimensions in the Temple are very remarkable, which are the Proportions congruous to the three great Concords in Musick, which must be a grateful Proportion to the Eye, as that Harmony in Musick is so exceedingly ravishing to the Ear. The Oracle, or Most Holy Place, was



a perfect Cube of twenty Cubits, thereby shadowing the Perfection of Happiness: The great Philosopher, *Aristotle*, says, that he who bears the Shocks of Fortune valiantly, and demeans himself uprightly, is *truly good, and of a square Posture without Reproof*. Besides, as the square Figure is the most firm in Building, so this Dimension of the Oracle was to denote the Constancy, Duration and Perpetuity of Heaven. The Wall of the Outer Court, or that of the *Gentiles*, was 7700 Feet in Compass, and all the Courts and Apartments would contain 300,000 People: The Whole was adorned with 1453 Columns of *Parian* Marble, twisted, sculptured, and voluted, with 2906 Pilastres, decorated with magnificent Capitals, and about double that Number of Windows, besides those in the curious Pavement. The Oracle and Sanctuary was lined with massy Gold, adorned with all the Embellishments of Sculpture, and set with numerous, most gorgeous, and dazzling Decorations of Diamonds and all Kinds of precious Stones.

No Structure was ever to be compared with the Temple, for its exactly proportioned and beautiful Dimensions, from the magnificent Portico on the East, to the glorious and reverend *Sanctum Sanctorum* on the West; with the numerous Apartments for the Kings, Princes, Sanhedrim, Priests, *Levites* and People of *Israel*; and the Outer Court for the *Gentiles*, it being an House of Prayer for all Nations. The Prospect of it

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highly

highly transcended all that we are now capable to imagine, and has ever been esteemed the finest Piece of Masonry upon Earth, before or since.

THE old Constitutions aver, that some short Time before the Consecration of the Temple, King *Hiram* came from *Tyre* to take a View of that mighty Edifice, and to inspect the different Parts thereof, in which he was accompanied by King *Solomon*, and the Deputy Grand Master, *Hiram Abif*; and after his View thereof, declared the Temple to be the utmost Stretch of human Art. *Solomon* here again renewed the League with *Hiram*, and made him a Present of the sacred Scriptures, translated into the *Syriac* Tongue, which it is said is still extant among the *Maronites*, and other Eastern Christians, under the Name of the old *Syriac* Version.

Year of the  
Flood 1356.  
Before *Christ*  
992.

THE Temple of *Jehovah* being finished, under the Auspices of the wise and glorious King of *Israel*, *Solomon*, the Prince of Architecture, and the GRAND MASTER Mason of his Day, the Fraternity celebrated the *Cape-Stone* with great Joy; but their Joy was soon interrupted by the sudden Death of their dear and worthy Master *Hiram Abif*; nor less was the Concern of King *Solomon*, who after some Time allowed to the Craft to vent their Sorrow, ordered his Obsequies to be performed with great Solemnity and Decency, and buried him in the Lodge near the Temple, according

C

ording to the ancient Usages among Masons; and long mourned for his Loss.

THE Fame of this grand Edifice soon prompted the Inquisitive of all Nations to travel, and spend some Time at *Jerusalem*, and survey its Excellencies, as far as was allowed to the *Gentiles*; and they soon found, that the joint Skill of all the World came infinitely short of the *Israelites*, in the Wisdom, Strength, and Beauty of their Architecture, by which, as by the most perfect Pattern, they resolved to correct that of their own Countries at their Return.

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#### C H A P. IV.

*The State of MASONRY from the Consecration to the Destruction of Solomon's Temple, and Captivity of the Jews.*

THE Work of the Temple being completed, the Fraternity were next employed in carrying on other great Works in *Jerusalem*; as also in building the House of the Forest of *Lebanon*, with a large Watch-Tower, that looked on the Road to *Damascus*; and several Cities on the Road from *Jerusalem* to *Lebanon*; the Store Cities East and West of *Jordan*; the Cities of *Aser*  
I
*Mageden*

*Magedon* and *Gazara*, in the Land of the *Philistines* : And last of all *Tadmor*, in the Defart towards *Syria*, one Day's Journey from the *Euphrates*, and six from *Babylon*, called in later Times by the *Greek's Palmyra*, with a lofty Palace in it : The vast and glorious Ruins of this once great City, in Marble Pillars, Arches, and other grand Remains, has been at large described, and are seen by Travellers to this Day.

ALL these and many more costly Edifices were finished in the short Space of thirteen Years after the Temple, by the Care of 550 Princes, or Masters of Work : For Masonry was carried on throughout all the Kingdom of *Israel*, and many Lodges were constituted under Grand-Master *Solomon*, who, as the old Constitutions relate, annually assembled the GRAND LODGE, at *Jerusalem*, to preserve the Cement of the Fraternity, and transmit their Affairs to the latest Posterity.

Year of the  
Flood 1369.  
Before *Christ*  
979.

UPON the Decease of *Solomon*, many of his Masons began to travel, and carried with them the high Taste of Architecture, with the Secrets of the Fraternity, into the several States of *Asia* and *Africa*, and also into *Europe* ; for the Tradition is, that they travelled to *Hercules's Pillars* in the West ; and to *Cathay*, in the East ; and the old Constitutions do moreover affirm, that one called *Ninus*, who had been at the building

Year of the  
Flood 1373.  
Before *Christ*  
975.

ing of the Temple, brought the refined Knowledge of the Science and the Art into *Germany* and *Gaul*.

IN many Places, being highly favoured, they obtained special Privileges ; and because they taught their liberal Art to the Free-born only, they were called **FREE-MASONS** ; constituting Lodges in the Places where they were employed in Building, by the Encouragement of the Great, Noble, and Wealthy, who soon requested to be *accepted* as Members of the Lodge, and Brothers of the Craft ; till by Merit, those *Free* and *Accepted Masons* came to be Masters and Wardens. Then it was that Kings, Princes and Potentates became Grand-Masters, each in his own Dominions, in Imitation of *Solomon* ; so that the *Gentile Nations* improved every where beyond Expression, and became excellent Masons.

THE Division of *Solomon's* Dominions into the Kingdoms of *Israel* and *Judab*, did not much affect the Fraternity, or disturb their Lodges : For *Jeroboam* ordered them to build him two Palaces, the one at *Sichem*, and the other at *Penuel* ; and also to make and erect the two curious Statues of the Golden Calves, with Temples for their Worship, the one in *Bethel*, and the other in *Dan*, which were worshipped by the *Israelites* till they were taken and carried away by *Salmanesar* and *Tiglath-Pileser*. King *Baasha* built *Tirzah* for his Palace ; and King *Omri* built *Samaria*

*Samaria* for his Capital; where his Son King *Ahab* built a large and sumptuous Temple for his Idol *Baal*, afterwards destroyed by King *Jehu*, and a Palace of Ivory, besides many Castles and fenced Cities.

THE People of *Lesser Asia* became excellent Masons, particularly at *Sardis* in *Lydia*, and all along the Sea Coast in their mercantile Cities, and especially at *Ephesus*, where the old Temple of *Diana*, which had been built in the

Days of *Moses*; and burnt down some Years after the Death of *Solomon*, was now ordered to be re-edified in great Splendor. Ac-

Year of the  
Flood 1407.  
Before Christ  
941.

cordingly the Kings of *Asia* refounded and adorned it with 127 Pillars of the best Marble, in two Rows, in the Form of a double Portico, each sixty Feet high, and thirty-six of them were of most exquisite Sculpture, by the Direction of *Dresiphon* and *Archiphron*, the Disciples of *Solomon's* Travellers: But it was not finished till the Days of *Hezekiah*, King of *Judah*, by *Demetrius*, and *Pæonius* the *Ephesian*, having employed the Craft for 220 Years.

THE Temple of *Diana* was of the *Ionic* Order, in Length 425 Feet, in Breadth 220, with a duly proportioned Height. This magnificent and admirable Fabric became the third of the seven Wonders of Art, and the Mistress of *Lesser Asia*; and which for its astonishing Workmanship, *Xerxes*, the avowed Enemy of Image Worship,

ship, thought fit to leave standing, while he burnt all the other Temples in his Way to *Greece*.

BUT on the same Day that *Alexander the Great* was born, after it had stood 365 Years from the Time of its being finished, this beautiful Edifice was burnt to the Ground by a Villain, who thought thereby to transmit his Name to Posterity; for upon being put to the Rack he acknowledged that his only View was, that by destroying so excellent a Work, he might perpetuate his Name, and make it be remembered in after Ages: Whereupon the Council of *Asia* made a Decree, that no one should ever name him; but this made him so much the more remembered, so remarkable an Extravagance scarce escaping any of the Historians that have written of those Times. It was again rebuilt by the famous Architect and Designer, *Democrates*, at the Expence of the neighbouring Princes and States.

THE *Assyrian* Monarchs, ever since *Nimrod* and *Ninus*, had cultivated the Royal Art, especially at their great *Nineveh*, down to *Sardanapalus*,

who being besieged by his Brother *Tiglath-Pileser*, and his General, *Nabonassar*, burnt himself, his Family, and vast Treasure in old *Nimrod's* Palace, in the twelfth Year of *Jotham*, King of *Judab*; when the Empire

Year of the  
Flood 1992.  
Before *Christ*  
356.

Year of the  
Flood 1598.  
Before *Christ*  
750.

Empire was partitioned between *Tiglath*, who succeeded at *Nineveh*, and *Nabonassar*, who reigned over *Chaldæa*.

**NABONASSAR**, called also *Belefsis* and *Baladan*, was an excellent Architect and Astronomer; and during his whole Reign, employed and encouraged the Craft, particularly in building the great *Babylon*: From the Beginning of his Reign, commenceth the famous astronomical Æra, which still bears his Name. The Science and the Art long flourished under the *Babylonian* Princes, and extended now to the remotest Parts of *Asia*. About this Time, also, we find that old Masonry took a western Course; for the Disciples of *Solomon's* Travellers, by the Encouragement of Princes and States in the West, built, enlarged, embellished and adorned Cities past Number, particularly *Constantinople*, *Rome*, *Ravenna*; and many more in *Greece*, *Italy*, *Spain* and *Gaul*.

Year of the  
Flood 1601.  
Before Christ  
747.

**THE** *Syrians* adorned *Damascus*, by the Assistance of *Solomon's* Masons, with a lofty Temple, a royal Palace, and a public Altar of most admirable Workmanship, which last so ravished *Ahaz*, King of *Judah*, that he caused a Pattern thereof to be taken, and sent it to *Urijah*, the High-Priest of *Jerusalem*; and upon his Return, having removed the Altar of

Year of the  
Flood 1608.  
Before Christ  
740.



the Lord out of its Place in the Temple, ordered this new Altar to be set up in its Stead.

*NEBUCHADNEZZAR* captivated all the Royal Family, and Flower of the Nobles of *Judah*, especially of the more ingenious Craftsmen, that were of the fairest Countenance and quickest Parts, laid waste the whole Land of *Israel*; and with numberless other fine Edifices, destroyed the glorious and inimitable Temple of *Solomon*: For in the fifth Month, on the seventh Day of the Month, *i. e.* towards the End of our *July*, came *Nebuzaradan*, Captain of the Guards to the King of *Babylon*, to *Jerusalem*, and after having taken out all the sacred Vessels, and the two famous Pillars, that were in the Temple, and all the Riches that could be found in the King's Palace, and the City: He did, pursuant to the Command of his Master, on the tenth of the same Month, set both the Temple and City on Fire, overthrew all the Walls, Fortresses and Towers belonging thereto, wholly rasing and levelling it to the Ground, till he had brought all to a through and perfect Desolation.

*NEBUCHADNEZZAR*, being now at Rest from all his Wars, and being in full Peace at home, he applied himself with great Industry to the carrying on this grand Design in finishing of his Buildings at *Babylon*, and employed

Year of the  
World 3416,  
of the Flood  
1760.  
Before *Christ*  
588.

Year of the  
Flood 1778.  
Before *Christ*  
570.

employed therein all the able Artists of *Judea*, and other Captives to join his own *Chaldean* Masons; who by their joint Labour made it the fourth of the seven Wonders of Art. The most famous Works therein were the Walls of the City, the Temple of *Belus*, in which were placed the brazen Sea, the Pillars, &c. brought from *Jerusalem*, the Palace and hanging Gardens, the River and the artificial Lake and Canals, made for draining that River. In the Magnificence and Expence of which Works, he much exceeded whatsoever had been done by any King before him: And excepting the amazing Wall of *China*, nothing like it has been since attempted whereby any one else can be equalled to him. This sumptuous *Grand-Master*, also, caused to be erected in the Plains of *Dura* a golden Image of their God *Baal*, sixty Cubits high, and six broad; containing 7000 Attic Drachma's of Gold, according to *Diodorus*, which amounts to three Millions and a half of our Money.

THE *Jewish* Captives, after *Nebuchadnezzar's* Death, kept themselves at Work in regular Lodges, waiting the appointed Time of their Deliverance; for *Belshazzar* being slain, *Cyrus*, the *Persian*, soon after removed the imperial Seat to *Susiana*, in *Persia*, and thereby put an End to the *Babylonian* Empire, after it had stood 209 Years; and promised the *Israelites*

Year of the  
Flood 1810.  
Before *Christ*  
538.

great Favour, and a speedy Restoration to their own Land.

Year of the  
Flood 1641.  
Before Christ  
707.

THE *Medes* and *Persians* had much improved in the Royal Art, and had even out-done the *Affyrians* in Masonry at *Ecbatana*, which being repaired, beautified and vastly enlarged by *Deioces*, King of the *Medes*, who reigned there with great Wisdom, Honour and Prosperity for above fifty Years; during which Time he constantly employed the Fraternity, and it becoming a great City, he is for this Reason, by the *Greeks*, thought to be the Founder of it. Also *Susiana* and *Persepolis*, with many more fine Cities were built before the *Persians* had overcome the *Affyrians* and *Babylonians* in War, where they had shewn admirable Skill; but yet did not come up to the Accuracy of the Temple, and other Structures of *Solomon*.

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CHAP.

## C H A P. V.

*The State of M A S O N R Y from  
Grand-Master Cyrus, to Grand-Mas-  
ter Seleucus Nicator.*

**C**YRUS, now King of Kings, and Founder of the *Persian* Empire, issued out his Decree for restoring the *Jews* unto their own Land, and the rebuilding of the Temple at *Jerusalem*: And constituted for his principal Grand-Master of *Judea*, *Zerubabel*, the Son of *Salathiel*, under the Title of *Tirshatha*, by immediate Commission from him. All the Vessels of Gold and Silver brought to *Babylon* from *Jerusalem*, were, by this Decree, ordered to be delivered by *Mithredath*, the King's Treasurer, to *Zerubabel*, who carried them back to *Jerusalem*; the Vessels that were at this Time restored, amounted to 5400, the Remainder was brought back by *Ezra*, in the Reign of *Artaxerxes Longimanus* many Years after. But before the Temple was half finished, *Cyrus* died, which then put a Stop to the Work, and afterwards by various Artifices

Year of the  
Flood 1812.  
Before *Cbrist*  
536.

fices of his Successors; yet in twenty Years it was finished, which happened in the Year of the sixth Year of *Darius Hystaspes*; Flood 1832. though far inferior to the Temple of Before *Cbrist* *Solomon*, either for Extent or Decoration, yet being in the true *Solomonian* Style, it was the finest Building upon Earth. The *Sidonians* were frank and liberal towards this Work, as in the Days of *Hiram*, bringing down Cedar-Planks in Abundance from *Libanus* to the Sea-Shore, and from thence into the Port of *Joppa*, as they had been ordered first by *Cyrus*, and after him by *Darius*. Here, also, the curious Craftsmen held stated and regular Lodges, as in the Days of *Solomon*, associated with the Master-Masons, giving Lectures, and strictly adhering to good old Usages.

*DARIUS* was a Prince of Year of the Wisdom, Clemency and Justice; Flood 1828. and hath the Honour to have his Before *Cbrist* Name recorded in Holy Writ for 520. a Favourer of God's People, a Restorer of his Temple, and a Promoter of his Worship therein; he was blessed with a numerous Issue, a long Reign, and great Prosperity. In the Time of his Reign, first appeared in *Persia*, the famous *Zerdust* or *Zoroastres*, the Archimagus or *Grand-Master* of the Magians: He was called the Teacher of all Human and Divine Knowledge; and his Disciples were great Improvers of Geometry, and the liberal Arts, erecting many Palaces

Palaces and Fire Temples in the Empire, and long flourished in Eastern *Asia*. A Remnant of them are still to be found in *Persia*, and several Parts of the East, who retain many Usages peculiar to the Free-Masons; but they are not considered in a religious View, for every Brother is left to Liberty of Conscience, being only strictly charged to maintain the Cement of the Lodge, and the Articles of *Noah*.

*AHASUERUS*, called *Artaxerxes Longimanus*, having married the beautiful *Jewess*, Queen *Esther*, became a great Favourer of the *Jews*; and in the third Year of his Reign, he made a great Feast in his Palace of *Suza*; *And the Drinking was according to the Law, none did compel: For so the King had appointed to all the Officers of his House, that they should do according to every Man's Pleasure.* Est. i. v. 8. He also appointed *Ezra*, the learned Scribe, to succeed *Zerubabel* in the Direction of the Craft; who built many Synagogues as well in *Jerusalem* as in the other Cities of *Judea*: And next to him *Nebemiah*, who built the strong Walls of *Jerusalem*: He for that Purpose divided his Workmen into Classes or Companies, more properly Lodges, and assigned to each of them the Quarter where they were to work, and their Places of Refreshment; but reserved to himself the Reviewal and Direction of the Whole,

Year of the  
Flood 1838.  
Before *Christ*  
510.

Year of the  
Flood 1893.  
Before *Christ*  
455.

in

in which he laboured so effectually as to compleat the Work, notwithstanding the utmost Efforts of his Enemies, both within and without the Walls, to retard his Design. While Part of the Craft were carrying on the Building, the other stood to their Arms to defend them against any sudden Attack: And all had their Arms at Hand, even while they worked, to be ready at a Signal given to draw together to any Part, where the Enemy should be discovered to be coming upon them.

*DARIUS NOTHUS* gave Leave to *Sanballet*, the *Horonite*, the Friend and Advocate of the *Samaritans*, to build a Temple upon Mount *Gerizim*, near *Samaria*, and

so far insinuated himself into the Favour of *Darius*, as to procure the High-Priesthood for *Manasses*, his Son-in-Law, and Brother to *Jaddua* the High-Priest of *Jerusalem*. This Temple stood in Splendor till demolished by *John Hyrcanus*, who levelled the City and Temple with the Ground; and compelled all the *Idumæans* to conform to the Law of *Moses*. After *Nehemiah*, the High-Priest of *Jerusalem*, was usually the Provincial *Grand-Master* of *Judea*, as well under the *Persians* as the *Greeks* and *Romans*.

UNDER *Darius Ochus*, *Mausolus* King of *Caria*, in *Lesser Asia*, died, which Accident was rendered famous by the great Grief which *Artemesia*, who was both his Sister and his Wife, expressed for

for his Loss. Before she died, she took Care for the erecting that famous Monument for him, at *Halicarnassus*, which was reckoned the fifth of the seven Wonders of the World, and from whence all Monuments of more than ordinary Magnificence are called *Mausoleums*. It was in Length from North to South sixty-three Cubits, in Circuit 411 Feet, and in Height 140 Feet, surrounded with 136 Columns of most admirable Sculpture; and the Fronts, East and West, had Arches seventy-three Feet wide, with a Pyramid on the side Wall, ending in a pointed Broach, on which was a Coach with four Horses of one Marble Stone. All was performed by the four best Masons of the Age, *Scopas, Leochares, Timotheus, and Briax*.

Year of the  
Flood 1995.  
Before *Christ*  
353.

AFTER the Erection of *Solomon's*, or as some think, the second Temple, the Royal Art was brought into *Greece*, where the Craft was encouraged to the utmost, and Geometry every where cultivated with uncommon Industry; many noble Structures were erected, which to this Day shew their former Magnificence and Grandeur, though many of those early Performances of the *Greeks* in Architecture have been lost in the Ruins of Time.

THE *Greeks*, however, were not very famous for their high Taste in the Royal Art, till the Time of *Thales the Milesian*, who was the first that brought Geometry with very great Improvements out of *Egypt* into *Greece*.

Year of the  
Flood 1801.  
Before *Christ*  
547.

P Y T H A -



**PYTHAGORAS**, the Scholar of *Thales*, also, travelled into *Egypt*, and from thence to *Babylon*, in which Countries he continued twenty-two Years, became the Disciple of *Zoroastres*, and acquired all the Learning of the Magians; as well as the Law of *Moses*, and the sacred Writings from the *Babylonian Jews*. Upon his Return into

Year of the  
Flood 1832.  
Before Christ  
516.

*Greece*, he became the Head of a new Sect, and also formed an Academy, or Lodge of good Geometricians, to whom he communicated the Secrets of the Science and the Art, and all the Usages of the Free-Masons; and soon after discovered, with many other Propositions, the forty-seventh of the first Book of *Euclid*, which if rightly understood, is not only the Foundation of Masonry, but of all Proportions and Dimensions whatsoever. This by Masons is called his **EUREKA**, because they have it by Tradition that he was the Inventor of it.

AFTER the Death of *Pythagoras*, Geometry was the darling Study of the *Greeks*, and their learned Men reduced the noble Science to the Use of ingenious Mechanicks of all Sorts, that perform by Geometry, as well as the Operators in Stone and Brick. And as Masonry and Geometry now went Hand in Hand, many Lodges appeared, especially in the *Grecian Republicks*, where Liberty, Trade and Learning flourished; especially at *Sicyon*, *Athens* and *Corinth*, and the Cities of *Ionia* till they brought to full Perfection, their beautiful *Doric*, *Ionic* and *Corinthian* Orders in Architecture.

It

IT would require a large Volume to describe all the famous Buildings with which the City of *Athens* only was adorned: It was under the long and glorious Government of *Pericles*,

Year of the  
Flood 1909.  
Before *Christ*  
439.

that *Athens* enriched with Temples, Porticoes and Statues, became the Admiration of all the neighbouring States, and rendered herself almost as illustrious by the Magnificence of her Buildings, as she was for the Glory of her Exploits in War. Thus were the *Athenians* inspired with a Taste for all the fine Arts: For *Pericles* set all the able Hands to work, and raised so lively an Emulation among the most excellent Craftsmen in every Kind, that, solely intent upon immortalizing their Names, they used their utmost Endeavours, in all Works committed to their Care, to excel each other, and to surpass the Magnificence of the Design by the Beauty and Spirit of the Execution. It might have been believed, that there was not a single Building, but must have required a great Number of Years, and a long Succession of Men to compleat it: And yet, to the Astonishment of every Body, they were all carried to so surprizing a Degree of Perfection under the Government of one Man; and that too in a very few Years, considering the Difficulty and Excellency of the Workmanship.

SUCH was the great Perfection that the fine Arts had now attained to in *Greece*, that to attempt

tempt to particularize the Arts, or enumerate the Artists, would baffle all Description.

*GREECE* abounded every where with the most famous and expert Architects, Masons, Sculptors, Statuaries, Painters, Designers, Philosophers and Academists; from whose Subtilties in Art, and Improvement in all the liberal Sciences, the Fellow-Crafts were taught to be the best Operators upon Earth. All the excellent Painters and Philosophers are in the List of ancient Architects; they all taught Geometry, and many of them practised operative Masonry, and being Gentlemen of great Repute, they were generally at the Head of the Craft, who by their fine Designs and Drawings, as well as their prudent Government of the Lodges, bred up many able Artists. By a Law in *Greece*, no Slave was allowed to learn the seven liberal Sciences, or those of the Free-born: These, according to the old Constitutions, are Grammar, Rhetoric, Logic, Arithmetic, *GEOMETRY*, Music and Astronomy; so that in *Greece*, also, we find the Fraternity were called *FREE-MASONS*, and in their many Lodges, the Noble and Learned were *accepted* as Brothers at this Time, and afterwards for many Ages.

*ALEXANDER*, the *Macedonian*, having overcome *Darius Codomannus* at the *Granicus*, and in the Battles of *Iffus* and *Arbela*, taking *Tyre* and *Gaza*, and soon over-ran all *Egypt*; when poor *Darius* flying into *Bactria*,  
was

Year of the  
Flood 2014.  
Before Christ  
334.

was there murdered by one of his own Generals : After a Continuance of 207 Years, in him ended the *Persian*, and in *Alexander* began the *Grecian* Empire. In one of *Alexander's* drunken Frolicks, he burnt the rich and splendid City of *Persepolis*, which was truly a City of Palaces in the best Style ; but all its Beauty and Splendor could not preserve it from the inebriated Fury of this insolent Disturber and common Enemy of the human Race ; by no Means to be allowed to rank in the Lists of true Masons.

HOWEVER, his Architect, the renowned *Denocrates*, before mentioned, prevailed with him to perform some grand Design, and to encourage the Fraternity ; he proposed to him to dispose Mount *Athos* into the Form of that Prince's Statue, with a City in one Hand, and in the other a large Lake to water that City ; but this great Design never took Effect. The Ambition of *Alexander* prompted him to the Building of a new City in *Egypt*, in a very convenient Place over-against the Island of *Pharus*, and called it *Alexandria*, which thenceforth became the Capital of that Kingdom. It is remarked by *Varro*, that at the Time of building *Alexandria*, the Use of the *Papyrus* was first found out, and used in that City by the Fellow-Crafts to draw out their Designs and Plans for different Parts of their Work, and other Uses. The *Papyrus*, in its proper Signification,

Year of the  
Flood 2016.  
Before Christ  
332.

tion, is a Sort of great Bulrush, growing in the Marshes of *Egypt*, near the *Nile*. It runs up into a triangular Stalk to the Height of about fifteen Feet, and is usually a Foot and Half in Circumference. These when flaked and separated from the Stalk, made the Paper used by the Ancients, and which from the Name of the Tree that bore it, they called, also, *Papyrus*. The Manner how it was fitted for Use may be seen in the eleventh and twelfth Chapters of the thirteenth Book of *Pliny's* Natural History. *Dencrates* was the Architect thereof, having first drawn a Plan of the City, with its Walls, Gates, and Streets, and *Alexander* left him to perfect the said Work according to his Plan; which afforded ample Employment for the Craft. But *Alexander* dying drunk at *Babylon*, left his Empire to be parcelled out by his Generals; when *Seleucus Nicator* reigning at *Babylon*, and became an excellent Grand-Master: He built the great City of *Seleucia* for his Deputy in the East; and *Antioch*, in *Syria*, for his own capital Residence, in the West; and soon after many other Cities in *Lesser Asia*.

Year of the  
Flood 2025.  
Before Christ  
323.

for the Craft. But *Alexander* dying drunk at *Babylon*, left his Empire to be parcelled out by his Generals; when *Seleucus Nicator* reigning at *Babylon*, and became an excellent Grand-

Master: He built the great City of *Seleucia* for his Deputy in the East; and *Antioch*, in *Syria*, for his own capital Residence, in the West; and soon after many other Cities in *Lesser Asia*.

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C H A P.

## C H A P. VI.

*The State of M A S O N R Y from Seleucus Nicator to the Death of Herod the Great.*

**M**ASONRY flourished most in *Egypt*, where the *Grecian* Architecture was highly admired, and where *Ptolemy Soter*, another of *Alexander's* Generals, had set up his Throne. *Euclid*, the famous Geometer of *Tyre*, came to the Court of *Ptolemy Soter*, and was by him encouraged to collect the scattered Elements of Geometry; and he accordingly digested them into such Order, improved and demonstrated them so accurately, as to have left no Room for any others to exceed him therein; for which his Memory will ever be fragrant in the Lodges. According to the old Constitutions, **P**TOLEMY, Grand-Master, with his Wardens, *Euclid* the Geometrician, and *Straton* the Philosopher, built his Palace at *Alexandria*, and the curious Museum or College of the Learned, with the Library of *Bruchium*, near the Palace, that was filled with 400,000 Manuscripts, or valuable Volumes, before it was burnt in the Wars of *Julius Cæsar*.

Year of the  
Flood 2044.  
Before *Christ*  
304.

THE

THE succeeding King of *Egypt*, *Ptolemy Philadelphus*, finished the famous Tower in the Island of *Pharus*, that was begun by his Father, which became the sixth of the seven Wonders of Art, and built the *Heptastadium*, or seven Furlong Bank for joining the said Island to the Continent. This famous Piece of Architecture served as a Light-House for the Harbour of *Alexandria*: It was built under the Direction and Care of his Grand-Wardens, *Dexephanes* of *Cnidus* and his Son *Sostratus*. *Philadelphus*, also, founded the City of *Mios Hormus*, on the *Red-Sea*, built the Temple of *Venus*, in *Crete*, and rebuilt old *Rabbah*, of the *Ammonites*, calling it *Philadelphia*: Nay, he was so excellent an Architect, that all fine Masonry for some Years was called *Philadelphian*, in Honour of this Prince.

*PTOLEMY*, the Son of *Philadelphus*, called *Euergetes*, succeeded, and was the last good Grand-Master in *Egypt*: His Wardens were his two learned Librarians, *Eratosthenes*, of *Cyrene*, and *Apollonius*, of *Rhodes*. The Library of *Brucheum* being near full, he erected another at *Serapium*, which in Time contained 300,000 Manuscripts, and *Cleopatra* afterwards added 200,000 more, from the Library of *Pergamus*, given to her by *Mark Anthony*: But all this vast Library was burnt by the ignorant, stupid and befotted *Saracens*, when they took the City

Year of the  
Flood 2064.  
Before *Cbrist*  
284.

Year of the  
Flood 2102.  
Before *Cbrist*  
246.

City of *Alexandria*, to the irreparable Loss of the Learned. It had often been rifled on the Revolutions and Commotions that happened in the *Roman* Empire, yet it was as often repaired and replenished again with its full Number of Books, till this its final Destruction by the *Saracens*. This happened as follows: *Johannes Grammaticus*, the famous *Aristotelian* Philosopher, being then living at *Alexandria*, and having much ingratiated himself with *Amrus Ebnol As*, the General of the *Saracen* Army, and by Reason of his great Learning, made himself acceptable to him, he begged of him the royal Library; to this *Amrus* replied, that it was not in his Power, but was wholly at the Disposal of the Caliph, or Emperor of the *Saracens*, to whom he would write about it, who returned for Answer, that if those Books contained what was agreeing with the *Alcoran*, there was no Need of them, for that alone was sufficient of itself for all Truths; but if they contained what disagreed with the *Alcoran*, they were not to be endured; and therefore he ordered that whatsoever the Contents of them were, they should all be destroyed; whereon being distributed among the public Baths, they served as Fuel for six Months to heat all the Baths of *Alexandria*; which shews how great the Number of them was, and what an inestimable Treasure of Learning was wholly destroyed.

THE glorious Temple of *Cyzicus*, on the *Hellepont*, had Threads of beaten Gold in the Joints,  
on



on the Infides, of exquisitely polished Marble Stones, that cast a most dazzling Lustre on all the Pillars, Statues and Images in the Temple: Besides the curious Echo of the seven Towers at the *Thracian* Gate of *Cyzicus*, and a large Town-House, without one Pin or Nail in the Carpenter's Work; so that the Beams and Rafters could be taken off, and again put on without Laces or Keys to bind them.

Year of the  
Flood 2048.  
Before *Christ*  
300.

THE *Rhodians* employed the famous Architect, *Chares*, of *Lindus*, to erect the great *Colossus*, at *Rhodes*, which employed him and his Craftsmen for twelve Years. It was

esteemed the last of the seven Wonders of Art, and the greatest human Statue under the Sun, to which it was dedicated. It was seventy Cubits high, and duly proportioned in every Part and Limb, striding over the Harbour's Mouth, and wide enough to receive between its Legs the largest Ships under Sail, and appeared at a Distance like a high Tower. It was thrown down by an Earthquake after it had stood 66 Years, and lay where it fell for 894 Years more; till at Length in the Year of *Christ* 672, *Moawias* the sixth Caliph of the *Saracens*, having taken *Rhodes*, sold the Brass to a few Merchant, who loaded with it 900 Camels, and allowing only 800 Pound Weight to every Camel's Burden, the Brass of this *Colossus*, after the Waste of so many Years, by the Rust and Wear of the Brass itself, and the Purloinings and Embezle-

Embezelments of Men, amounted to 720,000 Pounds Weight.

THE *Greeks* continuing to propagate the Science and the Art in the very best Manner, other distant Countries began to follow their Example, especially the *Carthaginians* and *Sicilians*, who now began to vie with the *Greeks*; and most of all at *Syracuse*, under the great and learned Geometrician, Architect, Mechanic and Engineer *Archimedes*, who was unfortunately slain in *Syracuse* when that City was taken by *Marcellus*: Many of the *Greek*, *African* and *Sicilian* Masons had now travelled into the North and West of *Europe*, and propagated their useful Art, in *Italy*, *Spain* and the *Balearic* Islands; every where being well received, and cordially entertained. In all Nations hitherto, we find the Masons, above all other Artists, to have been highly favoured by the Eminent and Noble, who wisely joined the Lodges, for the better conducting of their various Undertakings in old Architecture.

Year of the  
Flood 2141.  
Before Christ  
207.

THE *Tuscans*, who had long imitated the *Greeks* in Arts and Sciences, instructed the *Romans* in the Sciences and the Improvement of Architecture: For *Marcellus* about this Time erected his famous Theatre, with a Temple to Virtue, and another to Honour; and when, under *Scipio Asiaticus*, they beheld with Astonishment the *Grecian* and *Asiatic* Buildings

Year of the  
Flood 2158.  
Before Christ  
190.

D

standing

standing in full Splendor; they resolved to imitate the same, especially after the Destruction of *Carthage* and *Corinth*. In a short Time were built the Palace of *Paulus Emilius*, the triumphal Arch of *Marius*, the three amazing Theatres of *Scaurus*, the Library of *Lucullus*, the Theatre of *Pompey*, with his Palace and Temple of Victory; the great Circus of *Julius Cæsar*, and his fine Palace and Temple of *Venus*: *Cæsar* intended, after the Reduction of the *Parthians*, as GRAND-MASTER of the *Roman Republic*, to have employed the Craft in many other great Works in *Rome*, but

Year of the Flood 2304.  
Before Christ 44.  
was basely murdered by *Brutus*, and others, before he had put those great Designs in Execution: His Death was soon followed by the Conquest of *Egypt*, the Death of *Cleopatra*, and End of the *Grecian Monarchy*; and the Commencement of the *Roman Empire*. by the Victory *Augustus* gained over *Pompey* at *Actium*.

Year of the Flood 2319.  
Before Christ 29.  
*R O M E* became now the Center both of Learning and supreme Power, under *Augustus*, the illustrious *Grand-Master*, with his Deputy *Agrippa*; who erected the great Portico of the *Pantheon*; and his principal Warden, the learned *Vitruvius*, became the Father of true Architecture by his admirable Writings. This mighty Patron employed the Fellow-Crafts, in repairing the public Edifices after the Wars, and in building the Bridge of *Arminium*,

*Arminium*, the Temples of *Apollo*, of *Mars the Avenger*, and of the *Rotunda*, called *Gallucio*, the great Forum, and his own principal Palace; the fine Mausoleum, the Statue in the Capitol, the curious Library, and the Park: And the Eminent following his Example, built above 100 Marble Palaces fit for the greatest Kings; whereby many Lodges were constituted in the City and Suburbs; so that *Augustus* justly said, when dying, *I found Rome built of Brick, but I leave it built of Marble*. The Remains of ancient *Rome* are so just and elegant, that they are the best Patterns of true Masonry extant, being all the old *Grecian* Architecture in Epitome.

THE *Asmonæan* Princes, and the High-Priest of the *Jews*, had been Grand-Masters, and had the Direction of the Fraternity for many Years in *Judea*; till *Herod*, the *Idumæan*, came to be King, who, by cutting off the *Asmonæans*, made the Sanhedrim useles, and set up High-Priests at his Pleasure; and after the Battle of *Actium*, being reconciled to *Augustus*, he began to shew his mighty Skill in Masonry, and became an excellent Grand-Master, or Patron of the Lodges, sent for the most expert Fellow-Crafts of *Greece* to assist his own Masons; and soon built a splendid *Grecian* Theatre at *Jerusalem*, and rebuilt *Samaria*, which he called *Sebastè*, with a little, but most delicate Temple, like to that of *Jerusalem*. He made *Cæsarea* the best Har-

Year of the  
Flood 2311.  
Before Christ  
37.

bour in *Palestine*, and built a Temple of white Marble at *Paneas*, together with the Cities *Antipatris*, *Phasaelis* and *Cypron*, and the admirable Tower of *Phasael*, at *Jerusalem*, larger in Dimensions than the *Pharus* of *Alexandria*.

**HEROD** being in full Enjoyment of Peace and Plenty, formed a Design of now building the Temple at *Jerusalem*, whereby he thought he should not only reconcile to himself the Affections of the *Jews*, but also erect a Monument of lasting Honour to his own Name. The Temple built after the Return of the *Jews* from the *Babylonish* Captivity, though an admirable Building, fell much short of that of *Solomon's* in the Height, Magnificence, and other Particulars; and 500 Years being elapsed since its Erection, several Decays had happened to it, both by the Length of Time, and also by the Violence of Enemies. For the amending and repairing of all those Defects and Decays, *Herod* proposed to build the whole Temple a-new, and in a general Assembly of the People, offered to them what he intended. But when he found them startled at the Proposal, to deliver them from their Fears, he told them that he would not take down the old Temple till he had all the Materials ready for erecting a new one in its Place; and accordingly he did forthwith set himself to make all Manner of Preparations for it, employing therein 1000 Waggon's for carrying of the Stone and Timber; 10,000 Masons, besides Labourers, to fit all Things for

Year of the  
Flood 2329.  
Before *Christ*  
19.

for the Building, and marshalled them into Lodges under 1000 Priests and *Levites*, skilful in all Parts of Architecture, to supervise and direct them in the Work, himself acting as GRAND-MASTER, with his Wardens, *Hillel* and *Shammai*, two learned Rabbins of great Reputation. By these Means, in two Years Time, he had got all Things ready for the Building, and then, and not before, did he pull down the old Temple to the very Foundations.

THE *Foot-Stone* of the new Temple was levelled just forty-six Year before the first Passover of *Christ's* personal Ministry, at which Time the *Jews* told him, *John ii. 20. Forty and six Years bath this Temple been in Building*: For although then forty-six Years had passed from the Time it was begun; yet that Part which was most properly the Temple, that is, that which contained the Holy Place, the Holy of Holies in the East, and the Porch in the West, through which was the Passage leading to both, were finished at an amazing Cost in the short Space of one Year and six Months, and the rest designed by *Herod*, in eight Years more: When the Fraternity celebrated the *Cape-Stone*, with great Joy and in due Form; and the King solemnized its Dedication with great Pomp and Expence; and the Day appointed for it, falling in with the Day of the Year, when he first received the Crown, augmented the Solemnity.

Year of the  
Flood 2341.  
Before *Christ*  
7.

A GREAT Number of Masons were there still continued at Work for the carrying on the Out Buildings, all the Time of our Saviour's being here on Earth, and for some Years' after, till the Coming of *Gessius Florus* to be Governor of *Judea*; when he caused 18,000 Masons to be discharged at one Time, which gave great Offence to the *Jews*, and, perhaps, was one Cause of those many Mutinies and Seditions which at last drew on the Destruction of *Jerusalem* and the Temple with it; so that it seems very unjust to charge the Masons with being the Fomenters of those Disturbances, for the Want of Employment; when all the *Jews* looked upon this Behaviour of the *Roman* Governor as levelled not only against their Temple, but their Worship also.

*JOSEPHUS* describes the Temple of *Herod* (Lib. 15. Cap. 14.) as a most admirable and magnificent Fabric of Marble, set off with the greatest Profusion of rich and costly Decorations, and the finest Building upon Earth, since the Days of *Solomon*; being much larger than the Temple of *Zerubabel*; besides the Advantage of the *Grecian* Style, and the *Corinthian* Order of Architecture, with all its later Improvements.

WHILE *Herod* was accomplishing these great Works in *Judea*, the Temple of *Janus* was shut up at *Rome*; being only the fifth Time of that Ceremonial since the Building of that City; and at this Time there was a general Peace over all the World,

World, and so continued for twelve Years together, which was a very proper Prelude for ushering in his Coming, who was the Prince of Peace: For at this Period **J E S U S C H R I S T, E M M A N U E L,** the great Architect of the *Christian Church*, was born at *Bethlehem of Judea*. This transcendent Event fell out the fourth Year before the vulgar *Christian Æra*, the 4000th Year of Masonry, the twenty-third of King *Herod*, and the twenty-sixth of *Augustus*, after the Conquest of *Egypt*.

Year of the World 4000.  
After the Flood 2344.  
Before *Christ* 4.

SOME Months after the Birth of *Christ*, King *Herod* died, and notwithstanding his vast Designs, and prodigious Expence in Masonry, he died rich.

DURING the long Reign of *Augustus*, the Craft we have seen was well cultivated, and worthy Craftsmen every where employed and encouraged, as well in *Europe* as in *Asia*, till his Death, which happened at *Nola*, in *Campania*, after a glorious Reign of forty-four Years.



## C H A P. VII.

*The State of MASONRY from the Birth of Christ to the Restoration of the Augustan Style in Italy.*

Year of the World 4036,  
of the Flood 2380.  
After Christ 34.

**T**IBERIUS, the Collegue of *Augustus*, having attained to the Imperial Throne, became a Patron and Encourager of the Fraternity; and under him also the Lord JESUS CHRIST was crucified without the Walls of *Jerusalem*, by *Pontius Pilate*, the Roman Governor of *Judea*, and rose again the third Day for the Justification of all that believe in him: *Tiberius* afterwards banished *Pilate* for his Injustice to *Christ*. The *Augustan Style* was much cultivated, and the expert Craftsmen met with great Encouragement; and that even by *Nero*, who raised his own Statue of Brass, 110 Feet high, and a most glorious gilded Palace; and also by *Vespasian*, who sent his brave Son *Titus* to subdue the *Jews*, and take *Jerusalem*, when a Soldier in the Sack of the Town, contrary to the Orders of that generous and noble Conqueror, set Fire to the Temple; soon after that,

Year of the World 4073,  
of the Flood 2417.  
After Christ 70.

that, the whole City was levelled with the Ground, not one Stone being left upon another, and the Conqueror ordered a Plow to pass over the Ruins thereof, as a Testimony of its irrecoverable State and final Desolation, agreeable to the Prophecies that foretold its Destruction.

UPON the Return of *Titus* from the Overthrow of the *Jewish* Nation, he caused a triumphal Arch, adorned with splendid Engravings and Sculpture, to be built, and soon after his noble Palace, with the famous Statue of *Laocoon* of one Stone. *Domitian* built the Temple of *Minerva*, and rebuilt that of *Jupiter Capitolinus*, which he over-laid with Plates of Gold: He also built a Palace more rich and grand than that of *Augustus*. *Trajan*, by his Warden, the renowned Architect *Apollodorus*, laid a wonderful Bridge over the *Danube*, built a noble Circus and Palace, two triumphal Arches, and his famous Column, that exceeds all Admiration, being 128 Feet high, and the Ascent to the Top of it by 123 Stairs, with forty-four Windows. The Ashes of this Emperor were put into an Urn, and repositied in the Top of this stately Column: It was, moreover, adorned with Figures in *Basso Relievo*, ascending in spiral Lines from the Base to the Capital. The *Roman* Columns were not wont to be raised without some mystical Signification or other, and in this Respect they followed the Inventions of the *Solomonian* and *Egyptian* Masons; some being Monuments of Stability and Firmness,

After Christ

114.

some of famous and noble Atchievements; and others of Captivity, Reproach and Overthrow.

