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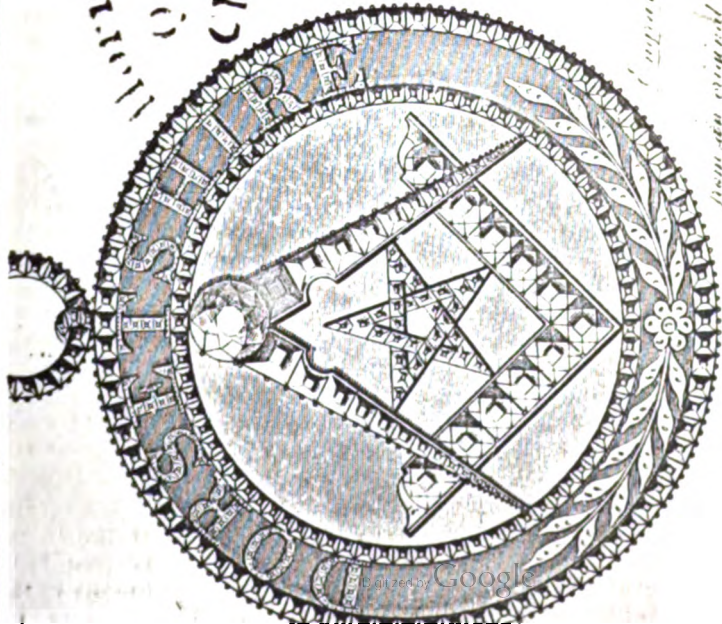
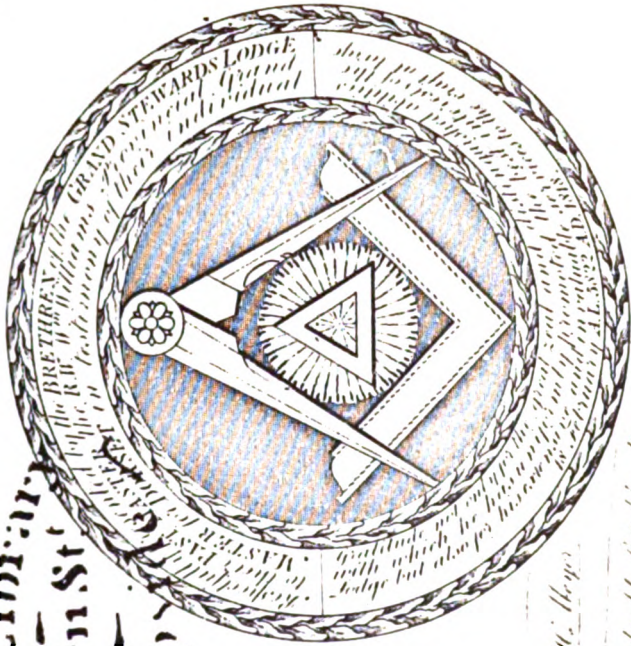


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The great secret and art of this Lodge is to make a man perfect in his duty to God, his neighbor, and himself.

Gregory

Proprietor

ILLUSTRATIONS

OF

MASONRY.

The man, whose mind on virtue bent,
Pursues some greatly good intent
With undiverted aim;
Serene, beholds the angry croud,
Nor can their clamours fierce and loud,
His stubborn honour tame.

BLACKLOCK:

The SECOND EDITION,
CORRECTED AND ENLARGED.

38
LONDON:

Printed for J. WILKIE, No. 71. St. Paul's
Church Yard. MDCCLXXV.

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TO THE
RIGHT HONOURABLE
L O R D P E T R E,
G R A N D M A S T E R
O F T H E
A N C I E N T A N D H O N O U R A B L E S O C I E T Y
O F
F R E E A N D A C C E P T E D M A S O N S,

T H E S E I L L U S T R A T I O N S
A R E, W I T H T H E G R E A T E S T R E S P E C T,

I N S C R I B E D;

B Y H I S L O R D S H I P ' S

M O S T O B E D I E N T

S E R V A N T, A N D B R O T H E R,

W I L L I A M P R E S T O N.

The Sanction.

WHEREAS Brother WILLIAM PRESTON has compiled a Book. entitled, 'ILLUSTRATIONS OF MASONRY,' and has requested our Sanction for the publication thereof: we having perused the said Book, and finding it to correspond with the ancient practices of this Society, do recommend the same.

PETRE, Grand Master.

ROWLAND HOLT, D. G. M.

THOMAS NOEL, } G. Wardens.
JOHN HATCH, }

JAMES HESELTINE,
G. Secretary.



A Letter to Brother WILLIAM PRESTON.

Sir, and Brother,

The eminent service you have rendered to Masonry, by your late masterly work, has given us universal satisfaction, and demands our warmest acknowledgments: a performance, which, whilst it excites our gratitude, animates our zeal. We have *now* the happiness of seeing—what we always *hitherto* wished for, and lamented the want of, as the only remaining *desideratum* that we could hope for, or even desire;—the principles of our Ancient and Honourable Craft held up to mankind in so clear, perspicuous, and amiable light, as the most enlightened must view with rapture, and even the most profane admire with reverence, awe, veneration, and esteem. It is vain to multiply words. We cannot, we will not, compliment with the unmeaning prolixity of superfluous expressions: Much we might certainly say without deceit or flattery; but let the *ceremonious* part of politeness give place in our words and actions to love, honour, harmony, and proportion.

With the sincerest and most affectionate thanks
 for your elegant publication, and the most sanguine
 expectations in every respect from your
 generous ardour and uncommon abilities, we beg
 leave to subscribe ourselves,

Sir, and Brother,
 Your grateful Brethren, and
 Very obliged humble servants,

STEP. BELL.
 M. ALLISON.
 SAM. HIGMAN.

Falmouth,
 Aug. 16th, 1773.

King's Arms Lodge, } Die Mercurii, 28 Julii,
 Falmouth, No. 116. } A. L. 5773.

A lodge was this day held at the house of
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By Order of the Lodge,

SAM. HIGMAN, Secretary

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P R E F A C E.

Whoever considers, with attention, the nature and design of Masonry, must readily admit its general utility. Few of the members of this Society, who have examined its tenets, have ever retracted their favourable opinion of it. Did not its own excellence strike with immediate conviction, it never could have been so strenuously supported, so nobly patronized, or so greatly encouraged, through a long succession of ages. Men of the most distinguished talents, and of the highest rank, in all countries, have not disdained to lay aside those distinctions to which their character in life entitle them; that they might enjoy the pleasures, and partake of the privileges, of Masonry.

From a perfect sense of its utility, and an anxious desire to display its value, I have been induced to offer the following papers to the consideration of the Public:

Many reasons might have withheld me from the attempt ; my inability as a writer, my attention to the duties of my profession, and the many abler hands who have treated the subject before me : yet, under all these disadvantages, the persuasions of my friends, added to my zeal in the cause, have enabled me to surmount every difficulty, and to risk my reputation on the fate of my performance.

The favourable reception this Publication has met with in its first state, has induced me to spare no pains in rendering its second appearance in the world not less undeserving the attention of the brethren. This Edition contains many articles never before published, and is considerably enlarged by the addition of several useful remarks and observations. The principal articles are compiled from authentic records, and the best authorities I could procure. I have not always particularly specified the different sources of my information ; because the facts I have adduced are well known to the majority of the brethren who are conversant with the an-

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The historical part of the Work is considerably enlarged, and Masonry is traced from its first appearance in England to the present time. An account is given of the most remarkable occurrences of the Society, and of its patrons and protectors, at different periods. The detail of some of the civil commotions in the reign of Henry VI. which was given in the First Edition, I thought to have now omitted, but as it appears, from some old papers which have come under my inspection, that the edict issued at that time against the masons took its rise from a false suspicion of their being concerned in these disturbances, I have found it necessary still to retain the account. In order, however, not to interrupt the history in its regular course, I have given the chief part of these transactions in the notes.

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When I first had the honour to be elected master of a lodge, I thought it my duty to inform myself more fully of the general rules of the Society; in order that I might be able to explain to the brethren under my direction, their utility and importance; and OFFICIALLY to enforce a due obedience to them. The various methods I adopted with this view, excited in some of superficial knowledge,

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As candour and integrity, with a warm zeal, uninfluenced by interest and unbiassed by favour, will ever support a good cause, many of my opponents (pardon the expression) were soon convinced by argument of their error, and not only applauded my measures, but cheerfully concurred in their execution; while others secretly approved what their former declared opinions forbade them publicly to adopt.

This unexpected success exceeded my most sanguine wishes, and induced me to enquire, with a more minute attention, into the contents of our various lectures. The rude and imperfect state in which I found some of them, the difficulties I encountered in my search after others, and the

variety of modes established in our different assemblies, rather discouraged me in my first attempt: persevering, however, in my design, I continued my pursuit; and with a few zealous friends to the cause, who had carefully preserved what ignorance and the degeneracy of a corrupt age had rejected as unintelligible and absurd, I diligently sought for the ancient and venerable landmarks of the Society.

In the prosecution of my endeavours to revive the wise charges and useful regulations of Masonry, which inattention had suffered to sink into oblivion, I solicited the activity and assistance of my friends: And, with their kind help and generous support, I, in part, happily accomplished the design I had formed.

Directed by an assiduous study and careful perusal of our ancient charges, which we established as the basis of our work, our first step was attentively to consider the nature of the institution. To imprint on the memory their excellence and utility in the faithful discharge of our duty, we reduced the more material

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application to the Grand Officers for their patronage; and the scheme of a Grand Gala * was proposed, as the most effectual means to convince them of the propriety of restoring Masonry to its primitive lustre, and rendering it worthy the attention of men of judgment and penetration. This happily succeeded, and the regularity observed by the officers in their different departments on the occasion, so fully answered the expectations of the original promoters, as not only to gain the sanction required, but to secure the countenance and support of our rulers to the prosecution of our plan.

I have thus ventured to appear in vindication of the ceremonies, and in support of the privileges of Masonry. If I continue to succeed in my expectations of giving the world a favourable idea of the institution, I shall be happy in the full completion of my wish. If my hopes are frustrated, I shall still indulge the not unpleasant reflection of having exerted my best endeavours in a good cause.

* The lecture on the first degree was publicly delivered on this occaⁿ

C O N T E N T S.

A Vindication of Masonry, including a Demonstration of its Excellency	1
Advertisement - - -	2
SECT. 1. Reflections on the symmetry and propor- tion displayed in the works of Nature, and throughout the various species of beings of every rank and all denominations -	3
§ 2. Friendship considered both in a limited and extended sense, and the advantages result- ing from the exercise of this virtue -	7
§ 3. Few societies justly exempt from censure, but the attempts to slander Masonry vain	10
§ 4. Geometry the basis of Masonry; the great utility of this science to mankind -	13
§ 5. Masonry reconcilable to the best policy, and all men bound to promote it -	15
§ 6. Masonry considered under two denomina- tions, operative and speculative -	17
§ 7. The government of the Society explained	19
§ 8. Reason assigned why the secrets of Masonry ought not to be publicly exposed -	22
§ 9. The	

C O N T E N T S.

§ 9. The bad effects of the privilege of Masonry being indiscriminately bestowed, and the impropriety of considering the mysteries of the Order as slight and superficial	- 23
§ 10. The good effects of preserving order and decorum in the lodges	- 26
§ 11. The uniformity of opinion that prevails among Masons illustrated	- 28
§ 12. The irregular lives of the professors of Masonry incompatible with the tenets of the Order	- - - - 30
§ 13. Charity the distinguishing characteristic of Masons; that virtue explained	- 32
§ 14. The discernment displayed by Masons in the proper choice of objects of charity	35
§ 15. Conclusion. Friendly admonitions	38
EULOGIUM	- - - 42

Remarks on Masonry, including an Illustration of the Lectures, and a particular Description of several ancient ceremonies, &c.

Advertisement	- - - 44
General Remarks	- - - 45
Ceremony of opening and closing a Lodge	47
A Prayer used at opening the Lodge	49
—————closing the Lodge	50
Laws at opening the Lodge	- ib.
—————closing the Lodge	- 53
	Remarks

C O N T E N T S.

Remarks on the FIRST LECTURE	56
Remark on the first section	57
———— second section	58
Declaration of a candidate for Masonry	59
Proposition	60
Remark	ib.
Prayer at initiation into the First Degree	61
Remark on the third section	ib.
Charge at initiation into the First Degree	62
Remark on the fourth Section	68
The usages and customs among Masons similar to those of the ancient Egyptians	69
Remark on the fifth section	70
———— sixth section	71
Brotherly love, relief, and truth explained	ib.
Cardinal virtues explained	73
General remarks on the SECOND LECTURE	75
Remark on the first section	77
Charge at initiation into the Second Degree	79
Remark on the second section	82
Orders in architecture explained	83
Five external senses explained	87
Remark on the third section	91
———— fourth section	92
Seven liberal arts and sciences explained	93
The globes explained	96
General Remarks on the THIRD LECTURE	98
Remark on the first section	99
Remark	

C O N T E N T S.

Remark on the second section	-	100
Prayer at initiation into the Third Degree	-	101
Charge at ditto	- - -	ib.
Remark on the third section	-	103
Remarks on the fourth, fifth, sixth, seventh, and eighth sections	- -	104
Remarks on the ninth, tenth, eleventh, and twelfth sections	- -	105
Ceremony of constitution	-	107
———— consecration	-	111
———— installation	- -	113
———— laying the foundation stones of public structures	- -	128
———— funerals	- -	132
Funeral service	- - -	138

The Principles of Masonry explained in a Letter from Mr. Locke to the Earl of Pembroke	- . -	149
--	-------	-----

Advertisement	- - -	150
Old dialogue on Masonry	-	154
Glossary to ditto	- -	164
Remarks on ditto	- -	166
Remarks on secrecy	- -	173
Instances of the great veneration paid to that art by the ancients	- -	ib.
An entertaining story	- -	174

C O N T E N T S.

History of Masonry in England	183
Advertisement - - -	184
An account of the Druids -	186
Progress of Masonry in England under the Ro- mans - - -	188
St. Alban procures a charter for the Masons from Carausius - - -	190
St. Austin patronizes the Society -	194
Alfred favours the Masons -	196
Character of that Prince -	197
Athelstane grants a charter to the Masons	198
————— falsely accused of murdering his bro- ther Edwin - - -	201
Masonry under the Grand Master of the Knights Templars - - -	205
Edward III. a zealous patron of the Society	207
Extract from an old record in his reign	208
Act for abolishing the chapters of Masons	211
Judge Coke's opinion on that statute	212
Circumstances which gave rise to this act	214
Dr. Anderson's observation on this act	217
Civil commotions of this period -	218
Duke of Gloucester murdered -	225
Character of that Prince -	226
Cardinal of Winchester's death, and anecdote concerning it - - -	227
King Henry initiated into the Order, revises the constitutions, and patronizes the Lcdges	228

History

CONTENTS.

History of Masonry in Scotland at this period	229
Masonry under the patronage of the Knights of Malta	230
Queen Elizabeth sends an armed force to York, to break up the annual communications	233
Inigo Jones a zealous patron of the Masons	235
Extracts from Ashmole's diary	237
Sir Christopher Wren presides over the fraternity	241
A short account of this architect	ib.
Revival of the Grand Lodge in 1717	246
Particular history of Masonry in England since that time	248
Committee of charity established	250
Provincial Grand Masters first appointed	253
Irregular assemblies of Masons censured,	258, 264
Dukes of Gloucester and Cumberland initiated	266
Proposal for incorporating the Society, and building a hall for the Grand Lodge	ib.
Remarks on the propriety of building a hall	ib.
Description of the Banqueting Hall of the Lodge of St. John, at Marseilles	267
Collection of Odes, Anthems, and Songs	275
Advertisement	276
Ode I. Hail to the Craft, &c.	277
II. Wake the lute, &c.	278
Anthem	

C O N T E N T S.

Anthem I. Grant us, kind Heaven, &c.	279
II. By Mason's art, &c. -	280
Song I. Arise, and blow thy trumpet,	ib.
II. Unite, unite, &c. -	281
III. When earth's foundation, &c.	282
IV. Genius of Masonry, &c.	283
V. On, on, my dear Brethren, &c.	284
VI. Hail Masonry, thou craft, &c.	285
VII. Let Masonry from pole, &c.	287
VIII. 'Tis Masonry unites, &c.	ib.
IX. Let Mason's fame resound,	289
X. Hail Masonry divine, &c.	290
XI. Let drunkards boast, &c.	291
XII. Come let us prepare,	292
XIII. To all who Masonry despise,	294
XIV. Ye thrice happy few,	295
XV. When a lodge of Free Masons,	297
XVI. How happy a Mason, &c.	298
XVII. When the sun from the East,	299

A V I N -

A
VINDICATION
OF
MASONRY,
INCLUDING
A Demonstration of its Excellency.

B

ADVERTISEMENT.

THE following Piece is founded on a Discourse composed by Brother CHARLES LESLIE, member of the Vernon Kilwinning Lodge, Edinburgh, and delivered by him at the consecration of that Lodge on the 15th of May, 1741. It was published in the Edinburgh Free-Masons Pocket Companion of the year 1765.

This ingenious author has displayed great taste in the choice of his subject, and has handled it with a considerable share of propriety. In building, however, on the foundation and the materials he has laid and collected, it appeared to me necessary to deviate in a great measure from his views; so that the superstructure I have raised is to be considered almost entirely as a new work.

The liberty I have taken, I hope will be freely pardoned, when it is remembered, that it proceeds from an ardent zeal to promote the reputation of a Society truly respectable.

A
V I N D I C A T I O N
O F
M A S O N R Y.

WHOEVER reflects on the objects that surround him, will find abundant reason to admire the works of Nature, and adore the Being who directs such astonishing operations: he will be convinced, that infinite wisdom could alone design, and infinite power finish such amazing works.

If a man were placed in a beautiful garden, would not his mind, on a calm survey of its rich collections, be affected with the most exquisite delight? the groves, the grottoes, the artful wilds, the flowery parterres, the opening vistas,

4 A VINDICATION

the lofty cascades, the winding streams, the whole variegated scene, would awaken his sensibility, and inspire his soul with the most exalted ideas. When he observed the delicate order, the nice symmetry, and beautiful disposition of every part, which though seemingly complete in itself, yet reflected surprising and new beauties on the other, so that nothing could be wanting to make one beautiful whole, with what bewitching sensations would his mind be agitated! A view of this delightful scene would naturally lead him to admire and venerate the happy genius of him who contrived it.

If the productions of art can so forcibly impress the human mind with surprise and admiration, with how much greater astonishment, and with what more profound reverence, must we behold the objects of Nature, which, on every hand, present to our view unbounded scenes of pleasure and delight, in which divinity and wisdom are alike conspicuous? The scenes which Nature displays are indeed

too expanded for the narrow capacity of man; yet it is easy, from the uniformity of the whole, to comprehend what may lead to the true source of happiness, the grand Author of existence, the supreme Governor of the world, the one perfect and un sullied Beauty.

Beside all the gaieties and pleasing prospects which every where surround us, and with which our senses are every moment gratified; beside the symmetry, good order, and proportion, that appear in the whole works of the creation, there is something farther that affects the reflecting mind, and draws its attention nearer to the Divinity—the universal harmony and affection which subsist throughout the different species of beings of every rank and denomination. These are the sure cements of the rational world, and by these alone the rational world subsists. Could we think that it was possible for them to be dissolved, Nature too, and man, the chief work of God, would soon return to chaos, and universal ruin ensue.

6 A VINDICATION

If we look around us we shall find, that in the whole order of beings, from the seraph that adores and burns, down to the meanest insect, all, according to their proportion in the scale of existence, have, more or less, implanted in them by wise Nature, the principle of uniting with others of the same species with themselves. Do we not observe some of even the most inconsiderable animals formed into different ranks and societies for the benefit and protection of each other? Need I name the careful ant, or the industrious bee? insects which the wisest of men has recommended as a pattern of unwearied industry and prudent foresight.

If we raise our ideas higher, we shall find that the innate principle of friendship rises in proportion as the objects seem to advance nearer to the degree of rational. There can be no better way of judging of the superiority of one part of the animal creation above the other, than by observing what degrees of kindness and seeming good-nature they enjoy. However, I

shall here pause, and leave the disquisition of this philosophical subject to some more refined genius of superior abilities.

§ 2. No subject can more properly engage our attention, than the benevolent dispositions, and good temper of soul, which indulgent Nature has so kindly bestowed upon the rational species. These present to the mind agreeable reflections, and are replete with happy effects. The breast is inspired with tender feelings, and a reciprocal intercourse of kind and generous actions universally prevails. As human nature rises in the scale of things, so do the social affections likewise arise. When friendship is firm and cemented, we enjoy a high degree of pleasure ; when it deadens or declines, we experience an equal degree of pain. In every breast there reigns a propensity to friendship, which, once properly established, sweetens every temporal enjoyment, and removes the inquietudes to which the infirmities of our nature expose us.

Friendship, in its progress through the circle of private connexions, gives rise to benevolence, which no limits can circumscribe. Its influence is universal, and extends to every branch of the human race.

This virtue leads us to view the interest of society as the interest of each individual.

Actuated by this principle, the same sentiments insensibly operate on the mind, and prompt us to seek our own happiness in the happiness of our fellow-creatures.

Thus a fixed and permanent union is established among mankind.

Nevertheless, though the influence of friendship, considered as the source of benevolence, is unlimited, it exerts itself more or less vehemently as the objects it favours are nearer or more remote. Hence springs true patriotism, which fires the soul with the most generous flame, creates the best and most disinterested virtue, and inspires that public spirit and heroic ardor, which enables us to support a good cause, and risk our lives in its defence.

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OF MASONRY. 9.

This commendable virtue crowns the lover of his country with unfading laurels, gives a lustre to all his actions, and consecrates his name to latest ages. The warrior's glory may consist in murder, and the rude ravage of the desolating sword; but the blood of thousands will not stain the hands of his country's friend. His virtues are open, and of the noblest kind. Conscious integrity supports him against the arm of power; and should he bleed by tyrant-hands, he gloriously dies a martyr in the cause of liberty, and leaves to posterity an everlasting monument of the greatness of his soul.

Friendship not only appears divine when employed in preserving the liberties of our country, but shines with equal splendor in the more tranquil hours of life. Before it rises into the noble flame of patriotism, aiming destruction at the heads of tyrants, thundering for liberty, and courting dangers in a good cause; we shall see it calm and moderate, burning with an even glow, improving the soft hours of peace, and heightening the

relish for virtue. Hence it is that contracts are formed, societies are instituted, and the vacant hours of life are cheerfully employed in agreeable company, and social conversation.

Though every man who carefully listens to the dictates of reason, may arrive at a clear persuasion of the necessity and beauty of virtue both private and public; yet it is a full recommendation of a society to have these pursuits continually in view as the sole objects of their association: and these are the laudable bonds that unite free-masons together in one indissoluble fraternity.

§ 3. Among the various kinds of societies to which the passions and inclinations of men have given birth, we find few that are justly exempt from censure. The influence of friendship seldom operates so powerfully in our general associations, as to promote that sincere attachment to the welfare and prosperity of each other, which can alone constitute the essence of civil society. This may

be attributed to several causes, but to no one with more propriety than to the reprehensible motives which generally lead us to the participation of social entertainments. It frequently happens, that in the quick circulation of the cheerful glass, we forget the more important duties of life, and bury our noblest faculties in the cup of ebriety. From such unguarded conduct the more prudent part of mankind have conceived a general prejudice against convivial meetings, of which it is difficult to wipe off the impression. Thus the best institutions may be brought into contempt by the indiscretion of those who form them.

Masonry has not escaped this general censure. Though by a secret and attractive force it disposes the heart to every social virtue, there are men so callous to every laudable principle, as to resist its influence, and even to act in direct contradiction to its best established rules. Hence the uninstructed part of mankind have been encouraged to cherish an indifferent idea of the institution, and ignorantly

norantly to propagate their opinions to the world. Thus the proceedings of a society which merits the highest encomiums, have been subjected to the most unjust aspersions. Vain, however, is each idle surmise against it; while Masonry is properly supported, it will be proof against every attack of its most inveterate enemies. Men are not aware, that by decrying laudable institutions, they derogate from the dignity of human nature, and from that good order and wise disposition of things which the almighty Author of the world has framed for the government of mankind, and has established as the basis of the moral system. Friendship and social delights can never be the object of reproach. That wisdom which hoary Time has sanctified, can never be the object of ridicule. Whoever pretends to censure or contemn what they cannot comprehend, must appear equally mean and contemptible. The generous heart will pity ignorance so aspiring and insolent.

§ 4. Geometry, the first and noblest of sciences, is the basis on which the superstructure of Masonry is erected. By geometry, we may curiously trace Nature through her various windings, to her most concealed recesses. By it we may discover the power, the wisdom, and the goodness of the grand Artificer of the universe, and view with amazing delight the beautiful proportions which connect and grace this vast machine. By it we may discover how the planets move in their different orbs, and mathematically demonstrate their various revolutions. By it we may rationally account for the return of seasons, and the mixed variety of scenes which they display to the discerning eye. Numberless worlds are around us, all framed by the same Divine Artist, which roll through the vast expanse, and are all conducted by the same unerring law of Nature. How must we then improve? With what grand ideas must such knowledge fill our minds; and how worthy is it of the attention of all rational beings?

A survey

A survey of nature, and the observation of its beautiful proportions, first determined man to imitate the divine plan, and to study symmetry and order. This gave rise to societies, and birth to every useful art. The architect began to design, and the plans which he laid down, improved by experience and time, produced some of those excellent works which will be the admiration of future ages.

Thus, from the commencement of the world, we may trace the foundation of Masonry. Ever since order began, and harmony displayed her charms, it has had a being. During many ages, and in many different countries, it has flourished. No art, no science preceded it. In the dark periods of antiquity, when literature was in a low state, and the rude manners of our forefathers withheld from them the knowledge we now so amply share, Masonry began to diffuse her influence. The mysteries of this science unveiled, arts instantly

instantly arose, civilization took place, and the progress of knowledge and philosophy gradually dispelled the gloom of ignorance and barbarism. Government being settled, authority was given to laws, and the assemblies of the fraternity acquired the patronage of the great and the good, while the tenets of the profession were attended with general and unbounded utility.

§ 5. I shall now proceed to consider in what other respects Masonry is of universal utility to mankind, how it is reconcilable to the best policy, and why all men are bound to promote it. It is not my intention to enter into an elaborate disquisition of the institution; the task far exceeds my abilities; I shall only submit to the serious consideration of my readers a few general observations on the subject.

Abstracting from the pure pleasures which arise from a friendship so wisely constituted as that which subsists among
 masons,

masons, and which it is scarce possible that any circumstance or occurrence can erase, we find Masonry is a science confined to no particular country, but diffused over the whole terrestrial globe. Wherever arts flourish, there it flourishes too. Add to this, that by secret and inviolable signs, carefully preserved among the fraternity throughout the world, Masonry becomes an universal language. By this means, many advantages are gained: The distant Chinese, the wild Arab, or the American savage, will embrace a brother Briton; and he will know, that beside the common ties of humanity, there is still a stronger obligation to engage him to kind and friendly actions. The spirit of the fulminating priest will be tamed; and a moral brother, though of a different persuasion, engage his esteem. Thus all those disputes which embitter life and sour the tempers of men, are avoided; and every face is clad in smiles, while the common good of all, the general design of the craft, is zealously pursued.

Hence

Hence the universal utility of Masonry is sufficiently obvious. It unites men of the most opposite religions, of the most distant countries, and of the most contradictory opinions, in one indissoluble bond of unfeigned affection, and binds them, by the strongest ties, to the practice of secrecy, morality, and virtue. Thus in every nation a mason may find a friend, and in every climate he may find a home.

Is it not then evident, that Masonry is an universal advantage to mankind? Unless discord and harmony be the same, it must be so. It is likewise reconcilable to the best policy, as it prevents that heat of passion and those partial animosities which different interests too often create.

§ 6. Masonry passes and is understood under two denominations: it is operative and speculative. By the former, we allude to the useful rules of architecture, whence a structure derives figure, strength, and beauty, and whence result a due proportion

18 A VINDICATION

portion and a just correspondence in all its parts. By the latter, we learn to subdue the passions, act upon the square, keep a tongue of good report, maintain secrecy, and practise charity.

Speculative Masonry is so much interwoven with religion, as to lay us under the strongest obligations to pay to the Deity that rational homage, which at once constitutes the duty and happiness of mankind. It leads the contemplative to view with reverence and admiration the glorious works of the creation, and inspires them with the most exalted ideas of the perfections of the great Creator.— Operative Masonry furnishes us with dwellings, and convenient shelters from the vicissitudes and the inclemencies of seasons. It displays human wisdom in a proper arrangement of materials, and demonstrates that a fund of science and industry is implanted in the rational species for the most wise, salutary, and beneficent purposes.

