

# ILLUSTRATIONS OF MASONRY BY WILLIAM PRESTON (1742-1818)

*Past Master of the Lodge of Antiquity  
The Twelfth Edition, London. 1812*

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### ***WILLIAM PRESTON – A SHORT BIOGRAPHY***

When we hear the name of William Preston we are at once reminded of the Preston lectures in Freemasonry, It is to Preston that we are indebted for what was the basis of our Monitors of the present day. The story of his literary labors in the interest of the Craft, and how they aided in making Freemasonry one of the leading educational influences during the closing decades of the eighteenth century, is one of absorbing interest to every member of the Fraternity.

William Preston was born in Edinburgh, Scotland, August 7th (old style calendar, July 28th), 1742. His father was a "Writer to the Signet," a law agent peculiar to Scotland and formerly eligible to the bench, therefore a man of much educational standing. He naturally desired to give his son all the advantages which the schools of that day afforded, and young Preston's education was begun at an early age. He entered high school before he was six years old.

After the death of his father Preston withdrew from college and took employment as secretary to Thomas Ruddiman, the celebrated linguist, whose failing eyesight made it necessary for Preston to do much research work required by Ruddiman in his classical and linguistic studies. At the demise of Thomas Ruddiman, Preston became a printer in the establishment of Walter Ruddiman, a brother of Thomas, to whom he had been formerly apprenticed.

Evidence of Preston's literary ability was first shown when he compiled a catalog of Thomas Ruddiman's books. After working in the printing office for about a year, a desire to follow his literary inclinations prevailed and, well supplied with letters of introduction, he set out for London in 1760. One of these letters was addressed to William Stranhan, the King's Printer, with whom Preston secured a position, remaining with Stranhan and his son for many years.

Preston possessed an unquenchable desire for knowledge. As was common to the times in which he lived, "man worketh from sun to sun." The eight-hour day, if known at all, was a rarity, and Preston supplanted his earlier education by study after his twelve-hour working day was over. The critical skill exercised in his daily vocation caused literary men of the period to call upon him for assistance and advice. His close association with the intellectual men of his time was attested by the discovery after his death of autographed presentation copies of the works of Gibbon, Hume, Robertson, Blair, and others.

The exact date of Preston's initiation is not known, but it occurred in London in 1762 or 1763. It has been satisfactorily ascertained that his Mother Lodge was the one meeting at the White Hart Tavern in the Strand. This Lodge was formed by a number of Edinburgh Masons Sojourning in London, who, after being refused an application for a Charter by the Grand Lodge of Scotland, accepted a suggestion of the Scottish Grand Body that they apply to the ancient Grand Lodge of London. The Ancients granted a dispensation to these brethren on March 2nd, 1763, and it is claimed by one eighteenth century biographer that Preston was the second person initiated under that dispensation. The minutes of the Athol (Ancient) Grand Lodge show that Lodge No. 111 was Constituted on or about April 20th, 1763, William Leslie, Charles Halden and John Irwin being the Master and Wardens, and Preston's name was listed as the twelfth among the twenty-two on the roll of membership.

It was not uncommon in those times (and the custom still prevails in England, Canada, and other countries, and among several Grand Jurisdictions in the United States) for Masons to belong to more than one Lodge, and Preston and some other members of his Mother Lodge also became members of a Lodge Chartered by the Moderns, which met at the Talbot Tavern in the Strand. These brethren prevailed upon the membership of Lodge No. 111, which in the meantime had moved its meeting place to the Half Moon Tavern, to apply to the Modern Grand Lodge for a Charter. Lord Blayney, then Grand Master, granted a Charter to the members of Lodge No. 111, which was Constituted a second time, on November 15th, 1764, taking the name Caledonian Lodge No. 325. This Lodge is still in existence, being No. 134 on the present registry of the United Grand Lodge of England.

The constitution of the new Caledonian Lodge was a noteworthy event because of the presence of many prominent Masons of the day. The ceremonies and addresses on this occasion made a deep impression upon Preston, being among the factors which induced him to make a serious study of Freemasonry. The desire to know more of the Fraternity, its origin and its teachings, was intensified when he was elected Worshipful Master, for, as he said: "When I first had the honor to be elected Master of a Lodge, I thought it proper to inform myself fully of the general rules of the Society, that I might be able to fulfill my own duty and officially enforce obedience in others. The methods which I adopted, with this view, excited in some of superficial knowledge an absolute dislike of what they considered innovations; and in others who were better informed, a jealousy of preeminence, which the principles of Masonry ought to have checked."

Preston entered into an extensive correspondence with Masons at home and abroad, extending his knowledge of Craft affairs and gathering the material which later found expression in his best known book, "Illustrations of Masonry." He delved into the most out of the way places in search of Masonic lore and wisdom, by which the Craft was greatly benefited.

Preston was a frequent visitor to other Lodges. He was asked to visit the Lodge of Antiquity No. 1, one of the four Old Lodges which formed the Grand Lodge of England in 1717. On that occasion, June 15, 1774, he was elected a member of the Lodge and also Worshipful Master at the same meeting. This unusual action is additional evidence of the regard in which he was held by the Brethren of his day. While he had been Master of several other Lodges, he gave of his best in time and energy to the Lodge of Antiquity, which thrived greatly under his leadership.

He became an active member of the Grand Lodge, serving on its Hall Committee, a committee appointed in 1773 for the purpose of superintending the erection of the Masonic Hall which had been projected, and he was later appointed Deputy Grand Secretary under James Heseline. In this capacity he revived the foreign and country correspondence of the Grand Lodge, an easy matter for him because of his extensive personal correspondence with Brethren outside of London.

In 1777 occurred an event which was momentous in the Masonic affairs of the period. On account of the mock and satirical processions formed by rival societies the Modern Grand Lodge of England had forbidden its Lodges and Members to appear in public processions in regalia. The Lodge of Antiquity, on December 17th, 1777, resolved to attend church services in a body on St. John's Day, the following 27th, selecting St. Dinstan's Church,

only a short distance across the street from where the Lodge met. Some of the members protested, saying it was contrary to Grand Lodge regulations, with the result that only ten attended, these donning gloves and aprons in the church vestry, and then entering to hear the sermon. At the conclusion of the services they returned to the Lodge without first removing their Masonic clothing. This action was cause for debate at the next meeting of the Lodge in which Preston expressed the opinion that the Lodge of Antiquity had never surrendered its privileges and prerogatives when it participated in the formation of the Grand Lodge in 1717, and held that it could parade as it did in 1694. The Grand Lodge, however, could not afford to overlook such an opinion, especially when expressed by the leading Masonic Scholar of the day, and consequently Preston was expelled.

Because of this action of the Grand Lodge of Moderns, the Lodge of Antiquity severed its connection with body, after dismissing from its membership three brethren who had made the original complaint against Preston, entered in relations with the revived Grand Lodge of All England at York, and formed what was known as the "Grand Lodge of England South of the River Trent." The controversy with the Grand Lodge of Moderns was settled in 1787, and Preston was reinstated, all his honors and dignities restored, whereupon he resumed his Masonic activities. He organized the Order of Harodim, a Society of Masonic Scholars, in which he taught his lectures and through this medium the lectures came to America and became the foundation for our Monitors.

To fully grasp the significance of Preston's labors we must understand the conditions in England at the time he lived. The seventeenth century had been one of marked differences of opinion on the subjects of government, religion and economic conditions. The eighteenth century, following the accession of Prince George of Hannover to the throne of England as King George I, witnessed an era of peace and prosperity in that country. With the exception of the wars against the French and later the Revolution in America, England met no obstacles in her conquests of trade. The strife of the opening years of the century calmed down, and the people became adjusted to their new conditions. It became a period of formalism. Literature, which thrived under the patronage of the wealthy, partook of an ancient classical nature, spirit being subordinated to form and style. Detailed perfection of form was insisted upon in every activity, and undoubtedly the insistence for a letter-perfect ritualism, still so apparent in Freemasonry, had its origin in the closing years of the eighteenth century.

While the well-to-do classes lived in comfort and ease, the laboring and farming classes had not yet entirely emerged from the adverse conditions confronting them for so many decades. True, the cessation of wars, and the development of domestic and foreign trade also had an influence in the circles not actively participating in the new development. A spirit of freedom and independence continued to express itself. Public education as we know it today, however, did not then exist. The schools were for the children of the wealthy only, being conducted by private interests and requiring the payment of tuition beyond the purse of the common people. Yet, education was eagerly sought. Knowledge was looked upon as the key which would unlock the door to intellectual and spiritual independence.

While Preston began his schooling at an early age, even with his excellent start he extended his education only by diligent work and the burning of much midnight oil.

Imbued with the spirit of the day, he was anxious to place the available knowledge of the times before his fellow men. Therefore, when he discovered a vast body of traditional and historical lore in the old documents of the Craft, he naturally seized upon the opportunity of modernizing the ritual in such a way as to make accessible a rudimentary knowledge of the arts and sciences to the members of the Fraternity.

From 1765 to 1772 Preston engaged in personal research and correspondence with Freemasons at home and abroad, endeavoring to learn all he could about Freemasonry and the arts it encouraged. These efforts bore fruit in the form of his first book, entitled: "Illustrations of Masonry," published in 1772. He had taken the old lectures and work of Freemasonry, revised them and placed them in such form as to receive the approval of the leading members of the Craft. Encouraged by their favorable reception and sanctioned by the Grand Lodge, Preston employed, at his own expense, lecturers to travel throughout the kingdom and place the lectures before the lodges. New editions of his book were demanded, and up to the present time it has gone through twenty editions in England, six in America, and several more in various European languages.

Preston's history of freemasonry is by turns learned, credulous, tendentious and sometimes positively fictitious. In this, it recalls very strongly the medieval chronicles which Preston evidently loved and which he assiduously quarried for information about the status of the stonemason's craft in the middle ages. Like medieval chronicles, Preston's history cannot be treated as a modern scholarly history, but is to be regarded as a primary source.

Preston's work was exceptionally influential. It has been suggested that Preston's Illustrations was, together with the Book of Constitutions, one of the books owned by virtually every lodge in England. Preston's reputation as a historian has not, however, fared well in recent years, largely because of his supposed credulity in accepting the Leland-Locke letter and in adhering to the theory that the split between the Antients and the Moderns was due to a secession by the Antients. However, in repeating these tales, Preston was not any different from other Masonic writers of his time.



## **PREFACE**

THE favourable reception this Treatise has met with in the several Editions through which it has passed, encourages the Author to hope that its appearance on a more enlarged scale will not render it less deserving the countenance of his brethren. He would be wanting in gratitude to his friends not to acknowledge his obligations to several gentlemen for many curious extracts, and the perusal of some valuable manuscripts, which have enabled him to illustrate his subject with greater accuracy and precision.

This Tract is divided into Four Books. — In the First Book, the excellency of Masonry is displayed.— In the Second Book the general plan of the subjects treated in the three Degrees is illustrated, with occasional remarks; and a brief description is given of the ancient ceremonies of the Order. This part of the Treatise, which the Author considers most essential for the instruction and improvement of his brethren, is considerably extended in the later Editions. — The Third Book contains the copy of a curious old Manuscript on Masonry, with annotations, the better to explain this authentic document of antiquity. — The Fourth Book is restricted to the history of Masonry from its first appearance in England, to the year 1812, in which are introduced the most remarkable occurrences of the Society, both at home and abroad, with some account of the principal Patrons and Protectors of the Fraternity at different periods. The progress of Masonry on the continent, as well as in India and America, is also traced, while the proceedings of the brethren of Scotland particularly claim attention. Throughout the whole are interspersed several explanatory notes, containing some useful information; and a few general remarks are introduced on some of the late publications against the Society of Freemasons.

At the end of the volume is given a collection of Anthems and Songs; which, being occasionally introduced in our assemblies, may tend greatly to enliven the proceedings.

The success of this Treatise has far exceeded its merit; the Author, therefore, shall only observe that, should his additions or corrections be considered real improvements, he will be amply gratified for any pains he may have taken.

Dean-street, Fetter-lane, Feb. 1812.

## *INTRODUCTION*

WHOEVER attentively considers the nature and tendency of the Masonic Institution, must readily perceive its general utility. From an anxious desire to display its value, I have been induced to offer the following sheets to the Public. Many reasons might have withheld me from the attempt; my inexperience as a writer, my attention to the duties of a laborious profession, and the many abler hands who have treated the subject before me: yet, under all these disadvantages, the persuasion of friends, added to a warm zeal in the cause, have stimulated me to risk my reputation on the fate of my performance.

When I first had the honour to be elected Master of the Lodge, I thought it proper to inform myself fully of the general rules of the Society, that I might be better enabled to execute my own duty, and officially enforce obedience in others. The methods which I adopted with this view, excited in some of superficial knowledge an absolute dislike of what they considered as innovations; and in others who were better informed, a jealousy of pre-eminence which the principles of Masonry ought to have checked. Notwithstanding these discouragements, however, I persevered in my intention of supporting the dignity of the Society, and of discharging with fidelity the duties of my office.

As candour and integrity, uninfluenced by interest or favour, will ever support a good cause, some of my opponents (pardon the expression) soon began to discover their error, and cheerfully concurred in the execution of my measures; while others of less liberality tacitly approved, what their former declared opinions forbade them publicly to adopt.

This success, which exceeded my most sanguine wishes, encouraged me to examine with more attention the contents of our Lectures. The rude and imperfect state in which I found them, the variety of modes established at our meetings, and the difficulties I had to encounter in my researches, rather discouraged my first attempt: persevering, however, in the design, I continued the pursuit; and with the assistance of a few brethren, who had carefully preserved what ignorance and degeneracy had rejected as unintelligible and absurd, I diligently fought for, and at length happily acquired, some of the ancient and venerable landmarks of the Order.

Fortunate in the acquisition of friends, and fully determined to pursue the design of effecting a general reformation, we persevered in an attempt to correct the irregularities which had crept into our assemblies, and exemplify at all our meetings the beauty and utility of the Masonic system.

We commenced our plan by enforcing the value of the ancient charges and regulations of the Order, which inattention had suffered to sink into oblivion, and established those charges as the basis of our work. To imprint on the memory a faithful discharge of our duty, we reduced the more material parts of the system into practice; and in order to encourage others to promote the plan, we made it a general rule of reading one or more of these charges at every regular meeting, and elucidating such passages as seemed obscure. The useful hints which were afforded by these means enabled us gradually to improve the plan, till we at last succeeded in bringing into a connected form all the Sections which now compose the three Lectures of Masonry.

The progress daily made by our system pointed out the propriety of obtaining the sanction of our Patrons; several brethren of acknowledged honour and integrity, therefore, united in an application to the most respectable Members of the Society for countenance and support. They happily succeeded to the utmost of their wishes, and since that time the plan has been universally admitted as the basis of our Moral Lectures. To that circumstance the present publication owes its success.

Having thus ventured to appear in vindication of the ceremonies, and in support of the privileges of the Order, I shall be happy to be considered a feeble instrument in promoting its prosperity. Should I be honoured with a continuance of the approbation of my brethren, and succeed in giving the world a favourable idea of the institution, I shall be fully gratified for my past exertions; and should my hopes be frustrated, I shall yet indulge the not unpleasant reflection, of having discharged my duty in the character of a Mason.

## **BOOK I – THE EXCELLENCY OF MASONRY DISPLAYED.**

### ***SECTION I***

#### **REFLECTIONS ON SYMMETRY AND PROPORTION**

*in the works of Nature and on the harmony and affection among the various species of Beings.*

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

Were a man placed in a beautiful garden, would not his mind be affected with exquisite delight on a calm survey of its rich collections? Would not the groves, the grottos, the artful wilds, the flowery parterres, the opening vistas, the lofty cascades, the winding streams, the whole variegated scene, 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, seemingly complete in itself, yet reflecting new beauties on the other, and all contributing to make one perfect whole, would not his mind be agitated with the most agreeable sensations; and would not the view of the delightful scene naturally lead him to admire and venerate the happy genius who contrived it?

If the productions of art so forcibly impress the mind with admiration, with how much greater astonishment and reverence must we behold the operations of Nature, which presents to view unbounded scenes of utility and delight, in which divine wisdom is most strikingly conspicuous? These scenes are, indeed, too expanded for the narrow capacity of man to comprehend; yet whoever contemplates the general system must naturally, from the uniformity of the plan, be directed to the original source, the Supreme Governor of the world, the one perfect and unsullied beauty!

Beside all the pleasing prospects that everywhere surround us, and with which our senses are every moment gratified; beside the symmetry, good order, and proportion, which appear in all the works of creation, something further attracts the reflecting mind, and draws its attention nearer to the Divinity; — the universal harmony and affection among the different species of beings of every rank and denomination. These are the cements of the rational world, and by these alone it subsists. When they cease, nature must be dissolved, and man, the image of his Maker, and the chief of his works, be overwhelmed in the general chaos.

In the whole order of beings, from the seraph which adores and burns, down to the meanest insect, all, according to their rank in the scale of existence, have, more or less, implanted in them the principle of association with others of the same species. Even the most inconsiderable animals are formed into different ranks and societies, for mutual benefit and protection. Need we name the careful ant, or the industrious bee; insects which the wisest of all mankind has recommended as patterns of unwearied industry and prudent foresight? When we extend our ideas, we shall find that the innate principle of friendship increases in

proportion to the extension of our intellectual faculties; and the only criterion by which a judgment can be formed, respecting the superiority of one part of the animal creation above an other, is, by observing the degrees of kindness and good-nature in which it excels.

Such are the general principles which pervade the whole system of creation; how forcibly, then, must such lessons predominate in our assemblies, where civilization and virtue are most zealously cherished, under the sanction of science and the arts?

## ***SECTION II.***

### **THE ADVANTAGES RESULTING FROM FRIENDSHIP.**

No subject can more properly engage the attention than the benevolent dispositions which indulgent Nature has bestowed upon the rational species. These are replete with the happiest effects, and afford to the mind most agreeable reflections. The breast which is inspired with tender feelings is naturally prompted to a reciprocal intercourse of kind and generous actions. As human nature rises in the scale of beings, the social affections likewise arise. Where friendship is unknown, jealousy and suspicion prevail; but where that virtue is the cement, true happiness subsists. In every breast there is a propensity to friendly acts, which, being exerted to effect, sweetens every temporal enjoyment; and although it does not remove the disquietudes, it tends at least to allay the calamities of life.

Friendship is traced through the circle of private connexions to the grand system of universal benevolence; which no limits can circumscribe, as its influence extends to every branch of the human race. Actuated by this sentiment, each individual connects his happiness with the happiness of his neighbour, and a fixed and permanent union is established among men.

Nevertheless, though friendship, considered as the source of universal benevolence, be unlimited, it exerts its influence more or less powerfully, as the objects it favours are nearer or more remote. Hence the love of friends and of country takes the lead in our affections, and gives rise to that 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 ardour, which enable us to support a good cause, and risk our lives in its defence.

This commendable virtue crowns the lover of his country with unfading laurels, gives a lustre to 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.

Though friendship appears divine when employed in preserving the liberties of our country, it shines with equal splendour in more tranquil scenes. Before it rises into the noble flame of patriotism, aiming destruction at the heads of tyrants, thundering for liberty, and courting danger in defence of rights; we behold it calm and moderate, burning with an even glow, improving the soft hours of peace, and heightening the relish for virtue. In those happy moments, contracts are formed, societies are instituted, and the vacant hours of life are employed in the cultivation of social and polished manners.

On this general plan the universality of our system is established. Were friendship confined to the spot of our nativity, its operation would be partial, and imply a kind of enmity to other nations. Where the interests of one country interfere with those of another, Nature dictates an adherence to the welfare of our own immediate connexions; but such interference apart, the true Mason is a citizen of the world, and his philanthropy extends to

all the human race. Uninfluenced by local prejudices, he knows no preference in virtue but according to its degree, from whatever country or clime it may spring.

### ***SECTION III.***

#### **THE ORIGIN OF MASONRY AND ITS GENERAL ADVANTAGES.**

From the commencement of the world, we may trace the foundation of Masonry. Ever since symmetry began, and harmony displayed her charms, our Order 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 that knowledge we now so amply share, Masonry diffused its influence. This science unveiled, arts 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 diffused unbounded philanthropy.

Abstracting from the pure pleasures which arise from friendship so wisely constituted as that which subsists among Masons, and which it is scarcely possible that any circumstance or occurrence can rase, Masonry is a science confined to no particular country, but extends 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, it becomes a universal language. Hence many advantages are gained: the distant Chinese, the wild Arab, and the American savage, will embrace a brother Briton, and know, that besides the common ties of humanity, there is still a stronger obligation to induce him to kind and friendly offices. The spirit of the fulminating priest will be tamed, and a moral brother, though of a different persuasion, engage his esteem: for mutual toleration in religious opinions is one of the most distinguishing and valuable characteristics of the Craft. As all religions teach morality, if a brother be found to act the part of a truly honest man, his private speculative opinions are left to God and himself. Thus, through the influence of Masonry, which is reconcilable to the best policy, all those disputes which embitter life, and sour the tempers of men, are avoided; while the common good, the general object, is zealously pursued.

From this view of our system, its utility must be sufficiently obvious. The universal principles of the art unite, in one indissoluble bond of affection, men of the most opposite tenets, of the most distant countries, and of the most contradictory opinions; so that in every nation a Mason may find a friend, and in every climate a home.

Such is the nature of our institution, that in the lodge, which is confined to no particular spot, union is cemented by sincere attachment, and pleasure reciprocally communicated in 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 heightens cool approbation into warm sympathy and cordial attention.



## ***SECTION IV.***

### **MASONRY CONSIDERED UNDER TWO DENOMINATIONS.**

Masonry passes under two denominations, — operative and speculative. By the former, we allude to a proper application of the useful rules of architecture, whence a structure derives figure, strength, and beauty; and whence result a due proportion and a just correspondence in all its parts. By the latter, we learn to govern the passions, act upon the square, keep a tongue of good report, maintain secrecy, and practise charity.

Speculative Masonry is so far interwoven with religion, as to lay us under the strongest obligations to pay that rational homage to the Deity, which at once constitutes our duty and our happiness. It leads the contemplative to view with reverence and admiration the glorious works of creation, and inspires them with the most exalted ideas of the perfections of the Divine Creator. Operative Masonry furnishes us with dwellings, and convenient shelter from the inclemencies of seasons; and whilst it displays the effects of human wisdom, as well in the choice as in the arrangement of the materials of which an edifice is composed, it demonstrates, that a fund of science and industry is implanted in man, for the best, most 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, on which the utmost exertions of human genius have been employed. Even the temple of SOLOMON, so spacious and magnificent, and constructed by so many celebrated artists, escaped not the unsparing ravages of barbarous force. Freemasonry, notwithstanding, has still survived. The attentive ear receives the sound from the instructive tongue, and the sacred mysteries are safely lodged in the repository of faithful breasts. Tools and implements of architecture, symbols the most expressive! are selected by the Fraternity, to imprint on the memory serious and solemn truths; and thus the excellent tenets of the institution are transmitted, unimpaired, under circumstances precarious, and even adverse, through a succession of ages.

## ***SECTION V.***

### **THE GOVERNMENT OF THE FRATERNITY.**

*The mode of government observed by the Fraternity will give the best idea of the nature and design of the Masonic institution.*

Three classes are established among Masons, under different appellations. The privileges of each class are distinct; and particular means are adopted to preserve those 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 are inculcated; while the mind is prepared for a regular progress in the principles of knowledge and philosophy. — Diligence, assiduity, and application, are qualifications for the second class; in which is given an accurate elucidation of science, both in theory and practice. Here human reason is cultivated, by a due exertion of the intellectual powers and faculties; nice and difficult theories are explained; new discoveries are produced, and those already known beautifully embellished. — The third class is restricted to a selected 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 the necessary instructive lessons which dignify the art, and qualify the professors to illustrate its excellence and utility.

Such is the established plan of the Masonic system. By this judicious arrangement, true friendship is cultivated among different ranks of men, hospitality promoted, industry rewarded, and ingenuity encouraged.

## ***SECTION VI.***

### **THE SECRETS OF MASONRY OUGHT NOT TO BE PUBLICLY EXPOSED**

*Reasons why, and the Importance of those Secrets demonstrated.*

If the secrets of Masonry are replete with such advantage to mankind, it may be asked, why are they not divulged for the general good? To this it may be answered, — Were the privileges of Masonry to be indiscriminately dispensed, the purposes of the institution would not only be subverted, but our secrets, being familiar, like other important matters, would lose their value, and sink into disregard.

It is a weakness in human nature, that men are generally more charmed with novelty than with the intrinsic value of things. Innumerable testimonies might be adduced to confirm this truth. Do we not find that the most wonderful operations of the Divine Artificer, however beautiful, magnificent, and useful, are 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; yet these being perpetually open to view, pass unnoticed. The most astonishing productions of Nature, on the same account, escape observation, and excite no emotion, either in admiration of the great Cause, or of gratitude for the blessing conferred. Even Virtue herself is not exempted from this unhappy bias in the human frame. Novelty influences all our actions and determinations. What 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, is sure to be disregarded by the giddy and the unthinking.

Did the essence of Masonry consist in the knowledge of particular secrets, or peculiar forms, it might be alleged that our amusements were trifling and superficial. But this is not the case; they are only the keys to our treasure, and, having their use, are preserved: while, from the recollection of the lessons which they inculcate, the well-informed Mason derives instruction: he draws them to a near inspection, views them through a proper medium, adverts to the circumstances which gave them rise, and dwells upon the tenets they convey. Finding them replete with useful information, he prizes them as sacred; and, being convinced of their propriety, estimates their value by their utility.

Many are deluded by the vague supposition that our mysteries are merely nominal; that the practices established amongst us are frivolous; and that our ceremonies may be adopted or waived at pleasure. On this false basis we find too many of the brethren hurrying through all the degrees of the Order, without adverting to the propriety of one step they pursue, or possessing a single qualification to entitle them to advancement. Passing through the usual formalities, they consider themselves entitled to rank as masters of the art, solicit and accept offices, and even assume the government of the lodge, equally unacquainted with the rules of the institution that they pretend to support, or the nature of the trust which they are bound to perform. The consequence is obvious; anarchy and confusion ensue, and the substance is lost in the shadow. — Hence men who are eminent for ability, rank, and fortune frequently view the honours of Masonry with indifference; and, when their patronage is solicited, either accept offices with reluctance, or reject them with disdain.

Masonry has long laboured under these disadvantages, and every zealous friend to the Order must earnestly wish for a correction of the abuse. Of late years it must be acknowledged, our assemblies are in general better regulated; of which the good effects are sufficiently displayed in the judicious selection of our members, and the more proper observance of our general regulations.

Were the brethren who preside at our meetings to be properly instructed previous to their appointment, and regularly apprized of the importance of the offices they are chosen to support, a general reformation would speedily take place. This conduct would establish the propriety of our government, and lead men to acknowledge that our honours were not undeservedly conferred. The ancient consequence of the Order would be restored, and the reputation of the Society preserved. Till genuine merit shall distinguish our claim to the honours of Masonry, and regularity of deportment display the influence and utility of our rules, the world in general will not be led to reconcile our proceedings with the tenets of the profession.

## ***SECTION VII.***

### **FEW SOCIETIES EXEMPTED FROM CENSURE.**

*Irregularities of Masons no Argument against the Institution.*

Among the various societies of men, few, if any, are wholly exempted from censure. Friendship, however valuable in itself, and however universal may be its pretensions, has seldom operated so powerfully in general associations as to promote that sincere attachment to the welfare and prosperity of each other which is necessary to constitute true happiness. This may be ascribed to sundry causes, but to none with more propriety than to the reprehensible motives which too frequently lead men to a participation of social entertainments. If to pass an idle hour, to oblige a friend, or probably to gratify an irregular indulgence, be the only inducement to mix in company, is it surprising that the important duties of society should be neglected, and that in the quick circulation of the cheerful glass the noblest faculties should be sometimes buried in the cup of ebriety?

It is an obvious truth, that the privileges of Masonry have long been prostituted for unworthy considerations, and hence their good effects have been less conspicuous. Many have enrolled their names in our records for the mere purposes of conviviality without inquiring into the nature of the particular engagements to which they are subjected by becoming Masons. Several have been prompted by motives of interest, and many introduced to gratify an idle curiosity, or to please as jolly companions. A general odium, or at least a careless indifference, must be the result of such conduct. But the evil stops not here. Persons of this description, ignorant of the true nature of the institution, probably without any real defect in their own morals, are induced to recommend others of the same cast to join the society for the same purpose.

Hence the true knowledge of the art decreases with the increase of its members, and the most valuable part of the institution is turned into ridicule; while the dissipations of luxury and intemperance bury in oblivion principles which might have dignified the most exalted characters.

When we consider the variety of members of which the society of Masons is composed, and the small number who are really conversant with the tenets of the institution, we need not wonder that few should be distinguished for exemplary lives. From persons who are precipitately introduced into the mysteries of the art, without the requisite qualifications, it cannot be expected that much regard will be paid to the observance of duties which they perceive to be openly violated by their own initiation; and it is an incontrovertible truth, that, such is the unhappy bias in the disposition of some men, though the fairest and best ideas were imprinted on the mind, they are so careless of their own reputation as to disregard the most instructive lessons. We have reason to regret, that even persons who are distinguished for a knowledge in the art, are too frequently induced to violate the rules, a pretended conformity to which may have gained them applause. The hypocrisy, however, is speedily unveiled; no sooner are they liberated from the trammels, as they conceive, of a regular and virtuous deportment, in the temporary government of the lodge, than, by abusing the innocent and cheerful repast, they become slaves to vice and intemperance, and not only disgrace themselves, but reflect dishonour on the Fraternity. By such

indiscretions the best of institutions is brought into contempt; and the more deserving part of the community justly conceives a prejudice against the society, of which it is difficult afterwards to do away the impression.

But if some do transgress, no wise man will thence argue against the institution, or condemn the whole Fraternity for the errors of a few misguided individuals. Were the wicked lives of men admitted as an argument against the religion which they profess, the wisest and most judicious establishments might be exposed to censure. It may be averred in favour of Masonry, that whatever imperfections are found among its professors, the institution countenances no deviation from the rules of right reason. Those who violate the laws, or infringe on good order, are kindly admonished by secret monitors; when these means have not the intended effect, public reprehension becomes necessary; and at last, when every mild endeavour to effect a reformation in their conduct is of no avail, they are expelled the lodge, as unfit members of the society.

Vain, therefore, is each idle surmise against the plan of our government; while the laws of the Craft are properly supported, they will be proof against every attack. Men are not aware, that by decrying any laudable institution, they derogate from the dignity of human nature itself, 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 established as the basis of the moral system. Friendship and social delights can never be the object of reproach; nor can that wisdom which hoary Time has sanctified be a subject for ridicule. Whoever attempts to censure what he does not comprehend, degrades himself; and the generous heart will pity the mistakes of such ignorant presumption.

## ***SECTION VIII.***

### **CHARITY DISTINGUISHES MASONS.**

*Charity is the chief of all the social virtues, and the distinguishing characteristic of Masons.*

Charity is the chief of every social virtue, and the distinguishing characteristic of Masons. This virtue includes a supreme degree of love to the great Creator and Governor of the universe, and an unlimited affection to the beings of his creation, 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.

It is not particularly our province to enter into a disquisition of every branch of this amiable virtue; we shall, therefore, only briefly state the happy effects of a benevolent disposition toward mankind, and show, that charity exerted on proper objects, is the greatest pleasure man can possibly enjoy.

The bounds of the greatest nation, or the most extensive empire, cannot circumscribe the generosity of a liberal mind. Men, 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 human nature. They hang, as it were, in a perpetual suspense between 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 to be actuated by the same motives and interests. Hence, to soothe the unhappy, by sympathizing with their misfortunes, and to restore peace and tranquillity to agitated spirits, constitute the general and great ends of the Masonic system. This humane, this generous disposition, fires the breast with 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 that the mind is capable of enjoying.

All human passions, when directed by the superior principle of reason, tend to promote some useful purpose; but compassion toward proper objects is the most beneficial of all the affections, and excites more lasting degrees of happiness; as it extends to greater numbers, and alleviates the infirmities and evils which are incident to human existence.

Possessed of this amiable, this godlike disposition, Masons are shocked at misery under every form and appearance. When they behold an object pining under the miseries of a distressed body or mind, the healing accents which flow from the tongue mitigate the pain of the unhappy sufferer, and make even adversity, in its dismal state, look gay. When pity is excited, they assuage grief, and cheerfully relieve distress. If a brother be in want, every heart is moved; when he is hungry, we feed him; when he is naked, we clothe him; when he is in trouble, we fly to his relief. Thus we confirm the propriety of the title we bear; and convince the world at large, that BROTHER, among Masons, is more than the name.

## ***SECTION IX.***

### **THE DISCERNMENT DISPLAYED BY MASONS THE CHOICE OF OBJECTS OF CHARITY.**

The most inveterate enemies of Masonry must acknowledge, that no society is more remarkable for the practice of charity, or any association of men more famed for disinterested liberality. It cannot be said, that Masons indulge in convivial mirth, while the poor and needy pine for relief. Our charitable establishments and quarterly contributions, exclusive of private subscriptions, to relieve distress, prove that we are ready, with cheerfulness, in proportion to our circumstances, to alleviate the misfortunes of our fellow-creatures. Considering, however, the variety of objects, whose distress the dictates of Nature as well as the ties of Masonry incline us to relieve, we find it necessary sometimes to inquire into the cause of misfortune; lest a misconceived tenderness of disposition, or an impolitic generosity of heart, might prevent us from making a proper distinction in the choice of objects. Though our ears are always open to the distresses of the deserving poor, yet charity is not to be dispensed with a profuse liberality on impostors. The parents of a numerous offspring, who, through age, sickness, infirmity, or any unforeseen accident in life, may be reduced to want, particularly claim our attention, and seldom fail to experience the happy effects of our friendly associations. To such objects, whose situation is more easy to be conceived than expressed, we are induced liberally to extend relief. Hence we give convincing proofs of wisdom and discernment; for though our benevolence, like our laws, be unlimited, yet our hearts glow principally with affection toward the deserving part of mankind.

From this view of the advantages which result from the practice and profession of Masonry, every candid and impartial mind must acknowledge its utility and importance to the state; and surely, if the picture here drawn be just, it must be no trifling acquisition to any government, to have under its jurisdiction a society of men, who are not only true patriots and loyal subjects, but the patrons of science and the friends of mankind.



## ***SECTION X.***

### **FRIENDLY ADMONITIONS.**

As useful knowledge is the great object of our desire, let us diligently apply to the practice of the art, and steadily adhere to the principles which it inculcates. Let not the difficulties that we have to encounter check our progress, or damp our zeal; but let us recollect, that the ways of wisdom are beautiful, and lead to pleasure. Knowledge is attained by degrees, and cannot everywhere 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 be difficult, the farther we trace it the easier it will become.

Union and harmony constitute the essence of Freemasonry: while we enlist under that banner, the society must flourish, and private animosities give place to peace and good fellowship. Uniting in one design, let it be our aim to be happy ourselves, and contribute to the happiness of others. Let us mark our superiority and distinction among men, by the sincerity of our profession as Masons; let us cultivate the moral virtues, and improve in all that is good and amiable; let the Genius of Masonry preside over our conduct, and under her sway let us perform our part with becoming dignity; let us preserve an elevation of understanding, a politeness of manner, and an evenness of temper; let our recreations be innocent, and pursued with moderation; and never let irregular indulgences lead to the subversion of our system, by impairing our faculties, or exposing our character to derision. In conformity to our precepts, as patterns worthy of imitation, let the respectability of our character be supported by the regularity of our conduct and the uniformity of our deportment; then as citizens of the world, and friends to every clime, we shall be living examples of virtue and benevolence, equally zealous to merit, as to obtain universal approbation.

## **BOOK II - AN ILLUSTRATION OF THE LECTURES**

*General Remarks: Including An Illustration Of The Lectures; A Particular Description Of The Ancient Ceremonies; And The Charges Used In The Different Degrees.*

### **SECTION I.**

#### **GENERAL REMARKS.**

MASONRY is an art useful and extensive. In every art there is a mystery which requires a progress of study and application before we can arrive at any degree of perfection. Without much instruction, and more exercise, no man can be skilful in any art; in like manner, without an assiduous application to the various subjects treated in the different lectures of Masonry, no person can be sufficiently acquainted with the true value of the institution.

From this remark it is not to be inferred, that those who labour under the disadvantage of a confined education, or whose sphere of life requires assiduous attention to business or useful employments, are to be discouraged in their endeavours to gain a knowledge of Masonry. To qualify an individual to enjoy the benefits of the society at large, or to partake of its privileges, it is not absolutely necessary that he should be acquainted with all the intricate parts of the science. These are only intended for persons who may have leisure and opportunity to indulge the pursuit.

Some may be more able than others, some more eminent, some more useful; but 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. To persons, however, whose early years have been dedicated to literary pursuits, or whose circumstances and situation in life render them independent, the offices of the lodge ought principally to be restricted. The industrious tradesman proves himself a valuable member of society, and worthy of every honour that we can confer; but the nature of every man's profession will not admit of that leisure which is necessary to qualify him to become an expert Mason, so as to discharge the official duties of the lodge with propriety. And it must also be admitted, that those who accept offices and exercise authority in the lodge, ought to be men of prudence and address, enjoying the advantages of a well-cultivated mind and retentive memory. All men are not blessed with the same powers and talents; all men, therefore, are not equally qualified to govern. He who wishes to teach, must submit to learn; and no one can be qualified to support the higher offices of the lodge who has not previously discharged the duties of those which are subordinate. Experience is the best preceptor. Every man may rise by gradation, but merit and industry are the first steps to preferment. Masonry is wisely instituted for different ranks and degrees of men; and every brother, according to his station and ability, may be employed in the lodge, and class with his equal. Actuated by the best principles, no disquietude is found among the professors of the art. Each class is happy in its particular association; and when all the classes meet in general convention, one plan regulates the whole; neither arrogance nor presumption appears on the one hand, nor diffidence nor inability on the other; every brother vies to excel in promoting that endearing happiness which constitutes the essence of civil society.

## ***SECTION II.***

### **CEREMONY OF OPENING AND CLOSING THE LODGE.**

In all regular assemblies of men which are convened for wise and useful purposes, the commencement and conclusion of business is accompanied with some form. In every country of the world the practice prevails, and is deemed essential. From the most remote periods of antiquity it is traced, and the refined improvements of modern times have not abolished it.

Ceremonies, simply considered, are little more than visionary delusions; but their effects are sometimes important. — When they impress awe and reverence on the mind, and attract the attention to solemn rites by external forms, they are interesting objects. These purposes are effected when judicious ceremonies are regularly conducted and properly arranged. On this ground they have received the sanction of the wisest men in all ages, and consequently could not escape the notice of Masons. To begin well, is the most likely means to end well; and it is justly remarked, that when order and method are neglected at the beginning, they will be seldom found to take place at the end.

The ceremony of opening and closing the lodge with solemnity and decorum is therefore universally adopted among Masons; and though the mode in some meetings may vary, and in every Degree must vary, still a uniformity in the general practice prevails in the lodge; and the variation (if any) is solely occasioned by a want of method, which a little application will easily remove.

To conduct this ceremony with propriety, ought to be the peculiar study of every Mason, especially of those who have the honour to rule in our assemblies. To persons who are thus dignified, every eye is directed for regularity of conduct and behaviour; and by their example, other brethren, less informed, may naturally expect to derive instruction.

From a share in this ceremony no Mason is exempted; it is a general concern, in which all must assist. This is the first request of the Master and the prelude to business. No sooner has it been signified, than every officer repairs to his station, and the brethren rank according to their degrees. The intent of the meeting becomes the object of attention; and the mind is insensibly drawn from the indiscriminate subjects of conversation which are apt to intrude on our less serious moments.

Our first care is directed to the external avenues of the lodge, and the proper officers, whose province it is to discharge that duty, execute the trust with fidelity. By certain mystic forms, of no recent date, it is intimated that we may safely proceed. To detect impostors among ourselves, an adherence to order in the character of Masons ensues, and the lodge is opened or closed in solemn form.

At opening the lodge, two purposes are effected: the Master is reminded of the dignity of his character, and the brethren of the homage and veneration due to him in their sundry stations. These are not the only advantages resulting from a due observance of the ceremony; a reverential awe for the Deity is inculcated, and the eye is fixed on that object from whose radiant beams alone light can be derived. Hence, in this ceremony, we are taught to adore God, and supplicate his protection on our well-meant endeavours. The

Master assumes his government in due form, and under him his Wardens; who accept their trust, after the customary salutations. Then the brethren, with one accord, unite in duty and respect, and the ceremony concludes.

At closing the lodge, a similar form takes place. Here the less important duties of the Order are not passed unobserved. The necessary degree of subordination which takes place in the government of the lodge is peculiarly marked, while the proper tribute of gratitude is offered up to the beneficent Author of life, whose blessing is invoked, and extended to the whole fraternity. Each brother then faithfully locks up the treasure which he has acquired in his own repository; and, pleased with his reward, retires to enjoy, and disseminate among the private circle of his friends, the fruits of his labour and industry in the lodge.

These are faint outlines of a ceremony which universally prevails among Masons, and distinguishes all their meetings. Hence, it is arranged as a general Section in every Degree of the Order, and takes the lead in all our illustrations.

A Prayer used at opening the Lodge.

May the favour of Heaven be upon this meeting! And as it is happily begun, may it be conducted in order, and closed in harmony! Amen.

A Prayer used at closing the Lodge.

May the blessing of Heaven rest upon us, and all regular Masons! May brotherly love prevail, and every moral and social virtue cement us! Amen.

Charges and Regulations for the conduct and behaviour of Masons.

A rehearsal of the Ancient Charges properly succeeds the opening, and precedes the closing, of the lodge. This was the constant practice of our ancient brethren, and ought never to be neglected in our regular assemblies. A recapitulation of our duty cannot be disagreeable to those who are acquainted with it; and to those to whom it is not known, should any such be, it must be highly proper to recommend it.

### **ANCIENT CHARGES.**

[To be rehearsed at opening the Lodge.]

On the Management of the Craft in working.

Masons employ themselves diligently in their sundry vocations live creditably, and conform with cheerfulness to the government of the country in which they reside.

The most expert craftsman is chosen or appointed Master of the work, and is duly honoured in that character by those over whom he presides.

The Master, knowing himself qualified, undertakes the government of the lodge, and truly dispenses his rewards, according to merit.

A craftsman who is appointed Warden of the work under the Master, is true to Master and Fellows, carefully oversees the work, and the brethren obey him.

The Master, Wardens, and brethren are just and faithful, and carefully finish the work they begin, whether it be in the First or Second Degree; but never put that work to the First, which has been appropriated to the Second Degree.

Neither envy nor censure is discovered among Masons. No brother is supplanted, or put out of his work, if he be capable to finish it; for he who is not perfectly skilled in the original design, can never with equal advantage to the Master finish the work begun by another.

All employed in Masonry meekly receive their rewards, and use no disobliging name. Brother or Fellow are the appellations they bestow on each other. They behave courteously within and without the lodge, and never desert the Master till the work is finished.[<sup>i</sup>]

Laws for the Government of the Lodge.

[To be rehearsed at opening the Lodge.]

You are to salute one another in a courteous manner, agreeably to the forms established among Masons;<sup>[ii]</sup> you are freely to give such mutual instructions 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 a gentleman were he not a Mason; for though as Masons we meet 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 conversations encouraged: the Master or Wardens are not to be interrupted, or any brother who is speaking to the Master; but due decorum is to be observed, and a proper respect paid to the Master, and presiding officers.

These laws are to be strictly enforced, that harmony may be preserved, and the business of the lodge 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 are to enjoy yourselves with innocent mirth, and carefully avoid excess. You are not to compel any brother to act contrary to his inclination, or give offence by word or deed, but enjoy a free and easy conversation. You are to avoid immoral or obscene discourse, and at all times 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 discover, or find out, what is not proper to be intimated; and, if necessary, you are to wave 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 acquaintances, the private transactions of our different assemblies; but, on every occasion, consult your own honour, and the reputation of the fraternity at large.

You are to study the preservation of health, by avoiding irregularity and intemperance, that your families may not be neglected and injured, or yourselves disabled from attending to your necessary employments in life.

If a stranger apply in the character of a Mason, 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;<sup>[iii]</sup> and beware of giving him any secret hints of knowledge. But if you discover him to be a true and genuine brother, you are to respect him; if he be in want, you are without prejudice to relieve him, or direct him how he may be relieved; you are to employ him, or recommend him to employment: however, you are never charged to do beyond your ability, only to prefer a poor Mason, who is a good man and true, before any other person in the same circumstances.<sup>[iv]</sup>

Finally, These rules you are always to observe and enforce, and also the duties which have been communicated in the lecture; cultivating brotherly love, the foundation and capstone, the cement and glory of this ancient fraternity; avoiding, on every occasion, wrangling and quarrelling, slandering and backbiting; not permitting others to slander honest brethren, but defending their characters, and doing them 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.

Amen. So mote it be.

### ***SECTION III.***

#### **REMARKS ON THE FIRST LECTURE.**

Having illustrated the ceremony of opening and closing the lodge, and inserted the Prayers and Charges usually rehearsed in our regular assemblies on those occasions, we shall now enter on a disquisition of the different Sections of the Lectures which are appropriated to the three Degrees of the Order, giving a brief summary of the whole, and annexing to every Remark the particulars to which the Section alludes. By these means the industrious Mason will be better instructed in the regular arrangement of the Lectures, and be enabled with more ease to acquire a competent knowledge of the Art.

The First Lecture is divided into Sections, and each Section is subdivided into Clauses. In this Lecture, virtue is painted in the most beautiful colours, and the duties of morality are strictly enforced. Here we are taught such wise and useful lessons as prepare the mind for a regular advancement in the principles of knowledge and philosophy; and these are imprinted on the memory by lively and sensible images, well calculated to influence our conduct in the proper discharge of the duties of social life.

#### **THE FIRST SECTION.**

The first Section of this Lecture is suited to all capacities, and ought to be known by every person who wishes to rank as a Mason. It consists of general heads, which, though they be short and simple, will be found to carry weight with them. They not only serve as marks of distinction, but communicate useful and interesting knowledge when they are duly investigated. They qualify us to try and examine the rights of others to our privileges, while they demonstrate our own claim; and as they induce us to inquire minutely into other particulars of great importance, they serve as a proper introduction to subjects which are more amply explained in the following Sections.

As we can annex to this remark no other explanation consistent with the rules of Masonry, we must refer the more inquisitive to our regular assemblies for farther instruction.

#### **THE SECOND SECTION.**

The Second Section makes us acquainted with the peculiar forms and ceremonies which are adopted at the initiation of candidates into Masonry; and convinces us beyond the power of contradiction, of the propriety of our rites; whilst it demonstrates to the most sceptical and hesitating mind their excellence and utility.

The following particulars relative to the ceremony of initiation may be introduced here with propriety:

The Declaration of Every Candidate

The Declaration to be assented to by every Candidate previous to Initiation.

'Do you seriously declare, upon your honour, before these gentlemen,[<sup>v</sup>] that, unbiased by friends against your own inclination, and uninfluenced by mercenary motives, you freely and voluntarily offer yourself a candidate for the mysteries of Masonry?' — I do.

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

'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 Order?' — I do.

The Candidate is then proposed in open lodge, as follows:

'R. W. Master, and Brethren,

At the request of Mr. A.B. [mentioning his profession and residence] I propose him in form as a proper Candidate for the mysteries of Masonry; I recommend him, as worthy to share the privileges of the Fraternity; and, in consequence of a Declaration of his intentions, voluntarily made and properly attested, I believe he will strictly conform to the rules of the Order.'

The Candidate is ordered to be prepared for Initiation.

A Prayer used at Initiation.

Vouchsafe thine aid, Almighty Father of the Universe, 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 competency of thy divine wisdom; that, by the secrets of this Art, he may be the better enabled to display the beauties of godliness, to the honour of thy holy Name! Amen.

Note: It is a duty incumbent on the Master of the lodge, before the ceremony of initiation takes place, to inform the Candidate of the purpose and design of the institution; to explain the nature of his solemn engagements; and, in a manner peculiar to Masons, to require his cheerful acquiescence to the tenets of the Order.

### **THE THIRD SECTION.**

The Third Section, by the reciprocal communication of our marks of distinction, proves the regularity of our initiation; and inculcates those necessary and instructive duties which dignify our character in the double capacity of Men and Masons.

We cannot better illustrate this Section, than by inserting the following:

### **CHARGE AT INITIATION INTO THE FIRST DEGREE.<sup>[vi]</sup>**

BROTHER, [As you are now introduced into the first principles of our Order, it is my duty to congratulate you, on being accepted a Member of an ancient and honourable Society; ancient, as having subsisted from time immemorial; and honourable, as tending, in every particular, so to render all men who will be conformable to its precepts. No institution was ever raised on a better principle, or more solid foundation; nor were ever more excellent



rules and useful maxims laid down, than are inculcated on every person when he is initiated into our mysteries. Monarchs in all ages have been encouragers and promoters of the Art, and have never deemed it derogatory from their dignities, to level themselves with the brethren, to extend their privileges, and to patronise their assemblies.]

As a Mason, you are to study the moral law, as it is contained in the sacred code;[<sup>viii</sup>] to consider it as the unerring standard of truth and justice and to regulate your life and actions by its divine precepts.

The three great moral duties, to God, your neighbour, and yourself, you are strictly to observe: — To God, by holding his name in awe and veneration; viewing him as the chief good, imploring his aid in laudable pursuits, and supplicating his protection on well-meant endeavours: — To your neighbour, by acting upon the square, and, considering him equally entitled with yourself to share the blessings of Providence, rendering unto him those favours, which in a similar situation you would expect to receive from him: — And to yourself, by not abusing the bounties of Providence, impairing the faculties by irregularity, or debasing the profession by intemperance.

In the state, you are to be a quiet and peaceable subject, true to your sovereign, and just to your country; you are not to countenance disloyalty or rebellion, but patiently submit to legal authority, and conform with cheerfulness to the government under which you live; yielding obedience to the laws which afford you protection, and never forgetting the attachment you owe to the place of your nativity, or the allegiance due to the sovereign or protectors of that spot.

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

Above all, practice benevolence and charity; for these virtues have distinguished Masons in every age and country. [The inconceivable pleasure of contributing toward the relief of our fellow-creatures, is truly experienced by persons of a humane disposition; who are naturally excited, by sympathy, to extend their aid in alleviation of the miseries of others. This encourages the generous Mason to distribute his bounty with cheerfulness; by supposing himself in the situation of an unhappy sufferer, he listens to the tale of woe with attention, bewails misfortune, and speedily relieves distress.]

The Constitutions of the Order are next to engage your attention. [These consist of two points, oral and written communication. The former comprehends the mysteries of the Art, and are only to be acquired by practice and experience in the lodge; the latter includes the history of genuine Masonry, the lives and characters of its patrons, and the ancient charges and general regulations of the Craft.]

A punctual attendance on the duties of the Order we earnestly enjoin, more especially in that assembly where your name is enrolled as a member. [There, and in all regular meetings of the fraternity, you are to behave with order and decorum, that harmony may be preserved, and the business of Masonry properly conducted. The rules of good-breeding

you are never to violate, by using unbecoming language, in derogation of the name of God, or toward the corruption of good manners: neither are you to enter into any dispute about religion or politics; or behave irreverently, while the lodge is engaged in what is serious and important.] On every occasion you are to pay a proper deference and respect to the Master and presiding officers, and diligently apply to the work of Masonry, that you may sooner become a proficient therein, as well for your own credit, as the honour of the company with whom you associate.

Although your frequent appearance at our regular meetings be earnestly solicited, your necessary employments are not to be neglected on that account: neither are you to suffer your zeal for Masonry to exceed the bounds of discretion, or lead you into argument with persons who may ridicule our system; but extend your pity toward those who may be apt through ignorance to contemn, what they never had an opportunity to comprehend. All that is required for your general observance is, that you study the liberal arts at leisure, trace science in the works of eminent masters, and improve in the disquisitions of the system, by the conversation of well-informed brethren, who will be equally ready to give, as you can be to receive, instruction.

Finally; Adhere to the constitutions, and support the privileges which are to distinguish you as a Mason above the rest of the community, and mark your consequence among the Fraternity. If, in the circle of your acquaintance, you find a person desirous of being initiated into the Order, be particularly attentive not to recommend him, unless you are convinced he will conform to our rules; that the value of Masonry may be enhanced by the difficulty of the purchase; the honour and reputation of the institution established on the firmest basis; and the world at large convinced of its benign influence.

[From the attention you have paid to the recital of the duties of the Order, we are led to hope that you will form a proper estimate of the value of Free-masonry, and imprint on your mind the dictates of truth, honour, and justice.]

This section usually closes with the following EULOGIUM:

Masonry comprehends within its circle every branch of useful knowledge and learning, and stamps an indelible mark of pre-eminence on its genuine professors, which neither chance, power, nor fortune, can bestow. When its rules are strictly observed, it is a sure foundation of tranquillity amid the various disappointments of life; a friend that will not deceive, but will comfort and assist, in prosperity and adversity; a blessing, that will remain with all time, circumstances, and places; and to which recourse may be had, when other earthly comforts sink in disregard.

Masonry gives real and intrinsic excellence to man, and renders him fit for the duties of society. It strengthens the mind against the storms of life, paves the way to peace, and promotes domestic happiness. It meliorates the temper, and improves the understanding; it is company in solitude, and gives vivacity, variety, and energy to social conversation. In youth, it governs the passions, and employs usefully our most active faculties; and in age, when sickness, imbecility, and disease, have benumbed the corporeal frame, and rendered the union of soul and body almost intolerable, it yields an ample fund of comfort and satisfaction.

These are its general advantages; to enumerate them separately, would be an endless labour: it may be sufficient to observe, that he who cultivates this science, and acts agreeably to the character of a Mason, has within himself the spring and support of every social virtue; a subject of contemplation, that enlarges the mind, and expands all its powers; a theme that is inexhaustible, ever new, and always interesting.

#### **THE FOURTH SECTION.**

The Fourth Section rationally accounts for the origin of our hieroglyphical instruction, and points out the advantages which accompany a faithful observance of our duty; it illustrates, at the same time, certain particulars, our ignorance of which might lead us into error; and which, as Masons, we are indispensably bound to know. To make daily progress in the Art, is a constant duty, and 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 symbols which tend to improve and embellish the mind? Every thing that strikes the eye more immediately engages the attention, and imprints on the memory serious and solemn truths. Masons have therefore universally adopted the plan of inculcating the tenets of their order by typical figures and allegorical emblems, to prevent their mysteries from descending within the familiar reach of inattentive and unprepared novices, from whom they might not receive due veneration.

The usages and customs of Masons have ever corresponded with those of the ancient Egyptians; to which they bear a near affinity. Those philosophers, unwilling to expose their mysteries to vulgar eyes, concealed their particular tenets and principles of polity and philosophy under hieroglyphical figures; and expressed their notions of government by signs and symbols, which they communicated to their Magi alone, who were bound by oath never to reveal them. Pythagoras seems to have established his system on a similar plan; and many Orders of a more recent date have copied the example. Masonry, however, is not only the most ancient, but the most moral Institution that ever subsisted; as every character, figure, emblem, depicted in the lodge, has a moral tendency, and tends to inculcate the practice of virtue.

#### **THE FIFTH SECTION.**

The Fifth Section explains the nature and principles of our constitution, and teaches us to discharge with propriety the duties of the different departments which we are appointed to sustain in the government of the lodge. Here, too, our ornaments are displayed, and our jewels and furniture specified; while a proper attention is paid to our antient and venerable patrons.

To explain the subjects treated in this Section, and assist the industrious Mason to acquire them, we can only recommend a punctual attendance on the duties of the lodge, and a diligent application to the lessons which are there inculcated.

## THE SIXTH SECTION.

The Sixth Section, though the last in rank, is not the least considerable in importance. It strengthens those which precede, and enforces, in the most engaging manner, a due regard to character and behaviour, in public as well as in private life, in the lodge as well as in the general commerce of society.

This Section forcibly inculcates the most instructive lessons. Brotherly Love, Relief, and Truth, are themes on which we here expatiate.—By the exercise of Brotherly Love we are taught to regard the whole human species as one family, the high and low, the rich and poor; who, as children of the same Parent, and inhabitants of the same planet, are to aid, support, and protect each other. On this principle, Masonry unites men of every country, sect, and opinion; and conciliates true friendship among those who might otherwise have remained at a perpetual distance.—Relief is the next tenet of the profession. To relieve the distressed is a duty incumbent on all men, particularly on Masons, who are linked together by an indissoluble chain of sincere affection. To soothe calamity, alleviate misfortune, compassionate misery, and restore peace to the troubled mind, is the grand aim of the true Mason. On this basis he establishes his friendships, and forms his connections.— Truth is a divine attribute, and the foundation of every virtue. To be good men and true, is the first lesson we are taught in Masonry. On this theme we contemplate, and by its dictates endeavour to regulate our conduct: influenced by this principle, hypocrisy and deceit are unknown in the lodge, sincerity and plain-dealing distinguish us; while the heart and tongue join in promoting the general welfare, and rejoicing in each other's prosperity.

To this illustration succeeds an explanation of the four cardinal virtues, Temperance, Fortitude, Prudence, and Justice. — By Temperance, we are instructed to govern the passions, and check unruly desires. The health of the body, and the dignity of the species, are equally concerned in a faithful observance of it. — By Fortitude, we are taught to resist temptation, and encounter danger with spirit and resolution. This virtue is equally distant from rashness and cowardice; and he who possesses it, is seldom shaken, and never overthrown, by the storms that surround him. —By Prudence, we are instructed to regulate our conduct by the dictates of reason, and to judge and determine with propriety in the execution of everything that tends to promote either our present or future well-being. On this virtue, all others depend; it is, therefore, the chief jewel that can adorn the human frame. — Justice, the boundary of right, constitutes the cement of civil society. This virtue, in a great measure, constitutes real goodness, and is therefore represented as the perpetual study of the accomplished Mason. Without the exercise of justice, universal confusion would ensue; lawless force might overcome the principles of equity, and social intercourse no longer exist.

The explanation of these virtues is accompanied with some general observations on the equality observed among Masons. In the lodge, no estrangement of behaviour is discovered; influenced by the same principle, a uniformity of opinion, which is useful in exigencies, and pleasing in familiar life, universally prevails, strengthens the ties of friendship, and promotes love and esteem. Masons are brethren by a double tie; and among them, as brothers, no invidious distinctions exist; merit being always respected, and honour rendered to whom honour is due. — A king, in the lodge, is reminded, that although a crown may adorn the head, or a sceptre the hand, the blood in the veins is derived from the

common parent of mankind, and is no better than that of the meanest subject. — The statesman, the senator, and the artist, are there taught that, equally with others, they are, by nature, exposed to infirmity and disease; and that an unforeseen misfortune, or a disordered frame, may impair their faculties, and level them with the most ignorant of their species. This checks pride, and incites courtesy of behaviour. — Men of inferior talents, or who are not placed by fortune in such exalted stations, are instructed to regard their superiors with peculiar esteem, when they discover them voluntarily divested of the trappings of external grandeur, and condescending, in the badge of innocence and bond of friendship, to trace wisdom and follow virtue, assisted by those who are of a rank beneath them. Virtue is true nobility, and wisdom is the channel by which virtue is directed and conveyed; Wisdom and Virtue only mark distinction among Masons.

Such is the arrangement of the Sections in the First Lecture, which, including the forms adopted at opening and closing the lodge, comprehends the whole of the First Degree. This plan has not only the advantage of regularity to recommend it, but the support of precedent and authority, and the sanction and respect which flow from antiquity. The whole is a regular system of morality, conceived in a strain of interesting allegory, which readily unfolds its beauties to the candid and industrious inquirer.

## ***SECTION IV.***

### **REMARKS ON THE SECOND LECTURE.**

MASONRY is a progressive science, and is divided into different classes or Degrees, for the more regular advancement in the knowledge of its mysteries. According to the progress we make, we limit or extend our inquiries; and, in proportion to our talents, we attain to a lesser or greater degree of perfection.

Masonry includes almost every branch of polite learning under the veil of its mysteries, which comprehend a regular system of science. Many of its illustrations may appear unimportant to the confined genius; but the man of more enlarged faculties will consider them in the highest degree useful and interesting. To please the accomplished scholar and ingenious artist, the institution is planned; and in the investigation of its latent doctrines, the philosopher and mathematician may experience equal satisfaction and delight.

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 not check the progress of his abilities, though the task he attempts may at first seem 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 researches. In the diligent pursuit of knowledge, great discoveries are made; and the intellectual faculties are wisely employed in promoting the glory of God, and the good of man.

Such is the tendency of all the illustrations in masonry. Reverence for the Deity, and gratitude for the blessings of heaven, are inculcated in every Degree. This is the plan of our system, and the result of our inquiries.

The First Degree being intended to enforce the duties of morality, and imprint on the memory the noblest principles which can adorn the human mind; the Second Degree extends the plan, and comprehends a more diffusive system of knowledge. Practice and theory are united to qualify the industrious Mason to share the pleasures which an advancement in the Art necessarily affords. Listening with attention to the wise opinions of experienced men on important subjects, the mind of the Craftsman is gradually familiarised to useful instruction, and he is soon enabled to investigate truths of the utmost concern in the general transactions of life.

From this system proceeds a rational amusement. While the mental powers are fully employed, the judgment is properly exercised: a spirit of emulation prevails; and every brother vies, who shall most excel in promoting the design of the Institution.

The First Section.