After *Christ*  
130. *Adrian*, who was a learned Designer and operative Mason, repaired the public Buildings, built

the *Roman Wall* in *Britain*, an amazing Work; a commodious Bridge at *Rome*; and his famous *Mausoleum*, with exact Colonading: And thus flourished the Royal Art down to *Constantine the*

After *Christ*  
306. *Great*, who reared, at *Rome*, the last triumphal Arch of the *Augustan* Style: For he removed his Throne

to *Bizantium*, which he named *Constantinople*, with all the portable Monuments of Art from *Italy*, and the best Artists, to embellish his new Metropolis, that, together with the Craft of Masonry, flourished till the Empire was partitioned between *Valentinian* in the West at *Rome*, and *Valens*, in the East at *Constantinople*.

After *Christ*  
378. To the Empire of the East succeeded *Theodosius the Great*, who gloried in being Patron of all the

Designers and Operators, the same as Grand-Master, and loved them so well, that by a Law, he exempted all the Craft from Taxation: He stopped the Career of the northern Nations, who had over-run the polite World like a Deluge, with the most ferocious Rage, and the grossest Ignorance defacing and destroying all the noble Monuments of Antiquity, and all Appearances of the liberal Arts and Sciences, being the declared Enemies of  
Literature.

Literature. *Theodosius* became sole Emperor of the East and West, but unhappily partitioned it again between his two Sons, *Honorius* and *Arcadius*, the latter of whom enriched the City of *Constantinople* with many superb Structures, and a lofty Pillar, with a Flight of Stairs in the Heart of it, 147 Feet high. *Theodosius* the Younger, also, enriched the same City with many Statues, Columns and Obelisks, being the Spoils of War from *Greece*, *Egypt* and *Asia*; and employed the Craft in repairing and erecting some additional Works to the great Church of *St. Sophia*.

**JUSTINIAN** the First supported the Lodges of Artists or Craftsmen, and restored the whole *Roman Empire* almost to its former Greatness and Glory: For in pure Zeal for the *Augustan Style*, and all noble Sciences, now in the extremest Peril of being lost, he sent his General, the brave and renowned *Belisarius*, with a powerful Army against *Totila*, the *Goth*, who with a Multitude of *Savages* had taken old *Rome*, and set it on Fire, which continued burning for thirteen Days together, when about two Thirds of that lofty City was laid in Ashes, or levelled with the Ground; and must all have undergone the same Fate, but that the dastardly Crew were forced to fly on the Approach of *Belisarius*. But what they had demolished, soon brought on the Destruction of the rest; so that at this Period may be fixed the total Departure

After Christ  
526.

After Christ  
547.

Departure of Arts and Learning from *Italy* and the West ; the *Augustan* Style, with all its noble Improvements, the worthy Craft of Masonry, and the Harmony of the Lodges being by *Gothic* Ignorance overthrown and forgotten.

After *Christ*  
560.

*JUSTINIAN* collected the Body of the Civil Law, which, by the Judgment and Industry of *Trebonian*, and other Coadjutors, was digested into the Form we now have it : He also expended thirty-four Millions of Gold in rebuilding the Church of *St. Sophia*, which he intended should equal if not excel the Temple of *Solomon*, but in vain. This Emperor caused the Eyes of *Belisarius* to be put out, and otherwise so persecuted him, that he was forced to beg at the great Gate of *St. Sophia*, *Date obolum Belisario, quem virtus extulit, invidia depressit* \* : Many great and noble Actions were performed by *Justinian*, but all of them will not wipe off his savage Ingratitude to so worthy a Man.

After *Christ*  
565.

FROM this Period the Science and the Art began to decline a-pace in the East, as we have already observed it had done in the West ; bloody Persecutions and Wars were for several Ages carried on, and most of the Emperors murdered by their Successors ; with Millions of brutal Actions that degraded and dif-

\* Give a Halfpenny to *Belisarius*, whom *Virtue* hath raised, and *Envy* depressed.

disgraced the Christian Name: Their Wickedness did not, however, go unchastised; for the *Mahomedans* now began to be very powerful, and every where triumphed over their wretched and wicked Opponents, and with Fire and Sword overthrew all the glorious Monuments of Art in their Way: Every Thing that had the least Appearance of Elegance, or Places dedicated to learned Uses, were assuredly doomed to immediate Destruction. So that Arts and Sciences with the Craft of Masonry now suffered more in *Asia* and *Africk*, than at any Period of Time before; and the *Augustan* Style in the East is thereby, in all Probability, buried in Oblivion for ever.

After *Christ*  
622.

After *Christ*  
710.

THUS that noble, just and beautiful Manner of Building was quite lost, and the very Principles thereof forgotten; for when the *Goths*, and those conquered by them began to affect stately Structures, their Architecture, which probably they had but at second Hand from the *Arabs* and *Moors*, became so coarse and artless, that the greatest of their Architects knew nothing of just Designing; they wanted both Heads and Hands to imitate the Ancients, yet hammered out a Style of their own, called *Gothic*; the remaining Monuments of which, loaded with vast Improperities, are Evidences of the Ignorance of the Architects: So far indeed they differed from the Ancients in their Proportions and Ornaments, that

its

its Columns are either too massy, in a Form of vast Pillars, or as slender as Poles, having Capitals without any certain Dimensions, carved with the Leaves of Branch-ursin, Thistles, Coleworts, &c. and likewise adorned with expensive Carvings, and costly, though lamentable Imagery, without any of that august Beauty and just Symmetry, which the Fabricks of the Ancients entertain us with: Yet it must be owned, that the Endeavours of the Gothic Craftsmen to supply the Want of good old Skill with their numerous and costly Decorations for that Purpose, was very laudable, and manifested their great Esteem for the Royal Art, and have, it must be confessed, rendered their Structures very venerable and magnificent, though bearing no Comparison with the true high Taste of the Grecian or Roman Style.

After Christ

771.

CHARLEMAIN laboured strenuously to restore ancient Architecture, kept up some Lodges, and gave great Encouragement to the Craft; the French made also very great Progress in the same grand Design, under Hugh Capet. His Son Robert vigorously prosecuted the Design of his Father, and by Degrees old Architecture was run almost into as great an Excess of Delicacy, as the Gothic had done before in Massiveness.

After Christ

1013.

TRUE Masonry began to revive again in Tuscany, where Buschatto, the Greek, began a faint Imitation of the Ancients in the Church of St. John, at Pisa,

*Pisa*, and formed a new Lodge there. *Il Buono* made a farther Progress therein at *Ravenna*, and built the Steeple of *St. Mark*, at *Venice*. He was succeeded by a great Number of able Masters, who spread the Royal Art all over *Italy*. But the Gothic Style was not quite left off at *Florence*, where a learned Lodge of Designers was established, till *Bruneleschi*, having studied at *Rome* the Beauty and Justness of the old *Roman* Buildings, these standing or prostrate, returned and established the compleat Use of the *Doric*, *Ionic*, *Corinthian*, and *Composite* Orders; which Event happened 853 Years after the Devastation of *Totika*.

After Christ  
1152.

After Christ  
1400.

THIS happy Restoration of the *Augustan* Style was also much owing to the Princes of the House *Medicis*; for *John de Medicis*, Duke of *Florence*, became the Patron or Grand-Master of the aforesaid Lodge or Academy; and his Son *Cosmo I.* erected a fine Library of the best Manuscripts from *Greece* and *Asia*, with a curious Cabinet of the rarest and most valuable Things the Earth could produce. His Grandson, *Laurenzo I.* enriched the same at a vast Expence, and built a great Gallery in his Garden for educating the most promising Youth, of whom *Michael Angelo* was his Favourite. His second Son *John*, elected Pope *Leo* the Tenth, was Grand-Master in rearing the Cathedral of *St. Peter*, at *Rome*. His Cousin *Julius*, afterwards

After Christ  
1450.



wards Pope *Clement* the Seventh, also carried on *St. Peter's* as Grand-Master : And so that whole Family thought it their Honour to encourage Arts and Sciences, and promote the Interests of

the Fraternity, down to *Cosmo* the Second, created Grand Duke of *Tuscany*, who was the *Augustus* of his Day, as the Patron of true Architecture.

*BAPTISTA ALBERTI* was the first Modern who wrote concerning Architecture, in which he was soon followed by many able Masters down to *Andrea Palladio*, at *Venice*, who had acquired great Renown by his indefatigable Labours to revive and restore the *Augustan* Style. Thus was *Italy* again the Mistress of the World, not indeed for Imperial Power, but for the Arts of Designing and Building ; now revived from *Gothic* Rubbish and Imperfection, and raised to an Eminence little inferior to that of their former most splendid and perfect State.

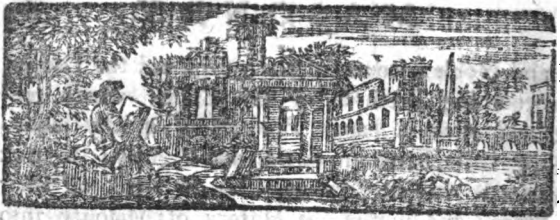
FROM *Italy* the *Augustan* Style soon spread all over *Europe* ; for almost in every Town, where great Works were carrying on, the Craft formed themselves into Lodges, read Lectures, communicated their Secrets and Hints of Knowledge, and performed all other good old Usages, that are preserved among Masons to this Day, and perhaps will be to the End of Time.

UPON the perfect Re-establishment of old Architecture, the Fraternity were not only supported in raising mighty Works, but the Great  
and

and Noble encouraged and patronized the Lodges, becoming Brethren of the Craft; which pre-  
saged them a happy Prospect of quietly enjoy-  
ing their Freedom down many Ages; so that  
here it will be very necessary to break off their  
Story, and pursue the History of Masonry into  
*Britain*, to the same happy Period of being pa-  
tronized by the Good, the Great and Brave,  
the Friends of Freedom and of *Britain*, down to  
our own Times.



THE



T H E  
H I S T O R Y  
O F  
MASONRY *in* BRITAIN.

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C H A P. I.

*The State of MASONRY in England,  
from the earliest Tradition to the Nor-  
man Conquest.*



ISTORY is silent how long the  
Posterity of *Japhet*, in the North  
and West of *Europe*, had lost their  
original fine Skill, that they brought  
from the Plains of *Shinaar*; or how  
the Knowledge thereof came first into the *British*  
Isles; the most early Histories of our Country  
being

being so interlarded with Fables, and perplexed with Contrarieties, that Authors consent not where to begin, how to go on, or where to end, that the Parts of it may with any tolerable Colour of Truth hang together.

BUT certain it is, that the first Inhabitants of this Island must have brought with them no small Knowledge in Masonry, as there are the strongest Reasons to believe they were not the meanest Proficients in the Art of Navigation; and the one was without Doubt as necessary for them as the other.

THERE are yet in being some Remains of very admirable Skill in Architecture, much earlier than the *Romans*, but now so defaced by villainous Hands, and the Ruins of Time, that from the remaining rude Structures thereof, it is hard to determine, what might have been their original Use, or in what a skilful Manner they might have been designed; or how far we may presume to fix the Name of barbarous and rude, on what at this Day is infinitely beyond the Contrivance of any modern Invention; as the Means of performing those great Works were perhaps lost soon after the Age of those very Barbarians who performed them.

THE *Druids*, in *Britain*, had many of the Usages of Masons amongst them, probably gathered from the *Magians*; they held the Immortality and Transmigration of Souls from one Body to another, held their Assemblies in Woods and Groves,

or

or under some wide spreading Oak; which was also the Practice of the Patriarchs: And what they taught was committed to Memory, and not on any Account allowed to be written. They determined all Causes, ecclesiastical and civil; taught Philosophy, Astrology, Politicks, Rites and Ceremonies, and Poetry; and in Songs set forth the heroic Deeds of great Men, to the Imitation of Posterity.

Year of the  
Flood 1318.  
Before Christ  
1030.

THE *Trojan Race* of Britains built many Towns, especially *E-brank*, commended for a very great Builder; from whom we have the Cities of *York* and *Edinburgh*; his Successors built *Canterbury*, *Winchester*, and *Shaftsbury*; with many Temples to *Apollo*, *Diana*, &c.

Year of the  
Flood 1444.  
Before Christ  
904.

*BLADUD* is asserted to have been bred at *Athens*, and from thence returning a great Mathematician and Architect, brought four Philosophers with him, which he placed at *Stamford*, having made that Town a Kind of University. He also built *Bath*, produced the hot Waters there, committing the Conservation thereof to *Minerva*: But presuming to fly with artificial Wings, he fell from *Apollo's Temple* in *Troynovant*, now *St. Paul's, London*, and so ended his Days.

Before Christ  
55.

UPON the Introduction of the *Romans*, Arts and Sciences flourished a-pace; the famous Wall from *Solway* to *Tinmouth*, with many Towns and Castles were built

built in a regular Manner, and Courts of Justice and Temples began to rise in Splendor : But afterwards bloody Wars breaking out between the Conquerors and Conquered, threw all into Confusion again ; for from the Beginning it has been the Fate of Masons and Masonry to suffer by Wars, and ever transcendently to flourish in the glorious and happy Days of Peace.

THE noble Science of Geometry and Architecture suffered great Decay, till the Reign of *Carausius*, who After Christ  
287. having shaken off the *Roman* Yoke, contrived by all Means to render his Person and Government acceptable to the People, by encouraging all worthy Arts, together with the Craft of Masonry, particularly at *Verulam*, where *Albanus*, a worthy Knight, was Steward of his Household, and Overseer of his Works ; and Geometry was then taught to most Workmen concerned in Building. This *Albanus* was afterwards converted to the Christian Faith, by the preaching of *Amphibalus*, of *Caerleon*, who hearing of his worthy Deeds and great Fame, came to him, and accomplished his Conversion. St. *Alban* was the first who suffered Martyrdom for After Christ  
303. the Christian Religion in *Britain*.

THE old Constitutions affirm, and the old *English* Masons as firmly believe it, that *Carausius* employed St. *Alban* to “ Environ the City of *Verulam* with a Stone Wall, and to build him a fine “ Palace ; for which that *British* King made “ St.

“ St. *Alban* the Steward of his Household, and  
 “ chief Ruler of the Realm.

“ S T. *Alban* also loved Masons well, and  
 “ cherished them much, and he made their Pay  
 “ right good, viz. two Shillings *per Week*, and  
 “ three Pence to their Cheer; whereas before  
 “ that Time, through all the Land, a Mason  
 “ had but a Penny a Day, and his Meat. He also  
 “ obtained of the King a Charter for the Free-  
 “ Masons, for to hold a general Council, and  
 “ gave it the Name of ASSEMBLY, and was  
 “ thereat himself as GRAND-MASTER, and  
 “ helped to make Masons, and gave them good  
 “ Charges and Regulations.”

After *Christ*  
 320.      SOON after *Constantine the Great*,  
 born in *Britain*, succeeded, who  
 partitioned *South Britain* into Pro-  
 vinces. During his Reign the Christian Religion  
 flourished, the *Britons* enjoyed Peace and Plenty,  
 and old *Roman* Masonry once more appeared in  
 many stately and curious Buildings. In him ex-  
 pired the *Roman* Vassalage, which had subsisted  
 above 400 Years.

After *Christ*  
 388.      BUT too soon was this Dawning  
 of glorious Days eclipsed by most  
 cruel and bloody Wars; for *Grati-*  
*an*, who was a *Britain* by Birth and Education, so  
 tyrannized over his Countrymen, that in a short  
 Space he was slain; and now being destitute of  
 a Leader, the *Irish*, *Scots* and *Picts* broke in  
 upon them, civil Dissensions raged, and nothing  
 but

but Famine, Blood and Desolation was before their Eyes. The noble and goodly Structures every where demolished, and the liberal Arts despised and forgotten.

THE *Anglo-Saxons* were all rough, ignorant Heathens; and despising every thing but War, gave the finishing Stroke to all the Remains of ancient Learning that their Brother Savages had by Accident left undemolished; affecting only their own barbarous Manner of Life, till some pious Teachers from *Wales* and *Scotland* converted many to the Christian Faith, but none of their Kings, till *Augustin* the Monk, baptized *Ethelbert*, King of *Kent*, and in a few Years after all the Kings of

the Heptarchy were converted. Then Churches, Monasteries, Palaces, and beautiful Mansions were built; and although they too late lamented the ignorant and destructive Conduct of their Forefathers, yet they knew not how to construct the old Architecture; but being zealous to the utmost of what they knew, followed the *Gothic* Style in building many Palaces, Castles, fortified Cities, and Cathedral Churches. This required many Masons, who formed themselves into Lodges, by Direction of Foreigners that came over to help them.

THESE *Saxon* Lodges continued to improve, till *Kenred*, King of *Mercia*, and general Monarch, sent to *Charles Martel*, the right worshipful Grand-Master of *France*, Father of King *Pepin*, who



had been educated by Brother *Mimus Grecus* :

After *Christ*  
710. He sent from thence some expert  
Masons to teach the *Saxons* those  
Laws and Usages of the Craft, that  
had been preserved from the Havock of the *Goths*,  
but not the *Augustan* Style, for that was buried in  
its own Ruins in the West.

THE Clergy now studied Geometry and Archi-  
tecture, such as it was, because the Noble and  
Wealthy, the Kings and Queens thought it me-  
ritorious to build Churches and other pious Foun-  
dations, where many of them led a recluse Life,  
and ended their Days : Their holy Houses or Mo-  
nastries were under the Direction of the Clergy,  
where the Lodges usually were held.

After *Christ*  
830 to 872. *EGBERT*, the first King of  
all *England*, fortified his Sea Ports ;  
and *Alfred the Great* increased the  
Navy and fortified and rebuilt many Towns, and  
founded the University of *Oxford*. He had about  
him the best Architects, was the best King of  
*England*, employed the Fellow-Crafts wholly in  
Brick and Stone, and died illustrious in the  
Year 900.

After *Christ*  
920. *EDWARD* his Successor left  
Masonry to the Deputy King of  
*Mercia*, but afterwards placed his  
learned Brother *Ethelward* at the Head of the  
Fraternity, and founded the University of *Cam-  
bridge*, that had been long a Nursery of the  
Learned.

ATHEL-

**ATHELSTAN** ascended the Throne, and at first left the Craft to the Care of his valiant and active Brother *Edwin*, called in some Copies his Son, but in all the old Constitutions, it is thus set forth; *viz.* “ That though the ancient Records of the “ Brotherhood in *England*, were many of them “ destroyed, or lost in the Wars of the *Saxons* “ and *Danes*, yet King *Athelstan*, the Grandson “ of *Alfred the Great*, a mighty Architect, the first “ anointed King of *England*, and “ who translated the *Holy Bible* into “ the *Saxon* Tongue, when he had “ brought the Land into Rest and Peace, built “ many great Works, and encouraged many Ma- “ sons from *France*, who were appointed Overseers “ thereof, and brought with them the Charges “ and Regulations of the Lodges, preserved since “ the *Roman* Times, who also prevailed with the “ King to improve the Constitution of the *English* “ Lodges, according to the foreign Model, and “ to increase the Wages of working Masons. “ That the said King’s Brother, Prince *Edwin*, “ being taught Masonry, and taking upon him “ the Charges of a Master-Mason, for the Love “ he had to the said Craft, and the honourable “ Principles whereon it is founded, purchased “ a free Charter of his Father, for the Masons “ to have a Correction amongst themselves, as “ it was anciently expressed, or a Freedom and  
E
“ Power

After Christ.

924

After Christ

930.

“ Power to regulate themselves, to amend what  
 “ might happen amiss within the Craft, and to  
 “ hold a yearly Communication and General  
 “ Assembly.

“ THAT accordingly Prince *Edwin* summoned  
 “ all the Masons in the Realm to meet him in a  
 “ Congregation at *York*, in *June, Anno Dom. 926*,  
 “ who came and composed a General or Grand  
 “ Lodge, of which he was Grand-Master. And  
 “ having brought with them all the old Writings  
 “ and Records of the Craft extant, some in *Greek*,  
 “ some in *Latin*, some in *French*, and other Lan-  
 “ guages, from the Contents thereof that Assembly  
 “ did frame the Constitutions and Charges of an  
 “ *English* Lodge, made a Law to preserve and  
 “ observe the same in all Time coming, and or-  
 “ dained good Pay for the working Masons.”

After *Christ* 938. BUT good Prince *Edwin* died  
 two Years before the King, to the  
 great Grief of the Fraternity ;  
 though his Memory is honourably mentioned in  
 all the old Constitutions, and will for ever be  
 revered in the Lodges. Much more might here  
 be said of this worthy Prince, but that shall be  
 reserved for another Part of this History.

After *Christ* 955. to 1041. THE succeeding *Saxon* and *Da-*  
*nish* Kings continued to employ the  
 Craft in rebuilding *Glastonbury*, to  
 build and rebuild many religious Houses ; and in  
 the Reign of *Canute*, Arts and Sciences flourished.

*Leofrick*, the wealthy Earl of *Coventry*, at the Head of the Free-Masons, built the Abbey of *Coventry*, and the King built *Westminster-Abbey*, though not as it now stands.

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C H A P. II.

*The State of M A S O N R Y from the Norman Conquest to the Union of the two Crowns of England and Scotland.*

**T**HE *Norman* Princes, in Imitation of their *Saxon* and *Danish* Predecessors, encouraged the Craft, and many noble Persons became good Architects, particularly *Gundulph*, Bishop of *Rochester*, and *Roger de Montgomery*, Earl of *Shrewsbury* and *Arundel*, who were at the Head of the Masons, both for civil and sacred Architecture; and among many other Edifices, built the Palace of *Westminster*, and *Westminster-Hall*, 270 Feet long, and seventy-four Feet broad, the largest single Room upon Earth.

After Christ  
1070.

After Christ  
1090.

Now the *Norman* Barons found their great Possessions in *England* were mostly the Spoil of the *Saxons*, and held only on the uncertain Tenure of Royal Pleasure;

After Christ  
1100.

Pleasure ; and finding that the Laws of the *Anglo-Saxons* were much better adapted for securing the People's Property than those of *Normandy*, the *Normans* began to call themselves *Englishmen*, asserted the *Saxon* Rights, and obtained the first *Magna Charta*, or Deed of Rights and Liberties of an *Englishman*.

After Christ  
1146. THE Masons, during the Reign of King *Stephen*, were as much employed as the Soldiers, under their Grand-Master *Gilbert de Clare*, Marquis of *Pembroke*, by whom were built six Religious Houses, and the Chapel of St. *Stephen*, in the Palace at *Westminster*, now the House of the Commons of *Great-Britain* ; continuing still to flourish till the

After Christ  
1357. glorious Reign of King *Edward* the Third, who became the Patron of Arts and Sciences. The

Charges and Regulations of Masons were now for good Reasons revised and meliorated, as an old Record thus sets forth : “ In the glorious Reign  
“ of King *Edward* the Third, when Lodges were  
“ many and frequent, the *Grand-Master*, with  
“ his *Wardens*, at the Head of the *Grand-Lodge*,  
“ with the Consent of the Lords of the Realm,  
“ then generally Free-Masons, Ordained,

“ I. THAT for the future, at the Making  
“ or Admission of a Brother, the Constitutions  
“ and proper Charges and Monitions should be  
“ read by the Master or Warden, as hereunto  
“ annexed.

“ II. THAT

“ II. THAT Master-Masons or Masters of  
 “ Work shall be examined if they be able of  
 “ Cunning to serve their respective Lords, as well  
 “ the Highest as the Lowest, to the Honour and  
 “ Worship of the aforesaid Art, and to the Profit  
 “ of their Lords; for they be their Lords that  
 “ employ them and pay them for their Service  
 “ and Travel.

“ III. THAT when the Master and Wardens  
 “ meet in a Lodge, the Sheriff, if Need be, or  
 “ the Mayor or Alderman, if a Brother, where  
 “ the Chapter or Congregation is held, shall be  
 “ made Fellow, and Sociate to the Master, in  
 “ Help of him against Rebels, and for up-bearing  
 “ the Rights of the Realm.

“ IV. THAT enter'd Prentices at their making  
 “ shall be charged not to be Thieves, nor Thieves  
 “ Maintainers. That the Fellow-Crafts shall tra-  
 “ vel honestly for their Pay, and love their Fel-  
 “ lows as themselves, and that all shall be true to  
 “ the King of *England*, to the Realm, and to the  
 “ Lodge.

“ V. THAT if any of the Fraternity shall be  
 “ fractious, mutinous, or disobedient to the Grand-  
 “ Master's Orders, and after proper Admoni-  
 “ tions, should persist in his Rebellion, then the  
 “ Lodge shall determine against him, that he shall  
 “ forswear, or renounce, his Masonry, and shall  
 “ no more be of the Craft; the which if he  
 “ presume to do, he shall be prisoned till his  
 “ Grace be granted him and issued: For this

“ Cause, principally, have these Congregations  
 “ been ordained, that as well the Lowest as the  
 “ Highest should be well and truly served in this  
 “ Art. *Amen.* So mote it be.”

**RICHARD** the Second succeeded his Grand-  
 father, and employed *William of Wickham*, Bishop  
 of *Winchester*, as Grand-Master, to rebuild *West-*  
*minster-Hall* as it now stands; and *Wickham* also, at  
 his own Cost, built *New-College* in  
 After *Christ* *Oxford*, and founded *Winchester-*  
 1390. *College.* At last, when King *Richard*  
 was in *Ireland*, *Henry*, Duke of *Lancaster*, got the  
 Parliament to depose him, and next Year procured  
 his being murdered; who after thus supplanting  
 the unfortunate *Richard*, mounted the Throne, by  
 the Name of King *Henry* the Fourth. He ap-  
 V pointed *Thomas Fitz-Allen*, Earl of *Surrey*, Grand-  
 Master, founded *Battle-Abbey*, and afterwards that  
 of *Fotheringay*. In his Reign the Citizens of  
*London* built their large and magnificent *Guild-*  
*Hall.*

THE *Masons* thus flourishing, held their Lodges  
 and Communications more frequent than ever,  
 and Joy and Harmony abounded, when, unthought  
 of, nothing less than their utter Extirpation was  
 intended. For,

In the Minority of King *Henry*  
 After *Christ* the Sixth, the Commons of *England*  
 1425. thought the *Masons* worthy their  
 Notice, by attempting to disturb and overthrow  
 all their Lodges and Communications for ever, by  
 the

the following Act of the third Year of the said King, and the Fourth of his Age, entitled ;

“ M A S O N S shall not confederate in Chapters or  
“ Congregations.”

“ W H E R E A S by the yearly *Congregations* and  
“ *Confederacies* made by the Masons in their *Ge-*  
“ *neral Assemblies*, the good Course and Effect of  
“ the Statutes of Labourers be openly violated and  
“ broken, in Subversion of the Law, and to the  
“ great Damage of all the Commons : Our Sove-  
“ reign Lord the King, willing in this Case to  
“ provide a Remedy, by the Advice and Consent  
“ aforesaid, and at THE SPECIAL REQUEST  
“ OF THE COMMONS, hath ordained and esta-  
“ blished, that such Chapters and Congregations  
“ shall not be hereafter holden ; and if any such  
“ be made, they that cause such Chapters and  
“ Congregations to be holden, and thereof con-  
“ victed, it shall be adjudged Felony : And that  
“ the other Masons, who come to such Chapters  
“ and Congregations, be punished by Prisonment  
“ of their Bodies, and make Fine and Ransom at  
“ the King’s Will.”

THE Opinion of the great Judge *Coke* upon this Act against the Masons is explained in his Institutes, Part 3, Folio 99, to this Effect :

THE Cause wherefore this Offence was made Felony, is for that the good Course and Effect of the Statutes of Labourers were thereby violated and broken. Now, says my Lord *Coke*, all the Statutes concerning Labourers, before this Act,



and whereunto this Act doth refer, are repealed by the Statute of 5 *Eliz.* Cap. 4. whereby the *Cause* and *End* of the making of this Act is taken away; and consequently this Act is become of no Force or Effect; for *Cessante ratione Legis, cessat ipsa Lex*: And the Indictment of *Felony* upon this Statute must contain, that those CHAPTERS and Congregations were to the violating and breaking of the good Course and Effect of the Statute of Labourers; which now cannot be so alledged, because these Statutes be repealed. Therefore this would be put out of the Charge of Justices of the Peace, written by Master *Lambert*, Page 227. This Quotation confirms the Tradition of *old Masons*, that this most learned JUDGE really belonged to the ancient *Lodge*, and was a *faithful Brother*.

HOWEVER, this thundering Ordinance was never once executed, or in the least intimidated them from holding their Assemblies, nor did they ever desire any of their eminent and noble Brethren to get this Act repealed, as they meddled not with any Affairs of State; and for the Wages of working Masons free of the Lodge, their Laws forbade all Combinations, trusting to their Lords and Founders for their Reward, according to Merit and Love, and not for Money.

NAY, in the Minority of this  
 After *Christ* very King, a good Lodge was held  
 1429. at *Canterbury*, under Grand-Masters  
*Ghicheley*, as appears from the *Latin Register* of  
*William*

*William Molart*, Prior of *Canterbury*, in Manuscript, Page 88, in which are named *Thomas Stapylton*, the Master, *John Morris*, Custos de la Lodge Lathomorum, or, *Warden of the Lodge of Masons*, with fifteen Fellow-Crafts, and three entered Prentices, all there named.

AND another Record says, “ The Company of  
 “ Masons, being otherwise termed Free-Masons,  
 “ of ancient Standing and good Reckoning, by  
 “ Means of affable and kind Meetings diverse  
 “ Times, and as a loving Brotherhood use to do,  
 “ did frequent this mutual Assembly in the Time  
 “ of King *Henry* the Sixth, in the twelfth Year  
 “ of his most gracious Reign : When *Henry* was  
 “ thirteen Years of Age, *Anno Dom. 1434.*”

And the said Record describing a Coat of Arms, much the same with that of the *London* Company of Freeman-Masons, it is generally believed that the said Company is descended of the ancient Fraternity ; and that in former Times no Man was made free of that Company until he was installed in some Lodge of *free* and *accepted* Masons, as a necessary Qualification. So that before the Troubles of this unfortunate King, the Masons were every where in great Esteem, and much employed ; for the above Record says farther, “ That the  
 “ Charges and Corrections of the Free-Masons  
 “ have been seen and perused by our late Sove-  
 “ reign, King *Henry* the Sixth, and by the Lords of  
 “ his most honourable Council, who have allow’d  
 “ them, and declared, that they be right, good and

“ reasonable to be holden, as they have been  
 “ drawn out and collected from the Records of  
 “ ancient Times, &c.”

At length the Craft suffered Neglect ; at first by the bloody Wars of the Houses of *York* and *Lancaster* ; and afterwards by other Means, till the Union of the two Kingdoms, when true Architecture began again to dawn in this Western Part of the World ; and the Progress of it would have been more rapid, if Queen *Elizabeth* had not discouraged the Study of Architecture. And hearing also that the Masons had some Secrets that they could not or would not reveal to her, she became jealous of their Assemblies, and sent an armed Force to break up their annual Communication at *York* on St. *John's* Day, *December 27, 1561*. But Sir *Thomas Sackville*, Grand-Master, took Care to send some of the great Officers of the Queen, that were Masons, who then joining their Assembly, made honourable Report to the Queen, who ever after esteemed them as the Cultivators of Peace, Friendship, brotherly Love, Arts and Sciences, and never meddled with those who were given to Change.

It may not be amiss here to give the Sentiments and Practice of old Masons, touching the Government of their Grand-Masters, *viz.* That Kings, and other Male Sovereigns, are Grand-Masters during Life, and appoint a Deputy, or approve of his Election, to preside over the Fraternity, with the Title and Honours of Grand-Master ; but if the Sovereign is a Female, or not

a Brother ; or a Minor under a Regent, not a Brother ; or if the Male Sovereign, or the Regent, though a Brother, is negligent of the Craft, then the old Grand-Officers may assemble the Grand-Lodge in due Form to elect a Grand-Master, but not during Life, only he may be annually re-chosen while he and they think fit.

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## C H A P. III.

*The State of M A S O N R Y from the Union of the Crowns to Grand-Master MONTAGU.*

**I**N the Reign of King *James* the First, the famous and learned *Inigo Jones*, being Grand-Master, the best Craftsmen from all Parts resorted to him, who always allowed good Wages and seasonable Times for Instruction in the Lodges, which he constituted with excellent Bye-Laws, and made them like the Schools or Academies of Designers in *Italy*. He also held the quarterly Communication of the Grand-Lodge, of Masters and Wardens, and the annual General Assembly and Feast on *St. John's Day*, when he was annually re-chosen till 1618, when *William*, Earl of *Pembroke*, was chosen Grand-Master, and being approved by the King, he appointed *Inigo Jones* his Deputy-Grand-Master.

MASONRY

MASONRY thus flourishing, many eminent, wealthy and learned Men, at their own Request, were accepted as Brothers, to the Honour of the Craft, till the King died on the twenty-seventh of *March*, 1625. Grand-Master *Jones* continued in Office, and vigilant in carrying on the grand Design, till unhappily the Civil Wars broke out; yet even during those Wars the Masons met occasionally in many Places.

OUR worthy Brother, the famous *Elias Ashmole*, Esq; an eminent Philosopher, Chemist and Antiquary, Founder of the noble Museum at *Oxford*, which still bears his Name, in Page 15, of his *Diary*, says, “ I was made a Free-Mason at *Warrington, Lancashire*, with Colonel *Henry Mainwaring*, of *Kerthingham, in Cheshire*, by Mr. *Richard Penket*, the Warden, and the Fellow-Crafts, “ on the Sixteenth of *October*, 1646.” The Writer of Mr. *Ashmole’s* Life, who was not a Mason, before his History of *Berkshire*, Page 6, gives the following Account of Masonry. “ He (Mr. *Ashmole*) was elected a Brother of the Company of “ Free-Masons, a Favour esteemed so singular by “ the Members, that Kings themselves have not “ disdained to enter themselves of this Society.— “ From these derived the Adopted Masons, Accepted-Masons, or Free-Masons, who are known “ to one another all over the World by certain “ Signals and Watch-Words known to them alone. They have several Lodges in different “ Countries for their Reception; and when any “ of

“ of them fall into Decay, the Brotherhood is to  
 “ relieve them. The Manner of their Adoption  
 “ or Admiffion is very formal and folemn, and  
 “ with the Adminiftration of an Oath of Secrecy ;  
 “ which has had better Fate than all other Oaths,  
 “ and has ever been moft religiously obferved ; nor  
 “ has the World been yet able, by the Inadver-  
 “ tency, Surprize, or Folly of any of its Mem-  
 “ bers, to dive into this Myftery, or make the  
 “ leaft Difcovery.”

AFTER the Reftoration of King *Charles* the  
 Second, who though he had been made a Mafon  
 abroad, neglected the Craft, giving himfelf in-  
 tirely up to his Pleafures ; however,  
 in 1663, *Henry Fermyn*, Earl of St. Earl of St. Al-  
*Albans*, being Grand-Mafter, Sir bans, 1663.  
*John Denham*, Deputy-Grand-Mafter, Sir *Chrifto-*  
*pher Wren*, and Mr. *John Webb*, Grand-Wardens,  
 made the following Regulations, viz.

I. THAT no Perfon, of what Degree foever, be  
 accepted a Free-Mafon, unlefs in a regular Lodge,  
 whereof one to be a Mafter or a Warden, in that  
 Divifion where fuch Lodge is kept, and another to  
 be a Craftsman in Mafonry.

II. THAT no Perfon hereafter be accepted but  
 fuch as are able of Body, honeft in Parentage, of  
 good Reputation, and an Obferver of the Laws of  
 the Land.

III. THAT no Perfon, who fhall be accepted a  
 Free-Mafon, fhall be admitted into any Lodge,  
 until he has brought a Certificate of the Time and  
 Place

Place of his Acceptation from the Master of the Limit where he was made, and the Lodge kept. And the Master shall enrol the same in Parchment, and shall give an Account of such Acceptations at every General Assembly.

IV. THAT every Person, who is now a Free-Mason, shall bring to the Master a Note of the Time of his Acceptation, to the End that it may be enrolled in such Priority of Place as the Brother deserves; and that the whole Company and Fellows may the better know each other.

V. THAT, for the future, the said Fraternity of Free-Masons shall be regulated and governed by one Grand-Master, and as many Wardens as the said Society shall think fit to appoint at every General Assembly.

VI. THAT no Person shall be accepted, unless he be twenty-one Years old, or upwards.

*THOMAS SAVAGE*, Earl of Rivers, succeeded *St. Albans* as Grand-Master, who appointed *Sir Christopher Wren* Deputy-Grand-Master, and *Mr. John Webb* and *Mr. Grinlin Gibbons*, Grand-Wardens; but the Deputy and Wardens had the Management of every thing concerning the Craft.

THIS Year, on the Second of *September*, the City of *London* being almost destroyed by Fire, the Free-Masons were necessarily employed and encouraged to rebuild that noble City in a more elegant Style than before. The Deputy had formed a grand Design of making it the most regular and splendid City in the World, but by private Properties,

Properties, and other Hindrances, this laudable Design could not be carried into Execution.

THE elegant Style of the Craft evidenced itself in building the *Royal-Exchange*; *St. Paul's Cathedral*, the Foot-stone of which was levelled in due Form by the King, Grand-Master *Rivers*, the Architects, Craftsmen, Nobility and Gentry, Lord-Mayor and Aldermen, Bishops and Clergy, in the Year 1673; designed and conducted by the Deputy-Grand-Master *Wren*, as *Master of Work*, with his Wardens, *Edward Strong*, the Elder and Younger. The *Monument*, of the *Doric Order*, 202 Feet high from the Ground, fifteen Feet in Diameter, its Pedestal twenty Feet square, and forty in Height, with Emblems in *Basso Relievo* by *Gabriel Cibber*, was finished in the Year 1677: Many more fine Buildings were raised, particularly *St. Mary-le-Bow*, *St. Stephen's* in *Walbrooke*, with its admirable Cupola, if equalled, not excelled by any in *Europe*; the College of Physicians; and beautiful *Middle-Temple Gate*.

**GEORGE VILLERS**, Duke of *Buckingham*, an old Mason, became Grand-Master, but being indolent, he left all to Deputy *Wren* and his Wardens; and was succeeded by *Henry Bennet*, Earl of *Arlington*, who was too deeply engaged in State-Affairs to mind the Lodges; yet in his Mastership, the Craft was very considerable, and many Persons of Distinction

Duke of *Bucks*,  
1674.

Earl of *Arlington*,  
1679.



Distinction requested to be admitted, and were accordingly *accepted* by the Fraternity.

IN some of the Manuscripts of Mr. *Ashmole* before mentioned, there are many very valuable Collections relating to the History of the Free-Masons, as may be gathered from the Letters of Dr. *Knipe*, of *Christ-Church, Oxford*, to the Publisher of his Life; the following Extracts therefrom will authenticate and illustrate many Facts in the foregoing History.

“ As to the ancient Society of Free-Masons,  
 “ concerning whom you are desirous of knowing  
 “ what may be known with Certainty, I shall only  
 “ tell you, that if our worthy Brother *E. Ash-*  
 “ *mole*, Esq; had executed his intended Design,  
 “ our Fraternity had been as much obliged to him  
 “ as the Brethren of the most noble Order of the  
 “ Garter. I would not have you surprized at  
 “ this Expression, or think it at all too assuming.  
 “ The Sovereigns of that Order have not dis-  
 “ dained our Fellowship, and there have been  
 “ Times when Emperors were also Free-Masons.  
 “ What from Mr. *Ashmole’s* Collection I could  
 “ gather was, that the Report of our Society’s  
 “ taking Rise from a Bull granted by the Pope,  
 “ in the Reign of *Henry* the Third, to some  
 “ *Italian* Architects to travel over all *Europe*, to  
 “ erect Chapels, was ill founded; such a Bull  
 “ there was, and those Architects were Masons;  
 “ but this Bull, in the Opinion of the learned  
 “ Mr. *Ashmole*, was confirmative only, and did  
 “ not

“ not by any Means create our Fraternity, or even  
 “ establish them in this Kingdom : But as to the  
 “ Time and Manner of that Establishment, some-  
 “ thing I shall relate from the same Collections.  
 “ St. *Alban*, the Proto-martyr, established Ma-  
 “ sonry here, and from his Time it flourished  
 “ more or less, according as the World went,  
 “ down to the Days of King *Athelstan*, who for  
 “ the Sake of his Brother *Edwin* granted the  
 “ Masons a Charter. Under our *Norman* Prin-  
 “ ces, they frequently received extraordinary  
 “ Marks of Royal Favour : There is no Doubt to  
 “ be made, that the Skill of Masons, which was  
 “ always transcendently great, even in the most  
 “ barbarous Times, their wonderful Kindness  
 “ and Attachment to each other, how different  
 “ soever in Condition, and their inviolable Fi-  
 “ delity in keeping religiously their Secret, must  
 “ expose them, in ignorant, troublesome, and su-  
 “ perstitious Times, to a vast Variety of Adven-  
 “ tures, according to the different Fate of Parties,  
 “ and other Alterations in Government. By the  
 “ Way, it may be noted, that the Masons were  
 “ always loyal, which exposed them to great  
 “ Severities when Power wore the Trappings of  
 “ Justice, and those who committed Treason,  
 “ punished true Men as Traitors.

“ THUS in the third Year of *Henry* the Sixth, An  
 “ Act passed to abolish the Society of Masons, and  
 “ to hinder, under grievous Penalties, the holding  
 “ Chapters, Lodges, or other regular Assemblies.

“ Yet

“ Yet this Act was afterwards repealed, and even  
 “ before that, King *Henry*, and several Lords of  
 “ his Court, became Fellows of the Craft.”

MANY Lodges in the Reign of *Charles* the Second were constituted by Leave of the several noble Grand-Masters, the Fraternity being still considerable, and many Gentlemen and famous Scholars requested to be admitted. Mr. *Ashmole* again says, in Page 66, of his *Diary*. “ On  
 “ *March* the 10th, 1682, about 5 Hor. post  
 “ Merid. I received a Summons to appear at a  
 “ Lodge to be held the next Day at *Masons-Hall*,  
 “ in *London*. *March* 11, accordingly I went,  
 “ and about Noon, was admitted into the Fel-  
 “ lowship of Free-Masons, Sir *William Wilson*;  
 “ Knight; Captain *Richard Borthwick*; Mr. *Wil-*  
 “ *liam Woodman*; Mr. *William Grey*; Mr. *Samuel*  
 “ *Taylor*, and Mr. *William Wise*: I was the  
 “ senior Fellow among them, it being thirty five  
 “ Years since I was admitted; there were present,  
 “ besides myself, the Fellows after named, Mr.  
 “ *Thomas Wise*, Master of the Masons Company  
 “ this present Year; Mr. *Thomas Shorthose*, &c.  
 “ We all dined at the *Half-Moon* Tavern, in  
 “ *Cheapside*, at a noble Dinner prepared at the  
 “ Charge of the new accepted Masons.”

MANY of the Fraternity's Records of this and former Reigns were lost in the next, and at the Revolution: And many of them were too hastily burnt in our own Time for Fear of making Discoveries.

UPON

UPON the Death of Grand-Master *Arlington*, in the Year 1685, the Lodges met and elected Sir *Christopher Wren* Grand-Master, who annually, while carrying on St. *Paul's*, met those Brethren who could attend him, to keep up good old Usages till the Revolution.

Sir *Christopher Wren*, 1685.