The lapse of time, the ruthless hand of ignorance, and the devastations of war, have laid waste and destroyed many valuable monuments of antiquity. Even the temple of king SOLOMON, so spacious and magnificent, and constructed by so many celebrated artists, was yet laid in ruins, and escaped not the unsparing ravages of barbarous force. Free-Masonry, notwithstanding, has been able still to survive. The attentive ear receives the sound from the instructive tongue, and its sacred mysteries are safely lodged in the repository of faithful breasts. The tools and implements of architecture, symbols the most expressive! imprint on the memory wise and serious truths, and transmit unimpaired, through the succession of ages, the excellent tenets of this institution.

§ 7. Masonry is a progressive science, and is divided into different classes or degrees, under particular restrictions and injunctions of fidelity, for the more regular

gular advancement of its professors in the knowledge of its mysteries. According to the progress we make, we are led to limit or extend our inquiries; and in proportion to our genius and capacity, we attain to a greater or less degree of perfection. This mode of government may sufficiently explain the importance of Masonry, and give us a true idea of its nature and design.

Three classes are generally received under different appellations. The privileges of each are distinct, and particular means are adopted to preserve these privileges to the just and meritorious. Honour and probity are recommendations to the first class, in which the practice of virtue is enforced, and the duties of morality inculcated; while the mind is prepared for social converse, and a regular progress into the principles of knowledge and philosophy. Diligence, assiduity, and application, are qualifications for the second class, in which an accurate elucidation of science, both in theory and practice,

practice, is given; human reason is cultivated by a due exertion of our rational and intellectual powers and faculties; nice and difficult theories are explained; fresh discoveries are produced, and those already known are beautifully embellished. The third class is confined to a select few, whom truth and fidelity have distinguished, whom years and experience have improved, and whom merit and abilities have entitled to preferment. With them the ancient landmarks of the Order are preserved; and from them we learn and practise those necessary and instructive lessons which dignify the Art, and qualify its professors to convince the uninstructed of its excellence and utility.

This is our established mode of government when we act in conformity to our rules: hence true friendship is cultivated between different ranks and degrees of men, hospitality is promoted, industry rewarded, ingenuity encouraged, and all unnecessary distinctions are lost in the general good.

22 A VINDICATION

§ 8. If the secrets of Masonry are replete with advantage to mankind, it may be asked, why is not the possession of them attended with better effects, and why are they not publicly exposed for the general good of society? To this it may be answered; if the privileges of Masonry were to be common, or indiscriminately bestowed, the design of the institution would not only be subverted, but being familiar, like many other important matters, they would soon lose their value, and sink into disregard.

It is a weakness in human nature, that men are generally more charmed with novelty, than the real worth or intrinsic value of things. The operations of Nature, though beautiful, magnificent, and useful, are frequently overlooked, because common and familiar. The sun rises and sets, the sea flows and reflows, rivers glide along their channels, trees and plants vegetate, men and beasts act, and all these, ever present to our eyes, yet remain unnoticed. The most astonishing
productions

productions of nature are passed over with indifference on account of their familiarity, and excite not one single emotion, either in admiration of the great cause, or of gratitude for the blessings conferred. Even virtue itself is not exempted from this unhappy bias in the constitution of the human frame. Novelty influences all our actions, all our determinations. Every thing that is new or difficult in the acquisition, however trifling or insignificant, readily captivates the imagination, and ensures a temporary admiration; while what is familiar, or easily attained, however noble or eminent for utility, is sure to be disregarded by the giddy and the unthinking.

§ 9. It is a truth too obvious to be concealed, that the privileges of Masonry have been too common. Hence we may assign a reason why their good effects are not more conspicuous.—Several persons enrol their names in our records merely to oblige their friends; and re-

fect

flect not on the consequences of such a measure, nor inquire into the nature of their particular engagements. Not a few are prompted by motives of interest; and many are introduced with no better view than to please as good companions. A general odium, or at least a careless indifference, is the result of such conduct.—But here the evil stops not.—These persons, ignorant of our noble principles, probably without any real defect in their own morals, are led to recommend others of the same cast with themselves for the same purpose. Thus, behold the end! the most sacred part of Masonry is turned into scoff and ridicule, and the superficial practices of a luxurious age bury in oblivion principles which have dignified princes, and the most exalted characters.

If our secrets or peculiar forms constituted the essence of the art, it might with some degree of propriety be alleged that our amusements were trifling, and our ceremonies absurd. But this the skilful well-informed mason knows to be false. He

draws

draws them to a nearer inspection ; he adverts to the circumstances which gave rise to them ; he considers and dwells upon the excellent lessons they inculcate ; and finding them replete with useful knowledge, he adopts them as keys to our privileges, and prizes them as sacred. Thus he is convinced of the propriety of our solemnities, and candidly acknowledges their value from their utility.

Many have been deluded by the vague supposition that the mysteries of Masonry were merely nominal, that the practices established among us were slight and superficial, and that our ceremonies were of such trifling import, as to be adopted or waved at pleasure. Establishing their opinion on this false foundation, we have found them hurrying through all the degrees without adverting to the necessary qualifications. Having passed through the usual formalities, they have accepted offices, and assumed the government of Lodges, equally unacquainted with the duties of the trusts reposed in them, and

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the design of the society they pretended to govern. The consequence is obvious; anarchy and confusion have ensued, and the substance has been lost in the shadow.— Thus men eminent for ability, for rank, and for fortune, view with indifference the distinguished honours of Masonry, and either accept offices with reluctance, or reject them with disdain.

Such are the disadvantages under which our society has long laboured. Every zealous friend to Masonry must earnestly wish for a reformation of these abuses. Of late years, to the honour of our present patrons, let it be acknowledged, that under their auspices our assemblies have been better regulated.

§ 10. The good effects of preserving order and decorum, promoting harmony, and inculcating a due obedience to the general regulations of the Order are too obvious to require a laboured elucidation. Of this the flourishing state of several Lodges who have adopted a regular plan
of

of government, are convincing proofs. If the brethren who have the honour to preside over Lodges, were properly apprized of the duties of their respective offices, a general reformation would soon take place. This hint may probably be productive of good consequences, as a step so laudable must evince the propriety of our several appointments, and lead mankind to acknowledge, that sometimes at least our honours are deservedly bestowed. Thus the ancient lustre of our respectable fraternity will be happily restored, and our system of government univerversally applauded; virtue being duly encouraged, and merit properly rewarded.

This conduct can alone retrieve our character. Our prudent actions must distinguish our title to the honours of Masonry, and our regular deportment display the influence and utility of our excellent rules. The world in general will then admire the regularity of our measures, and reconcile the uniformity of

our proceedings with the tenets we profess to revere.

§ 11. Masonry is founded upon harmony, and subsists by regularity and proportion. The delicate pleasures of friendship harmonize our minds, and exclude rancour, malice, or ill-nature. We cultivate brotherly love, and reconcile ourselves to the practice of every amiable virtue. By improving the mind in the principles of morality, we enlarge our understandings, and more effectually answer the great ends of our existence.

No estrangement of behaviour is observed in our assemblies. An uniformity of opinion, not only useful in exigencies, but pleasing in familiar life, universally prevails among us, strengthens all the ties of our friendship, and equally promotes love and esteem. Masons are brethren by a double tie, and among brothers there can exist no invidious distinctions. A king is reminded, that although a crown adorns his head, and a sceptre his hand,

hand, yet the blood in his veins is derived from the common parent of mankind, and is no better than that of the meanest of his subjects. Men in inferior stations are taught to love their superiors, when they see them divested of their grandeur, and condescending to trace the paths of wisdom, and follow virtue, assisted by those of a rank beneath them. Virtue is true nobility, and wisdom is the channel by which it is directed and conveyed. Wisdom and virtue alone distinguish masons.

Masonry, therefore, of itself, commands the highest regard, claims the greatest esteem, and merits the most extensive patronage. If all that is good and amiable, if all that is useful to mankind or society, be deserving a wise man's attention, Masonry claims it in the highest degree. It inspires beautiful ideas, opens and enlarges the mind, and affords an abundant source of satisfaction. It recommends universal benevolence, and every virtue which can endear one man to another; and is particularly adapted

to give the mind the most disinterested and the most generous notions.

Such is the nature of our venerable institution. Union is cemented by sincere attachment, hypocrisy and deceit are unknown, and pleasure is reciprocally communicated by the cheerful observance of every obliging office. Virtue, the grand object in view, luminous as the meridian sun, shines refulgent on the mind, enlivens the heart, and converts cool approbation into warm sympathy and cordial attention.

§ 12. If the preceding account of Masonry be not exaggerated, it may excite surprise, why so few of its professors are distinguished for exemplary lives. When we consider the variety of members of which the society consists, and the small number of those who are conversant with the tenets of the institution, our wonder will, in some degree, abate. It must be admitted, that though the fairest and best ideas may be imprinted on the mind, there

there are some persons, who, careless of their own reputation, will consequently disregard the most instructive lessons. Such, I am sorry to observe, are sometimes to be found among the professors of Masonry. Many, even distinguished for a knowledge of the Art, are often disposed to violate those rules, to which a pretended conformity may have gained them applause. By yielding to vice and intemperance, they frequently not only disgrace themselves, but reflect dishonour upon Masonry in general. This unfortunate circumstance has given rise to many severe reflections, which the prejudiced part of mankind have liberally bestowed upon the society. But let it be proclaimed to the world at large, that these apostates are unworthy of their trust, and that, whatever name or designation they assume, they are in reality *no* masons. It is equally incompatible with the tenets of Masonry and the engagements of its professors, to commit a dishonourable action. Masonry consists in virtuous improvement, in cheerful and innocent pastime, and

not in lewd debauchery or unguarded excess.

But though unhappy brethren thus transgress, no wise man will draw any argument from thence against the society, or urge it as an objection against the institution. If the wicked lives of men were admitted as an argument against the religion which they profess, christianity itself, with all its divine beauties, would be exposed to censure.

Thus much we may aver in favour of Masonry, that it countenances an error in no individual. Such as violate our laws, or infringe on good order, are marked with a peculiar odium; and if our mild endeavours to reform their lives should not answer the good purposes intended, they are expelled our assemblies, as unfit members of society. Thus we support the dignity of our character, and display Masonry in its genuine lustre.

§ 13. Charity is the chief of every social virtue, and the distinguishing characteristic of our order. This virtue not

only includes a supreme degree of love to the great Creator and Governor of the universe, but an unlimited affection to beings of all characters and of every denomination. This last duty is forcibly inculcated by the example of the Deity himself, who liberally dispenses his beneficence to unnumbered worlds.

The bounds of the greatest nation or the most extensive empire cannot circumscribe the generosity of a liberal mind. Mankind, in whatever situation they are placed, are still, in a great measure, the same. They are exposed to similar dangers and misfortunes. They have not wisdom to foresee, or power to prevent, the evils incident to their nature. They hang in perpetual suspense betwixt hope and fear, sickness and health, plenty and want. A mutual chain of dependence subsists throughout the animal creation. The whole human species are therefore proper objects for the exercise of charity. Beings who partake of one common nature, ought ever to be
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actuated

34 A VINDICATION

actuated by the same motives and interests. Hence, to sooth the unhappy, by sympathizing with their misfortunes, and to restore peace and tranquillity to agitated spirits, constitute the general and great ends of our institution. This humane, this generous disposition, fires the breast with the most manly feelings, and enlivens that spirit of compassion, which is the glory of the human frame, and which not only rivals, but outshines every other pleasure the mind is capable of enjoying.

All human passions, if directed by the superior principle of reason, tend to promote some useful purpose; but compassion exerted on proper objects, is the most beneficial of all other affections; it extends to greater numbers, and excites more lasting degrees of happiness.

Possessed of this amiable, this godlike disposition, we are shocked at misery under every form and appearance. The healing accents that flow from our tongue, not only alleviate the pain of the unhappy sufferer,

sufferer, but make even adversity, in her dismal state, look gay. Our pity excited, we assuage grief, and cheerfully relieve distress. When a brother is in want, every heart is prone to ache; when he is hungry, we convey him food; when he is naked, we clothe him; and when he is in trouble, we fly to his relief. Thus we evince the propriety of the title we assume, and demonstrate to the world that the term BROTHER among masons is not merely a name.

If these acts are not sufficient to recommend so great and generous a plan, such a wise and good society, happy in themselves, and equally happy in the possession of every social virtue, nothing which is truly good can prevail. The man who resists arguments drawn from such topics, must be lost to all sense of honour, and callous to the noblest principles.

§ 14. It must be acknowledged by the most inveterate enemies of Masonry, that no society is more remarkable for

the practice of charity, nor any assembly of men more universally famed for disinterested liberality. It cannot be said that we meet only in order to indulge in convivial mirth, while the poor and needy pine for relief. Our quarterly distributions, exclusive of the private subscriptions in our different lodges, to relieve distress, will prove the contrary. We are always ready, in proportion to our circumstances, cheerfully to contribute to alleviate the misfortunes of our fellow creatures. When we consider, however the variety of persons who present themselves at our several meetings, whose seeming distress the dictates of Nature as well as the ties of Masonry incline us to pity and relieve, we find it necessary sometimes to inquire into the cause of their misfortunes; lest a misconceived tenderness of disposition, or an impolitic generosity of heart, should prevent our making a proper distinction in the choice of objects. Though our hearts and ears are ever impressed with, and open to the

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and, yet the blood in his veins is derived from the common parent of mankind, and is no better than that of the meanest of his subjects. Men in inferior stations are taught to love their superiors, when they see them divested of their grandeur, and condescending to trace the paths of wisdom, and follow virtue, assisted by those of a rank beneath them. Virtue is true nobility, and wisdom is the channel by which it is directed and conveyed. Wisdom and virtue alone distinguish masons.

Masonry, therefore, of itself, commands the highest regard, claims the greatest esteem, and merits the most extensive patronage. If all that is good and amiable, if all that is useful to mankind or society, be deserving a wise man's attention, Masonry claims it in the highest degree. It inspires beautiful ideas, opens and enlarges the mind, and affords an abundant source of satisfaction. It recommends universal benevolence, and every virtue which can endear one man to another; and is particularly adapted

to give the mind the most disinterested
the most generous notions.

Such is the nature of our venerable institution. Union is cemented by sincere attachment, hypocrisy and deceit are unknown, and pleasure is reciprocally communicated by the cheerful observance of every obliging office. Virtue, the grand object in view, luminous as the meridian sun, shines refulgent on the mind, enlivens the heart, and converts cool approbation into warm sympathy and cordial attention.

§ 12. If the preceding account of Masonry be not exaggerated, it may excite surprise, why so few of its professors are distinguished for exemplary lives. When we consider the variety of members of which the society consists, and the small number of those who are conversant with the tenets of the institution, our wonder will, in some degree, abate. It must be admitted, that though the fairest and best ideas may be imprinted on the mind, there

there are some persons, who, careless of their own reputation, will consequently disregard the most instructive lessons. Such, I am sorry to observe, are sometimes to be found among the professors of Masonry. Many, even distinguished for a knowledge of the Art, are often disposed to violate those rules, to which a pretended conformity may have gained them applause. By yielding to vice and intemperance, they frequently not only disgrace themselves, but reflect dishonour upon Masonry in general. This unfortunate circumstance has given rise to many severe reflections, which the prejudiced part of mankind have liberally bestowed upon the society. But let it be proclaimed to the world at large, that these apostates are unworthy of their trust, and that, whatever name or designation they assume, they are in reality *no* masons. It is equally incompatible with the tenets of Masonry and the engagements of its professors, to commit a dishonourable action. Masonry consists in virtuous improvement, in cheerful and innocent pastime, and

not in lewd debauchery or unguarded excess.

But though unhappy brethren thus transgress, no wise man will draw any argument from thence against the society, or urge it as an objection against the institution. If the wicked lives of men were admitted as an argument against the religion which they profess, christianity itself, with all its divine beauties, would be exposed to censure.

Thus much we may aver in favour of Masonry, that it countenances an error in no individual. Such as violate our laws, or infringe on good order, are marked with a peculiar odium; and if our mild endeavours to reform their lives should not answer the good purposes intended, they are expelled our assemblies, as unfit members of society. Thus we support the dignity of our character, and display Masonry in its genuine lustre.

§ 13. Charity is the chief of every social virtue, and the distinguishing characteristic of our order. This virtue not

only includes a supreme degree of love to the great Creator and Governor of the universe, but an unlimited affection to beings of all characters and of every denomination. This last duty is forcibly inculcated by the example of the Deity himself, who liberally dispenses his beneficence to unnumbered worlds.

The bounds of the greatest nation or the most extensive empire cannot circumscribe the generosity of a liberal mind. Mankind, in whatever situation they are placed, are still, in a great measure, the same. They are exposed to similar dangers and misfortunes. They have not wisdom to foresee, or power to prevent, the evils incident to their nature. They hang in perpetual suspense betwixt hope and fear, sickness and health, plenty and want. A mutual chain of dependence subsists throughout the animal creation. The whole human species are therefore proper objects for the exercise of charity. Beings who partake of one common nature, ought ever to be
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distresses of the deserving poor, yet our charity is not to be misapplied, nor our bounty dispensed with a profuse liberality on those who may probably use Masonry as a cloak to cover their impostures. Those who are burdened with a numerous offspring, and through age, sickness, infirmity, or some unforeseen accident in life, are reduced to poverty and want, particularly claim our attention, and seldom fail to experience the happy effects of our fraternal associations. We consider their situation as more easy to be conceived than expressed, and are induced liberally to extend our charity in their behalf. Thus we give convincing proofs of our wisdom and discernment; for though our benevolence is, as our laws, unlimited, yet our hearts glow principally with affection toward the deserving part of mankind.

From the above view of the advantages resulting from the practice and profession of Masonry, it is evident every candid
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and impartial person must acknowledge its superiority to the greater part of modern institutions. It is then surely no mean advantage, no trifling acquisition to any government or state, to have under its jurisdiction a society of men who are loyal subjects, patrons of science, and friends to mankind.

§ 15. Having explained the principles of Masonry, and endeavoured to demonstrate its excellence and utility, I shall conclude my observations with a few friendly admonitions, which I hope will be favourably received, as they proceed from a zealous attachment to the society.

As useful knowledge is the great object of our desire, let us with assiduity apply to the practice and profession of Masonry. The ways of wisdom are beautiful, and lead to pleasure. Knowledge must be attained by degrees, and is not every where to be found. Wisdom seeks the secret shade, the lonely cell designed for

contemplation. There enthroned she sits, delivering her sacred oracles. There let us seek her, and pursue the real bliss. Though the passage is difficult, the farther we trace it, the easier it will become.

If we are united, our society must flourish. Let all private animosities, if any should exist, give place to peace and good fellowship. Uniting in the grand design, let us be happy ourselves, and endeavour to contribute to the happiness of others. Let us promote the useful arts, and by that means mark our superiority and distinction; let us cultivate the social virtues, and improve in all that is good and amiable; let the genius of Masonry preside, and under her sovereign sway let us endeavour to act with becoming dignity. On every occasion let us preserve a nobleness and justness of understanding, a politeness of manner, and an evenness of temper. Let our recreations be innocent and pursued with moderation,

40 A VINDICATION, &c.

deration, and never let us suffer irregular indulgences to expose our character to derision. Thus our conduct will be conformable to our precepts, and we shall support the name we have always borne, of being the most respectable, the most regular, and the most uniform society under the Sun.

EULO-



E U L O G I U M.

MASONRY stamps an indelible mark of pre-eminence on all its professors, which neither chance, power, nor fortune can bestow on those who have not been initiated into its mysteries. It is a sure foundation of tranquillity amidst all the disappointments of life; it is a friend who will not deceive, but will comfort and assist, both in prosperity and adversity; it is a blessing which will remain with all times, circumstances, and places, and may be had recourse to when all other earthly comforts fail.

Masonry gives real and intrinsic excellence to man, and renders him fit for the duties of social life. It calms domestic strife, is company in solitude, and gives vivacity, variety, and energy to social conversation. In youth, it calms the passions, and employs usefully our most active faculties; and in old age, when
 sickness,

sickness, imbecillity and disease have benumbed every corporeal sense, and rendered the union of soul and body almost intolerable, it yields an inexhaustible fund of comfort and satisfaction.

Such are the general advantages of Masonry; to enumerate them separately, would be an endless labour: it may be sufficient to say, that he who is possessed of this true science, and acts agreeably to the character he bears, has within himself the spring and support of every social virtue; a subject of contemplation that enlarges the mind, and expands every mental power; a subject that is inexhaustible, is ever new, and always interesting.



R E M A R K S

O N

M A S O N R Y,

I N C L U D I N G

An ILLUSTRATION of the LECTURES, and a particular Description of several ancient Ceremonies ;

TOGETHER WITH THE

CHARGES of the different Degrees, &c.

ADVERTISEMENT.

IN the First Edition, the Remarks on Masonry were confined to the First Lecture, as more immediately connected with the proceedings at the Grand Gala, with a description of which that Edition commenced. But as the Gala was a temporary affair, the description of it is now omitted, to make room for matter more generally useful; and the Remarks are extended to all the Degrees.

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MASONRY is justly considered as an art equally useful and extensive. It must be allowed, that in all arts there is a mystery; which requires a gradual progression of knowledge to attain to any degree of perfection in them. Without much instruction, and more exercise, no man can be skilful in any art; in like manner, without an assiduous application to the various sections comprehended in the different lectures of Masonry, no person can be sufficiently acquainted with its true value.

It is not, however, to be inferred from this remark, that persons who labour under the disadvantages of a confined education,

education, or whose sphere of life requires a more intense application to business or study, should be discouraged in their endeavours to gain a knowledge of Masonry. To qualify an individual to enjoy the benefits of the society, and to partake of its privileges, it is not absolutely necessary to be acquainted with the more intricate parts of the science. These are reserved only for the diligent and assiduous mason.

Some are more dextrous and artificial than others, some more expert, some more eminent, some more useful; yet all, in their different spheres, may prove advantageous to the community; and our necessities as well as our consciences bind us to love one another. It is certain that the industrious tradesman proves himself a very useful member of society, and worthy of every honour we can confer; yet still it must be allowed, that those who, by accepting offices, exercise authority, should be properly qualified to discharge it with honour to themselves, and credit to their different stations.—All men are not

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not blessed with the same powers, all men have not the same advantages: All men therefore are not equally qualified to govern.—Masonry is founded upon too noble, too generous principles, to admit of disquietude and variance among its professors on that account; neither arrogance and presumption appear on the one hand, nor diffidence and inability on the other. In the whole series of our proceedings true friendship is cultivated among the different ranks of men, and that endearing happiness promoted, which constitutes the essence of civil society.

The Ceremony of opening and closing a Lodge.

In every regular assembly of men, who are convened for wise and useful purposes, the commencement and termination of business is attended with some form. Though ceremonies are in themselves of little importance, yet as they serve to engage the attention, and to impress the mind with reverence, they must be considered as
 necessary

necessary on solemn occasions. They recall to memory the intent of the association, and banish many of those trifling amusements which too frequently intrude on our less serious moments.

From the most remote period of antiquity this practice may be traced. Being founded on a rational basis, the custom still prevails in every civilized country of the world.

The veneration due to antiquity, setting aside the reasonableness of the practice, would recommend it. To enlarge on the propriety of observing it in this society, which has received the sanction of the early ages, as well as the patronage of the wisest men in more recent periods, would, we apprehend, be equally needless and unimportant. As the custom is universally admitted among masons, we will proceed to consider the advantages of it, as far as the ties of the society will admit.

The ceremony used at the opening of our assemblies answers two purposes; it reminds the Master of the dignity of his character,

character, and the brethren of fidelity to their trust. These are not the only advantages resulting from it; a reverential awe for the Deity is inculcated. Here we are taught to adore the God who made us, and to supplicate his protection on our well-meant endeavours.

The closing of our meetings teaches us to offer up the proper tribute of gratitude to the beneficent Author of life; and here the less important duties of the society are not passed over unobserved. By this ceremony we are taught how to support the regularity of our assemblies, and the necessary degree of subordination which takes place in the government of our lodges.

Such is the nature and utility of this ceremony, that it becomes our duty never to omit it; hence it is arranged as a section in every degree of Masonry, and takes the lead in all our illustrations.

A Prayer used at opening the Lodge.

May the favour of Heaven be upon this our happy meeting; may it be begun,

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carried on, and ended with order, harmony, and brotherly love. Amen.

A Prayer used at closing the Lodge.

May the blessing of Heaven be with us, and all regular masons; to beautify and cement us with every moral and social virtue. Amen.

A rehearsal of the ancient charges of the society properly succeeds the opening, and precedes the closing, of the lodge; we shall therefore give them in their due arrangement. The practice of explaining the original laws of Masonry ought not to be neglected in our regular assemblies. A repetition of our duty can never be disagreeable to those who are acquainted with it, and to those to whom it is not known, should any such be, it is highly proper to recommend it.

Management of the Craft in working.

[To be rehearsed at opening the Lodge.]

Masons employ themselves diligently in their sundry vocations, live creditably,
and

and conform with cheerfulness to the laws and customs of the country in which they reside.

The most expert Craftsman is chosen or appointed Master of the work, and is duly honoured as such by those over whom he presides.

The Master knowing himself qualified, undertakes the government of the Lodge, and truly dispenses his rewards, giving to every brother the approbation he merits.

A Craftsman appointed Warden of the work under the Master, is true to both Master and fellows, carefully oversees the work, and his brethren obey him.

The Master, Wardens, and brethren receive their rewards justly, are faithful, and honestly finish the work they begin, whether it is in the first or second degree; but never put that work to the first, which has been accustomed to the second degree.

Neither envy nor censure is discovered among masons. No brother is supplanted, or put out of his work, if he is ca-

pable to finish the same; as no man can finish the work of another so much to the advantage of the Master, unless he is perfectly skilled in the original design.

All employed in Masonry meekly receive their rewards, and use no disobliging name. Brother or Fellow are the terms or appellations they bestow on each other. They behave courteously within and without the Lodge, and never desert the Master till the work is finished.

Laws for the Government of the Lodge.

You are to salute one another in a courteous manner, agreeably to the forms established among masons; you are freely to give such mutual instruction as shall be thought necessary or expedient, not being overseen or overheard, without encroaching upon each other, or derogating from that respect which is due to any gentleman were he not a mason; for though as masons we rank as brethren on a level, yet Masonry deprives no man of the honour due to his rank or character, but rather adds to his

honour, especially if he has deserved well of the fraternity, who always render honour to whom it is due, and avoid ill manners.

No private committees are to be allowed, or separate conversation encouraged; the Master or Wardens are not to be interrupted, or any brother speaking to the Master; but the brethren are to observe due decorum, and under no pretence to use any unbecoming language, but pay a proper deference and respect to the presiding officers.

These laws are to be strictly enforced, that harmony may be preserved, and the business of the Lodge be carried on with order and regularity.

Amen. So mote it be.

Charge on the Behaviour of Masons.

[To be rehearsed at closing the Lodge.]

When the Lodge is closed, you may enjoy yourselves with innocent mirth; but you are carefully to avoid excess. You are not to compel any brother to act contrary

trary to his inclination, or to give offence by word or deed, but enjoy a free and easy conversation. You are to use no immoral or obscene discourse, but support with propriety the dignity of your character.

You are to be cautious in your words and carriage, that the most penetrating stranger may not be able to discover, or find out, what is not proper to be intimated; and, if necessary, you are to divert the discourse, and manage it prudently, for the honour of the fraternity.

At home, and in your several neighbourhoods, you are to behave as wise and moral men. You are never to communicate to your families, friends or acquaintance, the private transactions of our different assemblies; but upon every occasion to consult your own honour, and the reputation of the society at large.

You are to study the preservation of your healths, by avoiding irregularity and intemperance, lest your families are neglected and injured, or yourselves disabled
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from attending to your necessary employments.

If a strange brother applies in that character, you are cautiously to examine him in such a method as prudence may direct, and agreeably to the forms established among masons; that you may not be imposed upon by an ignorant false pretender, whom you are to reject with contempt, 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: if he is in want, you are to relieve him, or direct him how he may be relieved; you are to employ him, or recommend him to be employed: however, you are never charged to do beyond your ability; only to prefer a poor brother, who is a good man and true, before any other person in the same circumstances.

Finally, These rules you are always to observe and enforce, and also those duties which have been communicated in the lecture; cultivating brotherly love, the founda-

clation and capstone, the cement and glory of this ancient fraternity ; avoiding, upon every occasion, wrangling and quarrelling, slander and backbiting ; not permitting others to slander your honest brethren, but defending their characters, and doing them all good offices, as far as may be consistent with your honour and safety, but no farther. Hence 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.

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FIRST LECTURE.