The first Section of the Second Degree elucidates the mode of introduction into this class; and instructs the diligent Craftsman how to proceed in the proper arrangement of the ceremonies which are used on that occasion. It enables him to judge of the importance of those rites, and convinces him of the necessity of adhering to all the established usages of the Order. Here he is entrusted with particular tests, to prove his title to the privileges of

this Degree, and satisfactory reasons are given for their origin. The duties which cement, in the firmest union, well-informed brethren, are illustrated; and an opportunity is given to make such advances in the Art, as will always distinguish the talents of able craftsmen.

Besides the ceremony of initiation in the Second Degree, this section contains many important particulars, with which no officer of the lodge should be unacquainted.

### **CHARGE AT INITIATION INTO THE SECOND DEGREE.[<sup>viii</sup>]**

BROTHER,

Being advanced to the Second Degree of the Order, we congratulate you on your preferment. [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 duties which, as a Mason, you are now bound to discharge; or enlarge on the necessity of a strict adherence to them, as your own experience must have established their value. It may be sufficient to observe, that] Your past behaviour and regular deportment have merited the honour which we have conferred; and in your new character, it is expected that you will not only conform to the principles of the order, but steadily persevere in the practice of every virtue.

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

As the solemnity of our ceremonies requires a serious deportment, you are to be particularly attentive to your behaviour in our regular assemblies; you are to preserve our ancient usages and customs sacred and inviolable; and induce others, by your example, to hold them in due veneration.

The laws and regulations of the Order you are strenuously to support and maintain. You are not to palliate, or aggravate, the offences of your brethren: but, in the decision of every trespass against our rules, judge with candour, admonish with friendship, and reprehend with mercy.

As a Craftsman, in our private assemblies you may offer your sentiments and opinions on such subjects as are regularly introduced in the Lecture, under the superintendence of an experienced Master, who will guard the landmarks against encroachment. By this privilege you may improve your intellectual powers; qualify yourself to become a useful member of society; and, like a skilful Brother, strive to excel in what is good and great.

[ [<sup>ix</sup>]All regular signs and summonses, given and received, you are duly to honour, and punctually obey; inasmuch as they consist with our professed principles. You are to encourage industry and reward merit; supply the wants and relieve the necessities of brethren and fellows, to the utmost of your power and ability; and on no account to wrong

them, or see them wronged, but apprise them of approaching danger, and view their interest as inseparable from your own.

Such is the nature of your engagements as a Craftsman; and these duties you are now bound to observe by the most sacred ties.]

### **THE SECOND SECTION.**

The Second Section of this Degree presents an ample field for the man of genius to perambulate. It cursorily specifies the particular classes of the Order, and explains the requisite qualifications for preferment in each. In the explanation of our usages, many remarks are introduced, which are equally useful to the experienced artist and the sage moralist. The various operations of the 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, by drawing the attention to the sum of perfection, contemplate with admiration the wonderful works of the Creator. Geometry is displayed, with all its powers and properties; and in the disquisition of this science, the mind is filled with rapture and delight. Such is the latitude of this Section, that the most judicious may fail in an attempt to explain it; the rational powers being 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 consideration in this Section, the following brief description of them may not be improper:

By order, in architecture, is meant a system of the members, proportions, and ornaments of columns and pilasters; or, it is a regular arrangement of the projecting parts of a building, which, united with those of a column, form a beautiful, perfect, and complete whole. Order in architecture may be traced from the first formation of society. When the rigour of seasons obliged men to contrive shelter from the inclemency of the weather, we learn that they first planted trees on end, and then laid others across, to support a covering. The bands which connected those trees at top and bottom, are said to have suggested the idea of the base and capital of pillars; and from this simple hint originally proceeded the more improved art of architecture.

The five orders are thus classed: the Tuscan, Doric, Ionic, Corinthian, and Composite.

The Tuscan is the most simple and solid of the five orders. It was invented in Tuscany, whence it derives its name. Its column is seven diameters high; and its capital, base, and entablature, have but few mouldings. The simplicity of the construction of this column renders it eligible where solidity is the chief object, and where ornament would be superfluous.

The Doric order, which is plain and natural, is the most ancient, and was invented by the Greeks. Its column is eight diameters high, and it has seldom any ornaments on base or capital, except mouldings; though the frieze is distinguished by triglyphs and metopes, and the triglyphs compose the ornaments of the frieze. The solid composition of this order gives it a preference in structures where strength and a noble but rough simplicity are chiefly required.



The Doric is the best proportioned of all the orders. The several parts of which it is composed are founded on the natural position of solid bodies. In its first invention it was more simple than in its present state. In after-times, when it began to be adorned, it gained the name of Doric; for when it was constructed in its primitive and simple form the name of Tuscan was conferred on it. Hence the Tuscan precedes the Doric in rank on account of the resemblance to that pillar in its original state.

The Ionic bears a kind of mean proportion between the more solid and delicate orders. Its column is nine diameters high; its capital is adorned with volutes, and its cornice has dentiles. There is both delicacy and ingenuity displayed in this pillar; the invention of which is attributed to the Ionians, as the famous temple of Diana at Ephesus was of this order. It is said to have been formed after the model of an agreeable young woman, of an elegant shape, dressed in her hair; as a contrast to the Doric order, which was formed after that of a strong robust man.

The Corinthian, the richest of the five orders, is deemed a master-piece of art, and was invented at Corinth by Callimachus. Its column is ten diameters high, and its capital is adorned with two rows of leaves and eight volutes, which sustain the abacus. The frieze is ornamented with curious devices, and the cornice with denticles and modillions. This order is used in stately and superb structures.

Callimachus is said to have taken the hint of the capital of this pillar from the following remarkable circumstance: — Accidentally passing by the tomb of a young lady, he perceived a basket of toys, covered with a tile placed over an acanthus root, having been left there by her nurse. As the branches grew up, they encompassed the basket, till, arriving at the tile they met with an obstruction, and bent downwards. Callimachus, struck with the object, set about imitating the figure; the vase of the capital he made to represent the basket; the abacus the tile; and the volutes, the bending leaves.

The Composite is compounded of the other orders, and was contrived by the Romans. Its capital has the two rows of leaves of the Corinthian, and the volutes of the Ionic. Its column has the quarter-round as the Tuscan and Doric orders, is ten diameters high, and its cornice has denticles or simple modillions. This pillar is generally found in buildings where strength, elegance, and beauty, are united.

The original orders of architecture were no more than three; the Doric, Ionic, and Corinthian. To these the Romans added two: the Tuscan, which they made plainer than the Doric; and the Composite, which was more ornamental, if not more beautiful than the Corinthian. The first three orders alone show invention and particular character, and essentially differ from each other; the two others have nothing but what is borrowed, and differ only accidentally; the Tuscan is the Doric in its earliest state; and the Composite is the Corinthian enriched with the Ionic. To the Greeks, and not to the Romans, we are indebted for what is great, judicious, and distinct, in architecture.

These observations are intended to induce the industrious craftsman to pursue his researches into the rise and progress of architecture, by consulting the works of the best writers on the subject.

An analysis of the human faculties is also given in this Section, in which the five external senses particularly claim attention. When these topics are proposed in our assemblies, we

are not confined to any peculiar mode of explanation; but every brother is at liberty to offer his sentiments, under proper restrictions.

The senses we are to consider as the gifts of Nature, and the primary regulators of our active powers; as by them alone we are conscious of the distance, nature, and properties of external objects. Reason, properly employed, confirms the documents of Nature, which are always true and wholesome: she distinguishes the good from the bad; rejects the last with modesty, and adheres to the first with reverence.

The objects of human knowledge are innumerable; the channels by which this knowledge is conveyed, are few. Among these, the perception of external things by the senses, and the information we receive from human testimony, are not the least considerable; the analogy between them is obvious. In the testimony of Nature given by the senses, as well as in human testimony given by information, things are signified by signs. In one as well as the other, the mind, either by original principles or by custom, passes from the sign to the conception and belief of the thing signified. The signs in the natural language, as well as the signs in our original perceptions, have the same signification in all climates and nations, and the skill of interpreting them is not acquired, but innate.

Having made these observations, we shall proceed to give a brief description of the five senses:

Hearing is that sense by which we distinguish sounds, and are capable of enjoying 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; while our reason is capable of exerting its utmost power and energy.

The wise and beneficent Author of Nature seems to have intended, by the formation of this sense, that we should be social creatures, and receive the greatest and most important part of our knowledge by the information of others. For these purposes we are endowed with Hearing, that, by a proper exertion of our rational powers, our happiness may be complete.

Seeing is that sense by which we distinguish objects, and are enabled in an instant of time, without change of place or situation, to view armies in battle-array, figures of the most stately structures, and all the agreeable variety displayed in the landscape of Nature. By this sense we find our way in the pathless ocean, traverse the globe of earth, determine its figure and dimensions, and delineate any region or quarter of it. By it we measure the planetary orbs, and make new discoveries in the sphere of the fixed stars. Nay more, by it we 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 may 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, a peculiar object of admiration.

Of all the faculties, sight is the noblest. The structure of the eye evinces the admirable contrivance of Nature for performing its various external and internal motions; and the variety that is displayed in the eyes of different animals, suited to their several ways of life, clearly demonstrates this organ to be the master-piece of Nature's work.

Feeling is that sense by which we distinguish the different qualities of bodies: such as, heat and cold, hardness and softness, roughness and smoothness, figure, solidity, motion, and extension. By means of certain corresponding sensations of touch, these are presented to the mind as real external qualities, and the conception or belief of them is invariably connected with corresponding sensations, by an original principle of human natures which far transcends our inquiry.

All knowledge beyond our original perceptions is got by experience. The constancy of Nature's laws connects the sign with the thing signified, and we rely on the continuance of that connection which experience hath discovered.

The three senses, seeing, hearing, and feeling, are deemed peculiarly essential among Masons.

Smelling enables us to distinguish odours, which convey different impressions to the mind. Animal and vegetable bodies, and indeed most other bodies, continually send forth effluvia of vast subtlety, as well in the state of life and growth, as in the state of fermentation and putrefaction. The volatile particles probably repel each other, and scatter themselves in the air, till they meet with other bodies to which they bear a chemical affinity, with which they unite, and form new concretes. These effluvia being drawn into the nostrils along with the air, are the means by which all bodies are smelled. Hence it is evident, 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 in respiration.

Tasting enables us to make a proper distinction in the choice of our food. The organ of this sense guards the entrance of the alimentary canal, as that of smell guards the entrance of the canal for respiration. From the situation of these organs, it is plain that they were intended by Nature to enable us to distinguish wholesome food from that which is nauseous. Every thing that enters into the stomach must undergo the scrutiny of Tasting, and by it we are capable of discerning the changes which the same body undergoes in the different compositions of art, cookery, chemistry, pharmacy, &c.

Smelling and Tasting are inseparably connected; and it is by the unnatural kind of life which men commonly lead in society, that these senses are rendered less fit to perform their natural offices.

Through the medium of the senses, we are enabled to form just and accurate notions of the operations of Nature; and when we reflect on the means by which the senses are gratified, we become conscious of the existence of bodies, and attend to them, till they are rendered familiar objects of thought.

To understand and analyse the operations of the mind, is an attempt in which the most judicious may fail. All we know is, that the senses are the channels of communication to the mind, which is ultimately affected by their operation; and when the mind is diseased, every sense loses its virtue. The fabric of the mind, as well as that of the body, is curious and wonderful; the faculties of the one are adapted to their several ends with equal wisdom, and no less propriety, than the organs of the other. The inconceivable wisdom of an Almighty Being is displayed in the structure of the mind which extends its powers over every branch of science; it is therefore a theme peculiarly worthy of attention. In the arts and sciences which have least connexion with the mind, its faculties are still the engines

which we must employ; and the better we understand their nature and use, their defects and disorders, we will apply them with the greater success. In the noblest arts, the mind is the subject upon which we operate.

Wise men agree, that there is but one way to the knowledge of Nature's works — the way of observation and experiment. By our constitution we have a strong propensity to trace particular facts and observations to general rules, and to apply those rules to account for other effects, or to direct us in the production of them. This procedure of the understanding is familiar in the common affairs of life, and is the means by which every real discovery in philosophy is made.

On the mind all our knowledge must depend; it therefore constitutes a proper subject for the investigation of Masons. Although by anatomical dissection and observation we may become acquainted with the body, it is by the anatomy of the mind alone we can discover its powers and principles.

To sum up the whole of this transcendent measure of God's bounty to man, we may add, that memory, imagination, taste, reasoning, moral perception, and all the active powers of the soul, present such a vast and boundless field for philosophical disquisition, as far exceeds human inquiry, and are peculiar mysteries, known only to Nature, and to Nature's God, to whom all are indebted for creation, preservation, and every blessing they enjoy.

From this theme we proceed to illustrate the moral advantages of Geometry:

Geometry is the first and noblest of sciences, and the basis on which the superstructure of Free-masonry is erected. The contemplation of this science in a moral and comprehensive view fills the mind with rapture. To the true Geometrician, the regions of matter with which he is surrounded afford ample scope for his admiration, while they open a sublime field for his inquiry and disquisition. Every blade of grass which covers the field, every flower that blows, and every insect which wings its way in the bounds of expanded space, proves the existence of a first Cause, and yields pleasure to the intelligent mind.

The symmetry, beauty, and order displayed in the various parts of animate and inanimate creation are pleasing and delightful themes; and naturally lead to the source whence the whole is derived. When we bring within the focus of the eye the variegated carpet of the terrestrial creation, and survey the progress of the vegetative system, our admiration is justly excited. Every plant that grows, every flower that displays its beauties or breathes its sweets, affords instruction and delight. When we extend our views to the animal creation, and contemplate the varied clothing of every species, we are equally struck with astonishment! and when we trace the lines of Geometry drawn by the divine pencil in the beautiful plumage of the feathered tribe, how exalted is our conception of the heavenly work! The admirable structure of plants and animals, and the infinite number of fibres and vessels which run through the whole, with the apt disposition of one part to another, is a perpetual subject of study to the true Geometrician; who, while he adverts to the changes which all undergo in their progress to maturity, is lost in rapture and veneration of the great cause that produced the whole, and governs the system.

When he descends into the bowels of the earth, and explores the kingdom of ores, minerals, and fossils, he finds the same instances of divine wisdom and goodness displayed

in their formation and structure; every gem and every pebble proclaims the handiwork of an Almighty Creator.

When he surveys the watery element, and directs his attention to the wonders of the deep, with all the inhabitants of the mighty ocean, he perceives emblems of the same supreme intelligence. The scales of the largest whale, as well as the pencilled shell of the most diminutive fish, equally yield a theme for his contemplation, on which he fondly dwells, while the symmetry of their formation, and the delicacy of the tints, evince to his discerning eye the wisdom of the Divine Artist.

When he exalts his view to the more noble and elevated parts of nature, and surveys the celestial orbs, how much greater is his astonishment! If, on the principles of Geometry and true philosophy, he contemplates the sun, the moon, the stars, and the whole concave of heaven, his pride is humbled, and he is lost in awful admiration. The immense magnitude of those bodies, the regularity and rapidity of their motions, and the vast extent of space through which they move, are equally inconceivable: and, as far as they exceed human comprehension, baffle his most daring ambition, till, lost in the immensity of the theme, he sinks into his primitive insignificance.

By Geometry, then, we curiously trace Nature, through her various windings, to her most concealed recesses. By it we discover the power, the wisdom, and the goodness of the grand Artificer of the Universe, and view with delight the proportions which connect this vast machine. By it we discover how the planets move in their different orbits, and demonstrate their various revolutions. By it we account for the return of seasons, and the variety of scenes, which each season displays 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.

A survey of Nature, and the observation of her beautiful proportions, first determined man to imitate the divine plan, and 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 works which have been the admiration of every age.

### **THE THIRD SECTION.**

The Third Section of this Degree has reference to the origin of the institution, and views Masonry under two denominations, operative and speculative. These are separately considered, and the principles on which both are founded are particularly explained. Their affinity is pointed out by allegorical figures and typical representations. Here the rise of our government, or division into classes, is examined; the disposition of our rulers, supreme and subordinate, is traced; and reasons are assigned for the establishment of several of our present practices. The progress made in architecture, particularly in the reign of Solomon, is remarked; the number of artists who were employed in building the temple of Jerusalem, with their privileges, are specified; the stipulated period for rewarding merit is fixed, and the inimitable moral to which that circumstance alludes is explained; the creation of the world is described, and many particulars are recited, which have been carefully preserved among Masons, and transmitted from one age to another by oral tradition. In short, this Section contains a store of valuable knowledge, founded on reason

and sacred record, both entertaining and instructive, and is well calculated to enforce the veneration due to antiquity.

We can afford little assistance, by writing, to the industrious Mason in this Section, as it can only be acquired by oral communication: for an explanation, however, of the connection between operative and speculative Masonry, we refer him to the Fourth Section of Book I.

The following Invocation of Solomon, at the Dedication of the Temple of Jerusalem, particularly claims our attention in this Section:

INVOCATION.

And Solomon stood before the altar of the Lord, in the presence of all the congregation of Israel, and spread forth his hands; saying,

O Lord God, there is no God like unto thee, in heaven above, or in the earth beneath; who keepest covenant, and shewest mercy unto thy servants, who walk before thee with all their hearts.

Let thy Word be verified, which thou hast spoken unto David my father.

Let all the people of the earth know that the Lord is God; and that there is none else.

Let all the people of the earth know thy name and fear thee.

Let all the people of the earth know, that I have built this house, and consecrated it to thy Name.

But will God indeed dwell upon the earth? Behold — the heaven, and heaven of heavens, cannot contain thee; how much less this house, which I have built!

Yet, have respect unto my prayer, and to my supplication, and hearken unto my cry:

May thine eyes be open towards this house, by day and by night; even toward the place of which thou hast said, My name shall be there!

And when thy servant and thy people Israel, shall pray towards this house, hearken to their supplication; hear thou them in heaven, thy dwelling-place; and when thou hearest, forgive!

And the Lord answered, and said, I have hallowed the house which thou hast built, to put my Name there for ever; and mine eyes and mine heart shall be there perpetually.

And all the people answered and said, The Lord is gracious, and his mercy endureth for ever.

**THE FOURTH SECTION.**

The Fourth and last Section of this Degree is no less replete with useful instruction. Circumstances of real importance to the Fraternity are here particularised, and many traditional tenets and customs confirmed by sacred and profane record. The celestial and terrestrial globes are considered with accuracy; and here the accomplished gentleman may display his talents to advantage in the elucidation of the sciences, which are classed in a regular arrangement. The stimulus to preferment, and the mode of rewarding merit are

pointed out; the marks of distinction which were conferred on our ancient brethren, as the reward of excellence, are explained; and the duties as well as privileges of the first branch of their male offspring defined. In short, this Section contains some curious observations on the validity of our forms, and concludes with the most powerful incentives to the practice of piety and virtue.

As the several liberal Arts and Sciences are illustrated in this Section, it may not be improper to give a short explanation of them:

Grammar teaches the proper arrangement of words, according to the idiom or dialect of any particular people; and enables us to speak or write a language with accuracy, agreeably to reason and correct usage.

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

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

Arithmetic teaches 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 others is already known.

Geometry treats of the powers and properties of magnitudes in general, where length, breadth, and thickness, are considered. By this science, the architect is enabled to construct his plans; the general, to arrange his soldiers; the engineer, to mark out ground for encampments; the geographer, to give us the dimensions of the world, delineate the extent of seas, and specify the divisions of empires, kingdoms, and provinces; and by it, also, the astronomer is enabled to make his observations, and fix the durations of times and seasons, years and cycles. In fine, Geometry is the foundation of architecture, and the root of the mathematics.

Music teaches the art of forming concords, so as to compose delightful harmony, by a proportional arrangement of acute, grave, and mixed sounds. This art, by a series of experiments, is reduced to a 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 is that art by which we are taught to read the wonderful works of the Almighty Creator in those sacred pages, the celestial hemisphere. Assisted by astronomy, we 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 through the whole of creation trace the glorious Author by his works.

The doctrine of the spheres, which is included in the science of Astronomy, is also particularly considered in this Section.

The globes are two artificial spherical bodies, on the convex surface of which are represented the countries, seas, and various parts of the earth; the face of the heavens, the planetary revolutions, and other important particulars. The sphere, with the parts of the earth delineated upon its surface, is called the terrestrial globe; and that with the constellations and other heavenly bodies, the celestial globe. Their principal use, besides serving as maps to distinguish the outward parts of the earth, and the situation of the fixed stars, is to illustrate and explain the phenomena arising from the annual revolution, and the diurnal rotation of the earth round its own axis. They are the noblest instruments for giving the most distinct idea of any problem or proposition, as well as for enabling us to solve it. Contemplating these bodies, Masons are inspired with a due reverence for the Deity and his works; and are induced to apply with diligence and attention to astronomy, geography, navigation, and all the arts dependent on them, by which society has been so much benefited.

Thus end the different Sections of the Second Lecture; which, with the ceremony used at opening and closing the lodge, comprehend the whole of the Second Degree of Masonry. Besides a complete theory of philosophy and physics, this Lecture contains a regular system of Science, demonstrated on the clearest principles, and established on the firmest foundation.



## **SECTION V.**

### **REMARKS ON THE THIRD LECTURE.**

IN treating with propriety on any subject, it is necessary to observe a regular course; in the former Degrees we have recapitulated the contents of the several Sections, and should willingly pursue the same plan in this Degree, did not the variety of particulars of which it is composed render it impossible to give an abstract, without violating the rules of the Order. It may be sufficient to remark, that, in twelve Sections, of which this Lecture consists, every circumstance that respects government and system, ancient lore and deep research, curious invention and ingenious discovery, is collected, and accurately traced; while the mode of practising our rites, on public as well as private occasions, is satisfactorily explained. Among the brethren of this Degree, the landmarks of the Order are preserved; and from them is derived that fund of information which expert and ingenious Craftsmen only can afford, whose judgment has been matured by years and experience. To a complete knowledge of this Lecture, few attain; but it is an infallible truth, that he who acquires by merit the mark of pre-eminence to which this Degree entitles him, receives a reward which amply compensates for all his past diligence and assiduity.

From this class of the Order, the rulers of the Craft are selected; as it is only from those who are capable of giving instruction, that we can properly expect to receive it with advantage.

### **THE FIRST SECTION.**

The ceremony of initiation into the Third Degree is particularly specified in this branch of the Lecture, and many useful instructions are given.

Such is the importance of this Section, that we may safely aver, whoever is unacquainted with it, is ill qualified to act as a ruler or governor of the work of Masonry.

Prayer at Initiation into the Third Degree.

O Lord, direct us to know and serve thee aright! prosper our laudable undertakings! and grant that, as we increase in knowledge, we may improve in virtue, and still farther promote thy honour and glory! Amen.

Charge at Initiation into the Third Degree.

BROTHER, your zeal for the institution of Free-masonry, the progress which you have made in the art, and your conformity to the general regulations, have pointed you out as a proper object of our favour and esteem.

In the character of a Master Mason, you are henceforth authorised to correct the errors and irregularities of brethren and Fellows, and guard them against a breach of fidelity. To improve the morals and correct the manners of men in society, must be your constant care; with this view, therefore, you are always to recommend to inferiors, obedience and submission; to equals, courtesy and affability; to superiors, kindness and condescension. Universal benevolence you are to inculcate; and, by the regularity of your own behaviour, afford the best example for the conduct of others. The ancient land-marks of the Order,

which are here intrusted to your care, you are to preserve sacred and inviolable; and never suffer an infringement of our rites, or a deviation from established usage and custom.

Duty, honour, and gratitude, now bind you to be faithful to every trust; to support with becoming dignity your new character; and to enforce, by example and precept, the tenets of the system. 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 once represented. By this exemplary conduct you will convince the world, that merit has been your title to our privileges; and that on you our favours have not been undeservedly bestowed.

### **THE SECOND SECTION.**

The Second Section is an introduction, to the proceedings of the Chapter of Master-masons, and illustrates several points which are well known to experienced Craftsmen. It investigates, in the ceremony of opening the Chapter, some important circumstances in the two preceding Degrees.

### **THE THIRD SECTION.**

The Third Section commences the historical traditions of the Order; which are chiefly collected from sacred record, and other authentic documents.

### **THE FOURTH SECTION.**

The Fourth Section farther illustrates the historical traditions of the Order, and presents to view a finished picture of the utmost consequence to the Fraternity.

### **THE FIFTH SECTION.**

The Fifth Section continues the explanation of the historical traditions of the Order.

### **THE SIXTH SECTION.**

The Sixth Section concludes the historical traditions of the Order.

### **THE SEVENTH SECTION.**

The Seventh Section illustrates the hieroglyphical emblems restricted to the Third Degree, and inculcates many useful lessons, which are intended to extend knowledge and promote virtue.

This Section is indispensably necessary to be understood by every Master of the lodge.

### **THE EIGHTH SECTION.**

The Eighth Section treats of the government of the Fraternity, and the disposition of our rulers, supreme and subordinate. It is generally rehearsed at installations.

**THE NINTH SECTION.<sup>[X]</sup>**

The Ninth Section recites the qualifications of our rulers; and illustrates the ceremony of installation in the Grand Lodge, as well as in the private assemblies, of Masons.

**THE TENTH SECTION.**

The Tenth Section comprehends the ceremonies of constitution and consecration, and a variety of particulars explanatory of those ceremonies.

**THE ELEVENTH SECTION.**

The Eleventh Section illustrates the ceremonies used at laying the foundation-stones of churches, chapels, palaces, hospitals, &c.; also the ceremonies observed at the Dedication of the Lodge, and at the Interment of Master-masons.

**THE TWELFTH SECTION.**

The Twelfth Section contains a recapitulation of the essential points of the Lectures in all the Degrees, and corroborates the whole by infallible testimony.

Having thus given a general summary of the Lectures restricted to the three degrees of the Order, and made such remarks on each Degree as might illustrate the subjects treated, little farther can be wanted to encourage the zealous Mason to persevere in his researches. He who has traced the Art in a regular progress from the commencement of the First to the conclusion of the Third Degree, according to the plan here laid down, must have amassed an ample store of knowledge, and will reflect with pleasure on the good effects of his past diligence and attention. By applying the improvements he has made to the general advantage of society, he will secure to himself the approbation of all good men.

## **SECTION VI.**

### **OF THE ANCIENT CEREMONIES OF THE ORDER.**

We shall now proceed to illustrate the Ancient Ceremonies of the Order, particularly those observed at the Constitution and Consecration of the Lodge, and at the Installation of Officers, with the usual charges delivered on those occasions. We shall likewise annex an explanation of the Ceremonies used at laying the Foundation-stones of Public Structures, at the Dedication of Public Halls, and at Funerals; and close this part of the treatise with the Funeral Service.

### **THE MANNER OF CONSTITUTING THE LODGE**

*including the Ceremony of Consecration, &c.*

Any number of regularly registered Masons, not under seven, resolved to form the new Lodge, must apply, by petition,<sup>[xi]</sup> to the Grand Master; setting forth 'That they are regular<sup>[xii]</sup> Masons, and are at present, or have been, members of a regular lodge,<sup>[xiii]</sup> That, having the prosperity of the Fraternity at heart, they are willing to exert their best endeavours to promote and diffuse the genuine principles of the Art; and for the conveniency of their respective dwellings, and other good reasons, have agreed to form a new Lodge, to be named : That, in consequence of this resolution, they pray for a warrant of constitution, to empower them to meet as a regular lodge, on the of every month, at ; and then and there to discharge the duties of Masonry in a regular and constitutional manner, according to the original forms of the Order, and the laws of the Grand Lodge: That they have nominated and do recommend A. B. to be the first Master, and C. D. to be the first Senior Warden, and E. F. to be the first Junior Warden, of the said Lodge: That, the prayer of the petition being granted, they promise strict conformity to every regular edict and command of the Grand Master, and to all the constitutional laws and regulations of the Grand Lodge.'

This petition, being signed by at least seven regular Masons, and recommended by the Masters of three regular lodges adjacent to the place where the new Lodge is to be formed, is delivered to the Grand Secretary, who, on presenting it to the Grand Master, or in his absence to the Deputy, and its being approved, is ordered to grant a dispensation, authorising the brethren specified in the petition to assemble as Masons in open Lodge for forty days, and practise the rites of the Order, until such time as a constitution can be obtained, or that authority recalled.

In consequence of this dispensation, the lodge is formed at the place specified; and its transactions, being properly recorded, are valid for the time being, provided they are afterwards approved by the brethren convened at the time of Constitution.

When the Grand Master has signified his approbation of the new Lodge, he appoints a day and hour for constituting [and consecrating<sup>[xiv]</sup> ] the new Lodge; and for installing the Master, Wardens, and Officers.

If the Grand Master in person attend the ceremony, the lodge is said to be constituted IN AMPLE FORM; if the Deputy Grand Master acts as Grand Master, it is said to be

constituted IN DUE FORM; and if the power of performing the ceremony be vested in the Master of a private Lodge, it is said to be constituted IN FORM.

### **CEREMONY OF CONSTITUTION.**

On the day and hour appointed, the Grand Master and his Officers, or the Master and Officers of any private Lodge authorised by the Grand Master for that purpose, meet in a convenient room, and, when properly clothed, walk in procession to the lodge-room, where, the usual ceremonies being observed, the lodge is opened by the Grand Master, or Master in the chair, in all the Degrees of the Order. After a short prayer, an ode in honour of Masonry is sung. The Grand Master, or Master in the chair, is informed by the Grand Secretary, or his locum tenens, ' That the brethren then present [naming them], being duly instructed in the mysteries of the Art, desire to be formed into a new Lodge, under the Grand Master's patronage; that a dispensation has been granted to them for the purpose; and that by virtue of this authority they had assembled as regular Masons, and duly recorded their proceedings.' The petition is read, as is also the dispensation, and the warrant or charter of constitution, which had been granted in consequence of it. The minutes of the new Lodge, while under dispensation, are likewise read, and, being approved, are declared to be regular, valid, and constitutional. The Grand Master, or Master in the chair, then takes the warrant in his hand, and requests the brethren of the new Lodge publicly to signify their approbation or disapprobation of the Officers who are nominated in the warrant to preside over them. This being signified accordingly, an anthem is sung, and an oration on the nature and design of the Institution is delivered.

The ceremony of Consecration succeeds; which is never to be used but when it is specially ordered.

### **CEREMONY OF CONSECRATION.**

The Grand Master and his Officers, accompanied by some dignified clergyman, having taken their stations, and the Lodge, which is placed in the centre, being covered with white satin, the ceremony of Consecration commences. All devoutly kneel, and the preparatory prayer is rehearsed. The chaplain or orator produces his authority,<sup>[xv]</sup> and being properly assisted, proceeds to consecrate.<sup>[xvi]</sup> Solemn music is introduced while the necessary preparations are making. The lodge being then uncovered, the first clause of the consecration prayer is rehearsed, all devoutly kneeling. The response being made, GLORY TO GOD ON HIGH, incense is scattered over the lodge, and the grand honours are given. The Invocation is then pronounced with the honours; after which the consecration prayer is concluded, and the response repeated as before, together with the honours. The lodge being again covered, all the brethren rise up, solemn music is resumed, a blessing is given, and the response made as before, accompanied with the honours. An anthem is then sung; and the brethren of the new Lodge having advanced according to rank, and offered homage to the Grand Master, the ceremony of consecration ends.

The above ceremony being finished, the Grand Master advances to the pedestal, and constitutes the new Lodge in the following form:

'In the elevated character of Grand Master, to which the suffrages of my brethren have raised me, I invoke the NAME of the MOST HIGH, to whom be glory and honour! May he be with you at your beginning, strengthen you in the principles of our royal Art, prosper you with all success, and direct your zealous efforts to the good of the Craft! By the divine aid, I constitute and form you, my good brethren, Masters and Fellows, into a regular Lodge of Free and Accepted Masons; and henceforth empower you to act in conformity to the rites of our venerable Order, and the charges of our ancient Fraternity. May God be with you!' Amen.

Flourish with drums and trumpets.

The grand honours are then given, and the ceremony of Installation succeeds.

### **CEREMONY OF INSTALLATION.**

The Grand Master<sup>[xvii]</sup> asks his Deputy, 'Whether he has examined the Master nominated in the warrant, and finds him well skilled in the noble science and royal Art?' The Deputy, having answered in the affirmative,<sup>[xviii]</sup> by the Grand Master's order takes the candidate from among his fellows, and presents him at the pedestal; saying, 'Most worshipful Grand Master, [or right worshipful, as it happens,] 'I present my worthy brother A.B. to be installed Master of the Lodge. I find him to be of good morals, of great skill, true and trusty, and, a lover of the whole Fraternity, wheresoever dispersed over the face of the earth; I doubt not, therefore, that he will discharge the duties of the office with fidelity.'

The Grand Master then orders a summary of the Ancient Charges<sup>[xix]</sup> to be read by the Grand Secretary [or acting Secretary] to the Master elect.

You agree to be a good man and true, and strictly to obey the moral law.

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

You promise, not to be concerned in plots or conspiracies against government, but patiently submit to the decisions of the supreme legislature.

You agree to pay a proper respect to the civil magistrate, to work diligently, live creditably, and act honourably by all men.

You agree to hold in veneration the original rulers and patrons of the Order of Masonry, and their regular successors, supreme and subordinate, according to their stations; and to submit to the award and resolutions of your brethren in general chapter convened, in every case consistent with the constitutions of the Order.

You agree to avoid private piques and quarrels, and to guard against intemperance and excess.

You agree to be cautious in carriage and behaviour, courteous to your brethren, and faithful to the lodge.

You promise to respect genuine brethren, and to discountenance impostors, and all dissenters from the original plan of the Institution.

You agree to promote the general good of society, to cultivate the social virtues, and to propagate the knowledge of the Art of Masonry, as far as your influence and ability can extend.

On the Master Elect signifying his assent to these Charges, the Secretary proceeds to read the following Regulations:

You admit that it is not in the power of any man or body of men, to make innovations in the body of Masonry.

You promise to pay homage to the Grand Master for the time being, and to his Officers, when duly installed; and strictly to conform to every edict of the Grand Lodge, or General Assembly of Masons, that is not subversive of the principles and groundwork of Masonry.

You promise regularly to attend the committees and communications of the Grand Lodge, on receiving proper notice; and to pay obedience to the duties of the Order on all convenient occasions.

You admit that no new lodge can be formed without permission of the Grand Master or his Deputy; nor any countenance given to any irregular Lodge, or to any person clandestinely initiated therein.

You admit that no person can be initiated into Masonry in, or admitted member of, the regular lodge, without previous notice, and due inquiry into his character.

You agree that no visitors shall be received into the Lodge without passing under due examination, and producing proper vouchers of a regular initiation.

These are the Regulations of the Grand Lodge of Free and Accepted Masons.'

The Grand Master then addresses the Master Elect in the following manner: 'Do you submit to those Charges, and promise to support those Regulations, as Masters have done in all ages before you?

Having signified his cordial submission, the Grand Master thus salutes him:

'Brother A.B., in consequence of your cheerful conformity to the Charges and Regulations of the Order, I approve of you as Master of the Lodge; not doubting of your care, skill, and capacity.'

The new Master is then conducted to an adjacent room, where he is regularly installed, and bound to his trust in ancient form, in the presence of at least three installed Masters.

On his return to the Lodge, the new Master is conducted by the [Grand] Stewards to the left hand of the Grand Master, where he is invested with the badge of his office, and the warrant of constitution is delivered over to him in form; after which the Sacred Law, with the square and compasses, the constitutions, the minute-book, the rule and line, the trowel, the chisel, the mallet, the moveable and immovable jewels, and all the insignia of his different Officers, are separately presented to him, with suitable charges to each.<sup>[xx]</sup> He is then chaired amidst the acclamations of the brethren; after which he returns his becoming acknowledgments to the Grand Master, and the acting Officers, in order. The members of the new Lodge then advance in procession, pay due homage to the new Master, and signify their subjection and obedience by the usual salutations in the three Degrees.

This ceremony being concluded, the new Master enters immediately on the duties of his office, by appointing his Wardens, who are separately conducted to the pedestal, presented to the Grand Master, and installed<sup>[xxi]</sup> by the Grand Wardens; after which he<sup>[xxii]</sup> proceeds to invest them with their badges of office in the following manner:

' Brother C. D., I appoint you Senior Warden of the lodge; and invest you with the ensign of office.<sup>[xxiii]</sup> Your regular attendance on our stated meetings is essentially necessary; as, in my absence, you are to govern the lodge; and, in my presence, to assist me in the government of it. I firmly rely on your knowledge of the Art, and attachment to the Lodge, for the faithful discharge of the duties of the office.

Brother E. F., I appoint you Junior Warden of the Lodge; and invest you with the badge of office.<sup>[xxiv]</sup> To you I entrust the examination of visitors, and the introduction of candidates. Your regular and punctual attendance is particularly requested; and I have no doubt that you will faithfully execute every duty which you owe to your present appointment.

The new Master then addresses the Wardens together:

'Brother Wardens, you are both too expert in the principles of Masonry, to require much information as to the duties of your respective offices: suffice it to mention, that what you have seen praiseworthy in others, it is expected you will carefully imitate: and what in them may to you have appeared defective, you will in yourselves amend. Good order and regularity you must endeavour to promote; and, by a due regard to the laws in your own conduct, enforce obedience to them in the conduct of others.

The Wardens retiring to their seats, the Treasurer<sup>[xxv]</sup> is next invested. The Secretary is then called to the pedestal, and invested with the jewel of his office; upon which the new Master thus addresses him:

' I appoint you, Brother G. H., Secretary of the lodge. It is your province to record the minutes, settle the accounts, and issue out the summonses for the regular meetings. Your good inclinations to Masonry and the Lodge will, no doubt, induce you to discharge the duties of the office with fidelity; and by so doing you will merit the esteem and applause of your brethren.'

The Deacons<sup>[xxvi]</sup> are then named, and invested; on which the Master addresses them as follows:

'Brothers I. K. and L. M., I appoint you Deacons of the lodge. It is your province to attend on the Master, and to assist the Wardens in the active duties of the lodge; such as the reception of candidates into the different Degrees, and the ' immediate practice of our rites. Those columns,<sup>[xxvii]</sup> the badges of your office, I entrust to your care, not doubting, your vigilance and attention.'

The Stewards<sup>[xxviii]</sup> are next called up, and invested; upon which the following charge is delivered to them by the New Master:

'Brothers N.O. and P.Q., I appoint you the Stewards of the Lodge. The duties of your office are, to introduce visitors, and see that they are properly accommodated; to collect subscriptions and other fees, and keep an exact account of the lodge expences. Your regular and early attendance will afford the best proof of your zeal and attachment.'



The new Master then appoints the Tyler, and delivers over to him the instrument of his office, with a short charge on the 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...

When the work of Masonry in the lodge is carrying on, the column of the Senior Warden is raised; when the Lodge is at refreshment, the column of the Junior Warden is raised.

The Stewards are assistants to the Deacons, and the representatives of all the absent Entered Apprentices. in both is an essential duty. The brethren whom I have appointed to assist me in the government of the lodge, are too well acquainted with the principles of Masonry, and the rules of good manners, to extend the power with which they are entrusted; and you are too sensible of the propriety of their appointment, and of too generous dispositions, to envy their preferment. From the knowledge I have of both Officers and Members, I trust that we shall have but one aim — to please each other, and unite in the great design of communicating happiness.'

The Grand Master gives the Brethren joy of their Officers, recommends harmony, and expresses a wish that the only contention in the lodge may be, a generous emulation to vie in cultivating the royal Art and the moral virtues. The Lodge then joins in the general salute, and the newly-installed Master returns thanks to the Grand Master for the honour of the Constitution.

The Grand Secretary proclaims the new Lodge three times, with the honours of Masonry, and a flourish of horns each time; after which the Grand Master orders the Lodge to be registered in the Grand Lodge books, and the Grand Secretary to notify the same to the regular lodges.

A song<sup>[xxxix]</sup> with a chorus, accompanied by the music, concludes the ceremony of Constitution, and the Lodge is closed with the usual solemnities in the three Degrees by the Grand Master and his Officers; after which the procession is resumed, and returns to the apartment whence it set out.

This is the usual ceremony at the Constitution of a new Lodge, which the Grand Master may abridge, or extend, at pleasure; but the material points are on no account to be omitted.

### **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 only. No private Mason, or inferior Officer of any Lodge, can be admitted to join in the ceremony. Provincial Grand Masters are authorised to execute this duty in their separate provinces, when they are accompanied by their officers, and the Master and Wardens of the regular lodges under their jurisdiction; but the Chief Magistrate and civil officers of the place where the building is to be erected must be invited 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. A band of martial music is provided, and the brethren appear in the insignia of the Order, genteelly dressed, with white gloves and aprons. The lodge being opened by the Grand Master, and the rules for regulating the procession to and from the place where the ceremony is to be performed, rehearsed by the Grand Secretary, the necessary cautions are given from the chair, and the lodge is adjourned; after which the procession sets out 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;  
Choiristers;  
Architect;  
Swordbearer, with the sword of state;  
Grand Secretary, with his bag;  
Grand Treasurer, with his staff;  
The Bible,<sup>[xxx]</sup> Square, and Compasses, on a crimson velvet cushion, carried by the Master of a Lodge, supported by two stewards with white rods;  
Grand Chaplain;  
Provincial Grand Masters;  
Past Grand Wardens;  
Past Deputy Grand Masters;  
Past Grand Masters;  
Chief Magistrate of the place;  
Grand Wardens;  
Deputy Grand Master;  
The Constitutions carried by the Master of the oldest Lodge;<sup>[xxxi]</sup>  
GRAND MASTER  
Two Stewards close the procession.

A triumphal arch is usually 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 platform, covered with carpet; an ode on Masonry is sung, and the Grand Master having commanded silence, the necessary preparations are made for laying the Stone; on which is engraved the year of our Lord and of Masonry, the name of the reigning Sovereign, and the name, titles, &c. of the Grand Master. The upper part of the Stone<sup>[xxxii]</sup> being raised by an engine erected for the purpose, the Grand Chaplain or Orator repeats a short prayer; and the Grand Treasurer having, by the Grand Master's command, placed on the lower part of the Stone various coin and medals of the present

reign, solemn music is introduced, an anthem sung, and the upper part of the stone let down into its place, and properly fixed; upon which the Grand Mater descends to the Stone, and gives three knocks with his mallet, amidst the acclamation of the spectators. The Grand Master then delivers over to the Architect the various implements of architecture, intrusting him with the superintendence and direction of the work; after which he re-ascends the platform, and an oration suitable to the occasion is delivered. A voluntary subscription is then made for the workmen, and the sum collected placed upon the Stone by the Grand Treasurer. A song in honour of Masonry concludes the ceremony, after which the procession returns to the place whence it set out, and the lodge is closed by the Grand Wardens.

### **THE CEREMONY AT THE DEDICATION OF MASONS' HALLS.**

On the day appointed for the celebration of the ceremony of Dedication, the Grand Master and his Officers, accompanied by all the Brethren who are members of the Grand Lodge, meet in a convenient room adjoining to the place where the ceremony is to be performed, and the Grand Lodge is opened in ample form, in all the Degrees. The order of procession being read by the Grand Secretary, and a general charge respecting propriety of behaviour given by the Deputy Grand Master, the lodge is adjourned, and the procession formed as follows:

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;  
Choiristers;  
One Brother carrying a gold Pitcher, containing corn;  
Two Brethren, with silver Pitchers, containing wine and oil;  
Four Tylers carrying the Lodge, covered with white satin;  
Architect;  
Grand Swordbearer, with the sword of state;  
Grand Secretary, with his bag;  
Grand Treasurer, with his staff;  
Bible, Square, and Compass, on a crimson velvet cushion, carried by the Master of a Lodge, supported by two Stewards;  
Grand Chaplain;  
Provincial Grand Masters;  
Past Grand Wardens;  
Past Deputy Grand Masters;  
Past Grand Masters;  
Chief Magistrate and civil officers of the place;

Two large lights;  
Grand Wardens;  
One large light;  
Deputy Grand Master;  
Constitutions carried by the Master of the oldest Lodge ;  
GRAND MASTER.  
Two Stewards close the procession.

The Ladies are then introduced, and the musicians repair to their station. On the procession reaching the Grand Master's chair, the Grand Officers are separately proclaimed according to rank, as they arrive at that station; and on the Grand Master's being proclaimed, the music strikes up, and continues during the procession three times round the hall. The lodge is then placed in the centre, on a crimson velvet couch; and the Grand Master having taken the chair, under a canopy of state, the Grand Officers and the Master and Wardens of the lodges, repair to the places which have been previously prepared for their reception: The three great lights, and the gold and silver pitchers, with the corn, wine, and oil, are placed on the lodge, at the head of which stands the pedestal, on which is laid a crimson velvet cushion, with the Law, open, the Square and Compasses put thereon, and the constitution roll. An anthem is then sung, and an exordium on Masonry delivered: after which, the Architect, addressing the Grand Master, returns thanks for the honour conferred on him, and surrenders up the implements which had been entrusted to his care at laying the Foundation-Stone. The Grand Master expresses his approbation of the Architect's conduct; an ode in honour of Masonry is sung, accompanied by the band; and the ladies retire, as do also such of the musicians as are not Masons.

The Lodge is then tiled, and the business of Masonry resumed. The Grand Secretary informs the Grand Master, that it is the design of the Fraternity to have the hall dedicated to Masonry; he then orders the Grand Officers to assist in the ceremony; during which the organ continues playing solemn music, excepting only at the intervals of Dedication. The lodge being uncovered, the first procession is made round it, and the Grand Master having reached the East, the organ is silent, and he proclaims the Hall duly dedicated to MASONRY, IN THE NAME OF THE GREAT JEHOVAH, TO WHOM BE ALL GLORY AND HONOUR; upon which the Chaplain strews corn over the Lodge. The organ plays, and the second procession is made round the lodge; when, on the Grand Master's arrival at the East, the organ is silent, and he declares the Hall dedicated, as before, to VIRTUE; on which the Chaplain sprinkles wine on the lodge. The organ plays, and the third procession is made round the lodge; when, the Grand Master having reached the East, and the music being silent, the Hall is dedicated to UNIVERSAL BENEVOLENCE; upon which the Chaplain dips his fingers in the oil, and sprinkles it over the lodge; and at each period of Dedication the grand honours are given. A solemn invocation is then made, and an anthem sung; after which, the lodge being covered, the Grand Master retires to his chair, and the business of Masonry is adjourned.

The ladies are again introduced; an ode for the occasion is performed; and an oration delivered by the Grand Chaplain, which is succeeded by an anthem. Donations for the charity are then collected, and the grand procession is resumed. After marching three times round the Hall, preceded by the Tylers carrying the Lodge as at entrance, and the music continuing to play a grand piece, the Brethren return to the place whence they set out;

where the laws of the Order being rehearsed, the Grand Lodge is closed in ample form in all the Degrees.

### **THE CEREMONY OBSERVED AT FUNERALS, ACCORDING TO ANCIENT CUSTOM**

*: with the Service used on that Occasion.*

No Mason can be interred with the formalities of the Order, unless it be at his own special request, communicated to the Master of the lodge of which he died a Member; foreigners and sojourners excepted; nor unless he has been advanced to the Third Degree of Masonry; from which restriction there can be no exception. Fellow-crafts, or apprentices, are not entitled to the funeral obsequies.

The Master of the lodge having received notice of a Master-mason's death, and of his request to be interred with the ceremonies of the order, he fixes the day and hour for the funeral, and issues his command to summon the lodge; if brethren from other lodges are expected to attend, he must make application through the Grand Secretary to the Grand Master, or his Deputy, for a dispensation, to enable him to supply the place of the Grand Master at such funeral, and to regulate the procession, which is to be solely under his direction; and all the brethren present must be properly clothed.[<sup>xxxiii</sup>]

The dispensation being obtained, the Master may invite as many lodges as he thinks proper, and the members of those 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, for which purpose only the dispensation is granted; and he and his officers must be duly honoured, and cheerfully obeyed, on the occasion, as the representative, for the time being, of the Grand Master, or his Deputy.

All the brethren who walk in procession should observe, as much as possible, an uniformity in their dress. Decent mourning, with white stockings, gloves and aprons,[<sup>xxxiv</sup>] is most suitable. No person should be distinguished by a jewel, who is not an officer of one of the lodges invited to attend in form; and all the officers of such lodges should be ornamented with sashes and hatbands; as also the officers of the Lodge to whom the dispensation is granted, who are, moreover, to be distinguished with white rods.

### **THE FUNERAL SERVICE.**

The brethren being assembled at the house where the body of the deceased lies, the Master of the lodge to which he belonged, opens the lodge in the Third Degree, with the usual forms, and an anthem is sung. The body being placed in the centre 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 he came into the world, and naked he 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 us die the death of the righteous, and let our 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 coffin, and 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 our solemn engagements with the ties of sincere affection! May the present instance of mortality remind us of our approaching fate, and draw our attention to Thee, the only refuge in time of need! that when the awful moment shall arrive, that we are about to quit this transitory scene, the enlivening prospect of thy mercy may dispel the gloom of death; and that, after our departure hence in peace, and in thy favour, we may be received into thine everlasting kingdom and there enjoy, in union with the souls of our departed friends, the just reward of a pious and virtuous life! Amen.

An anthem being sung, the Master retires to the pedestal, and the coffin is shut up. An oration, suitable to the occasion, is delivered; and the Master recommending love and unity, the brethren join hands, and renew to each other their pledged vows. The lodge is then adjourned, and the procession to the place of interment is formed:

The different lodges rank according to seniority, the junior preceding; and each lodge forms one division. The following order is then 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;

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;  
Martial Music [Drums muffled, and Trumpets covered];  
The Members of the Lodge;

The Secretary and Treasurer;  
The Senior and Junior Wardens;  
The Pastmaster;  
The Holy Writings, on a cushion, covered with black cloth, carried by the oldest Member of the Lodge;  
The Master;  
The Choiristers, singing an anthem;  
The Clergyman;  
Pall Bearers, The BODY, with the regalia placed thereon, and two swords crossed Pall Bearers;  
Chief Mourner;  
Assistant Mourners;  
Two Stewards;  
A Tyler;

One or two lodges advance, before the procession begins, to the churchyard, to prevent confusion, and make the necessary preparations. The brethren are not to desert their ranks, or change 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, the mourners, and attendants on the corpse, halt, till the members of the other lodges have formed a circle round the grave, when an opening is made to receive them. They then advance to the grave; and the clergyman and officers of the acting lodge taking their station at the head of the grave with the choristers on each side, and the mourners at the foot, the service is resumed, an anthem sung and the following exhortation given:

'Here we view a striking instance of the uncertainty of life, and the vanity of all human pursuits. The last offices paid to the dead, are only useful as lectures to the living; from them we are to derive instruction, and consider every solemnity of this kind, as a summons to prepare for our approaching dissolution.

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

What are all the externals of majesty, the pride of wealth, or charms of beauty, when Nature has paid her just debt? Fix your eyes on the last scene, and view life stript of her ornaments, and exposed in her natural meanness; you will then be convinced of the futility of those empty delusions. In the grave, all fallacies are detected, all ranks are levelled, and all distinctions are done away.

While we drop the sympathetic tear over the grave of our deceased friend, let charity incline us to throw a veil over his foibles, whatever they may have been, and not withhold from his memory the praise his virtues may have claimed. Suffer the apologies of human nature to plead in his behalf. Perfection on earth has never been attained; the wisest as well as the best of men have erred. His meritorious actions it is our duty to imitate, and from his weakness we are to derive instruction. Let the present example excite our most serious

thoughts, and strengthen our resolutions of amendment. Life being uncertain, and all earthly pursuits vain, let us no longer postpone the important concern of preparing for eternity; but embrace the happy moment while time and opportunity offer, to provide against the great change, when all the pleasures of this world shall cease to delight, and the reflections of a virtuous life yield the only comfort and consolation. Our expectations will not be frustrated, nor shall 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 culprit can escape.

Let us, while in this stage of existence, support with propriety the character of our profession, advert to the nature of our solemn engagements, and pursue with assiduity the sacred tenets of our Order: With becoming reverence, let us supplicate the Divine protection, and insure the favour of that eternal Being, whose goodness and power know no bounds; and when the awful moment arrives, that we about to take our departure, be it soon or late, may we be enabled to prosecute our journey, without dread or apprehension, to that far distant country from which no traveller returns. By the light of the Divine countenance, we may pass, without trembling, through those gloomy mansions where all things are forgotten; and at the great and tremendous day of trial and retribution, when, arraigned at the bar of Divine Justice, we may hope that judgment will be pronounced in our favour, and that we shall receive our reward, in 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, the usual honours accompanying each:

MASTER. 'May we be true and faithful; and may we live and die in love!'

ANSWER. 'So mote it be.'

MASTER. 'May we profess what is good, and 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! 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 a custom among the Fraternity of Free and Accepted Masons, at the request of a brother on his death-bed, to accompany his corpse to the place of interment; and there to deposit his remains with the usual formalities.

In conformity to this usage, and at the special request of our deceased brother, whose memory we revere, and whose loss we now deplore, we are here assembled in the character of Masons, to resign his body to the earth whence it came, and to offer up to his



memory, before the world, the last tribute of our fraternal affection; thereby demonstrating the sincerity of our past esteem, and our inviolable attachment to the principles of the Order.

With all proper respect to the established customs of the country in which we live, with due deference to our superiors in church and state, and with unlimited good will to all mankind, we here appear clothed as Masons, and publicly express our submission to order and good government, and our wish to promote the general interests of mankind. Invested with the badge of innocence, we humbly bow to the universal Parent, implore his blessing on all our zealous endeavours to extend peace and good-will and earnestly pray for his grace to enable us to persevere in the principles of piety and virtue.

The great Creator having been pleased, out of his mercy, to remove our worthy brother from the cares and troubles of this transitory life, to a state of eternal duration, and thereby to weaken the chains by which we are united, man to man; may we, who survive him, anticipating our approaching fate, be more strongly cemented in the ties of union and friendship; and during the short space which is allotted to our present existence, wisely and usefully employ our time in the reciprocal intercourse of kind and friendly acts, and mutually promote the welfare and happiness of each other.

Unto the grave we have resigned the body of our deceased friend, there to remain until the general resurrection; in favourable expectation that his immortal soul will then partake of the joys which have been prepared for the righteous from the beginning of the world: And may Almighty God, of his infinite goodness, at the grand tribunal of unbiassed justice, extend his mercy toward him, and all of us, and crown our hope with everlasting bliss, in the expanded realms of a boundless eternity! This we beg, for the honour of his Name, to whom be glory, now and for ever. Amen.'

Thus the service ends; and, the usual honours being given, the procession returns in form to the place whence it set out, where the necessary duties are complied with, and the business of Masonry is renewed. The regalia and other ornaments of the deceased, if he has been an officer of the Lodge, are returned to the Master, with the usual ceremonies; after which the charges for regulating the conduct of the brethren are rehearsed, and the Lodge is closed in the Third Degree with a blessing.

### BOOK III.

#### *THE PRINCIPLES OF MASONRY EXPLAINED.*

A Letter from the learned Mr. John Locke to the Right Hon. Thomas Earl of Pembroke, with, an old Manuscript on the subject of Free Masonry.

6th May, 1696.

MY LORD,

I HAVE at length, by the help of Mr. Collins, procured a copy of that MS. in the Bodleian library, which you were so curious to see; and, in obedience to your lordship's commands, I herewith send it to you. Most of the notes annexed to it are what I made yesterday for the reading of my Lady Masham, who is become so fond of Masonry, as to say, that she now more than ever wishes herself a man, that she might be capable of admission into the Fraternity.

The MS. of which this is a copy, appears to be about 160 years old; yet (as your Lordship will observe by the title) it is itself a copy of one yet more ancient by about 100 years; for the original is said to be the handwriting of K. Henry VI. Where that prince had it, is at present an uncertainty; but it seems to me to be an examination (taken perhaps before the king) of some one of the brotherhood of Masons; among whom he entered himself, as it is said, when he came out of his minority, and thenceforth put a stop to a persecution that had been raised against them: but I must not detain your Lordship longer by my preface from the thing itself. I know not what effect the sight of this old paper may have upon your lordship; but for my own part I cannot deny that it has so much raised my curiosity, as to induce me to enter myself into the Fraternity, which I am determined to do (if I may be admitted) the next time I go to London, and that will be shortly. I am,

My Lord,

Your Lordship's most obedient,

and most humble Servant, JOHN LOCKE.

*Certayne Questyons, with Answeres to the same, concerning the Mystery of MAÇONRYE; writtene by the hande of kynge HENRYE, the sixthe of the name, and faithfullye copyed by me<sup>[xxxv]</sup> JOHAN LEYLANDE, Antiquarius, by the commaunde of his<sup>[xxxvi]</sup> Highnesse.*

They be as followethe,

QUEST. What mote ytt be?<sup>[xxxvii]</sup>

ANSW. Ytt beeth the skylle of nature, the understondynge of the myghte that ys hereynne, and its sondrye werkynges: sonderlyche, the skylle of rekenyngs, of waightes and metynges, and the true manere of façonnyng al thynges for mannes use; headlye, dwellinges, and buyldynges of alle kindes, and all other thynges that make gudde to manne.

QUEST. Where dyd ytt begynne?

ANSW. Ytt dydd begynne with the<sup>[xxxviii]</sup> fyrste menne yn the este, which were before the ffyrste menne of the weste; and comynges westlye, ytt hathe broughte herwyth alle comfortes to the wylde and comfortlesse.

QUEST. Who dyd brynge ytt westlye?

ANSW. The<sup>[xxxix]</sup> Venetians, whoo beyng grate merchaundes, comed ffyrste ffromme the este ynn Venetia, for the commodyte of merchaundysynge beithe este and weste beg the redde and myddlondes sees.

QUEST. Howe comed ytt yn Engelande?

ANSW. Peter Gower,<sup>[xl]</sup> a Grecian, journeydde ffor kunnynges yn Egypte, and in Syria, and yn everyche londe, whereas the Venetians hadde plaunted maçonrye, and wynnynges entraunce yn al lodges of maçonnes, he lerned muche, and retournedde, and woned yn Grecia Magna,<sup>[xli]</sup> wacksynge and becommynge a myghtye<sup>[xlii]</sup> wyseacre, and gratelyche renowned, and her he framed a grate lodge at Groton,<sup>[xliii]</sup> and maked manye maçonnes, some whereoffe dyde journeyes yn Fraunce and maked manye maçonnes; wherefromme, yn processe of tyme, the arte passed in Engelande.

QUEST. Dothe maçonnes descouer here artes unto odhers?

ANSW. Peter Gower, whenne he jourueyede to lerne, was ffyrste<sup>[xliv]</sup> made, and anonne techedde; evenne soe shulde all odhers beyn recht. Natheless<sup>[xlv]</sup> maçonnes hauethe always, yn everyche tyme, from tyme to tyme, communycatedde to mankynde soche of her secrettes as generallyche myghte be usefulle; they haueth keped back soche allein as shulde be harmfulle yff they comed yn euylle haundes, oder soche as ne myghte be holpynges wythouten the techynges to be joynedde herwythe in the lodge, oder soche as do bynde the freres more stronglyche togeder, bey the proffytte and commodyte comynges to the confrerie herfromme.

QUEST. Whatte artes haueth the maçonnes techedde mankynde?

ANSW. The artes<sup>[xlvi]</sup> 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 arte of ffyndynge<sup>[xlvii]</sup> neue artes, whyche arte the ffyrste maçonnes receaued from Godde; by the whyche they fyndethe what artes hem plesethe, and the treu way of techynge the same. Whatt odher menne doethe ffynde out, ys onelyche bey chauce, and herfore but lytel I tro.

QUEST. What dothe the Maçonnes concele and hyde?

ANSW. Thay concelethe the arte of ffyndynge neue artes, and thatt ys for here owne proffytte, and preise.<sup>[xlviii]</sup> they concelethe the artes of keypynges secrettes,<sup>[xlix]</sup> that soe the worlde mayeth nothinge concele from them. Thay concelethe the arte of wunderwerckynges, and of foresaynges thynges to comme, that so thay same artes may not be usedde of the wyckedde to an euuell end. Thay also concelethe the arte of chaunges,<sup>[l]</sup> the wey of wynnynges the facultye of Abrac,<sup>[li]</sup> the skylle of becommynge gude and parfyghte wythouten the holpynges of fere and hope; and the universelle longage<sup>[lii]</sup> of maçonnes.

QUEST. Wylle he teche me thay same artes?

ANSW. Ye shalle be techedde yff ye be werthye, and able to lerne.

QUEST. Dothe all maçonnes kunne more then odher menne?

ANSW. Not so. Thay only haueth recht and occasyonne more then odher menne to kunne, butt manye doeth fale yn capacity, and manye more doth want industrie, that ys pernecessarye for the gaynyngge all kunnyngge.

QUEST. Are maçonnes gudder men then odhers?

ANSW. Some Maçonnes are not so virtuous as some odher menne; but, yn the most parte, thay be more gude then they would be yf thay war not maçonnes.

QUEST. Doth maçonnes love eidher odher myghtylye as beeth sayde?

ANSW. Yea verylyche, and yt may not odherwise be: for gude menne and true, kennyngge eidher odher to be soche, doeth always love the more as thay be more gude.

[Here endethe the questyonnes and awnsweres.]

A GLOSSARY of antiquated words in the foregoing Manuscript.