PARTICULAR Lodges were mostly occasional in *London*, except where some great Works were carrying on: Sir *Robert Clayton* procured an occasional Lodge of Masters to meet at St. *Thomas's* Hospital in the Year 1693, near which a stated Lodge continued long afterwards. Besides the old Lodge at St. *Paul's*, there was one in *Piccadilly*, another by *Westminster-Abbey*, *Holbourn* and *Tower-Hill*. King *William* was privately made a Mason, approved of the Choice of Sir *Christopher Wren*, greatly promoted the Interests of the Craft, appointed the fine new Palace at *Greenwich*, in the Year 1695, to be an Hospital for Seamen, and ordered it to be finished according to *Jones's* old Design. This Year also the most noble *Charles*, Duke of *Richmond* and *Lenox*, Grandfather of the present Duke, Master of a Lodge at *Chichester*, coming to the annual Assembly in *London*, was chosen Grand-Master, and approved by the King; Sir *Christopher Wren* was his Deputy, who acted as before at the Head of the Craft, and was again chosen Grand-Master in the Year 1698.

Duke of *Richmond*, 1695.

IN

IN the Beginning of the Reign of *Queen Anne*, the *Augustan Style* was every where most richly displayed ; yet the Lodges were more and more disused ; partly by the Neglect of Masters and Wardens ; and partly by not having a noble Grand-Master, as in Times past, the annual Assembly was not duly attended ; and what was the worst of all, *Sir Christopher Wren* totally neglected the Office of Grand-Master for several Years.

AFTER the Rebellion was over in 1716, the few Lodges in *London* finding themselves unnoticed by their Grand-Master, thought fit to CEMENT under a Grand-Master of their own Choice, as the Centre of Union and Harmony. The Lodges that met were then held at the *Goose and Grid-Iron* in *St. Paul's Church-Yard* ; the *Crown* in *Parker's-Lane*, near *Drury-Lane* ; the *Apple-Tree Tavern* in *Charles-Street, Covent-Garden* ; the *Rummer and Grapes Tavern* in *Channel-Row, Westminster*. They and some old Brothers met at the *Apple-Tree*, and put into the Chair the oldest Master-Mason, being the present Master of a Lodge, constituted a Lodge in *due Form* \*, revived the quarterly Communication of Officers, resolved to hold the annual Assembly and Feast, and then to chuse a Grand-Master from among themselves, till

\* So called, because it should meet quarterly according to ancient Usage. And when the Grand-Master is present, it is a Lodge in AMPLE FORM ; otherwise only in DUE FORM, but both equal in Authority.

till they should again be honoured with having a noble Brother at their Head. Accordingly,

ON St. *John Baptist's* Day, 1717, the Assembly and Feast were held at the aforefaid *Goose and Grid-Iron*. The oldest Master-Mason being in the Chair, proposed a List of Candidates, and the Brethren by a Majority of Hands, elected Mr.

*Anthony Sayer*, Grand-Master of  
Masons, who was forthwith, congratulated, invested, installed and homaged; and then his Worship commanded the Masters and Wardens of Lodges to meet the Grand-Officers every Quarter in Communication, at the Place he should appoint.

*GEORGE PAYNE*, Esq; succeed Brother *Sayer* in 1718, *John-Theophilus Desaguliers*, L. L. D. and F. R. S. in 1719, and our aforefaid Brother, the right worshipful *George Payne*, Esq; in 1720.

It was now recommended to the Brethren, the strictest Observance of the Communication, and that they should bring to the Grand-Lodge any old Writings and Records concerning Masons or Masonry, to shew the good Usages of old: Many Manuscripts were accordingly brought, for they had nothing as yet in Print; but many of the most valuable concerning Lodges, Regulations, Charges, Secrets, and Usages, particularly one written by Brother *Nicholas Stone*, the Warden of Grand-Master *Inigo Jones*, were too hastily burnt

*Mr. Sayer*,  
1717.

*George Payne*,  
Esq; 1718 and  
1720.  
*Dr. Desaguliers*,  
1719.

burnt by scrupulous Brothers, that they might not fall into strange Hands. It was also agreed, that the new Grand-Master should have the Power of appointing his Grand-Wardens, and a Deputy-Grand-Master, now found as necessary as formerly, according to ancient Custom.

AND at the Grand-Lodge in ample Form on *Lady-Day*, 1721, Grand-Master *Payne* proposed for his Successor, a most noble Brother, at which the Lodge expressed great Joy at the happy Prospect of being again patronized by noble Grand-Masters, as in the most prosperous and glorious Days of Masonry.

## CHAP. IV.

*The State of MASONRY from  
Grand-Master MONTAGU to Grand-  
Master STRATHMORE.*

WE have seen in the foregoing History of Masonry, by what Means the Craft flourished, and how they came to suffer Decay; and that it was in the Times of Barbarity and Ignorance, of Tyranny and Oppression, of War and Bloodshed, when the popular Rage and Fury vented itself upon the noble Sciences, or Places dedicated to their Use, and chiefly upon the Professors and Advocates of this Royal Art, which as  
it

it was the most useful to Mankind, so it was the first doomed to Perdition. Indeed, the Days have been in *Britain*, when this ancient and honourable Fraternity suffered not a little from the Neglect of their Grand-Masters, who should have countenanced the Communications with their Presence, given Life and Vigour to their Resolutions, and by Precept and Example, as well to keep the whole Body firm, steady and faithful to the ancient Laws and Usages of Masons, as to preserve the Honour and Renown that the Fraternity had acquired in the World with the Wise, Learned, Good, Great and Brave, from the Commencement of Time.

THIS Royal Craft suffered greatly during the intestine Broils in the Reign of *Charles* the First; nor do we find it made any great Advances after the Restoration, the Sciences being continually interrupted by the tyrannical Schemes of an effeminate Court, and a Succession of War from the Revolution to the Suppression of the Troubles renewed in the Beginning of the Reign of King *George* the First: Under whose auspicious Government Peace being settled, the Sciences began again to flourish, and Masonry once more became the Darling of the People, under their Grand-Master, *Sir Christopher Wren*, whose Abilities most certainly commanded all due Respect; but the Want of Zeal and Industry in the Work of his Lord, made it necessary for the Brethren to guard against all future Decays of their ancient and honourable Craft,



Craft, by chusing the right worshipful *George Payne, Esq;* to be their Grand-Master, by whose Fervency and Zeal, the Freedom of this Society has been fixed upon the noble and solid Basis of those Noblemen and Princes who have done Honour to the Craft by their constant Attendance and laudable Example; a Series of such noble Personages as no Age, Society nor Nation could ever boast of to have ruled over them; and who in a continued Succession will, in all Probability, *govern them and lift them up for ever.*

IT will be necessary now to proceed to the Recital of those great Names who have honoured the Fraternity by presiding over them, either as Grand-Masters or other Grand-Officers; together with a brief Abstract of the Transactions in their Grand-Communications, in the Order of Time they happened,

### Grand-Master.

JOHN MONTAGU, Duke of MONTAGU.

### Deputy-Grand-Master.

JOHN BEAL, Doctor of Physic.

### Grand-Wardens.

Mr. J. VILLENEAU and Mr. T. MORRIS, jun.

ON the Morning of his Election, *June 24, 1721,* *George Payne, Esq;* Grand-Master, assembled the Grand-Lodge at the *King's-Arms,* in *St. Paul's Church-*

*Church-Yard*; made some new Brothers, particularly *Philip, Lord Stanhope*, now Earl of *Chesterfield*; and then marched according to the Manner of Masons to a noble Feast prepared for them at *Stationers-Hall*; where his Grace was invested with the Ensigns of his Office, received their Homage and Congratulations, and entered upon the Exercise of his Authority: Whereupon *Dr. Desaguliers*, formerly Grand-Master, made an eloquent Oration in Praise of Masons and Masonry. The Whole was conducted with great Harmony and brotherly Love. In the several Communications held by his Grace, he encouraged and promoted the laudable Designs of the Craft; ordered their Constitutions and Laws to be collected into one Body by *Dr. Desaguliers* and *Mr. James Anderson*; and to be revised and amended, and after being approved of, to be printed; which was accordingly done.

### Grand-Master.

PHILIP WHARTON, Duke of WHARTON.

### Deputy-Grand-Master.

J. THEOPH. DESAGULIERS, L.L.D. and F.R.S.

### Grand-Wardens.

Mr. JOSH. TIMSON and JA. ANDERSON, A. M.

*WILLIAM COWPER*, Esq; was appointed Secretary, *January 27, 1722-3*. His Grace was very active and vigilant in visiting the old Lodges, and

F

constituting

constituting new ones, as the Fraternity began to increase daily, by the Admission of many of the Clergy, Gentlemen, Merchants, and others of good Repute, who were all highly pleased with his Grace's generous and noble Behaviour.

### Grand-Master.

F. SCOTT, E. of DALKEITH, late D. of BUCCLEUGH.

### Deputy-Grand-Master.

J. THEOPH. DESAGULIERS, L.L.D. and F.R.S.

### Grand-Wardens.

FRANCIS SORELL, Esq; and Mr. JOHN SENEX.

THE Duke of *Wharton*, Grand-Master, came, attended with his Wardens, and many Brethren in Coaches, to hold the Feast at *Merchant-Tailors-Hall*, June 24, 1723, and then walked with his Deputy, Wardens, and the Masters and Wardens of Lodges into the Lodge-Room; and there recognized their new Grand-Master, who was now in *Scotland*; about 400 Masons were at this Feast. Upon his Lordship's Return in a Grand-Communion, he exerted himself greatly in many Things for the Good of Masons, particularly in forming their Committee of Charity, as will be afterwards more particularly related.

Grand-

## Grand-Master.

C. LENOX, D. of RICHMOND, LENOX and AUBIGNY.

## Deputy-Grand-Master.

MARTIN FOLKES, Esq;

## Grand-Wardens.

GEO. PAYNE and FRANCIS SORELL, Esqrs.

THE Earl of *Dalkeith*, with his Deputy and Wardens, and a great Number of Brethren, waited on Brother *Richmond*, at his House at *Whitehall*, June 24, 1724, and then proceeded in a grand Procession to *Merchant-Taylors-Hall* to Dinner: And there Grand-Master *Dalkeith* made the following Procession round the Tables.

1. BROTHER *Clinch* to clear the Way.
2. The Stewards two and two, with their white Rods.
3. Secretary *Cowper* with the Bag.
3. On his Left, the Master of the second Lodge with *one* great Light.
4. Two other great Lights borne by Masters of Lodges.
5. Former Grand-Wardens one by one, according to Juniority.
6. *Sorell* and *Senex*, the present Grand-Wardens.
7. *Desaguliers*, Deputy-Grand-Master, alone.
8. On the Left the Sword of State carried by the Master of the Lodge to which it did belong; followed by *Richmond* Grand-Master elect.
9. On the Right-Hand the Book of Constitutions on a Cushion, carried by the Master of the senior

Lodge, followed by *Dalkeith*, Grand-Master. During the Procession, the Brethren gave the regular Salutations. The second Procession was like the first, save that now Lord *Dalkeith* walked first as the youngest late Grand Master, close after the former Grand-Wardens, and the Duke of *Richmond* last of all, preceded by his Wardens and Deputy, and before them the Sword and Constitutions. His Grace in the Execution of his Office was very assiduous for the Welfare of the Craft, and firmly established the Fund of general Charity for poor Brothers, that was begun by Grand-Master *Dalkeith*.

### Grand-Master.

J. HAMILTON, Lord PAISLEY, ROW E. of ABERCORN.

### Deputy-Grand-Master.

JOHN THEOPHILUS DESAGULIERS, L.L.D. and F.R.S.

### Grand-Wardens.

Col. D. HOUGHTON, and Sir T. PENDERGAST, Bt.

LORD *Paisley* being in the Country had appointed the Duke of *Richmond* his Proxy, who held the Feast at *Merchant-Taylors-Hall*, December 27, 1725, and recognized the Authority of the new Grand-Master. During whose Absence the Deputy attended the Communications, visited the Lodges, and redressed what was amiss till Lord *Paisley* returned, greatly to the Satisfaction of his Worship.

Grand-

Grand-Master.

WILLIAM O'BRIAN, Earl of INCHQUIN.

Deputy-Grand-Master.

WILLIAM COWPER, Esq;

Grand-Wardens.

ALEK. CHOCKE and WILL. BURDON, Esqrs.

MR. *Edward Wilson* was appointed Secretary, in the Room of *William Cowper*, Esq; now Deputy-Grand-Master. The Feast was held at *Mercers-Hall*, February 27, 1726-7; and the Grand-Master being absent, Lord *Paisley* conducted the Business of the Day, and closed the Lodge in due Time. The Grand-Master granted a Deputation to *Hugh Warburton*, Esq; to be Provincial Grand-Master of *North-Wales*, and to Sir *Edward Mansell*, Bart. to be Provincial Grand-Master of *South-Wales*, and also a Deputation to some Brothers in *Spain* for the constituting of a Lodge at *Gibraltar*. In his Mastership, on the eleventh of *June*, 1727, King *George* the First died at *Osnaburg* in his Way to *Hanover*, and was succeeded by his only Son KING GEORGE THE SECOND, now happily reigning, and the first remembered at all the Assemblies of Masons in their peculiar Manner: To Masons no more need be said.

**Grand-Master.****HENRY HARE, Lord COLERANE.****Deputy-Grand-Master.****ALEXANDER CHOCKE, Esq;****Grand-Wardens.****N. BLACKERBY, Esq; and Mr. J. HIGHMORE.**

MR. *William Read* was appointed Secretary. The Feast was held on St. *John's Day, December 27, 1727, at Mercers-Hall, with great Joy and Satisfaction throughout the whole large Assembly. And his Lordship being entered upon his high Office, granted a Deputation for the holding of a Lodge in St. Bernard's-Street, in Madrid. In the last Communication under the Mastership of Colerane, Dr. Desaguliers moved that the ancient Office of Stewards might be revived to assist the Grand-Wardens in preparing the Feast, and in other Things appertaining to the annual General Assembly of Masons; which was carried unanimously, and that their Number should be TWELVE. A List of those Gentlemen who have served the honourable Office of Stewards, from Grand-Master *Colerane* to those who at present enjoy that Office, will be elsewhere inserted.*

**Grand-**

## Grand-Master.

JAMES KING, Lord KINGSTON.

## Deputy-Grand-Master.

NATHANIEL BLACKERBY, Esq;

## Grand-Wardens.

Sir J. THORNHILL, Kt. and M. OCONNOR, Esq;

THE Feast was again held on St. *John's Day*, at *Mercers-Hall*, December 27, 1728. Deputy-Grand-Master *Cbocke*, with his Wardens, several noble Brothers, former Grand-Officers, and many Brethren attended his Worship from his House in *Leicester-Square*, to the said Hall in Coaches, where every Thing was transacted with great Harmony and Decorum. His Lordship, at his own Cost, provided a curious Pedestal, and a rich Cushion, adorned with Gold Tassels and Fringes for the Top of the Pedestal, with a fine Velvet Bag, and a Badge of two Golden Pens a-crofs pendant to a blue Ribbon for the Grand-Secretary: For all which the Communication returned his Worship Thanks in a proper Manner. Grand-Master *Kingston* granted a Deputation to Brother *George Pomfret* for the constituting of a Lodge at *Bengal*, in *East-India*, at the pressing Solicitation of some Brethren residing there.



## Grand-Master.

THOMAS HOWARD, Duke of NORFOLK.

## Deputy-Grand-Master.

NATHANIEL BLACKERBY, Esq;

## Grand-Wardens.

Colonel G. CARPENTER and T. BATSON, Esq;

GRAND-MASTER *Kingston*, with his Deputy and Wardens, waited on his Grace the Grand-Master elect, at his House in *St. James's-Square*; where he was met by as great a Number of Brethren all clothed proper, as had ever been known, and from thence proceeded to *Merchant-Taylors-Hall*, *January 29, 1729-30*, in the following Manner, *viz.*

1. BROTHER *Johnson* to clear the Way.
2. Six of the Stewards with their Badges and Rods, two in each Chariot.
3. Brothers duly clothed without Distinction in Gentlemens Coaches.
4. Noble and eminent Brethren in their own Chariots.
5. Former Grand-Officers not noble.
6. Former noble Grand-Masters clothed proper.
7. The Secretary alone with his Badge and Bag.
8. The two Grand-Wardens clothed proper with their Badges in one Chariot.
9. The Deputy-Grand-

Grand-Master alone. 10. *Kingston*, Grand-Master, with his Badge: *Norfolk*, Grand-Master elect, clothed only as a Mason, in one Coach. 11. The Duke of *Norfolk's* Coach of State empty. Brother *John Pine* acted as Marshal, and conducted the Procession; which being arrived at the Hall-Gate; 1. The Stewards stood with their Rods on each Side the Passage to make a Lane. 2. Brother *Johnson* to clear the Way. 3. Former Grand-Wardens one by one, according to their Juniority. 4. Former Deputy-Grand-Masters, according to Juniority, one by one. 5. Former Grand-Masters by Juniority in the following Order; Lord *Colerane*; Earl of *Inchiquin*; Lord *Paisley*; Duke of *Richmond*; Earl of *Dalkeith*; Duke of *Montagu*; Dr. *Desaguliers*; *George Payne*, Esq; and Mr. *Anthony Sayer*. 6. Then the Stewards closed two and two. 7. The Secretary alone. 8. The two Grand-Wardens. 9. The Deputy-Grand-Master alone. 10. On the Left-Hand the Sword, borne before *Norfolk*, Grand-Master elect; on the Right-Hand the Book of Constitutions on a rich Cushion, carried by the Master of the senior Lodge: The whole was closed by Marshal *Pine*, with his Truncheon blue, tipped with Gold.

IN this Order they solemnly walked into the Lodge-Room, where the Masters and Wardens received their Grand-Master with the greatest Joy and Affection in due Form. He sat down in his Chair before the Pedestal, covered with a rich

Cushion, upon which were laid the Constitutions and Sword ; with the Grand-Master elect on his Right-Hand, whose Election was forthwith recognized with great Solemnity. His Grace was vigilant in his Office, and when his Affairs called him into *Italy*, he was not unmindful of the Fraternity, to whom he sent the following kind and noble Presents, *viz.*

1. TWENTY Pounds to the Fund of Masons Charity. 2. A large Folio Book of the finest writing Paper for the Records of the Grand-Communication, richly bound in *Turkey* Leather and gilt, and on the Frontispiece in Vellum the Arms of *Norfolk* amply displayed, with a *Latin* Inscription of his noble Titles. 3. The old trusty Sword of *Gustavus Adolphus*, the valiant King of *Sweden*, that was next wore by his brave Successor in War, *Bernard*, Duke of *Saxe-Weimar*, with both their Names on the Blade, which the Grand-Master had ordered to be most richly embellished ; and to be the Grand-Master's Sword of State for the Time to come. For all which noble Benefactions the Lodge expressed their most grateful Acceptance, in their peculiar Manner. His Grace granted a Deputation to Captain *Ralph Farwinter* to be Provincial Grand-Master of *East-India* at *Bengal*, another to Monsieur *Thuanus* to be Provincial Grand-Master of the Circle of *Lower-Saxony*, and a third to Mr. *Daniel Cox* to be Provincial Grand-Master of *New-Jersey* in *America*.

## Grand-Master.

T. COKE, Ld. LOVEL, now E. of LEICESTER.

## Deputy-Grand-Master.

THOMAS BATSON, Esq;

## Grand-Wardens.

G. DOUGLAS, M. D and J. CHAMBERS, Esq;

MR. *George Moody*, was appointed his Worship's Sword-Bearer. The Feast was held at *Mercers-Hall, March 27, 1731*, and all Things were regularly transacted. In a Grand-Communication, the Duke of *Norfolk*, with other noble Brethren being present, the Grand-Master moved, that the Thanks of the Community should be returned to his Grace for his noble Presents to the Fraternity, which was forthwith done, and received by the Duke with brotherly Affection. His Royal Highness *Francis-Stephen, Duke of Lorrain*, now his IMPERIAL MAJESTY, was made an entered Prentice and Fellow-Craft, at the *Hague*, by Virtue of a Deputation from Grand-Master *Lovel* for a Lodge there, of which *Dr. Desaguliers* was Master, *John Stanhope* and *John Holtzendorf*, Esqrs. Wardens; the rest of the Brethren that formed the Lodge, were *Philip*, Earl of *Chesterfield*, *Jeremiah Strickland*, Esq; Nephew to the Bishop of *Namure*, *Mr. Benjamin Hadley*, and a *Dutch* Brother. His Royal Highness coming to  
*England*

England soon after, was made a Master-Mason along with his Grace *Thomas Pelham*, Duke of *Newcastle*, at *Houghton-Hall*, in *Norfolk*, the Seat of Sir *Robert Walpole*. This Event the Society have in continual Remembrance in a proper Manner. His Worship also granted Deputations of Provincial Grand-Masters to Captain *John Phillips*, of *Russia*, and Captain *James Commerford*, of *Andalusia*, in *Spain*.

### Grand-Master.

ANTHONY BROWN, Lord Visc. MONTACUTE.

### Deputy-Grand-Master.

THOMAS BATSON, Esq;

### Grand-Wardens.

GEO. ROOKE and JA. MOORE-SMYTHE, Esqrs.

THE annual Assembly and Feast was held at *Merchant-Taylors-Hall*, April 19, 1732; and Deputy-Grand-Master *Batson*, with his Wardens, attended the Grand-Master elect, at his House in *Bloomsbury-Square*, together with the Dukes of *Montagu* and *Richmond*, Lord *Colerane*, Lord *Carpenter*, the Earl of *Strathmore*, Lord *Teynham*, and many other Brethren all duly clothed; who proceeded to the Hall, and there performed every Thing according to good and ancient Usages. In the Course of his Mastership, he granted a Deputation for holding a Lodge at *Valenciennes*, in *French Flanders*, and another at the *Hotel de Buffy*, in *Paris*.

C H A P.

## C H A P. V.

*The State of MASONRY from Grand-Master STRATHMORE to Grand-Master CARYSFORT.*

**T**HE present flourishing Condition of the Fraternity in *England*, the Reader will discern, has not been obtained without great Industry and Application; and he will also find the same noble Endeavours not the least abated in their succeeding Story.

Grand-Master.

JAMES LYON, Earl of STRATHMORE.

Deputy-Grand-Master.

THOMAS BATSON, Esq;

Grand-Wardens.

J. MOORE-SMYTHE, and JOHN WARD, Esqrs.

THE Feast and annual Assembly were solemnized at *Mercers-Hall*, June 7, 1733; the Deputy and Wardens with some noble Brethren, and many others waited upon Lord *Southwell*, who was Proxy for his Worship the Grand-Master; who all proceeded in a regular Manner to the said Hall. In the first Communication after the Feast, his Worship being present, informed the Lodge, that Business had much increased, and that it would be necessary to refer back to the Committee of Charity, what could not be gone through at once in the Communication; which was unanimously agreed to.

to. And *Thomas Edwards*, Esq; Warden to the Duke of *Richmond's* Lodge, at the *Horn, Westminster*, acquainted the Communication, that *Capt. Farwinter*, Provincial Grand-Master of *East-India*, had sent from his Lodge at *Bengal*, a Chest of Arrack for the Use of the Grand-Lodge, and ten Guineas for the *Masons* Charity, which the Lodge gratefully received, and ordered solemn Thanks to the Lodge at *Bengal*. The Deputy-Grand-Master recommended the new Colony of *Georgia* to the Benevolence of particular Lodges. His Worship granted a Deputation to eleven *German* Gentlemen, good Brothers, for constituting a Lodge at *Hamburgh*.

### Grand-Master.

*JOHN LINDSAY*, E. of *CRAUFURD*, premier Earl of *Scotland*.

### Deputy-Grand-Master.

*SIR CECIL WRAY*, Bart.

### Grand-Wardens.

*JOHN WARD*, Esq; and *SIR E. MANSELL*, Bt.

*MR. John Revis* was appointed Grand-Secretary. On *March 30, 1734*, the Deputy-Grand-Master and Wardens, noble Brethren and others, attended the Grand-Master elect from his House in *Marlborough-Street* in a Grand-Procession to *Mercers-Hall*, preceded by a fine Band of Musick; Harmony and Regularity finished the Business of the Day. *Lord Craufurd*, by the Intervention of publick

lick Affairs, could not hold a Communication for almost a Year, and then held two in the Space of six Weeks. The Book of Constitutions was ordered to be revised, corrected and amended, and when approved in publick Assembly, to be reprinted by the Authority of the Grand-Officers.

Grand-Master.

THOMAS THYNNE, Lord Visc. WEYMOUTH.

Deputy-Grand-Master.

JOHN WARD, Esq;

Grand-Wardens.

Sir E. MANSELL, Bt. and M. CLARE, A.M. and F.R.S.

THE Grand-Master elect, on *April 17, 1735*, was attended at his House in *Grosvenor-Square*, by Grand-Master *Craufurd*, and his Officers, by the Dukes of *Richmond* and *Atbol*, the Marquis of *Beaumont*, the Earls of *Winchelsea*, *Wentys*, *Loudoun* and *Balcarras*, the Lord *Vere Bertie* and Lord *Cathcart*, with many other eminent and worthy Brethren, cloathed proper, and with a Band of Musick proceeded through the City with great State and Solemnity to *Mercers-Hall*; where good old Customs were strictly observed. In the several Communications, Deputy-Grand-Master WARD being in the Chair made a most excellent Speech, recommending Temper, Decency and good Decorum to the whole Assembly; and then moved that a Law might



might be made to enforce the same ; and then proposed a Regulation of ten Rules for the good Government of the Communications, which passed unanimously. It not suiting the Grand-Master to attend, the Deputy-Grand-Master performed all to the lasting Honour, Safety and Well-being of the Craft. Brother *Rigby*, from *Bengal*, brought twenty Guineas for the general Charity : And the twelve Stewards, with Sir *Robert Lawley*, Master of the Steward's Lodge, appeared for the first Time with their new Badges ; having certain Privileges now granted them.

### Grand-Master.

JOHN CAMPBELL, Earl of LOUDOUN.

### Deputy-Grand-Master.

JOHN WARD, Esq;

### Grand-Wardens.

SIR R. LAWLEY, Bt. and W. GRAEME, M.D. and F.R.S.

DEPUTY-Grand-Master WARD, with his Wardens, and the Duke of *Richmond*, the Earls of *Craufurd* and *Albermale*, Viscount *Harcourt*, Lord *Southwell*, Lord *Erskine*, *John Anstis*, Esq; Garter King at Arms, *Alexander Brodie*, Esq; Lord *Lion* King at Arms, with many other Brethren, and a Band of Musick attended the Grand-Master elect from his House at *Whitehall* to *Fishmongers-Hall*,  
the

the 15th of *April*, 1736, to a noble Feast prepared by the Stewards according to Custom.

THE curious Bye-Laws of the Lodge at *Exeter* are read in Communication and applauded, and a Letter of Thanks returned them for their handsome Benefaction to the general Charity. His Worship granted a Deputation to *Robert Tomlinson*, Esq; to be Provincial Grand-Master of *New-England*, *John Hammerton*, Esq; of *South-Carolina*, and *David Creighton*, Doctor of Physick, at *Cape-Coast*, in *Africa*.

Grand-Master.

EDWARD BLIGH, Earl of DARNLEY.

Deputy-Grand-Master.

JOHN WARD, Esq;

Grand-Wardens.

Sir R. LAWLEY, Bt. and W. GRAEME, M.D. and F.R.S.

THE Assembly and Feast was held at *Fishmongers-Hall*, the 28th of *April*, 1737: The Grand-Master with his Wardens, the Duke of *Richmond*, the Earls of *Craufurd*, and *Wemys*, Lord *Grey*, the Stewards and other Brethren, attended the Grand-Master elect in a solemn Manner, preceded by a fine Band of Musick, to the Hall where every Thing was transacted as before. Upon the 15th of *November*, 1737, an occasional Lodge was held at *Kew*, of which the Reverend Dr. *Desaguliers* was

was Master, Mr. *William Gofton* and Mr. *Erasmus King*, Wardens; the other Brethren that formed the Lodge were, *Charles*, Lord *Baltimore*, Colonel *Lumley*, Major *Maddan*, Mr. *Dunoyer*, and Mr. *Vraden*; when his Royal Highness *FREDERICK* late Prince of *WALE-S*, was in due Form introduced and made an entered Prentice and Fellow-Craft; and was also made a Master-Mason by the same Lodge, who in due Time assembled there again for that Purpose. The Book of Constitutions being printed and supervised by proper Persons, was ordered to be published. His Worship granted Deputations to *James Watson*, Esq; to be Provincial Grand-Master of the Island of *Montserrat*; *George Hamilton*, Esq; of *Geneva*; *Henry William Marshalch*, Esq; hereditary Mareschal of *Thuringia*, of *Upper-Saxony*; *William Douglas*, Esq; on the Coast of *Africa* and the Islands of *America*, where no Provincial is already deputed; and Captain *Richard Riggs*, of *New-York*.

### Grand-Master.

*H. BRIDGES*, Marq. of *CAERNARVON*, now D. of *CHANDOS*.

### Deputy-Grand-Master.

*JOHN WARD*, Esq;

### Grand-Wardens.

Lord *G. GRAHAM* and Captain *A. ROBINSON*.

THE

THE Feast was held at *Fishmongers-Hall* the 27th of *April*, 1738, at which were present the Grand-Master, his Deputy and Wardens, the Duke of *Richmond*, the Earls of *Inchiquin* and *Loudoun*, Lord *Colerane*, the Earl of *Kintore*, Lord *Grey*, the Stewards and many other Brethren, when every Thing was transacted as heretofore. Brother *Revis*, Grand-Secretary, declined accepting the Office of Treasurer, as he judged the holding both was incompatible with each other; however the Lodge requested him to act as such, till a Person every Way qualified for the Office of Treasurer could be found. Soon after *John Jesse*, Esq; Comptroller of the Post-Office, was chosen Treasurer, being nominated by the Grand-Master, and approved by the Communication. A Scheme was proposed for the placing out Masons Sons Apprentices; but after long Debates the Proposal was rejected, as it would too much affect the Fund of Charity. The Right Worshipful Grand-Master presented the Society with a large Jewel of Gold for the Use of their Secretary, being two cross Pens in a Knot; the Knot and Points of the Pens being most curiously enamell'd: And appointed *William Horton*, Esq; Provincial Grand-Master for the West-Riding of the County of *York*.

Grand-

## Grand-Master.

ROBERT RAYMOND, Lord RAYMOND.

## Deputy-Grand-Master.

WILLIAM GRAEME, Dr. of Physic, and F. R. S.

## Grand-Wardens.

J. HERVEY THURSBY and ROB. FOY, Esqrs.

THE Marquis of *Caernarvon*, Grand-Master, with his Officers, the Earls of *Loudoun* and *Darnley*, late Grand-Masters, the Duke of *Gordon*, and many other noble and eminent Brethren, attended by the Grand-Master elect on *May 3, 1739*, proceeded in a regular Manner to *Fishmongers-Hall*, with a Band of Musick before them; where every Thing was elegantly conducted, and Pleasure and Satisfaction appeared throughout all the numerous Assembly. In the several Communications his Lordship redressed some Grievances, and ordered the Laws to be strictly executed against all Irregularities, or whatever else that in its Consequences might tend to the breaking the Cement of the Fraternity. Brother *Crudeli*, a Prisoner in the Inquisition at *Florence*, had twenty Pounds remitted him by the Communication for his present Relief, and it was resolved that proper Measures might be concerted for his Enlargement. The Marquis *des Marches* was appointed Provincial Grand-Master for

for *Savoie* and *Piedmont*: And a Deputation was granted for constituting a Lodge at *Lausanne*, in the Canton of *Bern*.

Grand-Master.

JOHN KEITH, Earl of KINTORE.

Deputy-Grand-Master.

WILLIAM GRAEME, Dr. of Physick, and F.R.S.

Grand-Wardens.

JAMES RUCK and WILL. VAUGHAN, Esqrs.

THE Grand-Master was attended to *Haberdashers-Hall*, April 22, 1740, with the same State as formerly, by *George Payne*, Esq; Dr. *Desaguliers*, the Earls of *Loudoun* and *Darnley*, past Grand-Masters; *Martin Folkes*, *Thomas Batson*, and *John Ward*, Esqrs, past Deputy-Grand-Masters; with many other reverend, eminent and learned Brethren. The Irregularities before complained of, were now redressed, and in a succeeding Communication, *Charles Crauford*, Esq; from *St. Michael's Lodge* at *Barbadoes*, attended and paid ten Guineas for the Use of the general Charity. His Lordship appointed his Excellency, General *James Keith*, to be Provincial Grand-Master of all *Russia*; *Matthias Albert Luttman*, Esq; Provincial Grand-Master of *Hamburgh*, and the Circle of *Lower-Saxony*; *Edward Rooke*, Esq; for the West-Riding of *Yorkshire*, in the

the Room of *William Horton*, Esq; deceased; and *Thomas Baxter*, Esq; his Majesty's Attorney-General of the Island of *Barbadoes*, to be Provincial Grand-Master there, and of all the Islands to the Windward of *Gaurdaloup*.

### Grand-Master.

J. DOUGLAS, E. of MORTON, Kt. of the Thistle,

### Deputy-Grand-Master.

MARTIN CLARE, M. A. and F. R. S.

### Grand-Wardens.

W. VAUGHAN, and BENJ. GASCOYNE, Esqrs.

THE annual Assembly and Feast was held at *Haberdashers-Hall*, March 19, 1740-1, with the usual Solemnity; there being present *George Payne*, Esq; Dr. *Desaguliers*, the Earls of *Loudon* and *Darnley*, and the Marquis of *Caernarvon*, formerly Grand-Masters; Lord *Ward*, *Martin Folkes*, Esq; Sir *Robert Lawley*, Baronet, former Grand-Officers: The Earls of *Perth* and *Clanrickard*, his Excellency Major-General Count *Trouches de Waldburg*, Minister Plenipotentiary, and M. *Andrie*, Envoy from the King of *Prussia*, Baron *Wassenberg*, Envoy from *Sweden*, M. *Beilfield*, Secretary to the *Prussian* Embassy, Count *Harrach*, Count *O'Daniel*, and many other Brethren, with a large Band of Musick. This vast Assembly was conducted with the greatest Harmony

**Harmony and Decorum.** In the several Communications, some reasonable Laws were passed, and Regulations made for future Processions and Ceremonials too long here to enumerate. A Brother imprisoned at *St. Sebastian's*, in *Spain*, was ordered immediate Relief. The Grand-Master presented a Staff of Office to the Treasurer, of neat Workmanship; and then it was determined, that the said Treasurer should be annually elected; and that the Treasurer, the Secretary and Swordbearer shall be esteemed Members of all grand Lodges or general Communications. A large Cornelian Seal of the Masons Arms, properly embellished, and set in Gold, was presented to the Grand-Master by *William Vaughan*, Esq; senior Grand-Warden.

**Grand-Master.**

JOHN WARD, Lord WARD.

**Deputy-Grand-Master.**

SIR ROBERT LAWLEY, Baronet.

**Grand-Wardens.**

E. HODY, M. D. and F. R. S. and S. BERINGTON, Esq;

THE Earl of *Morton*, with his Officers, waited upon the Grand-Master elect at his House in *Brook-street*, on *April 27, 1742*, and from thence went in solemn Procession and great State to *Haberdashers-Hall*, together with the Earls of *Loudoun* and *Darnley*, and the Marquis of *Caernarvon*,



*narvon*, former Grand-Masters, several former Grand-Officers, the Earl of *Anglesea*, and a great Number of eminent and learned Brethren, preceded by a Band of Musick : Never more Harmony was known among Masons than at this General Assembly. His Lordship being entered upon the Exercise of his high Office, lost no Time in applying the most effectual and speedy Remedies to all growing Evils in the Craft ; recommended to his Officers the greatest Vigilance and Care in their respective Stations ; and himself set them a noble Example of what they and the Fraternity had to expect, by advising those Lodges that were much decreased in their Members, to coalesce with others in the like Circumstances ; and those Lodges who had been negligent in their Attendance, after proper Admonitions, had their Constitutions restored, and those that continued contumacious were annulled. Summonses were ordered to be issued out, commanding the Attendance of several Lodges against a certain Day therein fixed, to shew Cause why they had not attended within the Time limited by the Laws of the Fraternity. In all which Instances his Lordship manifested the tenderest Regard for the Interests of the Craft, by Lenity and Forbearance of proceeding to Extremities ; yet by a Resolution, hitherto almost unknown, supported and strengthened the Weak ; animated and confirmed the Strong ; reprov'd and admonished the Negligent, wherever wanting : So that the Cement of the Society with the Unanimity

nimity and Harmony, that has for all Ages subsisted among Masons, was never more preserved, nor shone more bright. The Season of the Year being far advanced, many of the Grand Officers and noble Brethren being abroad on the publick Service, the Communication postponed the annual Assembly, and unanimously prayed his Lordship to continue at their Head for another Year; which he kindly accepted, and invited all that pleased to dine with him at *Hampstead*, on the 16th of *May*, 1743, where they attended accordingly. In a Communication, Mr. *Francis Byam*, Master of the Court-house Lodge, at *St. John's*, in *Antigua*, attended, and made Report, that the Society there have built an elegant Lodge-room, sixty Feet long, and thirty in Breadth; with a neat Room adjoining, for the receiving and entertaining of strange Brethren; and requested, that they might be hereafter denominated, *The Great Lodge at St. John's*. His Lordship appointed the following Provincial Grand-Masters, Mr. *William Ratchdale*, of the County of *Lancaster*; *Ballard Beckford*, *George Hynde*, and *Alexander Crawford*, Esqrs. of *Jamaica*; and *Thomas Oxnard*, Esq; of *North-America*: And granted a Deputation for holding the Great Lodge of the UNION at *Franckfort* on the *Mayne*, in *Germany*; and also one for constituting the Lodge of *St. George*, in the Emperor's Court at *Hamburgh*. At the Conclusion of all these signal Services, his Lordship took his Leave of the Fraternity, in a general Communication,

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in

in a most tender and affectionate Manner, exhorting them all in their respective Stations to a firm Adherence to their Laws and Regulations, to be just and true to one another, as well as to all the World, as the only Means that could, and which undoubtedly would preserve them *free and happy* to the End of Time.

### Grand-Master.

THOMAS LYON, Earl of STRATHMORE.

### Deputy-Grand-Master.

WILLIAM VAUGHAN, Esq;

### Grand-Wardens.

W. GRAEME, M.D. and F.R.S. and FOTHERLEY BAKER, Esq;

ON the the 2d of *May*, 1744, Lord *Ward*, Grand-Master, with his Officers, *George Payne*, Esq; the Earls of *Loudoun* and *Morton*, former Grand-Masters, attended the Grand-Master elect with the usual Solemnity and Ceremony, and three Bands of Musick, to *Fishmongers-Hall*, according to ancient Usage. Most of this Year, the Grand-Master being absent, the Care and Management of the Fraternity's Affairs devolved to the other Grand-Officers, who were very active for the general Good of the whole Body. His Lordship appointed *Alured Popple*, Esq; Provincial Grand-Master of the Island of *Bermudas*.

Grand-

## Grand-Master.

JAMES CRANSTOUN, Lord CRANSTOUN.

## Deputy-Grand-Master.

EDWARD HODY, Doctor of Physick and F.R.S.

## Grand-Wardens.

FOTHERLEY BAKER and THO. SMITH, Esq;

ON the 18th of *April*, 1745, Lord *Ward*, as Grand-Master, with his Officers, *George Payne*, Esq; and the Earl of *Loudoun*, former Grand-Masters, *Martin Clare*, M. A. and F. R. S. Sir *Robert Lawley*, Baronet, *Samuel Berington* and *Benjamin Gascoyne*, Esqrs. former Grand Officers, with a numerous Concourse of Brethren, and three Bands of Musick, waited on the Grand-Master elect in Procession to *Drapers-Hall*. Brother *Moody*, who had for several Years been Swordbearer to his Worship, resigned that Office on the Account of his ill State of Health; and requested of the Lodge to accept of the Badge usually worn by him in Communication. The Grand-Master thereupon appointed Mr. *Thomas Slaughter* his Swordbearer. His Lordship having exercised his Office for a Year, with great Reputation and Honour to himself, and to the Advantage of the whole Fraternity; they unanimously pressed his

Lordship's Presidence over them for another Year: And as the Season was advancing apace, and many of the great Officers and Nobility in *Flanders*, so that the annual Assembly could not conveniently be held; his Lordship invited the Fraternity to take a Dinner with him at *Hampstead*, the 3d of *May*, 1746; which was with Pleasure accepted of, and concluded with the highest Satisfaction. In a succeeding Communication a Letter was received from the Brethren of the Lodge at *Calcutta*, in the Kingdom of *Bengal*, setting forth, that the said Lodge was in a very flourishing State, and very numerous, insomuch that there was a Necessity of separating, in order to form a new Lodge, and prayed the Grand-Master to constitute them a new Lodge, by the Name of the *Third* Lodge at *Calcutta*, and sent therewith ten Pounds for the general Charity; whereupon a Committee was appointed to draw up an Answer to their Letter, and to comply with their Request, concluding with the Grand-Master and Communications hearty Wishes for the Continuance of those truly laudable Dispositions and faithful Endeavours of the Fraternity in *India*. His Lordship ordered the Processions to be discontinued, and appointed Captain *Robert Commins* Provincial Grand-Master for *Cape-Breton* and *Louisbourg*; and granted a Deputation for constituting a Lodge at *Copenhagen*, in *Denmark*.

Grand-

## Grand-Master.

WILLIAM BYRON, Lord BYRON.

## Deputy-Grand-Master.

FOTHERLEY BAKER, Esq;

## Grand-Wardens.

The Hon, ROBERT SHIRLEY and THOMAS JEFFREYS, Esq;

MR. *Daniel Carne* was appointed Sword-bearer to the Right Worshipful Grand-Master in the Room of Brother *Slaughter*. On the 30th of *April*, 1747, the annual Assembly and Feast was held at *Drapers-Hall*, at which were present Grand-Master *Cranstoun*, with his Officers, the Grand-Master elect, *George Payne*, Esq; and Lord *Ward*, former Grand-Master, *Martin Clare*, M. A. and F. R. S. and Sir *Robert Lawley*, Baronet, *Martin O'Connor*, *Benjamin Gascoyne* and *Samuel Berington*, Esqrs. former Grand-Officers, *John Fesse*, Esq; Treasurer, with their Excellencies Monsieur *Andrie*, Minister from the King of *Prussia*, Baron *Hoffman*, Minister from the King of *Poland*, Baron *Reydesel*, and a great Number of eminent Brethren: The Whole was concluded with great Harmony, as of old among

Masons. The Laws relating to the Committee of Charity were by his Lordship's Orders inspected, printed and distributed to all the Lodges, for Reasons not necessary here to enumerate. A very handsome Contribution to the general Charity was sent from the Lodge at *Gibraltar*. During five Years that his Lordship presided over the Fraternity, all necessary Means were made use of to preserve their Rights and Privileges, to redress Grievances, and succour Distress, when and wherever required: In his Lordship's Absence the Business devolved upon Deputy-Grand-Master *Baker* and Grand-Secretary *Revis*; than the former few have excelled him in the Knowledge of the Laws and Regulations of the Society, or have with more Zeal and Industry defended them; and the latter for his long and faithful Services to the Fraternity in the perfect and punctual Execution of his Office, which, if ever to be equalled, can never be excelled. His Lordship appointed the following Provincial Grand-Masters, *William Allen*, Esq; Recorder of *Philadelphia*, of the Province of *Pensylvania*, Count *Danneskiold Laurwig*, of the Kingdoms of *Denmark* and *Norway*, Lieutenant Colonel *James-Adolphus Oughton*, of the Island of *Minorca*, and Mr. *Francis Goelet*, of the Province of *New York*, in the Room of *Richard Riggs*, Esq; now in *England*: And also granted Deputations for constituting the Lodge of *Orange* at *Rotterdam*, and *St. Martin's* Lodge at *Copenhagen*, in *Denmark*.