HAVING illustrated the ceremony of opening and closing a Lodge, and inserted the Charges and Prayers usually rehearsed in our regular assemblies on both these occasions, it will now be proper to enter on a particular disquisition of the contents of the Lectures appropriated to the different

character, and the brethren of fidelity to their trust. These are not the only advantages resulting from it; a reverential awe for the Deity is inculcated. Here we are taught to adore the God who made us, and to supplicate his protection on our well-meant endeavours.

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At home, and in your several neighbourhoods, you are to behave as wise and moral men. You are never to communicate to your families, friends or acquaintance, the private transactions of our different assemblies; but upon every occasion to consult your own honour, and the reputation of the society at large.

You are to study the preservation of your healths, by avoiding irregularity and intemperance, lest your families are neglected and injured, or yourselves disabled from

from attending to your necessary employments.

If a strange brother applies in that character, you are cautiously to examine him in such a method as prudence may direct, and agreeably to the forms established among masons; that you may not be imposed upon by an ignorant false pretender, whom you are to reject with contempt, 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: if he is in want, you are to relieve him, or direct him how he may be relieved; you are to employ him, or recommend him to be employed: however, you are never charged to do beyond your ability; only to prefer a poor brother, who is a good man and true, before any other person in the same circumstances.

Finally, These rules you are always to observe and enforce, and also those duties which have been communicated in the lecture; cultivating brotherly love, the foun-

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F I R S T L E C T U R E .

HAVING illustrated the ceremony of opening and closing a Lodge, and inserted the Charges and Prayers usually rehearsed in our regular assemblies on both these occasions, it will now be proper to enter on a particular disquisition of the contents of the Lectures appropriated to the different

ferent Degrees of Masonry, and give a brief summary of the whole, annexing to the Remarks on each section the particulars to which it alludes. By this means the industrious mason will be properly instructed in the arrangement of the sections in each lecture, and be thereby enabled with greater ease to acquire a knowledge of the Art.

The first lecture of Masonry paints virtue in the most beautiful colours, and enforces the duties of morality. In it we are taught such useful lessons as prepare our minds for a regular progress in the principles of knowledge and philosophy. These are imprinted on the memory by lively and sensible images, to influence our conduct in the proper discharge of the duties of social life.

The First Section.

The first section of this degree is suited to all capacities, and may and ought to be known to every mason who wishes to rank as a member of this society. It consists

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of general heads, which, though short and simple, yet carry weight along with them; and serve not only as marks of distinction, but communicate useful and interesting knowledge when duly examined. They qualify us to try and examine the rights of others to our privileges, while they prove our own; and as they induce us to inquire more minutely into other particulars of greater importance, they serve as an introduction to topics more amply elucidated in the following sections.

We can annex to this Remark no other explanation, consistent with the rules of Masonry; we shall therefore refer the more inquisitive to our regular assemblies for farther instruction.

The Second Section.

The second section makes us not only acquainted with our peculiar forms and ceremonies, but convinces us, beyond the power of contradiction, of the propriety of our solemnities; and demonstrates to

the most sceptical and hesitating mind, their excellence and utility.

As we are taught in this section the ceremony of initiation into the Order, the following particulars relative to that ceremony may be here introduced with propriety.

A Declaration to be assented to by every Candidate, previous to his being proposed.

Do you seriously declare, upon your honour, before these gentlemen*, that, unbiaſſed by friends and uninfluenced by mercenary motives, you freely and voluntarily offer yourself a candidate for the mysteries of Maſonry?

Do you seriously declare, upon your honour, before these gentlemen, that you are solely prompted by a favourable opinion conceived of the institution, a desire of knowledge, and a sincere wish of being serviceable to your fellow-creatures?

* The Stewards of the Lodge.

Do you seriously declare, upon your honour, before these gentlemen, that you will cheerfully conform to all the ancient established usages and customs of the society?

When the above declaration is made, the candidate is then proposed in open Lodge, in manner following.

Proposition.

R. W. Master and brethren,

At the earnest request of Mr. A. B. [*mentioning his profession and residence,*] I propose him as a candidate for our mysteries. From a knowledge of his character, I recommend him as worthy to partake of the privileges of Masonry; and in consequence of a declaration of his intentions, just made, and properly attested, I firmly believe he will cheerfully conform to all the rules of this society.

[*Note.* It is a duty incumbent on every Master of a Lodge, previous to the initiation of
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of a candidate into Masonry, to inform him of the purpose and design of the institution; to explain the nature of his solemn engagements; and, in a manner peculiar to masons alone, to require his cheerful acquiescence to the duties of morality and virtue, and all the sacred tenets of the Order.]

A Prayer used at the Initiation of a Candidate.

Vouchsafe thy aid, Almighty Father and supreme Governor of the world, to this our present convention; and grant that this candidate for Masonry may dedicate and devote his life to thy service, and become a true and faithful brother among us. Endue him with a competence of thy divine wisdom, that, by the secrets of this Art, he may be better enabled to unfold the mysteries of godliness, to the honour of thy holy name. Amen.

The Third Section.

The third section proves us to be regular members of the society, and inculcates those

those necessary and instructive duties, which at once dignify our characters in the double capacity of men and masons.

We cannot better illustrate the contents of this section, than by inserting the following charge :

Charge at Initiation into the First Degree *.

BROTHER,

[As you are now introduced into the first principles of our Royal Order, I have the pleasure to congratulate you on being accepted a Member of this most ancient and honourable Society : ancient, as having subsisted from time immemorial ; and honourable, as tending, in every particular, to render all men so, who will be but conformable to its precepts. No society was ever raised on a better principle or more solid foundation ; nor were ever more excellent rules and

* The paragraphs inclosed in brackets [] may be occasionally omitted, if time will not admit of delivering the whole Charge.

useful

useful maxims laid down, than are inculcated on all persons when initiated into the mysteries of this science. Monarchs, in all ages, have been encouragers and promoters of this Art, and have never deemed it derogatory from their dignity to level themselves with the fraternity, to extend their privileges, and to patronize their assemblies.]

As a gentleman and a mason you are bound to be a strict observer of the moral law, as contained in this holy book * ; to consider it as the unerring standard of truth and justice, and to regulate your life and actions by its divine precepts. Herein your duty to God †, to your neighbour ‡, and to yourself §, is duly inculcated; and

* The Bible.

† In never mentioning his name, but with that awe and respect which is due from a creature to his creator; to implore his aid in all your undertakings, and to esteem him as the chief good.

‡ In acting upon the square, and doing to him as you wish he should do to you.

§ In avoiding all irregularity and intemperance, unbecoming the dignity of human nature.

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your zealous attachment to these duties will secure both public and private esteem.

In the state, you are to be a quiet and peaceable subject, true to your sovereign, and just to your country; never to countenance disloyalty or rebellion, but patiently to submit to magisterial authority, and conform with cheerfulness to the government of the kingdom in which you live.

[In your outward demeanour you are to be particularly careful to avoid censure or reproach; and to beware of all those who may artfully endeavour to insinuate themselves into your esteem, with a view to betray your virtuous resolutions, or make you swerve from the honourable principles of this institution. Let not interest, favour, or prejudice, ever bias your integrity, or influence you to be guilty of a dishonourable action; but let the whole series of your conduct and behaviour be regular and uniform, and your deportment suitable to the dignity of this laudable profession.]

Above

Above all other virtues, practise benevolence and charity; two of the most distinguishing characteristics of this venerable institution. [The inconceivable pleasure of contributing towards the relief of our fellow-creatures can only be experienced by persons of a humane disposition; who are naturally excited, by the power of sympathy to extend their aid in alleviation of the miseries of others. This alone encourages the generous soul to distribute his bounty with cheerfulness. By supposing himself in their unhappy situation, he listens to their complaints with attention, bewails their misfortunes, and speedily relieves their distress.]

The next object of your attention, and which more immediately relates to your present state, is our excellent Book of Constitutions. It contains the history of Masonry from the earliest periods, with a list of the noble personages who have enriched the Art from ADAM to the present æra; and also the laws and regulations of the society.

A punctual

A punctual attendance on our assemblies is required, more especially on the duties of this lodge. Here, as in all other regular meetings of the fraternity, you are to behave with due order and decorum, that harmony may be preserved, and the business of the society be properly conducted. [You are not to lay, or offer to lay, wagers; nor use any unbecoming language in derogation of the name of God, or towards the corruption of good manners; neither are you to introduce, support, or maintain any dispute about religion or politics; nor to behave yourself ludicrously while the lodge is engaged in what is serious and important; but to pay a proper deference and respect to the Master and presiding officers, and diligently to apply to your work in Masonry, that you may the sooner become a proficient therein, as well for your own reputation, as the honour of the lodge in which you have been made.]

However, although your frequent appearance at our regular meetings is earnestly

nestly solicited, yet Masonry is not to interfere with your necessary avocations; for these are on no occasion to be neglected. At your leisure hours you are required to study the liberal arts and sciences; and, by that means, with a few private instructions, you will soon attain a competent knowledge of our mysteries.

To conclude, you are to keep inviolable every particular instruction of this solemn charge; and if ever, in the circle of your acquaintance, you should find one desirous of being accepted among masons, you must be particularly attentive not to recommend him, unless you are convinced he will conform to these rules; in order that the honour, glory, and reputation of this noble institution may be firmly established, and the popular world be fully convinced of its benign influence.

[From the apparent attention you have paid to the recital of these duties, it is hoped that you will estimate their real value, and ever imprint on your mind
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the sacred dictates of truth, honour, and justice.]

The Fourth Section.

The fourth section rationally accounts for the origin of our hieroglyphics, and convinces us of the advantages which ever accompany a faithful observance of our duty; it illustrates at the same time certain particulars, of which our ignorance may lead us into error, and which as masons we are indispensably bound to know.

To make a daily progress in Masonry is a duty incumbent on every member of this society, and is expressly required by our general laws. What end can be more noble than the pursuit of virtue; what motive more alluring than the practice of justice; or what instruction more beneficial than an accurate elucidation of symbolical mysteries, which tend to embellish and adorn the human mind? Every thing that strikes the eye more immediately

ately engages the attention, and imprints on the memory those circumstances which are accompanied with serious and solemn truths. Hence masons have universally adopted the method of inculcating the tenets of their Order by typical figures and allegorical emblems. This practice has secured their mysteries from descending into the familiar reach of every inattentive and unprepared novice, from whom they might not receive due veneration.

The records of the fraternity inform us, that the usages and customs among masons have ever corresponded with those of the ancient Egyptians, to which they bear a near affinity. These philosophers, unwilling to expose their mysteries to vulgar eyes, couched their particular tenets and principles of polity under hieroglyphical figures, and expressed their notions of government by signs and symbols, which they communicated to their Magi alone, and they were bound by oath not to reveal them. Hence arose
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The Fifth Section.

The fifth section informs us concerning the nature and principles of our constitution, and teaches us to discharge with propriety the duties of the different departments, which we are nominated to sustain. Here too, our ornaments are displayed, our jewels and furniture are specified, and our patrons are distinguished.

To this remark we can add but little to explain the subject of the section, or to assist the industrious mason in attaining it. A punctual attendance on the duties of the society we would recommend as the most effectual means to enable him to
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gain a knowledge of it; and a diligent application to the truths it demonstrates will certainly induce him to imitate the example of the original patrons of the Art.

The Sixth Section.

The sixth section, though the last in rank, is not the least considerable in importance. It strengthens these which precede, and enforces, in the most engaging manner, a due regard to our character and behaviour in public as well as private life; in our lodges, as well as in the commerce of society.

Of all the sections in this degree, the sixth particularly claims our attention. It not only retains many of the ancient landmarks of the Order, but forcibly inculcates the most instructive lessons. Brotherly love, relief, and truth, are the themes on which we here illustrate, and the cardinal virtues do not escape our notice. By the exercise of brotherly love we are
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taught to regard the whole human species as one family, the high and low, the rich and poor, created by one Almighty Being, and sent into the world for the aid, support, and protection of each other. On this principle, Masonry unites men of every country, sect, and opinion, and conciliates true friendship among persons who might otherwise have remained at a perpetual distance.—Relief is the next tenet of our profession. To relieve the distressed is a duty incumbent on all men, but particularly on masons, who are linked together by an indissoluble chain of sincere affection. To sooth the unhappy, to sympathize with their misfortunes, to compassionate their miseries, and to restore peace to their troubled minds, is the grand aim we have in view. On this basis we establish our friendships and form our connexions.—Truth is a divine attribute and the foundation of all masonic virtue. On this grand theme we contemplate, and by its dictates endeavour to regulate our conduct; hence hypocrisy and deceit are unknown

known to us, sincerity and plain-dealing are our distinguishing characteristics, and the heart and tongue join in promoting each other's welfare, and in rejoicing in each other's prosperity.

When these principles are explained, our line of conduct is beautifully drawn in an illustration of temperance, fortitude, prudence, and justice.—By the first, we are instructed to govern our passions and to check our unruly desires. The health of the body, and the dignity of the species, are equally concerned in a faithful observance of this virtue.—By the second, we are taught to resist temptations, and to encounter dangers with spirit and resolution. This virtue is equally distant from rashness and cowardice, and whoever possesses it is seldom shaken, and never overthrown by the storms that surround him.—By the third, we learn to regulate our conduct by the dictates of reason, and to judge and determine with propriety in the execution of every thing that tends either to promote our present or future well-being.

On this virtue all the others depend; it is therefore the chief jewel that can adorn the human frame.—Justice, though the last in rank, constitutes the cement of civil society. Without the exercise of this virtue, universal confusion would ensue. Lawless force would overcome the principles of equity, and social intercourse no longer exist. As justice in a great measure constitutes the real good man, so it is represented as the perpetual study of the accomplished mason.

Such is the mode of arrangement of the different sections in the first lecture, which, with the forms adopted at the opening and closing of our assemblies, comprehend the whole of the first degree of Masonry. This mode, while it is free from tautology, has the support of precedent and authority, and the sanction and respect which flow from antiquity. The whole is one regular system of morality, conceived in a strain of interesting allegory, which unfolds its beauties to the candid and industrious inquirer.

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On this virtue all the others depend; it is therefore the chief jewel that can adorn the human frame.—Justice, though the last in rank, constitutes the cement of civil society. Without the exercise of this virtue, universal confusion would ensue. Lawless force would overcome the principles of equity, and social intercourse no longer exist. As justice in a great measure constitutes the real good man, so it is represented as the perpetual study of the accomplished mason.

Such is the mode of arrangement of the different sections in the first lecture, which, with the forms adopted at the opening and closing of our assemblies, comprehend the whole of the first degree of Masonry. This mode, while it is free from tautology, has the support of precedent and authority, and the sanction and respect which flow from antiquity. The whole is one regular system of morality, conceived in a strain of interesting allegory, which unfolds its beauties to the candid and industrious inquirer.

SECOND LECTURE.

MASONRY includes within its circle almost every branch of polite literature. Under the sanction of its mysteries is comprehended a regular system of science. Many of its illustrations to the confined genius may probably appear dull, trifling, and unimportant; but to the man of more enlarged faculties they will appear in the highest degree useful and interesting. To please the accomplished scholar and the ingenious artist, Masonry is wisely planned; and, in the investigation of its latent doctrines, the sage philosopher will experience delight and satisfaction.

To exhaust the various subjects of which Masonry treats, would transcend the powers of the brightest genius; still, however, nearer approaches to perfection may be made, and the man of wisdom will never check the progress of his abilities, though

the task he attempts may seem arduous and insurmountable. Perseverance and application will remove each difficulty as it occurs; every step he advances, new pleasures will open to his view, and instruction of the noblest kind attend his curious researches. In the diligent pursuit of knowledge great discoveries are made, and the intellectual faculties are employed in the grand design of promoting the glory of God, and the good of man.

Such is the result of all our illustrations in Masonry. To promote science, reward industry, and encourage ingenuity, is the general scope of all our measures. Reverence for the Deity, and gratitude for the blessings of heaven, are inculcated in every degree. This is the termination of our inquiries, and beyond this the bounds of our capacity cannot reach.

The first degree is well calculated to enforce the duties of morality, and imprint on the memory the noblest principles which can adorn the human mind. It is therefore

therefore the best introduction to the second degree, which not only extends the same plan, but comprehends a more diffusive system of knowledge. Practice and theory join in qualifying the industrious mason to share the pleasures which an advancement in the Art must necessarily afford him. Listening with attention to the wise opinions of experienced craftsmen on important subjects, he gradually familiarizes his mind to useful instruction, and is soon enabled to investigate truths of the utmost concern in the general transactions of life.

From this system of knowledge proceeds a rational amusement; while the mental powers are fully exercised, the dignity of human nature is properly supported. Thus a spirit of emulation universally prevails, and we are naturally induced to vie in promoting the excellent rules of our venerable institution.

The First Section.

The first section of the second degree of Masonry elucidates with accuracy the

mode of introduction into this particular class, and instructs the diligent craftsman how to proceed with regularity in the proper arrangement of the ceremonies used on the occasion. It qualifies him to judge of the importance of these ceremonies, and convinces him of the necessity of strictly adhering to every established usage in the society. Here he is entrusted with the knowledge of particular tests, to enable him to prove his title to the privileges of this degree, and satisfactory reasons are given for their origin. Many duties which cement in the firmest union our well-informed brethren, are illustrated in this section; and an opportunity is here given to make farther advances in Masonry, and to distinguish the abilities of all persons who have arrived at this honourable preferment.

The knowledge of this section is absolutely necessary for every mason who has advanced to this degree. It not only recapitulates the ceremony of initiation, but contains many particulars, of which our

ignorance may expose us to derision. The following charge will remind the craftsman of his duty.

Charge at Initiation into the Second Degree.*

BROTHER,

Being now advanced to the second degree of Masonry, it is necessary to congratulate you on your preferment. [You must know, that the internal, and not the external, qualifications of a man, are what Masonry regards. As you increase in knowledge, you will consequently improve in social intercourse.

It is unnecessary to recapitulate the several duties, which, as a mason, you are bound to discharge; or enlarge on the necessity of a strict adherence to them, as your own experience must have convinced you of their importance and utility. It may be sufficient to observe, that] Your past behaviour and regular deportment has me-

* The sentences inclosed in brackets [] may be occasionally omitted.

rited the additional honour which we now confer ; and in your new character, it is expected you will always conform to the principles of Masonry, and steadily persevere in the practice of every commendable virtue.

The study of the liberal arts, [that valuable branch of education, which tends so effectually to polish and adorn the human mind,] is earnestly recommended to your serious consideration ; especially the science of geometry, which is established as the basis of our Art. [Masonry being both of a divine and moral nature, is enriched with the most useful knowledge ; while it proves the wonderful properties of nature, it also demonstrates the more important truths of morality.]

As the solemnity of our different ceremonies requires a grave and serious deportment, you are to be particularly attentive to your behaviour in our regular assemblies ; to preserve the ancient usages and customs of the fraternity sacred and inviolable ; and endeavour to induce others,

others, by your example, to hold them in due veneration.

The laws and regulations of the society you are to support and maintain ; and be ever ready to assist in seeing them duly executed. You are not to palliate or aggravate the offences of your brethren ; but, in the decision of every trespass against our rules, you are to judge with candour, to admonish with friendship, and to reprehend with justice.

In our private assemblies, you are to offer your sentiments and opinions on various subjects, so far as they correspond with, and are agreeable to, the tenets of Masonry. Thus you will improve your rational and intellectual powers ; qualify yourself to become an useful member of society ; and vie with your brethren, in your endeavours to excell in every thing that is good and great.

* Every regular sign or summons, given and received, you are duly to honour, and

* This and the following paragraph are to be omitted, if previously used in the course of the ceremony.

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punctually to obey; infomuch as they consist with our professed principles. You are cheerfully to relieve the necessities of your brethren to the utmost of your power and ability, without prejudice to yourself or your private concerns: and you are, on no account, to injure a brother, or to see him injured; but you are to apprise him of all approaching dangers, and view his interest as your own.

Such is the nature of your present engagements; and to these duties you are now bound by the most sacred ties.

The Second Section.

The second section of this degree presents to view an ample field for the man of genius to perambulate. While it cursorily specifies the particular classes of Masonry, it explains the requisite qualifications for preferment in each. In the explanation of our usages many remarks are introduced, equally useful to the experienced artist and the sage moralist. The various operations of the human mind

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On this virtue all the others depend; it is therefore the chief jewel that can adorn the human frame.—Justice, though the last in rank, constitutes the cement of civil society. Without the exercise of this virtue, universal confusion would ensue. Lawless force would overcome the principles of equity, and social intercourse no longer exist. As justice in a great measure constitutes the real good man, so it is represented as the perpetual study of the accomplished mason.

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From this system of knowledge proceeds a rational amusement; while the mental powers are fully exercised, the dignity of human nature is properly supported. Thus a spirit of emulation universally prevails, and we are naturally induced to vie in promoting the excellent rules of our venerable institution.

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The knowledge of this section is absolutely necessary for every mason who has advanced to this degree. It not only recapitulates the ceremony of initiation, but contains many particulars, of which our

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It is unnecessary to recapitulate the several duties, which, as a mason, you are bound to discharge; or enlarge on the necessity of a strict adherence to them, as your own experience must have convinced you of their importance and utility. It may be sufficient to observe, that] Your past behaviour and regular deportment has me-

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rited the additional honour which we now confer ; and in your new character, it is expected you will always conform to the principles of Maſonry, and ſteadily perfevere in the practice of every commendable virtue.

The ſtudy of the liberal arts, [that valuable branch of education, which tends ſo effectually to poliſh and adorn the human mind,] is earneſtly recommended to your ſerious conſideration ; eſpecially the ſcience of geometry, which is eſta- bliſhed as the baſis of our Art. [Maſonry being both of a divine and moral nature, is enriched with the moſt uſeful know- ledge ; while it proves the wonderful pro- perties of nature, it alſo demonſtrates the more important truths of morality.]

As the ſolemnity of our different cere- monies requires a grave and ſerious de- portment, you are to be particularly at- tentive to your behaviour in our regular aſſemblies ; to preſerve the ancient uſages and cuſtoms of the fraternity ſacred and inviolable ; and endeavour to induce
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others, by your example, to hold them in due veneration.

The laws and regulations of the society you are to support and maintain ; and be ever ready to assist in seeing them duly executed. You are not to palliate or aggravate the offences of your brethren ; but, in the decision of every trespass against our rules, you are to judge with candour, to admonish with friendship, and to reprehend with justice.

In our private assemblies, you are to offer your sentiments and opinions on various subjects, so far as they correspond with, and are agreeable to, the tenets of Masonry. Thus you will improve your rational and intellectual powers ; qualify yourself to become an useful member of society ; and vie with your brethren, in your endeavours to excell in every thing that is good and great.

* Every regular sign or summons, given and received, you are duly to honour, and

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E 5

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punctually to obey ; infomuch as they consist with our professed principles. You are cheerfully to relieve the necessities of your brethren to the utmost of your power and ability, without prejudice to yourself or your private concerns : and you are, on no account, to injure a brother, or to see him injured ; but you are to apprise him of all approaching dangers, and view his interest as your own.

Such is the nature of your present engagements ; and to these duties you are now bound by the most sacred ties.

The Second Section.

The second section of this degree presents to view an ample field for the man of genius to perambulate. While it cursorily specifies the particular classes of Masonry, it explains the requisite qualifications for preferment in each. In the explanation of our usages many remarks are introduced, equally useful to the experienced artist and the sage moralist. The various operations of the human
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mind are demonstrated as far as they will admit of elucidation, and a fund of extensive science is explored throughout. Here we find employment for leisure hours, trace science from its original source, and contemplate with admiration the wonderful works of the Creator. Geometry is displayed with all its powers and properties; and, in the curious disquisition of this valuable science, the mathematician and philosopher may experience equal delight. Such is the latitude of this section, that the most judicious may fail in their attempts to explain it, as the rational powers are exerted to their utmost stretch, in illustrating the beauties of nature, and demonstrating the more important truths of morality.

As the orders of architecture come under our consideration in the disquisition of this section, a brief description of them may be here necessary.

By order in architecture is meant a system of all the ornaments and propor-

tions of columns and pilasters, or a regular arrangement of all the projecting parts of a building, more especially those of a column, which form one beautiful, perfect, and complete whole. From the first formation of human society they date their origin. When the rigour of the seasons obliged men to contrive huts to shelter themselves from the inclemency of the weather, they planted trees on end, and then laid others across to support a covering. The bands which connected these trees at top and bottom are said to have given rise to the idea of the base and capital of pillars, and from this simple hint originally proceeded the art of architecture.

The five principal orders are, the Tuscan, Doric, Ionic, Corinthian, and Composite.

The Tuscan is the most simple and solid of the five orders. It was invented in Tuscany, from whence it derives its name. Its column is seven diameters high, and its capital, base, and entablature

ture have but few mouldings or ornaments, yet there is a peculiar beauty in its simplicity which adds to its value, and makes it fit to be used in structures where the more rich and delicate orders would be improper.

The Doric order is the most agreeable to nature. It is the most ancient, and was first invented by the Greeks. Its column is eight diameters high, and it has no ornament either on base or capital. Its frieze is distinguished by triglyphs and metopes, and the triglyphs compose the ornaments of the frieze. The composition of this order is both grand and noble, and it is therefore used principally in warlike structures, where strength, and a noble, but rough simplicity, are required.

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In an analysis of the human faculties, which is given in the course of this section, the five external senses claim our attention.

ignorance may expose us to derision. The following charge will remind the craftsman of his duty.

Charge at Initiation into the Second Degree.*

BROTHER,

Being now advanced to the second degree of Masonry, it is necessary to congratulate you on your preferment. [You must know, that the internal, and not the external, qualifications of a man, are what Masonry regards. As you increase in knowledge, you will consequently improve in social intercourse.

It is unnecessary to recapitulate the several duties, which, as a mason, you are bound to discharge; or enlarge on the necessity of a strict adherence to them, as your own experience must have convinced you of their importance and utility. It may be sufficient to observe, that] Your past behaviour and regular deportment has me-

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rited the additional honour which we now confer ; and in your new character, it is expected you will always conform to the principles of Masonry, and steadily persevere in the practice of every commendable virtue.

The study of the liberal arts, [that valuable branch of education, which tends so effectually to polish and adorn the human mind,] is earnestly recommended to your serious consideration ; especially the science of geometry, which is established as the basis of our Art. [Masonry being both of a divine and moral nature, is enriched with the most useful knowledge ; while it proves the wonderful properties of nature, it also demonstrates the more important truths of morality.]

As the solemnity of our different ceremonies requires a grave and serious deportment, you are to be particularly attentive to your behaviour in our regular assemblies ; to preserve the ancient usages and customs of the fraternity sacred and inviolable ; and endeavour to induce others,

others, by your example, to hold them in due veneration.

The laws and regulations of the society you are to support and maintain; and be ever ready to assist in seeing them duly executed. You are not to palliate or aggravate the offences of your brethren; but, in the decision of every trespass against our rules, you are to judge with candour, to admonish with friendship, and to reprehend with justice.

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In an analysis of the human faculties, which is given in the course of this section, the five external senses claim our attention.

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Hearing is that sense by which we are enabled to distinguish sounds, and are made capable of the perceptions of harmony and melody, with all the agreeable charms of music. By it we are enabled to enjoy the pleasures of society, and reciprocally to communicate to each other our thoughts and intentions, our purposes and desires; and by means of this sense our reason is capable of exerting its utmost power and energy.

Seeing is that sense by which we are enabled to distinguish objects of different kinds, and in an instant of time, without change of place or situation; to view whole armies in battle array, figures of the most stately structures, and all the agreeable variety displayed in the landscape of nature. By it we can find our way in the pathless ocean, traverse the globe of earth, determine its figure and dimensions, and delineate any region or

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quarter of it. By it we can measure the planetary orbs, and make new discoveries in the sphere of the fixed stars. Nay more, by this sense we can perceive the tempers and dispositions, the passions and affections of our fellow-creatures, when they wish most to conceal them; so that though the tongue be taught to lie and dissemble, the countenance will display the hypocrisy to the discerning eye. In fine, the rays of light which administer to this sense are the most astonishing parts of the inanimate creation, and render the eye, with all its appurtenances, the masterpiece of Nature's work.

Feeling is that sense by which we are enabled to distinguish the different qualities of bodies, and those of different kinds; such as heat and cold, hardness and softness, roughness and smoothness, figure, solidity, motion, and extension; all of which, by means of certain corresponding sensations of touch, are presented to the mind as real external qualities, and the conception or belief of them invariably connected with these corresponding sensations by an original principle

ciple of human nature, which far transcends our inquiry.