Antiquated Word	Translation
Albein	only
Always	always
Beithe	both
Commoditye	conveniency
Confrerie	fraternity
Façonnyngge	forming
<i>Fore-sayinge</i>	prophesying
Freres	brethren
Headlye	chiefly
Hem plesethe	they please
Hemselfe	themselves
Her	there, their
Hereynne	therein
Herwyth	with it
<i>Holpyngge</i>	beneficial
<i>Kunne</i>	know
<i>Kunnyngge</i>	knowledge
<i>Make gudde</i>	are beneficial
Metynge	measures

Middlelonde	Mediterranean
<i>Mote</i>	may
Myghte	power
Occasyonne	opportunity
Odher	other
Onelyche	only
Pernecessarye	absolutely necessary
Preise	honour
Recht	right
Reckenyngs	numbers
Sonderlyche	particularly
Skylle	knowledge
Wacksynge	growing
Werck	operation
Wey	way
Whereas	where
Woned	dwelt
Wunderwerckyng	working miracles
Wylde	savage
Wynnyng	gaining
Ynn	into

## ***SECTION II.***

### **REMARKS ON THE PRECEDING MANUSCRIPT**

*and the Annotations of Mr. Locke.*

This dialogue possesses a double claim to our regard; first, for its antiquity, and next for the notes added to it by Mr. Locke, who, though not at that time enrolled in the order of masons, offers just conjectures on their history and traditions.

Every reader must feel a secret satisfaction in the perusal of this ancient manuscript, especially the true mason, whom it more nearly concerns. The recommendation of a philosopher of as great merit and penetration as this nation ever produced, added to the real

value of the piece itself, must give it a sanction, and render it deserving a serious examination.

The conjecture of the learned annotator concerning its being an examination taken before King Henry of one of the fraternity of masons, is just. The severe edict passed at that time against the society, and the discouragement given to the masons by the bishop of Winchester and his party, induced that prince, in his riper years, to make a strict scrutiny into the nature of the masonic institution; which was attended with the happy circumstance of gaining his favour, and his patronage. Had not the civil commotions in the kingdom during his reign, attracted the notice of government, this act would probably have been repealed, through the intercession of the duke of Gloucester, whose attachment to the fraternity was conspicuous.

**[Book 3 | Section 1] What mote ytt be ?]** Mr. Locke observes, in his annotation on this question, that the answer imports, that masonry consists of natural, mathematical, and mechanical knowledge; some part of which, he says, the masons pretend to have taught mankind, and some part they still conceal. - The arts which they have communicated to the world, are particularly specified in an answer to one of the following questions; as are also those which they have restricted to themselves for wise purposes. - Morality, however, ought to have been included in this answer, as it constitutes a principal part of the masonic system.

**[Book 3 | Section 1] Where dyd ytt begynne ?]** In the annotation to the answer on this question, Mr. Locke seems to suggest, that masons believed there were men in the east before Adam, which is indeed a mere conjecture. This opinion may be countenanced by many learned authors, but masons comprehend the true meaning of masonry taking rise in the east and spreading to the west, without having recourse to præadamites. East and west are terms peculiar to their society, and when masonically adopted, are very intelligible<sup>[iiii]</sup> to the fraternity as they refer to certain forms and established customs among themselves. From the east, it is well known, learning extended to the western world, and gradually advanced into Europe.

**[Book 3 | Section 1] Who dyd brynge ytt westlye ?]** The judicious correction of an illiterate clerk, in the answer to this question as well as the next, reflects credit on the ingenious annotator. The explanation is just, and the elucidation accurate.

**[Book 3 | Section 1] Howe comede ytt yn Englonde ?]** The records of the fraternity inform us, that Pythagoras was regularly initiated into masonry; and being properly instructed in the mysteries of the Art, propagated the principles of the Order in other countries into which he travelled.

Pythagoras lived at Samos, in the reign of Tarquin, the last king of the Romans, in the year of Rome 220; or, according to Livy, in the reign of Servius Tullius, in the year of the world 3472. He was the son of a sculptor, and was educated under one of the greatest men of his time, Thercydes of Syrus, who first taught the immortality of the soul. Upon the death of his patron, he determined to trace science to its source, and supply himself with fresh stores in every part of the world where these could be obtained. Animated by this desire of knowledge, he travelled into Egypt, and submitted to the tedious and discouraging course of preparatory discipline which was necessary to obtain the benefit of Egyptian initiation. When he had made himself a thorough master of all the sciences which were cultivated in

the sacerdotal colleges of Thebes and Memphis, he pursued his travels through the east, conversing with the Magi and Indian Brachmans, and mixing their doctrines with those he had learnt in Egypt. He afterwards studied the laws of Minos at Crete, and those of Lycurgus at Sparta. Having spent the earlier part of his life in this useful manner, he returned to Samos well acquainted with every thing curious either in nature or art in foreign countries, improved with all the advantages proceeding from a regular and laborious course of learned education, and adorned with that knowledge of mankind which was necessary to gain the ascendant over them. Accustomed to freedom, he disliked the arbitrary of Samos, and retired to Crotona in Italy, where he opened a school of philosophy; and by the gravity and sanctity of his manners, the importance of his tenets, and the peculiarity of his institutions, soon spread his fame and influence over Italy and Greece. Among other projects which he used to create respect and gain credit to his assertion, he concealed himself in a cave, and caused it to be reported that he was dead. After some time he came abroad, and pretended that the intelligence which his friends gave him in his retreat, of the transactions of Crotona, was collected during his stay in the other world among the shades of the departed. He formed his disciples, who came from all parts to put themselves under his direction, into a kind of republic, where none were admitted till a severe probation had sufficiently exercised their patience and docility. He afterwards divided them into the esoteric and exoteric classes: to the former he entrusted the more sublime and secret doctrines, to the latter the more simple and popular. This great man found himself able to unite the character of the legislator to that of the philosopher, and to rival Lycurgus and Orpheus in the one, Pherecydes and Thales in the other; following, in this particular, the patterns set him by the Egyptian priests, his instructors, who are not less celebrated for settling the civil than the religious (o)economy of their nation. In imitation of them, Pythagoras gave laws to the republic of Crotona, and brought the inhabitants from a state of luxury and dissoluteness, to be eminent for order and sobriety. While he lived, he was frequently consulted by the neighbouring republics, as the composer of their differences, and the reformer of their manners; and since his death (which happened about the fourth year of the 70th olympiad, in a tumult raised against him by one Cylon) the administration of their affairs has been generally intrusted to some of his disciples, among whom, to produce the authority of their master for any assertion, was sufficient to establish the truth of it without further inquiry.

The most celebrated of the philosophical notions of Pythagoras are those concerning the nature of the Deity, the transmigration of souls into different bodies (which he borrowed from the Brachmans), and the system of the world. He was the first who took the name of philosopher; that is, a lover of wisdom. His system of morality was admirable. He made unity the principle of all things, and believed that between God and man there were various orders of spiritual beings, who administered to the divine will. He believed in the doctrine of the metempsychosis, or transmigration of souls; and held that God was diffused through all parts of the universe, like a kind of universal soul, pervading every particle of matter, and animating every living creature, from the most contemptible reptile to mankind themselves, who shared a larger portion of the divine spirit. The metempsychosis was founded on this maxim, that as the soul was of celestial origin, it could not be annihilated, and therefore, upon abandoning one body, necessarily removed into another, and frequently did penance for its former vicious inclinations, in the shape of a beast or an insect, before it appeared again in that of a human creature. He asserted, that he had a

particular faculty given him by the gods, of remembering the various bodies his own soul had passed through, and confounded cavillers by referring them to his own experience. In his system of the world, the third doctrine which distinguishes his sect, was a supposition, that the sun was at rest in the centre, and that the earth, the moon, and the other planets moved round it in different orbits. He pretended to have great skill in the mysterious properties of numbers, and held that some particular ones contained a peculiar force and significance. He was a great geometrician, and admitted only those to the knowledge of his system, who had first undergone a probation of five years silence. To his discovery is attributed the 47th proposition of the first book of Euclid<sup>[iv]</sup> which, in geometrical solutions and demonstrations of quantities, is of excellent use; and for which as Mr. Locke observes, in the joy of his heart, he is said to have sacrificed a hecatomb. His extraordinary desire of knowledge, and the pains he took to propagate his system, have justly transmitted his fame to posterity.

The pupils who were initiated by him in the sciences and study of nature at the Crotonian school, brought all their goods into a common stock, contemned the pleasures of sense, abstaining from swearing, and eat nothing that had life. Steady to the tenets and principles which they had imbibed, they dispersed abroad, and taught the doctrines of their preceptor, in all the countries through which they travelled.

**[Book 3 | Section 1] Dothe maçonnes descouer here artes unto odhers ?]** Masons, in all ages, have studied the general good of mankind. Every art, which is necessary for the support of authority and good government, or which can promote science, they have cheerfully communicated to the world. Points of no public utility, as their peculiar tenets, mystic forms, and solemn rites, they have carefully concealed. Thus masons have been distinguished in various countries, and the privileges of their Order kept sacred and inviolable.

**[Book 3 | Section 1] Whatte artes haueth the maçonnes techedde mankynde ?]** The arts which the masons have publicly taught, are here specified. It appears to have surprised the learned annotator, that religion should be ranked among the arts taught by the fraternity; but it may be observed, that religion is the only tie which can bind men; and that where there is no religion, there can be no masonry. Among masons, however, it is an art, calculated to unite for a time opposite systems, without perverting or destroying those systems. By the influence of this art, the purposes of the institution are effectually answered, and all religious animosities happily terminated.

Masons have always paid due obedience to the moral law, and inculcated its precepts with powerful energy on their disciples. Hence the doctrine of God, the creator and preserver of the universe, has been their firm belief in every age; and under the influence of that doctrine, their conduct has been regulated through a succession of year. The progress of knowledge and philosophy, aided by divine revelation, having enlightened the minds of men with the knowledge of the true God, and the sacred tenets of the christian faith, masons have readily acquiesced in a religion so wisely calculated to make men happy. But in those countries where the gospel has not reached, nor christianity displayed her beauties, they have pursued the universal religion, or the religion of nature; that is, to be good men and true, by whatever denomination or persuasion they may be distinguished; and by this universal system, the be conduct of the fraternity still continues to be regulated. A cheerful



compliance with the established religion of the country in which they live, is earnestly recommended in their assemblies; and this universal conformity, notwithstanding private sentiment and opinion, is the art they practice, and effects the laudable purpose of conciliating true friendship among men of every persuasion, while it proves the cement of general union.

It may not be improper to state, that this universal system teaches men not to deviate from the line of instruction in which they have been educated, or to disregard the principles of religion they have been originally taught. Though they are to suit themselves to circumstances and situation, in the character of masons they are advised never to forget the wise maxims of their parents, or desert the faith in which they have been nurtured, unless from conviction they are justified in making a change; and in effecting that change, masonry has no share. The tenets of the institution interfere with no particular faith, but are alike reconcilable to all. Hence religious and political disputes never engage the attention of masons in their private seminaries; those points are left to the discussion and determination of other associations for whom the theme is better calculated: and it is a certain truth, that the wisest systems are more frequently injured than benefited by religious cavil.

Notwithstanding the happiest events have arisen in many periods of the history of the world from the efforts of a wife, pious, learned, and moderate clergy, seconded by the influence and authority of religious princes, whose counsels and examples have always had a commanding power, which has enabled them to do good, with a facility peculiar to themselves; it must have been observed with a generous concern, that those efforts have not been sufficient to extinguish the unhappy spirit of fanaticism, of whose deplorable effects almost every age has exhibited a striking picture. Enthusiastical sects have been perpetually inventing new forms of religion, by working on the passions of ignorant and unwary; deriving their rules of faith and manners from the fallacious suggestions of a warm imagination, rather than from the clear and infallible dictates of the word of God. One set of men has covered religion with a tawdry habit of type and allegory; while another has converted it into an instrument of dissension and discord. The discerning mind may easily trace the unhappy consequences of departing from the divine simplicity of the gospel, and loading its pure and heavenly doctrines with the inventions and commandments of men. The tendency of true religion is to strengthen the springs of government, by purifying the motives and animating the zeal of those who govern, to promote the virtues which exalt a nation, by rendering its inhabitants good subjects and true patriots, and by confirming all the essential bonds and obligations of civil society. The enemies of religion are the enemies of mankind; and it is the natural tendency of infidelity and licentiousness to dissolve the most sacred obligations, to remove the most powerful motives to virtue, and, by corrupting the principles of individuals, to poison the sources of public order and public prosperity.

Such are the mischiefs incident from zeal and enthusiasm, however laudably excited, when carried to excess. But if the principles of masonry are understood and practised, they will be found the best correctors of misguided zeal and unrestrained licentiousness, and prove the ablest support of every well-regulated government.

**[Book 3 | Section 1] Howe commethe maçonnes more teachers than odher menne ?]**

The answer implies, that masons, from the nature and government of their association, have greater opportunities than other men, to improve their talents, and therefore are allowed to be better qualified to instruct others.

Mr. Locke's observation on masons having the art of finding new arts, is judicious, and his explanation just. The fraternity have always made the study of arts, a principal part of their private amusement: in their assemblies, nice and difficult theories have been canvassed and explained; new discoveries produced, and those already known, illustrated. The different classes established, the gradual progression of knowledge communicated, and the regularity observed throughout the whole system of their government, are evident proofs, that those who are initiated into the mysteries of the masonic Art, may discover new arts; and this knowledge is acquired by instruction from, and familiar intercourse with, men of genius and ability, on almost every important branch of science.

**[Book 3 | Section 1] What dothe the maçonnes concele and hyde ?]** The answer imports, the art of finding new arts, for their profit and praise; and then particularises 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 before admitted the propriety of concealing from the world what is of no real public utility, left, by being converted to bad uses, the consequences might be prejudicial to society. By the word praise, is here meant, that honour and respect to which masons are entitled, as the friends of science and learning, and which is absolutely necessary to give a sanction to the wife doctrines they propagate, while their fidelity gives them a claim to esteem, and the rectitude of their manners demand veneration.

Of all the arts which the masons profess, the art of secrecy particularly distinguishes them. Taciturnity is a proof of wisdom, and is allowed to be of the utmost importance in the different transactions of life. The best writers have declared it is agreeable to the Deity himself, may be easily conceived, from the glorious example which he gives, in concealing from mankind the secrets of his providence. The wisest of men cannot pry into the areana of heaven; nor can they divine to-day, what to-morrow may bring forth.

Many instances might be adduced from history, to shew the high veneration which was paid to the art of secrecy by the ancients. Pliny informs us, thatanaxarchus, being imprisoned with a view to extort from him some secrets with which he had been intrusted, and dreading that exquisite torture would 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; they encountered every pain with fortitude, and strenuously supported their fidelity, amidst the most severe tortures, till death put a period to their sufferings. - The Athenians bowed to a statue of brass, which 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 their goddess of silence, named Angerona, to whom they offered worship. - Lycurgus, the celebrated law-giver, as well as Pythagoras, the great scholar, particularly recommended this virtue; especially the last, who, as we have before observed, kept his disciples silent during five years, that they might learn the valuable

secrets he had to communicate unto them. This evinces that he deemed secrecy the rarest, as well as the noblest art.<sup>[iv]</sup>

Mr. Locke has made several judicious observations on the answer which is given to the question here proposed. His being in the dark concerning the meaning of the faculty of Abrac, I am noways surprised at, nor can I conceive how he could otherwise be. ABRAC is an abbreviation of the word ABRACADABRA. In the days of ignorance and superstition, that word had a magical signification; but the explanation of it is now lost.<sup>[ivi]</sup>

Our celebrated annotator has taken no notice of the masons having the art of working miracles, and foresaying things to come. But this was certainly not the least important of their doctrines. Hence astrology was admitted as one of the arts which they taught, and the study of it warmly recommended.

The ancient philosophers applied with unwearied diligence to discover the aspects, magnitude, distances, motions, and revolutions of the heavenly bodies; and, according to the discoveries they made, pretended to foretell future events, and to determine concerning the secrets of Providence. This study became, in a course of time, a regular science.

That astrology, however vain and delusive in itself, has proved extremely useful to mankind, by promoting the excellent science of astronomy, cannot be denied. The vain hope of reading the fates of men, and the success of their designs, has been one of the strongest motives to induce them, in all countries, to an attentive observation of the celestial bodies; whence they have been taught to measure time, to mark the duration of seasons, and to regulate the operations of agriculture.

The science of astrology, which is nothing more than the study of nature, and the knowledge of the secret virtues of the heavens, is founded on scripture, and confirmed by reason and experience. Moses tells us, that the sun, moon, and stars, were placed in the firmament, to be for signs, as well as for seasons. We find the Deity thus addressing Job, "Canst thou bind the sweet influences of the Pleiades, or loose the bonds of Orion?" We are instructed in the Book of Judges, that "they fought from heaven; the stars in their courses fought against Sisera." The ancient philosophers were unanimous in the same opinion; and among the moderns, we may cite lord Bacon and several others as giving it a sanction. Milton thus expresses himself on the subject:

Of planetary motions and aspects

In Sextile, Square, and trine, and opposite,

Of noxious efficacy, and when to join

In synod unbenign, and taught the fixed

Their influence malignant when to shower, &c.

It is well known that inferior animals, and even birds and reptiles, have a foreknowledge of futurity; and surely Nature never intended to with-hold from man those favours, which she has so liberally bestowed on the raven, the cat, and the sow? No, the aches in our limbs, and the shootings of our corns, before a tempest or a shower, evince the contrary. Man, who is a microcosm, or world in miniature, unites in himself all the powers and qualities which are scattered throughout nature, and discerns from certain signs the future

contingencies of his being; finding his way through the palpable obscure to the visible diurnal and nocturnal sphere, he marks the presages and predictions of his happiness or misery. The mysterious and recondite doctrine of sympathies in Nature, is admirably illustrated from the sympathy between the moon and the sea, by which the waters of the ocean are, in a certain though inconceivable manner, drawn after that luminary. In these celestial and terrestrial sympathies, there is no doubt that the vegetative soul of the world transfers a specific virtue from the heavens to the elements, to animals, and to man. If the moon alone rule the world of waters, what effects must the combination of solar, stellar, and lunar influences have upon the land? In short, it is universally confessed, that astrology is the mother of astronomy; and though the daughter have rebelled against the mother, it has long been predicted and expected that the venerable authority of the parent would prevail in the end.

**[Book 3 | Section 1] Wylle he teche me thay same artes ?]** By the answer to this question, we learn the necessary qualifications which are required in a candidate for masonry - a good character, and an able capacity.

**[Book 3 | Section 1] Dothe all maçonnes kunne more then odher menne ?]** The answer only implies, that masons have a better opportunity than the rest of mankind, to improve in useful knowledge; but a want of capacity in some, and of application in others, obstructs the progress of many.

**[Book 3 | Section 1] Are maçonnes gudder menne then odhers ?]** Masons are not understood to be collectively more virtuous in their lives and actions, than other men; but it is an undoubted fact, that a strict conformity to the rules of the profession, may make them better than they otherwise would be.

**[Book 3 | Section 1] Dothe maçonnes love eidher odher myghtylye as beeth sayde ?]** The answer to this question is truly great, and is judiciously remarked upon by the learned annotator.

By the answers to the three last questions, the objections of cavillers against masonry are amply refuted; the excellency of the institution is displayed; and every censure, on account of the transgressions of its professors, entirely removed. A bad man, whose character is known, can never be enrolled in our records; and should we unwarily be led to receive an improper object, then our endeavours are exerted to reform him: so that, by being a mason, it is probable he may become a better subject to his sovereign, and a more valuable member to the state, than he would have done had he not been in the way of those advantages.

To conclude, Mr. Locke's observations on this curious manuscript deserve a serious and careful examination; and though he was not at the time one of the brotherhood, he seems pretty clearly to have comprehended the value and importance of the system it was intended to illustrate. We may therefore fairly conjecture, that the favourable opinion he conceived of the society of masons before his admission, was afterwards sufficiently confirmed after his initiation.

## BOOK IV - THE HISTORY OF MASONRY IN ENGLAND

### SECTION I

#### MASONRY INTRODUCED INTO ENGLAND

*Masonry early introduced into England.—Account of the Druids.—Progress of Masonry in England under the Romans.—Masons highly favoured by St. Alban.*

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 those vestiges of antiquity, though defaced by time, display no small share of ingenuity, and are convincing proofs that the science of masonry was not unknown even in those rude ages.

The Druids, we are informed, retained among them many usages similar to those of masons; but of what they consisted, at this remote period we cannot with certainty discover. In conformity to the antient practices of the fraternity, we learn that they held their assemblies in woods and groves, and observed the most impenetrable secrecy in their principles and opinions; a circumstance we have reason to regret, as these, being known only to themselves, must have perished with them.

They were the priests of the Britons, Gauls, and other Celtic nations, and 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.

As study and speculation were the favourite pursuits of those philosophers, it has been suggested that they chiefly derived their system of government from Pythagoras. Many of his tenets and doctrines seem to have been adopted by them. 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 ventured to explore 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, in order that they might be more easily retained in memory; and administered an oath not to commit them to writing.

In this manner the Druids communicated their particular tenets, and concealed under the veil of mystery every branch of useful knowledge, which tended to secure to their order universal admiration and respect, while the religious instructions propagated by them were every where received with reverence and submission. They were entrusted with the education of youth; and from their seminaries alone issued curious and valuable productions. As judges of law, they determined all causes, ecclesiastical and civil; as tutors, they taught philosophy, astrology, politics, rites, and ceremonies; and as bards, in their songs they recommended the heroic deeds of great men to the imitation of posterity.

To enlarge on the usages that prevailed among those ancient philosophers, on which we can offer at best but probable conjectures, would be a needless waste of time; we shall therefore leave the experienced mason to make his own reflections on the affinity of their practices to the rites established among the fraternity, and proceed to a disquisition of other particulars and occurrences better authenticated, and of more importance.

On the arrival of the Romans in Britain, arts and sciences began to flourish. According to the progress of civilization, masonry rose into esteem; hence we find that Cæsar, and several of the Roman generals who succeeded him in the government of this island, ranked as patrons and protectors of the Craft. Although at this period the fraternity were employed in erecting walls, forts, bridges, cities, temples, palaces, courts of justice, and other stately works, history is silent respecting their mode of government, and affords no information in regard to the usages and customs prevalent among them. Their lodges and conventions were regularly held, but being open only to the initiated fellows, the legal restraints they were under, prevented the public communication of their private transactions.

The wars which afterwards broke out between the conquerors and conquered, considerable obstructed the progress of masonry in Britain, so that it continued in a very low state till the time of the emperor Carausius, by whom it was revived under his own immediate auspices. Having shaken off the Roman yoke, he contrived the most effectual means to render his person and government acceptable to the people, and assuming in the character of a mason, he acquired the love and esteem of the most enlightened part of his subjects. He possessed real merit, encouraged learning and learned men, improved the country in the civil arts, and, in order to establish an empire in Britain, he collected into this dominions the best workmen and artificers from all parts, all of whom, under his auspices, enjoyed peace and tranquillity. Among the first class of his favourites, came the masons; for their tenets he professed the highest veneration, and appointed Albanus, his steward, the principal superintendant of their assemblies. Under his patronage, lodges, and conventions of the fraternity, were regularly formed, and the rites of masonry practised. To enable the masons to hold a general council to establish their own government, and correct errors among themselves, he granted to them a charter, and commanded Albanus to preside over them in person as Grand Master. This worthy knight proved a zealous friend to the Craft, and afterwards assisted at the initiation of many persons into the mysteries of the Order. To this council, the name of Assembly was afterwards given.<sup>[lviii]</sup>

Albanus was born at Verulam, (now St. Alban's, in Hertfordshire,) of a noble family. In his youth he travelled to Rome, where he served seven years under the Emperor Diocletian. On his return home, by the example and persuasion of Amphibalus of Caer-leon, (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.

St. Alban 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, sent a party of soldiers to apprehend Amphibalus. St. Alban immediately put on the habit of his guest,<sup>[lviii]</sup> and presented himself to the officers. Being carried before a magistrate, he behaved with such a manly freedom, and so powerfully supported the cause of his friend, that he not only

incurred the displeasure of the judge, but brought 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 for him a splendid palace; and that, to reward his diligence in executing those works, the emperor appointed him steward of his household, and chief ruler of the realm. however this may be, from the corroborating testimonies of ancient historians, we are assured that this knight was a celebrated architect, and a real encourager of able workmen; it cannot therefore be supposed, that free-masonry would be neglected under so eminent a patron.

## **SECTION II**

### **MASONRY IN ENGLAND FROM 557 TO 1190 AND THE TEMPLARS**

*History of Masonry in England under St. Austin, King Alfred, Edward, Athelstane, Edgar, Edward the Confessor, William the Conqueror, Henry I, Stephen, and Henry II.; and also under the Knights Templars.*

After the departure of the Romans from Britain, masonry made but a slow progress, and in a little time was almost totally neglected, on account of the irruptions of the Picts and Scots, which 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, who 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 savages being reconciled to Christianity, masonry got into repute, and lodges were again formed,<sup>[ix]</sup> but these being under the direction of foreigners, were seldom convened, and never attained to any degree of consideration or importance.

Masonry continued in a declining state 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 christianity among the inhabitants of Britain, and by their influence, in little more than sixty years, all the kings of the heptarchy were converted. Masonry flourished under the patronage of Austin, and many foreigners came at this time into England, who introduced the Gothic style of building. Austin seems to have been a zealous encourager of architecture, for he appeared at the head of the fraternity in founding the old cathedra of Canterbury in 600, and the cathedral of Rochester in 602; St. Paul's, London, in 604; St. Peter's, Westminster, in 605; and many others.<sup>[ix]</sup> Several palaces and castles were built under his auspices, as well as other fortifications on the borders of the kingdom, by which means the number of masons in England was considerably increased.

Some expert brethren arrived from France in 680, and formed themselves into a lodge, under the direction of Bennet, abbot of Wirral, who was soon after appointed by Kenred, king of Mercia, inspector of the lodges, and general superintendant of the masons.

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

Masonry has generally kept pace with the progress of learning; the patrons and encouragers of the latter having been most remarkable for cultivating and promoting the former. No prince studied more to polish and improve the understandings of his subjects than Alfred, and no one ever proved a better friend to masonry. By his indefatigable



assiduity in the pursuit of knowledge, his example had powerful influence, and he speedily reformed the dissolute and barbarous manners of his people. Mr. Hume, in his History of England, relates the following particulars of this celebrated prince:

"Alfred usually divided his time into three equal portions: one was employed in sleep, and the refectation 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; and expedient suited to that rude age, when the art of describing sun-dials, and the mechanism of clocks and watches, were totally unknown. By this regular distribution of time, though he often laboured under great bodily infirmities, 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 done in more fortunate ages."

As this prince was not negligent in encouraging the mechanical arts, masonry claimed a great part of his attention. He invited from all quarters industrious foreigners to repeople his country, which had been desolated 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 appropriated 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 the death of Alfred in 900, Edward succeeded to the throne, during whose reign the masons continued to hold their lodges, under the sanction of Ethred, his sister's husband, and Ethelward, his brother, to whom the care of the fraternity was intrusted. 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, where 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, and other languages, from which the constitutions of the English lodges are originally derived.<sup>[lxi]</sup>

Athelstane 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 which historians find in the whole reign of Athelstane, is the supposed murder of his brother Edwin. This youth, who was distinguished for his virtues, having died two years before his brother, a false report was spread, of his being wrongfully put to death by him. But this is so improbable in itself, so inconsistent with the character of Athelstane, and indeed so slenderly attested, as to be undeserving a place in history.<sup>[lxii]</sup>

The activity and princely conduct of Edwin qualified him, in every respect, to preside over so celebrated a body of men as the masons, who were employed under him in repairing and building many churches and superb 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 in person the direction of the lodges, and the art of masonry was propagated in peace and security under his sanction.

When Athelstane died, the masons dispersed, and the lodges continued in an unsettled state till the reign of Edgar in 960, when the fraternity were again collected by St. Dunstan, under whose auspices they were employed on some pious structures, but met with no permanent encouragement.

After Edgar's death, masonry remained in a low condition upwards of fifty years. In 1041, it revived under the patronage of Edward the Confessor, who superintended the execution of several great works. He rebuilt Westminster Abbey, assisted by Leofric earl of Coventry, whom he appointed to superintend the masons. The Abbey of Coventry, and many other structures, were finished by this accomplished architect.

William the Conqueror having acquired the crown of England in 1066, he appointed Gundulph bishop of Rochester, and Roger de Montgomery earl of Shrewsbury, joint patrons of the masons, who at this time excelled both in civil and military architecture. Under their auspices 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 assemble. 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 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 afterwards 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 his deputy. Under the auspices of these two artists, masonry flourished during the remainder of this and the following reign.

## ***SECTION III.***

### **MASONRY IN ENGLAND FROM 1216 TO 1461**

*History of Masonry in England during the Reigns of Henry III. Edward I. Edward II. Edward III. Richard II. Henry IV. Henry V. and Henry VI.*

On the accession of Edward I. A. D. 1272, the care of the masons was entrusted to Walter Giffard, archbishop of York; Gibert de Clare, earl of Gloucester; and Ralph, lord of Mount Hermer, the progenitor of the family of the Mantagues. 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 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 Grand Master in 1307.

Masonry flourished in England during the reign of Edward III. who became the patron of science, and the encourager of learning. He applied with indefatigable assiduity to the constitutions of the Order; revised and meliorated the ancient charges, and added several useful regulations to the original code of laws.<sup>[lxiii]</sup> He patronized the lodges, and appointed five deputies under him to inspect the proceedings of the fraternity; viz. 1. John de Spoulee, who rebuilt St. George's chapel at Windsor, where the order of the garter was first instituted, A. D. 1350; 2. William a Wykeham, 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 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; Queensborough castle; and rebuilt St. Stephen's chapel,<sup>[lxiv]</sup> Westminster: and 5. Simon Langham, abbot of Westminster, who rebuilt the body of that cathedral as it now stands. At this period, lodges were numerous, and communications of the fraternity held under the protection of the civil magistrate.

Richard II. succeeded his grandfather Edward III. in 1377, and William a Wykeham was continued Grand Master. He rebuilt Westminster-hall as it now stands; and employed the fraternity in building New College, Oxford, and Winchester college, both of which he founded at his own expense.

Henry, duke of Lancaster, taking advantage of Richard's absence in Ireland, got the parliament to depose him, and next year caused him to be murdered. Having supplanted his cousin, he mounted the throne by the name of Henry IV. and appointed Thomas Fitz Allen, earl of Surrey, Grand Master. After the famous victory of Shrewsbury, he founded Battle-abbey and Fotheringay; and in this reign the Guildhall of London was built. The king die in 1413, and Henry V. succeeded to the crown; when Henry Chicheley, archbishop of Canterbury, obtained the direction of the fraternity, under whose auspices 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 congregations 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 established that such chapters and congregations shall not be hereafter holden; and if any such be made, they that cause such chapters and congregations to be 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 find and ransom at the king's will.'<sup>[lxv]</sup>

This act was never put in force, nor the fraternity deterred from assembling, as usual, under archbishop Chicheley, who still continued to preside over them.<sup>[lxvi]</sup> 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 and felicity reigned among the fraternity.

As the attempt of parliament to suppress the lodges and communications of masons renders the transactions of this period worthy attention, it may not be improper to state the circumstances which are supposed to have given rise to this harsh 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,<sup>[lxvii]</sup> who 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 capacity and experience, but of an intriguing and dangerous character. As he aspired to the sole 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. Invested with power, he soon began to shew his pride and haughtiness, and wanted not followers and agents to augment his influence.<sup>[lxviii]</sup>

The animosity between the uncle and nephew daily increased, and the authority of parliament was obliged to interpose. On the last day of April 1425, the parliament met at Westminster. The servants and followers of the peers coming thither, armed with clubs and staves, occasioned its being named THE BATT PARLIAMENT. Several laws were made, and, among the rest, the act for abolishing the society of masons;<sup>[lxix]</sup> at least, for preventing their assemblies and congregations. Their meetings being secret, attracted the attention of the aspiring prelate, who determined to suppress them.<sup>[lxx]</sup>

The sovereign authority being vested in the duke of Gloucester, as protector of the realm, the execution of the laws, and all that related to the civil magistrate, centered in him: a fortunate circumstance for the masons at this critical juncture. The duke, knowing them to be innocent of the accusations which the bishop of Winchester had laid against them, took them under his protection, and transferred the charge of rebellion, sedition, and treason, from them, to the bishop and his followers; who, he asserted, were the first violators of the public peace, and the most rigorous promoters of a civil discord.

The bishop, sensible that his conduct could not be justified by the laws of the land, prevailed on the king, through the intercession of the parliament, whose favour his riches had obtained, to grant letters of pardon for all offences committed by him, contrary to the statute of provisors, and other acts of *præmunire*; and five years afterward, procured another pardon, under the great seal, for all crimes whatever from the creation of the world to the 26th of July 1437.

Notwithstanding these precautions of the cardinal, the duke of Gloucester drew up, in 1442, fresh articles of impeachment against him, and presented them in person to the king; earnestly intreating that judgment might be passed upon him, according to his crimes. The king referred the matter to his council, at that time composed principally of ecclesiastics, who extended their favour to the cardinal, and made such a slow progress in the business, that the duke, wearied out with their tedious delays and fraudulent evasions, dropt the prosecution, and the cardinal escaped.

Nothing could now remove the inveteracy of the cardinal against the duke; he resolved to destroy a man whose popularity might become dangerous, and whose resentment he had reason to dread. The duke having always proved a strenuous friend to the public, and, by the authority of his birth and station, having hitherto prevented absolute power from being vested in the king's person, Winchester was enabled to gain many partisans, who were easily brought to concur in the ruin of the prince.<sup>[lxxi]</sup>

To accomplish this purpose, the bishop and his party concerted a plan to murder the duke. A parliament was summoned to meet at St. Edmondsbury in 1447, where they expected he would lie entirely at their mercy. Having appeared on the second day of the session, he was accused of treason, and thrown into prison; where he was found, the next day, cruelly murdered. It was pretended that his death was natural; but though his body, which was exposed to public view, bore no marks of outward injury, there was little doubt of his having fallen a sacrifice to the vengeance of his enemies. After this dreadful catastrophe, five of his servants were tried for aiding him in his treasons, and condemned to be hanged, drawn, and quartered. They were hanged accordingly, cut down alive, stripped naked, and marked with a knife to be quartered; when the marquis of Suffolk, through a mean and pitiful affectation of popularity, produced their pardon, and saved their lives; the most barbarous kind of mercy that can possibly be imagined !

The duke of Gloucester's death was universally lamented throughout the kingdom. He had long obtained, and deserved, the surname of GOOD. He was a lover of his country, the friend of good men, the protector of masons, the patron of the learned, and the encourager of every useful art. His inveterate persecutor, the hypocritical bishop, stung with remorse, scarcely survived him two months; when, after a long life spent in falsehood and politics, he sunk into oblivion, and ended his days in misery.<sup>[lxxii]</sup>

After the death of the cardinal, the masons continued to hold their lodges without danger of interruption. Henry established various seats of erudition, which he enriched with ample endowments, and distinguished by peculiar immunities; thus inviting his subjects to rise above ignorance and barbarism, and reform their turbulent and licentious manners. In 1442, he was initiated into masonry, and, from that time, spared no pains to obtain a complete knowledge of the Art. He perused the ancient charges, revised the constitutions, and, with the consent of his council, honoured them with his sanction.<sup>[lxxiii]</sup>

Encouraged by the example of the sovereign, and allured by an ambition to excel, many lords and gentlemen of the court were initiated into masonry, and pursued the Art with diligence and assiduity.<sup>[[lxxiv](#)]</sup> The king in person presided over the lodges, and nominated William Wanefleet, bishop of Winchester, Grand Master; who built at his own expence Magdalene college, Oxford, and several pious houses. Eton college, near Windsor, and King's college, Cambridge, were founded in this reign, and finished under the direction of Wanefleet. Henry also founded Christ's college, Cambridge' and his queen, Margaret of Anjou, Queen's college, in the same university. In short, during the life of this prince, the arts flourished, and many sagacious statesmen, consummate orators, and admired writers, were supported by royal munificence.

## ***SECTION IV.***

### **MASONRY IN THE SOUTH OF ENGLAND, FROM, 1471 TO 1567.**

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; during which it fell into an almost total neglect, that continued till 1471, when it again revived under the auspices of Richard Beauchamp, bishop of Sarum; who 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 rose 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 their protector. Under the royal auspices the fraternity once more revived their assemblies, and masonry resumed its pristine splendor.

On the 24th of June 1502, a lodge of masters was formed in the palace, 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, proceeded in ample form to the east end of Westminster Abbey, where he laid the foundation stone of that rich masterpiece of Gothic architecture, known by the name of Henry the seventh's chapel. This chapel is supported by fourteen Gothic buttresses, all beautifully ornamented, and projecting from the building in different angles; it is enlightened by a double range of windows, which throw the light into such a happy disposition, as at once to please the eye, and afford a kind of solemn gloom. These buttresses extend to the roof, and are made to strengthen it, by being crowned with Gothic arches. The entrance is from the east end of the abbey, by a flight of black marble steps, under a noble arch, leading to the body of the chapel. The gates are of brass. The stalls on each side are of oak, as are also the seats, and the pavement is black and white marble. The capestone of this building was celebrated in 1507.

Under the direction of Sir Reginald Bray, the palace of Richmond was afterwards built, and many other stately works. Brazen-nose college, Oxford, and Jesus and St. Jon's colleges, Cambridge, were all finished in this reign.

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 noble edifices; all of which, upon his disgrace, were forfeited to the crown, A. D. 1530. 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, and 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, the fraternity were employed in building Magdalene college, Cambridge, and several other structures.

Edward VI. a minor, succeeded to the throne in 1547, and his guardian and regent, Edward Seymour, duke of Somerset, undertook the management of the masons, and built Somerset house in the 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 presided over the lodges till the death of the king in 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, during this period, in different parts of England; but the General or Grand Lodge assembled in York, where the fraternity were numerous and respectable.

The following 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 grand lodge.[<sup>lxxv</sup>] This design, however, was happily frustrated by the interposition of Sir Thomas Sackville; who took care to initiate some of the chief officers which she had sent on this duty. They joined in communication with the masons, and made so favourable a report to the queen on their return, that she countermanded her orders, and never afterwards attempted to disturb the meetings of the fraternity.

Sir Thomas Sackville held the office of Grand Master till 1567, when he resigned in favour of Francis Russel, earl of Bedford, and Sir Thomas Gresham,[<sup>lxxvi</sup>] an eminent merchant, distinguished by his abilities, and great success in trade. To the former, the care of the brethren in the northern part of the kingdom was assigned, while the latter was appointed to superintended the meetings in the south, where the society had considerably increased, in consequence of the honourable report which had been made to the queen. Notwithstanding this new appointment of a Grand Master for the fourth, the General Assembly continued to meet in the city of York as heretofore, where all the records were kept; and to this assembly, appeals were made on every important occasion



## ***SECTION V.***

### **MASONRY FROM THE REIGN OF ELIZABETH TO THE FIRE OF LONDON IN 1666**

*Progress of Masonry in the South of England from the Reign of Elizabeth to the Fire of London in 1666.*

The queen being assured that the fraternity were composed of skilful architects, and lovers of the Arts, and that state affairs were points in which they never interfered, was perfectly reconciled to their assemblies, and masonry made a great progress at this period. During her reign, lodges were held in different places of the kingdom, particularly in London, and its environs, where the brethren increased considerably, and several great works were carried on, under the auspices of Sir Thomas Gresham, from whom the fraternity received every encouragement.

Charles Howard, earl of Essingham, succeeded Sir Thomas in the office of Grand Master, and continued to preside over the lodges in the fourth till the year 1588, when George Hastings, earl of Huntingdon, was chosen, who remained in that office till the death of the queen in 1603.

On the demise of Elizabeth, the crowns of England and Scotland were united in here successor James VI. of Scotland, who was proclaimed king of England, Scotland, and Ireland, on the 25th of March 1603. At this period, masonry flourished in both kingdoms, and lodges were convened under the royal patronage. Several gentlemen of fine taste returned from their travels, full of laudable emulation to revive the old Roman and Grecian masonry. These ingenious travellers brought home fragments of old columns, curious drawings, and books of architecture. Among the number was the celebrated Inigo Jones, son of Inigo Jones, a citizen of London, who 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, afterward earl of Pembroke. He made the tour of Italy at his lordship's expence, and improved under some of the best disciples of the famous Andrea Palladio. On his return to England, having laid aside the pencil and confined his study to architecture, he became the Vitruvius of Britain, and the rival of Palladio.

This celebrated artist was appointed general surveyor to king James I. under whose auspices the science of masonry flourished. He was nominated Grand Master of England, [lxxvii] and was deputized by his sovereign to preside over the lodges. During his administration, several learned men were initiated into masonry, and the society considerably increased in reputation and consequence. Ingenious artists daily resorted to England, where they met with great encouragement. Lodges were constituted as seminaries of instruction in the sciences and polite arts, after the model of the Italian schools; the communications of the fraternity were established, and the annual festivals regularly observed.

Many curious and magnificent structures were finished under the direction of this accomplished architect; and, among the rest, he was employed, by command of the sovereign, to plan a new palace at Whitehall, worthy the residence of the kings of England,

which he accordingly executed; but for want of a parliamentary fund, no more of the plan than the present Banqueting-house was ever finished. In 1607, the foundation stone of this elegant piece of true masonry was laid by king James, in presence of Grand Master Jones, and his wardens, William Herbert earl of Pembroke, and Nicholas Stone esq. master-mason of England, who were attended by many brothers, clothed in form, and other eminent persons, invited on the occasion. The ceremony was conducted with the greatest pomp and splendor, and a purse of broad pieces of gold laid upon the stone, to enable the masons to regale. This building is said to contain the finest single room of its extent since the days of Augustus, and was intended for the reception of ambassadors, and other audiences of state. The whole is a regular and stately building, of three stories; the lowest has a rustic wall, with small square windows, and by its strength happily serves as a basis for the orders. Upon this is raised the Ionic, with columns and pilasters; and between the columns, are well-proportioned windows, with arched and pointed pediments: over these, is placed the proper entablature: on which is raised a second series of the Corinthian order, consisting of columns and pilasters, like the other, column being placed over column, and pilaster over pilaster. From the capitals are carried festoons, which meet with masks, and other ornaments, in the middle. This series is also crowned with its proper entablature, on which is raised the balustrade, with attic pedestals between, which crown the work. The whole is finely proportioned, and happily executed. The projection of the columns from the wall, has a fine effect in the entablatures; which being brought forward in the same proportion, yields that happy diversity of light and shade so essential to true architecture. The internal decorations are also striking. The ceiling of the grand room, in particular, which is now used as a chapel, is richly painted by the celebrated Sir Peter Paul Rubens, who was ambassador in England in the time of Charles I. The subject is, the entrance, inauguration, and coronation of king James, represented by pagan emblems; and it is justly esteemed one of the most capital performances of this eminent master. It has been pronounced one of the finest ceilings in the world.

Inigo Jones continued in the office of Grand Master till the year 1618, when he was succeeded by the earl of Pembroke; under whose auspices many eminent, wealthy, and learned men were initiated, and the mysteries of the Order held in high estimation.

On the death of king James in 1625, Charles ascended the throne. The earl of Pembroke presided 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 Inigo Jones having, with indefatigable assiduity, continued to patronize the lodges during his lordship's administration, he was re-elected the following year and continued in office till his death in 1646.<sup>[lxxviii]</sup>

The taste of this celebrated architect was displayed in many curious and elegant structures, both in London and the country; particularly in designing the magnificent row of Great Queen-street, and the west side of Lincoln's Inn Fields, with Lindsey-house in the centre; the late Chirurgions's hall and theatre, now Barbers-hall, in Monkwell-street; Shaftesbury-house, late the London lying-in hospital for married women, in Aldersgate-street; Bedford-house in Bloomsbury-square; Berkley-house, Piccadilly, lately burnt, and rebuilt, now in the possession of the duke of Devonshire; and York-stairs, at Thames, &c. Beside these, he designed Gunnersbury-house near Brentford; Wilton-house in Wiltshire; Castle-abbey in

Northampton-shire; Stoke-park; part of the quadrangle at St. John's, Oxford; Charlton-house, and Cobham-hall, in Kent; Coles-hill in Berkshire; and the Grange, in Hampshire.

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 during his exile.<sup>[lxxix]</sup>

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 knt. his deputy, and Mr. (afterwards Sir) Christopher Wren,<sup>[lxxx]</sup> and John Webb his wardens. Several useful regulations<sup>[lxxxi]</sup> were made at this assembly, for the better government of the lodges, and the greatest harmony prevailed among the whole fraternity.

Thomas Savage, earl of Rivers, having succeeded the earl of St. Alban's in the office of Grand Master in June 1666, Sir Christopher Wren was appointed Deputy under his lordship, and distinguished himself more than any of his predecessors in office, in promoting the prosperity of the few lodges which occasionally met at this time; particularly the old lodge of St. Paul's,<sup>[lxxxii]</sup> now the lodge of Antiquity, which he patronized upwards of 18 years. The honours which this celebrated character afterwards received in the society, are evident proofs of the unfeigned attachment of the fraternity toward him.

## **SECTION VI.**

### **MASONRY IN ENGLAND FROM THE FIRE OF LONDON TO GEORGE I**

*The History of Masonry in England from the Fire of London,[<sup>lxxxiii</sup>] to the Accession of George I.*

The year 1666 afforded a singular and awful occasion for the utmost exertion of masonic abilities. The city of London, which had been visited in the preceding year by the plague, to whole ravages, it is computed, above 100,000 of its inhabitants fell a sacrifice,[<sup>lxxxiv</sup>] had scarcely recovered from the alarm of that dreadful contagion, when a general conflagration reduced the greatest part of the city within the walls to ashes, This dreadful fire broke out on the 2<sup>nd</sup> of September, at the house of a baker in Pudding-lane, a wooden building, pitched on the outside, as were also all the rest of the houses in that narrow lane. The house being filled with faggots and brush-wood, soon added to the rapidity of the flames, which raged with such fury, as to spread four ways at once.

Jonas Moore and Ralph Gatrix, who were appointed surveyors on this occasion to examine the ruins, reported, that the fire over-ran 373 acres within the walls, and burnt 13,000 houses, 89 parish churches, besides chapels, leaving only 11 parishes standing. The Royal Exchange, Custom-house, Guildhall, Blackwell-hall, St. Paul's cathedral, Bridewell, the two compters, fifty-two city companies halls, and three city gates, were all demolished. The damage was computed at 10,000,000 £. sterling.[<sup>lxxxv</sup>]

After so sudden and extensive a calamity, it became necessary to adopt some regulations to guard against any such catastrophe in future. It was therefore determined, that in all the new buildings to be erected, stone and brick should be substituted in the room of timber. The King and the Grand Master immediately ordered deputy Wren to draw up the plan of a new city, with broad and regular streets. Dr. Christopher Wren was appointed surveyor general and principle architect for rebuilding the city, the cathedral of St. Paul, and all the parochial churches enacted by parliament, in lieu of those that were destroyed, with other public structures. This gentleman, conceiving the charge too important for a single person, selected Mr. Robert Hook, professor of geometry in Gresham college, to assist him; who was immediately employed in measuring, adjusting, and setting out the grounds of the private streets to the several proprietors. Dr. Wren's model and plan were laid before the king and the house of commons, and the practicability of the whole scheme, without the infringement of property, clearly demonstrated: it unfortunately happened, however, that the greater part of the citizens were absolutely averse to alter their old possessions, and to recede from building their houses again on the old foundations . Many were unwilling to give up their properties into the hands of public trustees, till they should receive an equivalent of more advantage; while others expressed distrust. Every means were tried to convince the citizens, that by removing all the church-yards, gardens &c. to the out-skirts of the city, sufficient room would be given to augment the streets, and properly to dispose of the churches, halls, and other public buildings, to the perfect satisfaction of every proprietor; but the representation of all these improvements had no weight. The citizens chose to have their old city again, under all its disadvantages, rather than a new one, the principles of which they were unwilling to understand, and considered as innovations.

Thus an opportunity was lost, of making the new city the most magnificent, as well as the most commodious for health and trade, of any in Europe. The architect, cramped in the execution of his plan, was obliged to abridge his scheme, and exert his utmost labour, skill, and ingenuity, to model the city in the manner in which it has since appeared.

On the 23d of October 1667, the king in person levelled in form the foundation stone of the new Royal Exchange, now allowed to be the finest in Europe; and on the 28th September 1669, it was opened by the lord mayor and aldermen. Round the inside of the square, above the arcades, and between the windows, are the statues of the sovereigns of England. In the centre of the square, is erected the king's statue to the life, in a Cæsarean habit of white marble, executed in a masterly manner by Mr. Gibbons, then grand warden of the society.

In 1668, the Custom-house for the port of London, situated on the south side of Thames-street, was built, adorned with an upper and lower order of architecture. In the latter, are stone columns, and entablement of the Tuscan order: and in the former, are pilaster, entablature, and five pediments of the Ionic order. The wings are elevated on columns, forming piazzas; and the length of the building is 189 feet; its breadth in the middle, 27; and at the west end, 60 feet.

This year also, deputy Wren and his warden Webb finished the *Theatrum Sheldonium* at Oxford, designed and executed at the private expence of Gilbert Sheldon, archbishop of Canterbury, an excellent architect and able designer. On the 9th of July 1669, the capestone of this elegant building was celebrated with joy and festivity by the craftsmen, and an elegant oration delivered on the occasion by Dr. South.

Deputy Wren, at the same time also, built, at the expence of the University, that other master-piece of architecture, the pretty museum near this theatre.

In 1671, Mr. Wren began to build that great fluted column called the Monument, in memory of the burning and re-building of the city of London. This stupendous pillar was finished in 1677. It is 24 feet higher than Trajan's pillar at Rome, and built of Portland stone, of the Doric order. Its altitude, from the ground, is 202 feet; the greatest diameter of the shaft or body of the column, 15 feet; the ground plinth, or bottom of the pedestal, 28 feet square; and the pedestal 40 feet high. Over the capital, is an iron balcony, encompassing a cone 32 feet high, supporting a blazing urn of gilt brass. Within is a large stair-case of black marble, containing 345 step, each step ten inches and an half broad, and six inches thick. The west side of the pedestal is adorned with curious emblems, by the masterly hand of Mr. Cibber, father to the late poet-laureat Colley Cibber; in which eleven principal figures are done in alto, and the rest in basso relievo. That to which the eye is particularly directed, is a female, representing the City of London, sitting in a languishing posture, on a heap of ruins. Behind her, is Time, gradually raising her up; and at her side, a woman, representing Providence, gently touching her with one hand, while, with a winged sceptre in the other, she directs her to regard two goddesses in the clouds; one with a cornucopia, denoting Plenty; the other, with a palm branch, the emblem of Peace. At her feet is a bee-hive, to shew that, by industry and application, the greatest misfortunes may be overcome. Behind Time, are the Citizens, exulting at his endeavours to restore her; and beneath, in the midst of the ruins, is a dragon, the supporter of the city arms, who endeavours to preserve them with his paw. At the north end, is a view of the City in

flames, the inhabitants in consternation, with their arms extended upward, crying for assistance. Opposite the City, on an elevated pavement, stands the King, in a Roman habit, with a laurel on his head, and a truncheon in his hand; who, on approaching her, commands three of his attendants to descend to her relief. The first represents the Sciences, with a winged head, and circle of naked boys dancing thereon, and holding Nature in her hand, with her numerous breasts, ready to give assistance to all. The second is Architecture, with a plan in one hand, and a square and pair of compasses in the other. The third is Liberty, waving a hat in the air, and shewing her joy at the pleasing prospect of the City's speedy recovery. Behind the King, stands his brother, the duke of York, with a garland in one hand, to crown the rising city, and a sword in the other, for her defence. The two figures behind them, are Justice and Fortitude; the former with a coronet, and the latter with a reined lion; while, under the pavement, in a vault, appears Envy gnawing a heart. In the upper part of the back ground, the re-construction of the city is represented by scaffolds and unfinished houses, with builders at work on them. The north and south sides of the pedestal have each a Latin inscription, one describing the desolation of the city, the other its restoration. The east side of the pedestal has an inscription, expressing the time in which the pillar was begun, continued, and brought to perfection. In one line continued round the base, are these words: "This pillar was set up in perpetual remembrance of the most dreadful burning of this Protestant city, begun and carried on by the treachery and malice of the Popish faction, in the beginning of September, in the year of our Lord 1666, in order to the carrying on their horrid plot for extirpating the Protestant religion, and old English liberty, and introducing popery and slavery." This inscription, upon the duke of York's accession to the crown, was erased; but, soon after the Revolution, restored again.

The rebuilding of the city of London was vigorously prosecuted, and the restoration of St. Paul's cathedral claimed particular attention. Dr. Wren drew several designs, to discover what would be most acceptable to the general taste; and finding persons of all degrees declare for magnificence and grandeur, he formed a design according to the very best stile of Greek and Roman architecture, and caused a large model of it to be made in wood; but the bishops deciding that it was not sufficiently in the cathedral stile, the surveyor was ordered to amend it, and he then produced the scheme of the present structure, which was honoured with the king's approbation. The original model, however, which was only of the Corinthian order, like St. Peter's at Rome, is still kept in an apartment of the cathedral, as a real curiosity.

In 1673, the foundation stone<sup>[lxxxvi]</sup> of this magnificent cathedral, designed by deputy Wren, was laid in solemn form by the King, attended by Grand Master Rivers, his architects and craftsmen, in the presence of the nobility and gentry, the lord mayor and aldermen, the bishops and clergy, &c. During the whole time this structure was building, Mr. Wren acted as master of the work and surveyor, and was ably assisted by his wardens, Mr. Edward Strong and his son.

St. Paul's cathedral is planned in the form of a long cross; the walls are wrought in rustic, and strengthened, as well as adorned, by two rows of coupled pilasters, one over the other; the lower Corinthian, and the upper Composite. The spaces between the arches of the windows, and the architecture of the lower order, as well as those above, are filled with a variety of enrichments.

The west front is graced with a most magnificent portico, a noble pediment, and two stately turrets. There is a grand flight of steps of black marble that extend the whole length of the portico, which consists of twelve lofty Corinthian columns below, and eight of the Composite order above; these are all coupled and fluted. The upper series support a noble pediment, crowned with its acroteria; and in this pediment is an elegant representation in bas relief, of the conversion of St. Paul, executed by Mr. Bird, an artist whose name, on account of this piece alone, is worthy of being transmitted to posterity. The figures are well executed: the magnificent figure of St. Paul, on the apex of the pediment, with St. Peter on his right, and St. James on his left, produce a fine effect. The four Evangelists, with their proper emblems, on the front of the towers, are judiciously disposed, and skilfully finished; St. Matthew is distinguished by an angel; St. Mark, by a lion; St. Luke, by an ox; and St. John, by an eagle.

To the north portico, there is an ascent by twelve circular steps of black marble, and its dome is supported by six grand Corinthian columns. Upon the dome is a well-proportioned urn, finely ornamented with festoons; over the urn is a pediment, supported by pilasters in the wall, in the face of which are carved the royal arms, with the regalia, supported by angels. Statues of five of the apostles are placed on the top, at proper distances.

The south portico answers to the north, and, like that, is supported by six noble Corinthian columns; but as the ground is considerably lower on this side of the church than the other, the ascent is by a flight of twenty-five steps. This portico has also a pediment above, in which is a phoenix rising out of the flames, with the motto, RESURGAM, underneath it; as an emblem of rebuilding the church. A curious accident is said to have given rise to this device, which was particularly observed by the architect as a favourable omen. When Dr. Wren was marking out the dimensions of the building, and had fixed on the centre of the great dome, a common labourer was ordered to bring him a flat stone from among the rubbish, to leave as a direction to the masons. the stone which the man brought happened to be a piece of a grave-stone, with nothing remaining of the inscription but this single word, in large capitals, RESURGAM; and this circumstance left an impression on Dr. Wren's mind, that could never afterwards be erased. On this side of the building are likewise five statues, which correspond with those on the apex of the north pediment.

At the east end of the church is a sweep, or circular projection for the altar, finely ornamented with the orders, and with sculpture; particularly a noble piece in honour of king William III.

The dome, which rises in the centre of the whole, is superlatively grand. Twenty feet above the roof of the church is a circular range of thirty-two columns, with niches placed exactly against others within. These are terminated by their entablature, which supports a handsome gallery, adorned with a balustrade. Above these columns is a range of pilasters, with windows between; and from the entablature of these, the diameter decreases very considerably; and two feet above that, it is again contracted. From this part the external sweep of the dome begins, and the arches meet at 52 feet above. On the summit of the dome, is an elegant balcony, and from its centre rises the lantern, adorned with Corinthian columns. The whole is terminated by a ball, on which stands a cross, both of which are elegantly gilt.

This noble fabric is surrounded, at a proper distance, by a dwarf stone wall, on which is placed the most magnificent balustrade of cast iron perhaps in the universe, four feet six inches in height, exclusive of the wall. In this inclosure are seven beautiful iron gates, which, together with the balusters, in number about 2500, weigh 200 tons and 85 pounds.

In the centre of the area of the grand west front, on a pedestal of excellent workmanship, stands a statue of queen Anne, formed of white marble, with proper decorations. The figures on the base represent Britannia, with her spear; Gallia, with the crown in her lap; Hibernia, with her harp; and America, with her bow. These, are the colossal statues with which the church are adorned, were executed by the ingenious Mr. Hill.

A strict regard to the situation of this cathedral, due east and west, has given it an oblique appearance with respect to Ludgate-street in front; so that the great front gate in the surrounding iron rails, being made to regard the street in front, rather than the church to which it belongs, the statue of queen Anne, that is exactly in the middle of the west front, is thrown on one side the straight approach from the gate to the church, and gives an idea of the whole edifice being awry.

Under the grand portico, at the west end, are three doors, ornamented at the top with bas relief. The middle door, which is by far the largest, is cased with white marble, and over it is a fine piece of basso relievo, in which St. Paul is represented preaching to the Bereans. On entering the door, the mind is struck by the extend of the vista. An arcade, supported by lofty and massy pillars on each hand, divide the church into the body and two aisles; and the view is terminated by the altar at the extremity of the choir; subject, nevertheless, to the intervention of the organ standing across, which forms a heavy obstruction. The pillars are adorned with columns and pilasters of the Corinthian and Composite orders; and the arches of the roof are enriched with shields, festoons, chaplets, and other ornaments. In the aisle, on one hand, is the consistory; and opposite, on the other, the morning prayer chapel. These have very beautiful screens of carved wainscot, which are much admired.

Over the centre, where the great aisles cross each other, is the grand cupola, or dome, the vast concave of which inspires a pleasing awe. Under its centre is fixed in the floor, a brass plate, round which the pavement is beautifully variegated; but the figures into which it is formed, can nowhere be so well seen as from the whispering-gallery above. Here the spectator has at once a full view of the organ, richly ornamented with carved work, and the entrance to the choir directly under it. The two aisles on the side of the choir, as well as the choir itself, are inclosed with very fine iron rails and gates.

The altar-piece is adorned with four noble fluted pilasters, painted and veined with gold, in imitation of lapis lazuli, and their capitals are double gilt. In the intercolumniations below, are nine marble pannels, and above are six windows, in the two series. The floor of the whole church is paved with marble; and within the rails of the altar, with porphyry, polished, and laid in several geometrical figures.

In the great cupola, which is 108 feet in diameter, the architect seems to have imitated the Pantheon at Rome, excepting that the upper order is there only umbratile, and distinguished by different coloured marbles; while, in St. Paul's, it is extant out of the wall. The Pantheon is no higher within than its diameter; St. Peter's is two diameters; the former shews its concave too low, the latter too high: St. Paul's is proportioned between both, and therefore shews its concave every way, and is very lightsome by the windows of the upper



order. These strike down the light through the great colonnade that encircles the dome without, and serves for the abutment, which is brick of the thickness of two bricks; but as it rises every way five feet high, it has a course of excellent brick of 18 inches long, banding through the whole thickness; and, to make it still more secure, it is surrounded with a vast chain of iron, strongly linked together at every ten feet. This chain is let into a channel, cut into the bandage of Portland stone, and defended from the weather by filling the groove with lead. The concave was turned upon a center, which was judged necessary to keep the work true; but the center was laid without any standards below for support. Every story of the scaffolding being circular, and the ends of all the ledgers meeting as so many rings, and truly wrought, it supported itself.

As the old church of St. Paul had a lofty spire, Dr. Wren was obliged to give his building an altitude that might secure it from suffering by the comparison. To do this, he made the dome without, much higher than within, by raising a strong brick cone over the internal cupola, so constructed as to support an elegant stone lantern on the apex. This brick cone is supported by a cupola formed of timber, and covered with lead: between which and the cone are easy stairs, up to the lantern. Here the spectator may view contrivances that are truly astonishing. The outward cupola is only ribbed, with the architect thought less Gothic than to stick it full of such little lights as are in the cupola of St. Peter's, that could not without difficulty be mended, and, if neglected, might soon damage the timbers. As the architect was sensible that paintings are liable to decay, he intended to have beautified the inside of the cupola with mosaic work; which, without the least fading of colours, would be as durable as the building itself: but in this he was over-ruled, though he had undertaken to procure four of the most eminent artists in that profession from Italy, for the purpose. This part, therefore, is now decorated by the pencil of Sir James Thornhill, who has represented the principal passages of St. Paul's life, in eight compartments. These paintings are all seen to advantage by means of a circular opening, through which the light is transmitted with admirable effect from the lantern above; but they are now cracked, and sadly decayed.