Grand-

## Grand-Master.

JOHN PROBY, Lord CARYSFORT.

## Deputy-Grand-Master.

THOMAS MANNINGHAM, Doctor of Physick.

## Grand-Wardens.

The Hon. JA. CARMICHAEL and Sir RICH. WROTTESLEY, Bt.

THE annual Assembly and Feast was held on the 20th of *March*, 1752, at *Drapers-Hall*, at which were present the Right Worshipful Grand-Master *Byron*, with his Deputy, the Grand-Master elect, *George Payne*, Esq; the Earl *Loudoun* and Lord *Ward*, former Grand-Masters, Sir *Robert Lawley*, Baronet, Dr. *Hody*, *Martin O'Connor*, *John-Hervey Thursby*, and *Robert Foy*, Esqrs. former Grand Officers, *John Jesse*, Esq; Treasurer, with above three Hundred other eminent and learned Brethren; much Harmony, the old Cement of the Fraternity, abounding throughout the whole large Assembly, and all expressing the greatest Joy at the happy Occasion of their meeting, after a longer Recess than had been usual, occasioned chiefly by the Attention of all Persons, and especially the Masons, being fixed on the Re-establishment of the publick Peace, which ever brought Blessings in Abundance, and all desirable Honour and Esteem with the Good and Great, to the ancient and peaceable Fraternity.



nity. However high the Hopes of all that wished well to the Cause might be, their most sanguine Wishes were soon out-done by the Industry, Vigilance and unwearied Labours of their Grand-Master; for his Lordship had no sooner entered upon the Exercise of his high Office, than the Influence of his Application to the real Interests of the Craft became visible to all, and their publick Fund in a very short Time greatly increased. On the 18th of *June*, 1752, his Lordship called a Communication, and laid before them an Estimate of their Stock, a Contribution of eight Pounds from the Island of *Minorca*, with a Copy of their By-Laws, together with what Letters and Memorials had been sent to his Lordship, setting forth the State and Condition of the Masons, throughout the World; and then by his Authority approved the Law made for granting a certain Sum towards defraying the Expences of the Grand-Secretary and his Assistant in each Communication; and concluded with a bold and spirited Exhortation, that the Laws and Regulations might be punctually and faithfully executed; and recommended to the Officers present, without any Exceptions, that good Decorum, peaceable and prudent Behaviour be inculcated by them, and strictly observed in their Lodges, that the Craft may not suffer by the Negligence, Imprudence or Want of Skill in those who ought continually to watch for its Welfare; and that he was ready, whenever called upon, to go in Person, and see that

that these his Injunctions were every where, executed according to the Letter: All which was received by the Brethren with universal Applause and Approbation. During his Lordship's Recess, Deputy-Grand-Master MANNINGHAM visited the Lodges in the remotest Parts of the Town, or wherever his Presence was thought necessary, redressing what was amiss in the Execution of the Laws, and giving them the most prudent Advice for their future Observance and lasting Advantage; and the Whole of his Proceedings was conducted with such Candour and Affability, as must endear that diligent and active Officer to all the Brethren. His Lordship was no sooner returned to Town, than he called a second Communication; at which were present, besides the acting Grand Officers, Dr. *Hody* and *Fotherley Baker*, Esq; former Deputy-Grand-Masters, *William Pye*, Esq; *John Jesse*, Esq; Treasurer, and the most numerous Communication that had been for many Years; the Contributions to the general Charity amounted to seventy Pounds and upwards. It was then moved, that, in order to render the Masons Charity as extensive as possible, all foreign Brethren, of what Nation or Profession soever they might be, should, after proper Examination, be relieved with a certain Sum immediately; which was unanimously approved. The great Services of his Lordship, prompted the whole Fraternity, to intreat his presiding over them for another Year; which his Lordship was pleased to comply with,

to the great Joy of all that wished the Advancement and Glory of the Craft.

HIS Lordship held the Assembly and Feast at *Leather-sellers-Hall* the 3d of *April*, 1753, at which were present *George Payne*, Esq; and *Lord Ward*, former Grand-Masters; *William Vaughan*, Esq; *Dr. Hody*, *Fotherley Baker*, *Martin O'Connor*, Esqrs. former Grand-Officers, and *John Jesse*, Esq; Treasurer, with a numerous Body of Brethren; when all Customs and Solemnities were observed according to the ancient and venerable Usage of Masons. His Lordship appointed, for the Service of the current Year,

### Grand-Wardens.

SIR RD. WROTTESLY, Bt. and FRA. BLAKE DELAVAL, Esq;

THE Grand-Master having retired to his Country-Seat for the Summer, the Deputy-Grand-Master called a Communication on the 14th of *June*, 1753, in which, among other important Business, Mr. *George Clarke* was chosen Treasurer, in the Room of *John Jesse*, Esq; deceased. His Lordship also appointed Provincial Grand-Masters as follows, *William Pye*, Esq; for the County of *Cornwall*, *James Montifor*, Esq; of *Gibraltar*, his Excellency *John Tinker*, Esq; Governor of the *Bahama* Islands, Provincial Grand-Master of the same, *Sir Robert de Cornwall*, Baronet, Provincial of the Counties of *Worcester*, *Gloucester*, *Salop*, *Monmouth* and *Hereford*;

*ford*; and *George Harrifon, Esq*; for the Province of *New-York*, in the Room of *Mr. Goelet*, who defired to resign.

THROUGHOUT this golden *Æra* of the Fraternity, the Royal Art has been carefully and diligently propagated, the nobleft Evidences of true old Architecture every where abounding, and perhaps never appeared to greater Advantage fince the *Auguftan* Age; as thefe Nations in their high Taffe for Building and Culture of the Sciences, far exceed the reft of *Europe*: So that the absolute and compleat Reftoration of every Thing ancient, noble, great and elegant in Architecture has been by Fate referved to be compleated in thefe happy Iflands: And that whilft any of thofe goodly Structures continue to refift the Ruins of Time, the Fame and Glory of the moft ancient Fraternity in the World will be honoured and efteemed, by all that love true Knowledge; and joining the operative and moral Architect together with the constant Practice of the moft extenfive Humanity, Benevolence and Charity; feem to promife a Continuation till the final Consummation of all Things.

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*A short Account of the Rise and Establishment of the general Fund of Charity for the Relief of distressed Masons.*

**B**Y the original Order and Constitution of Nature, Men are so made and framed, that they of Necessity want one another's Assistance for their mutual Support and Preservation in the World : Being fitted by an implanted Disposition to live in Societies, and establish themselves into distinct Bodies for the more effectual promulging and propagating a Communication of Arts, Labour and Industry, of which Charity and mutual Friendship is the common Bond : It is in this Respect only that all the human Race stand upon a *Level*, having all the same Wants and Desires, and are all in the same Need of each others Assistance, as by this common Cement every one is bound to look upon himself as a Member of this universal Community ; and especially the Rich and Great ; for the truly noble Disposition never shines so bright as when engaged in the noble Purposes of social Love, Charity and Benevolence. Influenced by these great and good Principles, *Charles*, Duke of *Richmond*, *Lenox*, and *Aubigny*, being Grand-Master, *Martin Folkes*, Esq; Deputy-Grand-Master, *George Payne* and *Francis Sorell*, Esqrs. Grand-Wardens, the Officers of forty-five Lodges being present,

*Francis*

*Francis Scott*, Earl of *Dalkeith*, the last Grand-Master proposed in Pursuance of Regulation the XIIIth. that in order to promote and extend the old charitable Disposition of Masons; that a common Stock be formed, and the Money thence arising be put into the Hands of a Treasurer, a Brother of known Worth and Integrity, at every Communication, for the Help and Relief of distressed Brethren throughout the World. This Motion was readily agreed to, and his Grace commanded all that were present to come prepared the next Communication, to put the finishing Hand to this desirable and excellent Work; which being accordingly done and great Progress made therein, Grand-Master *Richmond* named a Committee for considering of the most effectual Means to bring about this grand Design. The Committee soon after met and chose *William Cowper*, Esq; Clerk of the Parliament, for their Chairman, who, after maturely weighing as well the Design as the End of their Charge, attended the Communication with their Report, which the Grand-Master ordered to be read and recorded, and Copies of the Report were sent to all the Lodges, as follows:

**T**HE Committee, to whom it was referred to consider of proper Methods to regulate the general Charity, after several Meetings for that Purpose, came to the following Resolutions, which they

they submit to the Judgment of the Grand Lodge, as conducive to the End proposed by the Reference.

I. THAT it is the Opinion of the Committee, that the Contributions from the several Lodges be paid quarterly and voluntarily.

II. THAT no Brother be recommended by any Lodge, as an Object of this Charity, but who was a Member of some regular Lodge, which shall contribute to the same Charity on or before the 21st Day of *November*, 1724, when the general Charity was first proposed in the Grand Lodge.

III. THAT no Brother, who has been admitted a Member of any such Lodge since that Time, or shall hereafter be so admitted, be recommended till three Years after such Admission: And as to the Methods or Rules to be observed by the Grand Lodge in relieving such Brethren who shall be qualified as aforesaid, whom they shall think fit, upon Application to themselves, to relieve, *viz.* Those concerning the Circumstances of the Persons to be relieved, the Sums to be paid, the Times or Terms of Payment, the Continuance, suspending or taking off such Allowance, with the Reasons thereof, whether arising from the Circumstances of the assisted Brother being bettered, or from his Behaviour in any Respect rendering him unfit to have it continued, and in general all other Circumstances attending the regular and ordinary Distribution of the Charity, where the Grand  
Lodge

Lodge think fit to put any one upon it, the Committee are of Opinion they are most decently and securely left to the Wisdom, Care and Discretion of the Grand Lodge, to do therein from Time to Time as Cases shall happen, in a Manner most agreeable to the Exigencies of them; which as the Committee cannot foresee with any Certainty, so they are unable to lay down any fixed Proposals concerning them; but as it may fall out that a Brother, who is in all Respects qualified for Relief, and in Need of it, may by the Pressure of his Circumstances be forced to apply, perhaps, a good While before a quarterly Communication may be had, or the Grand Lodge assembled, for a present Relief or Subsistence, till he can make his Case known to the grand Lodge for their further Favour: The Committee took that Case into their particular Consideration; and as to that, are humbly of Opinion,

IV. THAT three Pounds, and no more, may be given to any particular distressed Brother, who shall be recommended by any Lodge as an Object of this Charity, without the Consent of the Grand Lodge.

V. THAT the abovesaid casual Charity, of three Pounds or under, be disposed of as there shall be Occasion, by a standing Committee of Five, to consist of the Grand Master, Deputy, and senior Grand-Warden for the Time being, and two other Members of the Grand Lodge, to be  
named



named by the Grand-Master, of which Committee three always to be a Quorum. And it being absolutely necessary that, for collecting and disbursing the Sums which shall be given for so charitable a Purpose, there should be a Receiver or Treasurer publickly entrusted and known, the Committee were further of Opinion,

VI. THAT there be a Treasurer to be nominated by the Grand-Master, and approved by the Grand Lodge : And,

VII. THAT after the first Nomination, all future Treasurers be nominated upon every Election of a Grand-Master, by the new elected Grand-Master, and approved as before.

VIII. THAT all Recommendations of any Brother, as an Object of the casual Charity of three Pounds or under, be made to the said Treasurer, who is to give Notice of the Application forthwith to the Committee of Five for their Directions in the Matter.

THE Committee then proceeded to consider of a Proposal made to them, *viz.* That the Treasurer should from Time to Time give some collateral Security for the due Performance of his Trust, which they found or judged to be a Matter of some Nicety in many Respects, as well in Regard that it is probable none will ever be named to that Employment of Trouble and no Profit, but some Brother of Distinction and Sufficiency, and who therefore rather does than receives a Favour in it; as that  
for

for the same Reason such Brother would not care to ask any others, especially not of the Craft, to be collateral Security for him; nor would any other, in all Likelihood, in a voluntary Undertaking of this Nature, which induced the Committee to think that the requiring any such Kind of Security would render it at least very difficult, if not impracticable, to get any Treasurer at all, more especially such a one in Respect of Rank and Estimation, as the Committee believes every Brother would be glad always to see in that Trust; and whose acting in it would really prove highly for the Credit and Service of the Design itself; for which, and many other Reasons of the same Tendency, the Committee concluded against requiring of the Treasurer any such collateral Security, or that he should find any other Persons to be bound with, or for him; yet however unnecessary they think it may, and hope it always will be, to require even any Security whatsoever from one whose Rank, Fortune, Probity, and Honour, might be alone sufficient in the Case, and acting especially in a Matter of publick Charity to Masons, himself a Mason, and under the high and solemn Tye and Obligation of that great Character: The Committee notwithstanding conceived, that no Brother, who may be nominated for that Purpose, would probably decline giving the grand Lodge the Satisfaction, if they require it, of his own single personal Security; and therefore submit it as their humble Opinion,

IX. THAT

IX. THAT the Treasurer do give his personal Security, by his own Bond, to the Grand-Master, Deputy-Grand-Master, and senior Grand-Warden, and the two Brothers of the aforesaid Committee of Five, not Officers, in the Penalty and with Condition to be approved by the Grand-Lodge hereafter, if they think fit to require it.

AND as concerning the Treasurer's Accounts, the Committee were further of Opinion,

X. THAT the Treasurer do produce his Accounts of his Receipts and Disbursements (either by Order of the Grand Lodge, or Committee of Five) fair, and lay them before the Grand Lodge at every quarterly Communication, with the Vouchers for the Disbursements; the Items of the Accounts to be then publickly read over, and if any Dispute or Difficulty shall arise upon any of them, the Matter to be referred to such five Brethren present, as the Person then presiding shall nominate, and the Grand Lodge approve, to examine into the Grounds of the same against the next quarterly Communication, when they are to report their Proceedings in the Case, with the State of it for the final Judgment and Direction of the Grand Lodge: And,

XI. THAT the Treasurer's Accounts be allowed from Time to Time by the Grand-Master's signing them, as allowed in the Grand Lodge, and any seven Masters of Lodges present attesting such signing in their Presence, and two Copies of such  
Accounts,

Accounts, signed by the Treasurer, to be forthwith delivered by him to the two Brethren of the Committee of Five, not Officers, each one to be kept by them respectively; and the Secretary to enter the Account so signed and allowed in the Grand-Master's Book. And,

THE Committee foreseeing, that such a Person as it may be thought proper to nominate from Time to Time to the Office of Treasurer upon this Occasion, might from many Causes not always be able to attend the personal Discharge of it: And judging it reasonable that if he requires or wants the Assistance of another, such Assistant should have a suitable Reward, which, as the Treasurer himself makes no Profit, cannot be expected he should be at the Charge of: Therefore they do further submit it as their Opinion,

XII. THAT if the Treasurer, when appointed, shall find it necessary to employ under him an Assistant or Clerk, he may be at Liberty so to do; such Clerk or Assistant to be a Brother, and to have such Allowance from Time to Time, by Way of Poundage, as the aforesaid Committee of Five shall think fit, out of the Monies passing through the Treasurer's Hands, not exceeding twelve Pence in the Pound, without the particular Allowance and Direction of the Grand Lodge; and this to be charged and allowed in the Treasurer's Accounts.

XIII. THE

XIII. THE Committee think it necessary that every Treasurer, upon his Appointment, be desired to give the earliest general Notice he can, where he may be applied to from Time to Time, for the Purposes of this Charity, as Need shall require; all which they submit to your Judgment and Direction.

ALEXANDER HARDINE.

DALKEITH.

PAISLEY.

THO. EDWARDS.

WM. PETTY.

DAN. HOUGHTON.

G. TAYLOR.

W. RICHARDSON.

J. T. DESAGULIERS.

FROM this Report the succeeding short Abstract of the Laws relating to the Distribution of the Masons Charity have been formed from Time to Time, as the Exigence of their Affairs required.

*The LAWS relating to the GENERAL CHARITY, and the Disposal thereof.*

RICHMOND, G. M.

1724, Nov. 21.

**T**HAT for promoting the charitable Disposition of Free-Masons, and rendering it more extensively beneficial to the Society, a Collection be made in each Lodge, and paid into the Hands of a Treasurer, towards raising a Fund for the Relief

Relief of such distressed Brethren as shall be recommended by some Lodge contributing to the same.

PAISLEY, G. M.

1725, Feb. 28.

THAT the Contributions of the several Lodges towards raising the above Fund be voluntary, and paid quarterly.

THAT no Brother shall partake of the said Charity until he shall have been five Years a Member of some regular Lodge contributing to the same.

KINGSTON, G. M.

1729, Dec. 27.

*Ordered,* THAT, for the future, every Lodge of Masons that shall be constituted by the Grand-Master, or by his Authority, shall pay two Guineas towards the Charity.

NORFOLK, G. M.

1730, Dec. 15.

THAT all Complaints, Informations, and Petitions, to the Grand Lodge, shall for the future be referred to the Committee of Charity; who are to examine the same, and report their Opinion thereon to the next quarterly Communication.

THAT no Petition shall be read, if the Petitioner don't attend the Committee in Person, except in Case of Sickness, Lameness, or Imprisonment.

LOVEL,

## LOVEL, G. M.

1731, *May 24.*

THAT the Committee shall have Power to dispose of any Sum not exceeding five Pounds, towards the Relief of any distressed Brother, as they shall think proper.

1731, *June 18.*

THAT no Brother that has been once assisted shall petition a second Time for Charity, without some new Allegation well attested.

## STRATHMORE, G. M.

1733, *Dec. 13.*

THAT the present, and all former and future Grand-Officers, together with the Masters of such regular Lodges, as shall have contributed to the general Charity within twelve Months next preceding the Meeting of any Committee of Charity, shall be Members of every such Committee: And that all Questions, and other Transactions therein, shall be determined by the Majority present.

THAT if the Case of a distressed Brother, on his Petition, appears to require more than five Pounds, the Committee shall refer the same to the next quarterly Communication.

## CRAUFURD, G. M.

1734, *Feb. 24.*

THAT no Relief shall be granted on any Petition for Charity, unless some Brother who has  
signed

signed the same shall be present to attest the Truth thereof, or at least, that the Subscriptions thereto are genuine.

1735, *March 31.*

THAT no Person made a Mason in a private and clandestine Manner, upon small and unworthy Considerations, shall act as a Grand-Officer, or even as an Officer of a private Lodge, or shall partake of the general Charity.

THAT no Relief shall be granted, on any Petition for Charity, unless the Name of the Petitioner is expressly mentioned therein, and the Officers, and the Majority of the other Members of some regular Lodge contributing to the general Charity do subscribe the same, and certify, that they have known the Petitioner to have been in reputable, or at least tolerable Circumstances.

WEYMOUTH, G. M.

1736, *April 6.*

THAT no Petition for Charity shall be presented to any Committee that hath not been left with the Grand-Secretary ten Days at least before the Meeting thereof.

CAERNARVON, G. M.

1739.

*Ordered,* THAT every Lodge shall pay two Shillings and six Pence for a Removal; and one Shilling for changing the Time of meeting.

RAYMOND,



RAYMOND, G. M.

1739, March 20.

THAT a Brother's being intitled to, and receiving Relief out of the Charity of a particular Lodge, in pursuance of the Laws thereof, shall be no Objection to his being relieved out of the general Charity, in case such Lodge shall contribute to the said general Charity, according to the Laws of the Society.

MORTON, G. M.

1741, Dec. 3.

THAT before the Brethren proceed to Business in any Committee of Charity, all the Laws relating to the Disposal of the general Charity of this Society be first read; and that, for the future, no Petition shall be received, unless every Brother shall, at the Time of his signing the same, be a Member of some regular Lodge, and the Name of such his Lodge be always specified.

CARYSFORT, G. M.

1752, June 18.

*Ordered,* THAT the Sum of three Guineas be paid to the Grand-Secretary at every Communication and annual Assembly for his own incidental Charges, and that of an Assistant Secretary, out of the publick Fund.

*Ordered,* THAT any foreign Brother, after due Examination, shall be relieved by this Committee, with any Sum not exceeding five Pounds, any Law to the contrary notwithstanding.

THE



T H E  
C H A R G E S  
O F A  
F R E E - M A S O N,  
T O B E R E A D

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

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*The GENERAL HEADS, viz.*

- I. **O**F *God and Religion.*
- II. **O**F *the Civil Magistrate, supreme and subordinate.*
- III. **O**F *Lodges.*
- IV. **O**F *Masters, Wardens, Fellows, and Apprentices.*
- V. **O**F *the Management of the Craft in working.*
- VI. **O**F *Behaviour, viz.*

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I. IN

1. IN the Lodge while *constituted*.
2. AFTER the Lodge is over and the *Brethren* not gone.
3. WHEN Brethren meet without *Strangers*, but not in a *Lodge*.
4. IN Presence of *Strangers not Masons*.
5. AT *Home*, and in the *Neighbourhood*.
6. TOWARDS a *strange Brother*.

### L. Concerning God and Religion.

A MASON is obliged, by his Tenure, to obey the Moral Law; and if he rightly understands the Art, he will never be a stupid *Atheist*, nor an irreligious *Libertine*. But though in ancient Times Masons were charged in every Country to be of the Religion of that Country or Nation, whatever it was, yet it is now thought more expedient only to oblige them to that Religion in which all Men agree, leaving their particular Opinions to themselves; that is, to be *good Men and true*, or Men of Honour and Honesty, by whatever Denominations or Persuasions they may be distinguished; whereby MASONRY becomes the Centre of Union, and the Means of conciliating true Friendship among Persons that must have remained at a perpetual Distance.

### II. OF the Civil Magistrate, *supreme and subordinate*.

A MASON is a peaceable Subject to the Civil Powers, wherever he resides or works, and is never

ver to be concerned in Plots and Conspiracies against the Peace and Welfare of the Nation, nor to behave himself undutifully to inferior Magistrates; for as Masonry hath been always injured by War, Bloodshed, and Confusion, so ancient Kings and Princes have been much disposed to encourage the Craftsmen, because of their Peaceableness and *Loyalty*, whereby they practically answered the Cavils of their Adversaries, and promoted the Honour of the Fraternity, who ever flourish'd in Times of Peace. So that if a Brother should be a Rebel against the State, he is not to be countenanced in his Rebellion, however he may be pitied as an unhappy Man; and, if convicted of no other Crime, though the loyal Brotherhood must and ought to disown his Rebellion, and give no Umbrage or Ground of political Jealousy to the Government for the Time being; they cannot expel him from the *Lodge*, and his Relation to it remains indefeasible.

### III. Of Lodges.

A LODGE is a Place where *Masons* assemble and work: Hence that Assembly, or duly organized Society of *Masons*, is called a *Lodge*, and every Brother ought to belong to one, and to be subject to its *By-Laws* and the *General Regulations*. It is either particular or general, and will be best understood by attending it, and by the *Regulations* of the *General* or *Grand Lodge* hereunto annexed. In ancient Times, no *Master* or *Fellow*

could be absent from it, especially when warned to appear at it, without incurring a severe Censure, until it appeared to the *Master and Wardens*, that pure Necessity hindered him.

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

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

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

when otherwise qualified, he may arrive to the Honour of being the *Warden*, then *Master* of the *Lodge*, the *Grand-Warden*, and, at length the *Grand-Master* of all the *Lodges*, according to his Merit.

No Brother can be a *Warden* until he has passed the Part of *Fellow-Craft*; nor a *Master* until he has acted as a *Warden*, nor *Grand-Warden* until he has been *Master* of a *Lodge*, nor *Grand-Master* unless he has been a *Fellow-Craft* before his *Election*, who is also to be nobly born, or a *Gentleman* of the best *Fashion*, or some eminent *Scholar*, or some curious *Architect*, or other *Artist*, descended of honest *Parents*, and who is of singular great *Merit* in the *Opinion* of the *Lodges*. And for the better, and easier, and more honourable *Discharge* of his *Office*, the *Grand-Master* has a *Power* to chuse his own *Deputy-Grand-Master*, who must be then, or must have been formerly, the *Master* of a particular *Lodge*, and has the *Privilege* of acting whatever the *Grand-Master*, his *Principal*, should act, unless the said *Principal* be present, or interpose his *Authority* by a particular *Command*.

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

V. *Of the Management of the Craft in working.*

ALL *Masons* shall work honestly on working Days, that they may live creditably on *Holy Days*; and the Time appointed by the Law of the Land, or confirmed by Custom, shall be observed.

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

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

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

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

quainted with the Designs and Draughts of him that began it.

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

ALL *Masons* employed, shall meekly receive their Wages without Murmuring or Mutiny, and not to desert the Master till the Work is finished.

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

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

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

## VI. Of Behaviour, viz.

### 1. In the Lodge while constituted.

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

H 4

unseemly



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

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

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

You may enjoy yourselves with innocent Mirth, treating one another according to Ability, but avoiding all Excess, or forcing any Brother to eat or drink beyond his Inclination, or hindering him from going when his Occasions call him, or doing or saying any Thing offensive, or that may forbid an easy and free Conversation; for that would blast our Harmony, and defeat our laudable

ble Purposes. Therefore no private Piques or Quarrels must be brought within the Door of the *Lodge*, far less any Quarrels about *Religion*, or *Nations*, or *State-Policy*, we being only, as *Masons*, of the *Catholick Religion* above-mentioned; we are also of all *Nations*, *Tongues*, *Kindreds*, and *Languages*, and are resolved against all *Politicks*, as what never yet conduced to the Welfare of the *Lodge*, nor ever will. This *Charge* has been always strictly enjoined and observed; but especially ever since the *Reformation* in *Britain*, or the Dissent and Secession of these Nations from the Communion of *Rome*.

### 3. Behaviour when Brethren meet without Strangers, but not in a Lodge formed.

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

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

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

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

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

6. Behaviour *towards a strange Brother.*

You are cautiously to examine him, in such a Method as Prudence shall direct you, that you may not be imposed upon by an ignorant false *Pretender*, whom you are to reject with Contempt

tempt and Derision, and beware of giving him any Hints of Knowledge.

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

Finally, ALL these *Charges* you are to observe, and also those that shall be communicated to you in *another Way*; cultivating *brotherly Love*, the *Foundation* and *Cape-Stone*, the *Cement* and *Glory* of this ancient *Fraternity*, avoiding all *Wrangling* and *Quarrelling*, all *Slander* and *Backbiting*, nor permitting others to slander any honest *Brother*, but defending his *Character*, and doing him all good *Offices*, as far as is consistent with your *Honour* and *Safety*, and no farther. And if any of them do you *Injury*, you must apply to your own or his *Lodge*; and from thence you may appeal to the *Grand-Lodge* at the *Quarterly Communication*, and from thence to the *annual Grand-Lodge*, as has been the ancient laudable *Conduct* of our *Fore-Fathers* in every *Nation*; never taking a *legal Course*, but when the *Case* cannot be otherwise decided, and patiently listening

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to the honest and friendly Advice of Master and Fellows, when they would prevent your going to Law with *Strangers*, or would excite you to put a speedy Period to all *Law-Suits*, that so you may mind the *Affair of Masonry* with the more Alacrity and Success; but with Respect to *Brothers* or *Fellows* at Law, the Master and Brethren should kindly offer their Mediation, which ought to be thankfully submitted to by the contending Brethren; and if that Submission is impracticable, they must however carry on their *Process*, or *Law-Suit*, without Wrath and Rancor (not in the common Way) saying or doing nothing which may hinder *brotherly Love*, and good Offices to be renewed and continued; that all may see the *benign Influence of Masonry*, as all true *Masons* have done from the Beginning of the *World*, and will do to the End of *Time*.

*Amen, so mote it be.*



**T H E**



T H E  
M A N N E R

Of CONSTITUTING a

L O D G E,

According to the ancient USAGES  
of M A S O N S.

**A** New Lodge, for avoiding many Irregularities, should be solemnly constituted by the Grand-Master, with his Deputy and Wardens; or in the Grand-Master's Absence, the Deputy shall act for his Worship, the senior Grand-Warden as Deputy, the junior Grand-Warden as the senior, and a present Master of a Lodge as the junior; or if the Deputy is also absent, the Grand-Master may depute either of his Grand-Wardens, who can appoint others to be Grand-Officers *pro tempore*.

THE Lodge being opened, and the Candidates, or the new Master and Wardens, being yet among  
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the Fellow-Craft, the Grand-Master shall ask his Deputy, if he has examined them, and finds the Candidate Master well skilled in the *noble Science* and the *royal Art*, and duly instructed in our Mysteries, &c. and the Deputy answering in the Affirmative, he shall, by the Grand-Master's Order, take the Candidate from among his Fellows, and present him to the Grand-Master; saying, *Right Worshipful GRAND-MASTER, the Brethren here desire to be formed into a new Lodge; and I present this my worthy Brother to be their Master, whom I know to be of good Morals and great Skill, true and trusty, and a Lover of the whole Fraternity, wheresoever dispersed over the Face of the Earth.*

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

UPON this the Deputy shall rehearse the Charges of a Master; and the Grand-Master shall ask the Candidate, saying, *Do you submit to these Charges, as Masters have done in all Ages?* And the new Master signifying his cordial Submission thereunto.

THE Grand-Master shall by certain significant Ceremonies and ancient Usages, instal him, and present him with the Book of Constitutions, the  
Lodge-

Lodge-Book, and the Instruments of his Office; not all together, but one after another; and after each of them the Grand-Master or his Deputy shall rehearse the short and pithy Charge that is suitable to the Thing presented.

AFTER this, the Members of this new Lodge, bowing all together to the Grand-Master, shall return his Worship Thanks; and shall immediately do Homage to their new Master, and signify their Promise of Subjection and Obedience to him by the usual Congratulation.

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

THEN the Grand-Master orders the new Master to enter immediately upon the Exercise of his Office, in chusing his Wardens: And the new Master calling forth two Fellow-Crafts, being Master-Masons, presents them to the Grand-Master for his Approbation, and to the new Lodge for their Consent: And that being granted, the senior or junior Grand-Warden, or some Brother for him, shall rehearse the Charges of Wardens; and the Candidates being solemnly asked by the new Master, shall signify their cordial Submission thereunto.

UPON which the new Master presenting them singly with the several Instruments of their Office, shall



shall in due Form instal them in their proper Places: And the Brethren of that new Lodge shall signify their Obedience to the new Wardens by the usual Congratulation.

THEN the Grand-Master gives all the Brethren Joy of their new Master and Wardens, and recommends Harmony; hoping their only Contention will be a laudable Emulation in cultivating the royal Art, and the social Virtues. Upon which all the new Lodge bow together in returning Thanks for the Honour of their Constitution. And the Grand-Master also orders the Secretary to register this new Lodge in the Grand-Lodge Book, and to notify the same to the other particular Lodges: All Business being over, he orders the Grand-Wardens to close the Lodge.



**T H E**



T H E

# General REGULATIONS

O F T H E

Free and Accepted M A S O N S.

For the Use of the Lodges under the  
Grand-Master of *England*.

I. **T**HE Grand-Master, or his Deputy, hath Authority and Right, not only to be present, but to preside in every Lodge, with the Master of the Lodge on his Left-Hand, and to order his Grand-Wardens to attend him, who are not to act in particular Lodges as Wardens, but in his Presence, and at his Command: For the Grand-Master, while in a particular Lodge, may command the Wardens of that Lodge, or any other Master-Masons, to act there as his Wardens *pro tempore*, if the Grand-Wardens are absent.

II. THE

II. THE Master of a particular Lodge has the Right and Authority of congregating the Members of a Lodge into a Chapter upon any Emergency or Occurrence; as well as to appoint the Time and Place of their usual forming: And in Case of Death, Sickness, or the necessary Absence of the Master, the senior Warden shall forthwith fill the Master's Chair, during such Absence, or till the next Time of chusing, even though a former Master may be present.

III. THE Master of each particular Lodge, or one of the Wardens, or some other Brother by Appointment of the Master, shall keep a Book containing their Bye-Laws, the Names of their Members, and a List of all the Lodges in Town; with the usual Times and Places of their forming: And also all the Transactions of their own Lodge that are proper to be written.

IF a particular Lodge remove to a new Place for their stated Meeting, the Officers shall immediately signify the same to the Secretary. The Precedency of Lodges is grounded on the Seniority of their Constitution: And every new Lodge shall pay to the Fund of general Charity two Guineas for their Constitution.

IV. No Lodge shall make more than five new Brothers at one and the same Time, without an urgent Necessity; nor any Man under the Age of twenty-one Years, who must be also his own Master, unless by a Dispensation from the Grand-Master.

V. No

V. No Man can be accepted a Member of a particular Lodge without previous Notice one Month before given to the Lodge ; in order to make due Enquiry into the Reputation and Capacity of the Candidate, unless by a Dispensation.

VI. BUT no Man can be entered a Brother in any particular Lodge, or admitted a Member thereof, without the unanimous Consent of all the Members of that Lodge then present when the Candidate is proposed, and when their Consent is formally asked by the Master. They are to give their Consent in their own prudent Way, either virtually, or in Form, but with Unanimity. Nor is this inherent Privilege subject to a Dispensation, because the Members of a particular Lodge are the best Judges of it ; and because if a turbulent Member should be imposed on them, it might spoil their Harmony, or hinder the Freedom of their Communication, or even break and disperse the Lodge, which ought to be avoided by all True and Faithful.

No Visitor, however skilled in Masonry, shall be admitted into a Lodge, unless he is personally known to, or well vouched and recommended by one of that Lodge present.

BUT it was found inconvenient to insist upon Unanimity in several Cases : And therefore the Grand-Masters have allowed the Lodges to admit a Member, if not above three Ballots are against him ; though some Lodges desire no such Allowance.

VII. EVERY

VII. EVERY new Brother, at his Entry, is decently to clothe the Lodge, that is, all the Brethren present ; and to deposite something for the Relief of indigent and decayed Brethren, as the Candidate shall think fit to bestow, over and above the small Allowance that may be stated in the Bye-Laws of that particular Lodge : And also that the Candidate shall solemnly promise to submit to the Constitutions and other good Usages, that shall be intimated to him in Time and Place convenient.

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

IF any Set or Number of Masons shall take upon themselves to form a Lodge, without the Grand-Master's Warrant, the regular Lodges are not to countenance them, nor own them as fair Brethren duly formed, nor approve of their Acts and Deeds ; but must treat them as Rebels until they humble themselves, as the Grand-Master shall in his Prudence direct, and until he approve of them by his Warrent signified to the other Lodges ;

Lodges ; as the Custom is when a new Lodge is to be registered.

EVERY Brother concerned in making Masons clandestinely, shall not be allowed to visit any Lodge till he has made due Submission, even though the Brothers so made may be allowed. None who form a stated Lodge without the Grand-Master's Leave, shall be admitted into regular Lodges, till they make Submission and obtain Grace.

IF any Brother form a Lodge without Leave, and shall irregularly make new Brothers, they shall not be admitted into any regular Lodge, no not as Visitors, till they render a good Reason, or make due Submission. If any Lodge within the Bills of Mortality shall cease to meet regularly during twelve Months, its Name and Place shall be erased or blotted out of the Grand-Lodge-Book : And if they petition to be again inserted and owned as a regular Lodge, they must submit to a new Constitution.

SEEING that some extraneous Brothers have been made lately in a clandestine Manner, that is, in no regular Lodge, nor by any Authority or Dispensation from the Grand-Master, and upon small and unworthy Considerations, to the Dishonour of the Craft ; the Grand-Lodge decreed, that no Person so made, nor any concerned in making him, shall be a Grand-Officer, nor an Officer of a particular Lodge, nor shall any such  
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partake of the general Charity; if they should come to want it.

IX. BUT if any Brother so far misbehave himself as to render his Lodge uneasy, he shall be thrice duly admonished by the Master and Wardens in a Lodge formed: And if he will not refrain his Imprudence, nor obediently submit to the Advice of his Brethren, he shall be dealt with according to the Bye-Laws of that particular Lodge, or else in such a Manner as the quarterly Communication shall in their great Prudence think fit.

WHEREAS Disputes have arisen about the Removal of Lodges from one House to another, and it has been questioned in whom that Power is vested; it is hereby declared, That no Lodge shall be removed without the Master's Knowledge; that no Motion be made for removing in the Master's Absence; and that if the Motion be seconded or thirded, the Master shall order Summonses to every individual Member, specifying the Business, and appointing a Day for hearing and determining the Affair, at least ten Days before: And that the Determination shall be made by the Majority, provided the Master be one of that Majority: But if he be of the Minority against removing, the Lodge shall not be removed unless the Majority consists of full two Thirds of the Members present. But if the Master shall refuse to direct such Summons, either of the Wardens may do it: And if the Master neglects to attend on the Day fixed, the Warden may preside in determining

termining the Affair in the Manner prescribed ; but they shall not in the Master's Absence, enter upon any other Cause, but what is particularly mentioned in the Summons : And if the Lodge is thus regularly ordered to be removed, the Master or Warden shall send Notice thereof to the Grand-Secretary for publishing the same at the next quarterly Communication.

X. THE Majority of every particular Lodge, when congregated shall have the Privilege of giving Instructions to their Master and Wardens, before the Meeting of the Grand-Chapter or Quarterly-Communication ; because the said Officers are their Representatives, and are supposed to speak the Sentiments of their Brethren at the said Grand-Lodge.

XI. ALL particular Lodges are to observe the same Usages as much as possible ; in order to which, and also for cultivating a good Understanding among Free-Masons, some Members of every Lodge shall be deputed to visit the other Lodges as often as shall be thought convenient.

XII. The Grand-Lodge consists of, and is formed by, the Masters and Wardens of all the particular Lodges upon Record, with the Grand-Master at their Head, the Deputy on his Left-Hand, and the Grand-Wardens in their proper Places : And must have three Quarterly Communications, before the Grand-Feast, in some convenient Place, as the Grand-Master shall appoint ; where no Brother shall be present, who is not at that Time



a Member thereof, be present, without a Dispensation : And while he stays he shall not be allowed to vote, nor even give his Opinion, without Leave of the Grand-Lodge, asked or given ; or unless it be duly asked by the said Lodge.

ALL Matters in the Grand-Lodge are to be determined by a Majority of Votes, each Member having one Vote, and the Grand-Master two Votes ; unless the Lodge leave any particular Thing to the Determination of the Grand-Master for the Sake of Expedition.

No new Lodge is owned, nor their Officers admitted into the Grand-Lodge, unless it be regularly constituted and registered.

ALL who have been or shall be Grand-Masters, Deputy-Grand-Masters and Grand-Wardens, shall be Members of, and vote in all Grand-Lodges.

IF any Officer cannot attend, he may send a Brother of that Lodge with his Jewel, to supply his Room and support the Honour of his Lodge.

UPON a Motion made by the former Grand-Officers, it was resolved, that the Grand-Officers, present and former, each of them who shall attend the Grand-Lodge in Communication, except on the Feast-Day, shall pay Half a Crown towards the Charge of such Communication when he attends.

XIII. AT the Quarterly Communication, all Matters that concern the Fraternity in general, or particular Lodges, or single Brothers, are quietly, solemnly and maturely to be discoursed of and transacted ;

transacted: And that Business which cannot be transacted at one Communication, may be referred to the Committee of Charity, and by them reported to the next.

**APPRENTICES** must be admitted Fellow-Crafts and Masters only here, unless by a Dispensation.

**HERE**, also, all Differences that cannot be made up, or accommodated privately, nor by a particular Lodge, are to be seriously considered and decided: And if any Brother thinks himself aggrieved by the Decision of this Board, he may appeal to the Grand Lodge next ensuing, and leave his Appeal in Writing with the Grand Master, the Deputy, or Wardens: But that no Appeal shall be heard at the annual Communication, nor any Business transacted, that tends to interrupt the Harmony of the Assembly.

**THE** Officers of particular Lodges shall bring a List of such Members as have been made, or even admitted by them since the last Communication of the Grand Lodge: And there shall be a Book kept by the Secretary, wherein shall be recorded all the Lodges, with their usual Times and Places of forming; and the Names of all the Members of each Lodge, with all the Affairs of the Grand Lodge, that are proper to be written.

**THEY** shall, also, consider of the most effectual and prudent Method of collecting and disposing of what Money shall be lodged with them in Charity, towards the Relief only of any *true Brother* fallen into Poverty and Decay, but of none else. But

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every particular. Lodge shall dispose of their own Charity, for poor Brethren, according to their own Bye-Laws ; until it be agreed by all the Lodges to carry in the Charity collected by them to the Quarterly Communication, in order to make a common Stock.

THEY shall, also, appoint a **TREASURER**, a Brother of good worldly Substance, who shall be a Member of the Grand Lodge, by Virtue of his Office, and shall be always present, and have a Power to move to the Communication any Thing that concerns his Office. To him shall be committed all Money raised for the General Charity, or for any other Use of the Grand Lodge ; which he shall write down in a Book, with the respective  
 ✓ Ends and Uses for which the several Sums are intended, and shall disburse the same by such Order as the Grand Lodge shall agree upon : But by Virtue of his Office, without any other Qualification, he shall not vote in chusing Grand Officers.

IN like Manner, the **SECRETARY** shall be a Member of the Grand Lodge, by Virtue of his Office, and shall vote on all Occasions, except in the Choice of Grand Officers. The Treasurer and Secretary may each have a Clerk, who must be a Master-Mason ; but no Member of the Grand Lodge, nor allowed to speak without being commanded. The Grand-Master, or Deputy, have Authority always to command the Treasurer and Secretary to attend him, with their Clerks and Books, in order to see how Matters go on, and to

know what is expedient to be done upon any emergent Occasion. A Master-Mason shall be appointed to look after the Door ; but shall be no Member of the Grand Lodge.

XIV. IF at any Grand Lodge, quarterly or annual the Grand-Master, Deputy-Grand-Master and Grand-Wardens should all be absent, then the present Master of a Lodge, that has been longest a Free-Mason, shall take the Chair, and preside as Grand-Master *pro tempore*, and shall be vested with all his Power and Honour for the Time, provided there is no Brother present that has been a Grand-Master, Deputy, or Warden formerly ; for the last former Grand-Master, Deputy or Warden present takes Place of Right, in the Absence of the present Grand Officers.

XV. IN the Grand Lodge none can act as Wardens but the Grand-Wardens themselves, if present ; and if absent, the last former Grand-Wardens shall take Place immediately, and act as Grand-Wardens *pro tempore*, except they shall waive their Privilege to honour some Brother for the Advantage of the present Service. But if no former Grand-Wardens are present, the Grand-Master, or he that presides, calls forth whom he pleases to act for the Time being.

XVI. ALL Persons, for the Ease of the Grand-Master, are first to advise with the Deputy about the Affairs of the Lodges, or of the Brethren ; and are not to apply to the Grand-Master without the Knowledge of the Deputy, unless he refuse his

Concurrence in any certain necessary Affair: In which Case, or in Case of any Difference between the Deputy and Wardens, or other Brethren, both Parties are to go by Consent to the Grand-Master, who can easily decide the Controversy, and make up the Difference, by Virtue of his great Authority.

THE Grand-Master will not receive any private Intimations of Business concerning Masons and Masonry but from his Deputy, except in such Cases as his Worship can well judge of; for if the Application to the Grand-Master be irregular, his Worship can order the Grand-Wardens, or any other Brethren thus applying, to wait upon his Deputy, who is speedily to prepare the Business, and to lay it orderly before his Worship.