Smelling is that sense by which we are enabled to distinguish odours of various kinds, each of which has a different impression on the mind. Animal and vegetable bodies, and indeed most other bodies, while exposed to the air, are continually sending forth effluvia of vast subtilty, not only in their state of life and growth, but in the states of fermentation and putrefaction. These volatile particles probably repel each other, and scatter themselves in the air, till they unite with other bodies to which they bear some chymical affinity, with which they unite, and form new concretes. These effluvia are drawn into the nostrils along with the air, and are the means by which all bodies are smelled. So that there is a manifest appearance of design in the great Creator's having planted the organ of smell in the inside of that canal, through which the air continually passes, as well in inspiration as in expiration.

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The Fourth Section.

The fourth and last section of this degree is no less replete with wise and useful instruction. Circumstances of great importance to the society are here particularised, and many of our traditional tenets and customs confirmed by sacred and profane history. The celestial and terrestrial globes are considered with a minute accuracy, and the accomplished gentleman may here display his talents to great advantage, in the elucidation of the sciences, which are classed in a regular arrangement.

ment. This section contains observations on the validity of some of our forms, and concludes with the most powerful incentives to piety and virtue.

As the seven liberal arts and sciences are illustrated in this section, it may not be improper to insert here a short explanation of them.

Grammar teaches us the proper arrangement of words according to the idiom or dialect of any particular kingdom or people; and that excellency of pronunciation, which enables us to speak or write a language with accuracy and justness, agreeable to reason, authority, and the strict rules of literature.

Rhetoric teaches us to speak copiously and fluently on any subject, not merely with propriety alone, but with all the advantages of force, elegance, and beauty, wisely contriving to captivate the hearer by strength of argument and beauty of expression, whether it be to entreat and exhort, to admonish or applaud.

Logic teaches us to guide our reason discretely in the general knowledge of things, and to direct our inquiries after truth, as well for the instruction of others as our own improvement. It consists of a regular train of argument, whence we infer, deduce, and conclude, according to certain premises laid down, admitted or granted. In it are employed the faculties of conceiving, judging, reasoning, and disposing; all of which are naturally led on from one gradation to another, till the point in question is finally determined.

Arithmetic teaches us to deduce the powers and properties of numbers, which is variously effected by letters, tables, figures, and instruments. By this art, reasons and demonstrations are given for finding out any certain number, whose relation or affinity to another number is already known or discovered.

Geometry treats of the powers and properties of magnitudes in general, where length, length and breadth, or length, breadth.

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The fourth and last section of this degree is no less replete with wise and useful instruction. Circumstances of great importance to the society are here particularised, and many of our traditional tenets and customs confirmed by sacred and profane history. The celestial and terrestrial globes are considered with a minute accuracy, and the accomplished gentleman may here display his talents to great advantage, in the elucidation of the sciences, which are classed in a regular arrangement.

ment. This section contains observations on the validity of some of our forms, and concludes with the most powerful incentives to piety and virtue.

As the seven liberal arts and sciences are illustrated in this section, it may not be improper to insert here a short explanation of them.

Grammar teaches us the proper arrangement of words according to the idiom or dialect of any particular kingdom or people; and that excellency of pronunciation, which enables us to speak or write a language with accuracy and justness, agreeable to reason, authority, and the strict rules of literature.

Rhetoric teaches us to speak copiously and fluently on any subject, not merely with propriety alone, but with all the advantages of force, elegance, and beauty, wisely contriving to captivate the hearer by strength of argument and beauty of expression, whether it be to entreat and exhort, to admonish or applaud.

Logic teaches us to guide our reason discretely in the general knowledge of things, and to direct our inquiries after truth, as well for the instruction of others as our own improvement. It consists of a regular train of argument, whence we infer, deduce, and conclude, according to certain premises laid down, admitted or granted. In it are employed the faculties of conceiving, judging, reasoning, and disposing; all of which are naturally led on from one gradation to another, till the point in question is finally determined.

Arithmetic teaches us to deduce the powers and properties of numbers, which is variously effected by letters, tables, figures, and instruments. By this art reasons and demonstrations are given for finding out any certain number, whose relation or affinity to another number is already known or discovered.

Geometry treats of the powers and properties of magnitudes in general, where length, length and breadth, or length, breadth

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Music teaches us the art of forming concords so as to make delightful harmony by a mathematical and proportional arrangement of acute, grave, and mixed sounds. This art is by a series of experiments reduced to a demonstrative science with respect to tones and the intervals of sound only. It inquires into the nature of concords and discords, and enables us to find out the proportion between them by numbers.

Astronomy, though the last, is not the least important science. It is that divine art by which we are taught to read the wisdom, strength, and beauty of the almighty Creator in those sacred pages, the celestial hemisphere. Assisted by astronomy, we can observe the motions, measure the distances, comprehend the magnitudes, and calculate the periods and eclipses of the heavenly bodies. By it we learn the use of the globes, the system of the world, and the primary law of nature. While we are employed in the study of this science, we perceive unparalleled instances of wisdom and goodness, and on every hand may trace the glorious Author by his works.

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T H I R D L E C T U R E.

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Your virtue, your honour, your reputation, are all equally concerned in supporting, with becoming dignity, the character in which you now appear. Let no motive therefore make you swerve from your duty, violate your vows, or betray your trust ; but be true and faithful, and imitate the example of that celebrated artist, whom you have this evening represented. Thus you will prove yourself worthy of the confidence that we have reposed in you, and deserving of every honour which we can confer:

The Third Section.

The third section serves as a preliminary introduction to the historical traditions of

the Order, collected from sacred record, and other authentic writings.

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The fourth section consists of historical traditions concerning the Order, of the utmost consequence to the fraternity.

The Fifth Section.

In the fifth section, the historical traditions of the Order are continued.

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The Eighth Section.

The eighth section considers the government of the society, and the disposition of its rulers.

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Deputy Grand Master, and his approving of it, will grant a dispensation; authorising the brethren specified in it, to assemble as masons for forty days, or until such time as a constitution shall be granted, or that authority be recalled.

In consequence of this dispensation, a lodge may be held at the place there specified; and its transactions, being properly recorded, will be equally valid, for the time being, with those of a regular constituted lodge.

The petition is presented by the Deputy Grand Master to the Grand Master, who being satisfied of the truth of the allegations it contains, appoints a day and hour for constituting [and consecrating*] this New Lodge; and for installing the Master, Wardens, and other officers of the same.

If the Grand Master attends, with all his Officers, the lodge will be constituted **IN AMPLE FORM**; if the Deputy Grand Master and the other Grand Officers at-

* This is too frequently omitted.

tend,

tend, it will be constituted **IN DUE FORM**; but if the power is vested in any subordinate lodge, it will only be constituted **IN FORM**.

On the day and hour appointed, the Grand Master, with his Officers, [or the Master and Officers of any private lodge authorized by the Grand Master,] meet in a convenient room, and being properly clothed, walk in procession to the lodge room. The lodge is opened by the Grand Master in all the degrees of Masonry. A prayer being repeated in due form, and an ode in honour of the society sung, the Grand Master [or Master in the Chair] is informed, ‘ That a certain number of
 ‘ brethren then present, duly instructed
 ‘ in the mysteries of Masonry, desire to
 ‘ be formed into a New Lodge, under
 ‘ his Worship’s [or the Grand Master’s]
 ‘ patronage; that a dispensation had been
 ‘ granted to them, by virtue of which
 ‘ authority they had assembled as regular
 ‘ masons; and that the transactions of
 ‘ their several meetings had been properly
 ‘ recorded.’

‘recorded.’ The petition is then read, as is also the dispensation, and the warrant or charter of constitution, granted in consequence of it. The minutes of all the transactions of the New Lodge, while under dispensation, are likewise read, and being approved, they are declared to be regular and valid. Then the Grand Master [or Master in the Chair] takes the warrant in his hand, and requests the brethren of the New Lodge, to signify their approbation or disapprobation of the officers nominated in the said warrant to preside over them. This being signified accordingly, an anthem is sung, and an oration on the nature and design of Masonry is delivered.

Ceremony of Consecration.*

The Grand Master, attended by his Officers, and some dignified Clergyman, form themselves in order round the lodge in the center. All devoutly kneeling,

* This is never to be used but when specially ordered,

the

the preparatory prayer is rehearsed. The chaplain produces his authority, and being properly assisted, proceeds to consecrate. Solemn music strikes up, and the necessary preparations are made. The first clause of the consecration prayer is rehearsed, all devoutly kneeling. The response is made, **GLORY TO GOD ON HIGH**. Incense is scattered over the lodge, and the grand honours of Masonry are given. The consecration prayer is concluded, and the response repeated, together with the grand honours, as before. All rising up, solemn music is introduced, after which the blessing is given, and the response made as before, accompanied with the usual honours. An anthem is then sung, and the brethren of the New Lodge coming forward and doing homage, the Grand Master pronounces these words :

‘ In this my exalted character, and in
 ‘ the name of the **MOST HIGH**, to whom
 ‘ be glory and honour, I constitute and
 ‘ form these good brethren into a regu-
 ‘ lar

• lar Lodge of Free and Accepted Ma-
 • sons; and God be with them.' Amen.
 [Flourish with drums and trumpets.]

The grand honours are once more re-
 peated, and the ceremony of consecration
 ends.

Ceremony of Installation.

The Grand Master * then asks his de-
 puty, ' If he has examined the master
 • nominated in the warrant, and whether
 • he finds him well skilled in the noble
 • science and the royal Art?' The de-
 puty answering in the affirmative, he, by
 the Grand Master's order, takes the can-
 didate from among his fellows, and pre-
 sents him at the pedestal; saying, ' Most
 • worshipful Grand Master, [or right wor-
 • shipful, as it happens,] I present my
 • worthy brother A. B. to be installed
 • Master of this New Lodge. I know
 • him to be of good morals and of great

* In this, and other similar instances, where the
 Grand Master is specified as acting, may be under-
 stood any Master who performs the ceremony.

• skill,

‘ skill, true and trusty, and a lover of the
 ‘ whole fraternity, wheresoever dispersed
 ‘ over the face of the earth.’

The following charges † are then read
 by the Grand secretary [or acting Secretary]
 to the Master Elect.

‘ I. You

† As it may be agreeable to the curious reader
 to know the ancient charges that were used on this
 occasion, we shall here insert them *verbatim*, as
 they are contained in a MS. in the possession of
 the Lodge of Antiquity, written in the reign of
 James the Second.

• • • • • And furthermore, at diverse assem-
 ‘ blies have been put and ordained diverse crafties
 ‘ by the best advise of magistrates and fellows.
 ‘ *Tunc unus ex senioribus tent. librum, et illi ponent ma-*
 ‘ *num suam super librum.*

‘ Every man that is a mason take good heed to
 ‘ these charges (wee pray) that if any man find him-
 ‘ selfe guilty of any of these charges, that he may
 ‘ amend himselfe, or principally for dread of God,
 ‘ you that be charged to take good heed that you
 ‘ keepe all these charges well, for it is a great evill
 ‘ for a man to forswear himselfe upon a book.

‘ The first charge is, That yee shall be true men
 ‘ to God and the holy church, and to use no error
 ‘ or heresie by your understanding and by wise men’s
 ‘ teaching. Also,

‘ Secondly,

‘ I. You are to be a good man and true,
‘ and strictly to obey the moral law.

‘ II. You

‘ Secondly, That yee shall be true liege men to
‘ the King of England, without treason or any fals-
‘ hood, and that yee know no treason or treachery,
‘ but yee shall give knowledge thereof to the King,
‘ or to his counsell; also yee shall be true one to
‘ another, (that is to say) every mason of the craft
‘ that is mason allowed, yee shall doe to him as yee
‘ would be done unto yourselfe.

‘ Thirdly, And yee shall keepe truly all the
‘ counsell that ought to be kept in the way of Ma-
‘ sonhood, and all the counsell of the Lodge or of
‘ the chamber.—Also, that yee shall be no theife
‘ nor theives to your knowledge free; that you shall
‘ be true to the king, lord, or master that yee serve,
‘ and truly to see and worke for his advantage.

‘ Fourthly, Yee shall call all masons your fel-
‘ lows, or your brethren, and no other names.

‘ Fifthly, Yee shall not take your fellow’s wife
‘ in villany, nor deflower his daughter or servant,
‘ nor put him to no disworship.

‘ Sixthly, Yee shall truly pay for your meat or
‘ drinke wheresoever yee goe, to table or bord. Also,
‘ yee shall doe no villany there, whereby the craft or
‘ science may be slandered.

‘ These be the charges general to every true ma-
‘ son, both masters and fellowes.

‘ Now will I rehearse other charges single for ma-
‘ sons allowed or accepted.

‘ First,

‘ II. You are to be a peaceable subject,
 ‘ and cheerfully to conform to the laws of
 ‘ the country in which you reside.

‘ III. You

‘ First, That no mason take on him no lord’s
 ‘ worke, nor other man’s, unlesse he know him-
 ‘ selfe well ab’e to perform the worke, so that the
 ‘ craft have no slander.

‘ Secondly, Also, that no master take worke
 ‘ but that he take reasonable pay for itt; so that
 ‘ the lord may be truly served, and the master to
 ‘ live honestly, and to pay his fellows truly. And
 ‘ that no master or fellow supplant others of their
 ‘ worke; (that is to say) that if he hath taken a
 ‘ worke, or else stand master of any worke, that he
 ‘ shall not put him out, unless he be unable of cun-
 ‘ ning to make an end of his worke. And no mas-
 ‘ ter nor fellow shall take no apprintice for less than
 ‘ seaven yeares. And that the apprintice be free-
 ‘ born, and of limbs whole as a man ought to be,
 ‘ and no bastard. And that no master or fellow take
 ‘ no allowance to be made mason without the assent
 ‘ of his fellows, at the least six or seaven.

‘ Thirdly, That he that be made be able in all
 ‘ degrees; that is, free-born, of a good kindred,
 ‘ true, and no bondisman, and that he have his right
 ‘ limbs as a man ought to have.

‘ Fourthly, that a master take no apprintice with-
 ‘ out he have occupation to occupie two or three
 ‘ fellows at the least.

‘ Fifthly,

‘ III. You are not to be concerned in plots or conspiracies against government, but submit to the decisions of legislative power.

‘ IV. You

‘ Fifthly, That no master or fellow put away any lord’s worke to taske that ought to be journey worke.

‘ Sixthly, That every master give pay to his fellows and servants as they may deserve, soe that he be not defamed with false workeing. And that none slander another behind his backe, to make him loose his good name.

‘ Seaventhly, That no fellow in the house or abroad answear another ungodly or reproveably without a cause.

‘ Eighthly, That every master-mason doe reverence his elder; and that a mason be no common plaier at the cards, dice, or hazzard, nor at other unlawfull plaies, through the which the science and craft may be dishonored or slandered.

‘ Ninthly, That no fellow goe into the town by night, except he have a fellow with him, who may beare him record that he was in an honest place.

‘ Tenthly, That every master and fellow shall come to the assemblie, if itt be within fifty miles of him, if he have any warning. And if he have trespassed against the craft, to abide the award of masters and fellows.

‘ Eleventhly,

‘ IV. You are to respect the civil magistrate, to work diligently, live creditably, and act honourably by all men.

‘ Eleventhly, That every master-mason and fellow that hath trespassed against the craft shall stand to the correction of other masters and fellows to make him accord, and if they cannot accord, to go to the common law.

‘ Twelvethly, That a master or fellow make not a mould-stone, square, nor rule to no lowen, nor let no lowen worke within their Lodge nor without to mould stone.

‘ Thirteenthly, That every mason receive and cherish strange fellowes, when they come over the countrie, and set them on worke if they will worke, as the manner is, (that is to say) if the mason have any mould stone in his place he shall give him a mould stone, and sett him on worke; and if he have none, the mason shall refresh him with money unto the next lodge.

‘ Fourteenthly, That every mason shall truly serve his master for his pay.

‘ Fifteenthly, That every master shall truly make an end of his worke, taske, or journey, whether soe it be.

‘ These be all the charges and covenants that ought to be read at the installment of master, or making of a free-mason or free-masons. The almighty God of Jacob who ever have you and me in his keeping, bless us now and ever. Amen.’

‘ V. You are to obey the rulers and go-
 vernors of the society, supreme and sub-
 ordinate, in their different stations, and
 submit to the awards and resolutions of
 your brethren.

‘ VI. You are to avoid private piques
 and quarrels, and guard against intem-
 perance and excess.

‘ VII. You are to be cautious and pru-
 dent in your behaviour, courteous to
 your brethren, and faithful to the lodge
 to which you belong.

‘ VIII. You are to respect your ge-
 nuine brethren, and discountenance all
 false pretenders.

‘ IX. You are to promote the general
 good of society, cultivate the social vir-
 tues, and be always ready to give or to
 receive instruction.’

The Secretary then reads the following
 regulations.

‘ I. The Grand Master for the time be-
 ing, and all his officers are to be duly
 homaged, and the edicts of the Grand
 Lodge be strictly enforced.

‘ II. No

‘ II. No alteration or innovation in the
‘ body of Masonry shall be made without
‘ the consent of the Grand Lodge first had
‘ and obtained.

‘ III. The duties of the Grand Lodge
‘ are to be regularly attended, and the
‘ dignity of the society supported.

‘ IV. No stated Lodge is to be formed
‘ without leave from the Grand Master or
‘ his Deputy, or any countenance given
‘ to a mason clandestinely made in such
‘ Lodge.

‘ V. No mason is to be made, or mem-
‘ ber admitted, in a regular Lodge, with-
‘ out one month’s previous notice, or due
‘ inquiry into his character.

‘ VI. No visitors are to be received into
‘ a Lodge unless vouchers can be pro-
‘ duced of their having been initiated in
‘ a regular constituted Lodge, acting un-
‘ der the authority of the Grand Master
‘ of England, or some other Grand Master
‘ approved by him.

‘ VII. No public processions of masons
‘ clothed with the badges of the Order, are
‘ to

‘ to be countenanced without the special
 ‘ licence of the Grand Master.

‘ These are the laws and regulations of
 ‘ the society of Free and Accepted Masons.’

The Grand Master then addresses the
 Master elect in the following manner :

‘ Do you submit to these charges, and
 ‘ do you promise to support these regu-
 ‘ lations, as Masters have done in all
 ‘ ages ?’ The New Master having sig-

nified his cordial submission, is bound to
 his trust, and invested with the badge of
 his office by the Grand Master, who thus
 salutes him : ‘ Brother A. B. in conse-

‘ quence of the recommendation I have
 ‘ received of you, and your cheerful con-
 ‘ formity to the charges and regulations
 ‘ of the society, I appoint you Master of
 ‘ this New Lodge, not doubting of your
 ‘ care, skill, and capacity.’ The warrant

of constitution is then delivered over to the
 New Master; after which the Holy Bible;
 the square and compass, the book of con-
 stitutions, the minute book, the hiram, the

G

moveable

moveable jewels, and all the insignia of his different officers, are separately presented to him, and the necessary charges suitable to each, are properly delivered*. The New Master is then conducted by the Stewards, amidst the acclamations of the brethren, to the Grand Master's left hand, where he returns his becoming acknowledgments; to the Grand Master first, and to all the rest in their order: after which he is saluted by the music, with a song suitable to the occasion. The members of the New Lodge next advance, pay due homage to the Grand Master, and signify their promise of subjection and obedience to their New Master, by the usual congratulations in the different degrees of Masonry.

The Grand Master orders the New Master to enter immediately upon the exercise of his office; to wit, in appointing his wardens, whom he accordingly names. They are conducted up to

* The same ceremony and charges attend every succeeding installation.

the

the pedestal, and presented to the Grand Master; after which the New Master proceeds to invest them with the badges of their offices in the following manner:

‘ Brother C. D. I appoint you Senior
 ‘ Warden of this Lodge; and invest you
 ‘ with the ensign of your office*. Your
 ‘ regular and early attendance I particu-
 ‘ larly request; as in my absence you are
 ‘ to govern the lodge, and in my pre-
 ‘ sence to assist me in the government of
 ‘ it. Your attachment to this lodge,
 ‘ joined to your knowledge of Masonry,
 ‘ will, no doubt, enable you to discharge
 ‘ the duties of this important station with
 ‘ honour and reputation.’

‘ Brother E. F. I appoint you Junior
 ‘ Warden of this lodge; and invest you
 ‘ with the badge of your office*. To
 ‘ you I entrust the examination of visitors,
 ‘ and the introduction of candidates. I
 ‘ therefore request your regular and punc-
 ‘ tual attendance on the lodge. Your

* Here specify its moral excellence.

• proficiency in Masonry, I doubt not,
 • will qualify you to execute faithfully the
 • duty you owe to your present appoint-
 • ment.'

• Brother Wardens, you are both too
 • good members of our community, and
 • too expert in the principles of Masonry,
 • to require much information in the du-
 • ties of your respective offices: suffice
 • it to mention, that I expect what you
 • have seen praise-worthy in others, you
 • will carefully imitate; and what in them
 • may have appeared defective, you will
 • carefully avoid. Good order and regu-
 • larity you must endeavour to promote.
 • By a due regard to the laws in your
 • own conduct, you can only expect to
 • enforce a due obedience to them in that
 • of the other members.'

The Wardens retire to their seats, and
 the Treasurer * is next invested. The
 Secretary is then called up to the pedestal,
 and invested with the jewel of his office;

• This officer is not appointed by the Master, but
 elected by the lodge.

upon

‘ I. You are to be a good man and true,
‘ and strictly to obey the moral law.

‘ II. You

‘ Secondly, That yee shall be true liege men to
‘ the King of England, without treason or any fals-
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‘ but yee shall give knowledge thereof to the King,
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‘ another, (that is to say) every mason of the craft
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‘ VII. You are to be cautious and prudent in your behaviour, courteous to your brethren, and faithful to the lodge to which you belong.

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‘ quence of the recommendation I have
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 ‘ of the society, I appoint you Master of

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 ‘ care, skill, and capacity.’ The warrant
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 New Master; after which the Holy Bible;

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moveable jewels, and all the insignia of his different officers, are separately presented to him, and the necessary charges suitable to each, are properly delivered*. The New Master is then conducted by the Stewards, amidst the acclamations of the brethren, to the Grand Master's left hand, where he returns his becoming acknowledgments; to the Grand Master first, and to all the rest in their order: after which he is saluted by the music, with a song suitable to the occasion. The members of the New Lodge next advance, pay due homage to the Grand Master, and signify their promise of subjection and obedience to their New Master, by the usual congratulations in the different degrees of Masonry.

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 ‘ Warden of this Lodge; and invest you
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 ‘ regular and early attendance I particu-
 ‘ larly request; as in my absence you are
 ‘ to govern the lodge, and in my pre-
 ‘ sence to assist me in the government of
 ‘ it. Your attachment to this lodge,
 ‘ joined to your knowledge of Masonry,
 ‘ will, no doubt, enable you to discharge
 ‘ the duties of this important station with
 ‘ honour and reputation.’

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 ‘ Warden of this lodge; and invest you
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 ‘ you I entrust the examination of visitors,
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 ‘ good members of our community, and
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 ‘ ties of your respective offices: suffice
 ‘ it to mention, that I expect what you
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 ‘ will carefully imitate; and what in them
 ‘ may have appeared defective, you will
 ‘ carefully avoid. Good order and regu-
 ‘ larity you must endeavour to promote.
 ‘ By a due regard to the laws in your
 ‘ own conduct, you can only expect to
 ‘ enforce a due obedience to them in that
 ‘ of the other members.’

The Wardens retire to their seats, and
 the Treasurer * is next invested. The
 Secretary is then called up to the pedestal,
 and invested with the jewel of his office;

* This officer is not appointed by the Master, but
 elected by the lodge.

upon

upon which the New Master thus addresses him :

‘ I appoint you, brother G. H., Secretary of this lodge. It is your province to record the minutes, settle the accounts, and issue out the summons for our regular meetings. Your good inclinations to Masonry will certainly induce you to discharge this trust with fidelity, and in so doing you will justly merit the esteem and applause of the lodge.’

The Stewards are next called up and invested, and the following charge is delivered by the New Master :

‘ Brother I. K. and brother L. M. I appoint you Stewards of the lodge. The duties of your office are to introduce visitors, and to see that they are properly accommodated ; to collect the quarterage and other fees, and to keep an account of the lodge expences. Your regular and early attendance will be the best proof you can give of your zeal for Masonry, and your attachment to this lodge.’

The Master then appoints the Tyler, and delivers over in form the instrument of his office, with the necessary charge on that occasion ; after which he addresses the members of the lodge as follows :

‘ BRETHREN,

‘ Such is the nature of our constitution,
 ‘ that as some must of necessity rule and
 ‘ teach, so others must of course learn to
 ‘ submit and obey. Humility in both
 ‘ is therefore an essential duty. The
 ‘ brethren I have appointed to support me
 ‘ in the government of this lodge, I hope,
 ‘ are too well acquainted with the prin-
 ‘ ciples of Masonry, and the rules of
 ‘ good breeding, to extend their power ;
 ‘ and the other members are too sensible
 ‘ of the necessity of their appointment,
 ‘ and of too generous dispositions, to envy
 ‘ their preferment. From the knowledge
 ‘ I have of both, I make no doubt but
 ‘ we shall all unite in the grand design of
 ‘ being happy, and of communicating
 ‘ happiness.’

The Grand Master gives all the brethren joy of their officers, recommends harmony, and expresses his desire that their only contention will be a laudable emulation in cultivating the royal Art, and the social virtues. Upon which all the New Lodge bow together, and return thanks for the honour of the constitution.

The Grand Secretary proclaims the New Lodge three times, with the honours of Masonry. Flourish with horns each time.

A song is then sung with a grand chorus. After which the New Master proceeds to explain the lodge.

The Grand Master orders the lodge to be registered in the Grand Lodge book, and the Grand Secretary to notify the same to all other regular lodges.

A song * concludes the ceremony, and the lodge is closed with the usual

* Many of the songs and anthems, used upon this and other occasions, are inserted at the end of this volume.

solemnities in the different degrees, by the Grand Master and his Officers; after which they return in procession to the apartment from whence they came.

This is the usual ceremony observed by regular masons, but the Grand Officers can abridge or extend it at pleasure.

The Ceremony observed at laying the Foundation Stones of Public Structures.

THIS ceremony is conducted by the Grand Master and his Officers, assisted by the members of the Grand Lodge. No private member, or inferior officer of a private lodge, is admitted to join in the ceremony. Provincial Grand Masters are authorized to execute this trust, in their several provinces, accompanied with their Officers, and the Masters and Wardens of the several Lodges under their jurisdiction. The chief magistrate and other civil officers of the place where the building is to be erected are generally solicited to attend on the occasion. The ceremony is thus conducted:

At the time appointed, the Grand Lodge is convened at some convenient place approved by the Grand Master. An excellent band of martial music is provided, and the brethren appear, in the insignia of the Order, elegantly dressed, with white gloves and aprons. The lodge is opened by the Grand Master, and the rules for regulating the procession to and from the place where the ceremony is to be performed are read by the Grand Secretary. The necessary cautions being given from the chair, the lodge is adjourned, and the procession begins in the following order :

Two Tylers, with drawn swords ;

Music ;

Members of the Grand Lodge, two and two ;

A Tyler, in his uniform ;

Past Grand Stewards ;

Grand Tyler ;

Present Grand Stewards, with white rods ;

Secretary of the Stewards' Lodge ;

Wardens of the Stewards' Lodge ;

MASTER of the Stewards' Lodge ;

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Choiristers ;

Choirifters ;
 Swordbearer, with the fword of ftate ;
 Grand Secretary, with his bag ;
 Grand Treafurer, with his ftaff ;
 Provincial Grand Mafter ;
 Paft Grand Wardens ;
 Paft Deputy Grand Mafter ;
 Paft Grand Mafter ;
 Chief Magiftrate of the place ;
 Grand Wardens ;
 Deputy Grand Mafter ;
 Grand Chaplain ;
 The Bible, Square, and Compafs on a
 crimson velvet cushion, carried by the
 Mafter of the oldeft lodge, fupported
 by two Stewards with white rods ;
 GRAND MASTER.
 Two Stewards clofe the proceffion.

A triumphal arch is erected at the place
 where the ceremony is to be performed,
 with proper fcaffolding for the reception
 of the brethren. The proceffion paffes
 through the arch, and the brethren repair
 to their ftands, while the Grand Mafter
 and his Officers take their places on a
 temporary

temporary platform covered with carpets. The Grand Master commands silence, and an ode on Masonry is sung. The necessary preparations are then made for laying the Stone, on which is engraved the year of our Lord and of Masonry, the name of the reigning Sovereign, the Grand Master's titles, &c. The Stone being raised up by means of an engine set up for that purpose, the Grand Chaplain repeats a short prayer, and the Grand Secretary, by the Grand Master's command, places under the Stone various sorts of coin and medals. Solemn music strikes up, an anthem is sung, and the Stone is let down into its place, and properly fixed; upon which the Grand Master descends to the Stone, and gives three knocks with his hiram, amidst the joyful acclamations of the spectators. The Grand Master re-ascends the platform, and an oration suitable to the occasion is delivered. A voluntary subscription is made for the workmen, and the sum collected is placed upon the

Stone by the Grand Treasurer. A song in honour of Masonry concludes the ceremony. The procession then returns to the place from whence it set out, the lodge is closed by the Grand Wardens, and an elegant entertainment is provided for the company.