Divine service was performed in the choir of this cathedral for the first time on the thanksgiving day for the peace of Ryswick, Dec: 2, 1697;[<sup>lxxxvii</sup>] and the last stone on the top of the lantern laid by Mr. Christopher Wren, the son of the architect, in 1710. This noble fabric, lofty enough to be discerned at sea eastward, and at Windsor to the west, was begun and completed in the space of 35 years, by one architect, the great sir Christopher Wren; one principal mason, Mr. Strong; and under one bishop of London, Dr. Henry Compton: whereas St. Peter's at Rome was 155 years in building, under twelve successive architects, assisted by the police and interest of the Roman see, and attended by the best artists in sculpture, statuary, painting, and mosaic work.

The various parts of this superb edifice I have been thus particular in describing, as it reflects honour on the ingenious architect who built it, and as there is not an instance on record of any work of equal magnitude having ever been completed by one man.

While the cathedral of St. Paul's was carrying on, as a national undertaking, the citizens did not neglect their own immediate concerns, but restored such of their halls and gates as had been destroyed. In April 1675, was laid the foundation stone of the present Bethlehem-hospital for lunatics, in Moorfields. This is a magnificent building, 540 feet long, and 40

broad, beside the two wings, which were not added until several years afterward. The middle and ends of the edifice project a little, and are adorned with pilasters, entablatures, foliages, &c. which, rising above the rest of the building, have each a flat roof, with a handsome balustrade of stone. In the centre is an elegant turret, adorned with a cloak, gilt ball, and vane. The whole building is brick and stone, inclosed by a handsome wall, 680 feet long, of the same materials. In the center of the wall, is a large pair of iron gates; and on the piers on which these are hung, are two images, in a reclining posture, one representing raving, the other melancholy, madness. The expression of these figures is admirable; and they are the workmanship of Mr. Cibber, the father of the laureat before mentioned.

The college of Physicians also, about this time, discovered some taste in erecting their college in Warwick-lane, which, though little known, is esteemed by good judges a delicate building.

The fraternity were now fully employed; and by them the following parish churches, which had been consumed by the great fire, were gradually rebuilt, or repaired:

Allhallows, Bread-street, finished 1694; and the steeple completed 1697.

Allhallows the Great, Thames-street, 1683.

Allhallows, Lombard-street, 1694.

St. Alban, Wood-street, 1685.

St. Anne and Agnes, St. Annes's-lane, Aldersgate-street, 1680.

St. Andrew's Wardrobe, Puddledock-hill, 1692.

St. Andrew's, Holborn, 1687.

St. Anthony's, Watling-street, 1682.

St. Augustin's, Watling-street, 1683; and the steeple finished 1695.

St. Bartholomew's, Royal Exchange, 1679.

St. Benedict, Grace-church-street, 1685.

St. Benedict's, Threadneedle-street, 1673.

St. Bennet's, Paul's Wharf, Thames-street, 1683.

St. Bride's, Fleet-street, 1680; and farther adorned in 1699.

Christ-church, Newgate-street, 1687.

St. Christopher's, Threadneedle-street, (since taken down to make room for the Bank,) repaired in 1696.

St. Clement Danes, in the Strand, taken down 1680, and rebuilt by sir Christopher Wren, 1682.

St. Clement's, East Cheap, St. Clement's-lane, 1686.

St. Dennis Back, Lime-street, 1674.

St Dunstan's in the East, Tower-street, repaired in 1698.

St. Edmond's the King, Lombard-street, rebuilt in 1674.

St. George, Botolph-lane, 1674.

St. James, Garlick-hill, 1683.

St. James, Westminster, 1675.

St. Lawrence Jewry, Cateaton-street, 1677.

St. Magnes, London-bridge, 1676; and the steeple in 1705.

St. Margaret, Lothbury, 1690.

St. Margaret Pattens, Little Tower-street, 1687.

St. Martin's, Ludgate, 1684.

St. Mary Abchurch, Abchurch-lane, 1686.

St. Mary's-at-hill, St. Mary's-hill, 1672.

St. Mary's Aldermary, Bow-lane, 1672.

St. Mary Magdalen, Old Fish-street, 1685.

St. Mary Somerset, Queenhithe, Thames-street, 1683.

St. Mary le Bow, Cheapside, 1683.

This church was built on the wall of a very ancient one in the early time of the Roman colony; the roof is arched, and supported with ten Corinthian columns; but the principal ornament is the steeple, which is deemed an admirable piece of architecture, not to be paralleled by that of any other parochial church. It rises from the ground a square tower, plain at bottom, and is carried up to a considerable height in this shape, but with more ornament as it advances. The principal decoration of the lower part is the door case; a lofty, noble arch, faced with a bold and well-wrought rustic, raised on a plain solid course from the foundation. Within the arch, is a portal of the Doric order, with well-proportioned columns; the frieze is ornamented with triglyphs, and with sculpture in the metopes. There are some other slight ornaments in this part, which is terminated by an elegant cornice, over which rises a plain course, from which the dial projects. Above this, in each face, there is an arched window, with Ionic pilasters at the sides. The entablature of the order is well wrought; it has the swelling frieze, and supports on the cornice an elegant balustrade, with Attic pillars over Ionic columns. These sustain elegant scrolls, on which are placed urns with flames, and from this part the steeple rises circular. There is a plain course to the height of half the scrolls, and upon this is raised an elegant circular series of Corinthian columns. These support a second balustrade with scrolls; and above there is placed another series of columns of the Composite order; while, from the entablature, rises a set of scrolls supporting the spire, which is placed on balls, and terminated by a globe, on which is fixed a vane.

St. Mary Woolnoth's, Lombard-street, repaired in 1677.

St. Mary, Aldermanbury, rebuilt 1677.

St. Matthew, Friday-street, 1685.

St. Michael, Basinghall-street, 1679.

St. Michael Royal, College-hill, 1694.

St. Michael, Queenhithe, Trinity-lane, 1677.

St. Michael, Wood-street, 1675.

St. Michael, Crooked-lane, 1688.

St. Michael, Cornhill, 1672.

St. Mildred, Bread-street, 1683.

St. Mildred, Poultry, 1676.

St. Nicholas, Cole-abbey, Old Fish-street, 1677.

St. Olive's, Old Jewry, 1673.

St. Peter's, Cornhill, 1681.

St. Sepulchre's, Snow-hill, 1670.

St. Stephen's, Coleman-street, 1676.

St. Stephen's, Walbrook, behind the Mansion-house, 1676.

Many encomiums have been bestowed on this church for its interior beauties. The dome is finely proportioned to the church, and divided into small compartments, decorated with great elegance, and crowned with a lantern; the roof is also divided into compartments, and supported by noble Corinthian columns raised on their pedestals. This church has three aisles and a cross aisle, is 75 feet long, 36 broad, 34 high, and 58 to the lantern. It is famous all over Europe, and justly reputed the master-piece of sir Christopher Wren. There is not a beauty, of which the plan would admin, that is not to be found here in its greatest perfection.

St. Swithin's, Cannon-street, 1673.

St. Vedast, Foster-lane, 1697.

While these churches, and other public buildings, were going forward under the direction of sir Christopher Wren, king Charles did not confine his improvements to England alone, but commanded sir William Bruce, bart. Grand Master of Scotland, to rebuild the palace of Holyrood-house at Edinburgh; which was accordingly executed by that architect in the best Augustan stile.

During the prosecution of the great works above described, the private business of the Society was not neglected, but lodges were held at different places, and many new ones constituted, to which the best architects resorted.

In 1674, the earl of Rivers resigned the office of Grand Master, and was succeeded by George Villiers, duke of Buckingham. He left the care of the brethren to his wardens, and sir Christopher Wren, who still continued to act as deputy. In 1679, the duke resigned in favour of Henry Bennett, earl of Arlington. Though this nobleman was too deeply engaged in state affairs to attend to the duties of masonry, the lodges continued to meet under his sanction, and many respectable gentlemen joined the fraternity.

On the death of the king in 1685, James II. succeeded to the throne; during whose reign the fraternity were much neglected. The earl of Arlington dying this year, the lodges met in communication, and elected sir Christopher Wren Grand Master, who appointed Gabriel Cibber and Mr. Edward Strong<sup>[lxxxviii]</sup> his wardens. Masonry continued in a declining state for many years, and a few lodges only occasionally met in different places.

At the Revolution, the Society was so much reduced in the south of England, that no more than seven regular lodges met in London and its suburbs, of which two only were worthy of notice; the old lodge of St. Paul's, over which sir Christopher had presided during the building of that structure; and a lodge at St. Thomas's-hospital, Southwark, over which sir Robert Clayton, then lord mayor of London, presided during the rebuilding of that hospital.<sup>[lxxxix]</sup>

King William having been privately initiated into masonry in 1695, approved the choice of sir Christopher Wren as Grand Master, and honoured the lodges with his royal sanction; particularly one at Hampton Court, at which it is said his majesty frequently presided during the building of the new part of that palace. Kensington palace was built during this reign, under the direction of sir Christopher; as were also Chelsea hospital, and the palace of Greenwich; the latter of which had been recently converted into an hospital for seamen, and finished after the design of Inigo Jones.

At a general assembly and feast of the masons in 1697, many noble and eminent brethren were present; and among the rest, Charles duke of Richmond and Lenox, who was at that time master of a lodge at Chichester. His grace was proposed and elected Grand Master for the following year, and having engaged sir Christopher Wren to act as his deputy, he appointed Edward Strong senior and Edward Strong junior his wardens. His grace continued in office only one year, when he was succeeded by sir Christopher, who continued at the head of the fraternity till the death of the king in 1702.

During the following reign, masonry made no considerable progress. Sir Christopher's age and infirmities drawing off his attention from the duties of his office, the lodges decreased, and the annual festivals were entirely neglected.<sup>[xc]</sup> The old lodge at St. Paul, and a few others, continued to meet regularly, but consisted of few members.<sup>[xci]</sup> To increase their numbers, a proposition was made, and afterwards agreed to, that the privileges of masonry should no longer be restricted to operative masons, but extend to men of various professions, providing they were regularly approved and initiated into the Order. In consequence of this resolution, many new regulations took place, and the Society once more rose into notice and esteem.

## ***SECTION VII.***

### **HISTORY OF THE REVIVAL OF MASONRY IN THE SOUTH OF ENGLAND.**

On the accession of George I. the masons in London and its environs, finding themselves deprived of sir Christopher Wren, and their annual meetings discontinued, resolved to cement under a new Grand Master, and to revive the communications and annual festivals of the Society. With this view, the lodges at the Goose and Gridiron in St. Paul's Church-yard, the Crown in Parker's-lane near Drury-lane, the Apple-tree tavern in Charles-street Covent-garden, and the Rummer and Grapes tavern in Channel-row Westminster, the only four lodges in being in the south of England at that time, with some other old brethren, met at the Apple-tree tavern above mentioned in February 1717; and having voted the oldest master-mason then present into the chair, constituted themselves a Grand Lodge pro tempore in due form. At this meeting it was resolved to revive the quarterly communications of the fraternity; and to hold the next annual assembly and feast on the 24th of June, at the Goose and Gridiron in St. Paul's Church-yard, (in compliment to the oldest lodge, which then met there,) for the purpose of electing a Grand Master among themselves, till they should have the honour of a noble brother at their head. Accordingly, on St. John the Baptist's day 1717, in the third year of the reign of king George I. the assembly and feast were held at the said house; when the oldest Master-mason, and Master of a lodge, having taken the chair, a list of proper candidates for the office of Grand Master was produced: and the names being separately proposed, the brethren, by a great majority of hands, elected Mr. Anthony Sayer Grand Master of masons for the ensuing year; who was forthwith invested by the said oldest Master, installed by the Master of the oldest lodge, and duly congratulated by the assembly, who paid him homage. The Grand Master then entered on the duties of his office, appointed his wardens, and commanded the brethren of the four lodges to meet him and his wardens quarterly in communication, enjoining them at the same time to recommend to all the fraternity a punctual attendance on the next annual assembly and feast.

Amongst a variety of regulations which were proposed and agreed to at this meeting, was the following: "That the privilege of assembling as masons, which had hitherto been unlimited,<sup>[xciii]</sup> should be vested in certain lodges or assemblies of masons convened in certain places; and that every lodge to be hereafter convened, except the four old lodges at this time existing, should be legally authorised to act by a warrant from the Grand Master for the time being, granted to certain individuals by petition, with the consent and approbation of the Grand Lodge in communication; and that without such warrant no lodge should be hereafter deemed regular or constitutional." In consequence of this regulation, some new lodges were soon after convened in different parts of London and its environ, and the masters and wardens of these lodges were commanded to attend the meetings of the Grand Lodge, make a regular report of their proceedings, and transmit to the Grand Master, from time to time, a copy of any bye-laws they might form for their own government; that no laws established among them might be contrary to, or subversive of, the general regulations by which the fraternity had been long governed.

In compliment to the brethren of the four old lodges, by whom the Grand Lodge was then formed, it was resolved, "That every privilege which they collectively enjoyed by virtue of

their immemorial rights, they should still continue to enjoy; and that now law, rule, or regulation to be hereafter made or passed in Grand Lodge, should deprive them of such privilege, or encroach on any landmark which was at that time established as the standard of masonic government." When this resolution was confirmed, the old masons in the metropolis, agreeably to the resolutions of the brethren at large, vested all their inherent privileges as individuals in the four old lodges, in trust that they would never suffer the old charges and ancient landmarks to be infringed. The four old lodges then agreed to extend their patronage to every new lode which should hereafter be constituted according to the new regulations of the Society; and while they acted in conformity to the ancient constitutions of the order, to admit their Masters and Wardens to share with them all the privileges of the Grand Lodge, excepting precedence of rank.

Matters being thus amicably adjusted, all the brethren of the four old lodges considered their attendance on the future communications of the Society as unnecessary, and therefore trusted implicitly to their Masters and Wardens, resting satisfied that no measure of importance would ever be adopted without their approbation. The officers of the old lodges, however, soon began to discover, that the new lodges, being equally represented with them at the communications, would, in process of time, so far out-number the old ones, as to have it in their power, by a majority, to subvert the privileges of the original masons of England, which had been centered in the four old lodges: they therefore, with the concurrence of the brethren at large, very wisely formed a code of laws for the future government of the Society, and annexed thereto a conditional clause, which the Grand Master for the time being, his successors, and the Master of every lodge to be hereafter constituted, were bound to preserve inviolable in all time coming. To commemorate this circumstance, it has been customary, ever since that time, for the Master of the oldest lodge to attend every Grand Installation; and taking precedence of all present, the Grand Master only excepted, to deliver the book of the original constitutions to the new installed Grand Master, on his promising obedience to the ancient charges and general regulations. The conditional clause above referred to, runs thus:

"Every annual Grand Lodge has an inherent power and authority to make new regulations, or to alter these, for the real benefit of this ancient fraternity; providing always THAT THE OLD LAND-MARKS BE CAREFULLY PRESERVED: and that such alterations and new regulations be proposed and agreed to at the third quarterly communication preceding the annual grand feast; and that they be offered also to the perusal of all the brethren before dinner, in writing, even of the youngest apprentice; the approbation and consent of the majority of all the brethren present, being absolutely necessary to make the same binding and obligatory."

This remarkable clause, with thirty-eight regulations preceding it, all of which are printed in the first edition of the Book of Constitutions, were approved, and confirmed by one hundred and fifty brethren, at an annual assembly and feast held at Stationers'-hall on St. John the Baptist's day 1721,<sup>[xciii]</sup> and in their presence subscribed by the Master and Wardens of the four old lodges on one part: and by Philip duke of Wharton, then Grand Master; Theophilus Desaguliers, M. D. and F. R. S. Deputy Grand Master; Joshua Timson, and William Hawkins, Grand Wardens; and the Masters and Wardens of sixteen lodges which had been constituted between 1717 and 1721, on the other part.

By the above prudent precaution of our ancient brethren, the original constitutions were established as the basis of all future masonic jurisdiction in the south of England; and the ancient land-marks, as they are emphatically styled, or the boundaries set up as checks to innovation, were carefully secured against the attacks of future invaders. The four old lodges, in consequence of the above compact, in which they considered themselves as a distinct party, continued to act by their original authority; and so far from surrendering any of their rights, had them ratified and confirmed by the whole fraternity in Grand Lodge assembled. No regulations of the Society which might hereafter take place could therefore operate with respect to those lodges, if such regulations were contrary to, or subversive of, the original constitutions by which they were governed; and while their proceedings were conformable to those constitutions, no power known in masonry could legally deprive them of any right which they had ever enjoyed.

The necessity of fixing the original constitutions as the standard by which all future laws in the Society are to be regulated, was so clearly understood by the whole fraternity at this time, that it was established as an unerring rule, at every installation, public and private, to make the Grand Master, and the Masters and Wardens of every lodge, engage to support these constitutions; to which also every mason was bound by the strongest ties at initiation. Whoever acknowledges the universality of masonry to be its highest glory, must admit the propriety of this conduct; for were no standard fixed for the government of the Society, masonry might be exposed to perpetual variations, which would effectually destroy all the good effects that have hitherto resulted from its universality and extended progress.[<sup>xciv</sup>]

During the administration of Mr. Sayer, the Society made no very rapid progress. Several brethren joined the old lodges; but only two new lodges were constituted.

Mr. Sayer was succeeded in 1718 by George Payne esq. who was particularly assiduous in recommending a strict observance of the communications. He collected many valuable manuscripts on the subject of masonry, and earnestly desired that the brethren would bring to the Grand Lodge any old writings or records concerning the fraternity, to shew the usages of ancient times. In consequence of this general intimation, several old copies of the Gothic constitutions were produced, arranged, and digested.

On the 24th of June 1719, another assembly and feast was held at the Goose and Gridiron before mentioned, when Dr. Desaguliers was unanimously elected Grand Master. At this feast, the old, regular, and peculiar toasts or healths of the free-masons were introduced; and from this time we may date the rise of free-masonry on its present plan in the South of England. The lodges, which had considerably increased by the vigilance of the Grand Master, were visited by many old masons who had long neglected the craft, several noblemen were initiated, and a number of new lodges constituted.

At an assembly and feast held at the Goose and Gridiron on the 24th June 1720, George Payne esq. was re-elected Grand Master, and under his mild but vigilant administration the lodges continued to flourish.

This year, at some of the private lodges, to the irreparable loss of the fraternity, several valuable manuscripts, concerning their lodges, regulations, charges, secrets, and usages, (particularly one written by Mr. Nicholas Stone, the warden under Inigo Jones,) were too hastily burnt by some scrupulous brethren, who were alarmed at the intended publication of the masonic constitutions.



At a quarterly communication held this year at the Goose and Gridiron on the festival of St. John the Evangelist, it was agreed, That, in future, the new Grand Master shall be named and proposed to the Grand Lodge some time before the feast;[<sup>xv</sup>] and if approved, and present, he shall be saluted as Grand Master elect: and that every Grand Master, when he is installed, shall have the sole power of appointing his deputy and wardens, according to ancient custom.

At a Grand Lodge held in ample form on Lady-day 1721, brother Payne proposed for his successor, John duke of Montague, at that time master of a lodge. His grace, being present, received the compliments of the lodge. The brethren expressed great joy at the prospect of being once more patronised by the nobility; and unanimously agreed, that the next assembly and feast should be held at Stationers'-hall; and that a proper number of stewards should be appointed to provide the entertainment; but Mr. Josiah Villeneau, an upholder in the Borough, generously undertook the whole management of the business, and received the thanks of the Society for his attention.

While masonry was thus spreading its influence over the southern part of the kingdom, it was not neglected in the North. The General Assembly, or Grand Lodge, at York, continued regularly to meet as heretofore. In 1705, under the direction of sir George Tempest bart. then Grand Master, several lodges met, and many worthy brethren were initiated in York and its neighbourhood. Sir George being succeeded by the right hon. Robert Benson, lord mayor of York, a number of meetings of the fraternity was held at different times in that city, and the grand feast during his mastership is said to have been very brilliant. Sir William Robinson bart. succeeded Mr. Benson in the office of Grand Master, and the fraternity seem to have considerably increased in the North under his auspices. He was succeeded by sir Walter Hawkesworth bart. who governed the Society with great credit. At the expiration of his mastership, sir George Tempest was elected a second time Grand Master; and from the time of his election in 1714 to 1725, the Grand Lodge continued regularly to assemble at York under the direction of Charles Fairfax esq. sir Walter Hawkesworth bart. Edward Bell esq. Charles Bathurst esq. Edward Thomson esq. M. P. John Johnson M. D. and John Marsden esq. all of whom, in rotation, during the above period, regularly filled the office of Grand Master in the North of England.

From this account, which is authenticated by the books of the Grand Lodge at York, it appears, that the revival of masonry in the South of England did not interfere with the proceedings of the fraternity in the North. For a series of years the most perfect harmony subsisted between the two Grand Lodges, and private lodges flourished in both parts of the kingdom under their separate jurisdiction. The only distinction which the Grand Lodge in the North appears to have retained after the revival of masonry in the South, is in the title which they claim, viz. The Grand Lodge of all England; while the Grand Lodge in the South passes only under the denomination of The Grand Lodge of England. The latter, on account of its situation, being encouraged by some of the principal nobility, soon acquired consequence and reputation; while the former, restricted to fewer, though not less respectable, members, seemed gradually to decline. Till within these few years, however, the authority of the Grand Lodge at York was never challenged; on the contrary, every mason in the kingdom held it in the highest veneration, and considered himself bound by the charges which originally sprung from that assembly. To be ranked as descendants of the original York masons, was the glory and boast of the brethren in almost every country

where masonry was established; and, from the prevalence and universality of the idea, that in the city of York masonry was first established by charter, the masons of England have received tribute from the first states in Europe. It is much to be regretted, that any separate interests should have destroyed the social intercourse of masons; but it is no less remarkable than true, that the brethren in the North and those in the South are now in a manner unknown to each other. Notwithstanding the pitch of eminence and splendor at which the grand Lodge in London as arrived, neither the lodges of Scotland nor Ireland court its correspondence. This unfortunate circumstance has been attributed to the introduction of some modern innovations among the lodges in the South. As to the coolness which has subsisted between the Grand Lodge at York and the Grand Lodge in London, another reason is assigned. A few brethren at York having, on some trivial occasion, seceded from their ancient lodge, they applied to London for a warrant of constitution; and without any inquiry into the merits of the case, their application was honoured. Instead of being recommended to the Mother Lodge to be restored to favour, these brethren were encouraged in their revolt; and permitted, under the banner of the Grand Lodge at London, to open a new lodge in the city of York itself. This illegal extension of power justly offended the Grand Lodge at York, and occasioned a breach, which time, and a proper attention to the rules of the Order, only can repair.

## ***SECTION VIII.***

### **FROM REVIVAL IN THE SOUTH OF ENGLAND TILL THE DEATH OF KING GEORGE I.**

The reputation of the Society being now established, many noblemen and gentlemen of the first rank desired to be received into the lodges, which had increased considerably during the administration of Mr. Payne. The duties of masonry were found to be a pleasing relaxation from the fatigue of business; and in the lodge, uninfluenced by politics or party, a happy union was effected among the most respectable characters in the kingdom.

On the 24th of June 1721, Grand Master Payne and his wardens, with the former grand officers, and the masters and wardens of twelve lodges, met the Grand Master elect at the Queen's Arms Tavern in St. Paul's Church-yard,<sup>[[xvii](#)]</sup> where the Grand Lodge was opened in ample form. Having confirmed the proceedings of the last Grand Lodge, several gentlemen were initiated into masonry at the request of the duke of Montague; and, among the rest, Philip lord Stanhope, afterwards earl of Chesterfield. From the Queen's Arms the Grand Lodge marched in procession in their clothing to Stationers'-hall in Ludgate-street, where they joyfully received by one hundred and fifty brethren, properly clothed. The Grand Master having made the first procession round the hall, took an affectionate leave of his brethren; and, being returned to his place, proclaimed the duke of Montague his successor for the ensuing year. The general regulations compiled by Mr. Payne in 1721,<sup>[[xviii](#)]</sup> and compared with the ancient records and immemorial usages of the fraternity, were read, and met with general approbation; after which Dr. Desaguliers delivered an elegant oration on the subject of masonry.

Soon after his election, the Grand Master gave convincing proofs of his zeal and attention, by commanding Dr. Desaguliers and James Anderson, A. M men of genius and education, to revise, arrange, and digest the Gothic constitutions, old charges, and general regulations. This task they faithfully executed; and at the ensuing Grand Lodge held at the Queen's Arms St. Paul's Church-yard on the 27th of December 1721, being the festival of St. John the Evangelist, they presented the same for approbation. A committee of fourteen learned brothers was then appointed to examine the manuscript, and to make their report; and on this occasion several very entertaining lectures were delivered, and much useful information given by some old brethren.

At a Grand Lodge held at the Fountain Tavern in the Strand, in ample form, on the 25th March 1722, the committee reported, that they had perused the manuscript, containing the history, charges, regulations, &c. of masonry, and, after some amendments, had approved thereof. The Grand Lodge ordered the whole to be prepared for the press, and printed with all possible expedition. This order was strictly obeyed, and in little more than two years the Book of Constitutions appeared in print, under the following title: "The Book of Constitutions of the Free Masons: containing the History, Charges, Regulations, &c. of that Most Ancient and Right Worshipful Fraternity. For the Use of the Lodges." London, 1723.

In January 1722-3, the duke of Montague resigned in favour of the duke of Wharton, who was very ambitious to attain the office. His grace's resignation proceeded from the motive of reconciling the brethren to this nobleman, who had incurred their displeasure, by having

convened, in opposition to the resolutions of the Grand Lodge, on the 25th of March, an irregular assembly of masons at Stationers'-hall, on the festival of St. John the Baptist, in order to get himself elected as Grand Master. The duke of Wharton, fully sensible of the impropriety of his conduct, publicly acknowledged his error; and promising in future a strict conformity and obedience to the resolutions of the Society, was, with the general consent of the brethren, approved as Grand Master elect for the ensuing year. His grace was regularly invested and installed on the 17th of January 1722-3 by the Grand Master, and congratulated by upwards of twenty-five lodges, who were present in the Grand Lodge on that day. The diligence and attention of the duke of Wharton to the duties of his office soon recovered and established his reputation in the Society; while under his patronage masonry made a considerable progress in the South of England. During his presidency, the office of Grand Secretary was first established, and William Cowper esq. being appointed, that gentleman executed the duties of the department several years.

The duke of Buccleugh succeeded the duke of Wharton in 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 following year by the duke of Richmond, under whose administration the Committee of Charity was instituted.<sup>[xviii]</sup> Lord Paisley, afterwards earl of Abercorn, being active in promoting this new establishment, was elected Grand Master in the end of the year 1725. 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 his office, by visiting the lodges, and diligently promoting masonry. On his lordship's return to town, the earl of Inchiquin was proposed to succeed him, and was elected in February 1726. The Society now flourished in town and country, and under the patronage of this nobleman the Art was propagated with considerable success. This period was rendered remarkable, by the brethren of Wales first uniting under the banner of the Grand Lodge of London. In Wales are some venerable remains of ancient masonry, and many stately ruins of castles, executed in the Gothic style, which evidently demonstrate that the fraternity must have met with encouragement in that part of the island in former times. Soon after this happy union, the office of Provincial Grand Master<sup>[xix]</sup> was instituted, and the first deputation granted by earl Inchiquin, on the 10th of May 1727, to Hugh Warburton esq. for North Wales; and on the 24th of June following, to sir Edward Mansell bart. for South Wales. The lodges in the country now began to increase, and deputations were granted to several gentlemen, to hold the office of Provincial Grand Master in different parts of England, as well as in some places abroad where lodges had been constituted by English masons. During the earl of Inchiquin's mastership, a warrant was issued for opening a new lodge at Gibraltar.

Among the variety of noble edifices which were finished during the presidency of this nobleman, was that excellent structure the church of St. Martin in the Fields; the foundation stone of which, it being a royal parish church, was laid, in the king's name, on the 29th of March 1721, by brother Gibb the architect, in presence of the Lord Almoner, the surveyor general, and a large company of the brethren.

## **SECTION IX.**

### **MASONRY IN ENGLAND DURING THE REIGN OF KING GEORGE II.**

The first Grand Lodge after the accession of George II, to the throne was held at the Devil Tavern, Temple-bar, on the 24th of June 1727; at which were present, the earl of Inchquin, Grand Master, his officers, and the Masters and Wardens of forty lodges. At this meeting it was resolved to extend the privilege of voting in Grand Lodge to Past Grand Wardens;[<sup>c</sup>] that privilege having been heretofore restricted to Past Grand Masters, by resolution of 21st November 1724; and to Past Deputies, by another resolution of 28th February 1726.

The Grand Master having been obliged to take a journey into Ireland before the expiration of his office, his lordship transmitted a letter to William Cowper Esq. his Deputy, requesting him to convene a Grand Lodge for the purpose of nominating lord Colerane Grand Master for the ensuing year. A Grand Lodge was accordingly convened on the 19th of December 1727, when his lordship was regularly proposed Grand Master elect, and being unanimously approved, on the 27th of the same month was duly invested with the ensigns of his high office at a grand feast at Mercers'-hall in the presence of a numerous company of his brethren. His lordship attended two communications during his mastership and seemed to pay considerable attention to the duties of his office. He constituted several new lodges and granted a deputation to hold a lodge in St Bernard's Street in Madrid. At the last Grand Lodge under his lordship's auspices, Dr Desaguliers moved, that the ancient office of Stewards might be revived, to assist the Grand Wardens in preparing the feast; when it was agreed that their appointment should be annual, and the number restricted to twelve.

Lord Kingston succeed lord Colerane, and was invested with the ensigns of his high office on the 27th of December 1728, at a grand feast held a Mercer's-hall. his lordship's zeal and attachment for the fraternity were very conspicuous, not only by his regular attendance on the communications, but by his generous present to the Grand Lodge, of a curious pedestal, a rich cushion with gold knobs and fringes, a velvet bag, and a new jewel set in gold for the use of the Secretary. during his lordship's administration, the Society flourished at home and abroad. Many lodges were constituted and among the rest, deputation was granted to George Pomfret Esq, authorising him to open a new lodge at Bengal. This gentlemen first introduced masonry into the English settlement in India, where it has since made such rapid progress, that, with these few years, upwards of fifty lodges, have been constituted there, eleven of which are now held in Bengal. The annual remittances to the charity and public funds of the Society from this and other factories of the East India Company amount to a considerable sum.

At the Grand Lodge held a Devil Tavern on the 27th of December 1729, Nathaniel Blackerby Esq, the Deputy Grand Master, being in the chair, in the absence of lord Kingston, produced a letter from his lordship, authorising him to propose the duke of Norfolk Grand Master for the ensuing year. This nomination meeting with general approbation, the usual compliments were paid to his grace, and he was saluted Grand Master elect. At an assembly and feast at Merchant-taylors'-hall on the 29th of January following his grace was duly installed, according to ancient form, in the presence of a

numerous and brilliant company of masons. His grace's absence in Italy soon after his election, prevented him from attending more than one communication during his mastership; but the business of the Society was diligently executed by Mr Blackerly his Deputy, on whom the whole management had devolved. Among other signal proofs of his grace's attachment to the Society, he transmitted from Venice to England the following noble patents for the use of the Grand Lodge:

1. Twenty pounds to the charity.
2. A Large folio book, of the finest writing paper, for the records of Grand Lodge, richly bound in Turkey and gilt, with a curious frontispiece in vellum, containing the arms of Norfolk, amply displayed, and a Latin inscription of the family titles, with the arms of masonry emblazoned.
3. A sword of state for the Grand Master, being the old trusty sword of Gustavus Adolphus king of Sweden, which was next wore by his brave successor in ware Bernard duke of Saxe-Weimar, with both their names on the blade, and further enriched with the arms of Norfolk in silver on the scabbard. For these presents his grace was voted the public thanks of the Society.

It is not surprising that masonry should flourish under so respectable a banner. His grace appointed a Provincial Grand Lodge at New Jersey in America. A provincial patent was also made out under his auspices for Bengal. From this period we may date the commencement of the consequence and reputation of the Society in Europe; as daily application were made for establishing new lodges, and the most respectable character of the age desired their names to be enrolled in our records.

The duke of Norfolk was succeeded by lord Lovel, afterwards earl of Leicester, who was installed at Merchers'-hall on the 29th of March 1731. His lordship being at the time much indisposed with an ague, was obliged to withdraw soon after his installation. Lord Colerane, however, acted a proxy during the feast. On the 14th of May, the first Grand Lodge after lord Lovel's election was held at the Rose Tavern in Mary-le-bone, when it was voted that in future all past Grand MAsTers and their deputies shall be admitted members of the quarterly Committees of Charity, and that eevry committee shall have power to vote five pounds for the relief of any distressed mason; but no larger sum, without the consent of the Grand Lodge in Communication being first had and obtained. This resolution is still in force.

During the presidency of lord Lovel, the nobility made a point of honouring the Grand Lodge with their presence. The dukes of Norfolk and Richmond, the earl of Inchiquin, and lords Colrane and Montagu, with several other persons of distinction, seldom failed to give their attendance; and though the subscriptions from the lodges were inconsiderable, the Society was enabled to relieve many worthy objects with small sums. As an encouragement to gentlemen to accept the office of steward, it was ordered that in future each Steward should have the privilege of nominating his successor at every annual grand feast. the most remarkable event of lord Lovel's administration, was the initiation of Francis duke of Lorraine, afterward emperor of Germany. by virtue of a deputation from his lordship, a lodge was held at the Hague, where his highness was received into the frist two degrees of masonry. At this lodge, Phillip Stanhope earl of Chesterfield, then ambassador there, presided; Mr Strickland, esq, acted as Deputy, and Mr Benjamin Hadley

with a Dutch brother as Wardens. His highness coming to England in the same year, was advanced to the third degree at an occasional lodge convened for the purpose at Houghton-hall in Norfolk, the seat of sir Robert Walpole; as was also Thomas Pelham, duke of Newcastle.

The Society being now in a very flourishing state, deputations were granted from England, for establishing lodges in Russia and Spain.

Lord Viscount Montagu was installed Grand Master at an assembly and feast at Merchant-Taylors'-hall on the 19th April 1732. Among the distinguished personages present on that Occasion were the dukes of Montagu and Richmond; the earl of Strathmore; and lords Colerane, Teynham and Carpetner; sir Francis Drake and sir William Keith barts. and above four hundred other brethren. At this meeting it was first proposed to have a country feast and agreed that the brethren should dine together at Hampstead on the 24th June, for the purpose cards of invitation were sent to several of the nobility. On the day appointed, the Grand Master and his Officers, the dukes of Norfolk and Richmond, earl of Strathmore, lord Carpenter and Teynham, and above a hundred other brethren, met at the Spikes at Hampstead, where an elegant dinner was provided. Soon after the dinner, the Grand Master resigned the chair to Lord Teynham, and from that time till the expiration of his office never attended another meeting of the Society. His lordship granted a deputation for constituting a lodge a Valenciennes in French Flanders, and another for opening a new lodge at the Hotel de Buffy in Paris. Several other lodges were also constituted under his lordship's auspices; but the Society was particularly indebted to Thomas Barton esq. the Deputy Grand Master, who was very attentive to the duties of his office, and carefully superintended the government of the craft.

The earl of Stratmore succeeded lord Montagu in the office of Grand Master, and being in Scotland at the time, was installed by proxy at an assembly at Mercers'-hall on the 7th of June 1733. On the 13th December, a Grand Lodge was held at the devil tavern, at which his lordship and his officers, the earl of Crawford, sir Robert Mansel, a number of Past Grand Officers, and the Masters and Wardens of fifty-three lodges were present. Several regulations were confirmed at this meeting respecting the Committee of Charity; and it was determined, that all complaints, in future to be brought before the Grand Lodge, previously be examined by the Committee, and from thence referred to the next Communication.

The history of the Society at this period afford no remarkable incident to record. Some considerable donations were collected, and distributed among distressed masons, to encourage the settlement of a new colony which had been just established in Georgia in 'America. Lord Strathmore showed every attention to the duties of his office, and regularly attended the meetings of Grand Lodge; under his auspices the Society flourished at home and aboard, and many genteel presents were received from the East Indies. Elven German masons applied for authority to open a new lodge in Hamburgh under the patronage of the Grand Lodge of England, for which purpose his lordship was pleased to grant a deputation; and soon after, several other lodges were constituted in Holland under the English banner.

The earl of Strathmore was succeeded by the earl of Crawford, who was installed at Mercers'-hall on the 30th March 1734. Public affairs attracting his lordship's attention, the Communications during his administration were neglected. After eleven months vacatioln,

however, a Grand Lodge was convened, at which his lordship attended and apologized for his long absence. To atone for past omission, he commanded two communications to be held in little more than six weeks. The dukes of Richmond and Buccleugh, the earl of Balcarras, lord Weymouth, and other eminent persons, honoured the Grand Lodge with their presence during the earl of Crawford's presidency.

The most remarkable proceedings of the Society at this period related to a new edition of the Book of Constitutions, which brother James Anderson was ordered to prepare for the press; and which made its appearance in January 1738, considerably enlarged and improved.

Among the new regulation which took place under the administration of lord Crawford, was the following; That if any lodge with the bills of mortality shall cease to meet during twelve calendar months, the said lodge shall be erased out of the list, and if re-instated, shall lose its former rank. Some additional privileges were granted to the Stewards, in consequence of an application for that purpose; and to encourage gentlemen to serve the office, it was agreed, that in future all Grand Officers, the Grand Master excepted, shall be elected out of that body. A few resolutions also passed respecting illegal conventions of masons, at which it was reported many persons had been initiated into masonry on small and unworthy considerations.

The earl of Crawford seems to have made the first encroachment on the jurisdiction of the Grand Lodge in the city of York, by constituting two lodges within their district; and by granting, without their consent, three deputations, one for Lancashire, a second for Durham, and a third for Northumberland. This circumstance the Grand Lodge of York highly resented, and ever after viewed the proceeding of the brethren in the metropolis with a jealous eye. All friendly intercourse ceased, and the York masons from that moment considered their interest distinct from the masons under the Grand Lodge in London.<sup>[ci]</sup>

Lord Weymouth succeed the earl of Crawford, and was installed at Mercers'-hall on the 17th April 1735, in presence of the dukes of Richmond and Athol; the earls of Crawford, Winchelsea, Balcarras, Wemys and Loudon; the marquis of Beaufort; lords Cathcart and Vere Bertie; sir Cecil Wray and sir Edward Mansel barts. and a splendid company of other brethren. Several lodges were constituted during lord Weymouth's presidency; and among the rest the Stewards' Lodges. His lordship granted a deputation to hold a lodge at the seat of the duke of Richmond at Aubigny in France; and, under his patronage masonry extended considerably in foreign countries. He issued warrants to open a new lodge at Lisbon, and another at Savannah in Georgia; and, by his special appointment, provincial patents were made out for South America, and Gambay in West Africa.

Lord Weymouth never honoured any of the Communications with his presence during his presidency; but this omission was less noticed on account of the vigilance and attention of his Deputy, John Ward, esq. after lord viscount Dudley and Ward, who applied with the utmost anxiety to every business which concerned the interest and well-being of the Society.

One circumstance occurred while lord Weymouth was Grand Master; of which it may be necessary to take notice. The twelve Stewards, with sir Robert Lawley, Master of the Stewards' Lodge, at their head, appeared for the first time in their new badges at a Grand Lodge held at the Devil Tavern on the 11th of December 1735. On this occasion they were



not permitted to vote as individuals; but it being afterwards proposed that they should enjoy this privilege, and that the Stewards' Lodge should in future be represented in Grand Lodge by twelve members, many lodges objected to the measure as an encroachment on the privilege of every lodge which had been previously constituted. When the motion was put up for confirmation, such a disturbance ensued, that the Grand Lodge was obliged to be closed before the sentiments of the brethren could be collected on the subject. Of late years the punctilio has been waved, and the twelve Stewards are now permitted to vote in every Communication as individuals.<sup>[cii]</sup>

The earl of Loudon succeeded lord Weymouth, and was installed Grand Master at Fishmongers'-hall on the 15th of April 1736. The dukes of Richmond; the earls of Albermarle and Crawford, lords Harcourt Erskine and Southwell; Mr Anstis garter king at arms, Mr Brady lion king of arms, and a numerous company of other brethren, were present on the occasion. His lordship constituted several lodges and granted three provincial deputation during his presidency, viz, one for New England, another for South Carolina, and a third for Cape Coast Castle in Africa.

The earl of Darnley was elected Grand Master, and duly installed at Fishmonger's-hall on the 28th of April 1737, in presence of the duke of Richmond, the earls of Crawford and Wemsys, lord Gray, and many ohter respectable brethren. The most remarkable event of the his lordship's administration, was the imitation of the late Frederick prince of Wales, his present majesty's father, at an occasional lodge convened for the purpose at the palace of Kew, over which Dr Desaguliers presided as Master. Lord Baltimore, col. Lumley, the hon. major Madden, and several other brethren, were present. His royal highness was advanced to the second degree at the same lodge; and at another lodge. convened at the same place soon after, raised to the degree of a master mason.

There cannot be a better proof of the flourishing state of the Society at this time, than by adverting to the respectable appearance of the brethren in Grand Lodge, at which that Grand Master never failed to attend. Upwards of sixty lodges were represented at every Communication during Lord Darnley's administration, and more Provincial patents were issued by him, than by any of his predecessors. Deputations were granted for Montserrat, Geneva, the Circle of Upper Saxony, the Coast of Africa, New York, and the Islands of America.<sup>[ciii]</sup>

The marquis of Carnarvon, afterwards duke of Chanos, succeeded lord Darnley in the office of Grand Master, and was duly invested and congratulated at an assembly and feast hlded at Fishmonger's-hall on the 27th of April 1738. At this assembly, the duke of Richmond; the earls of Inchiquin, Loudon and Kintore; lords Colerane and Gray; and a numerous company of other brethren, were present.

The marquis showed every attention to the Society during his presidency, and in testimony of his esteem, presented to the Grand Lodge a gold jewel for the use of the Secretary; the device, two cross pens in a knot; the knot and points of the pens being curiously enameled. Two deputations for the office Provincial Grand Master were granted by his lordship; one for the Caribbee Islands and the other for the West Riding of Yorkshire. This latter appointment was considered as another encroachment on the jurisdiction of the Grand Lodge of York, and so widened the original breach between the brethren in the North and

the South of England, that from thenceforward all future correspondence between the Grand Lodges totally ceased.

On the 15th of August 1738, Frederick the Great, afterwards king of Prussia, was initiated into masonry, in a lodge in Brunswick, under the Scots constitution, being at that time Prince Royal. So highly did he approve of the initiation, that, on his accession to the throne, he commanded a Grand Lodge to be formed at Berlin, and for that purpose obtained a patent from Edinburgh. Thus was masonry regularly established in Prussia, and under that sanction it has flourished there ever since. His majesty's attachment to the Society soon induced him to establish several new regulations for the advantage of the fraternity; and among others he ordained,

1. That no person should be made a mason, unless his character was unimpeachable and his manner of living and profession respectable.
2. That every member should pay 25 rix-dollars (or £4. 3s 0d) for the first degree; 50 rix-dollars (or £8. 6s. 0d) on his being initiated into the second degree; and 100 rix-dollars (or £16. 12s. 0d) on his being made a master-mason.
3. That he should remain at least three months in each degree; and that every sum received should be divided by the Grand Treasurer into three parts: one to defray the expenses of the lodge; another to be applied to the relief of distressed brethren; and the third to be allotted to the poor in general.

No other remarkable occurrence is recorded to have happened during the administration of the marquis of Carnarvon, except a proposition for establishing a plan to appropriate a portion of the charity to place out the sons of masons apprentices, which, after a long debate in Grand Lodge, was rejected.<sup>[[civ](#)]</sup>

Some disagreeable altercations arose in the Society about this period. A number of dissatisfied brethren separated themselves from the regular lodges, and held meetings in different places for the purpose of initiating persons into masonry, contrary to the laws of the Grand Lodge. These seceding brethren taking advantage of the breach which had been made in the friendly intercourse between the Grand Lodges of London and York, on being censured for their conduct, immediately assumed, without authority, the character of York masons. The measures adopted to check them stopped their progress for some time; till, taking advantage of the general murmur spread abroad on account of innovations that had been introduced, and which seemed to authorize an omission of, and a variation in the ancient ceremonies, they rose again into notice. This imprudent measure of the regular lodges offended many old masons; but, through the mediation of John Ward esq. afterwards lord viscount Dudley and Ward, matters were accommodated, and the brethren seemingly reconciled. This, however, proved only a temporary suspension of hostilities, for the same soon broke out anew, and gave rise to commotions, which afterward materially interrupted the peace of the Society.

Lord Raymond succeeded the marquis of Carnarvon in May 1739, and under his lordship's auspices the lodges were numerous and respectable. Notwithstanding the flourishing state of the Society, irregularities continued to prevail, and several worthy brethren, still adverse to the encroachments on the established system of the institution, were highly disgusted at the proceeding of the regular lodges. Complaints were preferred at every succeeding

committee, and the communications fully employed in adjusting differences and reconciling animosities. More sessions taking place, it became necessary to pass votes of censure on the most refractory and to enact laws to discourage irregular associations of the fraternity. This brought the power of the Grand Lodge in question; and in opposition to the laws which had been established in that assembly, lodges were formed with any legal warrant, and persons initiated into masonry for small and unworthy considerations. To disappoint the views of these deluded brethren, and to distinguish the persons initiated by them the Grand Lodge readily acquiesced in the imprudent measures which the regular masons had adopted, measures which even the urgency of the case could not warrant. Though this had the intended effect, it gave rise to a new subterfuge. The brethren who had seceded from the regular lodges immediately announced independency, and assumed the appellation of ancient masons. They propagated an opinion, that the ancient tenets and practices of masonry were preserved by them; and that the regular lodges, being composed of modern masons, had adopted new plans, and were not to be considered as acting under the old establishment. To counteract the regulations of the Grand Lodge, they instituted a new Grand Lodge in London, professedly on the ancient system, and under that assumed banner constituted several new lodges. There irregular proceeding they pretended to justify under feigned sanction of the Ancient York Constitution, and many gentlemen of reputation were introduced among them, so that their lodges daily increased. Without authority for the Grand Lodge of York, or from any other established power of masonry, they persevered in the measures they had adopted, formed committees, held communications, and appointed annual feasts. Under the false appellation of the York banner, they gained the countenance of the Scotch and Irish masons, who, placing implicit confidence in the representations made to them, heartily joined in condemning the measures of the regular lodges in London, as tending, in their opinion, to introduce novelties into the Society, and to subvert the original plan of the institution. The irregular masons in London, having acquired an establishment, noblemen of both kingdoms honoured them with their patronage for some time, and many respectable names and lodges were added to this list. Of late years the fallacy has been detected, and they have not been so successful; several of their best members have renounced their banner and come under the patronage of the Grand Lodge of England. It is much to be wished, in that a general union among all the masons in the kingdom could be effected, and we are happy to hear that such a measure is likely soon to be accomplished, through the mediation of a Royal Brother at present abroad.

During the presidency of Lord Raymond, no considerable addition was made to the list of lodges and communications were seldom honoured with the company of the nobility. His lordship granted only one deputation for a provincial Grand Master during his presidency, viz: for Savoy and Piedmont.

The Earl of Kintore succeeded Lord Raymond in April 1740 and, in imitation of his predecessor, continued to discourage irregularities. His lordship appointed several provincials: particularly, one for Russia; one for Hamburgh and the Circle of Lower Saxony; one for the West Riding of York, in the room of William Horton esq. deceased; and one for the island of Barbadoes.

The Earl of Morton was elected on the 19th of March following, and installed with great solemnity the same day at Haberdashers'-hall, in preference of a respectable company of

the nobility, foreign ambassadors, and others. Several reasonable laws were passed during this lordship's mastership, and some regulations made concerning procession and other ceremonies. His lordship presented a staff of office to the Treasurer, of neat workmanship, blue and tip't with gold; and the Grand Lodge resolved, that this officer should be annually elected, and, with the Secretary and Sword-bearer, be permitted to rank in future as a member of 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, the Senior Grand Warden; and William Vaughan esq. was appointed by his lordship, Provincial Grand Master for North Wales.

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 from the Secretary in a private lodge to that of Grand Master. His lordship lost no time in applying effectual remedies to reconcile the animosities which prevailed; he recommended to his officers, vigilance and care in their different departments; and by the his own conduct, set a noble example how the dignity of the Society ought to be supported. Many lodges, which were in a declining state, by his advice, coalesced with other in better circumstances; some, which had been negligent in their attendance on the Communications, after proper admonitions were restored to favour; and others, which persevered in their contumacy, were erased out of the list. Thus his lordship manifested his regard for the interests of the Society, while his lenity and forbearance were universally admired.

The unanimity and harmony of the lodges seemed to be perfectly restored under his lordship's administration. The free-masons at Antigua built a large hall in that island for their meetings, and applied to the Grand Lodge for liberty to be styled the Great Lodge of St John's in Antigua, which favour was granted to them in April 1744.

Lord Ward continued two years at the head of the fraternity, during which time he constituted, many lodges, and appointed several Provincial Grand Masters; viz. one for Lancaster, one for North America, and three for the island of Jamaica. he was succeeded by the earl of Strathmore, during whose administration, being absent the whole time, the care and management of the Society devolved on the other Grand Officers, who carefully studied the general good of the fraternity. His lordship appointed a Provincial Grand Master for the island of Bermuda.

Lord Cranstoun was elected Grand Master in April 1745, and presided over the fraternity with great reputation two years. under his auspices masonry flourished, several new lodges were constituted, and one Provincial Grand Master was appointed for Cape Breton and Louisburg. By a resolution of the Grand Lodge at this time it was ordered, that public procession on feast-days should be discontinued; occasioned by some mock processions, which a few disgusted brethren had formed, in order to burlesque those 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 order, revised, printed, and distributed among lodges, and a handsome, contribution to the general charity was received from the lodge at Gibraltar. During five years that is lordship presided over the fraternity. no diligence was spared to preserve the privileges of masonry inviolate, to redress grievances, and to relieve distress. When business required his lordship's

attendance in country, Fotherly Baker esq. his Deputy and Secretary Revis, were particularly attentive to the business of the Society. the former was distinguished by his knowledge of the laws and regulations; the latter, by his long and faithful services. under the auspices of lord Byron, provincial patents were issued for Denmark and Norway, Pennsylvania, Minorca, and New York.

On the 20th March, 1752, lord Carysfort accepted the office of Grand Master. The good effects of his lordship's application to the real interests of the fraternity soon became visible, by the great increase of the public fund. 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 every endeavour to cement union among the brethren. The whole proceedings of this active officer were conducted with prudence, and his candor and affability gained him universal esteem. The Grand Master's attachment to the Society was so obvious, that the brethren, in testimony of their gratitude for his lordship's great services, re-elected him on the 3d of April 1753; and during his presidency, provincial patents were issued for Gibraltar, the Bahama Islands, New York, Guernsey, Jersey, Alderney, Sark, and Mann; also for Cornwall, and the counties of Worcester, Gloucester, Salop, Monmouth, and Hereford.

At this time the Society in Scotland appears to have been in a flourishing state. Under the auspices of George Drummond esq., the Grand Master of the Masons in that kingdom, the lodges had considerably increased in numbers. This gentleman had thrice served the office of Lord Provost of Edinburgh, and being at the head of the senate in that city, he was anxious to promote every scheme which could add to the consequence and splendour of the metropolis of his native country. With this view he planned, and afterwards completed, that elegant range of buildings called THE NEW EXCHANGE OF EDINBURGH, the foundation-stone of which he laid on the 13th of September 1753, as Grand Master. An event so remarkable in the annals of Masonry justly merits attention, and cannot fail to render an account of a ceremony so splendid, and conducted with so much regularity, interesting to every brother who has the honour of the Society at heart.

Early in the morning of the day appointed for the celebration of this ceremony, a magnificent triumphal arch, in the true Augustan style, was opened to public view; it was erected at the entrance leading towards the place where the foundation-stone of the intended building was to be laid. In the niches between the columns on each side of the entrance were two figures, representing GEOMETRY and ARCHITECTURE, each as large as life. On the frieze of the entablature, which was of the Corinthian order, were the following words: QUOD FELIX FAUSTUMQUE SIT; That it may be happy and prosperous. On the middle panel of the attic base, placed over the entablature, was represented the GENIUS of EDINBURGH, in a curule chair, under a canopy; on her right hand stood a group of figures representing the lord provost, magistrates, and council, in their robes; on her left was another group representing the noblemen and gentlemen employed in the direction of the intended structure. In front was placed the Grand Master, offering a plan of the Exchange, attended by several of his brethren properly clothed. The whole was decorated with laurels, bays, and other evergreens, interspersed with festoons of flowers.

At three o'clock in the afternoon, the several lodges, with their Masters at their head, met at Mary's Chapel, in Niddry's Wind; and at half past three moved in procession from the chapel, the city guard covering the rear:

1. Operative Masons not belonging to any lodge present.
2. A band of French horns.
3. The lodges present arranged as follows:
  - The military Lodge belonging to General Johnson's regiment.
  - The Thistle Lodge.
  - The Scots Lodge in Canongate.
  - Holyrood house Lodge.
  - Vernon Kilwinning Lodge.
  - Canongate from Leith Lodge.
  - Dalkeith Lodge.
  - Lodge of Journeymen Masons.
  - Canongate and Leith, Leith and Canongate Lodge.
  - Leith Kilwinning Lodge. Canongate Kilwinning Lodge.
  - Mary's Chapel Lodge.

All the brethren properly clothed, and the Masters and Wardens in the jewels of their respective lodges, with their badges of dignity, formed the left rank of each lodge.

4. Gentlemen Masons belonging to foreign lodges.
5. A band of Hautbois.
6. The Golden Compasses, carried by an operative Mason.
7. Three Grand Stewards, with rods.
8. The Grand Secretary, Grand Treasurer, and Grand Clerk.
9. Three Grand Stewards, with rods.
10. The Golden Square, Level, and Plumb, carried by three operative Masons.
11. A band of French horns.
12. Three Grand Stewards, with rods.
13. The Grand wardens.
14. The Cornucopia, and Golden Mallet, carried by an officer of the Grand Lodge, and an operative Mason.
15. The GRAND MASTER, supported by a Past Grand Master, and the present Substitute.

The procession was closed with a body of operative Masons; and the whole brethren, amounting exactly to 672, walked uncovered.

At the head of Niddry's Wind the cavalcade was received by 150 of the military and a company of grenadiers, drawn up in two lines, under arms, who escorted the procession; one half of the grenadiers marching in front and the other half in the rear, with bayonets fixed. As the procession passed the city guard, a company was drawn out, with the proper officers at their head, who saluted the Grand Master with military honours, drums beating and music playing. When the procession reached the Parliament Close, the troops formed a line, as did also the Masons within that line. The Grand Master and the Officers of the Grand Lodge then made a stop at the north-west corner of the close, and despatched a message to the Council House, to acquaint the magistrates that the brethren were ready to

receive them; on which the lord provost, magistrates, and council, in their robes, preceded by the city officers, with the sword and mace, accompanied by several of the gentlemen in the direction of the intended buildings, proceeded through the lines formed by the soldiers and the Masons; when the Grand Master, properly supported as before, preceded by his officers, and having his jewels borne before him, marched to the place where the ceremony was to be performed, and passed through the triumphal arch erected for the occasion, the lodges following according to seniority. On the west side of the place where the stone was to be laid was erected a theatre, covered with tapestry and decked with flowers, for the lord provost, magistrates, council, and attendants; on the east was erected another theatre for the Grand Master and his officers, on which was set a chair for the Grand Master. Before the chair was a table covered with tapestry, on which were placed two silver vessels, filled with wine and oil; the golden jewels; and the cornucopia, which had been carried in the procession. The Masters, Wardens, and brethren of the several lodges were then arranged in galleries properly fitted up for the occasion.

The ceremony of laying the stone now commenced. By order of the Substitute Grand Master, the stone was flung in a tackle, and, after three regular stops, let down gradually to the ground, during which the Masonic anthem was sung, accompanied by the music, all the brethren joining in the chorus. The Grand Master, supported as before, preceded by his officers, and the operative Masons carrying the jewels, then descended from the theatre to the spot where the stone lay, and passed through a line formed by the officers of the Grand Lodge. The Substitute Grand Master deposited in the stone, in cavities made for the purpose, three medals with the following devices: On one side, was the effigies of the Grand Master in profile, vested with the ribbon officially worn by him; and in front, a view of the Royal Infirmary, with the following inscription:

G. DRUMMOND, ARCHITECT. SCOT.  
SVMMVS MAGIS EDIN. TER COS.

GEORGE DRUMMOND, of the Society of Free Masons in Scotland, Grand Master, thrice Provost of Edinburgh. On the reverse was a perspective view of the Exchange, on which was inscribed in the circle. VRBI EXORNANDÆ CIVIVMQUE COMMODITATI, For adorning the City, and the conveniency of its Inhabitants; and underneath,

FORI NOVI EDINBVRGENSIS  
POSITO LAPIDE PRIMO  
ORDO PER SCOTIAM ARCHITECTONICUS  
EXCUDI JUSSIT,  
xiii SEPTEMBRIS 1753.

The first stone of the New Exchange of Edinburgh being laid, the brotherhood of Masons through Scotland ordered this to be struck, 13th September 1753.

The other medals contained the effigies as above, and on the reverse the Masons' Arms, inclosed within the collar of St. Andrew, with the following inscription:

IN THE LORD IS ALL OUR TRUST.

The former Grand Master and the Substitute retiring, two operative Masons came in their place, and assisted the Grand Master to turn over the stone, and lay it in its proper bed, with the inscription<sup>[cv]</sup> undermost. The Grand Master then taking his station at the east of

the stone, with the Substitute on the left, and his Wardens in the west, the operative who carried the square delivered it to the Substitute, who presented it to the Grand Master; and he having applied it to that part of the stone which was square, returned it back to the operative. The operative who carried the plumb then delivered it to the Substitute, who presented it also to the Grand Master, and he having applied it to the edges of the stone, holding it upright, delivered it back to the operative. In like manner the operative, who carried the level, delivered it to the Substitute, and he presented it to the Grand Master, who applied it above the stone in several positions, and returned it back to the operative. The mallet was then presented to the Grand Master, who gave three knocks upon the stone, which was followed by three huzzas from the brethren. An anthem was then sung, accompanied by the music; during which the cornucopia and the two silver vessels containing the wine and oil were brought down to the stone. The cornucopia was delivered to the Substitute, and the vessels to the Wardens. The anthem being concluded, the Substitute presented the cornucopia to the Grand Master, who turned out the ears of corn upon the stone. The silver vessels were then delivered by the Wardens to the Substitute, and by him presented to the Grand Master, who poured the contents upon the stone, saying, 'May the bountiful hand of Heaven supply this city with abundance of corn, wine, oil and all the other conveniences of life!' This was succeeded by three huzzas, after which an anthem was sung. The Grand Master then repeated these words: 'As we have now laid this foundation-stone, may the Grand Architect of the universe, of his kind providence, enable us to carry on and finish the work which we have now begun; may he be a guard to this place, and the city in general; and may he preserve it from decay and ruin to the latest posterity.' The ceremony was concluded with a short prayer for the sovereign, the senate of the city, the Fraternity of Masons, and all the people; the music was resumed, and the Grand Master returned to his chair, amid the plaudits of the brethren.

The Grand Master then addressed the lord provost, magistrates, and council, in an appropriate speech; in which he thanked them for the honour which they had done him in witnessing the act of laying the foundation-stone of the intended structure, and expressed his earnest wish that they and their successors might be happy instruments to forward the great and good work which was now begun, and offered so fair a prospect of success; and he sincerely hoped that it might add, not only to the ornament and advantage of the city of Edinburgh, but be the means of ensuring to them lasting honour, and transmitting their memories to the latest posterity. He next addressed the undertakers of the work on the importance of the trust reposed in them, and recommended diligence and industry to all the workmen who might be employed under them.

The magistrates then took their leave, and the brethren resumed the procession to the palace of Holy rood House, escorted by the military as before, amidst an immense crowd of spectators. On arriving at the palace, the Grand Master, in the name of himself and his brethren, returned his most grateful acknowledgments to the commanding officer of the troops for the assistance which he had given. The brethren then entered the inner court of the palace, and formed a square, to receive the Grand Master and his officers with all due honour; who, followed by the lodges according to seniority, proceeded to the great gallery, where an elegant entertainment was provided, and the greatest harmony prevailed. At nine o'clock in the evening the company broke up.



Such was the regularity observed throughout the ceremony of the day, that, notwithstanding the crowds of people who were collected on the occasion, the whole was concluded without a single accident.

The marquis of Carnarvon (afterwards duke of Chandos) succeeded lord Carysfort in the office of Grand Master of England, in March, 1754. He began his administration by ordering the Book of Constitutions to be reprinted, under the inspection of a committee, consisting of the Grand Officers, and some other respectable brethren. The Grand Master's zeal and attention to the true interests of the Society were shown on every occasion. He presented to the Grand Lodge a large silver jewel, gilt, for the use of the Treasurer, being cross keys in a knot, enamelled with blue; and gave several other proofs of his attachment.

Soon after the election of the marquis of Carnarvon, the Grand Lodge took into consideration a complaint against certain brethren, for assembling, without any legal authority, under the denomination of ancient masons; and who, as such, considered themselves independent 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 such meetings, as being contrary to the laws of the Society, and openly subversive of the allegiance due to the Grand Master. On this representation, the Grand Lodge resolved that the meeting of any brethren under the denomination of Masons, other than as brethren of the ancient and honourable Society of Free and Accepted Masons, established upon the universal system, is inconsistent with the honour and interest of the Craft, and a high insult on the Grand Master and the whole body of Masons. In consequence of this resolution, fourteen brethren, who were members of a Lodge held at the Ben Johnson's head, in Pelham-street, Spitalfields, were expelled the Society, and that lodge was ordered to be erased from the list.