XVII. No Grand-Master, Deputy, Grand-Warden, Treasurer, Secretary, or whoever acts for them, or in their Stead *pro tempore*, can at the same Time be the Master or Warden of a particular Lodge; but as soon as any of them has honourably discharged his Grand Office, he returns to that Post or Station in his particular Lodge, from which he was called to officiate. Former Grand Officers, being the Master or Wardens of particular Lodges, are not thereby deprived of their Privileges in the Communication to sit and vote as Grand Officers, deputing one to act as the Officer of that Lodge for the Time being.

XVIII. If the Deputy be sick or necessarily absent, the senior Grand-Warden acts as Deputy, the junior as senior, and the last former Grand-Warden

den as junior, or the oldest Mason ; as by Regulation XIV.

BUT the Deputy and Wardens, that are chosen at the annual Feast, cannot be discharged, unless the Cause fairly appear to the Majority of the Grand Lodge : For if the Grand-Master is uneasy, he may call a Grand-Lodge on Purpose to lay the Cause before them for their Advice and Concurrence : In which Case, if the Majority cannot reconcile the Grand-Master, with his Deputy or Wardens, they are to allow his Worship to discharge them, and to chuse another Deputy immediately ; and the same Grand-Lodge, in that Case, shall chuse other Wardens, that Harmony and Peace may be preserved.

XIX. IF the Grand-Master shall abuse his great Power, and render himself unworthy of the Obedience and Subjection of the Lodges, he shall be treated in a Way and Manner to be agreed upon by a new Regulation : “ Because hitherto, the ancient Fraternity have had no Occasion for it, and, in all Probability, will not to the End of the World.”

XX. THE Grand-Master, with his Deputy, Wardens, and Secretary, shall upon necessary Occasions go round and visit all the Lodges during his Mastership ; or else shall send his Grand Officers to visit : And when the Deputy visits them, the senior Warden acts as Deputy, and the junior as the senior. But if both or any of them be absent,

the Deputy, or he that presides for him, may appoint whom he pleases in their Stead.

XXI. If the Grand-Master die during his Mastership, or by Sickness, or by being beyond Sea, or any other Way should be rendered incapable of discharging his Office, the Deputy, or, in his Absence, the senior or junior Grand-Warden, or in Case of all their Absence, any *three* present Masters of Lodges shall assemble the Grand Lodge immediately, in order to advise together upon that Emergency, and to send two of their Number to invite the last Grand-Master to resume his Office, which now of Course reverts to him : And if he refuse to act, then the *next last*; and so backward. But if no former Grand-Master be found, the present Deputy shall act as Principal, or if there be no Deputy, then the present senior or junior Grand-Warden shall act as Principal till a new Grand-Master is chosen : And if no present nor former Grand Officer be found, then the oldest Master-Mason, who is at that Time the Master of a Lodge.

XXII. ALL Brethren, who are true and faithful, shall meet annually in some convenient Place, or publick Hall, provided the Majority of the Grand Lodge, about three Months before, shall agree that there shall be a Feast and a General Communication of all the Brethren. And it was also ordained, that no particular Lodge shall have a separate Feast on the Day of the General Feast :  
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Though these are now usually held on St. *John* the *Baptist's* Day.

OF old the Annual Feast was held on the 24th of *June*, or the 27th of *December*; but of late Years most of the Eminent and Noble Brethren being out of Town on those Days, the Grand-Master does appoint the Feast on a Day the most convenient to the Fraternity.

XXIII. IF it be thought expedient to hold the annual General Assembly and Feast, according to the ancient and laudable Custom of Masons, then the Grand-Wardens shall have the Care of preparing Tickets, sealed with the Grand-Master's Seal of Office, of disposing of the Tickets, of buying the Necessaries for the Feast, of finding out a proper and convenient Place to feast in, and of every other Thing that concerns the Entertainment. But that the Work may not be too burthensome to the Wardens, and that all Matters may be expeditiously and safely managed, the Grand-Master, or his Deputy, shall have Power to nominate and appoint a certain Number of Stewards, as his Worship shall think fit, to act in Concert with the two Grand-Wardens: And all Things relating to the Feast shall be decided amongst them, by a Majority of Voices, except the Grand-Master or his Deputy interpose by a particular Direction or Appointment.

IT was ordained, that at the Feast, the Stewards shall open no Wine till Dinner be laid on the Tables: That after eight o'Clock at Night, the Stewards shall not be obliged to furnish any more



Wine; and that either the Money or Tickets shall be returned to the Stewards.

THE Office of Stewards, that had been for some Time disused, was revived the 26th of *November*, 1728, and their Number to be always *twelve*; who, together with the Grand-Wardens, shall prepare the Feast: And that each of the acting Stewards, for the future, shall have the Privilege of naming his Successor in that Office for the Year ensuing. And that in Consideration of their past Service, and future Usefulness, it was ordained that they should be constituted a Lodge of Masters, to be called *the Stewards Lodge*, or Board of Stewards. That they shall have the Privilege of sending a Deputation of *Twelve* to every Communication, consisting of the Master, two Wardens and nine more; and each of them shall vote there, and shall pay *Half a Crown* towards the Expence of the said Communication. That the twelve Stewards of the current Year shall always attend in their proper Clothing and Jewels, paying at the Rate of four Lodges towards the Expence of the Communication: But they are not to vote, nor even to speak, except when desired.

XXIV. THE Stewards shall in due Time wait upon the Grand-Master, or Deputy, for Directions and Orders about the Premises: But if both their Worshipps are sick, or necessarily absent, they may call together the Masters and Wardens of Lodges, on Purpose for their Advice and Orders. And the Stewards are to account for all the Money

ney they receive or expend, when the Grand Lodge shall think fit to audit their Accounts.

XXV. THE Masters of Lodges shall each appoint one experienced and discreet Brother of his Lodge, to compose a Committee consisting of one from every Lodge, who shall meet in a convenient Apartment to receive every Person that brings a Ticket ; and shall have Power to discourse him, if they think fit, in order to admit or debar him as they shall see Cause, provided they send no Man away before they have acquainted all the Brethren within Doors with the Reasons thereof, that so no true Brother may be rejected, nor a false Brother, or mere Pretender admitted. This Committee of Enquiry and Stewards must meet very early on the Day of the Feast, at the Place of holding the same.

XXVI. THE Grand-Master shall appoint two or more true and trusty Brethren to be Tylers and Door-Keepers, who are also to be early at the Place for some good Reasons ; and who are to be at the Command of the Committee of Enquiry.

XXVII. THE Stewards shall before-hand appoint such a Number of Brethren to serve at Table as they think fit and proper for that Work: And they may advise with the Officers of Lodges about the most proper Persons, if they please, or may take in such by their Recommendation ; so that none serve there but Masons, that the Communication may be free and harmonious.

XXVIII. ALL the Members of the Grand Lodge must be at the Place of the Feast long be-

fore Dinner, with the Grand-Master, or his Deputy, at their Head, who shall *retire* and *form* themselves that Day, that so no Interruption may be given to the Harmony and Pleasure of the General Assembly and Grand Feast: And this in order to consult about whatever concerns the Decency and Decorum of the Grand Assembly, and to prevent ill Manners, the Assembly being promiscuous.

XXIX. THE new Grand-Master shall be proposed by the Grand-Master present, to the Grand Lodge at their Communication, some Time before the Day of the annual Assembly; and that if he be approved then, or no Objection made, he is to be forthwith saluted Grand-Master Elect, if there; or if absent, to be remembered as such; and that he shall proceed to the Feast on the present Grand-Master's Left-Hand, and there to be recognized according to the ancient Manner of Masons.

XXX. THEN the Masters and Wardens, and all the Brethren may converse promiscuously, or as they please to sort together, until the Dinner is coming in, when every Brother takes his Seat at Table; the Decorum of which is at his Worship's Direction.

XXXI. THE Grand Lodge is to be formed as by Regulation XXVIII. and if any Brethren not Members thereof be admitted therein, they must not speak until they are desired and allowed.

XXXII. IF

XXXII. IF the Grand-Master shall consent to serve for another Year, then one of the Grand Lodge, deputed for that Purpose, shall represent to all the Brethren his Worship's good Government, &c. shall proclaim him

GRAND-MASTER of MASONS!

ALL the Members of the Grand Lodge shall salute him in *due Form*; and shall have a few Minutes Leave to declare their Satisfaction, Pleasure and Congratulation.

XXXIII. THE present Grand-Master shall nominate his Successor for the Year ensuing, who, if unanimously approved by the Grand Lodge, and there present, shall be proclaimed, saluted and congratulated, as in Regulation XXXII. and immediately installed by the Grand-Master according to Usage.

XXXV. THE last Grand-Master thus continued, or the new Grand-Master thus installed, shall next nominate and appoint his Deputy-Grand-Master, either the last or a new one, who shall be also declared, saluted, and congratulated in *due Form*. The Grand-Master shall also nominate his new Grand-Wardens; and if unanimously approved by the Grand Lodge, they shall be declared, saluted, and congratulated in *due Form*: But if not, they shall be chosen by Ballot: As the Wardens of private Lodges are also to be chosen by Ballot in each Lodge, if the Members thereof do not agree to their Master's Nomination.

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A DEPUTY was always needful when the Grand-Master was nobly born: And in our Time, the Grand-Master Elect has not publickly signified beforehand the Names of his intended Deputy and Wardens, until he is first installed in *Solcmen's* Chair.

XXXVI. IF the Brother whom the present Grand-Master shall nominate for his Successor, is by Sickness, or other necessary Occasion, absent from the Grand Feast, he cannot be proclaimed Grand-Master; unless the old Grand-Master, or some of the Masters and Wardens of Lodges can vouch, upon the Honour of a Brother, that the said Person, so nominated or chosen, will readily accept of the Office. In which Case the old Grand-Master shall act as Proxy, and in his Name shall nominate the Deputy and Wardens; and in his Name, also, shall receive the usual Honours, Homage and Congratulations: But the new Deputy and Grand-Wardens are not allowed Proxies when appointed, except in Case of Sickness.

XXXVII. THEN the Grand-Master shall allow any Brother to speak, directing his Discourse to his Worship in the Chair; or to make any Motion for the Good of the Fraternity, which shall be either immediately considered, or else referred to the Consideration of the Grand Lodge at their next Communication. When that is over,

XXXVIII. THE Grand-Master, or Deputy, or some other appointed by him, shall address himself in a proper Manner to all the Brethren, and give them

them good Advice. And after some other Trans-  
actions, the Brethren may stay longer, or go away,  
as they please. What particularly relates to the  
Charges of the Grand-Master are best known to  
the Fraternity.

XXXIX. ALL Processions at the annual Com-  
munication shall be in the following Order, 1. The  
Tyler to clear the Way. 2. The Musick. 3. The  
Stewards, two and two. 4. The *first Light*, by the  
Master of the fourth Lodge. 5. The Wardens of  
the Stewards Lodge. 6. The Master of the Stewards  
Lodge. 7. The Grand-Secretary with the Bag.  
8. The Grand-Treasurer with his Staff. 9. The  
Provincial Grand-Masters by Juniority. 10. Past  
junior Grand-Wardens by Juniority. 11. Past se-  
nior Grand-Wardens by Juniority. 12. The *second  
Light*, by the Master of the third Lodge. 13. De-  
puty-Grand-Masters by Juniority. 14. All past  
*Grand-Masters* by Juniority. 15. The *third Light*,  
by the Master of the second Lodge. 16. The junior  
Grand-Warden. 17. The senior Grand-Warden.  
18. The Deputy-Grand-Master. 19. The Master  
of the senior Lodge, with the Constitutions on a  
a Cushion. 20. The Sword-bearer carrying the  
Sword of State. The GRAND-MASTER.

THE following Regulation is inserted at Length  
by particular Command.

XL. I. THAT no Brothers be admitted into the  
Grand Lodge but those that are the known Mem-  
bers thereof, viz. The four present, and all former  
Grand Officers, the Treasurer, Secretary, and  
Sword-

Sword-bearer, the Masters and Wardens of all regular Lodges, the Master, Wardens, and nine more of the Stewards Lodge ; except a Brother, who is a Petitioner, or a Witness in some Case, or one called in by a Motion.

2. THAT at the third Stroke of the Grand-Master's Hammer (always to be repeated by the senior Grand-Warden) there shall be a general Silence ; and that he who breaks Silence, without Leave from the Chair, shall be publickly reprimanded.

3. THAT under the same Penalty, every Brother shall take his Seat, and keep strict Silence whenever the Grand-Master or Deputy shall think fit to rise from the Chair, and call to Order.

4. THAT in the Grand Lodge every Member shall keep in his Seat, and not move about from Place to Place during the Communication, except the Grand-Wardens, as having more immediately the Care of the Lodge.

5. THAT, according to the Order of the Grand Lodge, no Brother is to speak but once to the same Affair, unless to explain himself, or when called by the Chair to speak.

6. EVERY one that speaks shall rise and keep standing, addressing himself to the Chair : Nor shall any presume to interrupt him under the aforesaid Penalty, unless the Grand-Master finding, him wandering from the Point in Hand, shall think fit to reduce him to Order ; for then the said  
Speaker

Speaker shall sit down: But after he has been set right, he may again proceed, if he pleases.

7. IF in the Grand Lodge any Member is twice called to Order at one Assembly, for transgressing these Rules, and is guilty of a third Offence of the same Nature, the Chair shall peremptorily command him to quit the Lodge-Room for that Night.

8. THAT whoever shall be so rude as to hiss at a Brother, or at what another says or has said, he shall be forthwith solemnly excluded the Communication, and declared incapable of ever being a Member of any Grand Lodge for the future, till another Time he publicly owns his Fault, and his Grace be granted.

9. No Motion for a new Regulation, or for the Alteration of an old one, shall be made till it is first handed up in Writing to the Chair: And after it has been perused by the Grand-Master at least about ten Minutes, the Affair may be moved publicly; and then it shall be audibly read by the Secretary; and if he be seconded and thirded, it must be immediately committed to the Consideration of the whole Assembly, that their Sense may be fully heard about it; after which the Grand-Master shall put the Question pro and con.

10. THE Opinions or Votes of the Members are always to be signified by each holding up one of his Hands: Which up-lifted Hands the Grand-Wardens are to count, unless the Number of  
Hands



Hands are so unequal as to render the counting useless. Nor should any other Kind of Division be ever admitted among Masons.

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MONTAGU, G. M.

**E**VERY Communication has an inherent Power and Authority to make new, and alter, repeal, explain and amend former Laws and Regulations, for the real Benefit of the Fraternity, provided always that the *old Usages and Memorials* be carefully and faithfully observed.

MORTON, G. M.

✓ THAT no Brother do presume to print the Proceedings of the Communications quarterly or annual, or to print, or cause to be printed, any Part thereof, or the Names of any Person present at such Communication, without the Consent, Command, and Direction of the Grand-Master, his Deputy and Wardens, or of the whole Communication: He or they so offending shall not be owned for a Brother, nor admitted into any Committee of Charity or Grand Lodge, or any Lodge whatsoever, to bear any Office in the Craft.

REGU-

REGULATIONS *for* CLOTHING.

NORFOLK, G. M.

**T**HE Grand Lodge ordered, that none but the Grand-Master, his Deputy and Wardens, who are the ONLY Grand-Officers, shall wear their Jewels in Gold, pendent to BLUE RIBBONS, about their Necks, and white Leather Aprons lined with blue Silk ; which Sort of Aprons are to be worn by all former Grand Officers.

MASTERS and Wardens of particular Lodges may line their white Leather Aprons with white Silk, and must have their Jewels pendent to WHITE RIBBONS about their Necks, and no other.

THE Stewards for the Year shall have their Jewels of Silver, ungilt, pendent to red Ribbons, with white Rods, and to line their white Leather Aprons with red Silk ; and former Stewards shall be allowed to wear the same Sort of Aprons, and that no other Brethren do presume to wear the same : And that the Deputation from the Stewards Lodge shall wear a peculiar Jewel suspended in the red Ribbon.





A  
L I S T  
O F

The GENTLEMEN, who have  
served the Office of STEWARDS  
to the SOCIETY of FREE and  
ACCEPTED MASONS, from  
1728 to 1753.

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COLERANE, G. M.

MESSIEURS *John Revis, Edwin Ward,  
Samuel Stead, William Wilson, William  
Hoskins, Thomas Reason, Gerrard Hatley, William  
Tew, Theod. Cheriholm, William Benn, Thomas  
Alford, and Henry Smart.*

KINGSTON,

KINGSTON, G. M.

THE first six in the former List again; to which were added, *James Chambers*, Esq; Messrs. *Pread*, *Bardo*, senior and junior, *Charles Hoare* and *William Sarjeant*.

NORFOLK, G. M.

GEO. Douglas, M. D. *James Chambers*, *Thomas Moor*, *John Atwood*, *Thomas Durant*, Esqrs. Messrs. *George Page*, *John Haines*, *William Milward*, *Roger Lacy*, *Charles Trinquand*, *John Calcot*, and *John King*.

LOVEL, G. M.

GEORGE *Rooke*, *James Moore Smythe*, *John Bridges*, *Wyrriot Ormond*, *Arthur Moore*, *Vinal Taverner*, *Claud Crespigny*, *William Blount*, Esqrs. Colonel *John Pitt*, Messrs. *Henry Tatam*, *Thomas Griffith* and *Solomon Mendez*.

MONTACUTE, G. M.

JOHN *Ward*, *John Pollexfen*, *Henry Butler Pacy*, *John Read*, *William Busbey*, *Philip Barnes*, Esqrs. *John Mizaubin*, M. D. Messrs. *John Dwight*, *Richard Baugh*, *Thomas Shank*, *James Cosens*, and *Charles Robinson*.

STRATH-

## STRATHMORE, G. M.

SIR *Edward Mansell*, Baronet, *Charles Holtzendorf*, *Isaac Muere*, *Prescot Pepper*, *Christopher Neville*, *Richard Matthews*, Esqrs. *Richard Rawlinson*, L. L. D. and F. R. S. *Fotherley Baker*, *Samuel Berington*, *John Pitt*, *William Verelst*, and *Henry Hutchinson*, Esqrs.

## CRAUFURD, G. M.

SIR *Robert Lawley*, Bart. *William Graeme*, M. D. and F. R. S. *Martin Clare*, A. M. and F. R. S. *John Theobald*, M. D. *Charles Fleetwood*, *Thomas Beech*, Esqrs. Captain *Ralph Farwinter*, *Meyer Schomberg*, M. D. *Robert Wright*, Esq; Messrs. *Thomas Slaughter*, *James Nash*, and *William Hogarth*.

## WEYMOUTH, G. M.

EDWARD *Hody*, M. D. and F. R. S. *James Ruck*, junior, *John Jesse*, *James Styles*, Esqrs. *Isaac Schomberg*, M. D. Messrs. *John Gowland*, *Benjamin Gascoyne*, *Walter Weldon*, *Richard Sawle*, *James Pringle* and *Francis Blythe*.

## LOUDOUN, G. M.

SIR *Bouchier Wray*, Baronet, *George Bothomley*, *Charles Murray*, Esqrs. Captains *John Lloyd* and *Charles Scott*, *Lewis Theobald*, M. D. Messrs. *Peter M'Culloch*, *Thomas Jeffreys*, *Peter Leige*, *Thomas Boehm*, *Benjamin Da Costa*, and *Nathaniel Adams*.

DARNLEY,

DARNLEY, G. M.

CAPTAIN *Andrew Robinsou, Robert Foy, James Colquboun, William Chapman, Henry Higden, and Harry Leigh, Esqrs. Stephen Beaumont, M. D. Messrs. Moses Mendez, George Monkman, Stephen Le Bas, Christopher Taylor, and Simon de Charmes.*

CAERNARVON, G. M.

THE Hon. *John Chichester and Nathaniel Oldham, Esqrs. Messrs. Samuel Lowman, Joseph Harris, Richard Robinsou, Paul-Henry Robinsou, Isaac Barrett, Alexander Pollock, Thomas Adamson, Thomas Parry, and George Armstrong.*

RAYMOND, G. M.

*WILLIAM Vaughan, Esq; Messrs. Esquire Cary, Mansell Bransby, John Faber, John Saint, John Sowdon, James Bernard, David Dumonchel, Bryan Dawson, William Ruck, Michael Combrune, and George Mason.*

KINTORE, G. M.

COUNT *Edward-Frederick Taube, Messrs. Daniel Carne, James Wallace, John Gordon, Peter Hemet, George Caton, William Salt, William Arnold, Lewis de Vaux, Edward Rudge, Richard Shergold, and John Spranger.*

MORTON,

## MORTON, G. M.

*HENRY Lyell, Esq; John Traile, A. M. Messrs. Edward Trevor, Talbot Waterhouse, Robert-Bateman Wray, Anthony Benn, Stephen Rogers, Peter Le Maistre, Edmund Brydges, William Vol, Thomas Pownall and Joseph Lycett.*

## WARD, G. M.

*THE Hon. and Rev. Godfrey Dawnay, Thomas Lediard, and Thomas Smith, Esqrs. Messrs. John Coggs, Thomas Clipperton, Charles Dubuy, Luke Alder, Robert Michell, William Mountaine, Thomas Griffiths, John Torr, and Peter Gordon.*

## STRATHMORE, G. M.

*GEORGE Powlett, John Stone and James Bennett, Esqrs. George Pile, Doctor of Physick, Messrs. John Villeneau, James Whitworth, William Rogers, James Wilsford, Thomas Chaddocke, Robert Cheeke and Fleming Pinckston.*

## CRANSTOUN, G. M.

*THOMAS Manningham, Doctor of Physick, the Hon. Robert Shirley, Esq; Colonel Samuel Berington, Messrs. George Clarke, Matthew Creighton, John Feary, Peter Clerke, Robert Young, William Rogers, Joseph Lycett, John Spranger, and Pheasant Hartley.*

BYRON,

## BYRON, G. M.

THE Hon. *James Carmichael*, Esq; Sir *Richard Wrottesley*, Baronet, Messrs. *Bernhard-Joachim Boetefeur*, *Robert Marcellus*, *George Steidel*, *Stephen Yonge*, *Richard Lane*, *Thomas Taylor*, *Charles Wale*, *John Fourdan*, *Joseph Breuitt* and *George Forbes*.

## CARYSFORT, G. M.

PETER *Leigh*, *John Price*, *Thomas-Hussey Apreece*, *Francis-Blake Delaval* and *Richard Savage*, Esqrs. the Hon. Captain *William Montagu*, Captain *Edward Eyre*, Messrs. *James Shruder*, *William Bizett*, *Mark A. lston*, *Henry Smith* and *Buckle Banson*.







A N  
A C C O U N T  
O F T H E  
F R E E - M A S O N S .

By ROBERT PLOT, L. L. D.

Keeper of the *Ashmolean Musæum*, and  
Professor of Chemistry in the Univer-  
sity of *Oxford*.

**T**HEY have a Custom in *Staffordshire* of admitting Men into the *Society of Free-Masons*, that in the *Moorelands* of this Country seems to be of greater Request than any where else, though I find the *Custom* spread more or less all over the Nation; for here I found Persons of the

the most eminent Quality, that did not disdain to be of this *Fellowship*; nor indeed need they, were it of that *Antiquity* and *Honour*, that is pretended in a large *Parchment Volume* they have amongst them: Containing, the *History* and *Rules* of the Craft of *Masonry*, which is there deduced not only from *sacred Writ*, but *profane Story*; particularly that it was brought into *England* by *St. Amphibal*, and first communicated to *St. Alban*, who set down the *Charges* of *Masonry*, and was made *Pay-Master* and *Governor* of the *King's Works*, and gave them *Charges* and *Manners* as *St. Amphibal* had taught him: Which were after confirmed by *King Athelstan*, whose youngest Son *Edwyn* loved well *Masonry*, took upon him the *Charges*, and learned the *Manners*, and obtained for them of his Father a *free Charter*. Whereupon he caused them to assemble at *York*, and to bring all the old *Books* of their *Craft*, and out of them ordained such *Charges* and *Manners*, as they then thought fit: Which *Charges* in the said *Scrole* or *Parchment Volume*, are in part declared: And thus was the *Craft* of *Masonry* grounded and confirmed in *England*. It is also there declared, that these *Charges* and *Manners* were after perused and approved by *King Henry VI.* and his *Council*, both as to *Masters* and *Fellows* of this right worshipful *Craft*.

INTO which *Society*, when any are admitted, they call a *Meeting* (or *Lodge*, as they term it in some *Places*) which must consist at least of five or six of the *Antients* of the *Order*, whom the *Candidates* present

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with

with *Gloves*, and so likewise to their *Wives*, and entertain with a *Collation*, according to the Custom of the Place: This ended, they proceed to the *Admission* of them, which chiefly consists in the Communication of certain *secret Signs*, whereby they are known to one another all over the *Nation*, by which Means they have Maintenance whitherever they travel; for if any Man appear, though altogether unknown, that can shew any of these *Signs* to a *Fellow* of the *Society*, whom they otherwise call an *accepted Mason*, he is obliged presently to come to him, from what Company or Place soever he be in; nay, though from the Top of a *Steeple*, what Hazard or Inconvenience soever he run, to know his Pleasure, and assist him; *viz.* if he want *Work*, he is bound to find him some; or if he cannot do that, to give him *Money*, or otherwise support him till *Work* can be had, which is one of their *Articles*; and it is another, that they advise the *Masters* they work for, according to the best of their *Skill*, acquainting them with the Goodness or Badness of their *Materials*; and if they be any Way out in the *Contrivance* of the *Buildings*, modestly to rectify them in it; that *Masonry* be not dishonoured; and many such like that are commonly known: But some others they have (to which they are *sworn*, after their Fashion) that none know but themselves, which I have Reason to suspect, are much worse than these, perhaps as bad as this *History* of the *Craft* itself; than which there is nothing I ever met with, more false or incoherent.

FOR

FOR not to mention that *St. Amphibalus*, by judicious Persons, is thought rather to be the *Cloak*, than *Master* of *St. Alban*; or how unlikely it is that *St. Alban* himself in such a barbarous Age, and in Times of Persecution, should be *Supervisor* of any *Works*; it is plain that King *Athelstan* was never married, or ever had so much as any natural Issue; (unless we give Way to the fabulous *History* of *Guy Earl of Warwick*, whose eldest Son, *Reynburn*, is said indeed to have been married to *Leoneat*, the supposed Daughter of *Athelstan*, which will not serve the Turn neither) much less ever had he a lawful Son *Edwyn*, of whom I find not the least Umbrage in *History*. He had indeed a *Brother* of that Name, of whom he was so *jealous*, though very *young* when he came to the Crown; that he sent him to *Sea* in a *Pinnace*, without *Tackle* or *Oar*, only in Company with a *Page*, that his Death might be imputed to the *Waves*, and not *him*; whence the young *Prince*, not able to master his Passions, cast himself headlong into the *Sea*, and there died. Who how unlikely to learn their *Manners*; to get them a *Charter*; or call them together at *York*, let the *Reader* judge.

YET more improbable it is still, that *Henry VI.* and his *Council*, should ever peruse or approve their *Charges* and *Manners*, and so confirm these right worshipful *Masters* and *Fellows*, as they are called in the *Scrole*: For in the third Year of his Reign, when he could not be four Years old, I find an *Act* of *Parliament* quite abolishing this *Society*: It being

therein ordained, that no *Congregations* and *Confederacies* should be made by *Masons*, in their general *Chapters* and *Assemblies*, whereby the good Course and Effect of the *Statutes of Labourers* were violated and broken in Subversion of *Law*: And that those who caused such *Chapters* or *Congregations* to be holden, should be adjudged *Felons*; and those *Masons* that came to them should be punished by *Imprisonment*, and make *Fine* and *Ransom* at the *King's Will*. So very much out was the Compiler of this *History of the Craft of Masonry*, and so little Skill had he in our *Chronicles* and *Laws*. Which *Statute*, though repealed by a subsequent *Act* in the fifth of *Elizabeth*, whereby *Servants* and *Labourers* are compelled to serve, and their *Wages* limited; and all *Masters* made punished for giving more *Wages* than what is taxed by the *Justices*, and the *Servants* if they take it, &c. Yet this *Act* too being but little observed, it is still to be feared these *Chapters of Free-Masons* do as much *Mischief* as before, which if one may estimate by the *Penalty*, was anciently so great, that perhaps it might be useful to examine them now.

[*Natural History of Staffordshire, Chap. viii.*  
p. 316, 317, 318.]

*A Detection of Dr. Plot's Account of the*  
**F R E E - M A S O N S.**

**W**HAT could induce the sagacious Doctor to step so far out of his Way, or to meddle with a Matter so foreign to the Purpose of a natural Historian, may, at this Distance of Time, be a little difficult to determine; but most certain it is, his rude and insipid Conjectures and Misrepresentations of the Free-Masons, to whose Foundation and History he was an absolute Stranger, are not more false and groundless, than his Conduct in that Affair was base, insidious and unworthy of any Writer who had the least Regard for Truth; and, besides it was ungrateful, because the Bread he eat was furnished him by Mr. *Ashmole*, the greatest Mason of his Day, and who could, had the good Doctor been in the least inclined to receive it, have given him ample Satisfaction, which will set this unbiassed History in a Point of View, very little to the Credit of the supple, and as it will be found, time-serving Doctor *Plot*. A small Portion of Gratitude for all the good Things he had received at the Hands of his Master, should have prompted him to have cleared up as far as he was able, the History of *Alban*, *Amphibalus*, and Prince *Edwin*, all enveloped with great Obscurities in the Histories of *Britain*, though clear and evident enough in the Annals and Traditions of Masonry: It may be presumed, he

would have gained much more Reputation and Honour, than he could ever hope to reap by these unjustifiable Censures: Either of which would have found him sufficient Employment, and prevented his Attempts to degrade a Society, of whose Story his own Account marks him confessedly ignorant. As this Society has been so very ancient as to rise beyond the Reach of Records, there need not be much wonder made, that a Mixture of Fable is found in its early History, about the Time of their first Establishment in this Island; as the same Defect is avowedly confessed by all Historians concerning the ancient Foundations in our own and other Nations.

*St. Alban*, the first Person honoured with the Doctor's candid Suggestions, is famous for being the first Christian who suffered Martyrdom in this Island; and also for being the first Master-General, Surveyor or Grand-Master of Masons, as is set forth in an ancient Writing called, *The Ghest of Masonry*: He was born at *Verulam*, of Pagan Parents: In his Youth he took a Journey to *Rome*, in Company with *Ampibalus*, of the City of *Caer-Leon*, supposed by many to be by Birth a *Roman*; and there served for seven Years in the Army of the Emperor *Diocletian*. *Leland* tells us, that at the Time *St. Alban* flourished, Learning, and the polite Arts, had been lately introduced by the *Romans* into *Britain*, which was now become a Province of the Empire; and that the Youth of Quality and Distinction used to travel to *Rome* for Improvement

provement in Knowledge and the Sciences. \* Being returned home, he lived highly honoured in the Town of *Verulam*, where, through the Example and Instructions of his Fellow-Traveller, *Amphibalus*, he became a thorough Convert to the christian Religion: In the tenth and last general Persecution of the Christians, in the Year 303, he was beheaded for the same, a Favour intended him on the Account of his noble Birth †, at *Holmburft*, since called *Dêrswald*, where now the Town of *St. Alban* stands; to the lasting Honour of whose Name and Merits King *Offa* in after Times founded a most magnificent Monastery.

THE Emperor *Carausius* (under whom *Alban* bore great Sway; and was the Steward of his Household, and Overseer or Surveyor of his Works) governed the Empire of *Britain*, with an upright and unstained Reputation; and above all, was a very great Encourager of Learning and learned Men, and improved the Country in civil Arts; was a Man of real Merit, and intended to have established an Empire in *Britain*; for which End he had made a great Collection of Workmen, and other Artificers, from all Parts: The People enjoyed perfect Peace and Tranquillity under him for several Years, is manifest from all our Historians ‡. His Builders, and other Artificers, were employed by him in very large Bodies, is evident from differ-

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\* Leland, Comment. de Script. Brit. c. 18. † Speed's Chron. Stowe, Echard, &c. ‡ Guthrie's Hist. Eng. v. 1. p. 58.



rent Writers ; but in particular from the Oration of *Eumenius*, the Panegyrist, setting forth what great Numbers of Masons had then left the Island ; “ Even your City of *Autun*, says he, most devoted to your Service, and in whose Name I am especially to congratulate you ; has been well stored with Artificers (Architects and Masons) since your Victory over the *Britons*, whose Provinces abounded with them : And now, by their Workmanship, the same City of *Autun* rises in Splendor, by the rebuilding of their ancient Houses, erecting publick Works, and the Instauration of Temples : So that the ancient Name of a *Roman* Brotherhood, which they long since enjoyed, is again restored, by having your imperial Majesty for their second Founder \*.” From hence it is beyond all Doubt, that the Reduction of *Britain*, occasioned many excellent Artificers to go over to the Continent, who had been entertained by *Carausius*, and had so greatly contributed to the Beauty, Convenience, and Magnificence of the Island, that *Constantius Chlorus* chose to make it the Seat of his Empire.

THE Story of *Alban's* Martyrdom is briefly related by *Gildas* ; but more circumstantially and at large by Venerable *Bede*, who says, that he being yet a Pagan (or not publicly known for a Christian) entertained the before-mentioned *Amphibalus* in his House ; the *Roman* Governor being informed that he harboured a Christian, sent a Party of Soldiers to apprehend him ; but *Alban* putting on the

Habit

\* Paneg. Emp. Maximian. Aug. Dist.

Habit of his Guest, presented himself to the Officers in his Stead, and was carried before the Magistrate, where he conducted himself with a noble and gallant Freedom, which immediately brought on him the Punishment already related. The Garment of *Amphibalus*, which *Alban* upon this Occasion put on, is called by *Bede*, and in ancient Writers, *Caracalla*; which is rendered by the *Saxon* interpreter of *Bede*, a *Monkish Habit*. This *Caracalla*, was a Kind of *Cloak with a Cowl*, most resembling the Ephod or sacerdotal Vestment of the *Jewish Priests*. *Thomas Walsingham* relates, that this Garment was preserved in a large Chest in the Church of *Ely*, which was opened in the Reign of *Edward II. Anno Dom. 1314*. This Historian says farther, that it was the same that *Alban* received from his Master *Amphibalus*, and the same in which he suffered Death. *Thomas Rudburn*, who after relating what *Walsingham* had done before him, and both of at least equal Authority with *Dr. Plot*, goes farther, and says, there was found with the Garment, an ancient Writing in these Words: *This is the Caracalla of St. Amphibalus the Monk and Preceptor of St. Alban; in which that Proto-Martyr of England suffered Death, under the cruel Persecution of Diocletian against the Christians.*

It is confessed that the Martyrdom of *Amphibalus*, is not mentioned by *Gildas*, *Bede*, or in any of the ancient Martyrologies; but *Matthew Paris*, and many other Historians, vouch the Matter of *Fact*, and refer to a Book of great Antiquity in the Monastery

nastery of St. *Alban*. As to the Name *Amphibalus* upon which Dr. *Plot* endeavours to play, it must be owned that the learned Primate *Usher*, is of Opinion, that it was not the real Name of St. *Alban's* Instructor, but more properly belonged to the *Caracalla* before mentioned, as *αμφιβαλλω* signifies in the Greek Language the same as *induere* or *accingere*, sc. *Vestem*, a Garment \*. Had Dr. *Plot*, been as modest in his Judgment as the learned Archbishop, he had not stepped so far over Truth; to assert that many learned and judicious Writers were of Opinion, that *Amphibalus* was rather the Cloak than Master of St. *Alban*, when no Author of any Name or Credit, had mentioned this Surmise; save Archbishop *Usher*, and he only as a probable Suggestion, and not what he had any true Grounds to believe. It is remarkable that not only the Cathedral Church of *Winchester* †, in the Days of *Constantine*, but many other Churches were dedicated to St. *Amphibalus*, the Master of St. *Alban*: Many Authors, of the greatest Credit and Authority, speak of him with Reverence and Honour, and especially *Johannes Caius* ‡, who informs us that he was born at *Caer-Leon*, in which he is supported by several Authors, and also that he was Rector of the University of *Cambridge*. It was never alledged among the Masons, or in any of their Histories of the Craft, that *Amphibalus*,  
though

\* Ufferii Brit. Eccles. Antiq. p. 77. † Tanner's  
Notitia Monast. folio, p. 152. ‡ Hist. Cantab. L. 1.

though owned a worthy Brother, was the Instructor of St. *Alban* in any other Respect than in those moral and divine Subjects, which brought about the Conversion of the latter to the christian Faith ; so that the discerning Doctor, in all Probability, thought that *Alban* could not want an Instructor, except in the Art of Building, and how likely that was, in those ignorant and barbarous Times, those Times of gross Darknes, as his Love for Truth calls the Day ; (very fitting Expressions to salve his own Ignorance and Vanity,) when People were so much deluded as to be converted to the Faith of *Christ*, by Thousands and ten Thousands ; must be submitted to the Judgment of the unprejudiced Reader, with this farther Remark, that Dr. *Plot* happens, in his charitable Opinions, to stand alone, not having one Historian, great or small, credible or fabulous, to prop his flimsy Conjectures with.

HAVING done with the History of St. *Alban* and *Amphibalus*, the Doctor proceeds to the Story of Prince *Edwin*, the Brother of King *Athelstan* : In this he deals as ingenuously as in the former : The only Blemish that the Historians find in the whole Reign of *Athelstan*, is the supposed Murder, or putting wrongfully to Death his Brother, Prince *Edwin*, which is in itself so improbable, and all Things considered, so slenderly attested, that it does not deserve a Place among good Historians.

THE excellent Writer, of the Life of King *Athelstan*\*, has given so clear and so perfect a View of

\* Biog. Brit. vol. 1. p. 63.

of this Event, that the Reader cannot receive greater Satisfaction than in that Author's own Words.

THE Business of *Edwin's* Death, is a Point the most obscure in the Story of this King, and, to say the Truth, not one even of our best Historians, hath written clearly, or with due Attention concerning it. The Fact, as commonly received, is this. The King suspecting his younger Brother *Edwin*, of designing to deprive him of his Crown, caused him, notwithstanding his Protestations of Innocency, to be put on board a leaky Ship, with his Armour-bearer and Page. The young Prince, unable to bear the Severity of the Weather, and Want of Food, desperately drowned himself; some Time after, the King's Cup-bearer, who had been the chief Causer of this Act of Cruelty, happened, as he was serving the King at Table, to trip with one Foot, but recovering himself with the other, See said he pleasantly, *how Brothers afford each other Help*; which striking the King with the Remembrance of what himself had done, in taking off *Edwin*, who might have helped him in his Wars, he caused that Business to be more thoroughly examined, and finding his Brother had been falsely accused, caused his Cup-bearer to be put to a cruel Death, endured himself seven Years sharp Penance, and built the two Monasteries of *Middleton* and *Michelnests*, to atone for this base and bloody Fact\*. *Dr. Howell*, speaking of this Story, treats it as if very

\* Speed's Chronicle, Book vii. ch. 38.

very indifferently founded, and, on that Account, unworthy of Credit \*. Abbot *Brompton* tells the Story at large †, and after him most of the later Writers as usual; that is, with an Addition of various Circumstances, so that it cannot be said, this Story is without Foundation. *Buchanan* hath improved it very happily. Thus it runs in his Writings. "They, that is the *English* Writers, make this *Athelstan* guilty of Parricide, in killing his Father and his two Brothers, *Edred* and *Edwin*, whose Right it was to succeed their Father in his Kingdom. Fame increases the Suspicion, that *Edward* was violently put to Death, because it attributes to him the Title of Martyr ‡." *Buchanan* cites no Authority whatsoever for this, because indeed there could be no Authority cited. Whatever he did by *Edwin*, most certainly *Athelstan* did not murder *Edred*, since he not only survived, but succeeded him in the Kingdom. As for the Murder of his Father, that is the pure Effect of *Buchanan's* Ignorance, he mistook *Edward the Elder*, who was really the Father of *Athelstan*, for *Edward the Martyr*, who began his Reign in 975, that is, five and thirty Years after *Athelstan* was in his Grave. Such is the Accuracy, such the Integrity, of this Writer. In like Manner *Rapin* gives us this Story, without the least Mark of Doubt or Hesitation §, and

\* Gen. Hist. P. iv. c. 2. § 10. † Chron. p. 838.

‡ Hist. Scot. lib. vi. R. 75. § Histoire D'Angleterre, Tom. I. p. 336.

and yet we presume, there are some strong Reasons against the Credit of this whole Story, and still stronger against that Part of it, which alledges *Edwin* to have been unjustly put to Death. *Simeon* of *Durham*, and the *Saxon* Chronicle, say no more, than that *Edwin* was drowned by his Brother's Command, in the Year 933 \*. *Brompton* places it in the first, or at farthest in the second, Year of his Reign; and he tells us the Story of the rotten Ship, and of his punishing the Cup-bearer †. *William* of *Malsbury*, who is very circumstantial, says he only tells us what he heard ‡; but *Matthew*, the Flower-gatherer §, stamps the whole down as an indubitable Truth. Yet these discordant Dates are not to be accounted for. If he was drowned in the second, he could not be alive in the tenth Year of the King. The first is the more probable Date, because about that Time there certainly was a Conspiracy against King *Athelstan*, in order to dethrone him, and put out his Eyes, yet he did not put the Author of it to Death; is it likely then that he should order his Brother to be thrown into the Sea upon bare Suspicion? But the Reader must remember, that we cite the same Historians, who have told us this Story, to prove that *Athelstan* was unanimously acknowledged King, his Brethren being too young to govern; one would think then, they

\* *Simeon*. *Dunelm.* p. 154. *Chron. Saxon.* p. 111.

† *Chronicon*, p. 828.

‡ *De Gest. R. A.* lib. ii.

§ *Matth. Florileg.*

they could not be old enough to conspire. If we take the second Date, the whole Story is destroyed; the King could not do seven Years Penance, for he did not live so long; and as for the Tale of the Cup-bearer, and his stumbling at the King's Table, the same Story is told of Earl *Godwin*, who murdered the Brother of *Edward the Confessor*. Lastly, nothing is clearer from History, than that *Athelstan* was remarkably kind to his Brethren and Sisters, for whose Sakes he lived single, and therefore one would think his Brother had less Temptation to conspire against him.

How likely is Dr. *Plot's* whole Story of the Pinnacle and the Page, compared with the foregoing? For the Probability of *Edwin's* calling the Masons together at *York*, or getting them a Charter, it need but be remembered that *Athelstan* kept his Court for some Time in that City \*, received there, several Embassies from foreign Princes, and Presents, of various Kinds, both rich and costly, from different Parts of the World, and in short, was loved, honoured, and admired, by all the Princes in *Europe*, who sought his Friendship, and courted his Alliance. To all his Brothers and Sisters he was remarkably kind, indeed a Father to them; and from that his fatherly Care, Prince *Edwin* has been by many ancient Masons, called the Son of *Athelstan*; a Thing not uncommon in many Instances for Ages since that. Moreover the Activity and princely Conduct of *Edwin*, rendered him the fittest

\* *Echard's Hist.* V. 1. p. 84.



fittest Person to be Grand-Master of the Masons, who at that Time were employed in very great Numbers in repairing and building Churches and other Edifices, not only in the City of *York*, but at *Beverley*, and other Places, which had but lately been over-thrown, and levelled with the Ground, by the *Danes*, and other Invaders; till *Athelstan* became Master of all, who supported and propagated the Royal Art in perfect Peace and Security.