The Ceremony observed at Funerals, according to ancient Custom : with the Service used on those occasions.

No mason can be interred with the formalities of the Order, unless by his own especial request, communicated to the Master of the lodge, of which he died a member ; nor unless he had been advanced to the third degree of Masonry*.

The Master of the lodge, on receiving intelligence of his death, and being made acquainted with the day and hour appointed for his funeral, is to issue his

* Foreigners and sojourners are excepted.

command

upon which the New Master thus addresses him :

‘ I appoint you, brother G. H., Secretary of this lodge. It is your province to record the minutes, settle the accounts, and issue out the summons for our regular meetings. Your good inclinations to Masonry will certainly induce you to discharge this trust with fidelity, and in so doing you will justly merit the esteem and applause of the lodge.’

The Stewards are next called up and invested, and the following charge is delivered by the New Master :

‘ Brother I. K. and brother L. M. I appoint you Stewards of the lodge. The duties of your office are to introduce visitors, and to see that they are properly accommodated ; to collect the quarterage and other fees, and to keep an account of the lodge expences. Your regular and early attendance will be the best proof you can give of your zeal for Masonry, and your attachment to this lodge.’

The Master then appoints the Tyler, and delivers over in form the instrument of his office, with the necessary charge on that occasion ; after which he addresses the members of the lodge as follows :

‘ BRETHREN,

‘ Such is the nature of our constitution,
 ‘ that as some must of necessity rule and
 ‘ teach, so others must of course learn to
 ‘ submit and obey. Humility in both
 ‘ is therefore an essential duty. The
 ‘ brethren I have appointed to support me
 ‘ in the government of this lodge, I hope,
 ‘ are too well acquainted with the prin-
 ‘ ciples of Masonry, and the rules of
 ‘ good breeding, to extend their power ;
 ‘ and the other members are too sensible
 ‘ of the necessity of their appointment,
 ‘ and of too generous dispositions, to envy
 ‘ their preferment. From the knowledge
 ‘ I have of both, I make no doubt but
 ‘ we shall all unite in the grand design of
 ‘ being happy, and of communicating
 ‘ happiness.’

The Grand Master gives all the brethren joy of their officers, recommends harmony, and expresses his desire that their only contention will be a laudable emulation in cultivating the royal Art, and the social virtues. Upon which all the New Lodge bow together, and return thanks for the honour of the constitution.

The Grand Secretary proclaims the New Lodge three times, with the honours of Masonry. Flourish with horns each time.

A song is then sung with a grand chorus. After which the New Master proceeds to explain the lodge.

The Grand Master orders the lodge to be registered in the Grand Lodge book, and the Grand Secretary to notify the same to all other regular lodges.

A song * concludes the ceremony, and the lodge is closed with the usual

* Many of the songs and anthems, used upon this and other occasions, are inserted at the end of this volume.

solemnities in the different degrees, by the Grand Master and his Officers ; after which they return in procession to the apartment from whence they came.

This is the usual ceremony observed by regular masons, but the Grand Officers can abridge or extend it at pleasure.

The Ceremony observed at laying the Foundation Stones of Public Structures.

THIS ceremony is conducted by the Grand Master and his Officers, assisted by the members of the Grand Lodge. No private member, or inferior officer of a private lodge, is admitted to join in the ceremony. Provincial Grand Masters are authorized to execute this trust, in their several provinces, accompanied with their Officers, and the Masters and Wardens of the several Lodges under their jurisdiction. The chief magistrate and other civil officers of the place where the building is to be erected are generally solicited to attend on the occasion. The ceremony is thus conducted :

At the time appointed, the Grand Lodge is convened at some convenient place approved by the Grand Master. An excellent band of martial music is provided, and the brethren appear, in the insignia of the Order, elegantly dressed, with white gloves and aprons. The lodge is opened by the Grand Master, and the rules for regulating the procession to and from the place where the ceremony is to be performed are read by the Grand Secretary. The necessary cautions being given from the chair, the lodge is adjourned, and the procession begins in the following order :

Two Tylers, with drawn swords ;
 Music ;

Members of the Grand Lodge, two and two ;

A Tyler, in his uniform ;

Past Grand Stewards ;

Grand Tyler ;

Present Grand Stewards, with white rods ;

Secretary of the Stewards' Lodge ;

Wardens of the Stewards' Lodge ;

MASTER of the Stewards' Lodge ;

G 5

Choiristers ;

Choirmasters ;
 Swordbearer, with the sword of state ;
 Grand Secretary, with his bag ;
 Grand Treasurer, with his staff ;
 Provincial Grand Masters ;
 Past Grand Wardens ;
 Past Deputy Grand Masters ;
 Past Grand Masters ;
 Chief Magistrate of the place ;
 Grand Wardens ;
 Deputy Grand Master ;
 Grand Chaplain ;
 The Bible, Square, and Compass on a
 crimson velvet cushion, carried by the
 Master of the oldest lodge, supported
 by two Stewards with white rods ;
 GRAND MASTER.

Two Stewards close the procession.

A triumphal arch is erected at the place
 where the ceremony is to be performed,
 with proper scaffolding for the reception
 of the brethren. The procession passes
 through the arch, and the brethren repair
 to their stands, while the Grand Master
 and his Officers take their places on a
 temporary

temporary platform covered with carpets. The Grand Master commands silence, and an ode on Masonry is sung. The necessary preparations are then made for laying the Stone, on which is engraved the year of our Lord and of Masonry, the name of the reigning Sovereign, the Grand Master's titles, &c. The Stone being raised up by means of an engine set up for that purpose, the Grand Chaplain repeats a short prayer, and the Grand Secretary, by the Grand Master's command, places under the Stone various sorts of coin and medals. Solemn music strikes up, an anthem is sung, and the Stone is let down into its place, and properly fixed; upon which the Grand Master descends to the Stone, and gives three knocks with his hiram, amidst the joyful acclamations of the spectators. The Grand Master re-ascends the platform, and an oration suitable to the occasion is delivered. A voluntary subscription is made for the workmen, and the sum collected is placed upon the

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The Master of the lodge, on receiving intelligence of his death, and being made acquainted with the day and hour appointed for his funeral, is to issue his

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command for summoning the lodge; and immediately to make application, by the Grand Secretary, to the Deputy Grand Master, for a legal power and authority to attend the procession, with his officers, and such brethren as he may approve of, properly clothed †.

The

† By an express law of the Grand Lodge, it is enacted, ‘ That no regular mason do attend any funeral, or other public procession, clothed with the badges and ensigns of the Order; unless a dispensation for that purpose, has been obtained from the Grand Master, or his Deputy: under the penalty of forfeiting all the rights and privileges of the society; and of being deprived of the benefit of the general fund of charity, should he be reduced to want.’

As dispensations for public processions are seldom or never granted but upon very particular occasions, it cannot be thought that these will be very frequent, or that regular masons will incline to infringe an established law, by attending those which are not properly authorized. Many public parades under this character, it is true, have been made of late years; but it may safely be affirmed, that they never received the sanction of the Grand Master, or the countenance of any regular mason, conversant with the laws of the Society. Of this
the

The dispensation being obtained, the Master may invite as many lodges as he thinks proper, and the members of the said lodges may accompany their officers in form; but the whole ceremony must be under the direction of the Master of the lodge to which the deceased belonged; and he, and his officers, must be duly honoured, and cheerfully obeyed on the occasion.

All the brethren, who walk in procession, should observe, as much as possible, an uniformity in their dress. Decent

the public may be easily convinced, if they reflect that the reputation of the whole fraternity would be at risk by irregularity on such an occasion. It cannot be imagined, that the Grand Master, who is generally of noble birth, would so far degrade the dignity of his office, as to hazard the character of the society at large, by granting a dispensation from our established rules, for a public procession upon so trifling an occasion as a private benefit at a playhouse, public garden, or other place of general resort; where neither the interest of the fraternity, nor the public good, is concerned; and which, though it may be of advantage to one or two individuals, can never redound to the good of Masonry, or the honour of its patrons.

mourning,

mourning, with white stockings, gloves, and aprons *, is most suitable and becoming. No person ought to be distinguished with a jewel, unless he is an officer of one of the lodges invited to attend in form, and the officers of such lodges should be ornamented with white sashes and hatbands; as also the officers of the lodge to whom the dispensation is granted, who should likewise be distinguished with white rods.

In the procession to the place of interment, the different lodges rank according to their seniority; the junior ones preceding. Each lodge forms one division, and the following order is observed:

The Tyler, with his sword;

The Stewards, with white rods;

The Brethren out of office, two and two;

The Secretary, with a roll;

The Treasurer, with his badge of office;

Senior and Junior Wardens, hand in hand;

The Pastmaster;

The Master;

* This is the usual clothing of master-masons.

The Lodge to which the deceased Brother belonged, in the following order ;
all the members having flowers or
herbs in their hands :

The Tyler ;

The Stewards ;

The Music [Drums muffled, and Trum-
pets covered] ;

The Members of the Lodge ;

The Secretary and Treasurer ;

The Senior and Junior Wardens ;

The Pastmaster ;

The Bible and Book of Constitutions on
a cushion, covered with black cloth,
carried by a Member of the Lodge ;

The MASTER ;

Ti - Choiristers, singing an anthem ;

The Clergyman ;

Pall Bearers,

<p>The BODY, with the regalia placed thereon, and two swords crossed.</p>

Pall Bearers;

Chief Mourner ;

Assistant Mourners ;

Two Stewards ;

A Tyler ;

One or two lodges march, before the procession begins, to the church-yard, to prevent confusion, and make the necessary preparations. The brethren are on no account to desert their ranks, or change their places, but keep in their different departments. When the procession arrives at the gate of the church-yard, the lodge to which the deceased brother belonged, and all the rest of the brethren, must halt, till the members of the different lodges have formed a perfect circle round the grave, when an opening is made to receive them. They then march up to the grave; and the clergyman, and the officers of the acting lodge, taking their station at the head of the grave, with the choiristers on each side, and the mourners at the foot, the service is rehearsed, an anthem sung, and that particular part of the ceremony is concluded with the usual forms. In returning from the funeral, the same order of procession is to be observed.

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The Funeral Service.

The lodge is opened by the Master of the lodge to which the deceased belonged in the third degree, with the usual forms, and an anthem is sung. The body being placed in the center on a couch, and the coffin in which it is laid being open, the Master proceeds to the head of the corpse, and the service begins.

MASTER. ' What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave?

' Man walketh in a vain shadow, he heapeth up riches, and cannot tell who shall gather them.

' When he dieth, he shall carry nothing away; his glory shall not descend after him.

' Naked we came into the world, and naked we must return: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord.'

The grand honours are then given, and certain forms used, which cannot be here explained. Solemn music is introduced, during which the Master strews herbs or flowers over the body; and, taking the SACRED ROLL in his hand, he says,

‘ Let me die the death of the righteous; and let my last end be like his.’

The Brethren answer,

‘ God is our God, for ever and ever; he will be our guide even unto death.’

The Master then puts the roll into the chest; after which he says,

‘ Almighty Father, into thy hands we commend the soul of our loving brother.’

The Brethren answer three times, giving the grand honours each time,

‘ The will of God is accomplished; so be it.’

The Master then repeats the following prayer :

‘ Most glorious God, author of all good, and giver of all mercy, pour down thy blessings upon us, and strengthen
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‘ all our solemn engagements with the
 ‘ ties of fraternal affection. Let this
 ‘ striking instance of mortality remind
 ‘ us of our approaching fate ; and
 ‘ so fit and prepare us for that awful
 ‘ period, whenever it may arrive, that
 ‘ after our departure hence, in peace and
 ‘ in thy favour, we may be received into
 ‘ thine everlasting kingdom, and there
 ‘ enjoy, in endless fruition, the just re-
 ‘ wards of a pious and virtuous life.
 ‘ Amen.’

An anthem being sung, the Master re-
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ainty of life, and demonstrates the vanity of all human pursuits. As the last offices paid to the dead are only useful as they are lectures to the living, we ought to derive instruction from them, and consider every solemnity of this kind as a summons to prepare for our approaching dissolution.

‘ Notwithstanding the various monuments of mortality with which we daily meet, notwithstanding we are convinced that Death has established his empire over all the works of Nature, yet, through some unaccountable infatuation, we are still apt to forget we were born to die. We go on from one design to another, add hope to hope, and lay out plans for the subsistence and employment of many years, till we are suddenly alarmed with the approach of Death when we least expected him, and at an hour which we had probably concluded to be the meridian of our existence.’

‘ What are all the externals of majesty, the pride of wealth, or charms of beauty,

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‘ Let the example of his fate excite
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 ‘ whom the secrets of all hearts are known,
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ANSWER. ' So mote it be.'

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'and prosper us; and may all our good
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The Secretaries then advance, and throw their rolls into the grave with the usual forms, while the Master repeats with an audible voice :

'Glory be to God on high, on earth
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ON MASONRY. 129

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 ‘ good of society, and pray for our steady
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‘ As it has pleased the great Creator
 ‘ to remove our worthy brother now de-
 ‘ ceased, from the cares and troubles of
 ‘ a transitory existence, to a state of eter-
 ‘ nal duration ; and thereby to weaken
 ‘ the chain by which we are linked one
 ‘ to another : may this example of the
 ‘ uncertainty of human life remind us of
 ‘ our approaching fate, and may we who
 ‘ survive him, be more strongly cemented
 ‘ with the ties of union and friendship ;
 ‘ and so regulate our conduct here, by
 ‘ the sacred dictates of truth and wisdom,
 ‘ as to enjoy, in the latter period of life,
 ‘ that serene tranquillity of mind which
 ‘ ever flows from a clear and unfulfilled
 ‘ conscience, void of offence.

‘ Unto the grave we have resigned
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‘ Almighty God, of his infinite goodness,
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‘ we beg, for the honour of his holy name,
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' been, and let us not with-hold from his
 ' memory the praise his virtues may have
 ' claimed. Suffer the apologies of human
 ' nature to plead in his behalf. Perfec-
 ' tion has never been attained, and the
 ' wisest as well as the best of men have
 ' erred. His meritorious actions let us
 ' imitate, and from his weakness derive
 ' instruction.

' Let the example of his fate excite
 ' our serious consideration, and strengthen
 ' our resolutions of amendment, lest our
 ' expectations be also frustrated, and we
 ' be hurried unprepared into the presence
 ' of an all-wise and powerful Judge, to
 ' whom the secrets of all hearts are known,
 ' and from whose dread tribunal no cul-
 ' prit can escape.

' To conclude : Let us support with
 ' propriety the character of our profession
 ' on every occasion, advert to the nature
 ' of our solemn engagements, and sup-
 ' plicate the divine grace to enable us to
 ' pursue with unwearied assiduity the sa-
 ' cred tenets of our Order. Thus we
 ' shall

' shall secure the favour of that eternal
 ' Being whose goodness and whose power
 ' can know no bound; and prosecute
 ' our journey, without dread or appre-
 ' hension, to a far-distant country from
 ' which no traveller returns. By the light
 ' of the divine countenance, we shall pass
 ' without trembling through those gloomy
 ' mansions where all things are forgotten,
 ' and at that great and tremendous day,
 ' when, arraigned at the bar of divine
 ' justice, judgment shall be pronounced
 ' in our favour, we shall receive the
 ' reward of our virtue by acquiring the
 ' possession of an immortal inheritance,
 ' where joy flows in one continued stream,
 ' and no mound can check its course.'

The following invocations are then made by the Master, and the usual honours accompany each.

MASTER. ' May we be true and faith-
 ' ful, and may we live and die in love !'

ANSWER. ' So mote it be.'

MASTER. ' May we always profess
 ' what is good, and may we always act
 ' agreeably to our profession !'

ANSWER. 'So mote it be.'

MASTER. 'May the Lord bless us;
'and prosper us; and may all our good
'intentions be crowned with success!'

ANSWER. 'So mote it be.'

The Secretaries then advance, and throw their rolls into the grave with the usual forms, while the Master repeats with an audible voice:

'Glory be to God on high, on earth
'peace, and good-will towards men.'

ANSWER. 'So mote it be now, from
'henceforth, and for evermore.'

The Master then concludes the ceremony at the grave in the following words:

'From time immemorial it has been
'an established custom among the mem-
'bers of this respectable society, when
'requested by a brother, to accompany
'his corpse to the place of interment;
'and there to deposit his remains with
'the usual formalities.

'In conformity with this laudable
'usage, and at the special request of

H

'our

‘ our deceased brother, whose memory
 ‘ we revere, and whose loss we now de-
 ‘ plore, we are here assembled, under le-
 ‘ gal dispensation, in the form and charac-
 ‘ ter of masons, to resign his body to
 ‘ the earth from whence it came, and to
 ‘ offer up the last tribute of our fraternal
 ‘ affection and regard to his memory ;
 ‘ thereby demonstrating to the world the
 ‘ sincerity of our past esteem, and our
 ‘ steady attachment to the principles of
 ‘ our honourable Order.

‘ With all proper respect to the esta-
 ‘ blished customs of the country in which
 ‘ we reside, with due deference to our su-
 ‘ periors in church and state, and with
 ‘ unlimited good-will to all mankind,
 ‘ we here appear in the character of our
 ‘ profession.—Invested with the badges
 ‘ of our sacred institution, we humbly
 ‘ implore the blessing of Heaven on all
 ‘ our zealous endeavours for the general
 ‘ good of society, and pray for our steady
 ‘ perseverance in the principles of piety
 ‘ and virtue.

‘ As it has pleased the great Creator
 ‘ to remove our worthy brother now de-
 ‘ ceased, from the cares and troubles of
 ‘ a transitory existence, to a state of eter-
 ‘ nal duration ; and thereby to weaken
 ‘ the chain by which we are linked one
 ‘ to another : may this example of the
 ‘ uncertainty of human life remind us of
 ‘ our approaching fate, and may we who
 ‘ survive him, be more strongly cemented
 ‘ with the ties of union and friendship ;
 ‘ and so regulate our conduct here, by
 ‘ the sacred dictates of truth and wisdom,
 ‘ as to enjoy, in the latter period of life,
 ‘ that serene tranquillity of mind which
 ‘ ever flows from a clear and un sullied
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 kepte backe soche allein as shulde be
 harmefulle yff they comed yn euylle
 haundes, oder soche as ne myghte be
 holpyng wythouten the techynges to be
 joynedde herwythe in the lodge, oder
 soche as do bynde the freres more stronge-
 lyche togeder, bey the proffytte and com-
 modytye comyng to the confrerie her-
 fromme.

QUEST. Whatte artes haueth the ma-
 çonnes techedde mankynde?

(12) Maconnes haueth communycatedde, &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 disco-
 vered 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.

ANSW.

ANSW. The artes (13) agricultura, architectura, astronomia, geometria, numeres, musica, poesie, kymistrye, governmente, and relygyonne.

QUEST. Howe commethe maçonnes more teachers than odher menne ?

ANSW. The hemselve haueth allein in (14) arte of fyndinge neue artes, whyche arte the ffyrste maçonnes receaved from Godde ; by the whyche they fyndethe whatte artes hem plesethe, and the treu

(13) The artes, 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 fyndinge 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 applied in all the sciences generally, as algebra is in numbers, by the help of which, new rules of arithmetic are, and may be found.

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 harmefulle yff they comed yn euylle
 haundes, oder soche as ne myghte be
 holpyng wythouten the techynges to be
 joynedde herwythe in the lodge, oder
 soche as do bynde the freres more stronge-
 lyche togeder, bey the proffytte and com-
 modytye comyng to the confrerie her-
 fromme.

QUEST. Whatte artes haueth the ma-
 çonnes techedde mankynde?

(12) Maconnes haueth communycatedde, &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 disco-
 vered 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.

ANSW.

ANSW. The artes (13) agricultura, architectura, astronomia, geometria, numeres, musica, poesie, kymistrye, governmente, and relygyonne.

QUEST. Howe commethe maçonnes more teachers than odher menne ?

ANSW. The hemfelfe haueth allein in (14) arte of fyndinge neue artes, whyche arte the ffyrste maçonnes receaued from Godde; by the whyche they fyndethe whatte artes hem plesethe, and the treu

(13) The artes, 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 fyndinge 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 applied in all the sciences generally, as algebra is in numbers, by the help of which, new rules of arithmetic are, and may be found.

way of techyng the same. Whatt oðher menne dothe 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 ffyndyng neue artes, and thattys for here own proffytte, and (15) preise: They concelethe the art of kepyng (16) secretes, thatt foe the worlde mayeth no-thinge concele from them. Thay concel-ethe the art of wunderwerckyng, and of foresayinge thynges to comme, that so

(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.

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QUEST.

(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) Univerville longage of maconnes.] An universal language has been much desired by the learned of many ages. It is 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

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Hereynne, therein

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Kunm.

Kunne, know
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Make gudde, are beneficial
Metynges, measures
Mote, may
Myddlelonde, Mediterranean
Mygbte, power
Occasyonne, opportunity
Oder, or
Onelyche, only
Perneccessarye, absolutely necessary
Preise, honour
Recht, right
Reckenyngs, numbers
Sonderlyche, particularly
Skylle, knowledge
Wackfyng, growing
Werck, operation
Wey, way
Whereas, where
Woned, dwelt
Wunderwerckynge, working miracles
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profit and praise; and then particularizes the different arts they carefully conceal. Mr. Locke's remark, that this shews too much regard for their own society, and too little for the rest of mankind, is rather severe, when he has admitted the propriety of concealing from the world what is of no real public utility, lest, being converted to bad uses, the consequences might be prejudicial to society. By the word *praise*, is here meant honour and respect, to which masons were entitled, and which only could give credit to the wise doctrines they propagated. Their fidelity has given them a claim to esteem, and the rectitude of their manners has demanded veneration.

Of all the arts which the masons profess, the art of secrecy particularly distinguishes them. Taciturnity is a proof of wisdom, and is of the utmost importance in the different transactions of life. Sacred, as well as profane history*,
has

* Many instances may be adduced from history, of the great veneration that was paid to this art by

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Deity

the ancients. Pliny informs us, that Anaxarchus, being imprisoned with a view to extort from him some secrets with which he had been entrusted, and dreading that exquisite torture might induce him to betray his trust, bit his tongue in the middle, and threw it in the face of Nicocreon, the tyrant of Cyprus.—No torments could make the servants of Plancus betray the secrets of their master; with fortitude they encountered every pain, and strenuously supported their fidelity, till death put a period to their sufferings.—The Athenians had a statue of brass, to which they bowed; the figure was represented without a tongue to denote secrecy.—The Egyptians worshipped Harpocrates, the god of silence, who was always represented holding his finger at his mouth.—The Romans had likewise their goddess of silence, named Angerona, to whom they offered worship.—Lycurgus, the celebrated lawgiver, as well as Pythagoras, the great scholar, particularly recommended this virtue: especially the last, who kept his disciples silent during five years, that they might learn the valuable secrets he had to communicate unto them; thereby expressing that secrecy was the rarest, as well as the noblest art.

The following story is related by a Roman historian, which, as it may be equally pleasing and instructive, I shall here insert at full length.

The senators of Rome had ordained, that, during their consultations in the senate-house, each senator

Deity himself, who gives the glorious example, by concealing from mankind the secrets

nator should be permitted to bring his son with him, who was to depart if occasion required ; but this favour was not general, being restricted only to the sons of noblemen ; who were tutored from their infancy in the virtue of secrecy, and thereby qualified, in their riper years, to discharge the most important offices of government with fidelity and wisdom. About this time it happened, that the senators met on a very important case, and the affair requiring mature deliberation, they were detained longer than usual in the senate-house, and the conclusion of their determinations adjourned to the following day ; each member engaging, in the mean time, to keep secret the transactions of the meeting. Among other noblemen's sons, who had attended on the occasion, was the son of the grave Papyrus ; a family of great renown and splendor. The young Papyrus was no less remarkable for his genius, than for the prudence of his deportment. On his return home, his mother, anxious to know what important case had been debated in the senate that day, which had detained the senators so long beyond the usual hour, entreated him to relate the particulars. The noble and virtuous youth told her, it was a business not in his power to reveal, he being solemnly enjoined to silence. On hearing this, her importunities were more earnest, and her inquiries more minute. Intelligence she must have ;

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initiated into Masonry; and being properly instructed in the mysteries of the Art, he was much improved, and propagated the principles of the Order in other countries into which he afterwards travelled.

Page 158. Dothe maçonnes discover here artes unto odhers?] Masons, in all ages, have studied the general good of mankind. Every art which is useful, or necessary for the support of authority and preservation of good government, as well as for promoting science, they have cheerfully communicated to mankind. Those matters which were of no public importance, they have carefully preserved in their own breasts; such as, the tenets of the Order, their mystic forms, and particular customs. These are only of private use to distinguish each other in different countries, and thus to confine their privileges to the just and meritorious.

Page 159. Whatte artes haueth the maçonnes techedde mankynde?] The
I arts

arts which the masons have publicly taught, are here specified. It appears to have surpris'd the learned annotator, that religion should be ranked among the arts propagated by the fraternity. Masons have ever, in compliance with the tenor of their profession, paid due obedience to the moral law, and have inculcated its precepts with powerful energy on all their followers. The doctrine of one God, the creator and preserver of the universe, has always been their firm belief. Under the influence of this doctrine, the conduct of the fraternity has been regulated through a succession of ages. The progress of knowledge and philosophy, aided by divine revelation, having abolished many of the vain superstitions of antiquity, and enlightened the minds of men with the knowledge of the true God and the sacred mysteries of the christian faith, masons have always acquiesced in, and zealously pursued every measure which might promote that holy religion, so wisely calculated to make men happy. In those countries,

Countries, however, where the gospel has not reached, and christianity displayed her beauties, the masons have pursued the universal religion, or the religion of nature ; that is, to be good men and true, by whatever denomination or persuasion they have been distinguished. A cheerful compliance with the established religion of the country in which they live, so far as it corresponds with, and is agreeable to the tenets of Masonry, is earnestly recommended in all their assemblies. This universal conformity, notwithstanding private sentiment and opinion, answers the laudable purpose of conciliating true friendship among men, and may be considered as an art few are qualified to learn, and still fewer to teach.

Page 160. How commethe maçonnes more teachers than odher menne ?] The answer implies, that masons, having greater opportunities of improving their talents, are better qualified to instruct others. Mr. Locke's observation on their having

the art of finding new arts, is very judicious, and his explanation seems to be just. The fraternity have ever made the study of the arts a principal part of their private amusement; in their several assemblies nice and difficult theories have been faithfully canvassed and wisely explained; fresh discoveries have also been produced, and those already known have been accurately illustrated. The different classes established, the gradual progression of knowledge communicated, and the regularity observed throughout the whole system of their government, is an evident proof of this assertion. Those initiated into the mysteries of the Art soon discover that masons are possessed of the art of finding out new arts; to which knowledge they gradually arrive by instruction from, and familiar intercourse with, men of genius and ability.

Page 161. What dothe the maçonnes concele and hyde?] The answer imports, the art of finding new arts, for their profit

profit and praise; and then particularizes the different arts they carefully conceal. Mr. Locke's remark, that this shews too much regard for their own society, and too little for the rest of mankind, is rather severe, when he has admitted the propriety of concealing from the world what is of no real public utility, lest, being converted to bad uses, the consequences might be prejudicial to society. By the word *praise*, is here meant honour and respect, to which masons were entitled, and which only could give credit to the wise doctrines they propagated. Their fidelity has given them a claim to esteem, and the rectitude of their manners has demanded veneration.

Of all the arts which the masons profess, the art of secrecy particularly distinguishes them. Taciturnity is a proof of wisdom, and is of the utmost importance in the different transactions of life. Sacred, as well as profane history*, has

* Many instances may be adduced from history, of the great veneration that was paid to this art by

has declared it to be an art of ineffimable value. Secrecy is agreeable to the
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the ancients. Pliny informs us, that Anaxarchus, being imprisoned with a view to extort from him some secrets with which he had been entrusted, and dreading that exquisite torture might induce him to betray his trust, bit his tongue in the middle, and threw it in the face of Nicocreon, the tyrant of Cyprus.—No torments could make the servants of Plancus betray the secrets of their master; with fortitude they encountered every pain, and strenuously supported their fidelity, till death put a period to their sufferings.—The Athenians had a statue of brass, to which they bowed; the figure was represented without a tongue to denote secrecy.—The Egyptians worshipped Harpocrates, the god of silence, who was always represented holding his finger at his mouth.—The Romans had likewise their goddess of silence, named Angerona, to whom they offered worship.—Lycurgus, the celebrated lawgiver, as well as Pythagoras, the great scholar, particularly recommended this virtue: especially the last, who kept his disciples silent during five years, that they might learn the valuable secrets he had to communicate unto them; thereby expressing that secrecy was the rarest, as well as the noblest art.