No preceding Grand Master granted so many provincial deputations as the marquis of Carnarvon. On the 7th of October 1755, his lordship appointed a Provincial Grand Master for Durham, and soon after a very respectable Lodge was constituted at Sunderland under his lordship's auspices. In less than two years the following patents were issued by his lordship;

1. for South Carolina;
2. for South Wales;
3. for Antigua;
4. for all North America where no former Provincial was appointed;
5. for Barbadoes, and all other his majesty's islands to the windward of Guadaloupe;
6. for St. Eustatius, Cuba, and St. Martin's, Dutch Caribbee islands in America;
7. for Sicily, and the adjacent islands;
8. for all his majesty's dominions in Germany, with the power to choose their successors; and
9. for the county palatine of Chester and the city and county of Chester.

The greater part of these appointments appear to have been mere honorary grants in favour of individuals, few of them having been attended with any real advantage to the Society.

The marquis of Carnarvon continued to preside over the Fraternity till the 18th of May 1757, when he was succeeded by Lord Aberdour, during whose mastership the Grand Lodge voted, among other charities, the sum of fifty pounds to be sent to Germany, to be

distributed among such of the soldiers as were Masons in Prince Ferdinand's army, whether English, Hanoverians, or Hessians; and this sum was soon after remitted to General Kingsley for the intended purpose.

These were the principal proceedings of the Fraternity during the reign of George II., who, on the 5th of October 1760, expired at his palace at Ken sington, in the 77th year of his age, and the 34th of his reign.

This period seems to have been the golden æra of Masonry in England; the sciences were cultivated and improved, the royal art was diligently propagated, and true architecture clearly understood; the Fraternity were honoured and esteemed; the lodges patronized by exalted characters; and charity, humanity, and benevolence appeared to be the distinguishing characteristics of Masons.

## **SECTION X**

### **SOUTH ENGLAND FROM GEORGE III. TO THE END OF THE YEAR 1779**

*History of Masonry in the South of England from the Accession of George III. to the end of the Year 1779.*

On the 6th of October 1760, his present majesty George III was proclaimed. No prince ever ascended the Throne, whose private virtues and amiable character had so justly endeared him to his people. To see a native of England the sovereign of these realms, afforded the most glorious prospect of fixing our happy constitution in church and state on the firmest base. Under such a patron the polite arts could not fail of meeting with every encouragement; and to the honour his majesty it is to be observed, that, since his accession to the throne, by his royal munificence no pains have been spared to explore distant regions in pursuit of useful knowledge, and to diffuse science throughout every part of his dominions.

Masonry now flourished at home and aboard under the English Constitution and lord Aberdour continued at the head of the fraternity five years, during which time the public festivals and quarterly communications were regularly held. his lordship equaled any of his predecessors in the number of appointments to the office of Provincial Grand Master, having granted the following deputations:

1. for Antigua and the Leeward Caribbee Islands;
2. for the town of Norwich and county of Norfolk;
3. for the Bahama Islands, in the room of the governor deceased;
4. for Hamburgh and Lower Saxony;
5. for Guadaloupe;
6. for Lancaster;
7. for the province of Georgia;
8. for Canada;
9. for Andalusia, and places adjacent;
10. for Bermuda;
11. for Carolina;
12. for Musquito Shore; and
13. for East India.

The second of these appointments, viz. for Norwich, is that by which the Society has been most benefited. By the diligence and attention of the late Edward Bacon esq. to whom the patent was first granted, the lodges in Norwich and Norfolk considerably increased, and masonry was regularly conducted in that province under his inspection for many years.

Lord Aberdour held the office of Grand Master till the 3d of May 1762, when he was succeeded by earl Ferrers, during whose presidency nothing remarkable occurred. The Society seems at this time to have lost much of its consequence; the general assemblies and communications not having been honoured with the presence of the nobility as formerly, and many lodges erased out of the list for non-attendance on the duties of the Grand Lodge.<sup>[cvi]</sup> By the diligence and attention, however, of the late general John Salter, then

Deputy Grand Master, the business of the Society was carried on with regularity, and the fund of charity considerably increased. Provincial patents were made out during earl Ferrers's presidency;

1. for Jamaica;
2. for East India, where no particular provincial was before appointed;
3. for Cornwall;
4. for Armenia;
5. for Westphalia;
6. for Bombay;
7. for the Dukedom of Brunswick;
8. for the Grenades, St. Vincent, Dominica, Tobago, &c.; and
9. for Canada.

From these appointments no considerable emoluments have resulted to the Society, excepting from the third and sixth; George Bell for Cornwall; and James Todd for Bombay. Both these gentlemen were particularly attentive to the duties of their respective offices, especially the former, to whom the Society is in a great measure indebted for the flourishing state of masonry in Cornwall.

On the 8th of May 1764, at an assembly and feast at Vintners'-hall, lord Blaney was elected Grand Master. Lord Ferrers invested John Revis esq. late Deputy Grand Master, as proxy for his lordship, who continued in office two years, during which time, being chiefly in Ireland, the business of the Society was faithfully executed by his deputy, general Salter, an active and a vigilant officer. The scheme of opening a subscription for the purchase of furniture for the Grand Lodge was agitated about this time, and some money collected; but the design dropped for want of encouragement. A new edition of the Book of Constitutions was ordered to be printed under the inspection of a committee, with a continuation of the proceedings of the Society since the publication of the last edition.

During lord Blaney's presidency, the dukes of Gloucester and Cumberland were initiated into the Order; the former, at an occasional lodge assembled at the Horn tavern Westminster, on the 16th of February 1766, at which his lordship resided in person; the latter, at an occasional lodge assembled at the Thatched House tavern in St. James's-street, under the direction of general Salter.

The following deputations for the office of Provincial Grand Master were granted by lord Blaney;

1. for Barbadoes;
2. for Upper Saxony;
3. for Stockholm;
4. for Virginia;
5. for Bengal;
6. for Italy;
7. for the Upper and Lower Rhine, and the Circle of Franconia;
8. for Antigua;
9. for the Electorate of Saxony;
10. for Madras, and its dependencies;
11. for Hampshire; and

12. for Montserrat.

The fifth, tenth, and eleventh of these appointments have been faithfully executed. By the indefatigable assiduity of that truly masonic luminary, Thomas Dunckerley esq. in whose favour the appointment for Hampshire was first made out, masonry has made considerable progress in that province, as well as in many other counties in England. Since his appointment to this office, he has accepted the superintendence of the lodges in Dorsetshire, Essex, Gloucestershire, Somersetshire, and Herefordshire.<sup>[cvii]</sup> The revival of the Bengal and Madras appointments have been also attended with success, as the late liberal remittances from the East Indies amply shew.

Among several regulations respecting the fees of constitutions, and other matters which passed during lord Blaney's administration, was the following; That as the Grand Lodge entertained the highest sense of the honour conferred on the Society by the initiation of the dukes of Gloucester, and Cumberland; it was resolved, that each of their royal highnesses should be presented with an apron, lined with blue silk; and that, in all future processions, they should rank as Past Grand Masters, next to the Grand Officers for the time being. The same compliment was also paid to their royal brother the late duke of York, who had been initiated into masonry while on his travels.

The duke of Beaufort succeeded lord Blaney, and was installed by proxy at Merchant Taylors'-hall on the 27th of April 1767. Under the patronage of his grace the Society flourished.

In the beginning of 1768, two letters were received from the Grand Lodge of France, expressing a desire of opening a regular correspondence with the Grand Lodge of England. This was cheerfully agreed to; and a Book of Constitutions, a list of the lodges under the constitution of England, with the form of a deputation, elegantly bound, were ordered to be sent as a present to the Grand Lodge of France.

Several regulations for the future government of the Society were made about this time, particularly one respecting the office of Provincial Grand Master. At a Grand Lodge held at the Crown and Anchor tavern in the Strand, on the 29th of April 1768, it was resolved that ten guineas should be paid to the fund of charity on the appointment of every Provincial Grand Master who had not served the office of Grand Steward.

The most remarkable occurrence during the administration of the duke of Beaufort, was the plan of an incorporation by royal charter. At a Grand Lodge held at the Crown and Anchor tavern on the 28th of October 1768, a report was made from the Committee of Charity held on the 21st of that month at the Horn tavern in Fleet-street, on the Grand Master's intentions to have the Society incorporated, if it met with the approbation of the brethren; the advantages of such a measure were fully explained, and a plan for the purpose was submitted to the consideration of the Committee. The plan being approved, the thanks of the Grand Lodge were voted to the Grand Master, for his attention to the interests and prosperity of the Society. The hon. Charles Dillon, then Deputy Grand Master, informed the brethren, that he had submitted to the Committee a plan for raising a fund to build a hall, and purchase jewels, furniture, &c. for the Grand Lodge, independent of the general fund of charity; the carrying of which into execution, he apprehended, would be a proper prelude to an Incorporation, should it be the wish of the Society to obtain a charter. The plan being laid before the Communication, several amendments were made, and the whole

referred to the next Grand Lodge for confirmation. In the mean time it was resolved, that the said plan should be printed, and transmitted to all the lodges on record.<sup>[cviii]</sup> The duke of Beaufort finding that the Society approved of Incorporation, contributed his best endeavours to carry the design into immediate execution: though at first he was opposed by a few brethren, who misconceived his good intentions, he persevered in promoting every measure that might facilitate the plan; and a copy of the intended charter was soon after printed, and dispersed among the lodges. Before the Society, however, had come to any determined resolution on the business, the members of a respectable lodge, then held at the Half Moon tavern Cheapside, entered a caveat in the attorney-general's office, against the Incorporation; and this circumstance being reported to the Grand Lodge, an impeachment was laid against that lodge, for unwarrantably exposing the private resolutions of the Grand Lodge; and it being determined that the members of the said lodge had been guilty of a great offence, in presuming to oppose the resolutions of the Grand Lodge, and endeavouring to frustrate the intentions of the Society, a motion was made, That it should be erased from the list of lodges; but, on the Master of the lodge acknowledging the fault, and, in the name of himself and his brethren, making a proper apology, the motion was withdrawn, and the offence forgiven. From the return of the different lodges it appeared, that one hundred and sixty-eight had voted for the Incorporation, and only forty-three against it; upon which a motion was made in Grand Lodge, on the 28th of April 1769, that the Society should be incorporated; which was carried in the affirmative by a great majority.

At a Grand Lodge held at the Crown and Anchor tavern on the 27th of October 1769, it was resolved, that the sum of 1300l. then standing in the names of Rowland Berkeley esq. the Grand Treasurer, and Mr. Arthur Beardmore and Mr. Richard Nevison his sureties, in the three per cent. bank consolidated annuities, in trust for the Society, be transferred into the names of the present Grand Officers; and at an extra-ordinary Grand Lodge on the 29th of November following, the Society was informed that Mr. Beardmore had refused to join in the transfer; upon which it was resolved that letters should be sent, in the name of the Society, signed by the acting Grand Officers, to lord Blarney the Past Grand Master, and to his Deputy and Wardens, to whom the Grand Treasurer and his sureties had given bond, requesting their concurrence in the resolutions of the Grand Lodge of the 29th of October last. Mr. Beardmore, however, dying soon after, the desire of the Grand Lodge was complied with by Mr. Nevison, and the transfer regularly made.

The duke of Beaufort constituted several new lodges, and granted the following provincial deputations during his presidency: 1. for South Carolina; 2. Jamaica; 3. Barbadoes; 4. Naples and Sicily; 5. The Empire of Russia; and 6. The Austrian Netherlands. The increase of foreign lodges occasioned the institution of a new officer, a Provincial Grand Master for foreign lodges in general; and his grace accordingly nominated a gentleman for that office. He also appointed Provincial Grand Masters for Kent, Suffolk, Lancashire, and Cumberland. Another new appointment likewise took place during his grace's administration, viz. the office of General Inspector or Provincial Grand Master for lodges within the bills of mortality; but the majority of the lodges in London disapproving the appointment, the authority was soon after withdrawn.

At a Grand Lodge held at the Crown and Anchor tavern on the 25th of April 1770, the Provincial Grand Master for foreign lodges acquainted the Society, that he had lately

received a letter from Charles baron de Boetzelaer, Grand Master of the National Grand Lodge of the United Provinces of Holland and their dependencies, requesting to be acknowledged as such by the Grand Lodge of England, whose superiority he confessed; and promising, that if the Grand Lodge of England would agree in future not to constitute any new lodge within his jurisdiction, the Grand Lodge of Holland would observe the same restriction with respect to all parts of the world where lodges were already established under the patronage of England. Upon these terms he requested that a firm and friendly alliance might be established between the Officers of both Grand Lodges, an annual correspondence carried on, and each Grand Lodge regularly made acquainted once in every year with the most material transactions of the other. On this report being made, the Grand Lodge agreed, that such an alliance or compact should be immediately entered into, and executed, agreeably to baron de Boetzelaer's request.

In 1771, a bill was brought into parliament by the hon. Charles Dillon, then Deputy Grand Master, for incorporating the Society by act of parliament; but on the second reading of the bill, it having been opposed by Mr. Onslow, at the desire of several brethren, who had petitioned the house against it, Mr. Dillon moved to postpone the consideration of it *fine die*; and thus the design of an Incorporation fell to the ground.

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Lord Petre succeeded the duke of Beaufort on the 4th of May 1772, when several regulations were made for better securing the property belonging to the Society. A considerable sum having been subscribed for the purpose of building a hall, a committee was appointed to superintend the management of that business. Every measure was adopted to enforce the laws for raising a new fund to carry the designs of the Society into execution, and no pains were spared by the committee to complete the purpose of their appointment. By their report to the Grand Lodge on 27th April 1774, it appeared that they had contracted for the purchase of a plot of ground and premises, consisting of tow large commodious dwelling houses, and a large garden, situated in Great Queen-street, Lincoln's-Inn-Fields, late in the possession Phillip Carteret Webb esq. deceased, the particulars of which were specified in a plan then delivered; that the real value appeared to be £3,205 at the least, but that £3,180 was the sum contracted to to be paid for the

premises; that the front house might produce £90 per annum, and the back house would furnish commodious committee-rooms, offices, kitchens, etc and that the garden was sufficiently large to contain a complete hall for the use of the Society, the expense of the which was calculated not to exceed £3,000<sup>[cx]</sup> This report met with general approbation. Lord Petre, the dukes of Beaufort and Chandos, earl Ferrers, and lord viscount Dudley and Ward, were appointed trustees for the Society, and the conveyance of the premises purchased was made in their names.

On the 22nd of February 1775, the hall-committee reported to the Grand Lodge, that a plan had been proposed and approved for raising £5,000 to complete the designs of the Society, and granting annuities for lives, with benefit of survivorship; a plan now known under the name of Tontine. It was accordingly resolved, that there should be one hundred lives at a £50 each; that the whole premises belonging to the Society in Great Queen-street, with the hall to be built thereon, should be vested in trustees, as a security to the subscribers, who should be paid £5 per cent. for their money advanced amounting to £250 per annum; that this interest should be divided among the subscribers, and the survivors or survivor of them; and, upon the death of the last survivor, the whole to determine for the benefit of the Society. The Grand Lodge approving of the plan, the subscription immediately commenced, and in less than three months was complete; upon which the trustees of the Society conveyed the estate to the trustees of the tontine, in pursuance of a resolution of the Grand Lodge for that purpose.

On 1st May 1775, the foundation-stone<sup>[cx]</sup> of the new hall was laid in solemn form in the presence of a numerous company of the brethren. After the ceremony, the company proceeded in carriages to Leathersellers'-hall, where an elegant entertainment was provided on the occasion; and at the meeting the office of Grand-Chaplain was first instituted.

The building of the hall went on so rapidly that it was finished in little more than twelve months. On the 23rd of May 1776, it was opened, and dedicated, in solemn form to MASONRY, VIRTUE and UNIVERSAL CHARITY and BENEVOLENCE, in the presence of a brilliant assembly of the brethren. A new Ode,<sup>[cxi]</sup> was written and set to music on the occasion and was performed, before a number of ladies, who honoured the Society with their company on that day. An exordium on masonry, not less elegant than instructive, was given by the Grand Secretary, and an excellent oration delivered by the Grand Chaplain. In commemoration of an event so pleasing to the Society, it was agreed, that the anniversary of this ceremony should be ever after regularly kept.

Thus was completed, under the auspices of a nobleman, whose amiable character as a man, and zeal as a mason may be equaled, but cannot be surpassed, that elegant and highly finished room on Great Queen-street, in which the annual assembly and quarterly communications of the fraternity are held; and to the accomplishment of which many lodges, as well as private individuals, have liberally subscribed. It is to be regretted, that the finances of the Society will not admit of its being solely reserved for masonic purposes.

The hall is as elegant and highly-finished a room as the metropolis can show. The entrance into it is from the Committee-room, through a small gallery, on the right of which is a commodious flight of steps leading to the under-croft, or ground apartments, and on the left a small room appropriated for the reception of wines on grand festivals; above this is a large music gallery, capable of containing three hundred spectators, exclusive of the band



of music, supported by pillars and pilasters of the composite order. The length of this building within the walls is 92 feet; it is 43 feet broad, and upwards of 60 feet high. At the upper end of the hall there is a place allotted for the Grand Officers and their attendants, when the Grand Lodge meets, which takes up about one-fourth of the whole length, and which is higher than the rest by two steps, at the extremity of which is a very beautiful alcove, of a semi-circular form, in which is fixed a fine organ. On the right and left of this elevated place are two galleries, supported by beautiful fluted pillars of the Corinthian order, either for music, or to admit ladies to the sight of such ceremonies as the laws of the Society will permit. The remaining part of the hall is for the use of the Grand Stewards, and brethren in general, when the Grand Lodge assembles. The pilasters on each side of the hall are fluted, and otherwise most beautifully decorated. Between these pilasters there are places appropriated for the reception of full-length paintings of the Grand Masters, &c. Those at present fixed are, the Prince of Wales, the earl of Moira, the late dukes of Cumberland and Manchester, and the late Lord Petre. Above them are places for such historical paintings as have some affinity to the royal art, or are expressive of the virtues of Freemasonry. All the other intermediate spaces are elegantly decorated with the most beautiful emblematical, symbolical, and hieroglyphical figures and representations of the mysteries of the royal art.

Round the top of the side walls runs a small balustrade, or rather a kind of ornamented iron palisades, capable of holding a vast number of spectators, above which a number of semicircular windows are placed, so contrived, as to open and shut with the greatest ease and facility, to let in fresh air as often as may be required. The reason why the windows are placed so high is, that no spectators from the adjacent houses may view the masonic ceremonies.

The roof of this magnificent hall is, in all probability, the highest finished piece of workmanship in Europe, having gained universal applause from all beholders, and raised the character of the architect (Richard Cox) beyond expression. In the centre of this roof a most splendid sun is represented in burnished gold, surrounded by the twelve signs of the Zodiac, with their respective characters, viz., Aries,. Taurus,. Gemini,. Cancer,. Leo,. Virgo,. Libra,. Scorpio,. Sagittarius,. Capricorn,. Aquarius,. and Pisces,.

The emblematic meaning of the sun is well known to the enlightened and inquisitive Freemason; and as the real sun is situated in the centre of the universe, so is this emblematic sun fixed in the centre of real masonry. We all know that the sun is the fountain of light, the source of the seasons, the cause of the vicissitudes of day and night, the parent of vegetation, and the friend of man; but the scientific Free-mason only knows the reason why the sun is thus placed in the centre of this beautiful hall.

Whenever the Grand Lodge assembles, this hall is further ornamented with five brilliant and rich cut glass chandeliers, the most magnificent of which hangs above the part of the hall allotted to the Grand Officers; the other four are distributed in pairs, at equal distances. These lustres, with a sufficient number of sconces, in which only wax lights burn, illuminate the hall with a great brilliancy.

The tavern is a most commodious suite of rooms; and, under its present conductors possess that large portion of the public favour to which their civility, liberality, diligence, and attention, most justly entitle them.

The brethren of St John's Lodge in Newcastle, animated by the example set then in the metropolis, opened a subscription for the purpose of building, in the Low Friar Chair in that town, a new hall for their meetings; and on the 23rd of September 1776, the foundation stone<sup>[cxii]</sup> of that building was laid by Mr Francis Peacock, then Master of the lodge. This edifice was speedily completed, furnished and dedicated; but se since learn, that it has been sold, and appropriated to other purposes.

The flourishing state of the Society in England attracted the attention of the masons in Germany, who solicited our friendship and alliance. The Grand Lodge at Berlin, under the patronage of the prince of Hess-Darmstadt, requested a friendly union and correspondence with their brethren in England, which was agreed to, on the Grand Lodge of Germany engaging to remit an annual donation to the fund of charity.

The business of the Society having been now considerably increased, it was resolved, that the Grand Secretary should be permitted in future to employ a deputy or assistant, at an annual salary proportioned to his labour.

On the 14th February 1776, the Grand Lodge resolved, that in future all Past Grand Officers should be permitted to wear a particular gold jewel, the ground enameled in blue,; and each officer to be distinguished by the jewel which he wore while in office; with this difference, that such honorary jewel should be fixed with a circle of oval; on the borders of which were to be inscribed his name, and the year in which he served the office. This jewel to be worn in Grand Lodge pendant to a broad blue riband, and on other occasions, to be fixed to the breast by a narrow blue riband.<sup>[cxiii]</sup>

Many regulations respecting the government of the fraternity were established during lord Petre's administration. The meetings of irregular masons again attracted notice, and, on the 10th April 1777, the following law was enacted "That the persons who assemble in London, and elsewhere, in the character of masons, calling themselves Ancient Masons, and at present said to be under the patronage of the duke of Athol, are not to be countenanced, or acknowledged, by any regular lodge, or mason, under the constitution of England: nor shall any regular mason be present be present at any of their proceedings, under the penalty of forfeiting the privileges of the Society: nor shall any person initiated at any of the irregular meetings, be admitted into any lodge, without being re-made.<sup>[cxiv]</sup> That this censure shall not extend to any lodge, or mason made in Scotland or Ireland, under the constitution of either of these kingdoms; or to any lodge, or mason made abroad, under the patronage of any foreign Grand Lodge in alliance with the Grand Lodge of England; but that such lodge and masons shall be deemed to be regular and constitutional."

An Appendix to the Book of Constitutions, containing all the principal proceedings of the Society since the publication of the last edition, was ordered to be printed; also a new annual publication, entitled THE FREE-MASONS CALENDAR; and the profits arising from the sale of both, were to be regularly brought to account in the charity fund. To preserve the consequence of the Society, the following law was enacted at this time: "That the fees for constitutions, initiations, etc should be advanced, and no person be initiated into masonry in any lodge in England for less sum that two guineas;<sup>[cxv]</sup> and that the name, age profession, and place of residence of every person so initiated, and of every admitted member of a regular lodge since the 29th October 1768, should be registered, under the

penalty of such mason made, or member admitted, being deprived of the privileges of the Society.

The Masons in Sunderland having considerably increased during his lordship's administration, an elegant hall was built in that town for their meetings. On the 16th of July 1778, this hall was dedicated in solemn form before a numerous company of brethren, on which occasion a very animated oration on Masonry was delivered in the presence of above 120 ladies. On the 19th of November, 1782, this hall was destroyed by fire, and many valuable books and papers were burnt. The zeal of the brethren, however, induced them the following year to build another hall, named Phoenix Hall, of which the foundation-stone was laid, in great pomp, on the 5th of April, 1784; and in the following year it was finished, and dedicated in solemn form.

Lord Petre granted provincial deputations for Madras and Virginia, also for Hants, Sussex and Surrey. though, during this presidency, some lodges were erased out of the list, for non-conformity to the laws, many new ones were added, so that under his lordship's banner, the Society became truly respectable.

On the 1st of May 1777, lord Petre was succeeded by the duke of Manchester; during whose administration the tranquility of the Society was interrupted by private dissensions. an unfortunate dispute having arisen among the members of the lodge of Antiquity, on account of some proceedings of the brethren of that lodge on the festival of St John the Evangelist after his grace's election, the complaint was introduced into Grand Lodge, where it occupied the attention of every committee and communication for twelve months. It originated from the Master, Wardens and some of the members, having, in consequence of a resolution of the lodge, attended divine service at St Dunstan's Church in Fleet-street, in the clothing of the Order; and walked back to the Mitre-tavern in their regalia without having obtained a dispensation for the purpose. The Grand Lodge determined the measure to be a violation of the general regulations respecting public processions. Various opinions were formed on the subject, and several brethren highly disgusted. another circumstance tended still farther to widen the breach. This lodge, having expelled three members for misbehaviour, the Grand Lodge interfered and, without proper investigation, ordered them to be reinstated. With this order the lodge refused to comply, conceiving themselves competent judges in the choice of their members. The privileges of the the lodge of Antiquity \* were then set up, in opposition to the supposed uncontrollable authority of the Grand Lodge; and in the investigation of this important point, the original case of dispute was totally forgotten. Matters were agitated to the extreme on both sides. Resolutions were precipitately entered into, and edicts inadvertently issued. memorial and remonstrances were presented; at last a rupture ensued. the lodge of Antiquity supported its immemorial privileges; applied to the old lodge in York city, and to the lodges in Scotland and Ireland, for advice; entered a protest against, and peremptorily refused to comply with, the resolutions of the Grand Lodge, discontinued the attendance of its master and wardens at the committees of charity and quarterly communications as its representatives; published a manifesto in its vindication; notified its separation from the Grand Lodge; avowed an alliance with the Grand Lodge of all England, held in the city of York, and every lodge and mason who wished to act in conformity to the original constitutions. The Grand Lodge enforced its edicts, and extended protection to the brethren whose cause it had espoused. Anathemas were issued, several worthy men in their absence expelled from the Society, for

refusing to surrender the property of the lodge to three persons who had been regularly expelled from it; and printed letters were circulated, with the Grand Treasurer's accounts, highly derogatory to the dignity of the Society. This produced a schism, which subsisted for the space of ten years.

To justify the proceeding of the Grand Lodge, the following resolution of the Committee of Charity held in February 1779, was printed and dispersed among the lodges:

"Resolved, That every private lodge derives its authority from the Grand Lodge, and that no authority but the Grand Lodge can withdraw or take away that power. that thought the majority of a lodge may determine to quite the Society, the constitution, or power of assembling, remains with and is vested in, the rest of the members who may be desirous of continuing their allegiance; and that if all the members withdraw themselves, the constitution is extinct and the authority reverts to Grand Lodge."

This resolution, it was argued, might operate with respect to a lodge which derived its constitution from the Grand Lodge, but could not apply to one which derived its authority from another channel. long before the establishment of the Grand Lodge, and which authority had been repeatedly admitted and acknowledged. Had it appeared upon record, that after the establishment of the Grand Lodge, and original authority had had been surrendered, forfeited, or exchanged for a warrant from the Grand Lodge, the lodge of Antiquity must have admitted the resolution of the Grand Lodge its full force. But as no such circumstance appeared on record, the members of the lodge of Antiquity were justified in considering their immemorial constitution sacred, while, they chose to exist as a lodge and act in obedience to its ancient constitutions.

Considering the subject in this point of view, it evidently appears that the resolution of the Grand Lodge could have no effect on the lodge of Antiquity; especially after the publication of the manifesto avowing its separation. The members of the that lodge continued to meet regularly as heretofore, and to promote the laudable purposes of masonry on their old independent foundation. The lodge of Antiquity it was asserted could not be dissolved, while the majority of its members kept together, and acted in conformity to the original constitutions; and no edict of the Grand Lodge, or its committees could deprive the members of that lodge of a right which had been admitted to be vested in themselves collectively from time immemorial; a right which had never been derived from, or ceded to, any Grand Lodge whatever.

To understand more clearly the nature of that constitution by which the Lodge of Antiquity is upheld, we must have recourse to the usages and customs which prevailed among Masons at the end of the last and beginning of the present century. The Fraternity then had a discretionary power to meet as Masons, in certain numbers, according to their degrees, with the approbation of the Master of the work where any public building was carrying on, as often as they found it necessary so to do; and when so met, to receive into the Order brothers and fellows, and practise the rites of Masonry. The idea of investing Masters and Wardens of lodges in Grand Lodge assembled, or the Grand Master himself, with a power to grant warrants of constitution to certain brethren, to meet as Masons at certain houses, on the observance of certain conditions, had then no existence. The Fraternity were under no such restrictions. The ancient charges were the only standard for the regulation of conduct, and no law was known in the Society which those Charges did not inculcate. To

the award of the Fraternity at large, in general meeting assembled, once or twice in a year, all brethren were subject, and the authority of the Grand Master never extended beyond the bounds of that general meeting. Every private assembly, or lodge, was under the direction of its particular Master, chosen for the occasion, whose authority terminated with the meeting. When a lodge was fixed at any particular place for a certain time, an attestation from the brethren present, entered on record, was a sufficient proof of its regular constitution; and this practice prevailed for many years after the revival of Masonry in the south of England. By this authority, which never proceeded from the Grand Lodge, unfettered by any other restrictions than the constitutions of Masonry, the Lodge of Antiquity has always acted, and still continues to act.

Whilst I have endeavoured to explain the subject of this unfortunate dispute, I rejoice in the opportunity which the proceedings of the grand feast in 1790 afforded of promoting harmony, by restoring to the privileges of the Society all the brethren of the Lodge of Antiquity who had been falsely accused and expelled in 1779. By the operation of our professed principles, and through the mediation of a true friend to genuine Masonry, the late William Birch esq., Past Master of the Lodge of Antiquity, unanimity was happily restored; the manifesto published by that Lodge in 1779 revoked; and the Master and Wardens of that truly ancient association resumed their seats in Grand Lodge as heretofore; while the brethren who had received the sanction of the Society as nominal members of the Lodge of Antiquity during the separation, were reunited with the original members of the real Lodge, and the privileges of that venerable body limited to their original channel.

Although I have considerably abridged my observations on this unfortunate dispute in the latter editions of this treatise, I still think it proper to record my sentiments on the subject, in justice to the gentlemen with whom I have long associated; and to convince my brethren, that our re-union with the Society has not induced me to vary a well-grounded opinion, or deviate from the strict line of consistency which I have hitherto pursued.

## **SECTION XI.**

### **REMARKABLE EVENTS FROM 1779 TO 1791**

*History of the most remarkable Events in the Society from 1779 to 1791 inclusive.*

Amidst these disagreeable altercations, intelligence arrived of the rapid progress of the Society in India, where many new lodges had been constituted, which were amply supported by the first characters in the East. Omdit-ul-Omrah Bahauder, eldest son of the nabob of the Carnatic, had been initiated into masonry in the lodge of Trichinopoly near Madras; and had expressed the highest veneration for the institution. This news having been transmitted to England officially, the Grand Lodge determined to send a congratulatory letter to his highness on the occasion, accompanied with a blue apron elegantly decorated, and a copy of the Book of Constitutions superbly bound. To sir John Day, advocated general of Bengal, the execution of the commission was entrusted.<sup>[cxvi]</sup> In the beginning of 1780, an answer was received from his highness, acknowledging the receipt of the present, and expressing the warmest attachment and benevolence to his brethren in England. This letter, which is written in the Persian language, was enclosed in an elegant cover of cloth of gold, and addressed To the Grand Master and Grand Lodge of England.

This flattering mark of attention from so distinguished a personage abroad, was peculiarly grateful to the Grand Lodge; who immediately resolved, that a letter should be prepared and transmitted to his highness, expressing the high opinion which the brethren in England entertained of his merits, and requesting the continuance of his friendship and protection to the masonic institution in the East. the thanks of the Grand Lodge were voted to sir John Day; and a translation of his highness's Letter<sup>[cxvii]</sup> was ordered to be copied on vellum, and, with the original, elegantly framed and glazed, hung up in the hall at every public meeting of the Society.

The first testimony which Omdit-ul-Omrah gave of his regard to the institution, was by the initiation of his brother Omur-ul-Omrah, who seems to be equally active with himself in promoting the welfare of the Society.

Another event has also taken place at Madras, which must be very satisfactory to the brethren of England. The division and secessions, which had originated in London in 1738, having unfortunately reached India, by the intervention of brigadier general Horne, who had been appointed, by patent from the duke of Cumberland, Provincial Grand Master on the Coast of Cormomandel, an union of the brethren in that part of the world has been affected, and the lodge No. 152, styling themselves Ancient York Masons, joined a lodge under his auspices and voluntarily surrendered the constitution under which they had formerly acted. This desirable object being accomplished, and the wishes of the brethren fulfilled, the General requested their assistance to form a Grand Lodge, when the following Officers were appointed, and installed in due form.

Brigadier gen. Horne, Prov. Grand Master.

Ter. Gahagan esq. Deputy Grand Master.

Jof. Du Pre Porcher esq, Acting Grand Master.

Lieut. col. Rofs. Grand Architect.  
Lieut. col. J Campbell, Sen, Grand Warden.  
Lieut. col. Hamilton esq, Junior Grand Warden.  
James Grierson esq, Grand Secretary.  
James Amos esq, Grand Treasurer.  
Lieutenant-colonel Moorhouse, and colonel L Lucas esq. Grand Stewards.  
Major Maule, Grand Orator.  
Charles Bromley esq, Grand Sword Bearer.

The Grand Lodge having been regularly established, a proposal was made, that a new lodge should be formed in Madras, under the name of Perfect Unanimity, No. 1. This being unanimously agreed to, the Provincial Grand Master gave notice, that he should perform the ceremony of consecration on Saturday the 7th of October 1787, in commemoration of the union which had been so amicably formed that day; and requested the proper officers to attend the occasion. Accordingly, on the morning of the day appointed upwards of fifty brethren assembled at the house of Choulty Plain, in which the public rooms are held, and at half past eleven o'clock the ceremony commenced, After the preparatory business had been gone through in Grand Lodge, a procession<sup>[cxviii]</sup> was formed and marched three times round the lodge; after which the business of consecration was entered on, and completed in a manner suitable to the solemnity of the occasion. Several old masons who were present, declared they never saw a ceremony conducted with more dignity and propriety.

The following brethren were installed as Officers of this new lodge, viz, Colly Lyons Lucas esq. Master; Pullier Spencer esq. Senior Warden; George Robert Latham esq, Junior Warden; George Maule esq. Secretary; John Robins esq. Treasurer.

At two o'clock, the brethren sat down at an excellent dinner, provided by the Grand Lodge; after which many masonic and loyal toasts were drank; and the day was concluded with that pleasing festivity, harmony, and good fellowship, which has always distinguished the Society of Free and Accepted Masons.

We shall now return to the history of Masonry in England; and recite the particulars which are most deserving attention. During the presidency of the duke of Manchester, new lodges were constituted in different parts of England, and considerable additions made to the general funds of the Society. The sums voted to distressed brethren far exceeded those of any former period; and among other instances of liberality, may be specified a generous contribution of one hundred pounds, which was voted by the Grand Lodge towards the relief of our brethren in America, who had suffered great losses in consequence of the rebellion there, and whose situation was very feelingly described in a letter from the Lodge No. 1, at Halifax, in Nova Scotia.

A singular proposition was made in Grand Lodge on the 8th of April 1778, that the Grand Master and his Officers should be distinguished in future at all public meetings by robes. to be provided at their own expense; and that Past Grand Officers should have the privilege of being distinguished in a similar manner. This measure was at first favourably received; but, on further investigation in the Hall Committee, to whom it was referred, it was found to be so diametrically opposite to the original plan of the institution, that it was very properly laid aside.

The finances of the Society occupied great part of the proceedings of the Committees and communications during his grace's administration. The debts due on account of the hall appearing to be very considerable, it was determined to make an application to the lodges to raise £2,000 to pay them off. For this purpose in consequence of a plan offered to the consideration of the Grand Lodge in June 1779, it was resolved, that a subscription should be opened, to raise money by loan, without interest, at the discretion of the subscribers; that £25 should be the sum limited for each subscriber, and the number of subscribers to be one hundred; and that the monnies so subscribed should be repaid, in equal proportions, among the subscribers, at such times as the hall fund would admit. It was also determined, that an honorary medal should be presented to every subscriber, as a mark of distinction for the service which he had rendered the Society; and that the bearer of such medal, if a master mason, should have the privilege of being present at, and voting in, all the future meetings of the Grand Lodge. This mark of attention prompted some lodges, as well as individuals, to contribute and the greatest part of the money was speedily raised and applied for the purpose intended.

The Stewards Lodge, finding their finances much reduced by several members having withdrawn the annual subscriptions, applied to the Grand Lodge for relief; upon which it was resolved, that in future no Grand Officer should be appointed, who was not at the time a subscribing member of the Stewards Lodge.

A measure of more importance attracted the attention of the Society at this period. It had been observed with regret, that a number of worthy brethren in distress had been subjected to much inconvenience and disappointment from a want of relief during the long summer recess, as there was seldom any Committee of Charity held from the beginning of April to the end of October. To remedy this complaint, the Grand Lodge unanimously resolved, that an Extraordinary Committee should meet annually in the last week of August, to administer temporary relief to such distressed objects as might regularly apply, not exceeding five pounds to one person.

The business of the Society having of late very considerably increased, the Grand Lodge was induced to appoint, pro tempore, an assistant to the Grand Secretary, to hold equal rank and power with himself in the Grand Lodge.<sup>[cxix]</sup> Among many regulations which were now established, it was determined, that in future no person should hold two offices at the same time in the Grand Lodge.

The Grand Lodge of Germany having applied for leave to send a representative to the Grand Lodge of England, in order more effectually to cement the union and friendship of the brethren of both coun that he should have the privilege of nominating a peer of the realm as Acting Grand Master, who should be empowered to superintend the Society in his absence; and that, at any future period, when the Fraternity might be honoured with a prince of the blood at their head, the same privilege should be granted.

At the annual grand feast on the 1st of May, 1782, the duke of Cumberland was unanimously elected Grand Master; and it being signified to the Society, that his highness meant to appoint the earl of Effingham Acting Grand Master, the appointment was confirmed, and his lordship presided as proxy for his Royal Highness during the feast.

On the 8th of January 1783, a motion was made in Grand Lodge, and afterwards confirmed, that the interest of five per cent. on 1,000l. which had been advanced for the



purposes of the hall from the charity fund, should cease to be paid; and further, that the principal should be annihilated, and sunk into the hall-fund. In consequence of this resolution, the money was regularly brought to account in the hall expenditures. Many other regulations were confirmed at this meeting, to render the hall-fund more productive, and to enforce obedience to the laws respecting it.<sup>[cxx]</sup> How far some of these regulations passed, that, in compliment to the Grand Lodge of Germany brother Leonhardi should wear the clothing of a Grand Officer, and rank next to the Past Grand Officers in all public meetings of the Society.

This additional cement was highly pleasing; and led the brethren to regret, that no intercourse or correspondence should have subsisted nearer home, between the Grand Lodge of England and the Grand Lodges of Scotland and Ireland, thought all the members were subjects of the same sovereign. At the communication in April 1782, this important business came under consideration; when, after a variety of opinions had been delivered, it was unanimously resolved, that the Grand Master should be requested to adopt such means as his wisdom might suggest, to promote a good understanding among the brethren of the three united kingdoms. Notwithstanding this resolution, the wished for union has not yet been accomplished; we trust, however, that the event is not far distant.

At this meeting also, the pleasing intelligence was communicated, of the duke of Cumberland's intention to accept the government of the Society. This having been regularly stated in Grand Lodge, his highness was proposed Grand Master elect; and it was resolved, in compliment to him, that he should have the privilege of nominating a peer of the realm as Acting Grand Master, who should be empowered to superintend the Society in his absence; and that, at any future period, when the fraternity might be honoured with a Prince of the blood at their head, the same privilege should be granted.

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On the 8th of January 1783, a very singular motion was made in Grand Lodge, and afterward confirmed, that the interest of five percent on £1,000 which had been advanced for the purposes of the hall from the charity fund, should cease to be paid; and further, that the principal should be annihilated, and sunk into the hall fund. However extraordinary it may appear, this event took place; and the money has been regularly brought to account in the hall expenditures. A number of other regulations were confirmed at this meeting, to render the hall fund more productive, and to enforce obedience to the laws respecting it. How far some of the regulations are consistent with the original plan of the masonic institution must be left to abler judges to determine. In earlier periods of our history, such compulsory regulations were unnecessary.

At the Grand Lodge held on the 23rd of November 1783, an addition was made to the Grand Officers, by the appointment of a Grand Portrait Painter; and, at the request of the duke of Manchester, that honor was conferred on the rev. William Peters, in testimony of the service which he had rendered to the Society, by his elegant portrait of lord Petre.

During the remainder of the year, there was scarcely any further business of importance transacted. On the 19th of November, information was given in Grand Lodge, that two

brethren, under sanction of the Royal Military lodge at Woolwich, which claimed the privilege of an itinerant lodge, had lately held an irregular meeting in the King's Bench prison, and had there unwarrantably initiated sundry person into masonry. The Grand Lodge, conceiving this to be a violent infringement of the privileges of every regular constituted lodge, ordered the said lodge to be erased from the list; and determined, that it was inconsistent with the purposes of making, passing and raising masons, in a prison or place of confinement.

At this Grand Lodge also, it was resolved, to enact certain regulations, subjecting the Deputy Grand Master and Grand Wardens to fines, in case of non-attendance on the public meetings of the Society; and these regulations were confirmed on the 11th February following.

While those proceedings were carrying on in England, the brethren in Scotland were prosecuting their labours also for the good of the craft. The vast improvements made in the city of Edinburgh, afforded ample room for ingenious architects to display their masonic talent and abilities; and there the operative part of the fraternity were fully occupied, in rearing stately mansions, and planning elegant squares.

On the 1st of August 1785, a very pleasing sight was exhibited to every well-wisher to the embellishment of that city, in the ceremony of laying the foundation stone of the South Bridge, being the first step to farther improvement. In the morning of that day, the right hon. the Lord Provost and Magistrates, attended by the Grand Master Mason of Scotland, and a number of nobility and gentry, with the masters, office-bearers, and brethren of the several lodges; walked from the parliament-house to the bridge in procession<sup>[[exxi](#)]</sup> The streets were lined by the 58th regiment and the city guard.

Lord Haddo, Grand Master, having arrived at the place, laid the foundation stone with the usual solemnities. His lordship standing on the east, with the Substitute on his right hand, and the Grand Wardens on the west, the square, the plumb, the level, and the mallet, were successively delivered by an operative mason to the Substitute, and by him to the Grand Master, who applied the square to that part of the stone which was square, the plumb to the level edges, the level above the stone in several positions, and then with the mallet gave three knocks, saying! "May the Grand Architect of the Universe grant a blessing on this foundation stone, which we have now laid; and by his providence enable us to finish this, and every other work which may be undertaken for the embellishment and advantage of this city." On this the brethren gave the honours.

The cornucopia and two silver vessels were then brought from the table, and delivered, the cornucopia to the Substitute, and the two vessels to the Wardens, which were successively presented to the Grand Master, who, according to ancient form, scattered the corn, and poured the wine and oil, which they contained, on the stone saying, "May the All-bounteous Author of Nature bless this city with an abundance of corn, wine and oil; and with all the necessaries, conveniences, and comforts of life! and may the same Almighty power preserve this city from ruin and decay to the latest posterity!"

The Grand Master, being supported on the right hand by the duke of Buccleugh, and on the left by the earl of Balcarras, addressed himself to the Lord Provost and the Magistrates in a suitable speech for the occasion. The coins of the present reign, and a silver plater, with the following inscription, was deposited within the stone.

ANNUETE DEO OPTIMO MAXIMO,  
REGNANTE GEORGIO III, PATRE PATRIA,  
HUJUS PONTIS  
QUO VICI EXTRA MOENIA EDINBURGH,  
URBI COMMUNE ADJUNGERENTUR,  
ADITUMQUE NON INDIGNUM TANTA  
URBS HABERET,  
PRIMUM LAPIDEM POSUIT  
NOBLIS VIR GEORGIUS DOMINUS HADDO,  
ANTIQUISSIMI SODALITH ARCHITECTONICI  
APUD SCOTOS CURIO MAXIMUS,  
PLAUDENTE AMPLISSIMA FRATRUM CORONA,  
IMMEMSAQUE POPULI FREQUENTIA

-----  
OPUS  
UTILE CIVIBUS GRATUM ADVENIS,  
URBI DECORUM PATRIAE HONESTUM,  
CONSULE JACOBO HUNTER BLAIR,  
INCEPTI AUCTORE INDEFESSO,  
SANCCIENTE REEGE, SENATUQUE BRITANNIAE,  
APPROBANTIBUS OMNIBUS,  
TANDEM INCHOATUM EST  
IPSIS KALENDIS AUGUSTI  
A.D. MDCCLXXXV  
AERAE ARCHITECTONICAE 5785  
Q.F.F.Q.S.

#### Translation

"By the blessing of Almighty God, in the reign of George the Third, the Father of his country, the right hon. George, Lord Haddo, Grand Master of the Most ancient Fraternity of Free Masons in Scotland, amidst the acclamation of a Grand Assembly of the brethren, and a vast concourse of people, laid the first stone of this bridge, intended to form a convenient communication between the city of Edinburgh and its suburbs, and an access not unworthy of such a city.

This work, so useful to the inhabitants, so pleasing and convenient to strangers, so ornamental to the city, so creditable to the country, so long and much wanted and wished for, was at last begun, with the sanction of the king and parliament of Great Britain, and with universal approbation, in the provestship of James Hunter Blair, the author and indefatigable promoter of the undertaking, August the 1st, in the year of our Lord, 1785, and of the era of Masonry 5785. which may God prosper."

An anthem was then sung, and the procession returned, reversed, to the Parliament-house. After which the Lord Provost and Magistrates gave an elegant entertainment at Dunn's rooms to the Grand Lodge, and the nobility and gentry who had assisted in the ceremony.

The net public ceremony in which the society bore a principal share, was in laying the foundation stone of that valuable seminary of learning, the new College of Edinburgh. this University has for many years been esteemed one of the most celebrated in Europe, and has attracted a great number of students of physic and other branches of science, from all parts of the world. The eminence of its professors in every branch of learning is universally admitted; and it is most fervently so be wished, for the honour of the kingdom, that the whole plan may be completely executed agreeably to the intention of the original promoters. as this is an event worth of record in the annals of masonry, I shall describe minutely the ceremony observed on that remarkable occasion.

On the 13th of October 1789, Mr Robert Adam, architect, presented the plans of the intended building, at a public breakfast given by the Lord Provost, to the Magistrates, the Principal and the Professors of the University, of Edinburgh, on the occasion; and explained their uses for the various schools, halls, and houses. The whole company expressed the highest satisfaction at the design; and it was immediately resolved, that a subscription should be opened to carry the plan into execution. Monday the 16th of November was then fixed for laying the foundation stone of the new structure.

On the morning of the day appointed for performing the ceremony, the brethren assembled at eleven o'clock in the Parliament-house, to meet lord Napier, at that time Grand Master of Scotland. When the lodges were arranged, the Grand Master sent notice to the Lord Provost and Magistrates, who had assembled in the Council-chamber; and to the Principal, Professors and Student of the University, who had met in the High Church. At half past twelve, the procession began to move in the following order:

1st. The Principal, Professors, and Students of the University, with their mace carried before them. Principal Robertson being supported on the right hand by the rev. Dr Hunter, professor of divinity; and on the left, by Dr Handy, professor of church history. The Professors were all robed, and each of the Students had a sprig of laurel in his hat.

2nd. The Lord Provost, Magistrates, and Council, in their robes, preceded by the sword, mace, etc. The Lord Provost being supported on the right and left by the two eldest Baillies.

3rd. A complete choir of Singers, under the direction of signor Scherky, singing anthems as the procession moved.

4th. The Lodges, according to seniority, juniors preceding, with their different insignia.

5th. A complete band of instrumental music.

6th. The Grand Stewards, properly clothed, with white rods.

7th. The Noblemen and Gentlemen attending the Grand Master.

8th. A large drawing of the East Front of the New College, carried by two operative masons.

9th. The grand jewels, borne by Past Masters of lodges.

10th. Officers of the Grand Lodge, properly clothed.

11th. Past Grand Masters.

12th. Lord Napier, present Grand Master, supported on the right hand by sir William Forbes bart. Past Grand Master; and on the left, by the duke of Buccleugh.

A detachment of the 35th regiment from the castle, together with the city guard, lined the streets.

At one o'clock, the Grand Master reached the site of the College, when the foundation stone was laid with the usual ceremonies.[<sup>cxxii</sup>] After which the Grand Master addressed himself to the Lord Provost and Magistrates as follows:

"My Lord Provost, and Magistrates, of the City of Edinburgh.

In compliance with your request, I have now had the honour, in the capacity of Grand Master Mason of Scotland, to lend my aid towards laying that stone on which it is your intention to erect a new College. I must ever consider it a sign of the fortunate events in my life, that the Craft of Free and Accepted Masons should be called forth, to assist at an undertaking so laudable; and so glorious, during the time that, from their affections, I have the honour of sitting in the chair of the Grand Lodge.

The attention to the improvement of this city, manifested by the Magistrates, your predecessors in office, has for many years, excited the admiration of their fellow-citizens. The particular exertions of your Lordship and your Colleagues have merited, and it give me infinite satisfaction to say, have obtained, the universal approbation of all ranks of men.

The business of, this day, equally to be remembered in the annals of this city and of masonry, will transmit your name with lustre to posterity. Thousands yet unborn, learning to admire your virtues, will thereby be stimulated to follow the great example you have set them, of steady patriotism, love of your country, and anxious desire to advance the welfare, and increase the fame of the city of Edinburgh.

In the name of the Craft of Free and Accepted Masons, and in my own, I sincerely implore the protection of the Supreme Architect of the Universe on your lordship and your brethren in the Magistracy! May you long continue here the ornaments of civil society; and may you hereafter be received into those mansions, those lodges, prepared in heaven for the blessed."

To this address the Lord Provost, in the name of the Magistrates and Town Council of the City of Edinburgh, mad a suitable reply.

The Grand Master next addressed the Principal as representing the University of Edinburgh, as follows:

"Reverend Sir,

Permit me to congratulate you, as Principal, and your brethren, as Professors, of the University of Edinburgh, on the work which we have this day been engaged. -- A work, worthy of your Patrons, who (ever considering the public good) will not permit the seat of learning, established in this ancient metropolis, to bear the appearance of decay, at a time when so much attention is bestowed on the elegance and convenience both of public and private edifices.

Permit me, likewise, to congratulate my country, on the probability of seeing the different chairs of the magnificent structure now to be erected, filled by men so distinguished for their piety, so eminent for their learning, and so celebrated for their abilities, as those to whom I now have the honour to address myself.

Any panegyric that I can pronounce, must fall so far short of what is due to you, Sir, and your honourable and learned brethren, that it would be presumption in me to attempt to express my sense of your deserts. Suffice it to say that the Grand Lodge of Scotland, and the lodges depending on it, are most happy, in having this opportunity of assisting at, and witnessing, the laying of the foundation, whence it is their earnest wish a building may arise, which, in future ages may be renowned for the excellence of its teachers, and as much respected for the propriety of conduct in its students, as the University now is, over which you have the peculiar satisfaction of presiding.

May the Almighty Architect, the Sovereign Disposer of all events, grant, that the Principal and Professors of this College may continue to deliver their instructions, and the Students to receive their admonitions, in such a manner as may rebound to the glory of God, the promoting of science, and the extension of all useful learning."

To which the rev. Principal made the following reply:-

"My Lord,

From very humble beginnings, the University of Edinburgh has attained to such eminence, as entitles it to be ranked among the most celebrated seminaries of learning. Indebted to the bounty of several of our Sovereigns -distinguished particularly by the gracious Prince now seated on the British throne, whom with gratitude, we reckon among the most munificent of our royal benefactors - and cherished by the continued attention and good offices of our honourable Patrons, this University can no boast of the number and variety of its institutions for the instruction of youth in all the branches of literature and science.

With what integrity and discernment persons have been chosen to preside in each of these departments, the character of my learned colleagues affords the most satisfying evidence. From confidence in their abilities, and assiduity in discharging the duties of their respective offices, the University of Edinburgh has become a seat of education, not only to the youth in every part of the British dominions, but, to the honour of our country, students have been attracted to it from almost every nation in Europe, and every state in America.

One thing still was wanting, The apartments appropriate for the accommodation of Professors and Students were so extremely unsuitable to the flourishing state of the University, that it has long been the general wish to have buildings more decent and convenient erected. What your lordship has now done, gives a near prospect of having this wish accomplished; and we consider it as a most auspicious circumstance, that the foundation stone of this new mansion of science is laid by your lordship, who, among your ancestors, reckon a man, whose original and universal genius places him high among the illustrious persons who have contributed most eminently to enlarge the boundaries of human knowledge

Permit me to add, what I regard as my own peculiar felicity, that of having remained in my present station much longer than any of my predecessors, I have lived to witness an event

so beneficial to this University, the prosperity of which is near to my heart, and has ever been the object of my warmest wishes.

May Almighty God, without invocation of whom no action of importance should be begun, bless this undertaking, and enable us to carry it on with success! May he continue to protect our University, the object of whose institution is to instill into the minds of youth, principles of sound knowledge; to inspire them with the love of religion and virtue; and to prepare them for filling the various situations in society, with honour to themselves, and with benefit to their country!

All this we ask, in the name of Christ; and unto the Father, the Son, and the Holy Spirit, we ascribe the kingdom, power and glory! Amen!"

After the Principal had finished his speech, the brethren again gave the honours, which concluded the ceremony.

Tow crystal bottles, cast on purpose at the glass-house of Leith, were deposited in the foundation-stone. In one of these were put different coins of the present reign, each of which were previously enveloped in crystal, in such an ingenious manner that the legend on the coins could be distinctly read without breaking the crystal. In the other bottle were deposited seven rolls of vellum, containing a short account of the original foundation and present state of the University, together with several other papers; in particular, the different newspapers, containing advertisements relative to the college, Etc, and a list of the names of the present Lord Provost and Magistrates, and Officer of the Grand Lodge of Scotland. The bottles being carefully sealed up, were covered with a plate of copper wrapt in block-tin; and, upon the under side of the copper, were engraven the arms of the city of Edinburgh, and of the University; likewise the arms of the right hon. lord Napier, Grand Master Mason of Scotland. Upon the upper side, a Latin inscription, of which the following is a copy:

ACADEMIÆ EDINBURGENSIS  
ÆDIBUS,  
INITIO QUIDEM HUMILLIMIS,  
ET JAM, POST DUO SECLA, PENE RUINOS  
NOVI HUIUS ÆDIFICII,  
UBI COMMODITATI SIMUL ET ELEGANTIÆ,  
TANTO DOCTRINARUM DOMICILIO DIGNÆ,  
CONSULERETUR,  
PRIMUM LAPIDEM POSUIT,  
PLAUDENTE INGENTI OMNIUM ORDINUM FREQUENTIA,  
VIR NOBILISSIMUS FRANCISCUS DOMINUS NAPIER,  
REIPUB. ARCHITECTONICÆ APUD SCOTOS  
CURIO  
MAXIMUS.  
XVI KAL. DECEMB.  
ANNO SALUTIS HUMANÆ MDCCLXXXIX.  
ÆRÆ ARCHITECTONICÆ 5789.  
CONSULE THOMA ELDER;  
ACADEMIÆ PRÆFECTO GULIELMO ROBERTSON,

ARCHITECTO ROBERTO ADAM.  
Q. F. F. Q. S.

TRANSLATION

"By the Blessing of Almighty God, In the reign of the most munificent Prince George III, The buildings of the Univeristy of Edinburgh, being originally very mean, And now, after two centuries, almost a ruin. The Right Hon. Francis Lord Napier, Grand Master of the Fraternity of Free Masons of Scotland, Amidst the acclamations of the people, laid the foundation stone of this new fabric, In which an union of elegance with conveniences, suitable to the dignity of learning, Has been studied; On the 16th day of November in the year of our Lord 1789 And in the era of Masonry 5789

Thomas Elder being the Lord Provost of the City; William Robertson, the Principal of the University; and Robert Adam the Architect.

May the undertaking prosper and be crowned with success.

An anthem having been sung, the brethren returned, the whole procession being reversed, and when the junior lodge arrived at the door of the Parliament-house, it fell back to the right and left, within the lines of soldiers; when the Principal, Professors and Students; the Lord Provost, Magistrates, and Town Council; and the Grand Lodge; passed though, with their hats off.

The procession on this occasion was one of the most brilliant and numerous that ever was exhibited in the city of Edinburgh. The Provost and Magistrates had very properly invited many of the Nobility and Gentry from all parts of the country, to witness the solemnity of laying the foundation-stone of a college, the architecture of which, it is agreed by all who have seen the plan, will not only do honour to the city, but to the nation of Europe. But the number of persons invited was far exceeded by the immense multitude of all ranks, who, desirous of viewing so magnificent a spectacle, filled the streets, windows, and even roofs of the houses, all the way from the Parliament-close, down the High-street and Bridge-street, near the fourth end of which the foundation-stone was laid. above 20,000 were supposed to be witnesses of this ceremony. It is, however, worthy of notice, that, notwithstanding so immense a crowd, the greatest order and decency were observed; nor did the smallest accident happen.

On the 7th of January 1795, the brethren in Scotland had another opportunity of exemplifying their skill in the practical rules of the Art, at opening the new bridge for carriages at Montrose. This undertaking had been long deeded impracticable, on account of the extent being near half a mile across a rapid influx and reflux of the sea. The important work, however, was happily accomplished under the superintendence of the fraternity, and the great post road from the fourth to the north of Scotland is now united. A public procession was formed on this occasion when the Grand Master, amidst an immense concourse of people, critically eaminined the work and declared it well built and ably executed.

Having described the principal works in which the brethren in Scotland have been employed, we shall now resume the history of masonry in England, and trace the occurrences that have taken place there, under the auspices of the duke of Cumberland, and his successor the prince of Wales.



On Thursday the 9th of March 1786, his royal highness Prince William Henry, now duke of Clarence, was initiated into Masonry at the Lodge No. 86, held at the Prince George Inn, at Plymouth.

On the 4th of January 1787, was opened in London, the grand chapter of Harodim. Though this order is of ancient date, and had been patronised in different parts of Europe, previous to this period there appears not on record the regular establishment of such an association in England. For some years it was faintly encouraged, but since its merit has been further investigated, it has received the patronage of the most exalted masonic characters; and, under the patronage of lord Macdonald, meets regularly at Free-Masons tavern on the 3rd Monday of January, February, March, April, October, November, and December; at which meetings any member of a regular lodge may be admitted by ticket as a visitor, to hear the lectures of masonry judiciously illustrated.

The mysteries of this order are peculiar to the institution itself, while the lectures of the Chapter include every branch of the masonic system, and represent the art of masonry in a finished and complete form.

Different classes are established, and particular lectures restricted to each class. the lectures are divided into sections, and the sections into clauses. the sections are annually assigned by the Chief Harod, to a certain number of is skillful companions in each class, who are denominated SECTIONISTS; and they are empowered to distribute the clauses of their respective sections, with the approbation of the Chief Harod and General Director, among certain private companions of the Chapter, who are denominated CLAUSE-HOLDERS. Such companions as by assiduity become possessed of all the sections in the lecture, are called LECTURERS; and out of these the General Director is always chosen.

Every Clauseholder, on his appointment, is presented with a ticket, signed by the Chief Harod, specifying the clause allotted to him. This ticket entitles him to enjoy the rank and privileges of a Clause-holder of the Chapter; and no Clause-holder can transfer his ticket to the another Companion, unless the consent of the Council has been obtained for that purpose, and the Director General shall have approved the Companion to whom it is to be transferred, as qualified to hold it. In case of the death, sickness, or non-residence in London, of any Lecturer, Sectionist or Clause-holder, another Companion is immediately appointed to fill up the vacancy, that the lectures may be always complete; and once in every month, during the session, a public lecture is delivered, in a masterly manner, in open Chapter.

The Grand-Chapter is governed by a Grand Patron, two Vice Patrons, a Chief Ruler, and two Assistants, with a Council of twelve respectable Companions, chosen annually at the Chapter nearest to the festival of St John the Evangelist.

On Thursday the 6th of February, 1787, his royal highness the prince of Wales was made a Mason, at an occasional Lodge, convened for the purpose, at the Star and Garter Tavern, Pall-mall, over which the late duke of Cumberland presided in person. And on Friday the 21st of November following, his royal highness the duke of York was initiated into Masonry, at a special Lodge convened for the purpose, at the same place, over which the Grand Master also presided in person. His highness was introduced by his royal brother the Prince of Wales, who assisted at the ceremony of his initiation.

On the 25th of March, 1788, another event, worthy of notice in the annals of Masonry, took place - the institution of the Royal Cumberland Freemasons'-school, for maintaining, clothing, and educating the female children and orphans of indigent brethren. To the benevolent exertions of the chevalier Bartholomew Ruspini, the Fraternity are first indebted for this establishment. Under the patronage of her royal highness the duchess of Cumberland, the school was originally formed; and to her fostering hand was owing its present flourishing state, by her recommending it to the Royal Family, as well as to many of the nobility and gentry of both sexes. On the 1st of January 1789, fifteen children were taken into a house provided for them at Somers Town, St. Pancras; but since that time, by the liberal encouragement which the charity received from the Fraternity in India as well as in England, the Governors have been enabled to augment the number of children at different periods to sixty-five.

The object of this Charity is to train up children in the knowledge of virtue and religion; in an early detestation of vice and its unhappy consequences; in industry, as necessary to their condition; and to impress strongly in their minds, a due sense of subordination, true humility, and obedience to their superiors.