To follow the Doctor in his good Will for the ancient Fraternity, the Reader must know that in the Infancy of King *Henry VI.* an Act of Parliament was passed, to prevent the Assemblies of Masons, as mentioned in Page 78 and 79 of this History; the Reasons for this severe Treatment is very obvious: In the Absence of the Duke of *Bedford*, Regent of *France*, all the regal Power was vested in *Humphry*, Duke of *Gloucester*, his Brother, Protector of the Kingdom, and in *Henry Beaufort*, Bishop of *Winchester*, his Uncle, Guardian to the King; who being invested with Power, began to shew his Pride and Haughtiness betimes; and to support him therein, he wanted not for Followers and Agents enough. In the Parliament held at *Westminster*, the 17th of *November*, 1423, to answer a particular End, it was ordained and enacted, that if any Person, committed for Grand or Petty-Treason, should wilfully break Prison and escape from the same, it should be deemed

Petty-

Petty-Treason, and his Goods forfeited \*. About this Time one *William King*, of *Womslton*, in *Yorkshire*, Servant to Sir *Robert Scott*, Lieutenant of the *Tower*, pretended that he was offered, by Sir *John Mortimer*, then a Prisoner in the *Tower*, and Cousin to the lately deceased *Edward Mortemir*, Earl of *March*, the nearest in Blood to the *English Crown*, ten Pounds to buy him Cloaths, forty Pounds a Year, and to be made an Earl, that *Mortimer* would raise 40,000 Men, and would strike off the Heads of the rich Bishop of *Winchester*, *Gloucester*, and others, all which the Fellow undertook to prove by his own bodily Oath. Soon after this, they let *Mortimer* walk to the *Tower-Wharf*, and then ran after and seized him for breaking Prison; whereupon he was deemed Convict, was drawn to *Tyburn*, there hanged, and afterwards beheaded. From whose Death, there arose no small Slander, Murmurs and Discontent amongst the People: Which threatned those in Power with fatal Consequences, as they were observed to spread, not only in publick, but in private Meetings and secret Assemblies.

THE Animosity between the Uncle and Nephew became every Day more formidable than other. On the last of *April*, 1425, the Parliament met at *Westminster*, the Servants and Followers of the Peers and Members of Parliament coming thither armed with Clubs and Staves, which occasioned it to be Nick-named, *The Batt Parliament*: Among other

\* *Wolfe's Chron. published by Stowe.*

other Laws, an Act passed to abolish the Society of Masons, or at least to prevent the holding their yearly Congregations, or indeed any of their Assemblies: As it must be owned that their Meetings were very secret, none can wonder that those secret Assemblies gave intolerable Displeasure to the arrogant and ambitious Priest, who, no Doubt, thought himself ill-used by any Person daring to do what he was not to know: However, none of them were seized in their Lodges, or any Attempt made to do it, the cunning Prelate's Attention being diverted another Way: For on the Morrow of *Simon and Jude's Day*, when the Mayor of *London* had been to *Westminster* to take his Charge; when at Dinner he was sent for in all Haste by the Duke of *Gloucester*; and when come into his Presence, he gave him Commandment to see the City securely watched the Night following; at nine of the Clock, the next Morning, the Bishop of *Winchester*, then called the *English Pope*, with his Servants and Followers, would have entered the City by the Bridge, but were kept back by Force; whereupon the haughty and imperious Bishop being enraged, gathered a great Number of Archers, and other Men at Arms, and assaulted the Gate with Shot, and other Means of War; so that the Citizens directly shut their Shops, and went to the Bridge in great Numbers, so that great Bloodshed would have followed, had not the Wisdom of the Mayor and Aldermen stayed them in Time. The Archbishop of *Canterbury*, with *Peter*, Duke of *Conimbra*, eldest Son,

Son of the King of *Portugal*, and others, took great Pains to bring the Uncle and Nephew to Agreement; they rode eight, some say ten Times, between them, before they could in any wise succeed or bring them to any Conformity; and at last they agreed to stand to the Award of the Duke of *Bedford*, whereupon the City was in more Quiet at present\*. The Bishop lost no Time in making a bad Cause look as glossy as possible, and wrote the Duke of *Bedford* the following Letter.

**R**IGHT high and mighty Prince, and my right noble, and after one, *Leiuest* [earthly] Lord. I recommend me unto your Grace with all my Heart. And as you desire the Welfare of the King our Sovereign Lord, and of his Realms of England and France, your own Weal [Health] with all yours haste you hither: For by my Troth, if you tarry long, we shall put this Land in Jeopardy, [Adventure] with a Field; such a Brother you have here, God make him a good Man. For your Wisdom well knoweth that the Profit of France standeth in the Welfare of England, &c. The blessed Trinity keep you. Written in great Haste at London, on Allhallowen-Even, the 31st of October, 1425.

By your Servant to my Lives End,

HENRY, *Winchester.*

THIS

\* Wolfe's Chron.

THIS tremendous Letter made the Duke of *Bedford* hasten the Affairs of *France*; and he returned to *London* the 10th of *January*, 1425-6; on the 21st of *February*, he held a great Council at *St. Albans*, adjourned it to *Northampton* the 15th of *March*, and on the 25th of *June* to *Leicester*. Batts and Staves were again in Use, but those being prohibited, the Followers of the Members of Parliament came with Stones slung and Plummets of Lead: Here the long wished for Peace, between the Duke of *Gloucester* and the Bishop of *Winchester*, to Appearance, was accomplished. *Gloucester* exhibited six Articles against the Bishop; one of which was this: “VI. That the Bishop of *Winchester*, had in his Letter to the Duke of *Bedford*, plainly declared his malicious Purpose of assembling the People, and stirring up a Rebellion in the Nation, contrary to the King’s Peace.” The Bishop’s Answer to this Accusation was, “That he never had any Intention to disturb the Peace of the Nation, or raise any Rebellion; but sent to the Duke of *Bedford* to come over in Haste, to settle all Things that were prejudicial to the Peace; and though he had indeed written in the Letter, *that if he tarried, we should put the Land in Adventure by a Field, such a Brother ye have here*; he did not mean it of any Design of his own, but concerning the seditious Assemblies of *Masons, Carpenters, Tylers, and Plaisterers*, who, being distastd by the late Act of Parliament against excessive Wages of those

those Trades, had given out many seditious Speeches and Menaces against the great Men, which tended much to Rebellion; and yet the Duke of *Gloucester* did not use his Endeavour, as he ought to have done in his Place, to suppress such unlawful Assemblies, so that he feared the King and his good Subjects must have made a Field to withstand them; to prevent which, he chiefly desired the Duke of *Bedford* to come over." The Falseness of this Charge of the Bishop's against the Masons is so self-evident, that it would be injuring the candid Reader to suggest it in the least doubtful, except any can imagine that the Lord-Mayor, Aldermen and Commons of *London*, were the Masons that he had decreed for Destruction. As he he had begun, so he never abated of his Malice against the Duke of *Gloucester* till he had accomplished his Ruin; but being too sensible his Actions were not to be justified by the Laws of the Land, he prevailed with the King, through the Intercession of the Parliament, whom his Riches had made his Tools, to grant him Letters of Pardon for all Offences by him committed, contrary to the Statute of *Provisors*, and other Acts of *Præmunire*. Five Years after this, he procured another Pardon under the Great-Seal for all Sorts of Crimes whatever, from the Creation of the World to the 26th of July, 1437.

NOTWITHSTANDING all the Cardinal's Precautions, the Duke of *Gloucester*, in 1442, drew up Articles of Impeachment against him, and presented

sented them with his own Hands to the King, desiring that Judgment might pass upon him according to his Crimes : The King referred the Matter to his Council, but they being most ecclesiastical Persons, favoured the Cardinal : So that grown weary with their Delays and underhand Dealings, he dropt the Prosecution, and the Cardinal escaped.

THE Wickedness of his Life, and his mean, base and unmanly Behaviour, in the Article of Death, will ever be a Bar against any Vindication of him for the Good he did, or the Money he left behind him. When dying, he uttered these mean Expressions ; Why should I dye that have so much Wealth ? If the whole Kingdom would save my Life, I am able by my Policy to get it, or by my Money to buy it. Will not Death be bribed, nor Money do any Thing ? The inimitable *Shakespear*, after giving a most horrible Picture of Despair, and a tortured Conscience, in the Person of the Cardinal, introduces King *Henry* to him with these sharp and killing Words :

*Lord Cardinal, if thou think'st on Heaven's Bliss,  
Lift up thy Hand, make Signal of that Hope.*

———— He dies and makes no Sign.

Hen. VI. Act. 3.

SOVEREIGN Authority being vested in the Duke of *Gloucester*, as Protector of the Realm, the Execution of the Laws, and all that related to the civil Magistrate, centred in him ; had it not been  
so,

fo, the Masons had certainly been most severely punished, as a Load of Infamy, and holding unlawful Assemblies had been charged upon them, and a Law made against them by the Bishop of *Winchester*, and his Creatures: Which however they never could get executed, as the Protector well knew them not to be blameable, nor in any Respect Aggressors, except in holding their Assemblies in the same secret Manner they had done in all Ages, without meddling with any Affairs of civil Policy. As the Masons were under the Lash of an Act of Parliament, then recent in the Mind of every one, the Bishop very kindly transferred the Charge of Rebellion, Sedition and Treason upon them, though it most apparently appears, that himself and his Followers were the first to disturb as well as to break the publick Peace, and kindle the Flames of civil Discord, and whom no reasonable Concessions could satisfy; his Ambition being to surmount all others, both in Honour and Dignity, howsoever unworthily accomplished.

THE renowned Protector, *Humphry*, Duke of *Gloucester*, our most worthy and princely Brother, made King *Henry* a Mason in the Year 1441, or as some think, 1442, and many Lords of the Court followed his Example, for at that Time he was greatly beloved of the King; which increased the Cardinal of *Winchester's* Inveteracy so much, that it was resolved to take away his Life. He accordingly felt the first fatal Blow of the destroying Angel,



Angel, sent to punish *England*, and extirpate her Nobility.

THE Duke had ever been a brave Opposer of all Things detrimental to the publick Good, and indeed the only Man, who by his Prudence, as well as the Authority of his Birth and Place, that hindered an absolute sovereign Power from being vested in the King's Person, which Instance alone enabled *Winchester* to gain over many, who on that Account only were wrought upon to concur in his Ruin ; though thereby they threw open the Flood-Gates, that over-whelmed them all in a Deluge of Blood. His Dutches had been convicted for Sorcery and Witchcraft, and afterwards charged with Treason : She was put to publick Penance in *London* for three Days, with extraordinary Shame to her Person, and then imprisoned for Life. The Protector, being provoked with such repeated Insults offered to his Wife, made a noble and stout Resistance, to their most abominable and shameless Proceedings, which directly brought on his own Destruction. For on the second Day of the Sessions of Parliament, held at *St. Edmundsbury*, 1447, he was arrested for High-Treason, and the next Day basely and shamefully murdered. Five of his Servants, being condemned to be hanged, drawn and quartered, the Marquis of *Suffolk*, through a mean and pitiful Affectation of Popularity, brought them Pardons and saved their Lives, after they had been hanged, let down alive, stripped naked, and marked with a Knife to be quartered. By a Pardon granted  
to

to one of his Servants, may be seen the Pretence made Use of for committing the Murder ; that he was one of the many Traitors who came with the Duke of Gloucester to destroy the King and Parliament, and set his Wife *Eleanor* at Liberty.

So fell this great Prince, doubly murdered in his Person and Reputation ; his Death was universally lamented by the whole Kingdom, from whom he had long obtained, and well deserved the Surname of *Good* ; for he was a Lover of his Country, a Friend to good Men, the Saviour of the Masons, a Protector of the Learned, himself one, and so great an Encourager of them, that he built the Divinity-Schools at *Oxford*, and a publick Library there ; Works worthy of everlasting Memorial. His Opinions in Policy do him no less Honour ; his Judgment and Views concerning the *French* Dominions, were always thwarted and rendered abortive by the Bishop of *Winchester*, and his Faction, who would hear of nothing but Peace, though on the most unworthy and abject Terms, which ended in the Loss of the whole Kingdom of *France* : To which the heroick and gallant Duke, nicely insisting on the Honour, Majesty and Glory of the *English* Name, was a professed Enemy. His infernal Persecutor, the hypocritical Bishop, lived but two Months after him, and then went down to his Place with all the Daggers of Divine Vengeance sticking in his Heart, as has already been related. The Memory of the Wicked shall rot, but the unjustly Persecuted shall be had in sweet and everlasting Remembrance.

IT has been already said, that King *Henry* was made a Mason, and by what follows, it will be found that he was very intent upon a thorough Knowledge of the Royal Art : And how doubtful soever this Event might appear to Dr. *Plot*, it is supported with such undeniable Testimonies, as will effectually overthrow all his Impossibilities. No doubt but every Reader will feel some Satisfaction in the Perusal of this antique Relation, though none more so than the true and faithful Brother, on reading the glimmering Conjectures of an unenlightened Person, though a Philosopher of as great Merit and Penetration, as this Nation ever produced, upon the fundamental Principles, History and Traditions of the Royal Art.

*A LETTER from the learned Mr. JOHN LOCKE to the Rt. Hon. THOMAS Earl of PEMBROKE, with an old Manuscript on the Subject of FREE-MASONRY.*

MY LORD,

May 6, 1696.

I Have at length, by the Help of Mr. *Collins*, procured a Copy of that M. S. in the *Bodleian* Library, which you were so curious to see : And in Obedience to your Lordship's Commands, I herewith send it to you. Most of the Notes annex'd to it, are what I made Yesterday for the Reading of my Lady *MASHAM*, who is become so fond of Masonry, as to say, that she now more than ever wishes

wishes herself a Man, that she might be capable of Admission into the Fraternity.

THE M. S. of which this is a Copy, appears to be about 160 Years old; yet (as your Lordship will observe by the Title) it is itself a Copy of one yet more ancient by about 100 Years: For the Original is said to have been the Hand-writing of K. H. VI. Where that Prince had it is at present an Uncertainty: But it seems to me to be an Examination (taken perhaps before the King) of some one of the Brotherhood of MASONS; among whom he entered himself, as 'tis said, when he came out of his Minority, and thenceforth put a Stop to a Persecution that had been raised against them: But I must not detain your Lordship longer by my Preface from the Thing itself.

*Certayne Questyons, wyth Awnsweres to the same, concerning the Mystery of Maconrye; writtene by the Hande of Kynge Henrye the Sixtbe of the Name, and faythfullye copyed by me (1) Johan Leylande Antiquarius, by the Commaunde of His (2) Highnesse.*

*They be as followeth:*

*Quest.* **W**HAT mote ytt be? (3)

*Answ.* **W**YTT beeth the *Skylle* of Nature, the understondynge of the *myghte* that ys *hereynne*, and

its sondrye *Werckynge*; *funderlyche*, the Skylle of *Reclenyngs*, of *Waighes*, and *Metynge*, and the treu manere of *Faconnyng* al thynges for Mannes Use, *headlye*, *Dwellynges*, and *Buyldynge*s of alle Kindes, and al odher thynges that *make Gudde* to Manne.

*Quest.* WHERE dyd ytt begyne ?

*Answ.* YTT dyd begynne with the (4) fyrste menne yn the Este, whych were before the (5) ffyrste Manne of the Weste, and comynge Westlye, ytt hathe broughte *berwyth* alle Comfortes to the *wylde* and Comfortlesse.

*Quest.* WHO dyd brynge ytt Westlye ?

*Answ.* THE (6) Venetians whoo beyng Grate Merchaundes, comed ffyrste ffromme the Este yn Venetia, ffor the *commodytie* of Marchaundyfyng *beithe* Este and Weste, bey the redde and *Myddlelonde* Sees.

*Quest.* HOWE comede ytt yn Engelonde ?

*Answ.* PETER Gower (7) a Grecian, journeyedde ffor *kunynge* yn Egypte, and yn Syria, and yn everyche Londe *whereas* the Venetians hadde plauntedde Maçonrye, and *Wynnyng* Entraunce yn al Lodges of Maconnes, he lerned muche, and returnedde, and *woned* yn Grecia Magna (8) *wachfynges*, and becommynge a myghtye (9) *Wyseacre*, and gratelyche renowned, and *ber* he framed a grate Lodge at Groton (10) and maked many Maconnes, some whereoffe dyd journeye yn Fraunce, and maked manye Maconnes, wherefromme, yn Proesse of Tyme, the Arte passed yn Engelonde.

*Quest.* DOTHE Maconnes descouer here Artes unto Odhers?

*Answ.* PETER Gower whenne he journeyedde to lernne, was ffyrste (11) made, and anonne techedde ; evenne soe shulde all odhers beyn *recht*. Natheless (12) Maconnes hauethe *always* yn everyche Tyme from Tyme to Tyme comunycatedde to Mannkynde soche of *ber* Secrettes as generallyche myghte be usfulle ; they haueth kepte backe soche *allein* as shulde be harmefulle yff they commed yn euylle Haundes, *oder* soche as ne myghte be *halpyng* wythouten the Tychynges to be joynedde herwythe in the Lodge, *oder* soche as do bynde the *Freres* more strongelyche togeder, bey the Proffytte, and commodytie comyng to the *Confrerie* herfromme.

*Quest.* WHATTE Artes haueth the Maconnes techedde Mankynde?

*Answ.* THE ARTS (13) AGRICULTURA, ARCHITECTURA, ASTRONOMIA, GEOMETRIA, NUMERES, MUSICA, POESIE, KYMISTRYE, GOVERNEMENTE, and RELYGYONNE.

*Quest.* HOWE commethe Maconnes more teachers than odher Menne ?

*Answ.* THE *hemselfe* haueth *allein* in (14) Arte of fyndyngne neue Artes, whyche Art the ffyrste Maconnes receaued from Godde ; by the whyche they fyndethe whatte Artes *hem plesethe*, and the treu Way of techyng the same. Whatt odher

Menne doethe ffynde out, ys *onelyche* bey chaunce, and herfore but lytel I tro.

*Quest.* WHAT dothe the Maconnes concele, and hyde ?

*Answ.* THEY concelethe the Art of ffyndynge neue Artes, and thattys for here own Proffytte, and (15) *Preise* : They concelethe the Art of kepyng (16) *Secrettes*, thatt soe the Worlde mayeth nothings concele from them. Thay concelethe the Art of *Wunderwerckynge*, and of *fore sayinge thynges to comme*, thatt so thay same Artes may not be usedde of the wyckedde to an euylle Ende ; thay also concelethe the (17) *Arte* of chaunges, the *Wey* of Wynnyngge the *Facultye* (18) of *Abzac*, the *Skylle* of becommynge gude and parfyghte wythouten the Holpynges of Fere, and Hope ; and the *Universalle* (19) *Longage* of Maconnes.

*Quest.* WYLLE he teche me thay same Artes ?

*Answ.* YE shalle be techedde yff ye be werthye, and able to lerne.

*Quest.* DOTHE alle Maconnes *kunne* more then odher Menne ?

*Answ.* NOT so. Thay onelyche haueth *recht*, and *Occasjonne* more then odher Menne to kunne, butt many doeth sale yn *Capacity*, and manye more doth want *industrye*, thatt ys *Perneccessarye* for the gaynyng all *Kunnyng*.

*Quest.* ARE Maconnes *gudder* Menne then odhers ?

*Answ.*

*Anfw.* SOME Macconnes are not so Vertuous as some other Menne; but yn the moſte Parte, they be more gude then they woulde be yf they war not Macconnes.

*Queſt.* BOTH Macconnes love eidther odher myghtylie as beeth ſayde?

*Anfw.* YEA verylyche, and yt may not odherwiſe be: For gude Menne, and true, kennyng eidher odher to be ſoche, doeth always love the more as they be more Gude.

*Here endethe the Queſtyonnes, and Awnſweres.*

(1) *J O H N Lelande* was appointed by King *Henry VIII.* at the Diſſolution of *MONASTERIES*, to ſearch for, and ſave ſuch Books and Records as were valuable among them. He was a Man of great Labour and Induſtry.

(2) *H I S Highneſſe*, meaning the ſaid King *HENRY VIII.* Our Kings had not then the Title of Maſteſty.

(3) *W H A T mote ytt be?* That is, what may this Myſtery of *MASONRY* be?—The Anſwer imports, that it conſiſts in natural, mathematical, and mechanical Knowledge. Some Part of which (as appears by what follows) the Maſons pretend to have taught the reſt of Mankind, and ſome Part they ſtill conceal.

(4) (5) *Fyrſte menne yn the Eſte, &c.* It ſhould ſeem by this that *MASONS* believe there were Men in the  *Eaſt*  before *ADAM*, who is called the



*ffyrste Maane of the Weste*; and that Arts, and Sciences began in the *East*. Some Authors of great Note for Learning have been of the same Opinion; and it is certain, that *Europe* and *Africa* (which in respect to *Asia*, may be called western Countries) were wild and savage, long after Arts and Politeness of Manners were in great Perfection in *China*, and the *Indies*. E. R. W. M. W. W. S. W.

(6) THE *Venetians*, &c. In the Times of Monkish Ignorance 'tis no Wonder that the *Phe-nicians* should be mistaken for the *Venetians*. Or, perhaps, if the People were not taken one for the other, Similitude of Sound might deceive the Clerk who first took down the Examination. The *Phe-nicians* were the greatest Voyagers among the Ancients, and were in *Europe* thought to be the Inventors of Letters, which perhaps they brought from the *East* with other Arts.

(7) PETER Gower. This must be another Mistake of the Writer. I was puzzled at first to guess who PETER GOWER should be, the Name being perfectly *English*; or how a *Greek* should come by such a Name: But as soon as I thought of PYTHAGORAS, I could scarce forbear smiling, to find that PHILOSOPHER had undergone a METEMPSYCOSIS he never dreamt of. We need only consider the *French* Pronunciation of his NAME PYTHAGORE, that is, PETAGORE, to conceive how easily such a Mistake might be made by an unlearned Clerk. That PYTHAGORAS travelled for Knowledge into EGYPT, &c.

is known to all the learned, and that he was initiated into several different Orders of PRIESTS, who in those Days kept all their Learning secret from the Vulgar, is as well known. PYTHAGORAS also, made every GEOMETRICAL Theorem a Secret, and admitted only such to the Knowledge of them, as had first undergone a five Years Silence. He is supposed to be the Inventor of the XLVII. of the first Book of EUCLID, for which in the Joy of his Heart; 'tis said he sacrificed a Hecatomb. He also knew the true System of the World, lately revived by COPERNICUS; and was certainly a most wonderful Man. See his Life by DION. HAL.

(8) *GRECIA Magna.* A Part of *Italy* formerly so called, in which the *Greeks* had settled a large Colony.

(9) *WYSEACRE.* This Word at present signifies Simpleton, but formerly had a quite contrary Meaning. *Weisager* in the old SAXON, is PHILOSOPHER, Wiseman, or Wizard; and having been frequently used ironically, at length came to have a direct Meaning in the ironical Sense. Thus DUNS SCOTUS, a Man famed for the Subtilty and Acuteness of his Understanding, has by the same Method of Irony, given a general Name to modern Dunces.

(10) *GROTON.* GROTON is the Name of a Place in ENGLAND. The Place here meant is CROTONA a City of GRECIA MAGNA, which

in the Time of PYTHAGORAS was very populous.

(11) *FYRSTE made.* The Word MADE I suppose has a particular Meaning among the MASONs, perhaps it signifies, initiated.

(12) *MACONNES baueth communcatedde, &c.* This PARAGRAPH hath something remarkable in it. It contains a Justification of the Secrecy so much boasted of by MASONs, and so much blamed by others; asserting that they have in all Ages discovered such Things as might be useful, and that they conceal such only as would be hurtful either to the World or themselves. What these Secrets are, we see afterwards.

(13) *THE Arts. AGRICULTURA, &c.* It seems a bold Pretence, this, of the MASONs, that they have taught Mankind all these Arts. They have their own Authority for it; and I know not how we shall disprove them. But what appears most odd is, that they reckon Religion among the Arts.

(14) *Arte of ffynding neue Artes.* The Art of inventing Arts, must certainly be a most useful Art. My LORD BACON's NOVUM ORGANUM, is an Attempt towards somewhat of the same Kind. But I much doubt, that if ever the MASONs had it, they have now lost it; since so few new Arts have been lately invented, and so many are wanted. The IDEA I have of such an Art is, that it must be something proper to be applyed in all the Sciences generally, as ALGEBRA is in  
Numbers,

Numbers, by the Help of which new Rules of Arithmetick are and may be found.

(15) *PREISE*. It seems the MASONs have great Regard to the Reputation as well as the Profit of their Order ; since they make it one Reason for not divulging an Art in common, that it may do Honour to the Possessors of it. I think in this Particular they shew too much Regard for their own Society, and too little for the rest of MANKIND.

(16) *ARTE of keepyng Secrettes*. What Kind of an Art this is I can by no Means imagine. But certainly such an Art the MASONs must have : For though, as some People suppose, they should have no Secret at all ; even that must be a Secret which being discovered would expose them to the highest Ridicule : And therefore it requires the utmost Caution to conceal it.

(17) *ARTE of Chaunges*. I know not what this means, unless it be the Transmutation of Metals.

(18) *FACULTYE of Abrac*. Here I am utterly in the Dark.

(19) *UNIVERSELLE Lcngage of Maconnes*. An universal Language has been much desired by the learned of many Ages. 'Tis a Thing rather to be wished than hoped for. But it seems the MASONs pretend to have such a Thing among them. If it be true, I guess it must be something like the Language of the PANTOMIMES among the ancient ROMANS, who are said to be able, by Signs only,

to express and deliver any Oration intelligibly to Men of all Nations, and Languages. A Man who has all these Arts and Advantages, is certainly in a Condition to be envied : But we are told, that this is not the Case with all MASONS ; for though these Arts are among them, and all have a Right and an Opportunity to know them, yet some want Capacity, and others Industry to acquire them. However, of all their Arts, and Secrets, that which I most desire to know is, *The Skille of becominge gude and parfyghte* ; and I wish it were communicated to all Mankind, since there is nothing more true than the beautiful Sentence contained in the last Answer, “ That the better Men are, the more they love one another.” Virtue having in itself something so amiable as to charm the Hearts of all that behold it.

I KNOW not what Effect the Sight of this old Paper may have upon your LORDSHIP ; but for my own Part I cannot deny, that it has so much raised my Curiosity, as to induce me to enter myself into the Fraternity, which I am determined to do (if I may be admitted) the next Time I go to LONDON, and that will be shortly.

*I am, my Lord,*

*Your Lordship's most obedient,*

*And most humble Servant,*

JOHN LOCKE.

*A*

*A GLOSSARY to explain the  
WORDS in ITALICK CHARACTERS  
in the foregoing.*

*ALLEIN*, only  
*Always*, always

*Beithe*, both

*Commoditye*, Conveniency

*Confrerie*, Fraternity

*Facunynge*, forming

*Fore sayinge*, prophecyng

*Freres*, Brethren

*Headlye*, chiefly

*Hem plesetbe*, they please

*Hemfelfe*, themselves

*Her*, there, their

*Hereynne*, therein

*Herwyth*, with it

*Holpyng*, beneficial.

*Kunne*, know

*Kunynge*, Knowledge

*Make Gudde*, are benefi-  
cial

*Metynge*, Measures

*Mote*, may

*Myddlelonde*, Mediterra-  
nean

*Myghte*, Power

*Occasjonne*, Opportunity

*Oder*, or

*Onelyche*, only

*Perneccessarye*, absolutely  
necessary

*Preise*, Honour

*Recht*, Right

*Reckenynge*, Numbers

*Sonderlyche*, particularly

*Skylle*, Knowledge

*Wackfyng*, growing

*Werck*, Operation

*Way*, Way

*Whereas*, where

*Woned*, dwelt

*Wunderwerkynge*, work-  
ing Miracles

*Wylde*, savage

*Wynynge*, gaining

*Ynn*, into

FROM

FROM all that has been said, it will appear beyond Doubt, that Dr. *Plot's* Charge against the *Masons* was principally of his own Invention, as every Thing that he has advanced, touching the *Falseness*, or *Incoherency* of their History, either has not the least Probability of Truth, and which he must, with Design, have mis-represented; or what he could not by any Means perfectly know to be true: And if every Part of his History is no better founded than this, a greater Imposition was never offered to Mankind, under so sanctified and sleek a Garb: He either wanted the Ability, or was too indolent to make a nice Scrutiny into the History of his own Country; for what he offers at, seems rather to be what he wished, than what could be proved from Facts. The barbarous Age, that his Ignorance calls the Time of *St. Alban*, was, in every Respect, the Reverse. The great Probability, nay, Certainty, of his being a Surveyor over Works, when Thousands of Workmen were employed, and he the most capable of the Service, is most obvious. The Story of the Cloak and Tutor, though the Doctor, and his judicious Persons, might think *St. Cloak* and *St. Amphibalus* to be the very same; yet here the Current runs strongly against them, what Affinity soever they might suggest to be between the one and the other: Indeed none other than some of Dr. *Plot's* Barbarians could possibly have dedicated a Cathedral Church to a Cloak, within a few Years of the Death  
of

of St. *Alban's* Tutor, when there must have been great Numbers of Christians alive, who personally knew him.

THE History of Prince *Edwin* is sufficiently cleared up, to shew the Doctor a mean Follower of the legendary Writers, and to have carefully gleaned up every little Circumstance that his Malice could furnish him with against the Masons, who it seems merited his highest Displeasure. Whether the Masons were concerned in any seditious Practices, or *Henry VI.* and his Council should see and procure, or approve the Charges and Manners, or himself and many Nobles of his Court should have been made Masons, must be rested upon what has already been offered : And as the Doctor thinks the last Event the most improbable Circumstance of all, the Masons will readily give up all the Doctor's Conjectures for indubitable Truths upon the Proof of this being false.

THE Doctor did not intend to leave the Masons to enjoy their Falsehoods quietly, or to leave them in the Midst of their Errors, but to bring them to open Shame and Punishment ; not for their fabulous History, but for their wicked and secret Practices ; for, says he, *it is still to be feared these Chapters of Free-Masons do as much Mischief as before, which if one may estimate by the Penalty, was anciently so great, that perhaps it might be useful to examine them now* : Such was this christian Doctor's Candour and Charity, such his Detestation of Persecution :



secution : But it must be remembered that he wrote at a Time, when it was fashionable to decry any Thing that looked like a secret Assembly, lest Matters, disagreeable to some, might there be canvased ; when their Liberty and Religion were both openly attacked by the Government, and the Doctor more a Man of Mode than to cut his Coat contrary to the Court-Fashion. All the Doctor's laboured Objections to the Masons being obviated and shewn to be false and groundless ; it may be inferred, that no Persons, howsoever eminent in Quality, needed to disdain the Fellowship of Masons, on Account of its high Antiquity and Honour. As *Staffordshire* did then, so does it now furnish us with some of as great Name as ever graced the Annals of Masonry.

It will, perhaps, be deemed uncharitable to surmise, that any of those eminent and great Persons, that Doctor *Plot* says were Masons, encouraged him in his Work ; yet it too clearly appears, that either they did not, or that he rewarded them in the same grateful Manner he had done his Master *Ashmole*. Those whom he has mentioned as the Promoters of his Undertaking, without any Disrespect to their Names be it said, he has so shamefully flattered, and laid his Daubing on so thick, that nothing but his own Words can influence the Reader to think that a Man of such Esteem among the Learned, and who passed for a Man of real Learning himself, could be capable of it. He calls them, *ingenious*  
and

and every Way accomplished ; the severely inquisitive and worshipful ; my truly noble Patron, the right worshipful ; the virtuous and most accomplished Lady ; the most hopeful and inquisitive young Gentleman, and his virtuous Sister, Mrs. Anne ; the fair Lady of Lyfswis : And to crown the whole, says of a Lady, that she had a most exquisite Sagacity and perspicacious Insight into the most hidden Recesses of Nature. Yet it were well, had this adulating Faculty been the only Fault of the Doctor, for he appears to be the greatest Believer, where the Matter he handles is beyond all Credibility : He relates with firm Assurance the most astonishing Stories ; and none with greater Bitterness than those of Witches and Wizards, against whom he shews as much, if not more Gall than against the Masons : The good Wives and Colliers in *Staffordshire* were his principal Informers. He tells with great Faith of the Musick of a Pack of Hounds in the Air, a heavenly Concert, the raining not only of Rats, Mice and Frogs, but of Wool, Iron, Tiles, Bricks, and great Stones \* ; with innumerable other unaccountable, unnatural and incredible Relations, picked out of various Authors, and of various Countries, to buttress up what he met with of the same Kind in *Staffordshire*. The History of the Whistlers, and in particular of *William Creswell*, the Whistler of *Rugeley*, Apprentice to *Anthony Bannister* ; the Story of  
*Mary*

\* Nat. Hist. Staff. p. 14, 22, 23, 24.

*Mary Woodward*, of *Hardwick*; of the black Meer of *Morrige*, told him with Admiration by every Body at *Leek*; *John Duncalf*, and his Bible; and Captain *Basil Wood*, are verily most marvelous Relations, and favour so strongly of Truth, that it will be quite needless to entertain the Reader with them, and especially as they have been transplanted by the ingenious Mr. *Robert Burton*, in those extraordinary Books, called *Wonderful Events*, the *History of Witches*, and the *Kingdom of Darknes*. However, *Dashfield*, the astonishing Collier of *Wednesbury*, must not so be passed over; the Doctor says he was told, "That this same Collier being searching for Coal in some old Hollows, and wanting Air, repaired to an old Shaft that had been filled up some Years before, where loosning some Earth at the Bottom, in Hopes it would crack to the Top, and give him Air, it so suddenly coped down upon him, that being environed on all Sides with it, he could not return, insomuch that the People concluded him smothered: But while they were debating how to get him out, he, by the Help of his Maundrill, by Degrees so wrought away the Earth over Head, and getting it under his Feet, so raised himself higher and higher, that at length he came out above Ground, safe and sound, having worked thus upwards, at least twenty-seven Feet in an Hour's Time: Which even the People thereabouts, who understand these Works, look up-  
on

on to this Day as so strange a Performance, that the Man (now living) is still called *Witch Dashfield* \*."

A Position of the Doctor's, concerning Water-Spouts, is thus advanced: *In these Spouts, together with the Water, the Fish, many Times in the Sea thereabouts are lifted up, which sometimes being carried by the Winds over Land before their Fall, has often occasioned the wonderful raining of Fish; as it did Whitings at Stansted, in the Parish of Wrotham, in Kent, in 1666; and Herrings in the South of Scotland, in 1684, as his most sacred Majesty King James II. most judiciously determined the Problem † there.* How this Problem was determined is not discernable, without the Water-Spout does it; but as a respectable Person is here drawn in to vouch for the Doctor, it can give no Offence to say, that there never has been any Whiting or Herring Rains since. For the Person last mentioned it was that the Doctor wrote, and seems to have no Opinions but what were reflected from the Crown: He turns Tail of all his *Staffordshire* Supporters, by telling the Publick, *that he appeals only to the Royal Judgment, and therefore shall little value what other Men think; but cheerfully acquiesce in his Majesty's Decision ‡.*

FINALLY, be it far from a Mason to detract from any Man's real Worth, or endeavour to blemish

\* Nat. Hist. Staff. p. 284, 288, 291, 304, 305, 306, 329. † Ibid. p. 249, 250. ‡ Dedication to King James.

blemish what is praise-worthy and meritorious in any Man's Conduct or Writings, though some Parts may be dappled with Falshood or Error; and therefore with allowing all due Praise to his literary Acquisitions, in which it must be confessed he took great Pains; yet is it most certain, a Man of less Judgment, and more Credulity never lived than Dr. *Plot*.



A N  
A P O L O G Y  
F O R T H E  
Free and Accepted M A S O N S,  
Occasioned by their  
P E R S E C U T I O N  
I N T H E  
C A N T O N of B E R N E,  
W I T H T H E  
P R E S E N T S T A T E  
O F  
M A S O N R Y  
I N  
G E R M A N Y, I T A L Y, F R A N C E,  
F L A N D E R S and H O L L A N D.

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Translated from the FRENCH, by a Brother.

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Printed at F R A N K F O R T,  
M. DCC. XLVIII.



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T O  
H I S E X C E L E N C Y

The Most Reverend and Right Honourable

**HENRY, Count DE BRUHL,**

Count of the *Holy Roman Empire*, Lord of *Forst* and *Pforth*, of *Grocwiz*, *Rabnisdorff*, *Bircken*, *Pesterwiz*, &c. First Minister of State and the Cabinet, Privy-Councillor, General of Foot, Lord-Chamberlain, President of the Chamber of Finances and the Mines, and Director general of the Excise and Customs of his Majesty the King of *Poland*, Elector of *Saxony*, Captain of the *Saxon* Body-Guard in *Poland*, Colonel of a Regiment of Foot, Provost of the Chapter of *Boudiffin*, Canon of the Cathedral Church of *Meissen*, Knight of the Order of the *White Eagle*, *St. Andrew*, the *Black Eagle*, and *St. Alexander Newsky*, &c. &c.

MY LORD,

**I**F the Liberty which I take  
in dedicating this little Work  
to a Nobleman of such exalted  
Under-



## DEDICATION.

Understanding as your Excellency, was not ballanced by the Confidence I have of your receiving it with your accustomed Goodness and Candour, I should never have been so bold to undertake it.

OF all Societies, ancient or modern, the most worthy and respectable, is the Order of Free-Masons, which Society has been rendered very famous, and spread themselves with inconceivable Celerity into every Corner of the World, where Arts and Learning have found a Name. But their Worth has, also, raised them up many Enemies, who are the less to be pardoned, as the only Motive of their intemperate Rancour, is their Ignorance.

HAVING

# DEDICATION.

HAVING the Happiness to be initiated into the Secrets of a Society so illustrious, I think it my Duty, publickly to make known my Zeal and Ardour, for every Thing that can be either for their Defence or Glory; and seeking for a Protector, under whose auspicious Patronage I might shelter these Reflections, I knew none better acquainted with the Justice of the Cause I had to defend, or more able and willing to support the same, than *your Excellency*, whose good Principles, Love of Justice, and Knowledge of Things Human and Divine, attract the Admiration and publick Praise of all *Europe*.

I HAVE thence presumed to embellish these Reflections with your

M

Excel-

# DEDICATION.

Excellency's illustrious Name ;  
and shall esteem it my greatest  
Happiness, if it is thought worthy  
of your Perusal ; nor less will be  
my Satisfaction, for the Regard  
that your Excellency has shewn for  
the Merits of the Cause, and the  
approving my Zeal for the Frater-  
nity. The honouring this little  
Work with any Degree of Favour  
will be granting the utmost of my  
Wishes: 'Tis that I most humbly  
intreat of your Excellency, and  
beg your kind Permission, to give  
me Leave to say, that I am, with  
the greatest Respect,

*Your Excellency's most humble,*

*Most obedient and devoted Servant,*

The AUTHOR.

A N



A N

# A P O L O G Y

F O R T H E

Free and Accepted M A S O N S.



HE Free and Accepted Masons, so famous in our Times, are a Society of Men of all Ages, Conditions, Religions and Countries, who have ever been such Lovers of Virtue, as always to seek, and never betray it; and yet happier in seeing those amiable Ends, constantly practised by all that are true and faithful. From hence it is, that they are united by the most indissoluble Tyes of brotherly Affection, and instructed with Unanimity to aspire after that which makes their Lives happy, by uniting the Profit and the Good of Mankind. However resplendent this Picture of the Fraternity may appear at first View, the

M 2

Colourin

Colouring yet very much falls short of the Original; and more so, as these Qualifications have exposed them to many unjust and cruel Persecutions, under various Pretences, very false in themselves, as the Reason of such vexatious Troubles proceeded from imaginary and groundless Stories propagated among the Vulgar. It is the Right of the unjustly persecuted to complain, and to wish for Redress, It is a Token of real Goodness and Virtue to bear the Scourge of ignorant and mistaken Zealots, with such becoming Fortitude and Patience, as will at length prevail. By thus magnanimously bearing undeserved Reproach, they are sure at least of the hearty good Wishes of all that are true and faithful throughout the World.

THE *States-General* of the United Provinces were the first among the Powers of *Europe*, who took Notice of the Free-Masons; for finding that they held their Chapters or Congregations in almost every Town under their Government, they began to be exceedingly alarmed, as it was judged impossible that Architecture could be the only Motive of holding such Assemblies: Under this Persuasion the States published an Edict, in the Year 1735, in which they ordained, that, *though they had not discovered any Thing in the Behaviour or Practices of the Fraternity, contrary to the Peace of the Republick, or to the Duty of good Subjects, they were resolved nevertheless to prevent any bad Consequences that might ensue, that the Congregations, Assemblies, or Lodges of the Free-Masons should be intirely abolished*

*lished.* Far from blaming the Conduct of these wise Republicans, it will be found to accord with the Policy of their Government, ever remarkably suspicious of all new or secret Assemblies; besides, at that Time they knew no better, for they had not a clear and distinct Knowledge of the harmless Nature, and of the End and Design of the Fraternity; which, at the Time this happened, were holding their Lodges under the Sanction of the Grand-Master of *England*, and were rapidly spreading all over *Europe*, under the same great Authority; which procured them Peace and an honourable Reception, where otherwise they should not have found it. The States-General having since experienced the good Behaviour of the Fraternity, and acquainted themselves with the Charges, Laws and essential Usages of that illustrious Body, do not only permit any of their Subjects to become of the Craft, but also countenance, encourage and protect the Lodges in the Cities and Towns of the Republick.

*FRANCE*, in the Year 1737, followed the Example of *Holland*; though many of the greatest Personages in that Kingdom had defended the Lodges of Masons, and interested the Court in their Behalf, yet they were decreed to the same Fate as in the United Provinces, by Reason, *that under the Pretence of the inviolable Secrets of their Order, they might cover some dangerous Design, which might in the End be to the Disadvantage not only of Religion, but of the Kingdom's Peace.* But these Days have

been. At this Time there are none so scrupulous, in Regard to Masonry, as they were some Years ago. It is known that the Prince of *Conti*, that illustrious Hero, glories in having been made a Mason; and that he sometimes lays aside his warlike Habiliments, to wear the honest and humble Apron, and work with surprizing Diligence and Assiduity in carrying on the grand Design.

THE Persecutions the Free-Masons have undergone at *Vienna*, might have pass unnoticed, as it was occasioned by the Jealousy of some Ladies belonging to the Court; who having endeavoured by various artful and crafty Devices, to get some of their Tools and Agents into many of the Lodges, though without any Effect; then they attempted to enflame the Mind of the Empress-Queen against the Fraternity, and carried it so far with that Princess, as to get an Order for surprizing them all in their Lodges, to revenge themselves in as open a Manner as possible, for some Affronts they imagined had been given them by the Fraternity. But the Success of their Undertaking did not by any Means answer the Intentions of their Diligence and Industry, for no less a Person than HIS IMPERIAL MAJESTY, the first Mason in *Europe*, instantly put a Stop to all their Proceedings, and declared himself ready to answer for their Conduct, and to redress any Plea that could be alledged against them; but that the Ladies or their Abettors must find some better Foundation for Complaint, before he should enter into the Merits  
of

of the Cause, as what had already appeared was only Falshood and Misrepresentation.

THE Court of *Rome*, instigated by the Impositions of evil-minded Persons, poured out its Bulls and Decrees against the Masons, whereby they were condemned in a more severe and tyrannical Manner, the peculiar Characteristick of the Inquisition, than they had ever yet undergone in any Nation, and that without the least Foundation for such Proceedings, his Holiness being utterly ignorant of what was so zealously to be interdicted. The Words of the said Bull, with the Edict and Decree which followed with best depicture the impure Fountain they sprang from.

*The Condemnation of the Society or Conventicles De Liberi Muratori, or of the Free-Masons, under the Penalty of ipso Facto Excommunication, the Absolution from which is reserved to the Pope alone, except at the Point of Death.*

*Clement Bishop, Servant of the Servants of God, to all the Faithful of Christ, Health, and Apostolical Benediction.*

PLACED (unworthy as we are) by the Disposal of the divine Clemency, in the eminent Watch-Tower of the Apostleship, we are ever solicitously intent, agreeable to the Trust of



the Pastoral Providence reposed in us, by obstructing the Passages of Error and Vice, to preserve more especially the Integrity of Orthodox Religion, and to repel, in these difficult Times, all Dangers of Trouble from the whole Catholick World.