The following story is related by a Roman historian, which, as it may be equally pleasing and instructive, I shall here insert at full length.

The senators of Rome had ordained, that, during their consultations in the senate-house, each senator

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nator should be permitted to bring his son with him, who was to depart if occasion required; but this favour was not general, being restricted only to the sons of noblemen; who were tutored from their infancy in the virtue of secrecy, and thereby qualified, in their riper years, to discharge the most important offices of government with fidelity and wisdom. About this time it happened, that the senators met on a very important case, and the affair requiring mature deliberation, they were detained longer than usual in the senate-house, and the conclusion of their determinations adjourned to the following day; each member engaging, in the mean time, to keep secret the transactions of the meeting. Among other noblemen's sons, who had attended on the occasion, was the son of the grave Papyrus; a family of great renown and splendor. The young Papyrus was no less remarkable for his genius, than for the prudence of his deportment. On his return home, his mother, anxious to know what important case had been debated in the senate that day, which had detained the senators so long beyond the usual hour, entreated him to relate the particulars. The noble and virtuous youth told her, it was a business not in his power to reveal, he being solemnly enjoined to silence. On hearing this, her importunities were more earnest, and her inquiries more minute. Intelligence she must have;

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THE
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H I S T O R Y
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THE history of Britain, previous to the invasion of the Romans, is so mixed with fable, as not to afford any satisfactory account either of the original inhabitants of the island, or of the arts practised by them. It appears, however, from the writings of the best historians, that they were not destitute of genius or taste. There are yet in being the remains of some stupendous works executed by them much earlier than the time of the Romans, and these vestiges of antiquity, though defaced by the cruel hand of time, display no small share of ingenuity in the invention,

invention, and are convincing proofs that the science of Masonry was not unknown in those rude ages.

The Druids are said to have retained many usages among them similar to those of masons, but of what they chiefly consisted, we cannot, at this distance of time, with certainty, discover. These philosophers held their assemblies in woods and groves, and observed the most impenetrable secrecy in explaining their principles and opinions, which being known only to themselves, must have perished with them.

The Druids were the priests of the Britons, Gauls, and other Celtic nations. They were divided into three classes; the bards, who were poets and musicians, formed the first class; the vates, who were priests and physiologists, composed the second class; and the third class consisted of the Druids, who added moral philosophy to the study of physiology.

It is suggested that the Druids derived their system of government from Pythagoras.

goras. Study and speculation were the favourite pursuits of these philosophers. In their private retreats they entered into a disquisition of the origin, laws, and properties of matter, the form and magnitude of the universe, and even the most sublime and hidden secrets of nature. On these subjects they formed a variety of hypotheses, which they delivered to their disciples in verse, that they might more easily retain them in memory, being bound by oath not to write them.

In this manner the Druids communicated their peculiar tenets, and under the veil of mystery concealed every branch of useful knowledge. This secured to their order universal admiration and respect, while their religious instructions were every where received with reverence and submission. To them was committed the education of youth, and from their seminaries many valuable productions issued. They determined all causes, both ecclesiastical and civil; they taught philosophy, astrology, politics, rites, and ceremonies;
and

and in songs recommended the heroic deeds of great men to the imitation of posterity.

It would be contrary to the intention of this treatise to enlarge further on the usages that prevailed among these ancient philosophers; on these we can offer but probable conjectures; it will therefore be more prudent to abbreviate our observations on this head, and, leaving the experienced mason to make his own reflections on their affinity to the masonic rites, hasten to relate occurrences of more importance and better authenticated.

Upon the arrival of the Romans in Britain, arts and sciences began to flourish apace. In the progress of civilization, Masonry came into esteem, and was much encouraged by Cæsar, and several of the Roman generals, who succeeded him in the government of this island. At this period the masons, though few in number, were remarkably distinguished for their skill in architecture. We find them employed in erecting walls, forts,

forts, bridges, cities, temples, palaces, courts of justice, and other stately works. History, however, is silent concerning their lodges or conventions, and tradition affords but an imperfect account of their usages and customs.

The wars which soon after broke out between the conquerors and the conquered obstructed the progress of Masonry in Britain, and the Art continued in a low state till the arrival of the Emperor Carausius, when, under his auspices, it revived. This general, having shaken off the Roman yoke, contrived every means to render his person and government acceptable to the people. As he possessed real merit, he encouraged learning and learned men, improved the country in the civil arts, and intended to have established an empire in Britain. He collected workmen and artificers from all parts, and under his sway they enjoyed peace and tranquillity. He held the masons in great veneration, and appointed Albanus, his steward, principal superintendent

tendant over their assemblies. Under this patron, the lodges or conventions of the fraternity were regularly conducted. The masons, through the influence of Albanus, obtained a charter from Carausius to hold a general council, at which this worthy knight presided in person as Grand Master, and assisted at the reception of many persons. To this council the name of Assembly was afterwards given*. Albanus was born at

* An old MS. which was destroyed with many others in 1720, said to have been in the possession of Nicholas Stone, a curious sculptor under Inigo Jones, contained the following particulars :

‘ St. Alban loved masons well, and cherished
 ‘ them much, and made their pay right good ; for
 ‘ he gave them ijs. per weeke, and iijd. to their
 ‘ cheer † ; whereas, before that time in all the land,
 ‘ a mason had but a penny a day, and his meat, un-
 ‘ til St. Alban mended itt. And he gott them a
 ‘ charter from the King and his counsell for to hold
 ‘ a general counsell, and gave it to name *Assemblee*.
 ‘ Thereat he was himselfe, and did helpe to make
 ‘ masons, and gave them good charges.’

† A MS. written in the reign of James II. before cited in this volume, contains an account of this circumstance, and increases the weekly pay to 3s. 6d. and 3d. a day for the bearers of burdens.

Verulam, (now St. Albans, in Hertfordshire) of a noble family. In his youth he travelled to Rome, where he served seven years under the Emperor Dioclesian. On his return home, by the example and persuasion of Amphibalus of Caerleon (now Chester), who had accompanied him in his travels, he was converted to the Christian faith, and in the tenth and last persecution of the Christians, was beheaded A. D. 303. He was the first who suffered martyrdom for the Christian religion in Britain, of which the venerable Bede gives the following account. The Roman governor having been informed that St. Alban harboured a Christian in his house, he sent a party of soldiers to apprehend Amphibalus. St. Alban immediately put on the habit of his guest*, and presented himself to the officers.

* The garment which Alban wore upon this occasion was called a *Caracalla*; it was a kind of cloak with a cowl, resembling the vestment of the Jewish priests. Walsingham relates, that it was preserved in a large chest in the church of Ely, which

officers. He was carried before a magistrate, where he behaved with such a manly freedom, and so powerfully supported the cause of his friend, as not only to incur the displeasure of the judge, but to bring upon himself the punishment above specified.

The old constitutions affirm that St. Alban was employed by Carausius to environ the city of Verulam with a wall, and to build him a fine palace; and that the Emperor, as a reward for his diligence in executing these works, appointed him steward of his household, and chief ruler of the realm. However this may be, there is great reason to believe, from the corroborating testimonies of ancient histo-

which was opened in the reign of Edward II. A. D. 1314; and Thomas Rudburn, another writer of equal authority, confirms this relation, and adds, That there was found with this garment an old 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 Dioclesian against the Christians.'

rians, that this knight was a celebrated architect, and a great encourager of good workmen. It cannot then be supposed that Free-masonry should be neglected under such a patron.

After the departure of the Romans from Britain, Masonry made but a slow progress, and was in a little time almost totally neglected. The irruptions of the Picts and Scots obliged the southern inhabitants of the island to solicit the assistance of the Saxons, to repel these invaders. As the Saxons increased, the native Britons sunk into obscurity, and, ere long, yielded the superiority to their protectors, and acknowledged their sovereignty and jurisdiction. These rough and ignorant heathens, despising every thing but war, soon put a finishing stroke to all the remains of ancient learning which had escaped the fury of the Picts and Scots. They continued their depredations, with unrestrained rigour, till the arrival of some pious teachers from Wales and Scotland, when many of these sa-
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vages

vages were reconciled to Christianity, and the doctrines of that religion gained ground among them. As Christianity spread, Masonry was established, and lodges began to be formed*. These lodges, being under the direction of foreigners, were seldom convened, and never attained any degree of consideration or importance.

Masonry continued in this situation till the year 557, when Austin, with forty more monks, among whom the sciences had been preserved, came into England. Austin was commissioned by Pope Gregory, to baptize Ethelbert King of Kent, who appointed him the first archbishop of Canterbury. This monk and his associates propagated the principles of the Christian faith among the inhabitants of Britain, and by their influence, in little more than sixty years, all the kings of the heptarchy were converted. The lodges now began to flourish under the patronage of Austin, and several foreigners came into England who introduced the Gothic

* See the Book of Constitutions.

style of building among the masons. Austin appeared at the head of the fraternity in founding the old cathedral of Canterbury in 600, and the cathedral of Rochester in 602.

Several expert masons arrived in England from France in 680, who formed themselves into lodges, under the direction of Bennet, abbot of Wirral, who was appointed by Kenred, king of Mercia, to inspect their proceedings.

During the heptarchy, however, Masonry continued in a low state. In the year 856 it revived under the patronage of St. Swithin, who was employed by Ethelwolph, the Saxon king, to repair some pious houses, and gradually improved till the reign of Alfred, A. D. 872, when, in the person of that prince, it found a zealous protector.

Masonry has, for the most part, kept pace with the progress of learning, and we have generally found the patrons and encouragers of the latter most remarkable for cultivating and promoting the

former. No prince ever studied more to polish and improve the understandings of his subjects than Alfred, and therefore no one could prove a better friend to Masonry. By his indefatigable assiduity in the pursuit of knowledge, he induced his people to imitate his example, and thereby reformed their dissolute and barbarous manners. Hume, in his history of Great Britain relates the following particulars of this prince :

Alfred usually divided his time into three equal portions ; one was employed in sleep, and the refection of his body by diet and exercise ; another in the dispatch of business ; and a third in study and devotion. That he might more exactly measure the hours, he made use of burning tapers of equal lengths, which he fixed in lanthorns ; an expedient suited to that rude age when the geometry of dialing and the mechanism of clocks and watches were totally unknown. By this regular distribution of his time, though he often laboured under great bodily in-

firmities, this martial hero, who fought in person fifty-six battles by sea and land, was able, during a life of no extraordinary length, to acquire more knowledge and even to compose more books, than most studious men, blest with greater leisure and application, have, in more fortunate ages, made the object of their uninterrupted industry.

This prince was not negligent in encouraging the mechanical arts. Masonry, therefore, claimed a great part of his attention. He invited, from all quarters, industrious foreigners to repeople his country, which had been laid desolate by the ravages of the Danes. He introduced and encouraged manufactures of all kinds among them; no inventor or improver of any ingenious art did he suffer to go unrewarded; and he set apart a seventh part of his revenue for maintaining a number of workmen, whom he constantly employed in rebuilding his ruined cities, castles, palaces, and monasteries. The university of Oxford was founded by

him. On his death in 900, Edward succeeded to the throne.

During the reign of Edward, the masons continued to hold their lodges, under the sanction of Ethred, his sister's husband, and Ethelward, his brother, to whom he intrusted the care of the fraternity. Ethelward was a prince of great learning, and an able architect. He founded the university of Cambridge.

Edward died in 924, and was succeeded by Athelstane his son, who appointed his brother Edwin patron of the masons. This prince procured a charter from Athelstane, empowering them to meet annually in communication at York. In this city the first Grand Lodge of England was formed in 926, at which Edwin presided as Grand Master*. Here many old writings were produced in Greek, Latin,

* A record of the society, written in the reign of Edward IV. said to have been in the possession of the famous Elias Ashmole, founder of the Museum at Oxford, and unfortunately destroyed, with other papers on the subject of Masonry, at the Revolution,

Latin, and other languages, from which, it is said, the constitutions of the English lodges have been extracted. Athelstane kept

revolution, gives the following account of the state of Masonry at this period.

‘ 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 Athelstane, (the grandson of King Alfred the Great, a mighty architect) the first anointed king of England, and who translated the Holy Bible into the Saxon tongue, (A. D. 930) when he had brought the land into rest and peace, built many great works, and encouraged many masons from France, who were appointed overseers thereof, and brought with them the charges and regulations of the lodges, 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 grounded, purchased a free charter of King Athelstane, for the masons having a correction among themselves, (as it was anciently expressed) or a freedom and power to regulate themselves, to amend what might happen amiss, and

kept his court for some time at York, where he received several embassies from foreign princes, with rich presents of various kinds. He was loved, honoured, and admired by all the princes of Europe, who sought his friendship and courted his alliance. He was a mild sovereign, a kind brother, and a true friend. The only blemish that historians find in the whole reign of Athelstane, is the supposed murder of his brother Edwin. This youth was distinguished for his virtues, and having died two years before his brother, a false report was spread of his be-

to hold a yearly communication and general assembly.

That accordingly Prince Edwin summoned all the masons in the realm to meet him in a congregation at York, who came and composed a general lodge, of which he was Grand Master; and having brought with them all the writings and records extant, some in Greek, some in Latin, some in French, and other languages, from the contents thereof that assembly did frame the constitution and charges of an English lodge, made a law to preserve and observe the same in all time coming, and ordained good pay for working masons, &c.'

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ing wrongfully put to death by him. But this action is so improbable in itself, so inconsistent with the character of Athelstane, and indeed so slenderly attested, as to be undeserving of a place in history*.

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* The excellent writer of the life of King Athelstane †, has given so clear and so perfect a view 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 cause 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

* Biog. Brit. vol. I, p. 63.

The activity and princely conduct of Edwin qualified him, in every respect, to preside over so celebrated a body of men

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 Michelness, to atone for this base and bloody fact *.

Dr. Howel, speaking of this story, treats it as if very indifferently founded, and, on that account, unworthy of credit †. 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 Malmesbury, 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 cer-

* Speed's Chronicle, Book vii. chap. 38.
 P. iv. c. 2. § 10.
 Saxon. p. 111.
 R. A. lib. ii.

† Gen. Hist.
 ‡ Simeon Dunelm. p. 154. Chron.
 § Chronicon. p. 828.
 || De Gest.
 † Matth. Florileg.

men as the masons. Under him they were employed in repairing and building many churches and other edifices, which had been destroyed by the ravages of the Danes and other invaders, not only in the city of York, but at Beverley, and other places. On the death of Edwin, Athelstane undertook the direction of the lodges,

tainly was a conspiracy against King Athelstane, 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 Athelstane was unanimously acknowledged King, his brethren being too young to govern; one would think then, 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 Athelstane 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.

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and propagated the art of Masonry in peace and security.

When Athelstane died, the masons dispersed, and continued in an unsettled state till the reign of Edgar in 960, when they were again collected by St. Dunstan. Under the auspices of this patron they were employed in rearing some pious structures, but meeting with little encouragement, their lodges soon declined. After Edgar's death, Masonry remained in a low condition upwards of fifty years. It began to revive under the patronage of Edward the Confessor, in 1041, and several great works were executed by this prince. He rebuilt Westminster Abbey, assisted by Leofrick, earl of Coventry, whom he had appointed to superintend the masons. The Abbey of Coventry, and many other structures, were also finished by this accomplished architect.

William the Conqueror acquired the crown of England in 1066: he appointed Gundulph, bishop of Rochester, and Roger de Montgomery, joint patrons of

of the masons, who at this time excelled both in civil and military architecture. Under the auspices of these patrons, the fraternity were employed in building the Tower of London, which was completed in the reign of William Rufus, who rebuilt London bridge with wood, and first constructed the palace and hall of Westminster in 1087. On the accession of Henry I, the lodges continued to be held; and from this prince the first Magna Charta, or charter of liberties, was obtained by the Normans. Stephen succeeded Henry in 1135, and employed the fraternity in building a chapel at Westminster, now the House of Commons, and several other works. These were finished under the direction of Gilbert de Clare, marquis of Pembroke, who at this time presided over the lodges.

During the reign of Henry II. the grand master of the Knights Templars superintended the masons, and employed them in building their Temple in Fleet-street, A. D. 1155. Masonry continued under

under the patronage of this Order till the year 1199, when John succeeded his brother Richard in the crown of England. Peter de Colechurch was then appointed Grand Master. He began to rebuild London bridge with stone, which was finished by William Alcmayn in 1209. Peter de Rupibus succeeded Peter de Colechurch in the office of Grand Master, and Geoffrey Fitz-Peter, chief surveyor of the king's works, acted as deputy under him. Masonry flourished under the auspices of these two artists, during the remainder of this and the following reign.

On the accession of Edward I. A. D. 1272, the care of the lodges was entrusted to Walter Giffard, archbishop of York; Gilbert de Clare, earl of Gloucester; and Ralph, lord of Mount Hermer, the progenitor of the family of the Montagues. These architects superintended the finishing of Westminster Abbey, which had been begun in 1220, during the minority of Henry III. In the reign of Edward II. the fraternity were employed in building

building Exeter and Oriel colleges, Oxford; Clare-hall, Cambridge; and many other structures; under the auspices of Walter Stapleton, bishop of Exeter, who had been appointed patron of the masons in 1307.

Masonry flourished in England in the reign of Edward III. This prince became the patron of science, and the encourager of literature. He applied with indefatigable assiduity to the constitutions of the Order; he revised and meliorated the ancient charges, and added several wise regulations to the original code of laws, by which the fraternity had been governed. He patronized the lodges, and appointed five deputies under him to inspect their proceedings, viz. 1. John de Spoulce, who rebuilt St. George's chapel at Windsor, where the order of the garter was first instituted, A. D. 1350; 2. William a Wickham, afterwards bishop of Winchester, who rebuilt the castle of Windsor at the head of 400 free-masons, A. D. 1357; 3. Robert a Barnham, who finished

finished St. George's hall at the head of 250 free-masons, with other works in the castle, A. D. 1375; 4. Henry Yeuele, (called in the old records, the King's free-mason) who built the Charter-house in London; King's hall, Cambridge; and Queenborough castle; and who also rebuilt St. Stephen's chapel, Westminster; and 5. Simon Langham, abbot of Westminster, who rebuilt the body of that cathedral as it now stands. From some old records still extant it appears, that at this period lodges were numerous, and that communications of the fraternity were held under the protection of the civil magistrate*..

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' the Master and Fellows, with consent of the lords
' of the realm, (for most great men were then ma-
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' sion of a brother, the constitution and the ancient
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‘ or masters of work, should be examined whether
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‘ lords, as well the lowest as the highest, to the ho-
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‘ profit of their lords; for they be their lords that
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The following particulars are also contained in a very old MS. of which a copy is said to have been in the possession of the late George Payne, Esq; Past Grand Master.

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 ‘ Amen, so mote it be.’

to the crown; when Henry Chicheley, archbishop of Canterbury, obtained the direction of the fraternity; and under the auspices of this patron, lodges and communications were frequent.

Henry VI. a minor, succeeding to the throne in 1422, the parliament endeavoured to disturb the masons, by passing the following act to prohibit their chapters and conventions :

3 Hen. VI. cap. 1. A. D. 1425.

MASONS shall not confederate in chapters or congregations.

‘ WHEREAS, by the yearly congrega-
 ‘ tions and confederacies made by the
 ‘ masons in their general 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
 ‘ sovereign 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

and established, that such chapters and
 congregations shall not be hereafter
 holden; and if any such be made, they
 that cause such chapters and congrega-
 tions to be assembled and holden; if they
 thereof be convict, shall be judged for
 felons: and that the other masons, that
 come to such chapters or congregations,
 be punished by imprisonment of their
 bodies, and make fine and ransome at
 the king's will *.'

This

Judge Coke gives the following opinion on
 this statute:

All the statutes concerning labourers before this
 act, and whereunto this act doth refer, are repealed
 by the statute of 5 Eliz. cap. 4. about A. D. 1562,
 whereby the cause and end of making this act is
 taken away, and consequently the act is become of
 no force; for *cessante ratione legis, cessat ipsa lex*:
 and the indictment of felony upon this statute must
 contain, That those chapters and congregations
 are to the violating and breaking of the good
 course and effect of the statutes of labourers;
 which now cannot be so alleged, because these
 statutes be repealed. Therefore this would be
 put out of the charge of justices of the peace.
 INSTITUTES, Part III. fol. 19.

It

This act was never once put in force, nor the fraternity deterred from assembling as usual under archbishop Chicheley, who still continued to preside over them. Notwithstanding this rigorous edict, the effect of prejudice and malevolence in an arbitrary set of men, lodges were formed in different parts of the kingdom; and tranquillity, joy, and felicity reigned among the fraternity*.

As

It is plain, from the above opinion, that this act, though never expressly repealed, can have no force at present. The masons may rest very quiet, may continue to hold their assemblies, and may propagate their mysteries, as long as their conformity to their professed principles entitles them to the sanction of government. Masonry is too well known in this country, to raise any suspicion in the legislature. The greatest personages have presided over the society, and under their auspicious government, at different times, an acquisition of patrons, both great and noble, has been made. It would therefore be absurd to imagine, that any legal attempt will ever be thought of to disturb the peace and harmony of a society so truly respectable and so highly honoured.

* The Latin Register of William Molart, prior of Canterbury, in manuscript, pap. 88. entitled, *Liberatio*

As the attempt of parliament to suppress the lodges and communications of masons renders the transactions of this period worthy our attention, it may not be improper to state some of the circumstances which are supposed to have given rise to this severe edict.

The Duke of Bedford, at that time regent of the kingdom, being in France, the regal power was vested in his brother Humphrey, Duke of Gloucester*, who
was

* *Liberatio generalis Domini Gulielmi Prioris Ecclesie Christi Cantuariensis, erga Fastum Natalis Domini 1429,* informs us, that, in the year 1429, during the minority of this prince, a respectable lodge was held at Canterbury, under the patronage of Henry Chicheley, the archbishop; at which were present 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 apprentices, all of whom are particularly named.

* This prince is said to have received a more learned education than was usual in his age, to have founded one of the first public libraries in England, and to have been a great patron of learned men. If the records of the society may be relied on, we
have

was styled protector and guardian of the kingdom. The care of the young king's person and education was entrusted to Henry Beaufort, bishop of Winchester, the Duke's uncle. The bishop was a prelate of great capacity and experience, but of an intriguing and dangerous character. As he aspired to the government of affairs, he had continual disputes with his nephew the protector, and gained frequent advantages over the vehement and impolitic temper of that prince. Being invested with power, he soon began to shew his pride and haughtiness, and he wanted not followers and agents, who were busy to augment his influence*.

The

have reason to believe, that he was particularly attached to the masons, that he was admitted into their Order, and that he assisted at the initiation of King Henry in 1442.

* In a parliament held at Westminster on the 17th of November 1423, to answer a particular end, it was ordained, ' That if any person, committed for grand or petty treason, should wilfully break out of prison, and escape from the same, it should be deemed

The animosity between the uncle and nephew daily increased, and the authority of

deemed petty treason, and his goods be forfeited †. About this time, one William King, of Womolton in Yorkshire, servant to Sir Robert Scott, lieutenant of the Tower, pretended, that he had been offered by Sir John Mortimer, (cousin to the lately deceased Edward Mortimer, earl of March, the nearest in blood to the English crown, and then a prisoner in the Tower) ten pounds to buy him clothes, with forty pounds a year, and to be made an earl, if he would assist Mortimer in making his escape; that Mortimer said, he would raise 40,000 men on his enlargement, and would strike off the heads of the rich bishop of Winchester, the duke of Gloucester, and others. This fellow undertook to prove upon oath the truth of his assertion. A short time after, a scheme was formed to cut off Mortimer, and an opportunity soon offered to carry it into execution. Mortimer being permitted one day to walk to the Tower wharf, was suddenly pursued, seized, brought back, accused of breaking out of prison, and of attempting his escape. He was tried, and the evidence of King being admitted, was convicted, agreeably to the late statute, and afterwards beheaded.

The death of Mortimer occasioned great murmuring and discontent among the people, and

† Wolfe's Chronicle, published by Stowe.

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 ‘ said, throughout all the kingdom of England.
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to the crown; when Henry Chicheley, archbishop of Canterbury, obtained the direction of the fraternity; and under the auspices of this patron, lodges and communications were frequent.

Henry VI. a minor, succeeding to the throne in 1422, the parliament endeavoured to disturb the masons, by passing the following act to prohibit their chapters and conventions :

3 Hen. VI. cap. 1. A. D. 1425.

MASONS shall not confederate in chapters or congregations.

‘ WHEREAS, by the yearly congtega-
 ‘ tions and confederacies made by the
 ‘ masons in their general 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
 ‘ sovereign 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

212 THE HISTORY

and established, that such chapters and
 congregations shall not be hereafter
 holden; and if any such be made, they
 that cause such chapters and congrega-
 tions to be assembled and holden, if they
 thereof be convict, shall be judged for
 felons: and that the other masons, that
 come to such chapters or congregations,
 be punished by imprisonment of their
 bodies, and make fine and ranfome at
 the king's will *.'

This

* Judge Coke gives the following opinion on this statute:

All the statutes concerning labourers before this
 act, and whereunto this act doth refer, are repealed
 by the statute of 5 Eliz. cap. 4. about A. D. 1562,
 whereby the cause and end of making this act is
 taken away, and consequently the act is become of
 no force; for *cessante ratione legis, cessat ipsa lex*:
 and the indictment of felony upon this statute must
 contain, That those chapters and congregations
 are to the violating and breaking of the good
 course and effect of the statutes of labourers;
 which now cannot be so alleged, because these
 statutes be repealed. Therefore this would be
 put out of the charge of justices of the peace.
 INSTITUTES, Part III. fol. 19.

It

This act was never once put in force, nor the fraternity deterred from assembling as usual under archbishop Chicheley, who still continued to preside over them. Notwithstanding this rigorous edict, the effect of prejudice and malevolence in an arbitrary set of men, lodges were formed in different parts of the kingdom; and tranquillity, joy, and felicity reigned among the fraternity*.

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It is plain, from the above opinion, that this act, though never expressly repealed, can have no force at present. The masons may rest very quiet, may continue to hold their assemblies, and may propagate their mysteries, as long as their conformity to their professed principles entitles them to the sanction of government. Masonry is too well known in this country, to raise any suspicion in the legislature. The greatest personages have presided over the society, and under their auspicious government, at different times, an acquisition of patrons, both great and noble, has been made. It would therefore be absurd to imagine, that any legal attempt will ever be thought of to disturb the peace and harmony of a society so truly respectable and so highly honoured.

* The Latin Register of William Molart, prior of Canterbury, in manuscript, pap. 88. entitled, 'Liberatio

As the attempt of parliament to suppress the lodges and communications of masons renders the transactions of this period worthy our attention, it may not be improper to state some of the circumstances which are supposed to have given rise to this severe edict.

The Duke of Bedford, at that time regent of the kingdom, being in France, the regal power was vested in his brother Humphrey, Duke of Gloucester*, who
was

* *Liberatio generalis Domini Gulielmi Prioris Ecclesie Christi Cantuariensis, erga Fastum Natalis Domini 1429,* informs us, that, in the year 1429, during the minority of this prince, a respectable lodge was held at Canterbury, under the patronage of Henry Chicheley, the archbishop; at which were present 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 apprentices, all of whom are particularly named.

* This prince is said to have received a more learned education than was usual in his age, to have founded one of the first public libraries in England, and to have been a great patron of learned men. If the records of the society may be relied on, we
have

was styled protector and guardian of the kingdom. The care of the young king's person and education was entrusted to Henry Beaufort, bishop of Winchester, the Duke's uncle. The bishop was a prelate of great capacity and experience, but of an intriguing and dangerous character. As he aspired to the government of affairs, he had continual disputes with his nephew the protector, and gained frequent advantages over the vehement and impolitic temper of that prince. Being invested with power, he soon began to shew his pride and haughtiness, and he wanted not followers and agents, who were busy to augment his influence*.

The

have reason to believe, that he was particularly attached to the masons, that he was admitted into their Order, and that he assisted at the initiation of King Henry in 1442.