In 1793, the Governors, anxious still farther to extend the benefits of this Institution, hired on lease a piece of ground in St George's Fields belonging to the City of London, on which they have erected as commodious and spacious school-house at the expense of upwards of £2500 into which the children are now removed. This building is sufficiently extensive to accommodate an hundred children; and from the exertions of the fraternity at home and abroad, there is every reason to hope that the Governors will soon have it in their power to provide for that number.[<sup>cxxiii</sup>]

This Charity is under the immediate supervision of her royal highness the duchess of Cumberland, the patroness; their royal highnesses the prince of Wales, the duke of York, and the duke of Gloucester, the Patrons; Chevalier Bartholomew Ruspini, the Institutor; the right hon. lord Macdonald, James Heseltine, James Galloway, William Birch, William Addington esqs. the Trustees; and sir Peter Parker, bart. the Treasurer.[<sup>cxxiv</sup>]

To the benevolent and indefatigable exertion of William Forsteen, Anthony Ten Broeke, Adam Gordon, Henry Spicer, esqs. and a few other respectable brethren, the Society are principally indebted for the complete establishment of this truly laudable Institution; and such have been the care and pains bestowed on the education of the children, that the sum arising from their work for the last year has exceeded £200.

On the 10th of February, 1790, the Grand Lodge voted an annual subscription of 25l. to this Charity, and particularly recommended it to the lodges as deserving encouragement; in consequence of which considerable sums have been raised for its support; and among the very liberal subscriptions from the lodges, the Shakespeare Lodge at Covent Garden, under William Forsteen esq. is particularly distinguished, having, as a lodge, and from individuals belonging to it, paid above a thousand pounds to the fund. From these donations, and the increase of annual contributions, an Institution, which reflects great honour on the Fraternity, promises fair to have a permanent establishment.

The late duke of Cumberland continued in the office of Grand Master till his death in September, 1790; when it may be truly said, that such a valuable acquisition was made to

the Society during his royal highness's administration, as is almost unparalleled in the annals of Masonry.

On the 10th of February 1790, regular notice was given in Grand Lodge, that his royal highness prince Edward, now duke of Kent, while on his travels, had been regularly initiated into Masonry in the Union Lodge at Geneva; and we are since credibly informed, that his royal highness prince Augustus Frederick, now duke of Sussex, has been likewise initiated into the Order at a Lodge in Berlin.

The Grand Lodge, highly sensible of the great honour conferred on the Society by the initiation of so many royal personages, unanimously resolved, that each of them should be presented with an apron, lined with blue silk, the clothing of a Grand Officer; and that they should be placed, in all public meetings of the Society, on the right hand of the Grand Master, and rank in all processions as Past Grand Masters.

On the 2d of May, 1790, the grand feast was honoured with the presence of the duke of Cumberland, the Grand Master, in the chair; attended by his royal nephews, the prince of Wales, and the dukes of York and Clarence, with above five hundred other brethren. At this Grand Assembly was confirmed the re-instatement of the members of the Lodge of Antiquity in all their masonic privileges, after an unfortunate separation of ten years; and among those who were reinstated, the Author of this treatise had the honour to be included.

On the 24th of November, 1790, his royal highness the prince of Wales was elected to the high and important office of Grand Master; and he was pleased to appoint Lord Rawdon (now earl of Moira) Acting Grand Master, who had previously filled that office under his late royal uncle, on the resignation of the earl of Effingham, who went abroad on his accepting the governorship of Jamaica.

On the 9th of February 1791, the Grand Lodge resolved, on the motion of lord Petre, that in testimony of the high sense the Fraternity entertained of the honour done to the Society by his royal highness the prince of Wales's acceptance of the office of Grand Master, three elegant chairs and candlesticks should be provided for the use of the Grand Lodge; and at the grand feast in May following, these were accordingly finished, and presented to public view; but, unfortunately, the Grand Master's indisposition at that time prevented him from honouring the Society with his presence. Lord Rawdon, however, officiated as proxy for his royal highness, who was re-elected with the most joyful acclamations.

## **SECTION XII.**

### **MASONRY IN ENGLAND FROM 1792 TO 1795**

*History of Masonry from the Installation of the Prince of Wales as Grand Master, to the Grand Feast of 1795 inclusive.*

At the Grand Feast held at Freemason's Hall on the 2d of May 1792, his royal highness the Prince of Wales was installed Grand Master, to the inexpressable joy of the fraternity, in the presence of his royal brother, the duke of ~York, the right hon. lord Rawdon, now earl of Moria and above 500 other respectable brethren. The repeated applause bestowed by the company upon the royal brothers were highly grateful to their feelings, while the affability and heartfelt satisfaction of the Grand Master at the head of his brethren were particularly noticed. His highness performed the duties of his office in a style superior to most of his predecessors. His observations were clear, acute and distinct; his expression was fluent, manly and pertinent; and his eulogium on his deceased uncle, the last Grand Master, pathetic, graceful, and elegant. The compliment he conferred on earl Moira as Acting Grand Master, was truly masonic; and to all his Officers, on their appointments, he paid a proper tribute to their respective merits. In short, during the whole ceremony, his demeanor was courteous, pleasing and dignified.

An era so important in the annals of masonry must be recorded with peculiar satisfaction. Under the auspices of so illustrious a patron, as the heir apparent to the Crown of Great Britain, the Society must necessarily extend its influences, and the fraternity derive great encouragement in their zealous endeavours to promote the principles of the institution. Testimonies of loyalty and attachment to the family on the throne, and to the happy constitution of the country, were therefore transmitted to hi highness in every quarter. The lodges in town and country vied with each other in their expressions of duty and affection to the Grand Master, and in various addresses testified submission and obedience to the laws, and an ardent will to support that well-regulated form of government, from which they and their ancestors had derived the invaluable blessings of liberty, so truly essential to the happiness of his majesty's subjects in general, and to the propagation of those principles which distinguish the Craft of masons in particular - universal charity, brotherly love, and peace.

On the 21st of June, the brethren in the county of Lincoln transmitted their grateful acknowledgements to his highness in a column of heart of oak, which was presented by the rev. William Peters, their Provincial Grand Master. Stimulated by the same motive several other lodges copied the example; and on the 7th January 1793, the Freemasons of Cornwall unanimously voted an address to his highness, which was presented by sir John St Aubyn, their Provincial Grand Master, and most graciously received. one spirit seemed to animate the whole fraternity, who joyfully hailed the rising splendour and prosperity of the Craft.

The French revolution, which, in extent and importance of effect, is unquestionably the most momentous event that has happened since the religious revolutions in Europe at the beginning of the sixteenth century, having unfortunately given rise at this time to many unhappy dissensions, which spread their contagion among some of the inhabitants of this island, it became necessary to counteract the measures of those mistaken individuals who

were endeavouring to sow the seeds of anarchy, and poison the minds of the people against his majesty's government, and the excellent constitution under which they enjoyed the invaluable blessings of liberty and property. This induced most of the corporate bodies in the kingdom, and all the true friends to the constitution, to stem the torrent of opposition, and promote, in their different departments, a just sense of the advantages enjoyed under the present government. Hence, addresses to the throne were daily presented, with assurances of a determination to support the measures of administration; and among the rest, it was deemed proper that the Society of Masons, by adding their mite to the number, should show that attachment to the king and constitution which the laws of the Order enjoined. Accordingly, on the 6th of February, 1793, the Grand Lodge unanimously resolved, that an address should be presented to his majesty, by his Royal Highness, who, in compliance with the request of his brethren, condescended to present it in person to his Royal Parent, by whom it was most graciously received.

To the King's Most excellent Majesty

The humble address of the Grand Lodge of the Ancient Fraternity of Free and Accepted Masons under the constitution of England.

Most Gracious Sovereign

At a time when nearly the whole mass of the people anxiously press forward, and offer with one heart, and one voice, the most animated testimonies of their attachment to your Majesty's Person and Government, and of their unabated zeal, at this period of innovation and anarchy in other countries, for the unequalled Constitution of their own, permit a body of men, Sire, which, though not unknown to the laws, has been ever obedient to them:- Men who do not yield to any description of your Majesty's subjects, in the love of their country, in true allegiance to their Sovereign, or in any other of the duties of a good citizen, to approach you with the public declaration of their political principles. The Times, they think demand it of them; and they wish not to be among the last, in such times, to throw their weight, whatever that may be, into the scale of Order, Subordination, and good Government.

It is written, Sire, in the Institute of our Order, that we shall not, at our meetings, go into religious or political discussion; because, composed (as our fraternity is) of men of various nations, professing different rules of faith, and attached to opposite systems of government, such discussions, sharpening the mind of man against his brother, might offend and disunite. A crisis, however, so unlooked for as a present, justifies to our judgment a relaxation of that rule; and our first duty as Britons superseding all other considerations, we add, without farther pause, our voice to that of our fellow-subjects, in declaring one common and fervent attachment to a government by King, Lords, and Commons, as established by the glorious revolution of 1688.

The excellence of all human institutions is comparative and fleeting: positive perfection, or unchanging aptitude to its object, we know, belongs not to the work of man: but, when we view the principles of government which have recently obtained in OTHER NATIONS, and then look upon OUR OWN, we exult in possessing, at this time, the wisest and best posed system the world has ever known:- a system which affords EQUAL protection (the only EQUALITY we look for, or that indeed is practicable) and impartial justice to all.

I may be thought, perhaps, that being what we are, a private society of men - connected by invisible ties - professing secrecy, - mysterious in our meetings, - stamped by no Act of Prerogative, - and acknowledged by no law; we assume a post and hold a language on this occasion, to which we can urge no legal or admitted right. We are the free citizens, Sire, of a free state, and number many thousands of our body. The Heir Apparent of the empire is our Chief, - We fraternize for the purpose of social intercourse, of mutual affection, of charity to the distressed, and good will to all; and fidelity to a trust, reverence to the magistrates, and obedience to the laws, are sculptured in capitals upon the pediment of our Institution. And let us add, that, pervading as we do, every class of the community, and every walk of life, and disseminating our principles wherever we strike root, this address may be considered as speaking, in epitomes, the sentiments of a people.

Having thus attested our principles, we have only to implore the Supreme Architect of the Universe, whose almighty hand hath laid in the deep the firm foundations of this country's greatness and whose protecting shield hath covered her amidst the crush of nations, that he will continue to shelter and sustain her. May her sons be contented and her daughters happy; and may your Majesty - the immediate instrument of her present prosperity and power. to whom unbiased posterity shall this inscribed the column:

TO GEORGE,

the Friend of the People and Patron of the Arts, which brighten and embellish life. With your amiable Queen, and your Royal Progeny, Long, long continue to be the blessing and the boast of a grateful, happy and united people!

Given , unanimously, in Grand Lodge, at Freemason's Hall, this 6th day of February, 1793

Signed Rawson, A. G. M.

Counter signed

William White, G. S. Peter Parker, D.G.M.

For the Grand Master's attention to the interests of the Society, in presenting the above loyal and affectionate Address, the Grand Lodge unanimously voted the following Address

To his Royal Highness the Prince of Wales, Grand Master of the most Ancient and Honourable Society of Free and Accepted Masons .

Most Worshipful and Royal Sir,

Accustomed as we have been, from the hour in which your name first adorned the roll of our Order, to the manly vigor of your mind, and the winning benignity of your manners, we did not look for any event which could raise you in our estimation, or draw you nearer to our affections. With you at our head, we have seen our reputation advanced in the opinion of our fellow subjects, our system expand itself , and added honour and increasing prosperity lie in unclouded prospect before us. These things we ascribe to you, Sir, as to their proper source and yet the silent homage of the heart has been hitherto the only return we have made you. Such, however, has been the generous alacrity with which your Royal Highness has offered to present his Majesty the accompanying tribute of our fervent loyalty to him, and of our unshaken attachment to the Constitution, which (happily for these nations) at once confirms his position and your inheritance, and all the rights of all

the people, and such the sense we entertain of the proud distinction you have thus conferred upon our Body. that it were inconsistent with our honour, we think, as well as irksome to our feelings to continue longer silent.

Accept then, Royal Sir, our warmest and most dutiful acknowledgments for your gracious condescension upon this (to us) most momentous occasion. May he, by whom kings govern and empires prosper, shower upon your royal parents, yourself, and the whole of your illustrious line his choice of blessings! May you all long exist in the hearts of a brave and generous people; and Britain triumphant; her enemies be abased! Nay her acknowledged superiority, returning peace and the grateful reverence of rescued nations, perpetuate the fame of her virtues, the influence of her example, and the weight and authority of her dominion!

By the unanimous order of the Grand Lodge.

Signed Rawdon A.G.M.

Counter signed William White, G. S. Peter Parker, D. G. M.

While these proofs of the prosperity of the Society in England were universally spread throughout the kingdom, accounts were daily transmitted of the rapid progress of the Institution in different parts of the world. Many dignified and respectable characters had enrolled their names among the fraternity, and it is with some degree of satisfaction, that among them we have to record the name of the present king of Sweden, who was initiated into the Order at the Grand Lodge of Stockholm on the 22nd of March 1793, under the auspices of Charles duke of Sudermainia, regent of the kingdom, who presided as Grand Master on the occasion.

The brethren in America at this period also seem to have been no less zealous in expressing a dutiful attachment to their patrons and protectors; for the Grand Lodge of the Commonwealth of Massachusetts in North America having newly arranged their Constitutions, transmitted a copy of them to General Washington with the following Address.

Address of the Grand Lodge of Free and Accepted Masons of the Commonwealth of Massachusetts, to their Brother George Washington.

Whilst the historian is describing the career of your glory, and the inhabitants of an extensive empire are made happy in your unexampled exertions; whilst some celebrate the Hero, so distinguished in liberating United America, and other the Patriot who presides over her councils; a band of brothers, having always joined the acclamations of their countrymen, now testify their respect for those milder virtues which have ever graced the man.

Taught by the precepts of our Society, that all its members stand upon a LEVEL, we venture to assume; this station, and to approach you with that freedom which diminishes our diffidence, without lessening our respect. Desirous to enlarge the boundaries of social happiness, and to vindicate the ceremonies of their Institution, this Grand Lodge has published "A Book of Constitutions," (and a copy for your acceptance accompanies this,) which, by discovering the principles that actuate, will speak the eulogy of the Society,

thought they fervently wish the conduct of its members may prove its highest commendation.

Convinced of his attachment to its cause, and readiness to encourage its benevolent designs, they have taken the liberty to dedicate this work to one, the qualities of whose heart, and the actions of whose life, have contributed to improve personal virtue, and extend throughout the world the most endearing cordialities; and they humbly hope he will pardon this freedom, and accept the tribute of their esteem and homage.

May the Supreme Architect of the Universe protect and bless you, give you length of days and increase of felicity in this world, and then receive you the harmonious and exalted Society in Heaven

John Cutler, G.M. Josiah Bartlet, S. G. W. Mungo Mackay, J. G. W.

Bolton, Dec 27, A. L. 5792

To this Address General Washington returned the following Answer.

Answer to the Grand Lodge of Free and Accepted Masons of Massachusetts.

Flattering as it may be to the human mind, and truly honourable as it is, to receive from our fellow-citizens testimonies of approbation for exertions to promote the public welfare; it is not less pleasing to know, that the milder virtues of the heart are highly respected by a Society whose liberal principles are founded in the immediate laws of truth and justice.

To enlarge the sphere of social happiness is worthy, the benevolent design of a Masonic Institution; and it is most fervently to be wished, that the conduct of every member of the fraternity, as well as those publications that discover the principles which actuate them, may tend to convince mankind, that the grand object of Masonry is to promote the happiness of the human race.

While I beg your acceptance of my thanks for "the Book of Constitutions" which you have sent me, and for the honour you have done me in the Dedication, permit me to assure you, that I feel all those emotions of gratitude which your affectionate Address and cordial wishes are calculated to inspire; and I sincerely pray that the Great Architect of the Universe may bless you here, and receive you hereafter in his immortal temple.

Geo. Washington.

From this time the Society of Freemasons in America continued to flourish under the auspices of General Washington, who continued his patronage to the lodges till his death. This great man, who displayed in his own person the rare combination of military and pacific talents, of general and statesman, and evinced in private life the most endearing manners and unblemished probity, died at his seat at Mount Vernon, in Virginia, of an inflammation in his throat, on the 14th of December, 1799. On the 18th his remains were consigned to the tomb with the most solemn funeral pomp. The procession from Mount Vernon was formed about three o'clock in the afternoon, and moved to the place of interment in the following order:

Minute guns from a vessel in the river announced the commencement of the ceremony.

Cavalry, Infantry, and Guards, marched with arms reversed.



Music — Clergy.

The General's horse, with his saddle, holsters, and pistols.

The Corpse, supported by Colonels Little, Marstelle, Gilpin, Payne, Ramsay, and Simms, as pall-bearers.

At the head of the coffin was inscribed, Surge ad judicium;

About the middle, Gloria Deo;

And on the silver plate, "General GEORGE WASHINGTON departed this life on the 14th December 1799 - Ætatis 68."

The Mourners, Masonic brethren, and Citizens, closed the procession.

Having arrived at the bottom of the elevated lawn on the banks of the Potomac, where the family vault is placed, the cavalry halted, and the infantry marched towards the Mount and formed their lines. The clergy, masonic brethren, and citizens then descended into the vault, where the funeral service was performed. After which, three general discharges were given by the infantry, while the cavalry, and eleven pieces of artillery, which lined the banks of the Potomac at the back of the vault, paid the last tribute of respect to their venerable departed hero, and the firing was repeated from the vessels in the river.

At a meeting of the house of representatives at Philadelphia, on the day following this ceremony, it was voted that a committee should be appointed, in conjunction with one from the senate, to consider on the most suitable means of paying honour to the memory of this great man, who ranked first in war, first in peace, and first in the hearts of his countrymen; it was also resolved, that the house should wait on the President of the United States, to express their condolence on the mournful event; that the speaker's chair should be covered with black, and that all the members and officers of the house should appear in deep mourning during the session. Thus was demonstrated the warmest testimonies of affection of a grateful people, to the memory of their truly benevolent chief, who justly merited the esteem of his country, his brethren, and his friends.

Under the auspices of his royal highness the Prince of Wales, and the indefatigable exertions of the earl of Moira, the progress of the Society in England far exceeded at this time that of any former period. The lodges not only considerably increased in numbers and consequence, but were in general better regulated; and the principles of the Institution being more clearly understood, the brethren, both in town and country, vied with each other in promoting the useful purposes of the Society.

On the 24th of September, 1793, the lodges in the county of Durham made a grand procession through the town of Sunderland, on laying the foundation-stone of the bridge over the river Wear, which was afterwards opened on the 9th of August, 1796, in the presence of his royal highness Prince William of Gloucester, the magistrates, a numerous assemblage of Masons, and a vast concourse of spectators. On this occasion a grand triumphal arch, decorated with flowers, was raised, through which the procession passed, and proceeded along the bridge to the north side of the river, up to the limekilns, and returned by the low road through the dry arch of the bridge to the Pan Ferry, thence to the centre of the bridge, where the lodge was formed, and an oration delivered by the rev. Mr. Nesfield. The whole ceremony was conducted under the patronage of Rowland Burdon,

esq., M.P., Provincial Grand Master for the county. The Lincoln militia attended, and fired three volleys on the occasion. The brethren then proceeded to church, where an appropriate sermon was preached by the rev. Mr. Brewster. From church the procession was resumed to the Assembly-room, where the evening was concluded with the greatest harmony.

On Monday the 25th of November 1793, the Prince of Wales laid the first stone of the New Chapel at Brighthelmstone. His Highness was accompanied from the pavilion to the appropriated place by the Rev. Mr Hudson the vicar, Mr Saunders, Etc. On coming to the ground, Mr Saunders addressed his royal highness as follows: That, as constructor of the building the high honour was allotted to him of pointing out to the Prince the situation where the stone was intended to be placed, and he respectfully requested that, as Grand Master of the Masons, he would be pleased to signify if it met his approbation. On receiving an assurance that it did, the stone, with the following inscription was laid:

"This stone was laid by his royal highness GEORGE, PRINCE OF WALES, November 25, 1793."

On Mr Saunders covering it with a plate of metal, he desired leave to say. That however late the period might be before it was again exposed to the face of day, and he sincerely wished that it might be a very distant one, he hoped that the descendants of his royal highness's august family would be found, as now, happily governing a happy people.

Mr Hudson then respectfully addressed the Prince, and desired permission to return his most sincere and grateful thanks to his highness for the honour that day done, not only to him in particular as the proprietor, but to the town at large; and he hoped that God would give his blessing to the undertaking those begun, and long preserve his highness, their majesties, and every branch of the royal family, to superintend our invaluable, unequaled and long envied Constitution in church and state.

The day proved fine, and the acclamations of the surrounding crowd showed how much they were gratified with such an instance of goodness in the Prince, who, at the same time was both a resident in, and a protector of, their town and liberties.

The Prince ordered a handsome distribution to the workmen, &c. The promenade gardens were laid open, and the company was entertained with refreshments. A party of gentlemen dined at the Castle, and some lines were composed and sung on the occasion.

Among the masonic occurrences of this year, it may be proper to mention the publication of a periodical Miscellany, entitled, The Freemasons' Magazine, or, General and Complete Library: the first number of which appeared in June, 1793, and a number was continued to be published monthly till the end of December, 1798, when its title was changed.

Independent of this magazine being a general repository for everything curious and important in Masonry, it contained a choice selection of miscellaneous and literary articles, well calculated for the purpose of general instruction and improvement, and was for some time honoured with the sanction of the Grand Lodge.

On the 4th of June 1793, the Shakespeare Lodge at Stratford on Avon was opened and dedicated in solemn form, in the presence of a numerous assembly of brethren from different lodges. The ceremony was conducted under the direction of Mr James Timmins, D.P.G.M. for the county of Warwick.

On the 28th of July 1794, the Royal Brunswick Lodge at Sheffield was also constituted in due form. The brethren made a very elegant procession to St. James's church, where an excellent sermon was preached by the rev brother Chadwick; after which the procession was resumed to the Lodge, when the ceremony of dedication took place. Several anthems and psalms were sung, and the while was concluded with a liberal subscription to the poor girls Charity School.

On the 31st of July 1794, the Lodge of Apollo at Alcester was constituted in due form in the presence of 121 brethren. At ten in the morning, a procession was made to the church, where a sermon was preached before the Lodge by the rev. brother Green. After which the brethren returned to the Hall, when the ceremonies of consecration and dedication took place, according to ancient usage.

The Prince of Wales's marriage with the Princess Caroline of Brunswick having taken place on the 8th of April 1795, the Grand Lodge on the 15th of that month unanimously voted an address to his royal highness on the occasion:

To his Royal Highness the Prince of Wales, Grand Master of the most Ancient and Honourable Society of Free and Accepted Masons under the Constitution of England.

Most Worshipful and Royal Grand Master,

Upon an event so important to your own happiness, and to the interests of the British empire, as the late nuptials of your royal highness, we feel ourselves perculairly bound to testify our joy, and offer our humble congratulations.

To affect a degree of gratification superior to that professed by others, when all his majesty's subjects exhibit such heartfelt satisfaction at the union which you have formed, would, perhaps, be in us an undue pretension; we cannot, however, but be proudly conscious, Sir, that we posses a title beyond what any other class of men can advance, to approach you upon an occasion like the present with a tender of our particular duty. When your royal highness deigned so far as to honour the Craft as to accept the trust of presiding over us, the condescension not only authorised but demanded from all and each of us a perculiar sensibility to whatever might concern your welfare; and the ties of brotherhood, with which you invested yourself in becoming one of our number, entitle us to express, without fear of incurring any charge of presumption, the satisfaction we feel in contemplating such an accession to the prospects of the nation, an those of your own felicity. That the interests of your royal highness and those of the British people may ever continue as strictly united as we feel them in this most auspicious occurrence, is the warmest wish, and, at the same time, the confident trust, of those who hold it the highest honour to have your name enrolled in the records of their Institution.

To the obligation, which the brethren already owe to you, Sir, it will be a material addition, if you will render acceptable to you royal Consort, the humble homage of our veneration, and of our prayers for every possible blessing upon your union.

By the unanimous Order of the Grand Lodge.

Signed Moria, A.G.M.

Counter signed William White, G. S.

The right hon. the earl of Moira having, at the request of the Grand Lodge, presented the above Address to the Prince of Wales, his royal highness was graciously pleased to return the following Answer:

THE Grand Master has received with great satisfaction the Address of the Craft; which he regards as not indicating solely their sentiments toward him, but as also repeating those declarations of devotion to their Sovereign and attachment to the House of Brunswick, heretofore so becomingly expressed by them.

He has had peculiar pleasure in explaining to the Princess of Wales their loyal congratulations; and he desires to convey to the brethren the sincere thanks of the Princess for their generous wishes.

A grand feast was held at Freemasons' Hall on the 13th of May 1795, the Grand Master in the chair. His royal highness was accompanied by the duke of Clarence, and prince William of Gloucester, who had been initiated at an occasional Lodge convened for the purpose on the preceding evening. Five hundred brethren were also present at this feast. Happiness was visible in every countenance, and the benevolent principles of Masonry cheered the heart. His royal highness thanked the brethren for the many instances he had received of their attachment, and for the repeated honours they had conferred on him. After expressing his warmest wishes for the prosperity of the Society, he concluded with a handsome compliment to the Acting Grand Master, the earl of Moira, whom he styled 'the man of his heart, and the friend he admired;' and sincerely hoped that he might long live to superintend the government of the Craft, and extend the principles of the Art.

## ***SECTION XIII***

### **THE HISTORY OF MASONRY FROM 1795, TO THE END OF 1800.**

No remarkable event took place in the Society from the festival in 1795 till the year 1797. The greatest harmony prevailed among the brethren during the whole period, and many valuable additions were made to the list of lodges. The general contributions to the charitable funds were likewise considerably extended; and the annual reports from the Provincial Grand Masters, in their respective districts, announced the prosperity of the Craft.

The only circumstance which tended to damp the ardour of the brethren for the propagation of the Art, either at home or abroad, was the publication of some tracts, which stated that a new sect of philosophers had arisen in Germany and France, who had affiliated themselves to the Society of Masons, and had, under that sanction, established lodges, for the more extended dissemination of the principles of their new theory. To these philosophers was attributed the design of destroying Christianity, and subverting all the regular governments of Europe. The degrees of Masonry were understood to be preparatory steps to this new establishment, and from that Society were selected the principal members of which this sect was composed. In their occult lodges, as they were termed, were inculcated the seeds of those dangerous principles which had brought about the French revolution, and produced all the evils which had resulted from it.

The circulation of these publications excited a general alarm, and for some time checked the progress of the Society in Europe; till, the mystery being unveiled, it was found that the constitutions of Masonry did not warrant the proceedings of this new system; and that new degrees had been instituted under the same appellation, to carry into effect the purposes of these new associates. The Masons of this country, and all the lodges under the English constitution, were fully exempted from any share in the general censure; but, as the Society was much injured by these publications, a few remarks on their contents may not be unacceptable to the reader.

The first tract which excited alarm was an octavo volume, intitled, 'The Life of M. Zimmerman, first Physician to the King of England at Hanover. By Dr. Tissot.' From this work it appears that one of the most distinguished incidents of Zimmerman's life was a summons which he received from the great Frederick, king of Prussia, to attend him in his last illness in 1786. This opportunity the Doctor improved to enjoy a confidential intercourse with that illustrious character, from which he derived the materials of an interesting narrative, that he afterwards published. The partiality of this prince in favour of Zimmerman disposed him to a reciprocal good opinion of that monarch, and in 1788 he published 'A Defence of Frederick the Great against the Count de Mirabeau;' which was followed, in 1790, by 'Fragments on Frederick the Great,' in 3 vols. 12mo. The publications of Zimmerman relative to this king gave offence to some individuals, and subjected him to many severe criticisms, which he felt with more sensibility than accorded with his peace of mind. The religious and political opinions which he had imbibed in his latter years were in wide contradiction to the principles which had so generally spread over Europe, and which operated as perpetual fuel to the irritability of his nervous system.

About this time the rise of the Society of the Illuminati in Germany, who were said to have coalesced with the Freemasons, excited a violent commotion among men of letters and reflection. The Society was supposed to have in view nothing less than the abolition of Christianity, and the subversion of all constituted authorities. Its partizans expected from it the most beneficial reforms of every kind; and its opponents dreaded from it every mischief that could happen to mankind. Zimmerman, who is represented to have been a hunter of sects, was among the first who took alarm at this formidable association, and stepped forth to oppose its progress. His regard for religion and social order led him to see in the most obnoxious light the pernicious principles of these new philosophers. Determined, therefore, to suppress the influence of their system, he painted in the strongest colouring all the maxims of this new sect, and addressed a memorial to the Emperor Leopold on the subject, with a view to check their further progress. The emperor very graciously received this memorial, and returned him an answer in his own handwriting, accompanied with a splendid present.<sup>[cxxxv]</sup> Leopold seemed to be well inclined to use the decisive interference of civil authority on this occasion, and would probably have had recourse to violent measures against the Illuminati, had not the death of Zimmerman prevented it.

The number of the affiliated members of this society, Zimmerman says, increased daily, chiefly by the assiduity of Baron de Knigge, who, in 1782, first suggested the idea of illuminating the Society of Freemasons, and who succeeded in that object, from Hanover to Copenhagen on one hand, and to Naples on the other. In 1788, the Brotherhood, he observes, were unmasked, and driven out of Bavaria; and in 1791 their papers were seized at Munich and printed, but no discovery of importance was made.<sup>[cxxxvi]</sup>

Previous to the death of Zimmerman, in conjunction with M. Hoffman, of Vienna, he began a periodical work on the old principles. In this work all his former zeal was displayed, and the new philosophers were attacked with vehemence. This occasioned a violent repulse on their part; and the writers of the Bibliothéque Universelle, or Universal Library, as well as some of the best journalists, bore a considerable share in the contest, in opposition to Zimmerman and Hoffman; till the former got himself embroiled in a court of law, by a publication in the journal, entitled 'The Baron de Knigge unmasked, as an Illuminati, Democrat, and Seducer of the People.' This charge was founded on a work not openly avowed by the baron, who commenced a suit against Zimmerman on this account as a libeller; in which the doctor, being unable to exculpate himself, was cast. This state of warfare proved very unfriendly to the doctor's nerves, and sensibly affected his mind, which had been much agitated from a personal fear of the approach of the French towards Hanover in 1794. The idea of his becoming a poor emigrant perpetually haunted him; nor could the negotiations which afterwards took place, and secured that country, restore him to tranquility. He used various remedies to overcome his apprehensions, and even took a journey for that purpose; but it was fruitless. On his return home, he entered his habitation with the same idea with which he had left it, persuaded that he saw it pillaged, and fancying that he was entirely ruined. This notion so strongly impressed his mind, that, together with his abstinence from food, for fear of poverty, he wore away to a skeleton, became decrepit, and at last died on the 7th of October, 1795, at the age of 67.

The next tract which deserves notice is a translation of 'The Memoirs of Jacobinism in France,' in 4 vols. 8vo., by the Abbé; Barruel. In this work the Abbé;

endeavours to shew, that there existed on the Continent, long before the French revolution, a threefold conspiracy to effect the ruin of the altar, the throne, and all social order. The first conspiracy was formed by a sect of philosophers, who aimed to destroy the altars of Jesus Christ and his gospel; the second were the sophists of rebellion, who conspired against the thrones of kings, and who had affiliated themselves to the Society of Freemasons, engrafting on that institution the secrets of their occult lodges; and the third passed under the denomination of Illuminati, or enlightened, who formed a union with the two former, and aimed at the subversion of all social order, property, and science.

This coalition, the Abbé observes, gave rise to the club of Jacobins in France, which was so denominated from holding their meetings in a convent of the order of Jacobins that they had seized in Paris.

Of these three conspiracies, antichristian, antimonarchical, and antisocial, very unfortunately for the Abbé, each successive one has been brought forward in his subsequent volumes with diminished evidence and decreasing plausibility. To expose to view the unknown chieftains and agents of his conspiracies, he has been obliged to describe the symbols and reveal the secrets of an invisible Society wholly unconnected with them, and to represent the lodges of Freemasons as schools of infidelity and insurrection, whence all these conspiracies have originated. Although he makes France the theatre for their exhibition, he is obliged to have recourse to a strange language and to a Bavarian cloister for their origin; and from a want of facts, to supply, from his own imagination, by ingenious interpretations, the lessons which he can nowhere else discover.

Notwithstanding this serious attack on the Freemasons, the Abbé is candid enough to admit that the occult lodges of the Illuminati are unknown in England, and that the English Freemasons are not implicated in the charge which he has made. With his remarks, therefore, on this subject, we shall conclude our observations on the Memoirs of Jacobinism:

'England in particular,' he says, 'is full of those upright men, who, excellent citizens, and of all stations, are proud of being Masons and who may be distinguished from the others by ties which only appear to unite them more closely in the bonds of charity and fraternal affection. It is not the fear of offending a nation in which I have found an asylum that has suggested this exception. Gratitude, on the contrary, would silence every vain terror, and I should be seen exclaiming in the very streets of London that England was lost, that it could not escape the French revolution, if its Freemasons lodges were similar to those of which I am about to treat. I would say more, that Christianity and all government would have long been at an end in England, if it could be even supposed that her Masons were initiated into the last mysteries of the sect. Long since have their lodges been sufficiently numerous to execute such a design, had the English Masons adopted either the means, or the plans and plots, of the occult lodges. This argument alone might suffice to except the English Masons in general from what I have to say of the sect. But there exist many passages in the history of Masonry which necessitate this exception. The following appears convincing: At the time when the Illuminees of Germany, the most detestable of the Jacobin crew, were seeking to strengthen their party by that of Masonry, they affected a sovereign contempt for the English lodges.'

The Abbé's information with respect to the Illuminati may perhaps be just, in so far as respects the establishment of that sect, and their deviation from the English lodges; but between the genuine Masons of Germany and their brethren in England there has long subsisted the most friendly intercourse; and it cannot otherwise be, in any country where Masonry is conducted according to the pure principles of the institution.

The next publication which claims our attention is a work entitled, 'Proofs of a Conspiracy against all the Religions and Governments of Europe, carried on in the Secret Meetings of Freemasons, Illuminati, and Reading Societies. By John Robison, M.A., Professor of Natural Philosophy, and Secretary to the Royal Society of Edinburgh.' This work, like the former, aims at proving that a secret association had been formed, and for many years carried on, for rooting out all the religious establishments, and overturning all the existing governments of Europe; and that this association had employed, as its chief instruments, the lodges of Freemasons, who were under the direction of unknown superiors, and whose emissaries were everywhere busy to complete the scheme. Of the rise and progress of this society in France he affects to give an account, which agrees in the main with that of the Abbé; Barruel, by alleging that several of its most ingenious and indefatigable members were active Freemasons, who spread their infectious principles in most of the Freemasons' lodges in Europe. He then enters into an historical detail of the origin of the Scotch degrees, and gives them a consequence to which I hope they are not entitled, as belonging to an institution formed by craft, founded in the deepest motives, and capable of effecting the most important events.

It is well known, I believe, to the Masons of this country, that some men of warm and enthusiastic imaginations have been disposed, within these few years, to amplify parts of the Institution of Freemasonry; and in their supposed improvements to have elevated their discoveries into new degrees; to which they have added ceremonies, rituals, and dresses, ill-suited to the native simplicity of the Order of Masonry as it was originally practised in this country. But in all these degrees, though probably deserving reprehension, as improper innovations on the original system of Masonry, I can never believe that they have either proceeded from bad motives, or could be viewed in any other light than as innocent and inoffensive amusements. Thus much I can aver, that all the degrees of Masonry practised in England under the English Constitution, are pure and genuine, and that no part of the system established among us is injurious either to Church or State.

In order to refute, however, the flimsy proofs which are produced by the learned professor, I cannot do better than use the language of an able writer,<sup>[cxxxvii]</sup> who has entered into a serious investigation of them in a monthly miscellany.<sup>[cxxxviii]</sup> If the principles adopted by foreign Masons be such (says he) as the Professor represents, whence is it that so many loyal and pious members of the Fraternity continue their patronage of the Society, and are still ignorant of the real quality of our principles? Is it that Masonry is one thing on the Continent, and another in England? This cannot be, for Masonry is a universal establishment, and a mutual communication and agreement has long subsisted between the British and Foreign lodges. Some of the wisest and most upright English Masons have visited their brethren abroad, and have not been able to discover the wonderful disparity, or been shocked at the abominable practices said to be carried on among them. Even Mr. Robison himself saw nothing of all this mischievous system while he was in the closest habits of intimacy with the foreign Masons: and this surely must be some proof that



Masonry, as it was then practised, had not the tendency which he has since been pleased to attribute to it. All the conspiracy, therefore, which he pretends to have discovered, if it ever did exist, must be charged to other causes. It must strike the mind with astonishment, that an institution like Masonry, organized and reduced to a complete system, should suddenly be changed from a harmless and innocent appearance, to one of the most ferocious and wicked; and that, from being in the highest degree friendly to order and religion, it should all at once become the most powerful and inveterate enemy to both. Whoever considers this, and attends to the great numbers of eminent characters who continue to give the art their countenance, and to patronize our assemblies, and whoever contrasts with them the names of the persons brought forward as the agitators of this conspiracy, will be led, not only to question the truth of the assertions, but allow that both the Professor and the Abb&eacute; have gone too wide in their charges, and suffered a heated imagination to teem with prejudices that have no foundation in truth.

Some foreign Masons may probably have given into the modern wretched philosophy; and, more effectually to propagate their tenets with safety, may have erected a false banner under the appellation of Masonry, to entrap the unwary; but shall we on that account attribute to the institution of Freemasonry the dreadful acts of those individuals, or the baneful consequences of their conspiracies? Certainly not; for, in opposition to all the Professor's assertions, it remains to be proved, that Masonry ever was, is, or can be, favourable to infidelity or insurrection.

That a regular confederacy ever has been formed upon this basis, or that the corruptions of the institution of Freemasonry have been so far systematized as to have produced that shock which religion and government have lately received by the French revolution, can never be admitted. Those who view the wonderful changes which have recently taken place in Europe, and which are still going on, will naturally be led to examine further into the causes of so stupendous an event. Whatever opinion the Abb&eacute; or the Professor may hold of their own sagacity, future historians will have little reason to compliment them. Possessed of greater lights, it will probably be found, that no conspiracy, or ingenious scheme of any body of men, has brought about the late great alterations. They will, on the contrary, see much in the natural constitution of things, much in the very principle of society itself, more in the corruptions of society, a great part in the general diffusion of letters, not a little in the various arts of life, and in the extension of commerce, and, above all the rest, in the increase and high pitch of luxury. Connecting all these with circumstances and persons, they will come to a fairer conclusion than either the Abb&eacute; or the ingenious Professor. Upon the Illuminati, or the enlightened, I shall make no remarks. I know them not, or their principles. They may, or may not, have arisen from Freemasonry. It is a matter of little moment to the man who is well acquainted with the principles of his Society, what ambitious or corrupt minds may have devised in imitation of it. It is enough for him to know that the doctrines of the institution to which he belongs are simply good, and have no natural tendency to evil. If bad men have perverted the external parts of the system to wicked purposes, he laments the depravity of human nature, and regards the genuine principles of his Order with greater affection. The best of doctrines has been corrupted, and the most sacred of all institutions prostituted to base and unworthy purposes. The genuine Mason, duly considering this, finds a consolation in the

midst of reproach and apostasy; and while he despises the one, will endeavour, by his own example, to refute the other.

It is to be regretted, that a lecturer in Natural Philosophy, of whom his country has the most favourable opinion, should have produced a work which can do so little credit to his character either for knowledge or judgment. Were his volume to be stripped of its declamation and conjecture, the remainder would be too insignificant to merit a minute investigation.

In a postscript to the second edition, the Professor, in imitation of the Abbé; Barruel, has condescended to except the English lodges from the charge of disloyalty, or want of attachment to government. He admits the innocence and inoffensiveness of their meetings, and acknowledges the benevolent principles of the institution as practised by them. This, however, is but a flimsy evasion, it being evident, from the whole tenor of his book, that he intended to sound the trumpet of alarm in the ears of his Majesty's ministers, by the thunder of his extraordinary denunciations. We are happy, however, to discover, that after all the proofs against the Masons which he has attempted to produce, none of our illustrious patrons have been induced on that account to desert the Society. On the contrary, at the Grand Lodge, on the 3rd of June, 1800, we find the earl of Moira thus addressing the brethren:

'Certain modern publications have been holding forth to the world the Society of Masons as a league against constituted authorities, an imputation the more secure, because the known constitutions of our fellowship make it certain that no answer can be published. It is not to be disputed, that in countries where impolitic prohibitions restrict the communication of sentiment, the activity of the human mind may, among other means of baffling the control, have resorted to the artifice of borrowing the denomination of Freemasons, to cover meetings for seditious purposes, just as any other description might be assumed for the same object. But, in the first place, it is the invaluable distinction of this free country, that such a just intercourse of opinions exists without restraint, as cannot leave to any number of men the desire of forming or frequenting those disguised societies, where dangerous dispositions may be imbibed; and, secondly, the profligate doctrines which may have been nurtured in any such self-established assemblies, could never have been tolerated for a moment in any Lodge meeting under regular authority. We aver, therefore, that not only such laxity of opinion has no sort of connection with the tenets of Masonry, but is diametrically opposite to the junction which we regard as the foundation-stone of the Lodge - namely, FEAR GOD, AND HONOUR THE KING. In confirmation of this solemn assertion, what can we advance more irrefragably, than that so many of his Majesty's illustrious family stand in the highest order of Masonry, are fully instructed in all its tendencies, and have an intimate knowledge of every particular in its current administration under the Grand Lodge of England.'

After so public a testimony of approbation of the Society, and of the purposes for which it is instituted, little more can be wanted to refute the ungenerous aspersions which have been wantonly thrown out against it.

On the 12th of July, 1798, an act of Parliament was passed for the more effectual suppression of societies established for seditious and treasonable purposes, and for

preventing treasonable and seditious practices. In this act the following clauses in favour of the Society of Masons are inserted, exempting their lodges from the penalties of the act:

'And whereas certain societies have been long accustomed to be holden in this kingdom under the denomination of lodges of Freemasons, the meetings whereof have been in great measure directed to charitable purposes: Be it therefore enacted, that nothing in this act shall extend to the meetings of any such society or lodge, which shall, before the passing of this act, have been usually holden under the said denomination, and in conformity to the rules prevailing among the said societies of Freemasons.

Provided always, that this exemption shall not extend to any such Society, unless two of the members composing the same shall certify upon oath (which oath any justice of the peace or other magistrate is hereby empowered to administer,) that such Society or Lodge has, before the passing of this act, been usually held under the denomination of a Lodge of Freemasons, and in conformity to the rules prevailing among the Societies or lodges of Freemasons in this kingdom; which certificate, duly attested by the magistrate before whom the same shall be sworn, and subscribed by the persons so certifying, shall, within the space of two calendar months after the passing of this act, be deposited with the clerk of the peace for the county, stewardry, riding, division, shire, or place where such society or lodge hath been usually held: Provided also, that this exemption shall not extend to any such society or lodge, unless the name or denomination thereof, and the usual place or places, and the time or times of its meetings, and the names and descriptions of all and every the members thereof, be registered with such clerk of the peace as aforesaid, within two months after the passing of this act, and also on or before the twenty-fifth day of March in every succeeding year.

And be it enacted, that the clerk of the peace, or the person acting in his behalf, in any such county, stewardry, riding, division, shire, or place, is hereby authorised and required to receive such certificate, and make such registry as aforesaid, and to enrol the same among the records of such county, stewardry, riding, division, shire, or place, and to lay the same once in every year before the general sessions of the justices for such county, stewardry, riding, division, shire, or place: and that it shall and may be lawful for the said justices, or the major part of them, at any of their general sessions, if they shall so think fit, upon complaint made to them upon oath by any one or more credible persons, that the continuance of the meetings of any such lodge or society is likely to be injurious to the public peace and good order, to direct that the meetings of any such Society or Lodge within such county, stewardry, riding, division, shire, or place, shall, from thenceforth, be discontinued; and any such meeting held, notwithstanding such order of discontinuance, and before the same shall, by the like authority, be revoked, the same shall be deemed an unlawful combination and confederacy under the provisions of this act.'

#### FORM OF CERTIFICATE.

Here insert the name of the county} TO WIT,

WE the underwritten A. B. of        in the county of and C. D. of        &c. (Here insert the full names and description of the two brethren, certifying) two of the members of the Lodge of Freemasons held at        called the Lodge of        and being No.        in the list of lodges, do hereby, pursuant to an act of the thirty-ninth year of his present majesty, intituled 'An Act for the more effectual Suppression of Societies established for Seditious and

Treasonable Purposes, and for better preventing Treasonable and Seditious Practices,' certify, upon oath, that the said Lodge, of which we are respectively members as aforesaid, hath, before the passing of the said act, been usually held under the denomination of a Lodge of Freemasons, under the Constitution of England, and in conformity to the rules prevailing among the Societies or lodges of Freemasons in this kingdom.

A.B.

C. D.

Sworn at     the     day of in the year of our Lord 1800, before FORM OF REGISTER.

Here insert the name of the county} TO WIT,

A register, to be enrolled pursuant to an act of the thirty-ninth year of his present Majesty, intitled, 'An Act for the more effectual suppression of societies established for seditious and treasonable purposes, and for better preventing treasonable and seditious practices,' of a Lodge of Freemasons, called the Lodge of being No. and usually held at the house of ...  
.... in the county aforesaid (Here state the time of meeting), and composed of the following members, viz.:-

Christian and Surnames.   Place of Abode.   Title, Profession, or Business.

On our conforming to which act, as I am convinced every Mason in this country will most cheerfully do, we may, in defiance of all the false charges against the Society, rest secure in our lodges, and practise our rites, under the sanction of the best constitution and the mildest legislature on earth.

We shall now proceed to consider the farther progress of the Society in England, and record some of the principal occurrences which have taken place within the last fourteen years.

On the 4th of October 1798, the General Infirmary at Sheffield was opened, and dedicated in solemn form, in the presence of a splendid company of brethren from all the lodges in the county of York. Lord Fitzwilliam, Lord Galway, the trustees of the charity, and many of the most respectable gentlemen in the neighbourhood, attended on the occasion.

The accounts from the Provincial Grand lodges at this time afforded the most pleasing prospects of the future prosperity of the Society, and of the great increase of members in the lodges under their separate jurisdiction. The anniversary festivals in the different counties were observed with the strictest regularity, and all the brethren seemed to vie in their exertions to add splendor to the Craft, and to rescue the institution from the unjust charges and illiberal aspersions which had been thrown out against it. Several lodges, animated by a firm attachment to their king and country, liberally contributed to the support of government, and testified their loyalty and adherence to the principles of the constitution, by the most affectionate addresses to their sovereign.

An event of real importance to the Society now particularly claims our attention, and further proves its benevolence: it is the institution of a new Masonic Society, for the relief of sick, aged, and imprisoned brethren, and for the protection of their widows, children, and orphans. This Society was established under the patronage of the Prince of Wales, the

earl of Moira, and all the other acting Officers of the Grand Lodge; who, in order to render its advantages more generally known, particularly recommended it to all the Provincial Grand Masters in their several districts. The individuals who are inrolled members of this Society, and are in embarrassed circumstances, have every reason to expect more ample aid than is usually given in other benefit societies, as the greater part of the subscribers to the common stock are respectable characters, who have not the most distant idea of becoming burdensome to the fund. The mode of selecting the members is also highly judicious and proper, as no one can be admitted unless he be recommended by the Master of a lodge, who must vouch for him as being a man of irreproachable character and regular habits; and so strictly is this rule observed, and so cautious have been the original institutors of the charity that no improper persons be enrolled, we are informed, that several hundred names have been already rejected. This institution, therefore, may operate towards the improvement of morals and strict regularity of conduct, while the subscribers are gratified with the pleasing prospect of extending relief to the truly industrious and deserving. Above 2500 names are enrolled, and the subscriptions already received amount to several thousand pounds. The funds have also considerably increased, not only by many voluntary donations from a number of eminent brethren who have patronised the charity, but by the addition of one guinea to the first annual subscription having been paid by every member admitted since the 25th of June, 1800. Thus has been established, under a very respectable banner, the Masonic Benefit Society, which, under wise and prudent regulations, may be productive of the most beneficial effects.

The following is an abstract of the Rules and Orders of this Society:

Any Brother of fair character, being a subscribing member of a regular lodge under the Constitution of England, and recommended by a member of this Society who is Master of a lodge, is capable of admission.

No person above 45 years of age is admitted a member of this Society, unless he give proper security that he will not become chargeable in his own person to the fund; which, though under this restriction, shall always be liable to the provisions for his widow and children after his decease.

The subscription is one guinea per annum: and at the end of twenty-four months the subscriber becomes a free member, and is entitled to all the benefits of the Society.

Members when sick, lame, or blind, are to be entitled to fourteen shillings per week.

Members in reduced circumstances, and imprisoned for debt, are to be allowed a sum not exceeding four shillings per week, if found not unworthy of aid.

Members who, through old age, become incapable of earning their living, are to be allowed six shillings per week till the first general court; and afterwards such a pension for life as their situation may require, and the funds of the Society will admit.

The widows of members, if their circumstances require it, are to be allowed the sum of four shillings per week, and two shillings per week for every lawful child under twelve years of age.

The orphans of members, not otherwise provided for, are to be entitled to the sum of four shillings per week for their maintenance, and a further sum at a proper age as an apprentice fee.

A general court of all the subscribers is to be held once a year, to fill up any vacancy which may have happened among the trustees, choose committee-men, make by-laws, &c. The other affairs of the Society are to be managed by a quarterly and monthly Committee, a Committee of Auditors, and an Actuary.

Having stated in a preceding part of this history the initiation of the king of Sweden into Masonry, under the auspices of the duke of Sudermania, it may not be uninteresting to our readers to lay before them the result of a correspondence which was opened this year between the Grand lodges of Sweden and England. Nothing can more truly show the high estimation in which the English Masons are held abroad, than the repeated applications that are constantly made to the Grand Lodge of England, for the purpose of effecting a social union and correspondence.

At the Grand Lodge held at Freemasons' Hall, on Wednesday the 10th of April 1799, present the right honourable Earl of Moira, Acting Grand Master, as Grand Master; the Baron de Silverhjelm, minister from his majesty the king of Sweden to the court of Great Britain, presented to the Grand Master in the chair the following letter from the National Grand Lodge of Sweden, which was read:

TO THE GLORY OF THE GRAND ARCHITECT OF THE UNIVERSE.

We Charles, by the grace of God Hereditary Prince of the Swedes, Goths, and Vandals, Duke of Sudermania, Heir of Norway, Duke of Sleswick, Holstein, Stormarric, and Dittmarche, Count of Oldenburgh and Delmenhorst, Grand Admiral of Sweden, Vicar of Solomon of the 7th and 9th Province, and National Grand Master of all the lodges reunited under the Grand Lodge of Sweden working in the Royal Art within the states and dominions dependant on our august Sovereign, Master, and Protector, His Majesty the King of Sweden.

STRENGTH, HEALTH, AND PROSPERITY.

To the Most Illustrious, Most Enlightened, Most Sublime, Most Venerable and Venerable the National Grand Lodge of England, the National Grand Master, Deputy Grand Master, Grand Wardens, Grand Dignitaries, Grand Officers superior and inferior, and Worshipful Members,

UNION, CONTENT, AND WISDOM.

Most Illustrious and Most Enlightened brethren,

To contract an intimate, sincere, and permanent tie between the National Grand Lodge of Sweden and that of England, has long been ardently our object; but if temporary circumstances have delayed the effect of our wishes, the present moment leaves us at liberty. Our Order, which enjoys in the two States the same privileges and the same protection of government, is not obliged to seek for security in darkness; and our labours approved, as known to promote the public good, are protected by the power of our Sovereigns; enjoying the sacred rights of true liberty (their essence), in being able without

danger to exercise those charitable deeds towards the unfortunate, which are the principal objects of our duty.

This uniformity of situation, as well as the fundamental principles of the Craft, which we equally profess, authorise us to consolidate and to draw closer a confidence, friendship, and reciprocal union between two bodies, whose common object is the good of humanity, who mutually consider friendship as the nerve, and the love of our neighbour as the pivot of all our labours. Deeply penetrated by these principles, we send the Most Illustrious Brother George Baron de Silverhjelm, decorated with the highest degrees of Masonry, as our Plenipotentiary, to present to the Most Enlightened, Most Sublime, and Most Venerable the National Grand Lodge of England our affectionate greeting. He is charged on our part to express to you the sincere esteem we bear you, and how desirous we are to contract with you a fixed and permanent union. We pray, therefore, that you will receive him amongst you as the bearer of our fraternal sentiments, and that you will please to give faith and credence to all that he may say on our part, conformable to these our cordial professions.

The union which is the basis of our labours being once established between two nations who reciprocally esteem each other, and who are both known to possess the requisite qualities of all Free and Accepted Masons, it will consolidate for ever the foundation of the Masonic Temple, whose majestic edifice will endure to future ages.

May the Most High, the Grand Architect of the Universe, deign to be favourable to the wishes we offer for the success of your endeavours: and we remain always, Most Illustrious and Most Enlightened Brothers, by the Sacred Numbers,

Your devoted Brother,  
CHARLES, Duke of Sudermania.  
G. A. REUTERHOLM,  
Grand Chancellor.  
Grand Lodge of Sweden.

24th Jan., 1798.

This letter being read, it was resolved unanimously, that the Grand Master be requested to return an answer on the part of the Society to the Duke de Sudermania, expressive of every sentiment correspondent to the warm and brotherly address received, and that the Baron de Silverhjelm be received as the representative of the Grand Lodge of Sweden, and have a seat with the Grand Officers at all meetings of the Grand Lodge.

At the next Grand Lodge, which was held at Freemasons'-hall, on Wednesday the 8th of May 1799, present the right hon. the Earl of Moira, Acting Grand Master, as Grand Master, in the chair; the Earl of Moira reported, that his royal highness the Grand Master had been pleased, on the part of the Society, to return the following answer to the letter received from the Duke de Sudermania, Grand Master of Sweden:

In the name of the Grand Architect of the Universe, GEORGE, Prince of Wales, &c. 8c. &c.

STRENGTH, HEALTH, AND PROSPERITY.

To our very dear, very Illustrious, and very Enlightened Brother,

Charles, Duke of Sudermania, &c. &c. &c.

UNION, CONTENTMENT, AND WISDOM.

It was with the truest satisfaction, Most Illustrious, Most Worshipful, and Most Enlightened Brother, that I received the letter in which you express your desire to see an intimate connection established between the worthy and regular Masons of Sweden and those of England. The high opinion that I have of your character, and the fraternal esteem which is the consequence of it, add greatly to the pleasure I feel on your being on this occasion the voice of your brethren. A reciprocal sentiment has long disposed these two brave nations to admire each other; but this admiration, howsoever generous, is barren; it is, therefore, to be wished that it should be improved by a close relation between the members of a Craft, the existence of which in each of the countries is founded on beneficence to mankind.

I am earnestly entreated by my brethren of the Grand Lodge of England to request that you, very illustrious and very enlightened Brother, will impart their most unanimous and most cordial concurrence in these dispositions to the Grand Lodge of Sweden.

We are fully sensible how much a course of communication must contribute to preserve that simplicity which has for so many centuries distinguished the Craft; a simplicity at once dignified in itself, and satisfactory as a pledge towards every government that affords us protection. Let us unite to maintain it. Let us proscribe all those innovations which can enable either dangerous enthusiasts or profligate conspirators to work in darkness under the hallowed veil of our institution; and let our labours, like those of our predecessors, be characterised by our adoration of the Almighty, by our submission to the government of our country, and by our love to our neighbour. These principles will justify the protection which you receive from your august Sovereign, and which we similarly enjoy under our inestimable Father and King.

May the great Architect of the Universe be propitious to the vows which we will unceasingly offer to heaven for the welfare of those two magnanimous Protectors of our Brotherhood: and may he shed upon you, most illustrious and most enlightened Brother, and upon your worshipful fellow-labourers in the Craft, the inexhaustible fruits of his benevolence!

I salute you by the Sacred Numbers.

(Signed) GEORGE, P.

(L.S.)

London, 8th May, 1799.

By command of the Grand Master,

WM. WHITE, G.S.

From the above correspondence, and the happy opening of a regular communication between the Grand lodges of England, Scotland, and Sweden, there is the greatest reason to believe that the best effects will result, and that, agreeably to the wish of every zealous brother, a friendly and lasting intercourse will be preserved with the Freemasons of all the kingdoms.



In detailing the further events of this period, the following circumstance is too important to escape notice.

On the 15th of May, 1800, just as his Majesty entered his box at Drury-lane theatre, and was bowing to the audience with his usual condescension, a person who sat in the second row from the orchestra, towards the middle of the pit, got up on the seat, and levelling a horse-pistol towards the king's box, fired it. Fortunately, at the moment a gentleman who sat next him raised the arm of the assassin, so as to direct the contents of the pistol towards the roof of the box, by which means the life of his majesty was happily preserved. The man dropped the pistol, and was immediately seized. He was conveyed to the green-room, where he underwent a private examination. Terror, dismay, and rage were marked in every countenance, except that of his Majesty, who sat with the utmost serenity, while the Queen, who was just near enough to hear the report of the pistol and see the flash, collected confidence from his magnanimity. The royal family sat out the play of *She would and she would not*, with the farce of the *Humourist*, and enjoyed the happiness of receiving from every individual the warmest testimonies of affection. At the conclusion of the play, *God Save the King* was thrice sung, accompanied by the ecstatic plaudits of every part of the audience, and at the end of the farce it was again repeated, with the following lines annexed, written by Mr. Sheridan, on the spur of the moment:

From every latent foe,  
From the assassin's blow,  
God save the King;

O'er him thine arms extend,  
For Britain's sake defend  
Our father, prince and friend  
God save the King.

Nothing could equal the indignation which was universally felt by the populace at this daring attempt on the life of a Sovereign who justly reigned in the hearts of his people, and who never by one act of his life provoked their resentment.

The name of the assassin was James Hatfield, who had served his apprenticeship to a working silversmith, and enlisted in the 15th regiment of Light Dragoons, in which he had boldly fought for his king and country. On his examination at the theatre before the duke of York, he turned to his royal highness and said, 'I know you — God bless you — you are a good fellow. I have served with your highness, and (pointing to a deep cut over his eye, and another long scar on his cheek) I got these, and more than these, in fighting by your side. At Lincelles, I was left three hours among the dead in a ditch, and was taken prisoner by the French. I had my arm broke by a shot, and got eight sabre wounds in my head: but I recovered, and here I am.' From this time he began to show manifest signs of mental derangement. He was committed to Cold Bath Fields prison for the evening, and in the morning brought before the Privy-Council for further examination. When ministers were pressing him to answer many questions, he sullenly replied, "I fired the pistol, loaded with two slugs, at the King;— what would you have more?" He refused to answer any other questions, and was fully committed to Newgate for trial. On the 26th of June, he was brought up to Westminster-Hall, and tried in the Court of King's Bench. After the examination of an immense number of witnesses, and a trial of eight hours, the jury found

the prisoner 'Not guilty, being under the influence of insanity at the time the act was done.' He was then removed to Newgate, and ordered into confinement for life.

On this happy escape of his Majesty from so daring an attempt on his life, addresses poured in from every quarter of the kingdom; and in such general testimonies of loyalty and attachment, it could scarcely be expected that the Society of Freemasons, over which the Prince of Wales was the professed patron, would be backward. At a special Grand Lodge, therefore, convened at Freemasons' Hall, on Thursday the 3d of June, the following address was unanimously voted, and afterwards presented to his Majesty by the Prince of Wales in person at the first levee.

Most gracious Sovereign, The danger to which your Majesty was exposed in the atrocious attempt lately made against your sacred person, whilst it filled the hearts of all in this country with alarm and abhorrence, has authorised every class of your subjects to offer at your throne the expressions of their ardent attachment, without fear of incurring the charge of intrusion.

Vouchsafe, Sire, under this construction, to admit the homage of a description of men who, in ordinary circumstances, could not as a body tender the protection of that devotion to your royal person and to your government, which it is their boast to cherish, not in their individual capacities alone, but in their peculiar association.

The law, by permitting, under certain regulations, the meetings of Freemasons, has defined the existence of the society; binding, at the same time, the members of it, by a new obligation of gratitude for the confidence extended toward them, to labour, as far as their feeble powers may apply, in inculcating loyalty to the King, and reverence to the inestimable fabric of the British constitution.

Being so acknowledged, we should think ourselves wanting in the first duty towards your Majesty, and towards that constitution, did we not approach your Majesty with the testimony of our feelings on this awful occasion.

Your Majesty is therefore implored to receive the humble congratulations of the GRAND LODGE of FREEMASONS under the constitution of England, (the Representative Assembly of all the Lodges under that constitution,) in the name of themselves and of all their brethren, on your having been shielded by the hand of Providence from the desperate and execrable attempt of the assassin.

When principles were first promulgated in France, which, to our conception, tended to the overthrow of all peace and order in society, we felt ourselves called upon to depart from a rule which had been till then religiously observed in our association.

As a veil of secrecy conceals the transactions at our meetings our fellow-subjects have no assurance that there may not be in our association a tendency injurious to their interests, other than the general tenor of our conduct, and a notoriety that the door of Freemasonry is not closed against any class, profession, or sect, provided the individual desiring admission be unstained in moral character. To remove, therefore, as far as possible, any ground for suspicion, it has been from time immemorial a fundamental rule most rigidly maintained, that no political topic shall, on any pretence, be mentioned in a lodge.