It has come to our Knowledge, even from publick Report, that certain Societies, Companies, Meetings, Assemblies, Clubs, or Conventicles, commonly called *De Liberi Muratori*, or *Free-Masons*, or by whatsoever other Name the same in different Languages are distinguished, spread far and wide, and are every Day increasing; in which Persons, of whatever Religion or Sect, contented with a Kind of an affected Shew of natural Honesty, confederate together in a close and inscrutable Bond, according to Laws and Orders agreed upon between them; which likewise, with private Ceremonies, they enjoin and bind themselves, as well by strict Oath taken on the Bible, as by the Imprecation of heavy Punishments, to preserve with inviolable Secrecy.

We therefore revolving in our Mind the great Mischiefs which generally accrue from this Kind of Societies or Conventicles, not only to the temporal Tranquillity of the State, but to the spiritual Health of Souls: And that therefore they are neither consistent with civil nor canonical Sanctions; since we are taught by the divine Word to watch, like a faithful Servant, Night and Day; lest this Sort of Men break as Thieves into the House, and  
like

~~The~~ Foxes endeavour to root up the Vineyard ; lest they should pervert the Hearts of the Simple, and privily shoot at the Innocent : That we might stop up the broad Way, which from thence would be laid open for the Perpetration of their Wickedness with Impunity, and for other just and reasonable Causes to us known, have by the Advice of some of our venerable Brethren of the *Roman Church*, the Cardinals, and of our own mere Motion, and from our certain Knowledge and mature Deliberation, by the Plenitude of the Apostolical Power, appointed and decreed to be condemned, and prohibited; and by this our present ever-valid Constitution, we do condemn and prohibit the same Societies, Companies, Meetings, Assemblies, Clubs, or Conventicles, *De Liberi Muratori*, or *Free-Masons*, or by whatever other Name they are distinguished.

WHEREFORE all and singular the Faithful in *Christ*, of whatever State, Degree, Condition, Order, Dignity, and Pre-eminence, whether Laity or Clergy, as well Seculars as Regulars, worthy all of express Mention and Enumeration, we strictly, and in Virtue of holy Obedience, command that no one, under any Pretext or Colour, dare or presume the aforesaid Societies *De Liberi Muratori*, or *Free-Masons*, or by whatever other Manner distinguished, to enter into, promote, favour, admit, or conceal in his or their Houses, or elsewhere, or be admitted Members of, or be present with the same, or be any wise aiding and assisting towards their

meeting in any Place ; or to administer any Thing to them, or in any Manner publicly or privately, directly or indirectly, by themselves or others, afford them Counsel, Help, or Favour ; or advise, induce, provoke, or persuade others to be admitted into, joined, or be present with this Kind of Societies, or in any Manner aid and promote them : But that they ought by all Means to abstain from the said Societies, Companies, Meetings, Assemblies, Clubs, or Conventicles, under the Penalty of all that act contrary thereto incurring Excommunication *ipso Facto*, without any other Declaration ; from which no one can obtain the Benefit of Absolution from any other but us, or the *Roman* Pontiff for the Time being, except at the Point of Death.

WE will moreover and command, That as well Bishops and superior Prelates, and other Ordinaries of particular Places, as the Inquisitors of heretical Pravity universally deputed, of what State, Degree, Condition, Order, Dignity, or Pre-eminence soever, proceed and inquire, and restrain and coerce the same as vehemently suspected of Heresy, with condign Punishment : For to them and each of them, we hereby give and impart free Power of proceeding, inquiring against, and of coercing and restraining with condign Punishments the same Transgressors, and of calling in, if it shall be necessary, the Help of the Secular Arm : And we will that printed Copies of these Presents, signed by some Notary Publick, and confirmed by the

Seal of some Person of Ecclesiastical Dignity, shall be of the same Authority as original Letters would be, if they were shewn and exhibited. Let no one therefore infringe, or by rash Attempt contradict this Page of our Declaration, Damnation, Command, Prohibition, and Interdict: But if any one shall presume to attempt this, let him know that he will incur the Indignation of Almighty God, and of the blessed Apostles *Peter* and *Paul*.

DATED from *Rome* at *St. Mary's the Greater*, in the Year of the Incarnation of our Lord 1738, the 4th of the Calends of *May*, (28th of *April*, N.S.) in the 8th of our Pontificate.

*A. Card. Vice-Datary.*

*C. Amatus, Vice-Secretary.*

*Visa de Curia N. Antonellus.*

The Place † of the Leaden-Seal.

*I. B. Eugenius.*

*Registered in the Secretary of the Briefs Office, &c.*

*In the abovementioned Day, Month, and Year, the said Condemnation was fixed up and published at the Gates of the Palace of the Sacred Office of the Prince of the Apostles, and in other usual and accustomed Places of the City, by me Peter Romolatus, Cursitor of the most Holy Inquisition.*

EDICT.

## E D I C T.

Joseph Cardinal Firrao, of the Title of  
*St. Thomas in Parione, and of the  
Sacred Roman College Cardinal Priest.*

**W**H E R E A S the Holiness of our Sovereign Lord Pope *Clement XII.* happily reigning, in his Bull of the 28th of *April* last, beginning *In eminenti*, condemned, under Pain of Excommunication reserved to himself, certain Companies, Societies, and Meetings, under the Title of *Free-Masons*, more proper to be called Conventicles, which, under the Pretext of Civil Society, admit Men of any Sect and Religion, with a strict Tie of Secrecy, confirmed by Oath on the Sacred Bible, as to all that is transacted or done in the said Meetings, and Conventicles: And whereas such Societies, Meetings, and Conventicles are not only suspected of occult Heresy, but even dangerous to publick Peace, and the Safety of the Ecclesiastical State; since if they did not contain Matters contrary to orthodox Faith, to the State, and to the Peace of the Commonwealth, so many and strict Ties of Secrecy would not be required, as it is wisely taken Notice of in the aforesaid Bull; and it being the Will of the Holiness of our said Lord, that such Societies, Meetings, and Conventicles totally cease and be dissolved, and that they who are not constrained by the Fear of  
Censures,

Censures, be curbed at least by temporal Punishments.

THEREFORE it is the express Order of his Holiness, by this Edict to prohibit all Persons, of any Sex, State, or Condition soever, whether Ecclesiastick, Secular, or Regular, of whatever Institute, Degree, or Dignity, though ordinarily or extraordinarily privileged, even such as require special and express Mention to be made of them, comprehending the four Legations of *Bologna, Ferrara, Romagna, Urbino*, and the City and Dukedom of *Benevento*; and it is hereby forbidden that any do presume to meet, assemble, or associate in any Place under the said Societies, or Assemblies of *Free-Masons*, or under any other Title or Cloak whatsoever, or even be present at such Meetings and Assemblies, under Pain of Death and Confiscation of their Effects, to be irremissibly incurred without Hopes of Grace.

It is likewise prohibited, as above, to any Person soever to seek or tempt any one to associate with any such Societies, Meetings, or Assemblies, or to advise, aid, or abet to the like Purpose the said Meetings or Assemblies, under the Penalties above-said; and they who shall furnish or provide a House, or any other Place for such Meetings or Conventicles to be held, though under Pretext of Loan, Hire, or any other Contract soever, are hereby condemned, over and above the aforesaid Penalties, to have the House, or Houses, or other Places where such Meetings and Conventicles shall  
be

be held, utterly erased and demolished; and it is his Holiness's Will, that to incur the abovesaid Penalty of Demolition, any human Conjectures, Hints, or Presumptions, may and shall suffice for a Presumption of Knowledge in the Landlords of such Houses and Places, without Admission of any Excuse soever.

AND because it is the express Will of our said Lord, that such Meetings, Societies, and Conventicles do cease, as pernicious, and suspect of Heresy and Sedition, be utterly dissolved; his Holiness does hereby strictly order, that any Persons, as above, who shall have Notice for the Future of the holding of the said Meetings, Assemblies, and Conventicles, or who shall be solicited to associate with the same, or are in any Manner Accomplices or Partakers with them, be obliged, under the Fine of a thousand Crowns in Gold, besides other grievous corporal Punishments, the Gallies not to be excepted, to be inflicted at Pleasure, to denounce them to his Eminence, or to the Chief Magistrate of the ordinary Tribunal of the Cities, or other Places in which the Offence shall be committed, contrary to this Edict; with Promise and Assurance to such Denouncers or Informers, that they shall be kept inviolably secret and safe, and shall farther obtain Grace and Immunity, notwithstanding any Penalty they themselves may or shall have incurred.

AND that no one may excuse himself from the Obligation of informing under the borrowed Pretext

text of natural Secret, or the most sacred Oath, or other stricter Tye, by order of his said Holiness, Notice is hereby given to all, that such Obligation of natural Secret, or any Sort of Oath in criminal Matters, and already condemned under Pain of Excommunication, as above, neither holds nor binds in any Manner, being nul, made void, and of no Force, &c.

'Tis our Will that the present Edict, when affixed in the usual Places in *Rome*, do oblige and bind *Rome* and its District, and from the Term of twenty Days after, the whole Ecclesiastical State, comprehending even the Legations and Cities of *Bologna*, *Ferrara*, and *Beneventá*, in the same Manner as if they had been personally notified to each of them. Given in *Rome* this 14th Day of *January*, 1739.

*Joseph* Cardinal *Firras*.

*Ferome de Bardi*, Secretary.

*Rome*, In the Printing-Office of the Reverend Apostolick-Chamber. 1739.

## D E C R E E.

The 18th Day of *Feb.* 1739.

**T**HE Sacred Congregation of the most Eminent, and most Reverend Cardinals of the Holy *Roman* See, and Inquisitors-Generals in the Christian Republick against heretical Pravity, held in



in the Convent of *St. Mary Supra Minervam*, thoroughly weighing that a certain Book, written in *French*, small in its Size; but most wicked in Regard to its bad Subject, intituled, *The History of, and an Apology for the Society of Free-Masons*, by J. G. D. M. F. M. printed at *Dublin*, for *Patrick Odoroko*, 1739, has been published to the great Scandal of all the Faithful in *Christ*, in which Book there is an Apology for the Society of Free-Masons, already justly condemned by the Holy See: After a mature Examination thereof, a Censure, and that published by our most Holy Lord, Pope *Clement XII.* together with the Suffrages of the most Eminent and most Reverend Lords, the Cardinals, by the Command of his Holiness, condemns and prohibits, by the present Decree, the said Book, as containing Propositions and wicked Principles.

WHEREFORE, that so hurtful and wicked a Work may be abolished, as much as possible it can, or at least that it may not continue without a perpetual Note of Infamy, the same sacred Congregation, by Command as above, has ordered that the said Work shall be burnt publicly by the Minister of Justice in the Street of *St. Mary Supra Minervam*, on the 25th of the current Month, at the same Time, the Congregation shall be held in the Convent of the same *St. Mary*.

MOREOVER this same sacred Congregation, by the Command of his Holiness, positively forbids and prohibits all the Faithful in *Christ*, that no one dare by any Means, and under any Pretence whatsoever,

whatsoever, copy, print, or cause to be copied or printed, or retain or presume to read the said Book, in any Language, and Version now published, or (which God forbid) may be published hereafter, and now condemned by this Decree, under the Pain of Excommunication to be incurred *ipso Facto* by those that shall offend therein; but that they shall presently and effectually deliver it up to the Ordinaries of such Places, or to the Inquisitors of heretical Pravity, who shall burn it, or cause it to be burnt, without Delay.

Twenty-fifth of *February*, 1739.

*Paul Antinus Capellorius*, Notary Publick of the Holy Roman and Universal Inquisition.

The Place † of the Seal.

*Upon the 25th of February, 1739, the above cited Decree was fixed and published at the Gates of the Church of the Prince of the Apostles, at the Palace of the Holy Office, and at the other accustomed Places within the City, by me Peter Romolatus, Officer of the Holy Inquisition.*

*At Rome, from the Printing-Office of the Reverend Apostolick-Chamber, 1739.*

NOTWITHSTANDING these abominable Infractions upon human Liberty, and being thus oppressed in the Ecclesiastical State, the Fraternity found a safe Refuge from Time to Time in many Parts of *Italy*, who being better enlightened than those of *Rome*, did not by any Means oppose the spreading

spreading and propagating an Art, founded on the most exalted Maxims of sound Morality, and which could not but tend to the greatest Advantage of every Kingdom. The malicious Reflections and Invectives, raised and spread against the Masons all over *Europe*, and with which they have been without Mercy bespattered, and which would fill a Volume, must be passed over in Silence, to treat of Matters that are of much greater Consequence, and nearer Concern to the Fraternity. At a Time when they enjoyed Peace and Tranquillity in *Switzerland*, to the utmost of their Wishes, all at once a Cloud arose in a certain Quarter, that threatned an heavy Storm ; nor less it was than to root out and extirpate the hitherto unshaken and immoveable Foundations of Masonry, and at once to overthrow the superb Structure that had been erecting for many Ages. This must be farther, and more at large explained for the Benefit of those who are not already acquainted with the Facts. None can be ignorant, that after the Example of *France*, and *Holland*, the *Swiss* Cantons received the Masons amongst them, and afforded them Treatment equal to their Merit : The Eagerness with which all Ranks of People applied themselves to what might aggrandize that illustrious Body, has served as a Pattern for all other Nations in *Europe*, who value themselves for their Brightness of Understanding, or Love for the liberal Arts. What fatal Destiny, what fanatical Fury, could transport the Magistrates of *Berne* to become the Enemies of Masonry ;

Masonry; the Enemies of a Society who had never done them wrong, or impeached of one unworthy Deed? Is it then, that Innocence, capable every where of curbing the fiercest and most malignant Dispositions, can make no Impression upon the callous Hearts of these *sage* Republicans? No. The cruel Prejudices with which they armed themselves, against the noble Craft, has caused them to publish an Ordonnance for their Abolition, containing Assertions as unjust as ill founded *against the Society of Free-Masons, who had slyly and artfully crept into that Country.* On reading this, who could restrain the Fervency and Zeal with which he must be enflamed, for the Honour and Glory of this ancient and venerable Society. This it was that led the Writer of this little Essay, to make all possible Efforts for their Defence, by imparting to the Publick some Reflections by Way of Apology for the Masons, upon their being so violently attacked by the Magistrates of *Berne.* But that the several Articles of this Ordonnance may by the Reader be better examined one by one, and by which he will be the better enabled to judge the Force of the Reasons made use of against it, made it necessary to insert the said Ordonnance here at Length, not deviating in the least from the Original. It is set forth in these Words :

**W**E the *Advoyer, the little and great Council of the City and Republick of Berne,* make known to all Men by these Presents: Having learnt  
learnt

learnt that a certain Society, called Free-Masons, spreads itself every Day more and more into all the Cities and Towns under our Government; and that the Persons who have joined the said Society, are received under various solemn Engagements, and even by Oath: Wherefore having seriously reflected upon the Consequences thereof, and considered that such Meetings and Associations, are directly contrary to the fundamental Laws and Constitutions of our Country, and in particular to the Protection required on our Part to discountenance any Assemblies under our Government, without our Knowledge and express Permission: Moreover it has appeared to us, *that if an effectual Remedy was not immediately taken, the Consequence of that Neglect might be dangerous to the State.* For these Reasons, and through our paternal Affection, as much for the publick Good, as the private Advantage of all our Citizens and Subjects, we have found it absolutely necessary to dissolve and totally abolish the said Society, which we do by these Presents, and henceforth for ever we forbid, annul, and abolish it in all our Territories and Districts, to all Persons that now are, or shall hereafter come into our Dominions; and we do in the first Place ordain and decree, *that all those, our Citizens and Subjects, who are actually known to be Free-Masons, shall be obliged immediately to abjure, by Oath, the Engagements they have taken in the said Society, before the Bailiff or Officer of the District where they live, without Delay.* And as to our Citizens and Subjects, who

who actually are Free-Masons, and not publicly known to be such, and who nevertheless at present reside in our Dominions, or may hereafter come under our Obedience ; our Sovereign Will and Pleasure is, that those who shall be found in our Dominions, shall be bound to renounce their Obligation in the Space of one Month from the Date hereof ; and those who are absent must submit to the same Terms, to be reckoned from the Day of their Return ; not only to accuse themselves, but to abjure and renounce their Engagements ; those who present themselves in our capital City to the reigning *Advoyer* ; and in other Cities, or in the Country, to the *Bailiff* of the Place ; and from them they shall receive Assurances of Safety to their Persons, *if they abjure and renounce their Obligations without delay*, in the same Form as all other Masons are obliged to do.

UPON Failure in any Part hereof, they shall all undergo the Punishment hereafter declared. *But to the End that no Person shall dare for the Time to come to entice, tempt, solicit, or be so enticed, tempted, or solicited to engage him, or themselves, into this same Society of Free-Masons, we have thought fit to ordain and decree as follows :*

THAT all those Masons who shall hold their Assemblies in our Dominions, or who shall entice, tempt, or solicit others into their Associations, as well as all our Citizens and Subjects. in our Dominions, and elsewhere, as also those who have been set at Liberty, shall for the future frequent such  
Assemblies,

Assemblies, they shall all and every of them be subjected to the Fine of 100 Crowns without Remission: and likewise be deprived of whatever Place, Trust, Benefit, or Employment he shall now hold; and if they have no present Employment or Office, shall be rendered incapable of holding any such for the Time to come.

AND touching the Place or Lodge, where this Kind of Assemblies are held for the future, the Person or Persons, who shall let or furnish them with a House, Room or Place for the holding of such Lodge, shall be subjected to the same Fine of 100 Crowns; one Third of which to the Informer, one Third to the *Bailiff* of the Place, and one Third to the Hospitals, or Fund of the Poor, where such Assembly shall be held. Let it be well understood that all Offenders who shall leave our Dominions, in order to satisfy the Payment of the said Fine, shall be banished from our Dominions for ever, or till they shall have paid the said Fine; and shall not return again till they have paid it, upon Pain of Death. We moreover reserve, at Pleasure, to punish with more or less Rigor, according to the Case of the Person so rendering himself up to our sovereign Pleasure, or those who, notwithstanding their Abjuration, shall have again entered into the Society, or frequent any of their Assemblies.

WE do finally ordain and command, that all our *Bailiffs* and *Ministers of Justice*, do cause these Presents to be published in all Churches, and to be  
fixed

fixed up in the accustomed Places, and see that these our Commands are strictly and faithfully executed.

GIVEN in our Great Council the 3d of *March*, 1745.

IT is not intended to assert that Princes have not the Right to forbid their Subjects from entering into any Society or Community, but really to shew the Contrary by unexceptionable Arguments. All Sovereigns have the Authority to determine the *Actions* of their Subjects, provided they are by a Necessity, as well natural as moral, or by the fundamental Laws of the Place, capable of an obvious Determination. The Exercise of Masonry, then, comes not under the Number of those determinable Actions, which by Necessity or fundamental Laws, are exempted from the sovereign Authority. Princes may act as they think fit, with Respect to the Exercise of Masonry; yet let it be well noticed, that what is here asserted will oftener accord with the absolute Power of a Sovereign, than with the common and natural Rights of Mankind and strict Justice, which are frequently of a direct contrary Tendency. The Ordonnance of the Canton of *Berne*, is not to be attacked on the Side of sovereign Power, but in the unjust Motives, Suppositions and groundless Imputations, that occasioned the over-hasty Magistrates, to accomplish the Extirpation of the Fraternity. This Event has however answered one salutary End, of clearing



ing up the Integrity of the Masons, and setting their Innocence and Sufferings, their noble and unexceptionable Demeanour, and other their admirable Deeds in a proper Point of View : Which shining Merits it should have been thought might have produced the highest Praise, instead of unworthy and unjustifiable Reproach. The Ordonnance sets forth *that if an effectual Remedy was not immediately taken, the Consequence of that Neglect might be dangerous to the State.* Is it possible that the clear-sighted Republicans of *Berne* could discover such gross Ignorance, and afford their Countenance and Attention to the mean and base Surmises every where industriously propagated and served up to the higher Powers against the Masons ? What dangerous Consequence could ensue, if they were not afraid of the Fraternity's stirring up Sedition and Rebellion against the Government ? The Supposition is worthy the Supposers. The Abolishing of supreme Power, let it be exercised by whomsoever it will ; by Kings, or by particular Persons, Lords or Magistrates invested with sovereign Power, could tend to no other End than subverting all Order in Civil Society, create Confusion, and involve the Country in Destruction. The State or Government, say the Enemies of Masonry, ought to examine narrowly into, and abolish the Fraternity, because it spreads all over the World, and its Members are united by Obligations, so much the more strong and durable, as they are the less exposed to open Day and vulgar Eyes, a Word can call them  
together

together, wound one and you maim the whole Body, one common Interest unites them all as Brethren ; their Mysteries must then cover some Scheme for a Revolution, which must be prevented : As they profess an indiscriminate Obedience to their Grand-Master, and his Officers, all the World is threatned with being reduced to Slavery and Bondage by them, if they are not immediately extirpated without Distinction. Every one will readily perceive the Folly and Impertinence of these frivolous and pitiful Suggestions ; as it requires but a small Portion of common Sense to discern both its Malice and Ignorance.

IF the Conduct of the Fraternity be examined, in every Place where they have yet been established, it is utterly impossible to suppose Masonry so pernicious or so destructive in its Designs and Tendency ; and to have nothing in View but the Subversion of the civil Power, which they are ready to own comes directly from Almighty God. How can it be thought credible that they should admit not only Magistrates, but Noblemen, great Princes, and even crowned Heads to the Mysteries of an Order, the End of which was only to subvert and destroy their Power ? Can such a Thought as this enter into the Mind of a Man endowed with one Grain of common Sense ? It is not to be found in the earliest Histories, from the first Establishment of Masonry to this Day, that they ever bore a Part in the Intrigues and Troubles that have been the Fore-runners of most cruel Revolutions in many Kingdoms

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doms and States of the World. Even in *England*, a Kingdom of all others the most subject to these Convulsions, the Fraternity always appeared with the greatest Lustre and Glory; yet such was the Decorum they observed there, that none can discern the least Shadow or Pretence that might cause them to be suspected of what is called in that renowned Island *party Faction*; a Thing directly contrary to the Preservation and Continuance of that sacred Tye which unites them all, upon their becoming Brethren: From the same Motives it is, that they are enjoined in all their Assemblies, on no Account to speak of political Affairs, not only that no Umbrage may be given to the civil Powers, but that no Dissensions of that Kind may arise in the Lodges, which has sown the Seeds of Discord and Hatred among the most intimate Friends: Against this the Oath they take is so sacred, that it is held as the most heinous Crime to violate it. Who can suspect the Masons of engaging in Plots, which rarely have ended, but by bringing the most flourishing Kingdoms to the Brink of Destruction? Surely neither the Religion nor Policy of a State or Kingdom had so often been shaken, or such Seas of Blood been spilt, if those who governed had been Masons, or at least had put in Practice what they account as a Crime. Far from degrading the Authority of Sovereigns, the Masons always have been, and ever will be, faithful, steady, and zealous Defenders of it.

FROM

FROM what has been said, it must appear plainly, to all that will throw aside Partiality, and imaginary Prejudices, that the grave Magistrates of *Berne*, have been the most mistaken of any People in the World, in the Pretensions of their Ordinance, to think that any *dangerous Consequences* could acrew to them from the Assemblies of the Masons; a Society who has no other Intentions than to promote Peace, Love, Union and Harmony among all Men; and who might have flattered themselves not only with being cordially received, but protected in every State, as they propagated nothing but what would make every one happy, who are willing to be so. Another Article of the Ordinance runs thus: *All those who are actually known for Free-Masons, shall be obliged to abjure by Oath the Engagements they have taken in the said Society.* This Matter must be closely examined, to see if the Gentlemen of *Berne* had a Right to push their ill Will to this great Extremity, and to oblige their Subjects to take this unheard-of Step, and accuse themselves, which will appear the more violent from the Considerations that follow.

THE Reception or Initiation of a new Brother, is by an express Agreement, made between the Master of the Lodge, and the Person who requests to be admitted: By this Agreement or Compact, not only the Lodge of which he is Master, but also the whole Order of Free-Masons, acquire a well grounded Right, which obliges this new made Brother to an exact and faithful Observance of the

Laws of the Fraternity, and to set his Hand there-to; and also not to commit any Action that may ever so remotely tend to the Discredit or Disgrace of the Fraternity in general. This no Prince or Magistrate would ever have known, and in course could not have deprived them of; but that the Exercise of Masonry not being before interdicted, enjoying not only in *Berne*, but in other Parts of *Switzerland*, perfect Liberty and Freedom, rendered it of no moment to make publick. The Subjects in becoming Masons have not done any Thing contrary to the Laws of the Country under whom they live, and of course, cannot, with the least Appearance of Justice, be taxed or punished at all, not having committed any Crime. But to force a Mason to abjure by Oath the solemn and harmless Engagements he has entered into by his own free Choice, and without Solicitation, would be the most shameful Breach of human Liberty, the severest Infliction, and greatest Disgrace that ever befel a Mason. No, Death itself would be more welcome to him, than to be necessitated to commit so base and foul an Action: And surely it may be inferred, that the Magistrates of *Berne*, can never be so cruel as to attempt putting this infernal Article into Execution, it not being more contradictory to natural Justice, than to the sacred Observance and only Tye among Men, an Oath.

It may be deemed superfluous to say, that, a *voluntary Renunciation* is the most ridiculous Thing that could be required of a Mason. It is nevertheless

theſeſ ſet forth, that they are not only to accuſe themſelves, but in Conſequence of that Accuſal or Renunciation, *they muſt abjure their Engagements without Delay.* A voluntary Renunciation is acknowledging they have done wrong, or that they have offended againſt ſome Laws of the Country. Therefore in order to induce the Maſons to confeſs that they are in the wrong, the Canton of *Berne* muſt prove the Rectitude of their Proceedings from Laws of more ancient Date, than their ſaid gracious Ordonnance; which they never will be able to do.

*But to the End that no Perſon ſhould dare to enter into the Society of Free-Maſons, we ordain, &c.*

THAT is to ſay, the Magiſtrates of *Berne*, having been ſo grievouſly miſinformed of the real End and Deſigns of the Fraternity, not to know what was moſt for their Welfare; becauſe by their Ordonnance they have deſtroyed the Endeavours which only tended to make their Subjects happy: Jealouſy and Envy have taken abſolute Poſſeſſion of the Hearts of theſe Republicans, and carry with them a moſt cruel Characteriſtick, becauſe they ſacrificed an Advantage worthy of being envied, and which many other Provinces received with open Arms. They have ſtrove hard that the happy Effects attending their Subjects ſhould be enjoyed by Strangers. Inſtead of repining at their Conduct, the Fraternity without Regret, left this ſavage and ſabby Country, the frightful Mountains, and dreadful Precipices, to procure to themſelves a more delightful and pleaſant Retreat,

where they may enjoy the Delights of Masonry, true Peace, and the good Things of this Life, without Discontent or Persecution.

It is grievous to be obliged to make these gentle and condescending Reflections: But they are our Enemies, have put the Sword into our Hands, and the Law of Nature directs every Man to defend himself, when he is unjustly attacked. The Liberty we profess and avow makes us look upon the Assaults of these Miscreants with Contempt; all the Revenge we seek, for the injurious Reflections they cast upon us, is to demean ourselves every where, so as to gain the Esteem of all who chuse to be guided by sound Reason. There really is very little in the pompous Ordonnance worthy of Notice, but what vanishes in Smoak; unless the swaggering Title seem to tell you the contrary. Should it not seem to be a Work of more than ordinary Wisdom against the Masons, since the Magistrates of *Berne* were so good as to let the World know they had condemned what they never either saw or knew; that is to say, a true Description of Masonry, and a Picture of a real Mason? They must then be indulged: It is to be hoped they will not be offended at having the Portrait of a Mason drawn for them, to convince them, if possible, of the Error into which they have unfortunately plunged themselves. But having in the Beginning of these Reflections given a distant View of Masonry, we shall here trace out its Effects upon the Conduct of human Life. It always

ways affords inward Peace, but a Peace not in the least tending to a careless Inactivity ; it is productive of the best Actions, preserving such an Evenness and Tranquillity, under all discouraging Events, as Places them far above the little trifling Incidents that affect the human Race in their Pursuits after Happiness. They know that Bitterness and Remorse of Conscience, ever attend the doing Wrong, and are the greatest Reproach to the Probity they have ever maintained, and therefore endeavour to enlarge the good Conduct they so rigidly impose, to avoid Reproach from their Enemies, and to shew that the Practice of real Goodness is the only Thing that can make a good and true Mason. They are taught to hope moderately, to suffer patiently, to take Pleasure in what they enjoy, to hope for little, and that little to be needful. Their Duty is their good Will to Mankind : And they live not so much for themselves as for others, their eschewing Evil and doing Good exalts their Understandings, renders Pleasure more pleasureable, and makes them more happy in Happiness, and less miserable in Trouble. In a Word, if truly noble Institutions, backed with all the Force and Strength of Reason, and refined Taste, if that which is solidly happy, and truly virtuous, deserves any Praise, they have a just Claim to it, in Spite of the dirty Efforts of those mean and wicked Persons, the Fautors of Falsehood, who are eternally exclaiming against the Vices, the Passions and Imperfections of Men, and are the first to



commit what they condemn, though under the Covering of puritanical Sanctity.

MASONRY is the Daughter of Heaven : And happy are those who embrace her ! By it, Youth is passed over without Agitation, the middle Age without Anxiety, and old Age without Remorse. Masonry teaches the Way to Content, a Thing almost unknown to the greatest Part of Mankind. In short, its ultimate Resort is to enjoy in Security the Things that are, to reject all Medlers in State-Affairs or Religion, or of a trifling Nature, to embrace those of real Moment, and worthy Tendency, with Fervency and Zeal unfeigned, as sure of being unchangeable, as ending in Happiness. They are Rich without Riches, intrinsickly possessing all desirable Good ; and in short have the less to wish for, by the Enjoyment of what they have. Liberty, Peace and Tranquillity are the only Objects worth their Efforts, Trouble, and Diligence. Undiscerning Mortals think to procure these by heaping up Riches ; and Riches are the only Obstacles against, what they with so much Diligence and Industry desire to attain. What is more common than to see Men argue less reasonably, when they pretend to have most Reason ? Is it reasonable to be exclaiming at all Times, and in all Places, against the Fickleness and Instability of Fortune, making idle and impertinent Reflections on past Events, and either give themselves up to continual Murmuring for the present, or to the most frightful Apprehensions for the Time to come ? The reasonable

reasonable Man, it may be said the good Mason, is contented in his Situation, finds his Temper sweetened, and his Manners refined, happy in the Time present, and thinks of the Time to come without any Dread of it ; he knows so well how to enjoy it, as not to be led away with empty and vague Pursuits : Instead of troubling the Publick with his Thoughts and Reflections, he only studies to accomplish the desirable End of publick Utility, by privately inculcating every necessary Duty. He chuses a Way of Life suited to his Fortune, makes Choice of Friends conformable to his own Character ; and by acting thus, he gives no mean Proof of his Wisdom and Taste of true Virtue, so much talked of, and so seldom found among those mean and gloomy Souls, who think that the greatest Piety consists in making Scruples of all Kinds, in having the holy Lear and hypocritical Cant of a strait-laced Christian, who not having Discernment enough to see any Thing as it should be, would represent Almighty God, like themselves, for ever with the Brand of Destruction in his Hand.

THE Masons detest this infernal Spirit, wishing nothing but Peace and Union to all Mankind, which together with the Rectitude of their Lives, enables them to hope for all the Peace and Rest that is to come. Strict among themselves, not judging the Faults of others, regular and attentive to all necessary Duties, modest in Prosperity, calm in Adversity, always, as ready to be taught as to

teach another, equally incapable of all Baseness, ill-grounded Complaints, and above all Things, of offending a Brother, speaking well of him, both publicly and privately, and doing all Things according to the strictest Justice. Such is the true Mason! such Masonry, it may be hoped not only in *Switzerland*, but every where upon the Face of the Earth, where that noble Society is entertained! O glorious Architecture! which never fails amply to recompence all who attach themselves to thee. O delightful Society! no greater Liberty can be on Earth than in thee, nor truer Peace and Content than under thy Banners.

ONE of the noblest Qualifications belonging to Masons, and the innocent Cause of all the Persecutions and Reproaches they have suffered, is Secrecy. Certain it is, that in conducting all worldly Affairs, Secrecy is not only essential, but absolutely necessary: The *Italian Proverb* says, *If you would live well and enjoy Peace, you must be deaf and dumb.* The chief Aim and Principles of the famous Philosopher *Pythagoras* was to bridle the Tongue. We read that *Demosthenes*, who was an Orator and Philosopher of exemplary Life and great Authority, among his many good Qualities, was guilty of talking too much, which obliged the *Athenians* one Day assembled in Council, to assign him a Pension, not for him to teach Philosophy, but to make him hold his Tongue, in order that his Chattering might not do more Mischief, and create more Misunderstandings than the  
Citizens

Citizens of *Athens* could ever rectify. Princes, States and Republicks ought then to esteem it a Blessing to have their Subjects compleat Masters over that unruly Member the Tongue. In the Affairs of Council, Silence is of the utmost Importance. It were to be wished that all Ministers of State would practise this excellent Virtue: I wish that they were Masons. That Royal Art not only faithfully teaches how to conceal what is properly called a Secret, but also to be so discreet in all Words and Actions, that none shall think it to be so; or they cannot in order thereto walk worthily by the Square and Compass.

MOST of the sovereign Princes of *Europe*, and especially those of *England* and *Germany*, have admitted the Fraternity under their Protection, and do not refuse them what in Justice they deserve, Encouragement and Countenance to all who profess it in their Kingdoms; several of them have not disdained to become of the Fraternity, and labour jointly with their Subjects in erecting the Edifice which was so happily begun. This shews itself from the prodigious Number of Lodges spread all over the World. Not to be confined to those of *England* and *France*, which are almost numberless, it will be sufficient here to mention the surprizing Progress that Masonry has made in *Germany*. The *Germans* being naturally teachable, and strongly addicted to perfect themselves in all Arts and Sciences, it is no Wonder then that the Fraternity have met with so many zealous Advocates

cates amongst them. At *Berlin* Masonry is advanced to the highest Pitch of Splendor and Glory, supported by the generous Protection, and all necessary Aid, from HIS MAJESTY THE KING OF *PRUSSIA*. The Masons assemble there four Times every Month, and work the Lodge alternately in *French* and *German*. The grand Entertainment which the Masons gave at *Berlin* in the Year 1743 is a Proof to all *Europe* of the great Regard paid to that venerable Body, by the Nobility, Gentry, and all Ranks and Degrees of Persons. The Cities of *Hamburg*, *Leipsic*, *Dresden*, *Breslau*, *Halle* and *Vienna* have proved safe Asylums for the illustrious Brotherhood, and in Spite of what happened in the latter, the Order is still supported under the auspicious Government of HIS IMPERIAL MAJESTY.

HIS Serene Highness the Margrave of *Brandenburg Bareith*, himself in the Year 1741 established a Lodge in the Place of his Residence; and the Inauguration was celebrated with amazing Pomp and Magnificence. At *Frankfort on the Maine*, is the great Lodge of the Union, composed of the most noble Personages; and at this Time there is one of equal Dignity established at *Marburgh*, in *Hesse-Cassel*. The Fraternity had a Lodge constituted at *Brussels* in 1743, and called it the *Equity*: They caused a Medal to be struck, which represented on one Side a Heap of rough Stones, with this Inscription, *Æqua Lege sortitur Insignes & Imos*: On the other Side appeared *Silenus*, covered

covered with the Skin of a Wolf, full of Eyes and Ears, and out of a *Cornucopia*, which he held in one Hand, he poured out Squares, and other Instruments of Masonry. He lays the other Hand upon his Mouth, with these Words *Favete linguis*; and a little lower, *Æquitas, Concordia; Virtus*, which are the three great Pillars of the Fraternity.

LET any one judge, after such ample Proof, whether the Conduct of the Magistrates of *Berne* can be justified; and whether there is the least Appearance of Truth in their Suggestions of *dangerous Consequences to the State*; or whether they had any Authority to force the Masons to abjure their Engagements: On the contrary it bespeaks the greatest Absurdity to force them to renounce the Society. Every Man who judges impartially, or without being prejudiced against the Masons, will, without Doubt, acknowledge the natural Picture of a Prince, who on all Occasions has at Heart the Happiness of his Subjects, and who has been so far from banishing the Masons his Dominions, that he finds himself bound in Conscience to gain their Love, and protect them in all Things that depend on him.

As much has been said of the Injustice done the Free-Masons, it cannot be much out of the Way to mention the Proceedings of the furious and horrible Inquisition in *Spain, Portugal, and Italy*, which in direct Opposition to Reason, Justice, and Humanity, endeavour to extort from Masons the Secrets of their Art, by the most cruel Torments, and finally by Fire and Faggot. O what Inhumanity!

manity! Dare they in a christian Country attack the Innocent in such a Manner as Barbarians would look upon with Horror! False Devotees accustom themselves to infuse into the Minds of the credulous Multitude a baneful Poison against every Thing that they imagine may affect their Reveries, and particularly against the moral Virtues, which they only know by Theory: From them the Fraternity may expect the most dreadful Consequences. Still full of that blind Zeal, which stirred up the frantick Pagans to persecute the primitive Christians, they think that Masons must be the like Victims to their Vengeance. It is from hence that *Rome*, that tender Mother, who has often used Barbarities to her best Children, came to extend her Favours to the Masons, who neither love nor fear her Threats. She falsely persuades herself that in the Lodges of the Masons, they not only act contrary to good Manners, but commit the most enormous Crimes; form Plots against the Holy Church; and in short, that the Lodge is the head Quarters of *Satan*, and the Theatre of Atheism. The Populace credit these well-grounded Motives, and look no farther, though it be trumpeted Abroad by the most infernal Calumniator. In the mean Time the Mason quietly enjoys the Religion in which he was born; is obliged to be faithful, just and true to his Country; and the Engagements he enters into does not by any Means dispence with the Obligations that he owes to God and his Sovereign: But this  
Declara-

Declaration will not appease our Enemies, they require something more than being innocent of all the Charges alledged against them.

THE Secrets of the Fraternity then, being neither contrary to Religion, nor the Duty of Subjects to their Prince, nor in Truth to any Law divine or human ; it must then necessarily follow, that the wicked Suggestions of those Incendiaries, who, under the Similitude of a Mason, represent the most horrid Monster that ever existed in human Shape, are void of all Truth. In seeking for the Secrets of the Fraternity these Men will for ever seek in vain : They who are curious to know them, and have all the necessary Qualifications for it, with a general good Character, and being well recommended, have only to become Masons to know all in a proper Length of Time ; they may depend upon it, they will not be refused. They who have endeavoured to compel the Masons by Force to reveal the Secrets of their Art, at first Sight, to the Profane, would have them act contrary to the essential Nature of a Secret, because when a Secret is made known it is no longer such. The Inquisition, that horrible Tribunal that has too often made the Innocent tremble, have found all their Gallies, Engines and Tortures to be without Effect ; they never will meet with a Mason base enough to betray his Trust, and to buy his Liberty, and even Life, at the Expence of Honour and Remorse of Conscience. No Man ever, suppose him as wicked as you will, has revealed the Secrets of Masonry, or  
 ever



ever will reveal them. They do not fear being confuted in this Point. Every Thing published with Regard to the Secrets of Masonry are mere Chimeras and ridiculous Fancies. The publick seek after Words and Signs. These ingenious Gentlemen gratify that itching Curiosity by patching up some quaint Conceits, which may be true for what they know to the Contrary, the better to impose on mistaken Credulity; and moreover to answer a much more necessary End of putting the long wanted Penny into their Pockets. All the Stratagems made use of to entrap the unwary Mason, if any such there be, will for ever be fruitless, because it is as impossible to accomplish it, as to push the Moon out of its Sphere.

BUT what is really wonderful, and what will render the Glory of the Fraternity immortal, is, that all these pretended Revealers themselves, do them the Justice to give a tolerable clear Idea of their Manners, their Duty to Princes, and their Remoteness to every Thing that might create Discord among Mankind: Tho' all this had been owned and published by the Masons; yet the Revealers found the Way of making it be believed. Tho' Innocence is a bitter Root, it never fails of producing sweet and delicious Fruit. The Wrongs which it endures tends to its Glory in the End; the Troubles which it undergoes end in Joy; the Load of Injustice produces Praise, and every Means made use of for its Destruction, renders the Overcoming of all the more triumphant. Supported  
by

by Patience and Hope, and divine Justice to plead its Cause, all the Malice, and all the Efforts of wicked and designing Men, but tend to raise it so much the higher in Glory. As the Application is easy, the candid and unprejudiced Reader is left to his Reflections thereon.

THERE remains no more to be said, but as a good Mason to offer

## A P R A Y E R.

**T**HAT the great Architect of the Universe, the All-knowing, Almighty and Eternal God, who hath made us Masons, would through his Grace and Mercy to Mankind, pardon and forgive our Enemies, and bring them to a Sense of their Errors, and take from them those fatal Prejudices with which they bar their Breasts against the Force of Truth, and fortify themselves in Darkness, Ignorance and Falsehood, to the End that the Workers in the great Work, in whatsoever Part of the Earth they may be scattered, may not only magnify thy great and glorious Name, O Jehovah, but may be saved from all Troubles and Persecutions; that the glorious Structure may arrive at the Height of heavenly Perfection.

The



The SUBSTANCE of an  
**A D D R E S S**

Made to the BODY of  
**Free and Accepted M A S O N S,**  
Assembled at a quarterly COMMUNICATION,  
held near *Temple-Bar*, December II, 1735.

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By one of the GRAND OFFICERS.

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Translated into *French* and *German*, and annexed to  
the foregoing APOLOGY.

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**T**HE chief Pleasures of Society, *viz.* good  
Conversation, and the consequent Improve-  
ments, are rightly presumed, Brethren, to be the  
principal Motive of our first entering into, and  
then of propagating our Craft, wherein those Ad-  
vantages, I am bold to say, may be better met  
with, than in any Society now in being; provided  
we are not wanting to ourselves, and will but con-  
sider, that the Basis of our Order is indissoluble  
Friendship,

Friendship, and the Cement of it Unanimity and Brotherly Love.

THAT these may always subsist in this Society, is the sincere Desire of every worthy Brother; and, that they may do so in full Perfection here; give me Leave to lay before you a few Observations, wherein are pointed out those Things, which are the most likely to discompose the Harmony of Conversation, especially when it turns upon controverted Points. It is, Brethren, a very delicate Thing to interest one's self in a Dispute, and yet preserve the Decorum due to the Occasion. To assist us a little in this Matter, is the Subject of what I have at present to offer to your Consideration; and, I doubt not, but the bare Mention of what may be disagreeable in any Kind of Debate, will be heedfully avoided by a Body of Gentlemen, united by the Bonds of Brotherhood, and under the strictest Tyes of mutual Love and Forbearance.

By the outward Demeanor it is, that the inward Civility of the Mind is generally expressed; the Manner and Circumstance of which, being much governed and influenced by the Fashion and Usage of the Place where we live, must, in the Rule and Practice of it, be learned by Observation, and the Carriage of those who are allowed to be Polite and Well-bred. But the more essential Part of Civility lies deeper than the Outside, and is that general Good-will, that decent Regard, and personal Esteem for every Man, which makes us cautious

tions of shewing in our Carriage toward him any Contempt, Disrespect or Neglect. 'Tis a Disposition that makes us ready on all Occasions to express, according to the usual Way and Fashion of Address, a Respect, a Value and Esteem for him, suitable to his Rank, Quality and Condition in Life. It is, in a Word, a Disposition of the Mind, visible in the Carriage, whereby a Man endeavours to shun making another uneasy in his Company.