* In a parliament held at Westminster on the 17th of November 1423, to answer a particular end, it was ordained, ' That if any person, committed for grand or petty treason, should wilfully break out of prison, and escape from the same, it should be deemed

The animosity between the uncle and nephew daily increased, and the authority of

deemed petty treason, and his goods be forfeited †. About this time, one William King, of Womolton in Yorkshire, servant to Sir Robert Scott, lieutenant of the Tower, pretended, that he had been offered by Sir John Mortimer, (cousin to the lately deceased Edward Mortimer, earl of March, the nearest in blood to the English crown, and then a prisoner in the Tower) ten pounds to buy him clothes, with forty pounds a year, and to be made an earl, if he would assist Mortimer in making his escape; that Mortimer said, he would raise 40,000 men on his enlargement, and would strike off the heads of the rich bishop of Winchester, the duke of Gloucester, and others. This fellow undertook to prove upon oath the truth of his assertion. A short time after, a scheme was formed to cut off Mortimer, and an opportunity soon offered to carry it into execution. Mortimer being permitted one day to walk to the Tower wharf, was suddenly pursued, seized, brought back, accused of breaking out of prison, and of attempting his escape. He was tried, and the evidence of King being admitted, was convicted, agreeably to the late statute, and afterwards beheaded.

The death of Mortimer occasioned great murmuring and discontent among the people, and

† Wolfe's Chronicle, published by Stowe.

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threatened a speedy subversion of those in power. Many hints were thrown out, both in public and private assemblies, of the fatal consequences which were expected to succeed this commotion. The amazing progress it made, justly alarmed the suspicions of the ambitious prelate, who spared no pains to exert his power on the occasion.

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226 THE HISTORY

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scarce survived him two months; when, after a long life spent in falsehood and politics, he sunk into oblivion, with all the daggers of divine vengeance sticking in his heart*.

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* The wickedness of the Cardinal's life, and his mean, base, and unmanly death, will ever be a bar against any vindication of his memory for the good which he did while alive, or which the money he had amassed could do after his decease. When in his last moments he was heard to utter these mean expressions: 'Why should I die, who am possessed of so much wealth? If the whole kingdom could save my life, I am able by my policy to preserve it, or by my money to purchase it. Will not death be bribed, nor money do every thing?' The inimitable Shakespeare, 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 piercing words:

'Lord cardinal, if thou think'st on heav'n's bliss,

'Lift up thy hand, make signal of that hope.'

—— He dies, and makes no sign.

Hen. VI. Act 3.

'The memory of the wicked shall rot, but the unjustly persecuted shall be had in everlasting remembrance.'

228 THE HISTORY

without dread or apprehension. The King being initiated into the Order in the year 1442, he was very intent on obtaining a thorough knowledge of the Art. He perused the ancient charges *, revised the constitutions, and, with the consent of his council, presided in person over the masons. Many lords and gentlemen of the court followed his Majesty's ex-

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° koninge, by means of affable and kind meetyngs
° dyverse tymes, and as a lovinge brotherhode use
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° most gracious reign, A. D. 1434.' The same
record says farther, ' That the charges and laws of
° the free-masons have been seen and perused by our
° late Sovereign King Henry VI. and by the lords
° of his most honourable council, who have allowed
° them, and declared, That they be right good
° and reasonable to be holden, as they have been
° drawn out and collected from the records of aun-
° tient tymes,' &c. &c.

From all which it appears, that before the troubles which happened in the reign of this unfortunate prince, free masons were in high estimation.

ample,

ample, and Masonry once more flourished in England *. The King nominated William Wanefleet, bishop of Winchester, Grand Master, who afterwards built Magdalene College, Oxford, and many other pious houses, at his own expence. Eton College, near Windsor, and King's College, Cambridge, were built under the

* While these transactions were carrying on in England, the masons were countenanced and protected in Scotland by King James I. After his return from captivity, he became the patron of the learned, and a zealous encourager of Masonry. The Scottish records relate, that he honoured the lodges with his royal presence; that he settled a yearly revenue of four pounds Scots (an English noble), to be paid by every master-mason in Scotland, to a Grand Master, chosen by the Grand Lodge, and approved by the crown, one nobly born, or an eminent clergyman, who had his deputies in cities and counties, and every new brother at entrance paid him also a fee. His office empowered him to regulate in the fraternity what should not come under the cognizance of law-courts. To him appealed both mason and lord, or the builder and founder, when at variance, in order to prevent law-pleas; and, in his absence, they appealed to his Deputy or Grand Warden, that resided next to the premises.

direction of Wanefleet. Henry also founded Christ's College, Cambridge ; and his queen, Margaret of Anjou, Queen's College, in the same university.

Masonry continued to flourish in England till the peace of the kingdom was interrupted by the civil wars between the two royal houses of York and Lancaster, when it fell into an almost total neglect, and continued in that state till 1471, when it began to revive, under the auspices of Richard Beauchamp, bishop of Sarum. This prelate had been appointed Grand Master by Edward IV. and had been honoured with the title of chancellor of the garter for repairing the castle and chapel of Windsor.

During the short reigns of Edward V. and Richard III. Masonry was on the decline ; but on the accession of Henry VII. A. D. 1485, it came again into esteem, under the patronage of the Master and fellows of the order of St. John at Rhodes (now Malta), who assembled their grand lodge in 1500, and chose
Henry

Henry their protector. Under the royal auspices the fraternity revived their assemblies, and Masonry resumed its pristine splendor. A grand lodge was formed in the palace, on the 24th of June 1502, at which the King presided in person as Grand Master; and having appointed John Islip, abbot of Westminster, and Sir Reginald Bray, knight of the garter, his wardens for the occasion, he proceeded in ample form to the east end of Westminster Abbey, and laid the foundation stone of that famous piece of Gothic architecture, known by the name of Henry VII.'s Chapel. Under the direction of Sir Reginald Bray, the palace of Richmond was afterwards built, and many other stately works.

Henry VIII. succeeded his father in 1509, and appointed Cardinal Wolsey Grand Master. This prelate built Hampton Court, Whitehall, Christ Church College, Oxford, and several other good edifices; all of which, upon his disgrace, were forfeited to the crown, A. D. 1530.

Thomas

232 THE HISTORY

Thomas Cromwell, earl of Essex, succeeded the Cardinal in the office of Grand Master; and employed the fraternity in building St. James's Palace, Christ's Hospital, and Greenwich castle. In 1534 the King and parliament threw off allegiance to the pope of Rome. The King being declared supreme head of the church, no less than 926 pious houses were suppressed; many of which were afterwards converted into stately mansions for the nobility and gentry. Under the direction of John Touchet lord Audley, who, on Cromwell's being beheaded in 1540, had succeeded to the office of Grand Master, Masonry continued to flourish; and the fraternity were employed in building Magdalene College, Cambridge, and several other structures.

Edward VI. a minor, succeeding to the throne in 1547, his guardian and regent, Edward Seymour, duke of Somerset, undertook the management of the masons, and built Somerset-house in the Strand;

Strand; which, on his being beheaded, was forfeited to the crown in 1552. John Poynt, bishop of Winchester, then became the patron of the fraternity, and continued to preside over the lodges till the King died, A. D. 1553.

The masons remained without any nominal patron till the reign of Elizabeth, when Sir Thomas Sackville accepted the office of Grand Master. Lodges were held, however, during this period, in different parts of England, particularly at York, where the fraternity were both numerous and respectable. The following remarkable circumstance is recorded of Elizabeth: hearing that the masons were in possession of secrets, which they would not reveal, and being jealous of all secret assemblies, she sent an armed force to York, with intent to break up their annual communication. This design, however, was happily frustrated by the interposition of the Grand Master; who took care to initiate some of the chief officers she had sent on this duty. They

They joined in communication with the masons, and reported to the Queen, that the society consisted of a peculiar set of skilful architects, who cultivated arts and sciences, promoted peace and friendship, one with another, and never meddled in affairs of church or state. Upon which the Queen countermanded her orders, and never afterwards attempted to disturb the fraternity.

Sir Thomas Sackville having resigned in 1567, Francis Russell, earl of Bedford, was elected Grand Master in the North, and Sir Thomas Gresham (who built the Royal Exchange, in the South.) Charles Howard, earl of Effingham, succeeded Sir Thomas Gresham, and continued to preside over the lodges in the South till 1588, when George Hastings, earl of Huntingdon, accepted the office of Grand Master, in which station he continued till the Queen died in 1603.

On the death of Elizabeth, the crowns of England and Scotland were united in her successor, James VI. of Scotland, who
was

was proclaimed King of England, Scotland, and Ireland, on the 25th of March 1603. At this period Masonry flourished apace in both kingdoms, and the lodges were convened under the royal patronage. Several gentlemen of fine taste returned from their travels full of laudable emulation, if not to excel the Italian revivers, at least to imitate them in old Roman and Grecian Masonry. These ingenious travellers brought home some pieces of old columns, some curious drawings, and books of architecture. Among the number was the celebrated Inigo Jones, son of Inigo Jones, a citizen of London. He was put apprentice to a joiner, and had a natural taste for the art of designing. He was first renowned for his skill in landscape painting, and was patronized by the learned William Herbert, afterwards earl of Pembroke. He made the tour of Italy at his lordship's expence, where he improved under some of the best disciples of the famous Andrea Palladio. On his return to England, he
laid

laid aside the pencil, and confined his study to architecture. He became the Vitruvius of Britain, and the rival of Palladio. He was appointed General Surveyor to King James I. under whose royal auspices Masonry flourished. He was elected Grand Master mason of England, and was deputed by his Sovereign to preside over the lodges. During his administration, many learned men were initiated into Masonry, and the society was composed of respectable members. The most ingenious artists resorted to England, where they met with great encouragement. Lodges were constituted and formed into seminaries of instruction in the sciences and polite arts, after the design of the Italian schools. The quarterly communications of the Grand Lodge were revived, and the annual festivals regularly observed.

Inigo Jones continued to preside over the fraternity till the year 1618, when he was succeeded by the earl of Pembroke. Many eminent, wealthy, and learned men

were

were initiated under his lordship's auspices, and the mysteries of the Order were held in high estimation.

On the death of King James in 1615, Charles ascended the throne. The earl of Pembroke continued to preside over the fraternity till 1630, when he resigned in favour of Henry Danvers, earl of Danby, who was succeeded in 1633 by Thomas Howard, earl of Arundel, the progenitor of the Norfolk family. In 1635 Francis Russel, earl of Bedford, accepted the government of the society; but as Inigo Jones had, with indefatigable assiduity, continued to patronize the lodges, he was re-elected the following year, and continued in office till his death in 1646*. Many curious and magnificent

* That lodges continued regularly to assemble at this time, appears from the diary of the learned antiquary Elias Ashmole, where he 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 (all of whom are specified) on ' 16th

nificent structures were finished under the direction of this accomplished architect,

‘ 16th October 1646.’ In another place of his diary he says, ‘ 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 were admitted into the fellowship of free-masons Sir William Wilson, Kt. Capt. Richard Borthwick, Mr. William Woodman, Mr. William Gray, Mr. Samuel Taylour, and Mr. William Wise. I was the senior fellow among them, it being thirty five years since I was admitted. There were present, beside myself, the fellows after named; Mr. Thomas Wise, master of the masons’ company this present year, Mr. Thomas Shorthose, and 7 more old free masons. We all dined at the Half-Moon tavern, Cheapside, at a noble dinner prepared at the charge of the new accepted masons.’

An old record of the society describes a coat of arms much the same with that of the London company of freemen masons; whence it is generally believed that this company is descended of that ancient fraternity; and in former times, no man, it also appears, was made free of that company until he was initiated in some lodge of free and accepted masons, as a necessary qualification. This practice still prevails in Scotland among the operative masons.

and

and among the rest that noble edifice the Banqueting house at Whitehall, the foundation-stone of which was laid in the year 1607 in the royal presence.

The breaking out of the civil wars obstructed the progress of Masonry in England for some time; after the Restoration, however, it began to revive under the patronage of Charles II. who had been received into the Order while on his travels. On the 27th December 1663, a general assembly was held, at which Henry Jermyn, earl of St. Alban's, was elected Grand Master, who appointed Sir John Denham, Kt. his deputy, and Mr. (afterwards Sir) Christopher Wren, and John Webb his wardens. Several regulations * were

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‘ 4. That every person who is now a free-mason shall bring to the Master a note of the time of his acceptance, to the end the same 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.

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On the death of the King in 1685, James II. succeeded to the throne; but the fraternity were much neglected in his reign. The earl of Arlington dying this year, the lodges met in communication, and elected Sir Christopher Wren Grand Master. He appointed Mr. Gabriel Cibber, and Mr. Edward Strong, his wardens. Though Masonry had been in a declining state for many years, several lodges were now occasionally held in different places.

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In 1695 King William was privately initiated into the Order. His Majesty approved of the brethren's choice of Sir Christopher Wren, and patronized the lodges, particularly one at Hampton Court, which was held during the building the new part of that palace. Kensington palace was built, and Chelsea hospital finished by the fraternity under the auspices of Sir Christopher Wren. The palace of Greenwich also, being converted, at this time, into an hospital for seamen, his Majesty ordered to be finished after the design of Inigo Jones.

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240 THE HISTORY

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Master, to be annually elected as in former times, to revive the communications and festivals of the Society, to regulate the ancient usages and customs of the fraternity, and to establish such modes only as might correspond with the practices of the members of which the lodges were now principally composed. Accordingly, on the festival of St. John the Baptist, in 1717, a general assembly of the fraternity was convened. Four lodges attended in form, and a grand lodge was constituted. The oldest mason present being in the chair, the brethren proceeded to elect a Grand Master for the ensuing year, when the choice fell upon Anthony Sayer, gent. who was declared duly elected. Mr. Sayer was succeeded in 1718, by George Payne, Esq. This gentleman was particularly attentive to the duties of his office; he carefully collected many old papers and manuscripts relating to Masonry, of which several were afterwards digested, and properly arranged by Dr. James Anderson in a

M 4

book,

book, entitled, ‘The Constitutions of the
 ‘Ancient and Honourable Society of Free
 ‘and Accepted Masons.’ From this era
 we may date the revival of Masonry in
 England, the lodges daily increasing, both
 in the quantity and quality of their mem-
 bers, under the mild and careful admini-
 stration of Mr. Payne. This gentleman
 continued to preside over the fraternity
 till the year 1721, when he was succeeded
 by the duke of Montagu.

The Duke was installed on the 24th
 of June at Stationers’ hall, in the presence
 of a numerous company of masons. Lord
 Stanhope, afterwards earl of Chesterfield,
 was initiated into Masonry on the morn-
 ing of the same day, at an occasional
 lodge held at the Queen’s Arms tavern
 in St. Paul’s church-yard. Several re-
 spectable gentlemen were introduced into
 the Society at the same time, and great
 harmony prevailed among the fraternity.

The Grand Master, soon after his elec-
 tion, gave convincing proofs of his zeal
 for Masonry. He commanded Dr. De-
 saguliers

saguiers and James Anderson, A. M. both men of genius and education, to arrange and digest the Gothic constitutions, and revise the old charges. This task they faithfully executed, and in little more than two years the Book of Constitutions appeared in print.

Masonry now flourished, and several lodges were constituted. The communications were regularly convened, and the Grand Master's constant attendance gave a sanction to all the proceedings.

In 1722, his Grace resigned in favour of the duke of Wharton, who was very ambitious of the office. This resignation proceeded from a desire of reconciling the brethren to that nobleman, as he had incurred their displeasure by convening an irregular assembly of masons at Stationers' hall on the festival of St. John the Baptist, by whom he had been elected Grand Master in opposition to the resolutions of the Grand Lodge. His Grace having publicly acknowledged his error, and promised in future to conform to the laws, was regularly

M 5

installed,

installed, and congratulated by upwards of twenty five lodges. His activity and vigilance in office, and his attention to the lodges, soon recovered the good opinion of the brethren. During his presidency, the office of Grand Secretary was established, and William Cowper Esq; continued to execute the duty of that department for several years.

The duke of Buccleugh succeeded the duke of Wharton in June 1723. This nobleman was no less attached to Masonry than his predecessor. Being absent on the annual festival, he was installed by proxy at Merchant-taylors hall, in presence of 400 masons.

His Grace was succeeded, in the year following, by the duke of Richmond, under whose administration the Committee of Charity was instituted*. Lord Paisley, afterwards

* The duke of Buccleugh first proposed the scheme of raising a general fund for distressed masons. Lord Paisley, Dr. Desaguliers, Colonel Houghton, and a few other brethren, supported the Duke's proposition. The Grand Lodge appointed a committee to consider

wards earl of Abercorn, being active in promoting this new establishment, was elected Grand Master at the end of the year 1725.

Being

consider of the most effectual means of carrying the scheme into execution. The report of the committee was transmitted to the lodges, and afterwards approved by the Grand Lodge. The disposal of the charity was at first vested in seven brethren, but this number being found too small, nine more were added. It was afterwards resolved, that twelve masters of contributing lodges, in rotation, with the Grand Officers, should form the committee; and by another regulation since made, it has been determined, that all past and present Grand Officers, with the Masters of all regular lodges which shall have contributed within twelve months to the charity, shall be members of the committee: which regulation is still in force.

The committee meet three times in the year by virtue of a summons from the Grand Master or his Deputy. The petitions of the brethren, who apply for charity, are considered at these meetings; and if the petitioner is found to be a deserving object, he is immediately relieved with five pounds: if the circumstances of his case are of a singular nature, as being reduced by some unexpected misfortune from a state of affluence to poverty, or being burdened with a numerous family, and incapable of providing for them, his petition is referred to the next communication, where he is relieved

Being in the country at the time, his Lordship was installed by proxy. During his absence, Dr. Desaguliers, who had been appointed his deputy, was very attentive to the duties of the office; he visited the lodges, and diligently promoted Masonry. On his Lordship's return to town, the earl of Inchiquin was proposed to succeed him, and was elected in February

with any sum the Committee may have specified, not exceeding twenty guineas at one time. By this means the distressed have always found ready relief from this general charity, which is solely supported by the voluntary contributions of the different lodges out of their private fund, without being burdensome on any member of the society.

Thus the Committee of Charity has been established among the Free and Accepted Masons of England; and though the sums annually expended to relieve distressed brethren, have, for several years past, amounted to many hundred pounds, there still remains (A. D. 1774) undistributed 1500*l.* in the three per cent. bank annuities consolidated, and one hundred pound, and upwards in the hands of the Grand Treasurer.

All complaints and informations are considered at the Committee of Charity, and from thence a report is made to the Grand Lodge, where it is generally approved.

1726. The society flourished, at this time, both in town and country, and, under the auspices of this nobleman, the office of Provincial Grand Master * was established, and the first deputation granted for Wales. His Lordship was succeeded in December by Lord Coleraine, who constituted several lodges, and among the rest, one at Madrid. Several new regulations were made during his administration, particularly one concerning the Stewards, which office was now revived, and their number restricted to twelve annually.

Lord Kingston succeeded Lord Coleraine in December 1728, who also proved a zealous friend to the Society. As a

* A Provincial Grand Master is invested with the power and honour of a Deputy Grand Master, and is authorized to constitute lodges within his province. He is intitled to wear the clothing of a Grand Officer, and ranks in all public assemblies immediately after the Past Deputy Grand Masters. He is enjoined to correspond with the Grand Lodge, and to transmit a circumstantial account of his proceedings to the Grand Secretary at least once in every year.

testimony

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256 THE HISTORY

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enlarged. The Stewards, about this time, applied to the Grand Lodge for certain privileges, which were granted them.

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The earl of Loudon succeeded lord Weymouth in April 1736, and under his Lordship a lodge was constituted in Africa. Next year the earl of Darnley was elected Grand Master, in whose administration Frederick, late prince of Wales, father of his present Majesty, was initiated, at an occasional lodge held at Kew, over which Dr. Desaguliers presided. The Earl appointed several Provincial Grand Masters for foreign parts.

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wards earl of Abercorn, being active in promoting this new establishment, was elected Grand Master at the end of the year 1725.

Being

consider of the most effectual means of carrying the scheme into execution. The report of the committee was transmitted to the lodges, and afterwards approved by the Grand Lodge. The disposal of the charity was at first vested in seven brethren, but this number being found too small, nine more were added. It was afterwards resolved, that twelve masters of contributing lodges, in rotation, with the Grand Officers, should form the committee; and by another regulation since made, it has been determined, that all past and present Grand Officers, with the Masters of all regular lodges which shall have contributed within twelve months to the charity, shall be members of the committee: which regulation is still in force.

The committee meet three times in the year by virtue of a summons from the Grand Master or his Deputy. The petitions of the brethren, who apply for charity, are considered at these meetings; and if the petitioner is found to be a deserving object, he is immediately relieved with five pounds: if the circumstances of his case are of a singular nature, as being reduced by some unexpected misfortune from a state of affluence to poverty, or being burdened with a numerous family, and incapable of providing for them, his petition is referred to the next communication, where he is relieved

252 THE HISTORY

Being in the country at the time, his Lordship was installed by proxy. During his absence, Dr. Desaguliers, who had been appointed his deputy, was very attentive to the duties of the office; he visited the lodges, and diligently promoted Masonry. On his Lordship's return to town, the earl of Inchiquin was proposed to succeed him, and was elected in February

with any sum the Committee may have specified, not exceeding twenty guineas at one time. By this means the distressed have always found ready relief from this general charity, which is solely supported by the voluntary contributions of the different lodges out of their private fund, without being burdensome on any member of the society.

Thus the Committee of Charity has been established among the Free and Accepted Masons of England; and though the sums annually expended to relieve distressed brethren, have, for several years past, amounted to many hundred pounds, there still remains (A. D. 1774) undistributed 1500*l.* in the three per cent. bank annuities consolidated, and one hundred pound, and upwards in the hands of the Grand Treasurer.

All complaints and informations are considered at the Committee of Charity, and from thence a report is made to the Grand Lodge, where it is generally approved.

1726.

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Lord Kingston succeeded Lord Coleraine in December 1728, who also proved a zealous friend to the Society. As a

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The earl of Kintore succeeded lord Raymond in April 1740, and, in imitation of his predecessor, continued to discourage all irregularities. His Lordship appointed several Provincials, in particular one for Russia, another for Hamburgh and the circle of Lower Saxony, and another for the island of Barbadoes.

The earl of Morron was elected on the 19th of March following, and installed the same day, with great solemnity, in the presence of a very respectable company of nobility, foreign ambassadors, and others. Several reasonable laws were passed during his Lordship's mastership, and some regulations made concerning processions and other ceremonies. His Lordship presented a staff of office to the Treasurer of neat workmanship, and the

opinion, that the ancient practices of the Society were retained by them, and totally abolished by the regular lodges, on whom they conferred the appellation of *Modern Masons*. By this artifice they continued to impose on the public, and introduced several gentlemen into their assemblies; but of late years, the fallacy being detected, they have not been so successful.

Grand

Grand Lodge resolved that the Treasurer should be annually elected, and, with the Secretary and Sword-bearer, be members of the Grand Lodge. A large cornelian seal, with the arms of Masonry, set in gold, was presented to the Society, at this time, by brother Vaughan, his Lordship's Senior Warden.

Lord Ward succeeded the earl of Morton in April 1742. His Lordship was well acquainted with the nature and government of the Society, having served every office, even from a Secretary in a private lodge. His Lordship lost no time in applying the most effectual remedies to reconcile all animosities; he recommended to his officers the greatest vigilance and care in their different departments; and, by his own conduct, set them a noble example how to support the dignity of the Society. Many lodges which were in a declining state, he advised to coalesce with others in the like circumstances; some who had been negligent in their attendance on the communications, after proper admonitions, he

restored to favour; and others, who persevered in their contumacy, he erased out of the list. Thus his Lordship manifested the most tender regard for the interest of the Society, while his lenity and forbearance were universally esteemed. The unanimity and harmony of the lodges never shone more conspicuous than under his Lordship's administration. He appointed several Provincial Grand Masters, and constituted many lodges both at home and abroad. The free-masons at Antigua, having built a large hall in that island for their meetings, applied to the Grand Lodge for liberty to be styled the Great Lodge of St. John's in Antigua: This favour was granted in April 1744. His Lordship continued two years at the head of the fraternity, and was succeeded by the earl of Strathmore, during whose administration, being chiefly absent the whole time, the care and management of the Society devolved on the other Grand Officers, who were very active for the general good of the fraternity. His Lordship appointed a Provincial Grand Master for the island of Bermudas.

Lord Cranstoun was elected Grand Master in April 1745, and presided over the fraternity, with great reputation, two years. Under his auspices Masonry flourished, and several new lodges were constituted. By a resolution of the Grand Lodge, at this time, it was ordered, that public processions on feast-days should be discontinued. This resolution was occasioned by some mock processions, which a few disgusted brethren had formed, in order to ridicule these public appearances.

Lord Byron succeeded lord Cranstoun, and was installed at Drapers'-hall on the 30th of April 1747. The laws of the committee of charity were, by his Lordship's orders, inspected, printed, and distributed among the lodges. A handsome contribution to the General Charity was sent from the lodge at Gibraltar. During five years that his Lordship presided over the fraternity, no diligence was spared, on his part, to preserve the privileges of Masonry, to redress grievances, and to relieve distress. When business

required his attendance in the country, Fotherley Baker Esq; the Deputy Grand Master, and Secretary Revis were particularly attentive to the Society in his absence. The first gentleman was distinguished for his knowledge of the laws and regulations; the latter for his long and faithful services. Under the direction of these gentlemen the Society continued till the year 1752, when lord Carysfort accepted the office of Grand Master. The influence of his Lordship's application to the real interests of the fraternity soon became visible to all, and the public fund was considerably increased. No Grand Officer ever took more pains to preserve, or was more attentive to recommend, order and decorum. He was ready, on all occasions, to visit the lodges in person, and to promote harmony among the members. Dr. Manningham, his Deputy, was no less vigilant in the execution of his duty. He constantly visited the lodges in his Lordship's absence, and used his best endeavours to cement union among the brethren. The whole proceedings of this

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of the society, and not subject to the laws of the Grand Lodge, or to the control of the Grand Master. Dr. Manningham, the Deputy Grand Master, pointed out the necessity of discouraging all such meetings, as they were not only contrary to the original laws of the society, but an open violation of the allegiance due to the Grand Master. He likewise observed, that they tended to introduce into the craft the novelties and conceits of opinionative persons, and raise a belief that there have been other societies of masons more ancient than that of this ancient and honourable Society. Upon which the Grand Lodge resolved, that the meeting of any brethren of this society, under any denomination of masons, without a legal power or authority granted by the Grand Master for the time being, is inconsistent with the honour and interest of Masonry, and an open violation of the established laws of the Order. Fourteen persons were, soon after, expelled the society, for countenancing these irregular assemblies.

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The duke of Beaufort succeeded his Lordship in 1767, and governed the Society with honour and reputation five years. A scheme being proposed in 1768 to incorporate the society, and to raise a fund to build a hall * and purchase furniture,

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At the bottom of the hall, under a gilded canopy, the valences whereof are blue, fringed with gold, is a painting, which represents the genius of Masonry supporting the portrait of the King of France, upon a pedestal, with this inscription :

Dilectissimo Regi Monumentum

Amoris

Latemi,

Massilienses.

[The MASONS at Marsailles have erected this monument of their affection to their most beloved King.]

A genius seated below the pedestal, presents with one hand this inscription, and with the other the arms of the lodge, with their motto :

Deo, Regi, et Patriæ, Fidelitas.

[Fidelity to God, our King, and Country.]

Above this is a genius which crowns the King.

To the right of this painting is placed another, representing the wisdom of SOLOMON, with this inscription above it,—*Prudentia*. [Prudence.]

To the left is another, representing the courage of St. John the Baptist, in remonstrating with HEROD upon his debaucheries. The inscription above it is,—*Fortitudo*. [Fortitude.]

The right side of the hall is ornamented with paintings of equal grandeur.

The first represents JOSEPH acknowledging his brethren, and pardoning them for the ill usage he had received from them, with this inscription,—*Pœnia*. [Pardon]

1771, by the Hon. Charles Dillon then Deputy Grand Master, to obtain a charter of

The second represents JOB upon the dunghill, his house destroyed, his fields laid waste by storm, his wife insulting him, and himself calm, lifting his hands towards heaven, with this inscription,—*Patientia.* [Patience.]

The third represents St. PAUL and St. BARNABAS, refusing divine honours at Lystra, with this inscription,—*Humilitas.* [Humility.]

The fourth, JONATHAN, when he warned DAVID to keep from the city, in order to avoid the danger which threatened his days, with this inscription,—*Amicitia.* [Friendship.]

The fifth, SOLOMON surveying the works of the Temple, and giving his orders for the execution of the plan, which his father DAVID had left him of it, with this inscription,—*Fietas.* [Piety.]

The sixth, the charity of the SAMARITAN, with this inscription,—*Charitas.* [Charity.]

The seventh, St. PETER and the other apostles paying tribute to CÆSAR, by means of the piece of money found miraculously in the belly of a fish, with this inscription,—*Fidelitas.* [Fidelity.]

The left side of the hall contains three paintings.

The first, TOBIAS curing his father, with these words for the inscription,—*Filiale Debitum.* [Filial Debt.]