The singular juncture to which we have alluded seemed to call for some positive declaration which might distinctly exhibit our opinions; we thence ventured to profess to your Majesty the loyalty with which the Freemasons of England glowed towards your royal person, and their unalterable attachment to the present happy form of government in this country. But as no foresight could devise a motive of equal importance with that which then actuated us, the recent occurrence being of a nature too horrid to be in supposition as a possibility, it was strongly declared that no precedent should be drawn from that step; and that on no future occasion should the Grand Lodge exercise an advertence to events which might entail upon Freemasons the charge of assuming the privilege to deliberate as a body upon public affairs. Hence, Sire, our present address has not been so early as our individual anxiety would have dictated; for it was requisite that a general concurrence should sanction the Grand Lodge, in a second relaxation of its rules, before we could jointly express that which we severally felt in the most ardent manner on the solemn subject.

We have poured forth to the Grand Architect of the Universe our humble thanksgiving, that, to the other blessings showered on this country; he has added that of defeating a crime the sole attempt at which produced universal dismay throughout these realms; and we earnestly confide in his Divine bounty to preserve to us and to our fellow-subjects, for many, very many, years to come, a life so important in its example, and so inestimable in its superintendance over our happiness, as that of your Majesty.

WILLIAM WHITE, G. S. GEORGE, P.

Several salutary regulations were adopted this year to liquidate the debts of the Society. On a strict examination of the accounts, it appeared that those debts had considerably increased: that 7,000£. remained due from the Society on account of the hall and tavern, besides the tontine of 250£. per annum; and that the average income of the hall-fund, after paying the interest of the debt, the tontine, and incidental expenses, left but a very small sum towards the reduction of the principal; and that many years must elapse before the debt could be materially reduced. In order to discharge this debt, therefore, and to render the charity more extensively beneficial, it was resolved in Grand Lodge, that every lodge in the list, until the debt be extinguished, should pay annually in the month of February, to the hall-fund, two shillings for every subscribing member of each lodge; and that any lodge neglecting to conform to this regulation should be considered in contempt, and be subject to erasure from the list. It was also resolved, that a declaration, signed by the master, wardens, treasurer, and secretary, of each lodge, or any two of them, certifying the number of subscribing members at Christmas yearly, should be transmitted to the Grand Secretary, with a list of the members, containing their christian and surnames, age, profession, and residence, when made Masons, or admitted members, in order to be registered in the books of the Grand Lodge; and also the fees prescribed by the regulations to be paid for that purpose into the hall-fund, viz. For every Mason made in London, or within ten miles thereof, ten shillings and sixpence, and in all other lodges beyond that distance, five shillings; and for every brother made in one lodge and joining another, two shillings and sixpence; and that no brother whose name had not been registered, and the fees paid as above, should be entitled to relief from the fund of charity, admission to the benefit society as a member, or have his daughter received into the Freemasons' School. This measure, we are happy to find, is likely to have the intended effect; the lodges having readily concurred in the plan of liquidating the debts, and the sums which have already been paid afford a

certain prospect of speedily extricating the Society from its present burdens. The debts are now paid, and the annual subscription has dropt.

Among the numerous improvements in the city of London this year, the magnificent range of building at the East-India House, in Leadenhall Street, deservedly claims our attention. The elegance of the structure confers equal honour on the Company for whose use it was built, as on the persons who were employed in its erection. The architecture was designed by Richard Jupp, esq., the Company's surveyor, and the work was finished in a very good style.

The following is a description of the Pediment:

COMMERCE, which is represented by Mercury, attended by NAVIGATION, and followed by Tritons and Sea-horses, is introducing ASIA to BRITANNIA, at whose feet she pours out her treasures. The KING is holding the shield of protection over the head of BRITANNIA and LIBERTY, who is embraced by her. By the side of his Majesty sits ORDER, attended by RELIGION and JUSTICE. In the back ground is the City-Barge, &c. near to which stand INDUSTRY and INTEGRITY. The THAMES fills the angle to the right hand, and the GANGES the angle towards the East.

The sentiment of the composition is, 'That a nation can only be truly prosperous, when it has a King who makes Religion and Justice the basis of his Government, and a Constitution, which, while it secures the Liberties of the people, maintains a due subordination in the several ranks of society, and when the Integrity of the People secures to each individual the advantages which Industry creates and cultivates.'

The extended progress of the Society of Masons at this period was sufficiently displayed by the erection of some new halls for the lodges in the country, and the institution of a school in London by the irregular Masons, for the education and support of the sons of distressed brethren.

On the 20th of August, a new hall, built at Hull by the members of the Rodney Lodge, was dedicated in solemn form, according to the rites of Masonry, in the presence of three hundred brethren. The great zeal which was manifested by the Lodge on this occasion justly merited the marked distinction which was conferred on it by the corporation of Hull, who, with a numerous assemblage of the most eminent characters in the neighbourhood, honoured the Masons with their company. An elegant dinner was provided at the town-hall, at which all the principal civil and military officers attended; and the entertainment concluded early in the evening with the greatest cordiality and friendship.

## ***SECTION XIV.***

### **HISTORY FROM 1800, TO THE END OF THE YEAR 1801.**

The brethren of Scotland, ever emulous to excel in promoting the benefit and improvement of their country, had an opportunity of displaying their zeal in 1801, by giving their assistance in the erection of the Wet-docks at Leith; a measure well calculated for the convenience and accommodation of the numerous trading vessels which daily arrive in that port from different parts of the world.

The Grand Lodge received a message from the magistrates of Edinburgh, requesting their company and assistance in laying the foundation-stone of those docks on the 14th of May 1801. The earl of Dalkeith, the Grand Master, being absent, the direction of the ceremony was vested in his Deputy, Robert Dundas esq., of Melville (now lord Melville), who conducted it in a very able and masterly style.

On the day appointed, the Brethren, amounting to about 1200, met in the Assembly-rooms at Leith, where the Lodge was opened; and from thence they marched in procession to the Docks, a little before nine o'clock in the morning, preceded by the Lord Provost, Magistrates, and council of Edinburgh, with the Magistrates of Leith, in their robes; the Engineers and Architects of the proposed building; the Master, Wardens, and Brethren of the Trinity-house; and a number of respectable merchants and inhabitants of the town of Leith.

The Grand Master was supported by Sir James Stirling bart. the Past Grand Master, and Sir Patrick Murray bart. who acted as Deputy Grand Master. Lord Downe, and several other respectable characters, were present. The Substitute Grand Master, the Provincial Grand Masters for Peebles, Selkirk, &c., and the Masters of the Edinburgh lodges, according to seniority, with their officers and members, walked in procession, having a band of music attached to each separate lodge.

When they arrived at the spot where the stone was intended to be laid, the Lord Provost and Magistrates retired to a theatre erected for them on the west side; and the Grand Master with his officers to another on the east side, where a table was placed, on which were laid the jewels and other emblems of the Craft. The Substitute Grand Master then ordered the stone to be slung, and let down gradually, making three regular stops before it came to the ground, during which ceremony an anthem was sung. He then placed a large phial in the centre of the under-stone, containing all the present current coins of the country, with a number of beautiful medals of the first characters of the age, all of which had been previously enclosed in crystal. Above the phial were also deposited two inscribed plates, on one of which the following inscription was engraven:

'In the reign of the Most Gracious Sovereign George III., and  
under the auspices of the Right Hon. WILLIAM FETTES,  
Lord Provost of Edinburgh,  
The Harbour of Leith,  
Though formed at a remote period,

And, as Commerce in the course of ages increased,  
often repaired and extended;

Yet being still narrow and incommodious,  
ROBERT DUNDAS of Melville esquire,  
In absence of the Right Hon. CHARLES, Earl of DALKEITH,  
Grand Master-mason of Scotland,  
Laid the foundation-stone of these Docks,  
In which the numerous vessels arriving from every quarter of the Globe,  
Might receive ample and secure accommodation:

On the 10th day of May, A.D. 1801. A.L. 5801.  
JOHN RENNIE being Engineer.  
May the Undertaking prosper, By the blessing of Almighty God!"

On the other plate was engraved:

The names of the present Town Council of Edinburgh.  
The Right Hon. HENRY DUNDAS, Member for the City.  
The Magistrates of Leith.  
The Wet-dock Committee.  
The Engineers.  
The Contractors for the Work.  
The Grand Lodge of Scotland; and  
The Masters and Wardens of the Trinity-House, Leith.

The Grand Master, preceded by the officers of the Grand Lodge, having the jewels, &c., borne before them, was conducted by the Past Grand Master, Deputy, and Substitute, to the scite of the stone, where, with the assistance of two operative Masons, he turned the stone, and laid it in its proper bed. Then placing himself on the east side, with the Past Grand Master on his right, and the Substitute on his left, his Wardens being in the west, the plumb, level, square, and mallet, were separately delivered to him by the Substitute, and applied to the stone in several positions; after which he gave three knocks with the mallet, saying, 'May the Great Architect of the Universe enable us successfully to carry on and finish the work of which we have now laid the foundation-stone, and every other undertaking that may tend to the advantage of the City of Edinburgh and its harbour! May He be a guard and protection to them, and may they long be preserved from peril and decay!' The cornucopia, with the vessels containing the wine and oil, were then delivered, in the usual form, to the Grand Master, who poured out the contents successively upon the stone, saying, 'May the bountiful hand of Heaven ever supply this country with abundance of corn, wine, and oil, and all the necessaries and comforts of life!' The Brethren then gave three cheers, and after the Grand Master had addressed the Provost and Magistrates as follows:

'My Lord Provost, and Magistrates,

It is with the highest satisfaction that I have now availed myself of the opportunity, which the situation I have the honour to hold in the Grand Lodge of Scotland has afforded me, of assisting at the commencement of a work so essential to the welfare of this metropolis, and

which, I trust, will contribute, in an eminent degree, to the extension of the commerce, and the general prosperity of this portion of the United Kingdom.

The respect and esteem which you enjoy in the community over which you have the honour to preside, are the surest pledges that nothing will be wanting on your part to second the efforts and fulfil the wishes of those public-spirited individuals who have promoted this undertaking, and that the just expectations of the legislature, to whose liberality you are also indebted, will not be disappointed.

It is impossible to contemplate the auspicious period at which this work is begun, without the strongest sensations of gratitude to that Providence which has inspired his Majesty's councils with temperate firmness, and his fleets with irresistible valour, to assert and maintain the just rights of his subjects; on that element which has ever been the scene of their triumphs, and the source of their envied prosperity and power. May the same bountiful Providence, in the blessings of an honourable and lasting peace, secure to the merchants of this, and of every other port in the British dominions, the free and uninterrupted enjoyment of their trade, and the well-earned fruits of industry and enterprising activity!

In the name of the Craft of Free and Accepted Masons, I have to offer our humble supplications to the Supreme Architect of the Universe, that he will afford his protection to your Lordship, and your Brethren in the Magistracy, and that you may continue to be the instruments, through Him, of promoting the happiness and welfare of the community intrusted to your charge.'

To which the Lord Provost made the following reply:

'Most Worshipful Sir,

LEITH has long had reason to be proud of the enterprise and success of its merchants and sailors. The rapid increase of its commerce has made it necessary to extend the harbour, and improve the conveniencies for its trade. The plan of that able engineer Mr. Rennie has been adopted; and I think it one of the happiest events of my life, that I have the honour to fill the chair of the City when the foundation stone is laid of these extensive Wet-docks, which, I conceive, will not only be of great benefit to the City and its port, but to the country at large, as well as convenient for the admission of large ships of his Majesty's navy.

I assure you, Sir, that it is highly gratifying to me, and to my fellow-citizens, that the first stone of this important work has been laid by you. Allow me to remark, that there appears a fortunate propriety in this ceremony being performed by the son of a man, to whom our City, the Navy of Britain, and the whole Empire, are under so many obligations.

Permit me, in the name of the Magistrates and Council of the City of Edinburgh, to return our warmest thanks to you, to your brethren, and to the gentlemen who have honoured us with their attendance on this occasion. And may that Almighty Being, whom winds and seas obey, accompany this undertaking with his blessing, and crown the work with success!'

The ceremony was then concluded; and the Brethren having given three cheers, a salute of twenty-one guns was fired from the vessels in the Roads, under the command of Capt.

Clements, of the royal navy; after which the procession was resumed, and returned to the Assembly-rooms at Leith, where the Grand Master received the thanks of the brethren for the handsome manner in which he had conducted the ceremony of the day.

The Substitute Grand Master then addressed the operative brethren to the following effect:

The foundation-stone of the Wet-docks at Leith, planned in much wisdom by the ingenious architect, being now laid, and these implements in your hands having been applied to it by the Grand Master, and approved of, they are re-committed to you, with full confidence, that, as skilful and faithful workmen, you will use them in such a manner, that the building may rise in order, harmony, and beauty; and, being perfected in strength, will answer every purpose for which it is intended, to your credit as Craftsmen, and to the honour of our ancient fraternity.

The lodge was then closed in due form, and the Brethren departed in the greatest order and regularity, highly gratified with the proceedings of the day.

Notwithstanding the incredible number of spectators who were assembled on this occasion, no accident happened. The day being fine, and the ships in the Roads and harbour having their flags and colours displayed, rendered the spectacle peculiarly grand and pleasing.

Another incident occurred in Scotland in 1803, which justly deserves to be recorded. At a meeting of the Grand Lodge, in Edinburgh, on the 30th of November, the earl of Moira, the acting Grand Master of England, attended, and in an impressive speech, he related the conduct of the Grand Lodge of England to the irregular Masons of that kingdom, with whom he understood the Grand Lodge of Scotland had established an intercourse. He stated that the hearts and arms of the Grand Lodge, which he had the honour to represent, had ever been open for the reception of their seceding brethren; but that they had obstinately refused to acknowledge their error, and return to the bosom of their mother-lodge. He farther observed, that though the Grand Lodge of England differed in a few trifling observances from that of Scotland, the former had ever entertained for Scottish Masons that affection and regard which it was the object of Freemasonry to cherish, and the duty of Freemasons to feel. His lordship's speech was received with loud and repeated applause. From this circumstance, therefore, we may probably anticipate the renewal of an alliance between the Grand lodges of Scotland and England.[<sup>cxxix</sup>]

The state of the Society in England from the year 1800 was regular and progressive. Under the patronage of the earl of Moira, Masonry was cultivated and considerably extended. Many eminent and illustrious characters enrolled their names among the Fraternity; and, through various branches of the Royal Family, application has been made to the Grand Lodge, from the Masons in foreign countries, for renewing reciprocal alliances of permanent friendship.

At the Grand Lodge in February, 1802, the earl of Moira stated to the brethren, that the Lodges in Berlin, under the auspices of the King of Prussia, had solicited the influence of the Duke of Sussex to carry on a friendly communication with the Grand Lodge of England; and had expressed a readiness, on their part, as far as was consistent with the duty they owed to their own Masonic jurisdiction, to act in unison with their brethren of England, in promoting all the general principles of the Institution, and in extending relief to distressed Masons; on which it was immediately resolved, that a friendly



communication should be kept up with our brethren in Prussia, and every attention paid to their future recommendations.

At the Grand Lodge in May following, another application was made, through the same channel, from four lodges in Portugal, which had empowered M. Hypolite Joseph da Costa to act as their representative in the Grand Lodge of England, and in their name to solicit a regular authority to practise the rites of the Order under the English banner and protection. After mature deliberation, it was determined that every encouragement should be given to the brethren in Portugal; and a treaty was immediately entered into and signed by Brothers Da Costa and Heseltine, then Grand Treasurer of the Grand Lodge, and approved by the Grand Master; whereby it was agreed, that as long as the Portuguese lodges should conform to the ancient constitutions of the Order, they should be empowered to have a representative in the Grand Lodge of England, and that the Grand Lodge of England should have a representative in the Grand Lodge of Portugal, and that the brethren belonging to each Grand Lodge should be equally entitled to the privileges of the other. In the private proceedings of the Society few material incidents occurred. In consequence of the death of Thomas Sandby, esq. the office of Grand Architect remained vacant till 1799; when Robert Brettingham esq. was appointed his successor. William Tyler esq. the Architect of the Tavern, having been proposed as a candidate for the office at the Grand Feast in May, 1801, the Grand Master observed, that the office of Grand Architect had been conferred on Brother Sandby only as a mark of personal attachment, he having been the Architect of the Hall, but that it was never intended to be a permanent office in the Society. The Grand Lodge therefore resolved, that the office of Grand Architect should be discontinued; but that, in compliment to Brothers Brettingham and Tyler, both these gentlemen should be permitted to attend the Grand Lodge, and wear an honorary jewel as a mark of personal respect.

In November, 1801, a charge was presented to the Grand Lodge against some of its members, for patronizing, and officially acting as principal officers in an irregular society, calling themselves Ancient Masons, in open violation of the laws of the Grand Lodge. The charge being fully supported, it was determined that the laws should be enforced against these offending brethren, unless they immediately seceded from such irregular meetings. They solicited the indulgence of the Grand Lodge for three months, in hopes that, during the interval, they might be enabled to effect a union of the two Societies. This measure was agreed to; and that no impediment might prevent so desirable an object, the charge against the offending brethren was withdrawn; and a committee, consisting of the earl of Moira, and several other eminent characters, was appointed, to pave the way for the intended union; and every means ordered to be used to bring back the erring Brethren to a sense of their duty and allegiance. Lord Moira declared, on accepting his appointment as a member of the Committee, that he should consider the day on which a coalition was formed, one of the most fortunate in his life; and that he was empowered by the Prince of Wales to say, his Royal Highness's arms would ever be open to all the Masons in the kingdom indiscriminately. On the 9th of February 1803, it being represented to the Grand Lodge that the irregular Masons still continued refractory, and that, so far from soliciting re-admission among the Craft, they had not taken any steps to effect a union; their conduct was deemed highly censurable, and the laws of the Grand Lodge were ordered to be enforced against them. It was also unanimously resolved, That whenever it shall appear

that any Masons under the English Constitution shall in future attend, or countenance, any Lodge, or meeting of persons, calling themselves Ancient Masons, under the sanction of any person, claiming the title of Grand Master of England, who shall not have been duly elected in the Grand Lodge, the laws of the Society shall not only be strictly enforced against them, but their names shall be erased from the list, and transmitted to all the regular lodges under the Constitution of England.

As these censures extend to such a numerous circle, it may for a short time interrupt the general harmony of our meetings; but it is hoped, that when the Brethren of whom the irregular Societies are composed, are aware that, by continuing to assemble without regular sanction, they are acting contrary to the ancient charges of the Order, and encouraging a division in the family of Masons, they will soon re-unite under the legal banner, and acknowledge one supreme head, to whom all the Fraternity in the kingdom are bound to pay allegiance. Should any trifling variations in the formalities of the institution impede the progress of this union, we trust they will be immediately removed, and every Brother who shall be most assiduous in preserving the original landmarks of the Order.

In February, 1804, the Grand Lodge, desirous of expressing in the most public manner the high sense entertained of the services of the right hon. the earl of Moira, the Acting Grand Master, unanimously resolved, that his Lordship's portrait should be painted by an able artist, and put up in the Hall, with those of the Past Grand Masters, as a lasting testimony of the gratitude and esteem of the Society for his Lordship. His Lordship afterwards sent to the Society, as a present, his portrait, painted by Shee.

The following list of the Provincial Grand Master appointed since the year 1790, will afford the best testimony of the great increase of the Society under the English banner within the last twenty years:

Africa, South, Richard Blake, Esq.  
Anglesea, W. Wharton Rawlins, Esq.  
Bavaria, Prince of Thurn and Taxis.  
Berkshire, Arthur Stanhope, Esq.  
Buckinghamshire, Sir. J. Throckmorton, Bart.  
Bristol, City and County of, W.H. Goldwyer, Esq.  
Cambridgeshire, Right Hon. Lord Eardley.  
Canada, Sir John Johnson, Bart.  
Ceylon, Sir Alexander Johnston.  
Cheshire, John Egerton, Esq.  
Coast of Coromandel, in the East Indies, Terence Gahagan, Esq.  
Cornwall, Sir John St. Aubyn, Bart.  
Cumberland, John Losh, Esq.  
Denmark, Norway, &c. Prince Charles Landgrave of Hesse Cassel.  
Derbyshire, Earl of Harrington.  
Devon, Sir Ch. Warw. Bampfylde, Bart.  
Dorset, John Jeffery, Esq.  
Durham, Sir Ralph Milbanke, Bart.  
Essex, William Wix, Esq.  
Franckfort on Maine, Circles of Upper Rhine, Lower Rhine, and Franconia, John Charles

Broenner, Esq.  
Gibraltar, John Sweetland, Esq.  
Gloucestershire, Duke of Beaufort.  
Guernsey, Jersey, &c, General Sir J. Doyle.  
Hanover, Electorate of, and British Dominions in Germany, Prince Charles of Meckelburg  
Strelitz.  
Hamburgh and Lower Saxony, Doctor John Philip Beckmann.  
Hampshire, Colonel Sherbourne Stewart.  
Hertfordshire, George Harvey, Esq.  
Hayti, John Goff, Esq.  
Herefordshire, A.S. Gordon, Esq.  
Huntingdonshire, Earl of Mount-Norris.  
Isle of France, R.T. Farquhar, Esq.  
Kent, Sir Walter James James, Bart.  
Lancashire, F.D. Astley, Esq.  
Lincolnshire, Rev. William Peters.  
Maryland, Henry Hardford, Esq.  
Monmouthshire, Henry Harnage, Esq.  
Naples and Sicily, Kingdoms of, Duc de Sandemetrio Pignatelli.  
Norfolk, Rev. Samuel S. Colman.  
Northamptonshire, Earl of Pomfret.  
Northumberland, Sir J.E. Swinbourne, Bart  
Nottinghamshire, Sir J.B. Warren, Bart. K.B.  
Oxfordshire, Lord Viscount Forbes.  
Persia, Sir Gore Ouseley, Bart.  
Radnor, Rev. Thomas Vials.  
Rutlandshire, Richard Barker, Esq.  
Shropshire, Staffordshire, Flintshire, Denbighshire, and Montgomery, Hon. And Rev.  
Francis Henry Egerton.  
St. Christopher, Hon. John Garnett.  
St. Helena, David Kay, M.D.  
Somersetshire, John Leigh, Esq.  
Surrey, James Meyrick, Esq.  
Suffolk, Sir William Middleton, Bart.  
Sussex, General Samuel Hulse.  
Sumatra, John Macdonald, Esq.  
Wales, South, Thomas Wyndham, Esq.  
Warwickshire, Hon. Washington Shirley  
Westmoreland, W. Henry White, Esq.  
Worcestershire, John Dent, Esq.  
Yorkshire, Robert Pemb. Milnes, Esq.  
Representative of the Grand Lodge of England in Germany, Col. Aug. Graefe.

## **SECTION XV.**

### **HISTORY OF MASONRY FROM 1801 TO 1812.**

The Scottish Masons had another opportunity of exemplifying their zeal and attachment to the Society on the 29th of June, 1801, being the birthday of his grace the duke of Gordon, when the foundation-stone of the bridge over the Spey was laid. The concourse of people was immense. All the lodges round were assembled in their different insignia, and the whole order of procession was arranged and conducted by the Marquis of Huntly, Provincial Grand Master for Bamffshire, &c. The different lodges, societies, and private gentlemen, were formed on the square of Fochabers, which was lined by the neighbouring volunteer companies, and an excellent band of music, belonging to the Fochabers' company, added much to the solemnity of the procession. From the square the whole marched, according to their established rules, to the river, which the Provincial Grand Master, with his office-bearers, &c., passed on a temporary bridge of boats, as the stone was to be laid on the opposite side. The volunteers were drawn up on the south side, as the steepness of the rock, and the narrowness of the ground where the foundation-stone was laid, prevented more from crossing the river than were absolutely necessary. The Grand Master then laid the first stone with the usual solemnities. Two inscriptions were deposited in it. The first was engraved on plate as follows:

In the reign of  
The most gracious Sovereign GEORGE III  
And under the auspices of  
His Grace, ALEXANDER, Duke of GORDON  
And the other Patrons of the Undertaking,  
The most noble GEORGE, Marquis of Huntly,  
Provincial Grand Master for Bamffshire, &c.  
Laid the foundation-stone of the Bridge  
Over the Spey.  
On the 29th of June,  
Being the day on which the Duke of Gordon  
entered his 59th year,  
In the year of our Lord 1801,  
And of the æra of Masonry 5801.

The other inscription was sealed up in glass, and is as follows:

DEO ANNUENTE,  
Pontis hujus  
In Spey, olim Tueffi, flumine,  
DUCIS de GORDON magnopere,  
Civiumque finitimorum, munificentia  
Æque ac ære publico,  
Extruendi,  
Lapidem hunc primarium  
Nobilissimus GEORGIUS Marchio de HUNTLY,

Filius præalti, potentissimique Principis,  
ALEXANDRI Ducis de GORDON, &c.  
Artium omnium bonarum et utilissimarum  
Etiamque salutis publicæ  
Benigne, vindicis et amici;  
Posuit;  
GEORGII III. Dei Gratia regnante;  
Anno Christi MDCCCL.  
Æræque Architectonicæ VMDCCCI  
Viator!  
Perge et plaude.

A number of coins were deposited at the same time. The Rev. Mr. Gillon, of Speymouth, as chaplain, pronounced a very appropriate prayer; and the Provincial Grand Master, in a very elegant speech, expressed his felicity in seeing an undertaking, so magnificent and useful, at length happily begun. The whole was concluded with a feu-de-joie by the volunteers.

The procession returned in the same order to Fochabers, where ample stores of every thing necessary were provided, and the day was concluded with the highest festivity and happiness.

The inhabitants of the islands of Jersey, Guernsey, and Alderney, being extremely satisfied with the conduct of Sir John Doyle, during his residence among them as governor, have presented him with two elegant gold cups; and the two lodges of Freemasons in those islands presented him with two elegant gold vases. The following is a description of them:

AN ELEGANT GOLD CUP.—On the foot is represented Faith, Hope, and Charity, in one compartment of the body, the battle of Hobkirk Hill, April 25, 1801; in the second, sundry masonic emblems; in the third, an inscription. The handle is a chased crocodile; the lip, the Prince of Wales's crest. On one side of the cover is the earl of Moira's arms; on the reverse, General Doyle's; the top is blue enameled, set round with very large brilliants.

INSCRIPTION.—To the Honourable Major-General Sir John Doyle, Bart. Colonel of the 87th (or Prince of Wales Irish) Regiment, Lieutenant-governor and Commander-in-Chief of the Islands of Guernsey and Alderney.

We, the free and accepted Masons of Marinet, Lodge No. 222, penetrated with a lively and sincere sense of gratitude, esteem and admiration, of your eminent talents, your public and private virtues, which have been most energetically displayed with the highest advantage to His Majesty's Service; the greatest benefit to this island, and to the general interest of humanity, which our lodge has experienced in common with every individual, under the sphere of your government, and with profound deference and respect, we beg to offer you a box, with emblems, in some small degree characteristic of your distinguished and amiable qualities, but intended more as a lasting testimony of our gratitude and regard, and may the God of Light and Truth watch over, protect, and prosper all your public and private undertakings, is the prayer of, Sir,

Your grateful and attached Friends and humble Servants,

The Members of Lodge No. 222.

The second Gold Cup is similar to the former and presented by Lodge No. 116.

The third is a most superb gold vase, presented by the inhabitants of the island of Guernsey:

The foot is richly chased, with laurel leaves round it; on the bottom of the vase is represented the rose, thistle, and shamrock; on one side the body, General Doyle's arms, supporters, crests, &c. &c chased; on the reverse, an inscription and emblems of victory; on the neck of the vase, is two battles which the General fought in Egypt, and a view of two forts which he captured; on the lower, is chased the arms of the island of Guernsey; and on the top is Mars, holding in his right hand a wreath of laurel.

The inscription on the above vase is nearly the same as on the first.

On the 10th of April, 1805, the Grand Master in the chair (Col. Sherborne Stewart) stated, that a communication had been received by the Grand Secretary from the earl of Moira, Acting Grand Master, relating to the Grand Lodge in Scotland, whereupon it was resolved, That as the Grand Lodge of Scotland has expressed, through the right hon. the earl of Moira, its earnest wish to be on terms of confidential communication with the Grand Lodge of England, under the authority of the Prince of Wales. This Grand Lodge, therefore, ever desirous to concur in a fraternal intercourse with regular Masons, doth meet that disposition with the utmost cordiality of sentiment, and requests the honour of the Acting Grand Master to make such declarations in their name to the Grand Lodge of Scotland.

On the 27th of November, 1805, a letter had been received by the Acting Grand Master from the Grand Lodge of Prussia, stating their desire to correspond on terms of amity and brotherly communication with the Grand Lodge of England; whereupon it was resolved, that the Acting Grand Master be requested to express the wishes of the Grand Lodge of England towards their brethren in Prussia, and their desire to correspond with them on terms of fraternal amity.

On Tuesday, the 1st of September, 1807, another instance of the zeal of the Scottish Masons occurred, when the foundation-stone of the North Pier of Fraserburgh New Harbour was laid, with great solemnity, by Thomas Burnett, Esq., Master of the Aberdeen Lodge, and Dr. Alexander Dauney, Deputy Master, in presence of the magistrates and town council of Fraserburgh, the Masters, Office-bearers, and brethren of several lodges, and at least 1,000 spectators, among whom were the Earl of Kintore, Lord Inverury, Alexander Harvey esq., of Broadland, and many other persons of distinction. The Brethren and Magistrates assembled in the parish church at one o'clock, when a sermon was preached by the Rev. Mr. Simpson for the occasion.

On leaving the church the procession moved through the principal streets of Fraserburgh, which were lined by nearly 300 of the Fraserburgh volunteers, on permanent duty, under the command of Lieut.-Colonel Fraser, in the following order:

A Guard of Volunteers.

Music.

Keith Lodge, of Peterhead.

Fraserburgh Lodge.

Solomon's Lodge, Fraserburgh.

Macduff Lodge.  
Operative Lodge, Banff.  
Music.  
Forbes Lodge, Rosehearty.  
St. Andrew's Lodge, Banff.  
Magistrates, Town Council, and Subscribers.  
Superintendent of the Building, carrying the Plan.  
Clergymen.  
Tyler of the Aberdeen Lodge.  
Inscription Plate, carried by an Operative Brother.  
The Cornucopia, filled with corn.  
Two Silver Cups, filled with wine.  
The Brethren of the Aberdeen Lodge.  
The Secretary and Treasurer.  
The Senior and Junior Wardens.  
The Holy Bible, carried by a Brother.  
The Master and Deputy Master.  
Three Grand Stewards.  
A Guard of Volunteers

On arriving at the spot (within the old harbour) where the stone was to be laid, the lodges filed off, facing inwards, through which the Magistrates, Town Council, and Subscribers, moved to the west side of the stone, with the Clergymen, the Master, Deputy-Master, and Office-bearers of the Aberdeen Lodge, moving to the east.

The stone being slung, an appropriate address was delivered by the Right Rev. Bishop Alexander Jolly; after which he invoked the blessing of God upon the undertaking in a suitable prayer.

The Deputy Master then proceeded (after a suitable address to the brethren and assembly) to place in the base-stone the inscription-plate, several coins of the present reign, an Aberdeen newspaper of the preceding week, an almanack of the year, and a writing on parchment, containing a list of the subscribers, and other particulars relative to the undertaking, which writing was inclosed in a phial, and the whole deposited in niches made in the stone for the purpose.

The following inscription and writing were previously read by the Deputy Master:

The present Harbour of Fraserburgh, which was built, about 200 years ago, by Sir Alexander Fraser, ancestor of the present Lord Saltoun, being originally small and of bad access, and now much decayed, the foundation-stone of the North Pier of the New Harbour of Fraserburgh, designed by John Rennie, of London, esq. Civil Engineer, was laid 1st of September, 1807, of the æra of Masonry 5807, and of the reign of Geo. III, the 47th year, by the Right Worshipful Thomas Burnett esq. Master of the Aberdeen Lodge, and Alexander Dauneay esq. Deputy Master, the Right Hon. Alexander George, Lord Saltoun, being Superior and Provost of the Burgh; William Kelman esq. Baillie; Alexander Dauneay, L.L.D. his Lordship's Commissioner; William Smith, Treasurer; Sebastian Davidson, Dean of Guild; William Fraser esq. of Menzie, H.C.; John Dalrymple, sen. William Walker, John Wallace, William Milne, Johh Milne, James Gray, Alexander Buchan, William

Cooper, William Greig, Charles Wemyss, and John Alexander, Merchant Counsellors; John Dalrymple, jun. Robert Mathew, and John Barnett, Trades Counsellors; Lewis Chalmers, Town Clerk; Mr. W. Stuart, from Mid Lothian, Superintendent, Q.F.F.Q.S.'

The Master now ordered the stone to be lowered, making three regular stops, when, with the assistance of two operative brethren, he conducted the stone to its bed. The Master, with the Deputy on his right, standing towards the east, and the Wardens on the west, the square, the plumb, the level, and the mallet, being successively delivered by the Deputy to the Master, were by him applied to the sides, top, and square of the stone, in several positions; with the mallet he then gave three knocks, saying, 'May the Grand Architect of the Universe grant a blessing on this foundation-stone which we have now laid, and by His providence enable us to finish this and every other work which may be undertaken for the good and advantage of this town and harbour!' on which the brethren gave three huzzas.

The cornucopia and the two silver cups were then brought and delivered, the cornucopia to the Deputy, and the two vessels to the Wardens, and were successively presented to the Master, who, according to ancient custom, poured the corn, wine, and oil, which they contained, on the stone, saying, 'May the all-bounteous Author of Nature bless this town with abundance of corn, wine, and oil, and with all the necessaries, conveniences, and comforts of life!' On this the brethren gave three huzzas.

After the ceremony, the Master, Lodges, and Magistrates returned in reversed order to the Saltoun-inn, where nearly one hundred persons sat down to a dinner given by the town, in honour of the day; and the remaining part of the evening was spent with that agreeable conviviality which so well characterizes the ancient Order of Masonry.

On the evening of the next day a ball and supper were given to the ladies of Fraserburgh, and neighbourhood also, in honour of the occasion, at which, it may well be said, no small share of the beauty of the north was present. Ninety-two sat down to supper. Dancing began again after supper, and continued with much spirit till five o'clock in the morning.

On the 12th of February 1806, the Earl of Moira, in the chair, informed the Grand Lodge, that during his residence in Edinburgh he had visited the Grand Lodge of Scotland, and taken the opportunity of explaining to it the extent and importance of this Grand Lodge, and also the origin and situation of those Masons in England who met under the authority of the Duke of Athol; that the brethren of the Grand Lodge of Scotland had expressed themselves, till then, greatly misinformed of those circumstances, having been always led to think that this Society was of a very recent date, and of no magnitude; but now, being more thoroughly convinced of their error, they were desirous that the strictest union and most intimate communication should subsist between this Grand Lodge and the Grand Lodge of Scotland; and as the first step towards so important an object, and in testimony of the wishes of the Scots Masons, his Royal Highness the Prince of Wales had been unanimously elected Grand Master of Scotland. The Grand Master, in the chair, further informed the Grand Lodge, that the Grand Lodge of Scotland had expressed its concern that any difference should subsist among the Masons of England, and that the lodges meeting under the sanction of the duke of Athol should have withdrawn themselves from the protection of the ancient Grand Lodge of England, but hoped that measures might be adopted to produce a reconciliation, and that the lodges now holding irregular meetings would return to their duty, and again be received into the bosom of the Fraternity. That in



reply his lordship had stated his firm belief, that this Grand Lodge would readily concur in any measures that might be proposed for establishing union and harmony among the general body of Masons; but that after the rejection of the propositions made by this Grand Lodge three years ago, it could not now, consistent with its honour or the dignity of its illustrious Grand Master, make any further advances; but that as it still retained its disposition to promote the general interest of the Craft, it would always be open to accept of the mediation of the Grand Lodge of Scotland, if it should think proper to interfere on the subject. Whereupon it was resolved that a letter be written to the Grand Lodge of Scotland, expressive of the desire of this Grand Lodge, that the strictest union may subsist between the Grand Lodge of England, and the Grand Lodge of Scotland; and for that purpose, that the actual Masters and Wardens of the lodges under the authority of the Grand Lodge of Scotland who may be in London, on producing proper testimonials, shall have a seat in this Grand Lodge and be permitted to vote on all occasions.

The thanks of the Grand Lodge were unanimously voted to the earl of Moira, for the happy settlement of this important business.

On the 6th of April, 1808, a communication was made from the Grand Lodge of Scotland relative to Dr. Mitchell, when the thanks of the Grand Lodge were voted for the communication. At this meeting it was resolved, That it is absolutely necessary for the welfare of Masonry, and for the preservation of the ancient landmarks, that there be a superintending power, competent to control the proceedings of every acknowledged lodge; and that the Grand Lodge, representing by regular delegation the will of the whole Craft, is the proper and unquestionable depository of such power.

That it is contrary to the principles of Masonry for any Lodge to publish its sentiments upon political subjects, inasmuch as the agitation of any political question, or the discussion of any public affair, is strictly forbidden among Masons; the Grand Lodge itself, though acting for the whole Craft, not being justifiable in departing from this rule, unless in some cases of obvious and extreme necessity.

That the Grand Lodge concurs entirely in the justice of the opinions which the Grand Lodge of Scotland thought itself bound to enforce, and trusts that no Lodge under the Constitution of England will, in any shape, countenance resistance to an authority exerted upon principles universally recognized by all true and faithful brethren.

On the 23rd November, 1808, the Acting Grand Master informed the brethren, that he had received a communication from the Grand Lodge of Ireland, applauding the principles professed by this Grand Lodge in its declaration to the Grand Lodge of Scotland, and desiring to cooperate with this Grand Lodge in every particular which might support the authority necessary to be maintained by the representative body of the whole craft over any individual Lodge. That the Grand Lodge of Ireland pledges itself not to countenance or receive as a brother any person standing under the interdict of the Grand Lodge of England for masonic transgression. Upon which, it was resolved, that the Acting Grand Master be requested to express to the Grand Lodge of Ireland the due sense which this Grand Lodge entertains of so cordial a communication.

On the 31st of December 1809, the foundation-stone of Covent-Garden Theatre was laid by his Royal Highness the Prince of Wales, as Grand Master-mason of England and Scotland. The foundation-stone was situated at the north-east angle of the ground, in

weight nearly three tons, and containing sixty cubic feet. Previous to the ceremony, it hung, suspended by cordage, over a basement-stone. Near to it was placed a marquee for the Prince. Two extensive covered galleries were erected, one to receive the body of Freemasons who assisted at the ceremony; the other was appropriated to the spectators. Surrounding scaffolds were covered with many hundreds of workmen, who were engaged in the building. A detachment of the first regiment of guards was posted, as a guard of honour, at the Prince's entrance, with a band of music, and four other military bands were stationed on elevated platforms, near the company, to enliven the scene.

At twelve o'clock the Grand Lodge was opened at Freemasons-hall, in Great Queen Street, Charles Marsh esq. in the chair, attended by the Masters and Wardens of the regular lodges; and at half-past twelve they walked in procession to Bow Street, the junior lodges first. The representative of the Grand Master walked last, being preceded by the chevalier Ruspini, bearing the Grand Sword, and by the Master of the Lodge of Antiquity, No. 1. bearing the Book of Constitutions.

On their arrival at the theatre, they were welcomed to the places assigned them, by the band playing the old tune of a Free and an Accepted Mason. The Grand Officers proceeded to the marquee, and were arranged in order. The Master, Wardens, and nine members of the Steward's Lodge, and nearly four hundred Masters and Wardens of lodges attended, habited in the insignia of the Order. The several bands played, alternately, airs till one o'clock, the hour fixed for the appearance of the Prince; when his Royal Highness in his coach, accompanied by the Duke of Sussex, attended by general Hulse and Colonels McMahan and Bloomfield, arrived under an escort of horse guards. His Royal Highness was received, on his entrance at the Bow-street door, by the Earl of Moira, Acting Grand Master, the detachments of guards saluting, with grounded colours, and beating the grenadiers march. Mr. Harris and Mr. Kemble, after paying their respects to his Royal Highness, ushered him to the marquee, where his arrival was announced by loud plaudits, the royal standard hoisted, and the discharge of a royal salute of artillery. His Royal Highness, who was dressed in blue, with a scarlet collar, wearing the insignia of his office as Grand Master, a pair of gold compasses set with brilliants and other jewellery, and a white apron bordered with purple, and fringed with gold, appeared in high health and spirits. Proceeding, uncovered, with his suit, through a railed platform spread with superfine broad green cloth bound with scarlet and yellow, forty dismounted life-guardsmen, who were Masons, without arms, lining the sides of the railing, the company all rose as his Royal Highness passed the platform to the marquee, and gave him three cheers, when the united bands immediately struck up 'God save the King.' His Royal Highness, as he passed, smilingly bowed to the ladies with the most fascinating affability.

The Grand Officers had previously placed the masonic instruments on a table in the marquee. A plan of the building, with its sections and elevations, was now presented to his Royal Highness, by Robert Smirke, sen. esq. the architect; and a gilt silver trowel by Mr. Copeland, the builder of the edifice. Having paused a short time in conversation with the proprietors, and with the Grand Masonic Officers in the marquee, his Royal Highness proceeded to the ceremonial. On a signal given, the corner-stone was raised about four feet; the hod-men, in white aprons, instantly conveyed the necessary quantity of fine cementing mortar, which was neatly spread on the base-stone by the workmen of the building, similarly dressed. His Royal Highness now advanced, uncovered, to the north-

east corner of the stone; when John Bayford esq., as Grand Treasurer, deposited, in a space cut for it in the basement-stone, a brass box, containing the British gold, silver, and copper coins of the present reign. On a part of the stone was, 'Long live George Prince of Wales,' and 'To the King,' with a medallion of the Prince. There were also deposited two large medals, one of bronze, bearing a head of his Royal Highness on one side, and on the other, the following inscription:

GEORGIUS  
PRINCEPS WALLIARUM  
THEATRI  
REGIIS INSTAURANDI AUSPICIIIS  
IN HORTIS BENEDICTINOS  
LONDINI.  
FUNDAMENTA  
Sua manu LOCAVIT  
MDCCCVIII.

The other medal, engraven in copper, bore, on one side, this inscription:

Under the Auspices of  
His Most Sacred Majesty GEORGE III  
King of the United Kingdoms of Great  
Britain and Ireland,  
The Foundation Stone of the Theatre of  
Covent Garden,  
Was laid by his Royal Highness  
GEORGE PRINCE OF WALES.  
MDCCCVIII.

On the reverse is engraven:

ROBERT SMIRKE, Architect.

His Royal Highness now, as Grand Master, finished the adjustment of the mortar with his trowel; when the upper stone was lowered in the sling to its destined position; all the bands playing 'Rule Britannia,' a discharge of artillery being fired, and the people with the most animating cheers applauding the spectacle. The junior and senior Grand Wardens, and the acting Grand Master, the Earl of Moira, now severally presented his royal highness with the Plumb, the Level, and the Square; and the Prince, having applied them to the stone, pronounced the work correct, and gave the stone three strokes with his mallet.

Three elegant silver clips were then presented, successively, to his Royal Highness, containing corn, wine, and oil, which he scattered and poured over the stone, all the bands playing 'God save the King.' His Royal Highness then restored the plan of the building into the hands of the architect, approving that specimen of his genius, and desiring him to complete the structure conformably thereto. Then graciously turning to Mr. Harris and Mr. Kemble, he wished prosperity to the building and the objects connected with it, and success and happiness to its proprietors and managers.

The ceremony being finished, the band played 'Rule Britannia;' and the Prince, the Duke of Sussex, and the Earl of Moira, were escorted back to the Prince's carriage by the managers and the Grand Officers under a second royal salute of twenty-one guns.

Thus passed a ceremonial, which by the excellent pre-arrangement of its managers, and the gracious yet dignified manner in which the illustrious chief actor performed his part, exhibited an interesting spectacle, that excited general admiration and applause. All who had the honour to approach the Prince speak in raptures of his polite and captivating manners on the occasion. Although the neighbouring houses were covered to the roof-tops, and many thousands of people were assembled in the street, it is with great satisfaction we state that not a single accident happened to interrupt the splendid termination of the ceremony.

The Masters and Wardens of the masonic lodges then returned in procession to their hall in Great Queen-street; when the Grand Lodge was closed, after making a formal minute of the proceedings, and receiving, through the medium of the Grand Treasurer, the thanks of the Prince for the favour of their attendance.

The Brethren, after the lodge was closed, sat down to a splendid dinner at Freemasons' Tavern; when mirth and conviviality closed the meeting.

The proprietors of Covent Garden Theatre soon afterwards received a letter from colonel McMahan, dated from Carleton-house, in which he stated, that he had it in command from his Royal Highness the Prince of Wales, to express his high approbation of the very great order and regularity with which the whole arrangement of the ceremonial had been formed and conducted.

On the 12th April, 1809, it was resolved, That this Grand Lodge do agree in opinion with the committee of charity; that it is not necessary any longer to continue in force those measures which were resorted to in or about the year 1739, respecting irregular Masons; and do therefore enjoin the several lodges to revert to the ancient landmarks of the Society.

It appearing from the Grand Treasurer's accounts, that the liquidation fund for discharging the debts of the society had effectually answered the purpose for which it was established, and that all the principal demands had been discharged; on the 7th of February 1810, the Grand Lodge being desirous of relieving the Fraternity from the payment of a contribution which a pressing emergency at the time rendered necessary, ordered, That the payment of two shillings per annum, from every member, to the liquidation fund for the discharge of the debts of the Society, imposed by the Grand Lodge on the 7th of February, 1798, should, from and after the 21st day of December next, cease and determine. It was further resolved, that the thanks of the Grand Lodge be given to the Fraternity at large for their ready compliance in the measure of the liquidation fund, which had been the means of relieving the society from its difficulties.

The Grand Lodge, however, recommended the London lodges to continue the subscription till the expenses of the Lodge of Promulgation were discharged.

By the Grand Treasurer's account of Wednesday, November 27, 1811, it appeared that 167l. 9s. 6d. was paid into the charity-fund from the several lodges; 220l. 10s. 6d. towards the hall-fund; and 34l. 17s. 6d. towards the liquidation-fund. By the general account it appears, that there remained a balance due to the Grand Treasurer of 194l. 12s. 7d. on the

charity-fund account; on the hall-fund there remained a balance due from the Grand Treasurer of 424l. 2s. 5d.; and on the liquidation-fund for discharging the debts of the Society there remained a balance of 366l. 4s. 10d. in his hands.

Having thus brought to a conclusion the proceedings of the Society till the end of the year 1811, I shall only add, that the Society being now disencumbered of debts, and free from embarrassments, there is every probability that the finances of the Society will considerably increase.

On the death of sir Peter Parker, the Deputy Grand Master, his Royal Highness the Duke of Sussex, the present Master of the Lodge of Antiquity, was appointed by the Grand Master to succeed him, and from his known zeal and ability there is every reason to anticipate the most happy consequences.

## A COLLECTION OF ODES. ANTHEMS, AND SONGS

### ODE I.

*[By Mr. CUNNINGHAM]*

HAIL to the CRAFT! at whose serene command  
The gentle ARTS in glad obedience stand:  
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 calls 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 mars HER moral rule,  
And forms HER Lodge an universal school;  
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 through 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 brother's love!

### ODE II.

*[Written by a Member of the ALFRED LODGE at OXFORD, set to Music by Dr. FISHER, and performed at the Dedication of FREEMASONS'-HALL.]*

STROPHE.

AIR.

WHAT solemn sounds on holy Sinai rung,  
When heav'nly lyres, by angel fingers strung,  
Accorded to th'immortal lay,  
That hymn'd Creation's natal day!

RECITATIVE, accompanied.

'Twas then the shouting sons of morn  
Bless'd the great omnific Word;

Abash'd hoarse jarring atoms heard,  
Forgot their pealing strife,  
And softly crouded into life,  
When Order, Law, and Harmony were born:

CHORUS

The mighty Master's pencil warm,  
Trac'd out the shadowy farm,  
And bid each fair proportion grace  
Smiling Nature's modest face.

AIR.

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

ANTISTROPHE.

SEMICHORUS AND CHORUS.

Ye spirits pure, that rous'd the tuneful throng,  
And loos'd to rapture each triumphant tongue,  
Again with quick instinctive fire,  
Each harmonious lip inspire:  
Again bid every vocal throat  
Dissolve in tender votive stain.

AIR.

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

RECITATIVE.

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

AIR.

How within the wasted heart,  
Shook by passion's ruthless pow'r,  
Virtue trimm'd her faded flow'r,  
To op'ning buds of fairest fruit;  
How from majestic Nature's blowing face,  
She caught each animating grace,  
And planted there th' immortal root.

EPODE.

RECITATIVE, accompanied.

Daughter of gods, fair Virtue, if to thee  
And thy bright Sister, Universal Love,  
Soul of all good, e'er flow'd the soothing harmony  
Of pious gratulation; from above,  
To us, thy duteous votaries, impart  
Pretence divine.

AIR.

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

CHORUS.

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

RECITATIVE.

Here shall your impulse kind,  
Inspire the tranced mind.

AIR.

And lips of Truth shall tell  
What heav'nly deeds befit,  
The soul by Wisdoms lesson smit;  
What praise he claims, who nobly spurns  
Gay vanities of life, and tinsel joys,  
For which unpurged fancy burns.

CHORUS.

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

### **ODE III.**

*[Performed at the GRAND CHAPTER of HARODIM. Written by Brother NOORTHOUCK. Set to Music by Brother WEBBE.]*

OPENING.

ORDER is Heaven's first law: thro' boundless space  
Unnumber'd orbs roll round their destin'd race;  
On earth, as strict arrangements still appear,  
Suiting the varying seasons of the year:  
Beneficence divine presents to view  
Its plenteous gifts to man, in order true;  
But chief a mind, these blessings to improve,  
By arts, by science, by fraternal love.



DIVISION.

When men exalt their views to Heav'n's high will,  
With steady aim their duty to fulfil,  
The mind expands, its strength appears,  
Growing with their growing years,  
Mounting the apex of masonic skill.  
Be this the earnest purpose of our lives,  
Success must crown the man who nobly strives!

CONCLUSION.

Loud let us raise our swelling strains,  
And Harodim proclaim,  
Of excellence the name;  
Good-will to all, love to each other,  
The due of every skilful brother,  
Who worthily our ancient lore maintains.  
Indulgence in pleasure,  
By prudence we measure;  
And, cheerfully parting, exchange an adieu;  
Till we meet with fresh vigour, our tacks to renew.

**ODE IV.**

*[Performed at COACH-MAKERS'-HALL. Written by Mr. BROWN. Set to Music by Mr. REMY.]*

RECITATIVE.

When first the golden morn aloft,  
With maiden breezes whisp' ring soft;  
Sprung from the east with rosy wing,  
To kiss the heav'nly first-born spring;  
Jehovah then, from hallow'd earth,  
Gave Masonry immortal birth;  
'Twas then the new creation rung,  
And thus the Host of Heaven sung:

AIR.

Hail, hail, O hail, thou source of love,  
Great Artist of this goodly frame!  
The earth and sea, the sky above,  
Thou form'st to try immortal fame!

SEMI-CHORUS.

To thee, our Sire,  
The cherub choir  
The air move with seraphic found,  
Ye breezes sweet,  
The cadence meet,  
And wast it o'er the hallow'd ground.

AIR.

Ten thousand orbial beauties bright,  
Which long confus'd in chaos lay,  
Thou brought'st them forth to give delight,  
And make the face of Heav'n gay.

SEMI-CHORUS.

To thee, our Sire, &c

RECITATIVE.

'Twas thus the Heav'ns in concert rung,  
While Nature kind from chaos sprung,  
Brought forth her tender infant green,  
And flow'ry sweets, to deck the scene  
To finish then the Artist's plan,  
Of purest mould he form'd the Man;  
Then gave him an immortal soul,  
And bid him live, and rule the whole;  
While angels, from their golden shrine  
Sung with angelic strains divine:

AIR.

Happy, happy mortals rise,  
Taste with us immortal joys,  
Blooming on yon sacred tree,  
Planted by the Deity,  
The hallow'd fruit is MASONRY.  
Far beyond the pregnant sky,  
There the hopes of Masons lie,  
Masons happy choice above,  
Masons every blessing prove,  
Friendship, harmony, and love.

RECITATIVE.

Since perfect love and pow'r divine  
First gave our science birth,  
So friendship shall our hearts entwine,  
And harmonize the earth;  
Behold the virgin hither flies,  
To crown us with her blissful joys.

AIR.

Blooming as fair Eden's bow'r,  
Friendship, goddess heav'nly bright,  
Dropping in a balmy shower,  
Breathing concord and delight;  
Each Mason feels the sacred fire  
Glow with ardour in his heart;

The flame inspires him with desire  
To relieve each other's smart.

**FULL CHORUS.**

From Heav'n since such blessings flow,  
Let ev'ry Mason while below  
Our noble science here improve;  
'Twill raise his soul to realms above,  
And make his lodge - a lodge of love.

**ODE V.**

*[By Mr. THOMAS DERMODY.]*

THOU fairest Type of Excellence divine,  
Whose social links the race of man combine,  
Whose awful mandates cower'd vice control,  
And breathe through nature one enlighten'd soul;  
From thy mild sway benignant virtues rise,  
Pour on the heart, and emulate the skies;  
From thy sage voice sublime Instruction springs,  
While Knowledge waves her many-colour'd wings,  
And star-ey'd Truth, and Conscience, holy zest,  
Enthroned TRUE FEELING in the glowing breast.  
Then deign the labour of thy sons to guide,  
O'er each full line in nervous sense preside,  
Adorn each verse, each manly thought inflame,  
And what we gain from GENIUS give to FAME]

**ODE VI.**

*[By Mr. WILLIAM WALKER.]*

STRIKE to melodious notes the golden lyre!  
Spread wide to all around the ardent flame,  
Till each rapt bosom catch the sacred fire,  
And join the glorious theme!  
'Tis Masonry,  
The art sublimely free,  
Where Majesty has bow'd, and own'd a Brother's name!

Through ample domes wide let the chorus roll,  
Responsive to the ardour of the soul,  
Hail! inspiring Masonry!  
To thy shrine do myriads bend;  
Yet more glorious shalt thou be,  
Till o'er the world thy pow'r extend.  
Still to the sons of Earth thy Light dispense,  
And all shall own thy sacred influence.

Though Genius fires, yet faint his rays appear,  
Till thy mysterious lore the soul refine;  
'Tis thou to noblest heights his thoughts must rear,  
And make them doubly thine.  
O Masonry!  
Thou Art sublimely free!  
'Tis thou exalt'st the man, and mak'st him half divine.  
Ye Masons, favour'd men, your voices raise!  
You speak your glory while you sing its praise.  
Hail! Inspiring Masonry, &c.

Blest be the man, and blest he is, who bears  
With virtuous pride a Mason's sacred name;  
And may each Brother, who the blessing shares,  
Enrich the list of Fame.  
Blest Masonry!  
Thou art sublimely free!  
Heav'n, bids thy happy sons, and they thy worth proclaim  
With loud assent! their cheerful voices raise,  
Their great, immortal Masonry to praise.  
Hail! inspiring Masonry, &c.

The tow'r sky-pointing, and the dome sublime,  
Rais'd by the mystic rules and forming pow'r,  
Shall long withstand the iron tooth of Time,  
Yet still their fall is sure  
But Masonry,  
The Art sublimely free,  
Founded by God himself, thro' time shall firm endure.  
Still shall its sons their grateful voices raise,  
And joyful sound their Great Grand Master's praise.  
At thy shrine, O Masonry!  
Shall admiring nations bind;  
In future times thy sons shall see  
Thy fame from pole to pole extend.  
To worlds unknown thy heav'n-born Light dispense,  
And systems own thy sacred influence.

## **ODE VII.**

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 godlike Science talk,  
And with fair Astræa 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.

### **ODE VIII.**

*[By Brother DUNCKERLEY.]*

ALMIGHTY Sire! our heavenly king,  
Before whose sacred name we bend,  
Accept the praises which we sing,  
And to our humble prayer attend!  
All hail, great architect divine!  
This universal frame is thine.

Thou who did'st Persia's king command,  
A proclamation to extend,  
That Israel's sons might quit his land,  
Their holy temple to attend.

That sacred place where three in one,  
Comprisd thy comprehensive name;  
And where the bright meridian sun  
Was soon thy glory to proclaim.

Thy watchful eye, a length, of time,  
The wondrous circle did attend

The glory and the power be thine,  
Which shall from age to age descend.

On thy omnipotence we rest,  
Secure of thy protection here;  
And hope hereafter to be blest,  
When we have left this world of care.

Grant us, great God, thy powerful aid,  
To guide us through this vale of tears;  
For where thy goodness is display'd,  
Peace soothes the mind, and pleasure cheers.

Inspire us with thy grace divine,  
Thy sacred law our guide shall be  
To every good our hearts incline,  
From every evil keep us free.  
All hail! &c.

### **ODE IX.**

[By the Same.]

HAIL universal Lord!  
By heaven and earth ador'd;  
All hail! great God!  
Before thy Name we bend,  
To us thy grace extend,  
And to our prayer attend.  
All hail! great God!

### **ODE X.**

[Set to Music by Dr. ARNOLD.]

ASSIST me, ye fair tuneful Nine,  
Euphrosyne, grant me thy aid,  
While the honours I sing of the Trine,  
Preside o'er my number, blithe maid!  
Cease Clamour and Faction, oh cease,  
Fly hence all ye cynical train;  
Disturb not, disturb not the lodge's sweet peace,  
Where Silence and Secrecy reign.

Religion untainted here dwells,  
Here the morals of Athens are taught;  
Great Hiram's tradition here tells  
How the world out of chaos was brought.  
With fervency, freedom, and zeal,  
Our master's commands we obey;

No lowen, no lowen our secrets can steal,  
No babbler our myst'ries betray.  
Here Wisdom her standard displays,  
Here nobly the Sciences shine;  
Here the temple's vast column we raise,  
And finish a work that's divine.  
Illum'd from the East with pure light,  
Here Arts do their blessings bestow;  
And all perfect, all perfect, unfold to the fight,  
What none but a Mason can know.

If on earth any praise can be found,  
Any virtue unnam'd in my song;  
Any grace in the universe round,  
May these to a Mason belong!  
May each brother his passion subdue,  
Proclaim charity, concord, and love;  
And be hail'd, and be hail'd by the thrice happy few  
Who preside in the Grand Lodge above!

### **ODE XI.**

URANIA, hail! to thee we sing,  
And all with pleasure own the lay;  
Which from thy sacred fountain spring,  
To clad the free-born sons of day;  
O still attend our meetings here,  
With peace serene, and joy sincere.

True joys unruffled, calm repose,  
In friendship's sacred band behold,  
The happy recommence of those  
Who laws and liberty uphold;  
Who scorn all base, unmanly views,  
From vice refrain, and virtue choose.

May each Free-mason good and true,  
In Britain's isle be ever found;  
And in remotest regions too,  
May love and harmony abound;  
And all confess true Wisdom's power,  
Till Time and Masons are no more.

### **ODE XII**

ARISE, gentle Muse, and thy wisdom impart  
To each bosom that glows with the love of our Art;

For the bliss that from thy inspiration accrues,  
Is what all should admire, and each Mason pursues.

**CHORUS.**

Hence Harmony springs, 'tis the cement of love,  
Fair freedom on earth and bright union above.  
Tho' malice our joy should attempt to control,  
Tho' discord around like an ocean should roll;  
To the one we'll be deaf, to the other be blind,  
For wisdom alone is the strength of the mind.

The bright charms of beauty for ever will shine,  
Our Art to adorn with a lustre divine,  
Till Time, circling round, shall unfold the great truth,  
Which thus has united the sage and the youth.

**ANTHEM I.**

GRANT us, kind Heaven! 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 pleasures taste,  
While 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, oppress'd with woe and grief,  
Gain from our bounteous hands relief.

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

**ANTHEM 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 must 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.

### **ANTHEM III.**

"Let there be light!" - the Almighty spoke,  
Refulgent streams from chaos broke,  
To illumine the rising earth!  
Well pleas'd the Great Jehovah stood -  
The Power Supreme pronounc'd it good,  
And gave the planets birth!  
In choral numbers Masons join,  
To bless and praise this light divine.

Parent of light! accept our praise!  
Who shedd'st on us - thy brightest rays,  
The light that fills his mind -  
By choice selected, lo! we stand,  
By friendship join'd, a social band!  
That love - that aid mankind!  
In choral numbers, &c.

The widow's tear - the orphan's cry -  
All wants - our ready hands supply,  
As far as power is given!  
The naked clothe - the pris'ner free -  
These are thy works, Sweet Charity!  
Reveal'd to us from Heaven!  
In choral numbers, &c.

### **ANTHEM IV.**

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

### **CHORUS.**

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

## **SONG I.**

*[Tune, Attic Fire.]*

ARISE, and blow thy trumpet, Fame!  
Free-masonry aloud proclaim,  
To realms and worlds unknown;  
Tell them 'twas this great David's son,  
The wise, the matchless Solomon,  
Pris'd far above his throne.

The solemn temple's cloud-rapt 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,  
And makes us all as one. Chorus three times

Still louder, Fame! thy trumpet blow;  
Let all the distant regions know  
Free-masonry is this;  
Almighty Wisdom gave it birth,  
And Heaven has fix'd it hereon earth,  
A type of future bliss!

## **SONG 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,  
Strip 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 Freemasons' 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.

### **SONG 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,  
Establish'd by his strict command,

#### **CHORUS.**

Hail, mysterious; hail, glorious Masonry!  
That makes us ever great and free.  
In vain, mankind 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.  
Illustrious hence we date our Art,  
Which now in beauteous piles appear;  
And shall to endless, to endless time impart,  
How worthy and how great we are.