FOR the better avoiding of which, in these our Conventions, suffer me, Brethren, to point out to you four Things, directly contrary to this the most proper and most acceptable Conveyance of the Social Virtues, from some one of which, Incivility will generally be found to have its Rise, and of Consequence that Discord and Want of Harmony in Conversation, too frequently to be observed.

THE first of these is a NATURAL ROUGHNESS, which makes a Man uncomplaisant to others; so that he retains no Deference, nor has any Regard to the Inclinations, Temper or Condition of those he converses with. 'Tis the certain Mark of a Clown, not to mind what either pleases or offends those he is engaged with. And yet one may sometimes meet with a Man in clean and fashionable Cloths, giving an absolute, unbounded Swing to his own Humour herein, and suffering it to jostle or overbear every Thing that stands in its Way, with a perfect Indifference how People have Reason to take it.

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This is a Brutality every one sees and abhors. It is what no one can approve or be easy with, and therefore it finds no Place with those who have any Tincture of Good-breeding; the End and Design of which is, to supple our natural Stifness, and to soften Mens Tempers, that they may bend and accommodate themselves to those, with whom they have to do.

- CONTEMPT is the second Thing inconsistent with Good-breeding, and is intirely averse to it. And if this Want of Respect be discovered, either in a Man's Looks, Words, or Gesture, come it from whom it will, it always brings Uneasiness and Pain along with it: For no Body can contentedly bear to be slighted.

A THIRD Thing of the like Nature is CENSORIOUSNESS, or a Disposition to find Fault with others. Men, whatever they are guilty of, would not chuse to have their Blemishes displayed and set in open View. Failings always carry some Degree of Shame with them; and the Discovery, or even Imputation of any Defect, is not born by them without Uneasiness.

RALLERY must be confessed to be the most refined Way of exposing the Faults of others; and, because 'tis commonly done with some Wit, in good Language, and entertains the Company, People are apt to be led into a Mistake, that where it keeps within fair Bounds, there is no Incivility in it. The Pleasantry of this Sort of Conversation introduces it often therefore among People of the  
 5 better

better Sort; and such Talkers, it must be owned, are well heard, and generally applauded by the Laughter of the Standers-by: But it ought at the same Time to be considered, that the Entertainment of the Company is at the Cost of the Person, who is painted in burlesque Characters, who therefore cannot be without some Uneasiness on the Occasion, unless the Subject, on which he is rallied, be Matter of Commendation; in which Case the pleasant Images, which make the Rallery, carrying with them Praise as well as Sport, the rallied Person finding his Account in it, may also take a Part in the Diversion.

BUT in regard the right Management of so nice a Point, wherein the least Slip may spoil all, is not every Body's Talent, it is better, that such as would be secure of not provoking others, should wholly abstain from Rallery, which by a small Mistake, or wrong Turn, may leave upon the Mind of those, who are stung by it, the lasting Memory of having been sharply, though wittily, taunted, for something censureable in them.

CONTRADICTION is also a Sort of Censoriousness, wherein Ill-breeding much too often shews itself. Complaisance does not require, that we should admit of all the Reasonings, or silently approve of all the Accounts of Things, that may be vented in our Hearing. The opposing the ill-grounded Opinions, and the rectifying the Mistakes of others, is what Truth and Charity sometimes require of us; nor does Civility forbid,

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so it be done with proper Caution and due Care of Circumstance. But there are some Men, who seem so perfectly possessed, as it were, with the Spirit of Contradiction and Perverseness, that they steadily, and without Regard either to Right or Wrong, oppose some one, and perhaps every one of the Company, in whatsoever is advanced. This is so evident and outrageous a Degree of Censuring, that none can avoid thinking himself injured by it.

ALL Sort of Opposition to what another Man says, is so apt to be suspected of Censoriousness, and is so seldom received without some Sort of Humiliation, that it ought to be made in the gentlest Manner, and couched in the softest Expressions that can be found, and such as, with the whole Department, may express, no Forwardness to contradict. All possible Marks of Respect and Goodwill ought to accompany it, that whilst we gain the Argument, we may not lose the good Inclinations of any that hear, and especially of those, who happen to differ from us.

AND here we ought not to pass by an ordinary, but a very great Fault, that frequently happens in almost every Dispute; I mean that of *interrupting others, while they are speaking*. This is a Failing, which the Members of the best regulated Confraternities among us, have endeavoured to guard against, in the By-laws of their respective Societies, and is what the R. W. Person in the Chair should principally regard, and see well put in Execution. Yet as it is an ill Practice, that prevails much in the



the World, and especially where less Care is taken, it cannot be improper to offer a Word or two against it here.

THERE cannot be a greater Rudeness than to interrupt another in the Current of his Discourse: For if it be not Impertinence and Folly to answer a Man, before we know what he has to say; yet is it a plain Declaration, that we are weary of his Discourse; that we disregard what he says, as judging it not fit to entertain the Society with; and is in Fact little less than a downright desiring that *Ourselves* may have Audience, who have something to produce, better worth the Attention of the Company. As this is no ordinary Degree of Disrespect, it cannot but give always very great Offence.

THE fourth Thing, Brethren, that is against Civility, and therefore apt to overset the Harmony of Conversation, is CAPTIOUSNESS. And it is so, not only because it often produces misbecoming and provoking Expressions and Behaviour in a Part of the Company, but because it is a tacit Accusation and a Reproach for something ill taken, from those we are displeas'd with. Such an Intimation, or even Suspicion, must always be uneasy to Society: And as one angry Person is sufficient to discompose a whole Company; for the Generality, all mutual Happiness and Satisfaction ceases therein, on any such Jarring. This Failing therefore should be guarded against with the same Care, as either the boisterous Rusticity, and insinuated  
Comtempt,

Contempt, or the ill-natured Disposition to Censure, already considered and disallowed of. For as Peace, Ease and Satisfaction are what constitute the Pleasure, the Happiness, and are the very Soul of Conversation ; if these be interrupted, the Design of Society is undermined, and in that Circumstance, How should brotherly Love continue ? Certain it is, that unless good Order, Decency and Temper be preserved by the Individuals of Society, Confusion will be introduced, and a Dissolution will naturally, very quickly, follow.

WHAT therefore remains is to remind the Brethren, that the Masons have ever been Lovers of Order. It is the Business of their particular Profession to reduce all rude Matters to Truth. Their Aphorisms recommend it. The Number of their Lights, and the declared End of their coming together intimate the Frame and Disposition of Mind, wherewith they are to meet, and the Manner of their Behaviour when assembled.

SHALL it then ever be said, that those, who by Choice are distinguished from the Gross of Mankind, and who voluntarily have enrolled their Names in this most ancient and honourable Society, are so far wanting to themselves and the Order they profess, as to neglect its Rules ? Shall those who are banded and cemented together, by the strictest Ties of Amity, omit the Practice of Forbearance and brotherly Love ? Or shall the Passions of those Persons ever become ungovernable, who assemble purposely to subdue them ?

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WE are, let it be considered, the Successors of those, who rear'd a Structure to the Honour of Almighty God, the Grand Architect of the World, which for Wisdom, Strength and Beauty, hath never yet had any Parallel. We are intimately related to those great and worthy Spirits, who have ever made it their Business and their Aim to improve themselves, and to inform Mankind. Let us then copy their Example, that we may also hope to obtain a Share in their Praise. This cannot possibly be done in a Scene of Disorder: Pearls are never found but when the Sea is calm; and silent Water is generally deepest.

IT has been long, and still is, the Glory and Happiness of this Society, to have its Interest espoused by the Great, the Noble and the Honoured of the Land. Persons, who, after the Example of the Wisest and the Grandest of Kings, esteem it neither Condescension or Dishonour to patronize and encourage the Professors of the Craft. It is our Duty, in Return, to do nothing inconsistent with this Favour; and being Members of this Body, it becomes us to act in some Degree suitable to the Honour we receive from our illustrious Head.

IF this be done at our general Meetings, every good and desirable End will very probably be promoted among us. The Craft will have the Advantage of being governed by good, wholesome and dispassionate Laws: The Business of the *Grand Lodge* will be smoothly and effectually carried on: Your Grand Officers will communicate their Sentiments,

timents, and receive your Opinions and Advice with Pleasure and Satisfaction : Particular Societies will become still more regular, from what their Representatives shall observe here. In a Word, true and ancient Masonry will flourish ; and those that are without, will soon come to know, that there are more substantial Pleasures to be found, as well as greater Advantages to be reaped, in our Society, orderly conducted, than can possibly be met with in any other Bodies of Men, how magnificent soever their Pretensions may be. For none can be so amiable as that which promotes brotherly Love, and fixes that as the grand Cement of all our Actions ; to the Performance of which we are bound by an Obligation, both solemn and awful, and that, entered into by our own free and deliberate Choice ; and as it is to direct our Lives and Actions, it can never be too often repeated, nor too frequently inculcated.





A  
GENERAL CHARGE  
T O  
M A S O N S,

Delivered in a Sermon at *Christ-Church*,  
in *Boston*, on the 27th of *December*,  
1749.

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By the Rev. CHARLES BROCKWELL, A.M. His  
Majesty's Chaplain at *Boston*, in *New-England*.

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Published at the Request of the GRAND OFFICERS  
and BRETHREN there.

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**T**HE principal Intention in forming Societies is undoubtedly the uniting Men in the stricter Bands of Love ; for Men considered as social Creatures, must derive their Happiness from each other : Every Man being designed by Providence to promote the Good of others, as he tends his own Advantage ; and by that Intercourse to secure their good Offices, by being, as Occasion may offer, serviceable unto them.

CHRISTI-

**CHRISTIANITY** in general (for I now enter not upon the melancholy Divisions so rife among us) never circumscribes our Benevolence within the narrow Confines of Nature, Fortune, Profit, or personal Obligation. What I would advance is this : That we refrain not our Love to our next Neighbour only, this being meerly a Point of Conveniency—Nor to our Acquaintance solely, this being the Effect of Inclination purely to gratify ourselves—We are not to careſs our Friends only, because Gratitude and common Juſtice require even that at our Hands—Nor yet thoſe eſpecially from whom we expect to receive Benefit, for this Intereſt and Policy will prompt us to—Nor our Relations only, for this the Ties of Blood and meer Nature dictate—Nor is our Love and Charity limited to them particularly who are of the ſame Church or Opinion with us : For by the very ſame Reaſon that we are induced to believe ourſelves in the Right, they may imagine themſelves ſo too ; and what we may judge to be a Perfection among ourſelves, they may condemn as a Blemiſh. Be it ſo then : That in ſome Points, or rather Modes of Worſhip, we may differ or diſſent from each other, yet ſtill the **L O D G E** reconciles even theſe—There we all meet amicably, and converſe ſociably together—There we harmonize in Principles, though we vary in Punctilios—There we join in **C**onverſation, and intermingle Intereſts—There we diſcover no Eſtrangement of Behaviour, nor Alienation of Affection—We ſerve one another

most readily in all the kind Offices of a cordial Friendship. Thus are we united, though distinguished : United in the same *Grand Christian Fundamentals*, though distinguished by some *Circumstantials* : United in one important Band of *Brotherly Love*, though distinguished by some *Peculiarities of Sentiment*.

FREEDOM of Opinion thus indulged, but its Points never discussed, is the happy Influence under which the Unity of this truly *Ancient and Honourable Society* has been preserved, from Time immemorial. And whoever is an *Upright Mason*, can neither be an Atheist, Deist, or Libertine. For he is under the strictest Obligation to be a good Man, a true Christian, and to act with Honour and Honesty, however distinguished by different Opinions in the *Circumstantials of Religion*. Upon which Account MASONRY is become the Center of Union, and the Means of conciliating Friendship among Men that might have otherwise remained at perpetual Distance ; causing them to love as Brethren, as Heirs of the same Hope, Partakers of the same Promises, Children of the same God, and Candidates for the same Heaven.

WE read that when *Tertullus* pleaded against *St. Paul*, that the chief Accusation whereon he founded his Plea, was, *his being Ringleader of the Sect of the Nazarenes—and this Sect* (said the Jews) *we know that every where it is spoken against*. And wherefore was this Sect so spoken against ? Was it from any Evil they knew of its Professors ? Or from  
meer

meer Ignorance or blind Prejudice? We find nothing of the former, but undoubted Proof of the latter. And this I take to be pretty much our Case, in Respect to *Masonry*—as flowing from the same corrupted Principles. I have had the Honour of being a Member of this Ancient and Honourable SOCIETY many Years, have sustained many of its Offices, and can, and do aver, in this *sacred Place*, and before the *Grand ARCHITECT of the World*, that I never could observe ought therein, but what was justifiable and commendable according to the strictest Rules of Society. This being founded on the Rules of the Gospel, the doing the Will of God, and *the subduing our Passions*, and highly conducing to every sacred and social Virtue. But not to insist on my own Experiences, the very *Antiquity* of our *Constitution* furnishes a sufficient Argument to confute all Gainsayers. For no Combination of wicked Men, for a wicked Purpose, ever lasted long. The Want of Virtue, on which mutual Trust and Confidence is founded, soon divides and breaks them to Pieces. Nor would Men of unquestionable Wisdom, known Integrity, ~~strict~~ Honour, undoubted Veracity, and good Sense (though they might be trapan'd into a foolish or ridiculous Society, which could pretend to nothing valuable) ever continue in it, (as all the World may see they have done, and now do) or contribute toward supporting and propagating it to Posterity.—



As to any Objection that have been raised against this Society, they are as ridiculous as they are groundless:—For what can discover more egregious Folly in any Man, than to attempt to vilify what he knows nothing of? At that Rate, he may with equal Justice abuse or calumniate any Thing else that he is unacquainted with—But there are some peculiar Customs among us; surely these can be liable to no Censure: Hath not every Society some Peculiarities, which are not to be revealed to Men of different Communities?—But some among us behave not so well as might be expected: We fear this is too true, and are heartily sorry for it, let us therefore every one try to mend one: But even this Objection is of no Weight with a Man of Ingenuity and Candour. For if the Unworthiness of a Professor, casts a Reflection upon the Profession, it may be inferred by Parity of Reason, that the Misconduct of a Christian, is an Argument against Christianity. But this is a Conclusion which I presume no Man will allow, and yet it is no more than what he must subscribe to, who is so unreasonable as to insist on the other.

UPON the Whole then, it appears that the Rules of this Society have a direct Tendency to render Conversation agreeable, as well as innocent; and so to influence our Practice, as to be useful to others; and profitable to ourselves; for to continue in Amity, and maintain a fair Correspondence, to be disposed reciprocally to all Offices of Humanity, and to act upon mutual Terms of Benevolence, which are the  
Character-

Characteristicks of Christianity, are likewise the Cement of this Society. And how good it is to assist, comfort, and relieve the Oppressed, I need not now observe. Nor is it less obvious, how pleasant it is to contribute to the innocent Delight, and promote the lawful Advantage of one-another; and always to converse with Security without any the least Suspicion of fraudulent, injurious, or malicious Practices.

Now, in order to cherish and promote this Harmony within Doors and without, let us first lay hold on the surest Means to stop the Mouth of Detraction, by endeavouring to lead a pure and unblemished Life. Let us consider, my Brethren, that not the Reputation of one only but that of the whole Society is affected by a Brother's Misbehaviour: Invested as we are with that distinguishing BADGE, which at this Day is the Glory of the greatest Potentates upon Earth, we should scorn to act beneath the Dignity of our Profession. Let us then *walk worthy of our Vocation*, and do honour to our Profession.

LET us rejoice in every Opportunity of serving and obliging each other, for then, and only then, are we answering the great End of our Institution. *Brotherly Love, Relief and Truth*, oblige us not only to be compassionate and benevolent, but to administer that Relief and Comfort, which the Condition of any Member requires, and we can bestow without manifest Inconvenience to ourselves. No artful Dissimulation of Affection can ever be allowed among those, who are upon a *Level*, nor can Persons,

sons, who live *within Compass*, act otherwise than *upon the Square*, consistently with the Golden Rule, of *doing as they would be done by*. For among us, every one is, or should be another Self: So that he that hates another must necessarily abhor himself also: He that prejudices another, injures his own Nature; and he that doth not relieve a distressed Brother starves a Member of his own Body; but then this Relief is not to be bestowed upon the idle, indolent, and extravagant; but upon the unfortunate, industrious, successful Brother.

LET us next remember the Regulations of this Society are calculated not only for the Prevention of Enmity, Wrath, and Dissension; but for the Promotion of Love, Peace and Friendship; then here surely Conversation must be attended with mutual Confidence, Freedom, and Complacency. He who neither contrives Mischief against others, nor suspects any against himself, has his Mind always serene, and his Affections composed. All the human Faculties rejoice in *Order, Harmony, and Proportion*; by this our Society subsists, and upon this depends its *Wisdom, Strength, and Beauty*. Let therefore no narrow Distinctions discompose this goodly *Frame*, or disturb its *Symmetry*. But when good and worthy Men offer themselves, let them ever have the first Place in our Esteem. But as for the Abettors of Atheism, Irreligion, Libertinism, Infidelity, let us in the Words of the Prophet *shake our Hands from them*, just as a Person would do, who happens to have Burning-coals or some venomous Creature fastening upon

upon his Flesh. In such a Case none would stand a Moment to consider; none would debate with himself the Expediency of the Thing; but instantly sling of the pernicious Incumbrance; instantly endeavour to disengage himself from the clinging Mischief: So should every *upright Mason* from such perilous *false Brethren*.

THERE is one essential Property which belongs to our *Craft*, which had liked to have slipped me, and which, however condemned, is highly worthy of all Applause; and that is *Secrecy*. All that should be disclosed of a Lodge is this, that in our Meetings we are all good-natured, loving and cheerful one with another. But what are these Secrets? Why, if a Brother in Necessity seeks Relief, it is an inviolable Secret, because true *Charity vaunteth not itself*. If an overtaken Brother be admonished, it is in Secret; because *Charity is kind*. If possibly little Differences, Feuds, or Animosities should invade our peaceful Walls, they are still kept secret, for *Charity suffereth long, is not easily provoked, thinketh no Evil*.—These and many more (would Time permit) which I could name, are the Embellishments that emblazon the Mason's Escutcheon. And as a further Ornament, let us add that aromatic *Sprig of Cassia*, of letting our Light so shine before Men, that they may see our good Works; and that whereas they speak against us as evil Doers, they may by our good Works, which they shall behold, glorify God.



A  
C H A R G E

Delivered to a

CONSTITUTED LODGE

O F

Free and Accepted M A S O N S,

At the *King's-Arms*, in *Helston*, *Cornwall*,  
on *Tuesday*, *April 21*, *Anno Dom. 1752*,  
V. A. L. 5752.

*Friends and Fellow-Brethren,*

**A**S I have the Honour of being distinguished by a Badge of Office in this regularly constituted Lodge, I have made Choice of this Opportunity to assure you that I will use my best Endeavours to execute the Trust which you have reposed in me with Freedom, Fervency and Zeal: And here I beg the Favour of your Attention for a few Minutes, while I exhort you to consider with a becoming

becoming Seriousness some useful Hints which concern all of us. And first, I beg Leave to recommend an unwearied Diligence and Assiduity in the great Work wherein you are immediately concerned, to be upon your Guard at all Times, and on all Occasions, especially before Strangers, who will certainly watch every Opportunity to extract from you that Secret which has for Ages and Generations been hid from those who are unqualified to receive it. The proper Observance and diligent Execution of this Part of your Duty will recommend you to the Notice of the World in general, and the Regard of this Lodge in particular.

BE ye also careful, my Brethren, to avoid every Action which has the least Tendency to brand you with the odious Name and Character of a covetous Man, which our holy Brother the Apostle *Paul* has with great Reason declared to be Idolatry: For what, my Brethren, can be expected from the Man who makes Gold his Hope, and places his Confidence in his Riches? What! but that he will be deaf to the Cries of the destitute Orphan, and Intreaties of the distressed Widow? Let the contrary Disposition prevail with us, and let not our Charity be circumscribed with a narrow Circle; but like that glorious Luminary which opens the Day, dispense its kindly Influence to all around us. Indeed, if we are good Masons, we cannot be capable of abusing the Means with which Providence has supplied us to do Good unto all Men, as Opportunity shall offer, and in a more especial Manner the

Miserable and Distressed. These are Objects which not only deserve our Commiseration, but also claim Relief at our Hands: Let the grand Principles of brotherly Love, Relief and Truth at all Times distinguish us in the World, and ever prevail amongst us. This compassionate Temper cannot fail of obtaining the Love and Esteem of all good and wise Men; and what is of infinitely greater Importance, the Approbation of that gracious Being whose Favour is better than Life.

LET us also be resolutely fixt in the great Duty of Sobriety, and not suffer Liquor to get the Ascendancy of our Reason: It is Reason, my Brethren, informs us that we are Creatures every Way adapted to, and fitted for Society; and that God has given us Knowledge and Understanding superior to other Beings on this habitable Globe, who all tend by a natural Impulse to answer in their respective Spheres the End of their Creation; and shall the Creatures thus fulfil, with the greatest Regularity, the different Purposes to which Providence assigned them? And Man, the Glory of this lower World, pervert the gracious Designs of his Creator in appointing proper Liquids to satisfy his Thirst, and exhilarate his Heart, by abusing the Means, and forgetting the End of their Appointment, use them beyond the Bounds of Moderation, and thereby render himself equal, I had almost said inferior, even to the beastly Swine? Did we but rightly and seriously consider the many Mischiefs to which this Vice exposeth us, we should certainly be very cautious

cautious of drinking to Excess, well knowing the fatal Consequences which attend it, that it lays our Reason asleep, and rouses the many, too often, predominant Passions which disturb the Mind of Man.

AND whilst we are careful to avoid the shameful Sin of Drunkenness, let us at the same Time remember that we are in Duty bound to abstain from another Vice, which is too common in the present Age; I mean the detestable Practice of Swearing by, and invoking the solemn Name of the great and glorious God on the most trifling Occasions. This Vice, my Brethren, has not one Motive or Inducement, that I know of, to support the Practice of it. Is it practised by the great Vulgar? It is forbid by the positive Command of an Almighty God, who is ever jealous of his Honour, and will not hold any guiltless who taketh his holy Name in vain. This Vice is a Scandal to Society, and degrades the Man below the Level of the brutal Tribe, who all join with the feathered Choir in the Praises of their great Creator. Let us therefore keep a constant Watch upon the Door of our Lips. Let us, if it be possible, live peaceable with all Men; let us keep our Passions in constant Subjection; by this Means, we shall be enabled to demonstrate to the World that we are *good Men and true*, that we aim at no other Character than that of Piety towards God, and unfeigned Love to one another. Love, my Brethren, is the Bond of Perfectness, it is this divine Temper which enables us to preserve the Unity of the Spirit in the Bond of Peace, and  
makes



makes us like him, who is the pure and inexhaustible Fountain of it. Stand fast in one Spirit, and be perfectly joined together in the same Mind, and in the same Judgment; let us consider that this is a Duty incumbent on us, that it is recommended to our Notice and Imitation by our great Leader and Exemplar, who came to seek and to save that which was lost, and laid down his Life even for his Enemies. What a powerful Motive and Inducement have we in this unparalleled Instance of divine Love opened to our View for our Instruction and Government in this State of Trial! unto which we shall do well if we take Heed as unto a Light shining in a dark Place. And I hope there is not one Member of this Community who does not endeavour to the utmost of his Power to discharge this Duty as it behoves every good and wise Man; and that there are not any amongst us who are not truly sensible of the Necessity we lie under to fulfil this great, this important Part of an Obligation, which is an indissoluble Bond by which the particular Members are united and cemented in one Body. Let us support and recommend this great and laudable Virtue by Examples worthy the Imitation of Mankind. This is the most effectual Method we can pursue to silence the ill-natured Suggestions of the proud, the wicked, and the vain Part of our Species, who though they are by no Means proper to be Members of our well-governed Community, yet must by this Means be induced (as it were forcibly) to  
own,

own, and secretly to admire, the benign Influence of that Love and Unity, which naturally produce Peace and Harmony amongst Brethren.

I MUST also beg Leave to recommend a proper Regard to be paid to the Laws, Constitutions, and Orders of our most ancient and honourable Fraternity, and due Deference and Respect to the particular Officers thereof in their respective Places, whose Business it is to carry them into Execution, and I hope the only Contention among you will be a laudable Emulation in cultivating the royal Art, and striving to excel each other in every Thing which is great and good. Let us convince the unbelieving Multitude, that no private, sordid, or lucrative Views can ever prevail upon us to admit, into the Number of those who are acquainted with the Knowledge of our Mysteries, the unworthy, the profane or contentious Part of Mankind; but that we will stand fast in that Liberty with which God hath blessed us, and join with one Heart, and one Voice, in excluding such Wolves from our peaceable Fold. In a Word, let all of us endeavour, in our respective Stations, so to regulate our whole Conduct, as not to give just Occasion of Offence in any Thing: Let us be submissive to Superiors, courteous and affable to Equals, kind and condescending to Inferiors; and let our whole Deportment testify for us, that we have formed our Lives upon the perfect Model of God's revealed Will, exhibited to us in the *Holy Bible*; that this Book is the Basis of all our Craft, and that it is

by this Piece of Divine Furniture, so essential to our Society, we are taught Wisdom, to contrive in all our Doings, such Means as may conduce to his Honour, and the Salvation of our immortal Souls; Strength to support us in all Difficulties and Distresses; and Beauty to polish the rough unhewn Block of the mere natural Man, and bring it into the Likeness of our Maker. Let us run with Patience the Race that is set before us, and by an unwearied Perseverance in well-doing, put to Silence the Ignorance and Malice of foolish Men; and the Wise and Great will think it no Disparagement to be influenced by our Example, when we shall let our Light shine before Men, that they by seeing our good Works, may be also induced to glorify the Supreme and Almighty Architect of the Universe. Let us approve ourselves faithful Stewards of those Things committed to our Charge, that whensoever it shall please our great Creator to demand of us an Account of those Talents which he in his infinite Wisdom has thought fit to bestow upon us, we may be found ready to render it up with Joy, may have our Loins girded up, and our Lights burning, and we ourselves be as Men waiting for the Kingdom of God, and in that Morning, when the Sun of Righteousness shall arise with Healing in his Wings, we may be allotted to a House not made with Hands in the happy Regions of eternal Day, may hear this welcome Salutation of the Redeemer in the Presence of Men and Angels, *Well done thou good and faithful Servant, thou hast been faithful in*  
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*a few Things, I will make thee Ruler over many Things; enter thou into the Joy of thy Lord.* O happy Day! when the Faithful shall outlive the World, and all its fading Glories, shall see the Sun, Moon and Stars obliterated from the Concave of Heaven, and himself employed, swallowed up in the never fading Glories of a boundless Eternity. These ardent Wishes for your Welfare, both here and hereafter, flow from an honest Heart, zealous in the Cause of Masonry; and that every Attempt for compleating this great Work may meet with proper Encouragement is the sincere Wish, and unfeigned Desire of,

*Your true and faithful Brother,*

ISAAC HEAD.

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*A PRAYER to be used at the Admission of a Brother.*

**O** Most glorious and eternal God, who art the chief Architect of the created Universe! grant unto us, thy Servants, who have already entered ourselves into this most noble, ancient, and honourable Fraternity, that we may be solid and thoughtful, and always have a Remembrance of these sacred and holy Things we have taken on us, and  
endeavour

endeavour to instruct and inform each other in Secrecy, that nothing may be unlawfully or illegally obtained, and that *these Persons* who are now to be made Masons, may be worthy *Members*, and may *they*, and all of us, live as Men, considering the great End for which thy Goodness has created us; and do thou, O God, give us Wisdom to contrive in all our Doings, Strength to support in all Difficulties, and Beauty to adorn those heavenly Mansions where thy Honour dwells: And grant, O Lord, that we may agree together in brotherly Love and Charity one towards another; and in all our Dealings in the World, do Justice to all Men, love Mercy, and walk humbly with thee, our God; and, at last, may an abundant Entrance be administred unto us, into thy Kingdom, O Great Jehovah.

*Now unto the King eternal, immortal, invisible, the only wise God, be Kingdom, Power, and Glory, for ever and ever. Amen.*

### *Another PRAYER.*

**M**OST holy and glorious Lord God, thou Architect of Heaven and Earth, who art the Giver of all good Gifts and Graces; and hath promised that where two or three are gathered together in thy Name, thou wilt be in the Midst of them: In thy Name we assemble and meet together, most humbly beseeching thee to bless us  
in

in all our Undertakings, to give us thy holy Spirit, to enlighten our Minds with Wisdom and Understanding, that we may know, and serve thee aright, that all our Doings may tend to thy Glory, and the Salvation of our Souls: And we beseech thee, O Lord God, to bless this our present Undertaking, and to grant that this our Brother may dedicate his Life to thy Service, and be a true and faithful Brother among us; endue him with divine Wisdom, that he may, with the Secrets of Masonry, be able to unfold the Mysteries of Godliness and Christianity.

*This we humbly beg in the Name, and for the Sake of Jesus Christ, our Lord and Saviour. Amen.*

*A PRAYER to be used of Christian Masons at the empointing of a Brother: Used in the Reign of Edward IV.*

**T**HE mighty God and Father of Heaven, with the Wisdom of his glorious Son, through the Goodness of the Holy Ghost, that hath been three Persons in one Godhead, be with us at our Beginning, give us Grace to govern in our living here, that we may come to his Bliss that shall never have an End.

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# SHORT CHARGE

To be given to

New admitted BRETHREN.

**Y**OU are now admitted, by the unanimous Consent of our Lodge, a Fellow of our most ancient and honourable Society, ancient as having subsisted from Times immemorial, and honourable as tending in every Particular to render a Man so that will be but conformable to its glorious Precepts. The greatest Monarchs in all Ages, as well of *Asia* and *Africa* as of *Europe*, have been Encouragers of the Royal Art, and many of them have presided as Grand-Masters over the Masons in their respective Dominions, not thinking it any Diminution to their Imperial Dignities to level themselves with their Brethren in Masonry, and to act as they did. The World's great Architect is our supreme Master, and the unerring Rule he has given us, is that by which we work. Religious  
Disputes

Disputes are never suffered in the Lodge, for as Masons, we only pursue the universal Religion, or the Religion of Nature: This is the Cement which unites Men of the most different Principles in one sacred Band, and brings together those who were the most distant from one another.

THERE are three general Heads of Duty which Masons ought always to inculcate, *viz.* to God, our Neighbours, and ourselves. To God, in never mentioning his Name but with that reverential Awe which becomes a Creature to bear to his Creator; and to look upon him always, as the *Summum bonum*, which we came into the World to enjoy. And according to that View to regulate all our Pursuits. To our Neighbours, in acting upon the Square, or doing as we would be done by. To ourselves, in avoiding all Intemperances and Excesses, whereby we may be rendered incapable of following our Work, or led into a Behaviour unbecoming our laudable Profession; and in always keeping within due Bounds, and free from all Pollution.

IN the State a Mason is to behave as a peaceable and dutiful Subject, conforming chearfully to the Government under which he lives: He is to pay a due Deference to his Superiors, and from his Inferiors he is rather to receive Honour with some Reluctance, than to extort it: He is to be a Man of Benevolence and Charity, not sitting down contented while his Fellow-Creatures (but much more his Brethren) are in Want, and it is in his Power,



Power, without prejudicing himself or Family to relieve them. In the Lodge he is to behave with all due Decorum, lest the Beauty and Harmony thereof should be disturbed and broke. He is to be obedient to the Master, and presiding Officers, and to apply himself closely to the Business of Masonry, that he may sooner become a Proficient therein, both for his own Credit, and for that of the Lodge. He is not to neglect his own necessary Avocations for the Sake of Masonry, nor to involve himself in Quarrels with those who through Ignorance may speak evil of, or ridicule it. He is to be a Lover of the Arts and Sciences, and to take all Opportunities of improving himself therein. If he recommends a Friend to be made a Mason, he must vouch him to be such as he really believes will conform to the aforesaid Duties; lest by his Misconduct at any Time, the Lodge should pass under some evil Imputations. Nothing can prove more shocking to all faithful Masons than to see any of their Brethren profane, or break through the sacred Rules of their Order, and such as can do it they wish had never been admitted.





A SELECT  
NUMBER of SONGS.

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*The* MASTER'S SONG.

SONG I.

**T**HUS mighty eastern Kings, and some  
Of *Abram's* Race, and Monarchs good  
Of *Egypt, Syria, Greece, and Rome,*  
True Architecture understood :  
No Wonder then if *Masons* join,  
To celebrate those *Masons* Kings,  
With solemn Note, and flowing Wine,  
Whilst every Brother jointly sings ;

CHORUS.

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

*The FELLOW-CRAFT'S SONG.*

## SONG II.

**H**A I L Masonry, thou *Craft* divine!  
 Glory of Earth, from Heaven reveal'd;  
 Which dost with Jewels precious shine,  
 From all but *Masons* Eyes conceal'd.

## CHORUS.

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

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

## CHORUS.

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

From scorching Heat, and piercing Cold,  
 From Beasts, whose Roar the Forest rends,  
 From the Assaults of Warriors bold,  
 The *Mason's Art* Mankind defends.

## CHORUS.

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

Ensigns

Ensigns of State, that feed our Pride,  
 Distinctions troublesome and vain!  
 By *Masons* true are laid aside;  
*Art's* free born *Sons* such Toys disdain.

## CHORUS.

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

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

## CHORUS.

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

Then in our Songs let us record,  
 All those who have enrich'd the Art,  
 From *Jabal* down to *Carysfort*,  
 And let each Brother bear a Part.

## CHORUS.

*Let noble Proby's Health go round,*  
*His Praise in lofty Lodge resound.*

Chorus repeated.

*No Men with Masons can compare,*  
*Let none despise the Badge they wear.*

*The entered* PRENTICE'S S O N G.

## S O N G    I I I.

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

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

'Tis *this*, and 'tis *that*,  
 They cannot tell *what*,  
 Why so many *great Men* of the Nation ;  
 Should *Aprons* put on,  
 To make themselves one,  
 With a *Free* and an *Accepted Mason*.

Great *Kings*, *Dukes*, and *Lords*,  
 Have laid by their *Swords*,  
 Our *Mystery* to put a good Grace on ;  
 And have ne'er been asham'd,  
 To hear themselves nam'd,  
 With a *Free* and an *Accepted Mason*.

Antiquity's

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

We're true and sincere,  
 And just to the *Fair*,  
 Who will trust us on ev'ry Occasion ;  
 No Mortals can more  
 The *Ladies* adore,  
 Than a *Free* and an *Accepted Mason*.

Then join *Hand in Hand*,  
 To each other firm stand,  
 Let's be merry, and put a bright Face on ;  
 What Mortal can boast  
 So noble a *Toast*,  
 As a *Free* and an *Accepted Mason* ?

## S O N G IV.

**O**N, on, my dear Brethren, pursue the great  
 Lecture ;  
 And refine on the Rules of old Architecture ;  
 High Honour to Masons the Craft daily brings,  
 To those Brothers of Princes, and Fellows of Kings.

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

The noble five Orders, compos'd with such Art,  
 Shall amaze the swift Eye, and engage the whole  
 Heart:  
 Proportion, sweet Harmony, gracing the Whole,  
 Gives our Work, like the glorious Creation, a  
 Soul.

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

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

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

SONG

## S O N G V.

**B**Y Masons Art the aspiring Dome  
 In various Columns shall arise ;  
 All Climates are their native Home,  
 Their godlike Actions reach the Skies.

## C H O R U S.

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

Great, generous, virtuous, good and brave,  
 Are Titles they most justly claim ;  
 Their Deeds shall live beyond the Grave,  
 Which some unborn shall loud proclaim.

## C H O R U S.

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

## S O N G VI.

**L**ET Masonry be now my Theme,  
 Throughout the Globe to spread its Fame,  
 And eternize each worthy Brother's Name :  
 Your Praise shall to the Skies resound,  
 In lasting Happiness abound, [crown'd.  
 And with sweet *Union* all your noble Deeds be

## C H O R U S.

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



Let Harmony divine inspire  
 Your Souls with Love and gen'rous Fire,  
 To copy well wise *Solomon*, your Sire :  
 Knowledge sublime shall fill each Heart,  
 The Rules of G'ometry to impart ;  
 Whilst Wisdom, Strength, and Beauty, crown the  
 glorious Art.

Let noble *Carysfort's* Health go round ;  
 In swelling Cups all Care be drown'd,  
 And Hearts united 'mongst the Craft be found.  
 May everlasting Scenes of Joy  
 His peaceful Hours of Bliss employ,  
 Which Time's all conquering Hand shall ne'er, shall  
 ne'er destroy.

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

### S O N G VII.

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

*Egypt,*

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

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

Behold what Strength our rising Domes up-rears,  
 Till mixing with the azure Skies :  
 Behold what Beauty through the whole appears ;  
 So wisely built, they must surprisè.

Nor are we only to these Arts confin'd ;  
 For we the Paths of Virtue trace :  
 By us Man's rugged Nature is refin'd,  
 And polish'd into Love and Peace.

## S O N G VIII.

*Set to Musick by Brother Commins.*

**A** Mason's Daughter, fair and young,  
 The Pride of all the virgin Throng,  
 Thus to her Lover said ;  
 Though, *Damon*, I your Flame approve,  
 Your Actions praise, your Person Love,  
 Yet still I'll live a Maid.

None

None shall untie my virgin Zone,  
 But one to whom the Secret's known,  
 Of fam'd free Masonry ;  
 In which the Great and Good combine,  
 To raise, with generous Design,  
 Man to Felicity.

The Lodge excludes the Fop and Fool,  
 The plodding Knave, and party Tool,  
 That Liberty would sell ;  
 The Noble, Faithful, and the Brave,  
 No golden Charms can e'er deceive,  
 In Slavery to dwell.

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

## SONG IX.

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

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

Arts

Arts and Virtue now combine,  
 Friendship raises chearful Mirth;  
 All united to refine,  
 Man from's groffer Part of Earth.

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

## SONG X.

*By Brother Oates.*

**T**IS Masonry unites Mankind,  
 To generous Actions forms the Soul;  
 So strict in Union we're conjoin'd,  
 One Spirit animates the Whole.

CHORUS to be repeated at every Verse.

*Then let Mankind our Deeds approve,  
 Since Union, Harmony and Love,  
 Shall waft us to the Realms above.*

Where-e'er aspiring Domes arise,  
 Wherever sacred Altars stand,  
 Those Altars blaze up to the Skies;  
 Those Domes proclaim the Mason's Hand.

The

The Stone unshap'd as Lumber lies  
 Till Mason's Art its Form refines ;  
 So Passions do our Souls disguise,  
 Till social Virtue calms our Minds.

Let Wretches at our Manhood rail :  
 But those who once our Judgment prove,  
 Will own, that we who build so well,  
 With equal Energy can love.

Though still our chief Concern and Care,  
 Be to deserve a Brother's Name :  
 For ever mindful of the Fair ;  
 Their choicest Favours still we claim.

From us pale Discord long has fled,  
 With all her Train of mortal Spite,  
 Nor in our Lodge dares shew her Head ;  
 Sunk in the Gloom of endless Night.

My Brethren charge your Glasses high,  
 To our Grand-Master's noble Name ;  
 Our Shouts shall beat the vaulted Sky,  
 And every Tongue his Praise proclaim.

## S O N G XI.

**W**HEN a Lodge of Free-Masons, are  
 cloath'd in their Aprons,  
 In order to make a new Brother ; [their Stands,  
 With firm Hearts, and clean Hands, they repair to  
 And justly support one another.

Trusty

Trusty Brother take Care, of Eves-Droppers be-  
ware,

'Tis a just and a solemn Occasion ; [know,  
Give the *Word* and the *Blow*, that Workmen may  
There's one asks to be made a Free-Mason.

The Master stands due, and his Officers too,  
While the Craftsmen are plying their Station ;  
The Apprentices stand, right for the Command  
Of a *Free* and an *Accepted Mason*.

Now traverse your Ground, as in Duty you're  
bound,

And revere the authentick Oration,  
That leads to the Way, and proves the *first Ray*  
Of the Light of an *Accepted Mason*.

Here's *Words*, and here's *Signs*, and here's *Problems*  
and *Lines*,

And here's Room too for deep Speculation ;  
Here Virtue and Truth are taught to the Youth,  
When first he is called up to a Mason.

Hieroglyphicks shine bright, and here Light reverts  
Light,

On the *Rules* and the *Tools* of Vocation ;  
We work and we sing *the Craft* and *the King*,  
'Tis both Duty and Choice in a Mason.

What is said, or is done, is here truly laid down,  
In this Form of our high Installation ;  
Yet I challenge all Men to know what I mean,  
Unless he's an *Accepted Mason*.

Th:

The Ladies claim Right to come into our Light,  
 Since *the Apron*, they say, is their Bearing ;  
 Can they subject their Will? can they keep their  
 Tongues still?  
 And let Talking be chang'd into Hearing?

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

Till this can be done, must each Brother be thum,  
 Though the fair One should wheedle or teaze on ;  
 Be *just, true and kind*, but still bear in Mind,  
 At all Times that you are a *Free Mason*.

### *An ODE on MASONRY.*

*The Words by Brother Jackson, and set to Musick by  
 Brother Gilding.*

**W**AKE the Lute and quiv'ring Strings,  
 Mystic Truths *Urania* brings ;  
 Friendly Visitant, to thee  
 We owe the Depths of Masonry :  
 Fairest of the virgin Choir,  
 Warbling to the golden Lyre,  
 Welcome here thy Art prevail,  
 Hail divine *Urania*, hail.

Here

Here in Friendship's sacred Bower,  
The downy wing'd, and smiling Hour,  
Mirth invites and social Song,  
Nameless Mysteries among ;  
Crown the Bowl and fill the Glass,  
To every Virtue, every Grace,  
To the Brotherhood resound,  
Health, and let it thrice go round.

We restore the Times of old,  
The blooming glorious Age of Gold ;  
As the new Creation free,  
Blest with gay *Euphrosyne* :  
We with godlike Science talk,  
And with fair *Astrea* walk ;  
Innocence adorns the Day,  
Brighter than the Smiles of *May*.

Pour the rosy Wine again,  
Wake a louder, louder Strain ;  
Rapid *Zephyrs*, as ye fly,  
Waft our Voices to the Sky ;  
While we celebrate the Nine,  
And the Wonders of the Trine,  
While the Angels sing above,  
As we below, of Peace and Love.

The



*The Free-Masons ANTHEM sung at laying  
the Foundation of the New-Exchange,  
at Edinburgh.*

**G**RANT me, kind Heav'n, what I request ;  
In Masonry let me be blest ;  
Direct me to that happy Place,  
Where Friendship smiles on every Face ;  
Where Freedom, and sweet Innocence,  
Enlarge the Mind, and cheer the Sense.

Where scepter'd Reason from her Throne  
Surveys the *Lodge*, and makes us one ;  
And Harmony's delightful Sway  
For ever sheds ambrosial Day ;  
Where we blest'd *Eden's* Pleasure taste,  
Whilst balmy Joys are our Repast.

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

No prying Eye can view us here,  
No Fool nor Knave disturb our Cheer ;  
Our well-form'd Laws set Mankind free,  
And gives Relief to Misery.  
The Poor, oppress'd with Woe and Grief,  
Gain from our bounteous Hands Relief.

3-<sup>or</sup>  
F I N I S.







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