The second, the father of the prodigal son, when

270 THE HISTORY
of incorporation for the Society, which
was twice read in the House of Common

he embraces him, and pardons his offences. with
this inscription,—*Paterus Amor*. [Paternal Love]

The third represents the sacrifice of ABRAHAM
with this inscription,—*Obedientia*. [Obedience.]

On each side the door are two paintings of equal
grandeur.

One represents the apostles giving alms in com-
mon; the inscription,—*Elemosyna*. [Alms-giving.]

The other represents LOT, receiving the angels
into his house, believing them to be strangers; the
inscription is,—*Hospitalitas*. [Hospitality.]

The four corners of the hall are decorated with
four allegorical pictures.

In one are represented two geniuses holding a
large medal, in which are painted three pillars of
a gold colour, with this motto,

Hic posuere locum, Virtus, Sapientia, Forma.

[Here Virtue, Wisdom, Beauty, fixed their seat]

In another, two geniuses equally supporting a
large medal, on which are represented three hearts
set on fire by the same flame, united by the bonds
of the Order, with this motto,

Pectora jungit Amor, Pietasque ligavit Amantes.

[Love joins their hearts, and Piety the tie]

The two others are in the same taste, but sup-
ported by one genius only, being a smaller size.
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The curtains to the gilded canopy are in the Italian taste, and are four in number.

Three great branches of chrystal, light this hall at proper times, and serve as additional ornaments.

The above description does not exceed the splendor of many other lodges in foreign countries. In Russia, Holland, and several parts of Germany, according to the accounts we have received, the lodges even surpass this in elegance; particularly one in Berlin, under the King of Prussia, our royal brother. These are hung with the richest velvets, tapestries, embroideries, and gold lace; and are ornamented with every costly lustre and suitable decoration. The illuminated brilliancy these make, added to the polite order and harmony of the members, and the grandeur of the music, consisting of several different bands, strike a most grateful and pleasing concord, while they fill the mind of every brother with the idea of a heavenly mansion, and the pleasures of an angelic association †.

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ture, &c. for the Grand Lodge, his Grace generously contributed to the design, and, though opposed by a few brethren who misconceived his good intentions, strenuously persevered in promoting every measure

for the purpose. Our meeting at the houses of publicans, gives us the air of a Bacchanalian society; instead of that appearance of gravity and dignity, which the Order requires. For masons, united under the serious regulations of morality and philosophy, to associate in taverns, the receptacles of revelry and licentiousness, must appear, even on the first view, to be ridiculous and absurd!

The necessity of a hall for our general meetings is universally acknowledged through the society; and a desire of seeing one erected, as generally prevails.—How afflicting must it be to the worthy mason, daily to receive accounts from travelling brethren, of the magnificence of the lodges abroad; while the Grand Lodge of England, which, in many respects is intitled to a preference in dignity to all others, is destitute of a building, which they can call their own. But, not to rest on general accounts, we shall here give a particular description of the Banqueting Hall belonging to the lodge of St. John at Marseilles; and from the magnificence and splendor of that room, to which the brethren only retire for refreshment, there may be formed some idea of the superior excellence which ought to distinguish the lodge room.

sure that might facilitate its execution. A bill was brought into parliament in

1771,

At the bottom of the hall, under a gilded canopy, the valences whereof are blue, fringed with gold, is a painting, which represents the genius of Masonry supporting the portrait of the King of France, upon a pedestal, with this inscription :

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Amoris

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Hail, sacred **MASONRY!** of source divine,
Unerring sov'reign of th' unerring line :
Whose plumb of truth, with never failing sway,
Makes the join'd parts of symmetry obey :
Whose magic stroke bids fell confusion cease,
And to the finish'd **ORDERS** gives a place :
Who rears vast structures from the womb of earth,
And gives imperial cities glorious birth.
To works of Art **HER** merit not confin'd,
SHE regulates the morals, squares the mind ;
Corrects with care the fallies of the soul,
And points the tide of passions where to roll :
On virtue's tablet marks **HER** moral rule,
And forms her Lodge an universal school ;

Where

Where Nature's mystic laws unfolded stand,
And Sense and Science join'd, go hand in hand.

O may HER social rules instructive spread,
Till Truth erect HER long neglected head !
Till thro' deceitful night SHE dart HER ray,
And beam full glorious in the blaze of day !
Till men by virtuous maxims learn to move,
Till all the peopled world HER laws approve,
And Adam's race are bound in brothers' love.

O D E II.

WAKE the lute and quiv'ring strings,
Mystic truths Urania brings ;
Friendly visitant, to thee,
We owe the depths of MASONRY :
Fairest of the virgin choir,
Warbling to the golden lyre,
Welcome, here thy ART prevail :
Hail ! divine Urania, hail !
Here, in Friendship's sacred bower,
The downy wing'd, and smiling hour,
Mirth invites, and social song,
Nameless mysteries among :
Crown the bowl and fill the glass,
To every virtue, every grace,
To the BROTHERHOOD resound
Health, and let it thrice go round.
We restore the times of old,
The blooming glorious age of gold ;
As the new creation free,
Blest with gay Euphrosyne ;

We with god-like 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,
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GRANT us, kind Heav'n, what we request,
 In Masonry let us be blest ;
 Direct us to that happy place
 Where Friendship smiles in every face :
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 Enlarge the mind and cheer the sense.
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 Surveys the LODGE, and makes us one ;
 And Harmony's delightful sway
 For ever sheds ambrosial day :
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 No prying eye can view us here ;
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 Whole Nature, open to our view,
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BY Masons' Art th' aspiring dome
 On stately columns shall arise,
 All climates are their native home,
 Their godlike actions reach the skies.
 Heroes and Kings revere their name,
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[Tune, Attic Fire.]

ARISE, and blow thy trumpet, Fame!
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The solemn temple's cloud-capt towers,
 Th' aspiring domes are works of ours,
 By us those piles were rais'd :
 Then bid mankind with songs advance,
 And through th' ethereal vast expanse,
 Let Masonry be prais'd.

We help the poor in time of need,
 The naked clothe, the hungry feed,
 'Tis our foundation stone :
 We build upon the noblest plan ; }
 For friendship rivets man to man, } *Chorus 3 times.*
 And makes us all as one.

Still louder, Fame, thy trumpet blow ;
 Let all the distant regions know
 Free-Masonry is this.
 Almighty Wisdom gave it birth,
 And Heav'n has fix'd it here on earth,
 A type of future bliss.

S O N G II.

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

UNITE, unite, your voices raise ;
 Loud, loudly sing Free-Masons' praise :
 Spread far and wide their spotless fame,
 And glory in the sacred name.

Behold, behold, the upright band,
 In virtue's paths go hand in hand ;
 They shun each ill, they do no wrong,
 Strict honour does to them belong.

How just, how just, are all their ways,
 Superior far to mortal praise ;
 Their worth description far exceeds,
 For matchless are Free-Masons' deeds.

Go on, go on, ye just and true,
 Still, still the same bright paths pursue ;
 Th' admiring world shall on ye gaze,
 And friendship's altar ever blaze.

Begone, begone, fly discord hence,
 With party rage and insolence :
 Sweet peace shall bless this happy band,
 And freedom smile throughout the land.

S O N G III.

[*Tune*, Rule Britannia.]

WHEN earth's foundation first was laid,
 By the almighty Artist's hand,
 'Twas then our perfect, our perfect laws were made,
 Established by his strict command.
Chor. Hail, mysterious ; hail, glorious Masonry !
 That makes us ever great and free.

As man throughout for shelter sought,
 In vain from place to place did roam,
 Until from heaven, from heaven he was taught
 To plan, to build, to fix his home.

Hail, mysterious, &c.

Hence illustrious rose our Art,
 And now in beauteous piles appear ;
 Which shall to endless, to endless time impart,
 How worthy and how great we are.

Hail, mysterious, &c.

Nor

Nor we less fam'd for every tye,

By which the human thought is bound ;
 Love, truth, and friendship, and friendship socially,
 Join all our hearts and hands around.

Hail, mysterious, &c.

Our actions still by virtue blest,

And to our precepts ever true,
 The world admiring, admiring shall request
 To learn, and our bright paths pursue.

Hail, mysterious, &c.

S O N G IV.

[Tune, Goddess of Ease.]

GENIUS of Masonry descend,
 And with thee bring thy spotless train ;
 Constant our sacred rites attend,
 While we adore thy peaceful reign :
 Bring with thee Virtue, brightest maid,
 Bring Love, bring Truth, and Friendship here ;
 While social Mirth shall lend her aid,
 To smoothe the wrinkled brow of Care.
 Come, Charity, with goodness crown'd,
 Encircled in thy heav'nly robe,
 Diffuse thy blessings all around,
 To ev'ry corner of the globe :
 See where she comes, with power to bless,
 With open hand and tender heart,
 Which wounded is at man's distress,
 And bleeds at ev'ry human smart.

Envy

Envy may ev'ry ill devise,
 And Falshood be thy deadliest foe,
 Thou Friendship still shalt tow'ring rise,
 And sink thine adversaries low ;
 Thy well-built pile shall long endure,
 Through rolling years preserve its prime,
 Upon a rock it stands secure,
 And braves the rude assaults of Time.

Ye happy few, who here extend
 In perfect lines from east to west,
 With fervent zeal the lodge defend,
 And lock its secrets in each breast :
 Since ye are met upon the square,
 Bid love and friendship jointly reign,
 Be peace and harmony your care,
 Nor break the adamantine chain.

Behold the planets how they move,
 Yet keep due order as they run ;
 Then imitate the stars above,
 And shine resplendent as the sun :
 That future Masons when they meet,
 May all our glorious deeds rehearse,
 And say, their fathers were so great,
 That they adorn'd the universe.

S O N G V.

ON, on, my dear brethren, pursue your 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

We drove the rude Vandals and Goths off the stage,
 Reviving the Art of Augustus' fam'd age;
 And Vespasian destroy'd the vast temple in vain,
 Since so many now rise in Lord Petre's mild reign.

The noble five orders, compos'd with such art,
 Will amaze the fix'd eye, and engage the whole heart;
 Proportion's sweet harmony gracing the whole,
 Gives our work, like the glorious creation, a soul.

Then Master and brethren preserve your great name,
 This Lodge so majestic will purchase you fame;
 Rever'd it shall stand till all nature expire,
 And its glories ne'er fade till the world is on fire.

See, see, behold here, what rewards all our toil,
 Inspires our genius, and bids labour smile:
 To our noble Grand Master we're solemnly bound,
 With honour we're deck'd, and with virtue we're
 crown'd.

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

S O N G VI.

HAIL Masonry, thou Craft divine!
 Glory of earth, from heav'n reveal'd;
 Which doth with jewels precious shine,
 From all but Masons' eyes conceal'd:
 Thy praises due, who can rehearse,
 In nervous prose, or flowing verse?

All Craftsmen true, distinguish'd are,
 Our laws all other laws excel ;
 And what's in knowledge choice and rare,
 Within our breasts securely dwell.
 The silent breast, the faithful heart,
 Preserve the secrets of the Art.

From scorching heat and piercing cold,
 From beasts, whose roar the forest rends ;
 From the assault of warriors bold,
 The Masons' Art mankind defends.
 Be to this Art due honour paid,
 From which mankind receives such aid.

Ensigns of state that feed our pride,
 Distinctions troublesome and vain,
 By Masons true are laid aside,
 Art's free-born sons such toys disdain.
 Ennobled by the name they bear,
 Distinguish'd by the *badge* they wear.

Sweet fellowship, from envy free,
 Friendly converse of brotherhood ;
 The lodge's lasting cement be,
 Which has for ages firmly stood.
 A lodge thus built, for ages past
 Has lasted, and shall ever last.

Then in our songs be justice done
 To those who have enrich'd the Art,
 From Adam to Lord Petre down,
 And let each brother bear a part.
 Let noble Masons' healths go round,
 Their praise in lofty lodge resound.

Chor.

We with god-like 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.



A N T H E M I.

GRANT us, kind Heav'n, what we request,
 In Masonry let us be blest ;
 Direct us to that happy place
 Where Friendship smiles in 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 Eden's pleasure taste,
 Whilst balmy joys are our repast.
 No prying eye can view us here ;
 No fool or knave disturb our cheer :
 Our well-form'd laws set mankind free,
 And give relief to Misery :
 The Poor, oppressed with woe and grief,
 Gain from our bounteous hands relief.

Our LODGS the social Virtues grace,
 And Wisdom's rules we fondly trace ;
 Whole Nature, open to our view,
 Points out the paths we shou'd pursue.
 Let us subsist in lasting peace,
 And may our happiness increase.

A N T H E M II.

BY Masons' Art th' aspiring dome
 On stately columns shall arise,
 All climates are their native home,
 Their godlike actions reach the skies.
 Heroes and Kings revere their name,
 While Poets sing their lasting fame.
 Great, noble, gen'rous, good, and brave ;
 All virtues they most justly claim ;
 Their deeds shall live beyond the grave,
 And those unborn their praise proclaim.
 Time shall their glorious acts enrol,
 While love and friendship charm the soul.



S O N G I.

[*Tune, Attic Fire.*]

ARISE, and blow thy trumpet, Fame!
 Free-Masonry aloud proclaim,
 To realms and worlds unknown :
 Tell them of mighty David's son,
 The wise, the matchless Solomon,
 Priz'd far above his throne.

The solemn temple's cloud-capt towers,
 Th' aspiring domes are works of ours,
 By us those piles were rais'd :
 Then bid mankind with songs advance,
 And through th' ethereal vast expanse,
 Let Masonry be prais'd.

We help the poor in time of need,
 The naked clothe, the hungry feed,
 'Tis our foundation stone :
 We build upon the noblest plan ; }
 For friendship rivets man to man, } *Cborus 3 times.*
 And makes us all as one.

Still louder, Fame, thy trumpet blow ;
 Let all the distant regions know
 Free-Masonry is this.
 Almighty Wisdom gave it birth,
 And Heav'n has fix'd it here on earth,
 A type of future bliss.

S O N G II.

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

UNITE, unite, your voices raise ;
 Loud, loudly sing Free-Masons' praise :
 Spread far and wide their spotless fame,
 And glory in the sacred name.

Behold, behold, the upright band,
 In virtue's paths go hand in hand ;
 They shun each ill, they do no wrong,
 Strict honour does to them belong.

How just, how just, are all their ways,
 Superior far to mortal praise ;
 Their worth description far exceeds,
 For matchless are Free-Masons' deeds.

Go on, go on, ye just and true,
 Still, still the same bright paths pursue ;
 Th' admiring world shall on ye gaze,
 And friendship's altar ever blaze.

Begone, begone, fly discord hence,
 With party rage and insolence :
 Sweet peace shall bless this happy band,
 And freedom smile throughout the land.

S O N G III.

[*Tune, Rule Britannia.*]

WHEN earth's foundation first was laid,
 By the almighty Artist's hand,
 'Twas then our perfect, our perfect laws were made,
 Established by his strict command.

Chor. Hail, mysterious ; hail, glorious Masonry !
 That makes us ever great and free.

As man throughout for shelter sought,
 In vain from place to place did roam,
 Until from heaven, from heaven he was taught
 To plan, to build, to fix his home.

Hail, mysterious, &c.

Hence illustrious rose our Art,
 And now in beauteous piles appear ;
 Which shall to endless, to endless time impart,
 How worthy and how great we are.

Hail, mysterious, &c.

Nor

Nor we less fam'd for every tye,

By which the human thought is bound ;
Love, truth, and friendship, and friendship socially,
Join all our hearts and hands around.

Hail, mysterious, &c.

Our actions still by virtue blest,

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Bring Love, bring Truth, and Friendship here ;
While social Mirth shall lend her aid,
To smooth the wrinkled brow of Care.

Come, Charity, with goodness crown'd,

Encircled in thy heav'nly robe,
Diffuse thy blessings all around,
To ev'ry corner of the globe :
See where she comes, with power to bless,
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 And Vespasian destroy'd the vast temple in vain,
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 Will amaze the fix'd eye, and engage the whole heart;
 Proportion's sweet harmony gracing the whole,
 Gives our work, like the glorious creation, a soul.

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 Rever'd it shall stand till all nature expire,
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 Preserve the secrets of the Art.

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 From beasts, whose roar the forest rends ;
 From the assault of warriors bold,
 The Masons' Art mankind defends.
 Be to this Art due honour paid,
 From which mankind receives such aid.

Ensigns of state that feed our pride,
 Distinctions troublesome and vain,
 By Masons true are laid aside,
 Art's free-born sons such toys disdain.
 Ennobled by the name they bear,
 Distinguish'd by the *badge* they wear.

Sweet fellowship, from envy free,
 Friendly converse of brotherhood ;
 The lodge's lasting cement be,
 Which has for ages firmly stood.
 A lodge thus built, for ages past
 Has lasted, and shall ever last.

Then in our songs be justice done
 To those who have enrich'd the Art,
 From Adam to Lord Petre down,
 And let each brother bear a part.
 Let noble Masons' healths go round,
 Their praise in lofty lodge resound.

or. No Craft with Masons can compare,
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 No Craft with Masons can compare,
 Distinguish'd by the *badge* they wear.
 No Craft with Masons can compare,
 Let none despise the *badge* they wear.

S O N G VII.

[*Tune, In Infancy, &c.*]

LET Masonry from pole to pole
 Her sacred laws expand,
 Far as the mighty waters roll,
 To wash remotest land :
 That virtue has not left mankind,
 Her social maxims prove,
 For stamp'd upon the Mason's mind,
 Are Unity and Love.

Ascending to her native sky,
 Let Masonry increase ;
 A glorious pillar rais'd on high,
 Integrity its base.
 Peace adds to olive boughs, entwin'd,
 An emblematic dove,
 As stamp'd upon the Masons' mind
 Are Unity and Love.

S O N G VIII.

'TIS Masonry unites mankind,
 To generous actions forms the soul ;
 So strict in union we're conjoin'd,
 One spirit animates the whole.'

Chor. Then let mankind our deeds approve,
 Since union, harmony, and love
 Shall waft us to the realms above. }

Where'er aspiring domes arise,
 Wherever sacred altars stand,
 Those altars blaze up to the skies,
 Those domes proclaim the mason's hand.

The stone unshap'd as lumber lies,
 Till masons' 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 ev'ry tongue his praise proclaim.

S O N G.

SONG IX.

[*Tune*, God save the King.]

LET Masons' fame resound
Thro' all the nations round,
From pole to pole :
See what felicity,
Harmless simplicity,
Like electricity,
Runs thro' the whole.

Such sweet variety
Ne'er had society
Ever before :
Faith, hope, and charity,
Love and sincerity,
Without temerity,
Charm more and more.

When in the lodge we're met,
And in due order set,
Happy are we :
Our works are glorious,
Deeds meritorious,
Never censorious,
But great and free.

When Folly's sons arise,
Masonry to despise,
Scorn all their spite ;
Laugh at their ignorance,
Pity their want of sense,
Ne'er let them give offence,
Firmer unite.

Masons have long been free,
 And may they ever be
 Great as of yore :
 For many ages past,
 Masonry has stood fast,
 And may its glory last,
 Till time's no more.

S O N G X.

[*Tune, God save the King.*]

HAIL, MASONRY divine ;
 Glory of ages shine,
 Long may'st thou reign :
 Where'er thy Lodges stand,
 May they have great command,
 And always grace the land,
 Thou Art divine !

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

Hiram, the architect,
 Did all the Craft direct
 How they should build ;
 Sol'mon, great Isr'el's king,
 Did mighty blessings bring,
 And left us room to sing,
 Hail, royal Art !

} *Chorus 3 times.*

S O N G XI.

LET drunkards boast the pow'r of wine,
 And reel from side to side ;
 Let lovers kneel at Beauty's shrine,
 The sport of female pride :
 Be ours the more exalted part,
 To celebrate the Masons' Art,
 And spread its praises wide.

To dens and thickets dark and rude,
 For shelter beasts repair ;
 With sticks and straws the feather'd brood,
 Suspend their nests in air :
 And man untaught, as wild as these,
 Binds up sad huts with boughs of trees,
 And feeds on wretched fare.

But Science dawning in his mind,
 The quarry he explores ;
 Industry and the Arts combin'd,
 Improv'd all Nature's stores :
 Thus walls were built, and houses rear'd,
 No storms or tempests now are fear'd
 Within his well-fram'd doors.

When stately palaces arise,
 When columns grace the hall,
 When tow'rs and spires salute the skies,
 We owe to Masons all :
 Nor buildings only do they give,
 But teach men how within to live,
 And yield to Reason's call.

All party quarrels they detest,
 For Virtue and the Arts,
 Lodg'd in each true Free Mason's breast,
 Unite and rule their hearts :
 By these, while Masons square their minds,
 The State no better subjects finds,
 None act more upright parts.

When Bucks and Albions are forgot,
 Free Masons will remain ;
 Mushrooms, each day, spring up and rot,
 While oaks stretch o'er the plain :
 Let others quarrel, rant, and roar ;
 Their noisy revels when no more,
 Still Masonry shall reign.

Our leathern aprons may compare
 With Garters red or blue ;
 Princes and Kings our brothers are,
 May they our rules pursue :
 Then drink success and health to all
 The Craft around this Earthly Ball,
 May Brethren still prove true.

S O N G XII.

COME let us prepare,
 We brothers that are
 Assembled on merry occasion :
 Let's be happy and sing,
 For Life is a Spring
 To a Free and an Accepted Mason.

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

'Tis this and 'tis that,
 They cannot tell what,
 Nor why the great men of the nation,
 Should aprons put on,
 To make themselves one
 With a Free and an Accepted Mason.

Great Kings, Dukes, and Lords,
 Have laid by their swords,
 Our myst'ry to put a good grace on;
 And ne'er been sham'd
 To hear themselves nam'd
 With a Free and an Accepted Mason.

Antiquity's pride
 We have on our side,
 To keep up our old reputation;
 There's 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;
 They'll trust us on any occasion:
 No mortal can more
 The ladies adore,
 Than a Free and an Accepted Mason.

Then join hand in hand,
 By each brother 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.

Chor. No mortal can boast
 So noble a toast
 As a Free and an Accepted Mason.

S O N G XIII.

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

If union and sincerity
 Have a pretence to please,
 We brothers of Free-Masonry,
 Lay justly claim to these.
 To state disputes we ne'er give birth,
 Our motto friendship is, and mirth.
 Inspiring virtue by our rules,
 And in ourselves secure,
 We have compassion on those fools
 Who think our acts impure :
 From ignorance we know proceeds
 Such mean opinion of our deeds.

or. No Craft with Masons can compare,
 Ennobled by the *badge* they wear.
 No Craft with Masons can compare,
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 Integrity its base.
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[289]

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 Industry and the Arts combin'd,
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 No storms or tempests now are fear'd
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 When tow'rs and spires salute the skies,
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 Nor buildings only do they give,
 But teach men how within to live,
 And yield to Reason's call.

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 Lodg'd in each true Free Mason's breast,
 Unite and rule their hearts :
 By these, while Masons square their minds,
 The State no better subjects finds,
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 To keep up our old reputation ;
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 With a fa, la, la, la, la, la.

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 Our motto friendship is, and mirth.
 Inspiring virtue by our rules,
 And in ourselves secure,
 We have compassion on those fools
 Who think our acts impure :
 From ignorance we know proceeds
 Such mean opinion of our deeds.

S O N G XIV.

YE thrice happy few
Whose hearts have been true,
In concord and unity found;
Let us sing and rejoice,
And unite ev'ry voice,
To send the gay chorus around.

CHORUS.

Like pillars we stand,
An immovable band,
Cemented by pow'r from above;
Then freely let pass
The generous glass
To Masonry, Friendship, and Love.

The GRAND ARCHITECT,
Whose word did erect
Eternity, measure, and space,
First laid the fair plan
Whereon we began
The cement of friendship and peace.

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

The

The great David's son,
 Unmatch'd Solomon,
 As written in Scripture's bright page,
 A Mason became,
 The fav'rite of Fame,
 The wonder and pride of his age.

Indissoluble bands,
 Our hearts and our hands
 In social benevolence bind ;
 For true to his cause,
 By immutable laws,
 A Mason's a friend to mankind.

Let Joy flow around,
 And Peace, olive-bound,
 Preside at our mystical rites,
 Whose conduct maintains
 Our auspicious domains,
 And Freedom with Order unites.

Nor let the dear maid
 Our mysteries dread,
 Or think them repugnant to love ;
 To Beauty we bend,
 Her empire defend,
 An empire deriv'd from above.

Then let us unite,
 Sincere and upright,
 On the level of virtue to stand :
 No mortal can be
 So happy as we
 With a brother and friend in each hand.

S O N G X V.

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

Trusty Brother take care, of eve-droppers beware,
 Tis a just and a solemn occasion ;
 Give the Word and the Blow, that workmen may
 There's one asks to be made a Free-Mason. [know,

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 authentic 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's call'd up to a Mason.

Hieroglyphics shine bright, and here light reverts
 On the Rules and the Tools of vocation ; [light,
 We work and we sing the Craft and the King,
 'Tis both duty and choice in a Mason.

What

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.

The Ladies claim right to come into our light,
 Since the Apron, they say, is their bearing ;
 Can they subject their will ? can they keep their
 tongues still ?
 And let talking be chang'd into hearing ?

This difficult task is the least we can ask,
 To secure us on sundry occasions ;
 When with this they comply, our utmost we'll try
 To raise lodges for Lady Free-Masons.

Till this can be done, must each brother be mum,
 Though the fair one should wheedle or tease on ;
 Be just, true, and kind, but still bear in mind,
 At all times that you are a Free-Mason.

S O N G XVI.

HOW happy a Mason whose bosom still flows
 With friendship, and ever most cheerfully goes,
 Th' effects of the mysteries lodg'd in his breast,
 Mysteries rever'd, and by Princes possess'd.
 Our friends and our bottle we best can enjoy,
 No rancour or envy our quiet annoy,
 Our plumb-line and compass, our square and our
 tools,
 Direct all our actions in Virtue's fair rules,
 Direct all our actions, &c.

To Mars and to Venus we're equally true,
 Our hearts can enliven, our arms can subdue,
 Let the enemy tell, and the ladies declare,
 No class or profession with Masons compare ;
 To give a fond lustre we ne'er need a crest,
 Since Honour and Virtue remain in our breast,
 We'll charm the rude world when we clap, laugh,
 and sing,
 If so happy a Mason, say who'd be a King.
 If so happy, &c,

S O N G X V I I .

[*Tune*, Balance a Straw.]

WHEN the Sun from the east first salutes mortal eyes,
 And the sky-lark melodiously bids us arise ;
 With our hearts full of joy, we the summons obey,
 Straight repair to our work, and to moisten our clay.

On the trassel our Master draws angles and lines,
 There with freedom and fervency forms his designs ;
 Not a picture on earth is so lovely to view,
 All his lines are so perfect, his angles so true.

In the west, see the Wardens submissively stand,
 The Master to aid, and obey his command ;
 The intent of his signals we perfectly know,
 And we ne'er take offence when he gives us a blow.

In

In the lodge, sloth and dulness we always avoid,
 Fellow-crafts and apprentices all are employ'd :
 Perfect ashlers some finish, some make the rough plain,
 All are pleas'd with their work, and are pleas'd with
 their gain.

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

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

THE END.

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

'Tis this and 'tis that,
 They cannot tell what,
 Nor why the great men of the nation,
 Should aprons put on,
 To make themselves one
 With a Free and an Accepted Mason.

Great Kings, Dukes, and Lords,
 Have laid by their swords,
 Our myst'ry to put a good grace on ;
 And ne'er been ashamed
 To hear themselves nam'd
 With a Free and an Accepted Mason.

Antiquity's pride
 We have on our side,
 To keep up our old reputation ;
 There's 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 ;
 They'll trust us on any occasion :
 No mortal can more
 The ladies adore,
 Than a Free and an Accepted Mason.

Then join hand in hand,
 By each brother 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.

Chor. No mortal can boast
 So noble a toast
As a Free and an Accepted Mason.

S O N G XIII.

TO all who Masonry despise,
 This counsel I bestow ;
 Don't ridicule, if you are wise,
 A secret you don't know.
 Yourselfes you banter, and not it ;
 You shew your spleen, but not your wit.
 With a fa, la, la, la, la, la.

If union and sincerity
 Have a pretence to please,
 We brothers of Free-Masonry,
 Lay justly claim to these.
 To state disputes we ne'er give birth,
 Our motto friendship is, and mirth.
 Inspiring virtue by our rules,
 And in ourselves secure,
 We have compassion on those fools
 Who think our acts impure :
 From ignorance we know proceeds
 Such mean opinion of our deeds.

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 Fellow-crafts and apprentices all are employ'd :
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 All are pleas'd with their work, and are pleas'd with
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When my Master I've serv'd seven years, perhaps more,
 Some secrets he'll tell me I ne'er knew before ;
 In my bosom I'll keep them as long as I live,
 And pursue the directions his wisdom shall give.

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

THE END.

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