Nor we less fam'd for every tie  
By which the human thought is bound;  
Love, truth, and friendship, and friendship socially  
Unite our hearts and hands around.

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.

### **SONG IV.**

[Tune, Rule Britannia.]

ERE God the Universe began,  
In one rude chaos matter lay,  
And wild disorder overran,  
Nor knew of light one glimmering ray;

While, in darkness, o'er the whole  
Confusion reign'd without control.

Then God arose, his thunders hurl'd,  
And bade the elements arise  
In air he hung the pendent world,  
And o'er it spread the azure skies;  
Stars in circle caus'd to run,  
And in the centre fix'd the Sun.

Then Man he call'd forth out of dust,  
And form'd him with a living soul;  
All things committed to his trust,  
And made him ruler of the whole;  
But, ungrateful unto Heaven,  
The rebel was from Eden driven.

From thence proceeded all our woes,  
Nor could mankind one comfort cheer;  
Until Free-masonry arose,  
And form'd another Eden here;  
'Tis only on Masonic ground,  
Pleasure with innocence is found.

'Tis here the purest fountains flow,  
Here naught corrupt can enter in;  
Here trees of knowledge stately grow,  
Whose fruit we taste, exempt from sin;  
In friendship sweet we still abound,  
While guardian Angels hover round.

## **SONG V.**

*[Written by Brother NOORTHOUCK, and sung in the PROVINCIAL GRAND LODGE at Margate in Kent,  
June 12, 1786, by Brother ROBSON.]*

*[Tune, Rule Britannia.]*

WHILE trifles lead the world astray,  
And vice seduces giddy youth;  
Rejoice, my brethren, in this auspicious day,  
That guides a steady few to truth;  
Raise, raise your voices, ye Kentish Masons all,  
'Tis SAWBRIDGE rules, obey his call.

Shall Masonry through Britain spread,  
And flourish every where but here?  
Forbid it, Virtue! while you our footsteps lead,  
Kent foremost shall in worth appear;  
Huzza, my brethren! to SAWBRIDGE raise the song,  
Our grateful strains to him belong.

When Harold's crown the Norman gain'd,  
In Kent a hardy race he found;  
Whose sons to cherish, their ancient fame unstain'd  
Preserve it on masonic ground:  
True to your duty, your ancestors, and land,  
Let SAWBRIDGE lead a worthy band.

Away with politics and news,  
Away with controversies all;  
We're here united, above all party views,  
And gladly hail the social call;  
Fill, fill your glasses; let SAWBRIDGE be the toast,  
Long may we his protection boast!

## SONG VI.

*[By J. F. STANFIELD, Sunderland.]*

*[ANACREONTIC.]*

NOT the fictions of Greece, or the dreams of old Rome,  
Shall with visions mislead, or with meteors consume,  
No Pegasus' wings my short soarings misguide;  
Nor raptures detain me on Helicon side.  
All clouds now dissolve; from the east beams the day -  
Truth rises in glory and wakens the lay.  
The eagle-ey'd Muse - sees the light - fills the grove  
With the songs of Freemasons, of Friendship, and Love

Inspir'd with the theme, the Divinity flies,  
And thron'd on a rainbow - before her arise  
Past, Present, and Future - with splendid array,  
In masonic succession, their treasures display;  
She views murder'd Merit by ruffian-hand fall,  
And the grave give its dead up, at fellowship's call!  
While the Craft, by their badges, their innocence prove;  
And the song of Freemasons is Friendship and Love!

From those ages remote, see the Muse speeds her way,  
To join in the glories the Present display.  
In freedom and friendship, she sees the true band  
With their splendour and virtues illumine the land.  
Religion's pure beams break the vapours of night,  
And from darkness mysterious, the Word gives the light!  
While the Lodge here below, as the choirs from above,  
Join the song of Freemasons in Friendship and Love!

That the Future might keep, what the Present bestows,  
In rapture prophetic the goddess arose;  
As she sung through the skies, angels echo'd the sound,  
And the winds bore the notes to the regions around;

The kind proclamation our song shall retain,  
'Twas - 'That Masonry long may its lustre maintain  
'And till Time be no more, our fraternity prove,  
'That the objects we aim at, are Friendship and Love!'

## **SONG VII.**

[Tune, Rural Felicity.]

YE dull stupid mortals give o'er your conjectures,  
Since Freemasons' secrets ye ne'er can obtain;  
The Bible and compasses are our directors,  
And shall be as long as this world doth remain.  
Here friendship inviting, here freedom delighting,  
Our moments in innocent mirth we employ:

CHORUS.

Come, see, Masons' felicity,  
Working and singing with hearts full of joy.

No other Society that you can mention,  
Which has been, is now, or hereafter shall be,  
However commendable be its intention,  
Can ever compare with divine Masonry.  
No envy, no quarrels, can here blast our laurels,  
No passion our pleasures can ever annoy  
Come, see, &c.

To aid one another we always are ready,  
Our rites and our secrets we carefully guard;  
The lodge to support, we like pillars are steady,  
No Babel confusion our work shall retard.  
Ye mortals, come hither, assemble together,  
And taste of those pleasures which never can cloy.  
Come, see, &c.

We are to the Master for ever obedient,  
Whenever he calls, to the Lodge we repair;  
Experience has taught us, that 'tis most expedient  
To live within compass, and act on the square.  
Let mutual agreement be Freemasons' cement,  
Until the whole universe Time shall destroy.  
Come, see, &c.

## **SONG VIII.**

[Tune, When Phœbus the tops, &c.]

WHILE princes and heroes promiscuously fight,  
And for the world's empire exert all their might,

We sit in the Lodges from danger secure,  
No hardships we meet with, no pains we endure;  
But each brother cheerfully joins in a song;  
Our rites we renew,  
Our pleasures pursue;  
Thus we waft time along.

To restless ambition we never give way,  
Our friends and our secrets we never betray;  
Henceforth, O ye Heroes, your ravages cease,  
And the laurels ye wear, to Freemasons release  
Tho' ye won them by warfare, we claim them by peace.  
They are ours, ours, ours, ours, ours;  
Tho' ye won them by warfare, we claim them by peace.

### **SONG IX.**

[Tune, Hearts of Oak.]

No sect in the world can with Masons compare,  
So ancient, so noble the badge which they wear,  
That all other Orders, however esteem'd,  
Inferior to Masonry justly are deem'd,

#### **CHORUS.**

We always are free,  
And for ever agree;  
Supporting each other,  
Brother helps brother,  
No mortals on earth are so friendly as we.

When first attic fire mortals glory became,  
Tho' small was the spark, it soon grew to a flame;  
As Phoebus celestial transcendently bright,  
It spread o'er the world a fresh torrent of light.  
We always, &c.

The greatest of monarchs, the wisest of men,  
Freemasonry honour'd again and again;  
And nobles have quitted all other delights,  
With joy to preside o'er our mystical rites.  
We always, &c.

Tho' some may pretend we've no secrets to know,  
Such idle opinions their ignorance show;  
While others, with raptures, cry out, they're reveal'd,  
In Freemasons' bosoms they still lie conceal'd.  
We always, &c.

Coxcomical pedants may say what they can,  
Abuse us, ill use us, and laugh at our plan;

We'll temper our mortar, enliven our souls,  
And join in a chorus o'er full flowing bowls.,  
We always, &c.

## **SONG X.**

By Brother STEPHEN JONES.  
[Tune, Hearts of Oak.]

A SYSTEM more pure ne'er was modell'd by man,  
Than that which we boast as the Freemason's plan;  
It unites all the world by the strongest of ties,  
And adds to men's bliss, while it makes them more wise.

From the prince to the boor,  
Be he rich, be he poor,  
A MASON is a BROTHER,  
And each will help the other,  
So grateful the tie is of FREEMASONRY.

That hence flow the purest enjoyments of life,  
That banish'd from hence are dissension and strife,  
That the lessons are good which we practise and teach,  
Are truths that our foes vainly strive to impeach.  
From the prince, &c.

The greatest of monarchs, the wisest, and best,  
Have Masons become, and been true to the test;  
And still with that SANCTION our rights are pursu'd,  
Admir'd by the wise, and approv'd by the good.  
From the prince, &c.

Yet let not the "Man of our hearts" be unsung,  
Nor forget the effects of his well-pleading tongue;[<sup>cxix</sup>]  
May the prayers of our orphans to Heaven ascend,  
And secure its best blessings for MOIRA their friend!  
From the prince, &c.

The tack were too tedious the deeds to record  
Of the great and the good, that our annals afford;  
In a word, let us utter this truth to mankind,  
There's no temple more pure than the true Mason's mind.  
From the prince, &c.

## **SONG XI.**

[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 sooth the wrinkled brow of Care.

Come, Charity, with goodness crown'd,  
Encircled in thy heavenly robe,  
Diffuse thy blessings all around,  
To every corner of the globe;

See where she comes, with power to bless,  
With open hand, and tender heart,  
Which wounded feels at man's distress,  
And bleeds at every human smart.

Envy may every ill devise,  
And Falsehood be thy deadliest foe,  
Thou, Friendship, still shalt towering 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 adamant 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.

## **SONG XII.**

*[Tune, Arno's Vale.]*

When my divine Althæa's charms  
No more shall kindle soft alarms,  
And the keen lightning of her eye  
Passes unfelt, unheeded by;  
When moral Beauty's heavenly form  
Shall cease the frozen soul to warm;  
When manners thus corrupt we see,  
Farewell the sweets of MASONRY!

When Science shall withdraw her light,  
And Error spread a Gothic night;  
When Pity's sacred source is dry,  
No pearly drop to melt the eye;  
When Truth shall hide her blushing head,  
And famish'd Virtue beg her bread;  
When manners thus corrupt we see,  
Farewell the sweets of MASONRY!

But while the fair transport our sight,  
And moral Beauty's charms delight;  
While Science lifts her torch on high,  
And Pity thaws the melting eye;  
While Truth maintains despotic power,  
And Virtue charms without a dower;  
While manners thus unstain'd we see,  
All hail, the sweets of MASONRY!

### **SONG XIII.**

On, on, my dear brethren, pursue your great lecture,  
Refine on the precepts of old architecture;  
High honour to Masons the Craft daily brings,  
Who are brothers of princes, and fellows of kings.  
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 where our principles 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,  
The Lodge so majestic will purchase you fame;  
Rever'd it shall stand till all nature expire,  
And its glories ne'er fade till the word be on fire.  
See, see, behold here, what rewards all our toil,  
Invigorates genius, and bids nature smile;  
To our noble Grand Master let bumpers be crown'd,

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

#### **SONG XIV.**

HAIL, Masonry, thou craft divine!  
Glory of earth, from Heaven 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 code all other laws excel;  
And what's in knowledge choice and rare,  
Within our breasts securely dwell.  
The talent 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 assaults 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.  
The Lodge thus built, for ages past  
Has lasted, and shall ever last.

Then let us celebrate the praise  
Of all who have enrich'd the Art;  
Let gratitude our voices raise,  
And each true brother bear a part.  
Let cheerful strains their fame resound,  
And living Masons' health go round.

### **SONG XV.**

[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.

### **SONG XVI.**

[Tune, In Infancy.]

HAIL, Masonry! thou sacred Art,  
Of origin divine!  
Kind partner of each social heart,  
And fav'rite of the Nine!  
By thee we're taught, our acts to square,  
To measure life's short span;  
And each infirmity to bear  
That's incident to man.  
Cho. By thee, &c.

Though Envy's tongue should blast thy fame  
And Ignorance may sneer,  
Yet still thy ancient honour'd name  
Is to each brother dear:  
Then strike the blow, to charge prepare,  
In this we all agree,  
"May Freedom be each Mason's care,  
"And every Mason free."  
Cho. Then strike the blow, &c

### **SONG XVII.**

WHEN Heaven design'd that man should know  
All that was good and great below;

This was the happy, choice decree,  
The blessings of Free-masonry.

Hence Peace and Friendship deign to smile,  
Instructive rules the hours beguile:  
In social joy and harmony  
Are spent the hours of Masonry.

To Beauty's shrine they homage pay,  
Its power they know, and own its sway;  
And this their toast will always be,  
Success to Love and Masonry.

Of modern learning, ancient lore,  
Masons possess an ample store;  
At faction spurn, but loyalty  
Congenial is with Masonry.

When taste and genius both combine,  
To shape the stone, or draw the line;  
In fair proportion just and free,  
All own the power of Masonry.

Whate'er in sculptur'd skill we prize,  
Or domes are rear'd, or structures rise;  
Such wonders ne'er mankind could see,  
But from the help of Masonry.

An edifice we're proud to own,  
Of wood not made, nor yet of stone;  
Whose angles, squares, and symmetry,  
Are emblems of Free-masonry.

It's founded on a brother's love,  
Relief and Truth its pillars prove;  
Its corner-stone is Charity;  
The building's then Freemasonry.

By Nature rear'd, improv'd by art,  
The mansion view, a Mason's heart,  
Which ne'er was equall'd, all agree,  
When modell'd by Freemasonry.

## **SONG XV.**

*[Tune, Mulberry Tree.]*

Ye sons of fair Science, impatient to learn,  
What's meant by a Mason you here may discern;  
He strengthens the weak, he gives light to the blind,  
And the naked he clothes - is a friend to mankind.

All shall yield to Masonry;  
Blest to thee, Blest Masonry;  
Matchless was he who founded thee,  
And thou, like him, immortal shalt be.

He walks on the level of Honour and Truth,  
And spurns the wild passions of Folly and Youth;  
The Compass and Square all his frailties reprove,  
And his ultimate object is Brotherly Love.

The Temple of Knowledge he nobly doth raise,  
Supported by Wisdom, and Learning its base;  
When rear'd and adorn'd, strength and beauty unite,  
And he views the fair structure with conscious delight.

With Fortitude bless'd, he's a stranger to fears,  
And govern'd by Prudence, he cautiously steers;  
Till Temperance shews him the port of Content,  
And Justice unask'd, gives the sign of consent.

Inspir'd by his feelings, he bounty imparts,  
For Charity ranges at large in our hearts;  
And an indigent brother reliev'd from his woes,  
Feels a pleasure inferior to him who bestows.

Thus a Mason I've drawn, and expos'd to your view,  
And Truth must acknowledge the figure is true;  
Then members become, let's be brothers and friends,  
There's a SECRET remaining will make you amends.

## **SONG XIX.**

*[Tune, God save the King.]*

HAIL, MASONRY divine!  
Glory of ages shine,  
Long may'st thou rein!  
Where'er thy Lodges stand,  
May they have great command,  
And always grace the land,  
Thou Art divine!

Great fabrics still arise,  
And graze 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 ground to sing, Chorus three times  
Hail, royal Art!

## **SONG XX.**

*[By Brother NOORTHOUCK.]*

LET drunkards boast the power 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 tempest now are fear'd  
Within his well-fram'd doors.

When stately palaces arise,  
When columns grace the hall,  
When towers 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 Freemason'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,  
Freemasons 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 we compare  
With garters red and blue;  
Princes and Kings our brothers are,  
While they our rules pursue;  
Then drink success and health to all  
The Craft around this earthly ball,  
May Brethren still prove true!

### **SONG XXI.**

COME let us prepare,  
We brothers that are  
Assembled on merry occasion:  
To drink, laugh, and sing,  
Be he beggar or king,  
Here's health to an Accepted Mason.

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

'Tis this, and 'tis that,  
They cannot tell what,  
Nor why the great men of the nation  
Should aprons put on,  
And 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 asham'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,  
Who will trail 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?

## **SONG XXII.**

YE thrice happy few  
Whose hearts have been true,  
In concord and unity found;  
Let us sing and rejoice,  
And unite every voice,  
To send the gay chorus around.

### **CHORUS.**

Like pillars we stand,  
An immoveable band,  
Cemented by power 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 he 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 great David's son,  
The wise 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.

### **SONG XXIII.**

WHEN a lodge of Freemasons are cloth'd in their aprons,  
In order to make a new brother,  
With firm hearts and clean hands, they repair to their stands,  
And justly support one another.

Trusty brother, take care, of eve-droppers beware,  
'Tis a just and a solemn occasion;  
Give the Word and the Blow, that workmen may know,  
There's one asks to be made a Freemason.

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 light  
On the rules and the tools of vocation;  
We work and we sing, the Craft and the King,  
'Tis both duty and choice in a Mason.

What is said or is done, is here truly laid down  
In this form of our high installation;  
Yet I challenge all men to know what I mean,  
Unless he's an Accepted Mason.

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 changed into hearing?

This difficult task is the least we can ask,  
To secure us on sundry occasions;  
When with this they'll comply, our utmost we'll try  
To raise Lodges for Lady Freemasons.

Till this can be done, must each brother be mum,  
Though the fair one should wheedle and teaze on;  
Be just, true, and kind, but still bear in mind  
At all times that you are a Freemason.

### **SONG XXIII.**

*[Tune, Belleisle March.]*

IN hist'ry we're told, how the Lodges of old  
Arose in the East, and shone forth like the Sun:  
But all must agree, that divine Masonry  
Commenced when the glorious creation begun,  
With glory divine; oh, long may'st thou shine,  
Thou choicest of blessings, derived from above!  
Then charge bumpers high, and with shouts rend the sky,

To Masonry, Friendship, and brotherly Love.

Cho. With glory divine, &c.

Judea's great king, whose vast praises we sing,  
With wisdom contriv'd, while the Temple he plann'd;  
The mysterious Art then took place in each heart,  
And Hiram with Solomon went hand in hand:  
While each royal Name was recorded in fame,  
Their works Earth and Heaven did jointly approve;  
Then charge bumpers high, and with shouts rend the sky,  
To Masonry, Friendship, and brotherly Love.  
Cho. While each royal, &c.

Then Masons were true, and the Craft daily grew;  
They liv'd within compass, and work'd by the square;  
In friendship they dwelt, no ambition they felt,  
Their deeds were upright, and their consciences clear;  
On this noble plan Freemasons began,  
To help one another they mutually strove;  
Then charge bumpers high, and with shouts rend the sky,  
To Masonry, Friendship, and brotherly Love.  
Cho. On this noble plan, &c.

Those maxims pursue, and your passions subdue,  
And imitate those worthy Masons of yore;  
Fix a Lodge in each breast, be fair Virtue your guest,  
Let Wisdom preside, and let Truth tile the door:  
So shall we arise, to an immortal prize,  
In that blissful Lodge which no time can remove;  
Then charge bumpers high, and with shouts rend the sky,  
To Masonry, Friendship, and brotherly Love.  
Cho. So shall we arise, &c.

## **SONG XXV.**

*[By Brother JOHN RICHARDSON, of the ROYAL BRUNSWICK LODGE, Sheffield.]*

" O WHAT a happy thing it is,  
Brethren to dwell in unity:"  
Whilst ev'ry action's squar'd by this,  
The true base-line of Masonry,  
Our plumb-rule fixed to the point,  
The Angle of Uprightness shews  
From side to side, from joint to joint,  
By steps the stately mansion rose.

Whate'er the order of the plan,  
The parts will with the whole agree;  
For, by a geometric man,

The work is done in symmetry.  
From East to West, from North to South,  
Far as the foaming billows roll;  
Faith, Hope, and silver-braided Truth,  
Shall stamp with worth the Mason's soul.

But, chiefest come, sweet Charity,  
Meek, tender, hospitable guest;  
Aided by those, inspir'd by thee,  
How tranquil is the Mason's breast!  
An olive branch thy forehead binds,  
The gift that peerless Prudence gave;  
An emblem of congenial minds,  
And such masonic brethren have.

### **SONG XXVI.**

*[To the brethren of ST. JAMES'S LODGE, Tarbolton. By ROBERT BURNS.]*

[Tune, Good night, and joy be wi' you a']  
ADIEU! a heart-warm, fond adieu!  
Dear brothers of the mystic tie!  
Ye favour'd, ye enlighten'd few,  
Companions of my social joy!  
Tho' I to foreign lands must hie,  
Pursuing fortune's slidd'ry ba',  
With melting heart, and brimful eye,  
I'll mind you still, tho' far awa'!

Oft have I met your social band,  
And spent the cheerful festive night;  
Oft, honour'd with supreme command,  
Presided o'er the sons of light  
And by that hieroglyphic bright,  
Which none but Craftsmen ever saw;  
Strong mem'ry on my heart shall write  
Those happy scenes, when far awa'!

May Freedom, Harmony, and Love,  
Unite you in the grand design,  
Beneath th' omniscient eye above,  
The glorious Architect divine!  
That you may keep th' unerring line,  
Still rising, by the plummet's law,  
Till order bright completely shine,  
Shall be my pray'r when far awa'!

And you, farewell! whose merits claim  
Justly that highest badge to wear;

Heav'n bless your honour'd, noble name,  
To Masonry and Scotia dear!  
A last request - permit me here,  
When yearly ye assemble a',  
One round, I ask it with a tear,  
To him, "The Bard that's far awa'!"

### **SONG XXVII.**

As long as our coast shall with whiteness appear,  
Still Masons stand foremost in verse;  
While Harmony, Friendship, and Joys are held dear,  
New bands shall our praises rehearse.

#### CHORUS.

Tho' lodges less favour'd, less happy, decay,  
Destroy'd by old Time as he runs;  
Tho' Albions, Gregorians, and Bucks, fade away,  
Still Masons shall live, shall live in their sons.

If Envy attempt our success to impede,  
United we'll trample her down;  
If Faction should threaten, we'll shew we're agreed,  
And Discord shall own we are one.

Cho. Tho' lodges, &c.

While with ardour we glow this our Order to raise,  
Promoting its welfare and peace,  
Old Masons return our endeavours to praise,  
And new ones confirm the increase.

Cho. Tho' lodges, &c.

Go on, cry our parents, for Time is your friend,  
His flight shall increase your renown;  
And Mirth shall your guest be, and Bacchus attend,  
And joy all your meetings shall crown.

Cho. Tho' lodges, &c.

### **SONG XXVIII.**

*[On the Revival of Masonry in Cornwall.]*

*[Tune, Vicar of Bray.]*

WHEN Masonry expiring lay,  
By knaves and fools rejected,  
Without one hope, one cheering ray,  
By worthless fools neglected;  
Fair Virtue fled,  
Truth hung her head,  
O'erwhelm'd in deep confusion;

Sweet Friendship too  
Her smiles withdrew  
From this blest Institution.  
Cho. Fair Virtue fled, &c.

Cornubia's sons determin'd then  
Freemasonry to cherish,  
They rous'd her into life again,  
And bid fair Science flourish.  
Now Virtue bright,  
Truth rob'd in white,  
With Friendship hither hastens,  
All go in hand,  
To bless the band  
Of upright Cornish Masons.  
Cho. Now Virtue bright, &c.

Since Masonry's reviv'd once more,  
Pursue her wise directions,  
Let Circumspection go before,  
And Virtue square your actions;  
Unite your hands  
In Friendship's bands,  
Supporting one another;  
With honest heart,  
Fair Truth impart,  
To every faithful brother.  
Cho. Unite your hands, &c.

Let coxcombs grin, and critics sneer,  
While we are blythe and jolly,  
Let sops despise the badge we wear,  
We laugh at all their folly;  
Let empty fools  
Despise our rules,  
By Jove we ne'er will heed 'em;  
Say what they will,  
We're Masons still,  
And will support our freedom.  
Cho. Let empty fools, &c.

But may kind Heaven's gracious hand  
Still regulate each action;  
May every lodge securely stand  
Against the storms of faction,  
May Love and Peace  
Each day increase  
Throughout this happy nation,

May they extend,  
Till all shall end  
In one great conflagration.  
Cho. May Love, &c.

### **SONG XXIX.**

*[Sung at a Provincial Grand Lodge for the County of Cornwall, held at Truro on the Festival of St. John the Baptist, 24th June, 1779.]*

*[Tune, Casino]*

COME, ye Masons, hither bring  
The tuneful pipe and pleasing string,  
Exalt each voice,  
Aloud rejoice,  
And make the spacious concave ring  
Let your hearts be blythe and gay,  
Joy and mirth let all display,  
No dull care  
Shall enter here,  
For this is Masons' holiday.  
Cho. Let your hearts, &c.

Friendship here has fix'd her seat,  
And Virtue finds a calm retreat;  
Go tell the fool,  
'Tis Wisdom's school,  
Where Love and Honour always meet.  
Cho. Let your hearts, &c.

Social pleasures here invite,  
To fill the soul with sweet delight,  
While hand in hand  
Our friendly band  
In Love and Harmony unite.  
Cho. Let your hearts, &c.

May we oft assemble here,  
And long the badge of honour wear,  
May joy abound,  
And we be found  
For ever faithful and sincere.  
Cho. Let your hearts, &c.

Take the flowing glass in hand,  
And drink to your Provincial Grand,  
Long may he reign,  
The cause maintain,  
And lodges flourish through the land.  
Cho. Let your hearts, &c,



## **SONG XXX.**

*[By J. BISSET, Steward of ST. ALBANS LODGE, and Provincial G. S. for the County of Warwick.]*

A MASON'S life's the life for me,  
With joy we meet each other,  
We pass our time with mirth and glee,  
And hail each friendly brother:  
In lodge no party-feuds are seen,  
But careful we in this agree,  
To banish care or spleen.  
The Master's call, we one and all  
With pleasure soon obey;  
With heart and hand we ready stand,  
Our duty still to pay.  
But when the glass goes round,  
Then mirth and glee abound,  
We're all happy to a man:  
We laugh a little, we drink a little,  
We work a little, we play a little,  
Cho. We laugh, &c.  
We sing a little, are merry a little,  
And swig the flowing can.  
And swig, &c.  
See in the east the Master stands,  
The Wardens south and west, Sir,  
Both ready to obey command,  
Find work, or give us rest, Sir.  
The signal given, we all prepare,  
With one accord obey the word,  
To work by rule or square  
Or if they please, the ladder raise,  
Or plum the level line;  
Thus we employ our time with joy,  
Attending every sign.  
But when the glass goes round,  
Then mirth and glee abound,  
We're all happy to a man;  
We laugh a little, and drink a little,  
We work a little, and play a little,  
Cho. We laugh, &c.  
We sing a little, are merry a little,  
And swig the flowing can.  
Th' Almighty said, "Let there be light,"  
Effulgent rays appearing  
Dispell'd the gloom, the glory bright  
To this new world was cheering;  
But unto Masonry alone,

Another light, so clear and bright,  
In mystic rays then shone;  
From east to west it spread so fast,  
That, Faith and Hope unfurl'd,  
We hail with joy sweet Charity,  
The darling of the world.  
Then while the toast goes round,  
Let mirth and glee abound,  
Let's be happy to a man;  
We'll laugh a little, and drink a little,  
We'll work a little, and play a little,  
Cho. We'll laugh, &c.  
We'll sing a little, be merry a little,  
And swig the flowing can.

### **SONG XXXI.**

*[Tune, From the East breaks the Morn.]*

WHILST each poet sings, of great princes and kings,  
To no such does my ditty belong;  
To no such does my ditty belong;  
'Tis freedom I praise, that demands all my lays,  
And Masonry honours my song.  
And Masonry honours my song.  
Cho. 'Tis freedom I praise, &c.

Within compass to live, is a lesson we give,  
Which none can deny to be true;  
Which none can, &c.  
All our actions to square, to the time we take care,  
And Virtue we ever pursue;  
And Virtue we ever, &c.  
Cho. All our actions, &c.

On a level we are, all true brothers share  
The gifts which kind Heaven bestows;  
The gifts, &c,  
In friendship we dwell; none but Masons can tell  
What bliss from such harmony flows;  
What bliss, &c.  
Cho. In friendship we, &c.

In our mystical school, we must all work by rule,  
And our secrets we always conceal;  
And our, etc.  
Then let's sing and rejoice, and unite every voice,  
With fervency, freedom, and zeal;

With fervency, &c.

Cho. Then let's sing, &c.

Then each fill a glass, let the circling toast pass,

And merrily send it around;

And merrily, &c.

Let us Masonry hail, may it ever prevail,

With success may it ever be crown'd!

With success, &c.

Cho. Let us Masonry, &c.

## **SONG XXXII.**

*[By Brother Stanfield]*

*[Tune, Contented I am, &c]*

GRAVE bus'ness being clos'd - and a call from the south-

The bowl of refreshment we drain

Yet e'en o'er our wine we reject servile sloth,

And our rites 'midst our glasses retain.

My brave boys, &c.

With loyalty brighten'd, we first toast the King -

May his splendour and virtues entwine!-

And, to honour his name, how we make the lodge ring,

When the King and the Craft we combine.

May the Son's polish'd graces improve on the Sire -

May the arts flourish fair from his smile -

And long our Grand Master, with wisdom and fire,

Give beauty and strength to the pile!

As the ruby-lip'd wine its soft spirit imparts,

Louder strains and fresh ardours abound:

What a glow of true pleasure enlivens our hearts,

When our honour'd Provincial goes round.

The absent we claim, tho' dispers'd round the ball -

The silent and secret, our friends -

And one honour'd guest, at our magical call,

From the grave of concealment ascends.

Immortal the strain, and thrice-awful the hand,

That our rites and libations controuls;

Like the sons of Olympus, 'midst thunders we stand,

And with mysteries ennoble our bowls.

What a circle appears, when the border entwines -

How grapple the links to each soul!

'Tis the zodiac of friendship embellish'd with signs,

And illum'd by the star in the pole.

Thus cemented by laws, unseen and unknown,  
The universe hangs out its frame:  
And, thus secretly bound, shall our structure be shewn,  
Till creation shall be but a name.

### **SONG XXXIV.**

[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 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;  
Whensoe'er we are met, I'll attend to his nod,  
And I'll work till high twelve, then I'll lay down my hod.

*End of text – below are the endnotes accessible from the text above*



- i These Charges were originally rehearsed by the seven representatives of the three Degrees of the Order; but it is now the province of the Chaplain, or Secretary of the lodge, to deliver them.
- ii In the lodge, Masons meet as members of the same family, and representatives for the time being of all the brethren throughout the world; every prejudice, therefore, on account of religion, country, or private opinion, is removed.
- iii This injunction may seem uncharitable; but when it is considered that the secrets of Masonry are open to all men of probity and honour who are well recommended, an illegal intruder who would wish to obtain that to which he has no claim, and deprive the public charity of a small pittance at his admission, can deserve no better treatment.
- iv On this principle, unfortunate captives in war, and sojourners accidentally cast on a distant shore, are particular objects of attention, and seldom fail to experience indulgence from Masons; and it is very remarkable, that there is not an instance on record of a breach of fidelity, or ingratitude, where that indulgence has been liberally extended.
- v The Stewards of the lodge.
- vi The paragraphs enclosed in brackets [ ] may be occasionally omitted, if time will not admit of delivering the whole Charge.
- vii In England, the Bible; but in countries where that book is unknown, whatever is understood to contain the will or law of God.
- viii The sentences inclosed in brackets [ ] may be occasionally omitted.
- ix This and the following paragraph are to be omitted, if previously used in the course of the ceremony.
- x For many particulars to which this and the two following Sections relate, see the Ceremonies of Constitution, Consecration, Installation, &c., annexed to these Remarks.
- xi The mode of applying by petition to the Grand Master for a warrant to meet as a regular lodge, commenced only in the year 1718; previous to which time, lodges were empowered by inherent privileges vested in the Fraternity at large, to meet and act occasionally under the direction of some able architect, and the acting magistrate of the country; and the proceedings of those meetings, being approved by the majority of the brethren convened at another Lodge assembled in the same district, were deemed constitutional. By such an inherent authority the Lodge of Antiquity in London now acts; having no warrant from the Grand Lodge; but an authority traced from time immemorial, which has been long and universally admitted and acknowledged by the whole Fraternity, and which no warrant or other instrument of any particular masonic jurisdiction can possibly supersede.
- xii By regular Masons is to be understood persons initiated into Masonry in a regular lodge, acting agreeably to the Constitutions of the Order.
- xiii A Lodge regularly, or legally warranted by the Grand Lodge of the country to act.
- xiv This is too frequently omitted.
- xv The constitution roll.
- xvi Corn, wine, and oil are the elements of consecration.
- xvii In this and similar instances where the Grand Master is specified as acting, may be understood any Master of the Lodge who performs the ceremony.
- xviii A private examination is always understood to precede the installation of every Officer.

xix As the curious reader may wish 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 in London, written in the reign of James the Second.

*~ ~ ~ And furthermore, at diverse assemblies have been put and ordained diverse crafties, by the best advise of magistrates and fellows, Tunc unus ex senioribus tenet librum, et illi ponent manum suam super librum.*

*Every man that is a Mason take good heed to these charges (wee pray), that if any man find himselfe guilty of any of these charges that he may amend himselfe, or principally for dread of God: you that be charged, take good heed that you keepe all these charges well; for it is a great evil 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. Allso,*

**Secondly,** *That yee shall be true liege men to the King of England, without treason or any falsehood, 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 Masonhood and all the counsell of the lodge or of the chamber. — Allso, that yee shall be no thiefe, nor thieves to your knowledge free: that yee 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 fellows, 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,** *You shall truly pay for your meat or drinks wheresoever yee goe, to table or bord. Allso yee shall doe no villany there, whereby the craft or science may be slandered.*

*These be the charges general to every true Mason, both Masters and Fellows.*

*Now will I rehearse other charges single for Masons allowed or accepted.*

**First,** *That no Mason take on him no lord's worke, nor any other man's, unless he know himselfe well able to perform the works, so that the craft have no slander.*

**Secondly,** *Allso, that no master take works, but that he take reasonable pay for itt; to 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 cunning to make an end of his worke. And no master nor fellow shall take no apprentice*

for less than seven years. And that the apprentice 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 a Mason without the assent of his fellows, at the least six or seven.

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

**Fourthly**, That a master take no apprentice without he have occupation to occupy two or three fellows at the least.

**Fifthly**, That no master or fellow put away any lord's works to tasks that ought to be journey-work.

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

**Seaventhly**, That no fellow in the house or abroad answeare 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 hazard; nor at any other unlawful plaies, through the which the science and craft may be dishonoured and slandered.

**Ninthly**, That no fellow goe into the town by night, except he have a fellow with him, who may bear 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**, 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.

**Twelfthly**, 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 fellows 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, whitherso 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 Freemasons. The Almighty God of Jacob, who ever have you and me in his keeping, bless us now and ever. Amen.'

xx The same ceremony and charges attend every succeeding installation.

For the accomodation of brethren whose distance from the metropolis may deprive them of gaining the necessary instruction in this important rite, we shall here insert a few moral observations on the instruments of Masonry, which are usually presented to the Master of the lodge at installation.

*The various implements of the profession, emblematical of our conduct of life, are upon this occasion carefully enumerated.*

*The Rule directs that we should punctually observe our duty; press forward in the path of virtue, and, neither inclining to the right nor to the left, in all our actions have eternity in view.*

*The Line teaches the criterion of moral rectitude, to avoid dissimulation in conversation and action, and to direct our steps in the path which leads to immortality.*

*The Trowel teaches, that nothing can be united without proper cement, and that the perfection of the building must depend on the suitable disposition of the cement; so Charity, the bond of perfection and social union, must link separate minds and separate interests, that, like the radii of a circle, which extend from the centre to every part of the circumference, the principle of universal benevolence may be diffused to every member of the community.*

*The Chisel demonstrates the advantages of discipline and education. The mind, like the diamond, in its original state, is unpolished; but as the effects of the chisel on the external coat soon present to view the latent beauties of the diamond, so education discovers the latent virtues of the mind, and draws them forth to range the large field of matter and space, in order to display the summit of human knowledge, our duty to God and to man.*

*The Plumb admonishes to walk upright in our station, to hold the scale of justice in equal poise, to observe the just medium between intemperance and pleasure, and to make our passions and prejudices coincide with the line of our duty.*

*The Level demonstrates that we are descended from the same stock, partake of the same nature, and share the same hope; and that, though distinctions among men are necessary to preserve subordination, yet no eminence of station can make us forget that we are brethren, and that he who is placed on the lowest spoke of Fortune's wheel may be entitled to our regard; because a time will come, and the wisest knows not how soon, when all distinctions, but that of goodness, shall cease; and Death, the grand leveller of human greatness, reduce us to the same state.*

*The Square teaches us to regulate our actions by rule and line, and to harmonise our conduct by the principles of morality and virtue.*

*The Compasses teach us to limit our duty in every station; that, rising to eminence by merit, we may live respected and die regretted.*

*The Mallet teaches us to lop off excrescences, and smooth surfaces; or, in other words, to correct irregularities and reduce man to a proper level; so that, by quiet deportment, he may, in the school of discipline, learn to be content.*

*What the mallet is to the workman, enlightened reason is to the passions; it curbs ambition, depresses envy, moderates anger, and encourages good dispositions; whence arises that comely order,*

*Which nothing earthly paves, or can destroy,*

*The soul's calm sunshine, and the heart-felt joy.*

xxi The Master and Wardens are installed as the representatives of all the Master Masons who are absent.

xxii When the Grand Master and his officers attend to constitute a new lodge, the D.G.M. usually invests the Master, the Grand Wardens invest the Wardens, the Grand Treasurer and Grand Secretary invest the Treasurer and Secretary, and the Grand Stewards the Stewards.

xxiii Here specify its moral excellence.

xxiv Here specify its moral excellence.

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

xxvi The Deacons are the acting Deputies of the Wardens, and representatives of all the absent Craftsmen.

xxvii When the work of Masonry in the lodge is carrying on, the column of the Senior Warden is raised; when the Lodge is at refreshment, the column of the Junior Warden is raised.

xxviii The Stewards are assistants to the Deacons, and the representatives of all the absent Entered Apprentices.

xxix Many of the anthems and songs used on this and other occasions are inserted at the end of the volume.

xxx Where the Bible is mentioned, it applies to whatever is considered to be the law of God.

xxxi In allusion to the Constitutions of the Order being originally vested in that Officer; who, in case of the resignation, or death, of the Grand Master, is considered for the time being as the acting governor and Director of the fraternity.

xxxii The foundation-stone is usually composed of two separate pieces, hollow in the centre, which when united appear as one stone

xxxiii By an express law of the Grand Lodge, it is enacted, "That no regular Mason do attend any funeral, or other public(1) 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. Dispensations for public processions are seldom granted but upon very particular occasions; it cannot, therefore, be thought that these will be very frequent, or that regular Masons will be induced to infringe an established law by attending those which are not properly authorised. Many public parades under this character have been made of late years; but these have not received the sanction of the Grand Master, or the countenance of any regular Mason conversant with the laws of the Society. Of this the public may be convinced, when they advert to the circumstance, that the reputation of the whole Fraternity would be at risk by any irregularity on such an occasion. It cannot be imagined that the Grand Master, who is generally of noble or royal birth, would either so far degrade the dignity of his office, or the character of the Society at large, as to grant a dispensation for a public procession upon so trifling an occasion as a private benefit at a playhouse, tea-garden, or other place of public resort; where neither the interest of the Fraternity, nor the general good, can be concerned; and which, though it may be of some private advantage, can never redound to the credit of Masonry, or the honour of its patrons.

The above law was planned to put a stop to mixed and irregular conventions of Masons, and to prevent them from exposing to derision the insignia of the Order, by parading through the streets on unimportant occasions; it was not intended, however, to restrict the privileges of any regular Lodge, or to encroach on the legal prerogative of any installed Master. By the universal practice of Masons, every regular Lodge is authorised by the Constitution to act on such occasions, when limited to its own members, if the Society at large be not dishonoured; and every installed Master is sufficiently empowered by the Constitution, without any other authority, to convene and govern his own Lodge on any emergency, at the funeral of its own members, or on any occasion in which the honour of the Society is concerned; he being always amenable to the Grand Lodge for misconduct; but when brethren from other lodges are convened, who are not subject to his control, in that case a particular dispensation is required from the Grand Master, or his Deputy, who are the only general Directors of Masons. The Master of the lodge will never issue a summons for a public appearance of the Lodge on a trifling occasion, or without approbation; well knowing that he is amenable to the General Assembly for his conduct, and, by the charges of his office must submit to their award; should he, however, be so imprudent as to act on this occasion improperly, the brethren of the Lodge are warranted by the laws to refuse obedience to his summons; but they are also amenable to the General Lodge for contumacy.

A dispensation is only necessary in cases where Masons from different lodges are indiscriminately convened, as it vests a power in the Master of the lodge for the time being to superintend the behaviour of such Brethren, that no irregularity may ensue; but when a regular lodge is assembled under the auspices of its own Master, that Master is sufficiently empowered to preside over his lodge by the Constitution, which is an authority that no dispensation can supercede; the former being an act of the Society at large, the latter only an act of the Grand Master as the general Governor. By public procession is meant a general convention of Masons for the purpose of making a public appearance.

xxxiv This is the usual clothing of Master-masons.

xxxv JOHN LEYLANDE was appointed by Henry VIII. at the dissolution of monasteries, to search for and save such books and records as were valuable among them. He was a man of great labour and industry.

xxxvi His HIGHNESSE, meaning the said King Henry VIII. Our kings had not then the title of majesty.

xxxvii What mote ytt be?] That is, what may this mystery of Masonry be? The answer imports, That it consists in natural mathematical, and mechanical knowledge. Some part of which (as appears by what follows) the Masons pretend to have taught the rest of mankind, and some part they still conceal.

xxxviii Fyrste menne yn the este, &c.] It should seem by this, that Masons believe there were men in the east before Adam, who is called the 'ffyrste manne of the weste;' and that arts and sciences began in the east. Some authors of great note for learning have been of the same opinion; and it is certain that Europe and Africa (which, in respect to Asia, may be called western countries) were wild and savage, long after arts and politeness of manners were in great perfection in China and the Indies.

xxxix The Venetians, &c.] In the times of monkish ignorance it is no wonder that the Phenicians should be mistaken for the Venetians. Or, perhaps, if the people were not taken one for the other, similitude of sound might deceive the clerk



- who first took down the examination. The Phenicians were the greatest voyagers among the ancients, and were in Europe thought to be the inventors of letters, which perhaps they brought from the east with other arts.
- xl Peter Gower.] This must be another mistake of the writer. I was puzzled at first to guess who Peter Gower should be, the name being perfectly English; or how a Greek should come by such a name: But as soon as I thought of Pythagoras, I could scarce forbear smiling, to find that philosopher had undergone a metempsychosis he never dreamt of. We need only consider the French pronunciation of his name, Pythagore, that is, Petagore, to conceive how easily such a mistake may be made by an unlearned clerk. That Pythagoras, travelled for knowledge into Egypt, &c., is known to all the learned; and that he was initiated into several different orders of priests, who in those days kept all their learning secret from the vulgar, is as well known. Pythagoras also made every geometrical theorem a secret, and admitted only such to the knowledge of them as had first undergone a five years silence. He is supposed to be the inventor of the 47th proposition of the first book of Euclid, for which, in the joy of his heart, it is said he sacrificed a hecatomb. He also knew the true system of the world, lately revived by Copernicus; and was certainly a most wonderful man. See his life by DION. HAL.
- xli GRECIA MAGNA, a part of Italy formerly so called, in which the Greeks had settled a large colony.
- xlii Wyseacre.] This word at present signifies simpleton, but formerly had a quite contrary meaning. Wiseacre in the old Saxon, is philosopher, wise man, or wizard; and having been frequently used ironically, at length came to have a direct meaning in the ironical sense. Thus Duns Scotus, a man famed for the subtilty and acuteness of his understanding, has, by the same method of irony, given a general name to modern dunces.
- xliiiGroton.] Groton is the name of a place in England. The place here meant is Crotona, a city of Grecia Magna, which in the time of Pythagoras was very populous.
- xlivFryste made.] The word MADE I suppose has a particular meaning among the Masons; perhaps it signifies initiated.
- xlv Maçonnes hauethe 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 discovered such things as might be useful, and that they conceal such only as would be hurtful either to the world or themselves. What these secrets are we see afterwards.
- xlviThe 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.
- xlviiArts of ffyndynge 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 employed in all the sciences generally, as algebra is in numbers, by the help of which new rules of arithmetic are and may be found.
- xlviiiPreise.] 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 show too much regard for their own Society, and too little for the rest of mankind.
- xlixArts of keypynge secrettes.] What kind of an art this is, I can by no means imagine. But certainly such an art the Masons must have; for though, as some people suppose, they should have no secrets at all, even that must be a secret, which, being discovered, would expose them to the highest ridicule; and therefore it requires the utmost caution to conceal it.
- l Arte of changes.] I know not what this means, unless it be the transmutation of metals.
- li Facultye of Abrac.] Here I am utterly in the dark.
- lii Universelle longage of maçonnes.] 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 their arts and secrets, that which I most desire to know is, 'The skylle of becommynge gude and parfyghte;' and I wish it were communicated to all mankind, since there is nothing more true than the beautiful sentence contained in the last answer, 'That the better men are, the more they love one another.' Virtue having in itself something so amiable as to charm the hearts of all that behold it.
- liii And behold the glory of the God of Israel came from the way of the East. Ezek. xliii.2.
- liv THEOREM.] In any right-angled triangle, the square which is described upon the side subtending the right angle, is equal to the squares described upon the sides which contain the right angle. Euclid, lib. i. prop. 47.
- lv The following story is related by a Roman historian (Aulus Gellius); which, as it may be equally pleasing and instructive, we shall insert at full length.
- The senators of Rome had ordained, that, during their consultations in the Senate-house, each senator 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, in those days, 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 determination was adjourned to the following day; each member engaging, in the mean time, to keep secret the proceedings of the meeting. Among other noblemen's sons who attended on the occasion, was the son of the grave Papyrus; a family of great renown and splendor. This youth was no less remarkable for the extent of his genius, than for the prudence of

his department. 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, intreated 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. By fair speeches and intreaties, with liberal promises, she endeavoured to break open this little casket of secrecy; but these proving ineffectual, she adopted rigorous measures, and had recourse to stripes and violent threats; being determined that force should extort, what lenity could not effect. The youth, finding his mother's threats to be very harsh, but her stripes more severe, with a noble and heroic spirit, thus endeavoured to relieve her anxiety, without violating his fidelity:

'Madam, you may well blame the senate for their long sitting, at least, for presuming to call in question a case so truly impertinent; except the wives of the senators are allowed to consult on it, there can be no hope of a conclusion. I speak this only from my own opinion; I know their gravity will easily confound my juvenile apprehensions; yet, whether nature or duty instructs me to do so, I cannot tell. It seems necessary to them, for the increase of people, and the public good, that every senator should be allowed two wives; or otherwise, their wives two husbands. I shall hardly incline to call, under one roof, two men by the name of father; I had rather with cheerfulness salute two women by the name of ' mother. This is the question, Madam, and to-morrow it is to be determined.'

His mother hearing this, and he seeming unwilling to reveal it, she took it for an infallible truth. Her blood was quickly fired, and rage ensued. Without inquiring any farther into the merits of the case, she immediately dispatched messengers to all the other ladies and matrons of Rome, to acquaint them of the weighty affair under deliberation in the senate, which so nearly concerned the peace and welfare of their whole lives. The melancholy news soon spread a general alarm, and many conjectures were formed. The ladies, resolved to give their assistance in the decision of this weighty point, immediately assembled. Headed by young Papyrus's mother, next morning they proceeded to the senate-house; and though it is remarked, that a parliament of women is seldom governed by one speaker, yet the affair being urgent, the haste pertinent, and the case (on their behalf) of the utmost consequence, the revealing woman must speak for all the rest. It was agreed, that she should insist on the necessity of the concurrence of the senators' wives to the determination of a law in which they were so particularly interested. When they came to the door of the senate-house, such a noise was made for admission to sit with their husbands in this grand consultation, that all Rome seemed to be in an uproar. Their business, however, must be known, before they could gain an audience. This being complied with, and their admission granted, such an elaborate oration was made by the female speaker on the occasion in behalf of her sex, as astonished the whole senators. She requested, that the matter might not be hastily determined, but be seriously canvassed according to justice and equity; and expressed the determined resolutions of herself and her sisters, to oppose a measure so unconstitutional as that of permitting one husband to have two wives, who could scarcely please one. She proposed, in the name of her sisters, as the most effectual way of peopling the state, that if any alteration were to be made in the established custom of Rome, women might be permitted to have two husbands. The senators being informed of Papyrus's scheme to preserve his reputation, and the riddle being publicly solved, the ladies were greatly confounded, and departed with blushing cheeks; while the noble youth, who had proved himself worthy of his trust, was highly commended for his fidelity. To avoid, alike tumult in future, it was resolved, that the custom of introducing the sons of senators should be abolished. Papyrus, however, on account of the attachment to his word, and his discreet policy, was excepted from this restriction, and ever afterwards freely admitted into the senate house, where many honours were conferred upon him. The virtue and fidelity of young Papyrus are indeed worthy of imitation: but the Masons have still a more glorious example in their own body, of a brother, accomplished in every art, who; rather than forfeit his honour, or betray his trust, sell a sacrifice to the cruel hand of a barbarous assassin.

lvi Mr. Hutchinson, in his ingenious treatise, intitled *The Spirit of Masonry*, gives the following explanation of the word ABRAC; which, as it is curious, I shall here insert in that gentleman's own words.

ABRAC, or ABRACAR, was a name which Basilides, a religious of the second century, gave to God; who, he said, was the author of three hundred and sixty-five.

The author of this superstition is said to have lived in the time of Adrian, and that it had its name after ABRASAN or ABRAXAS, the denomination which Basilides gave to the Deity. He called him the Supreme God, and ascribed to him seven subordinate powers or angels, who preside over the heavens: and also, according to the number of the days in the year, held that three hundred and sixty-five virtues, powers, or intelligences, existed as the emanations from God; the value, or numerical distinction of the letters in the word, according to the ancient Greek numerals, made 365.

A B P A X A Z  
1 2 100 1 60 1 200

Among antiquaries, ABRAXAS is an antique gem, or stone, with the word ABRAXAS engraved on it. There are a great many kinds of them, of various figures and sizes, mostly as old as the third century. Persons professing the religious principles of Basilides wore this gem with great veneration as an amulet, from whose virtues, and the protection of the Deity, to whom it was consecrated, and with whose name it was inscribed, the wearer derived health prosperity and safety.

There is deposited in the British Museum such a gem, which is a besil stone of the form of an egg. The head is in camio, the reverse in taglio.

In church history, ABRAX is noted as a mystical Iterm, expressing the Supreme God; under whom the Basilidians supposed three hundred and sixty-five dependent deities: it was the principle of the Gnostic hierarchy, whence sprang their multitudes of the æons. From ABRAXAS proceeded their PRIMOGENIAL MIND; from the primogential mind, the LOGOS, or word; from the logos, the PHRONÆSIS, or prudence; from the phronæsis, SOPHIA and DYNAMIS, or wisdom and strength; from these two proceeded PRINCIPALITIES, POWERS, and ANGELS; and from these,

- other angels, to the number of three hundred and sixty-five, who were supposed to have the government of so many celestial orbs committed to their care.
- lvii 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 iiijd. to their cheer;(1) whereas, before that time, in all the land, a Mason had but a penny a day, and his meat, until St. Alban mended it. And he gott them a charter from the King and his counsell for to hold a general counsell, and gave itt to name Assemblie. Thereat he was himselfe, and did helpe to make Masons, and gave them good charges.'
- lviii The garment which Alban wore upon this occasion was called a caracalla; it was a kind of cloke 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 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 his 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 Diocletian against the Christians.'
1. 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.
- lix See the Book of Constitutions
- lx See the Monasticon Anglicanum.
- lxi 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 which was unfortunately destroyed, with other papers on the subject of Masonry, at the 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 Alfrede 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 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 constitutions 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.  
 From this æra we date the re-establishment of Freemasonry in England. There is at present a Grand Lodge of Masons in the city of York, who trace their existence from this period. By virtue of Edwin's charter, it is said, all the Masons in the realm were convened at a general assembly in that city, where they established a general or grand Lodge for their future government. Under the patronage and jurisdiction of this Grand Lodge, it is alleged, the Fraternity considerably increased; and kings, princes, and other eminent persons, who had been initiated into Masonry, paid due allegiance to that Grand Assembly. But as the events of the times were various and fluctuating, that assembly was more or less respectable; and in proportion as Masonry obtained encouragement, its influence was more or less extensive. The appellation of Ancient York Masons is well known in Ireland and Scotland; and the universal tradition is, that the brethren is that the appellation originated at Auldby, near York. This carries with it some marks of confirmation; for Auldby was the seat of Edwin.  
 There is every reason to believe that York was deemed the original seat of Masonic government in this country; no other place has pretended to claim it; and the whole Fraternity have, at various times universally acknowledged allegiance to the authority established there: but whether the present association in that city be entitled to the allegiance, is a subject of inquiry which is not my province to investigate. To that Assembly recourse must be had for information. Thus much however, is certain, that if a General Assembly or Grand Lodge was held there (of which there is little doubt, if we can only rely on our records and constitutions, as it is said to have existed there in Queen Elizabeth's time), there is no evidence of its regular removal to any other place in the kingdom; and upon that ground the brethren at York may probably claim the privilege of associating in that character. A number of respectable meetings of the Fraternity appear to have been convened at sundry times in different parts of England; but we cannot find an instance on record, till a very late period, of a general meeting (so called) being held in any other place beside York.  
 To understand this matter more clearly, it may be necessary to advert to the original institution of that assembly called a General or Grand Lodge. It was not then restricted, as it is now understood to be, to the Masters and Wardens of private lodges, with the Grand Master and Wardens at their head; it consisted of as many of the Fraternity at large as, being within a convenient distance, could attend, once or twice a year, under the auspices of one general head, who was elected and installed at one of these meetings; and who, for the time being, received homage as the sole governor of the whole body. The idea of confining the privileges of Masonry, by a warrant of constitution, to certain individuals convened on certain days at certain places, had then no existence. There was but one family among

Masons, and every Mason was a branch of that family. It is true the privileges of the different degrees of the Order always centred in certain members of the Fraternity: who, according to their advancement in the Art, were authorised by the ancient charges to assemble in, hold, and rule lodges, at their will and discretion, in such places as best suited their convenience, and when so assembled, to receive pupils and deliver instructions in the Art; but all the tribute from these individuals, separately and collectively, rested ultimately in the General Assembly; to which all the Fraternity might repair, and to whose award all were bound to pay submission.

As the constitutions of the English lodges are derived from this General Assembly at York; as all Masons are bound to observe and preserve those in all time coming; and as there is no satisfactory proof that such assembly was ever regularly removed by the resolution of its members, but that, on the contrary, the Fraternity still continue to meet in that city under this appellation, it may remain a doubt, whether, while these constitutions exist as the standard of masonic conduct, that assembly may not justly claim the allegiance to which their original authority entitled them; and whether any other convention of Masons, however great their consequence may be, can, consistent with those constitutions, withdraw their allegiance from that assembly, or set aside an authority, to which not only antiquity, but the concurrent approbation of Masons for ages under the most solemn engagements, have repeatedly given a sanction.

It is to be regretted, that the idea of superiority, and a wish to acquire absolute dominion, should occasion a contest among Masons. Were the principles of the Order better understood, and more generally practiced, the intention of the institution would be more fully answered. Every Mason would consider his brother as his fellow, and he who, by generous and virtuous actions, could best promote the happiness of society, would always be most likely to receive homage and respect.

lxi The excellent writer of the Life of King Athelstane(1) 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 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.(2)

Dr. Howel, speaking of this story, treats it as if very indifferently founded, and, on that account, unworthy of credit(3) . Simeon of Durham and the Saxon Chronicle say no more than that Edwin was drowned by his brother's command in the year 933(4) . Brompton places it in the first, or, at farthest, in the second year of his reign; and he tells its the story of the rotten ship, and of his punishing the cup-bearer(5) . William of Malmsbury, who is very circumstantial, says, he only tells us what he heard(6) ; but Matthew the Flower-gatherer (7) stamps the whole down as an indubitable truth. Yet these discordant dates are not to be accounted for. If he was drowned in the second, he could not be alive in the tenth year of the king; the first is the more probable date, because about that time there certainly was a conspiracy against king 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, that 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 brothers and sisters, for whose sakes he lived single, and therefore his brother had less temptation to conspire against him.

1. Biog. Brit. vol. i. p. 63, 1st edit.

2. Speed's Chronicle, book vii. Chap. 38.

3. Gen. Hist. P. iv. c. 2. f. 10.

4. Simeon Dunelm. p. 154, Chron. Saxon. p. 111.

5. Chronicon. p. 828.

6. De Gest. R.A. lib, ii.

7. Matth. Florileg.

lxiii An old record of the Society runs thus:

' In the glorious reign of King Edward III. when lodges were more frequent, the Right Worshipful the Master and Fellows, with consent of the lords of the realm (for most great men were then Masons), ordained, That for the future, at the making or admission of a brother, the constitution and the ancient charges should be read by the Master or Warden.

That such as were to be admitted Master-Masons, or masters of work, should be examined whether they be able of cunning to serve their respective lords as well the lowest as the highest, to the honour and worship of the aforesaid Art, and to the profit of their lords; for they be their lords that employ and pay them for their service and travel.

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., Grand Master in 1718.

That when the Master and Wardens meet in a Lodge, if need be, the sheriff of the county, or the mayor of the city, or alderman of the town, in which the congregation is held, should be made fellow and sociate to the Master, in help of him against rebels, and for upbearing the rights of the realm.

That entered prentices, at their making, were charged not to be thieves or thieves' maintainers; that they should travel honestly for their pay, and love their fellows as themselves, and be true to the King of England, and to the realm, and to the lodge.

That, at such congregations, it shall be inquired whether any Master or Fellow has broke any of the articles agreed to; and if the offender, being duly cited to appear, prove rebel, and will not attend, then the lodge shall determine against him, that he shall forswear (or renounce) his Masonry, and shall no more use this Craft; the which if he presume for to do, the sheriff of the county shall prison him, and take all his goods into the king's hands, till his grace be granted him and issued. For this cause principally have these congregations been ordained, that as well the lowest as the highest should be well and truly served in this Art aforesaid, throughout all the kingdom of England. Amen, so mote it be!"

**lxiv** On the 27th of May 1330, in the 4th year of Edward III. the works of this chapel were re-commenced. From a charter preserved in the Tower of London, it is evident that this chapel was not finished for several years. In this charter the motives which induced king Edward to rebuild and endow, it, are expressed with peculiar elegance and neatness. On the 1st of January 1353, he granted to the Dean and Canons of this collegiate chapel, a spot of ground extending to the Thames, whereon to build cloisters; he also made a grant of some houses in the neighbourhood, and vested several manors for the endowment of the college in John Duke of Lancaster as trustee. The college of St. Stephen was valued at its suppression at 1085l. 10 s. 5d.; and was surrendered in the first year of Edward VI. The chapel was afterwards fitted up for the meeting of the House of Commons, to whose use it has ever since been appropriated.

The following account of the plan and ornaments of this chapel, which, in consequence of some projected alterations in the House of Commons, have lately, after a lapse of ages, been unveiled, may be considered as curious and interesting, as there is no contemplation that imparts a higher degree of satisfaction, than that which presents to the mind images of ancient and departed splendour.

The eastern part of this chapel serves for the House of Commons, and the western is occupied by the lobby, and adjoining rooms and offices. In the latter, there are no traces of any enrichments; but in the former, are the remains of the altar, stone-seats, and other rich works. The elevation of the western front, or entrance to the chapel, presents these observations. From the ground line in the centre rise two arches, supporting the open screen. On the right of the screen is the entrance into the porch adjoining, which is the wall of the Court of Requests. On the left is a space corresponding once, it may be presumed, with the perfect side of the screen, extending to the south wall of the hall. Above the screen, some remains of the centre building is still visible. On the south front, the centre window is complete; five others are filled up with the brick-work between the windows which at present light the House of Commons. The buttresses are entire, as well as the tracing in the spandrels of the arches. On the east front, from the ground line, were three windows of the chancel, the east window of which is now filled up. The buttresses are entire, as well as the octangular towers. On the right is part of an ancient wall, which now belongs to the speaker's house. On the east end were three windows from the ground of the chancel; over the groins are part of the remains of the altar, and on each side stone seats, and clusters of columns, the capitals of which rise to the present ceiling of the House of Commons. The whole is of the richest workmanship. On the south side, from the ground line in the centre, is a perfect window, painted with the arms of Westminster. On the left of the chancel are clusters of columns; on the right side of the left clusters is the eastern window, and without is the profile of the buttresses. At the east end of the column is an open part; to the right is the chancel, and the bases are two feet below the pavement, which shews that there must have been a great ascent to the chancel. The whole of the undercroft is perfect, excepting the bases of the outer columns, and forms a fine superstructure of gigantic support to the light and delicate parts above. In the inside you behold the east window, the altar, and the stone-seats, which are broken through. The clusters of columns, the imposts of the windows, the arches, their spandrels, the entablature, the beautiful proportion of the windows, and the enrichments of the whole, crowd on the sight, and fill the mind with wonder and admiration. At the upper end of the chapel near the altar, on the south side, there are evidently the remains of a black marble monument, but to whose memory it was erected, we are left to conjecture. Over the monument are three angels, standing upright, with their wings half-expanded, and covered with golden eyes, such as are on the peacock's tail. These paintings, which must have been done in the reign of Edward III. are, for that period, when the art of painting was in its infancy, wonderfully well executed; the colouring has preserved a considerable portion of its original freshness. The expression and attitude of the angels are singularly interesting. You may suppose the body of the deceased stretched before them; the three angels are holding palls or mantles before them, which they are preparing to throw over the body, and at the same time the one in the middle seems to say, 'Behold all that remains on earth of him who was once so mighty!' while the countenances of the two others are expressive of regret and commiseration. The stretched-out pall in the hands of the central angel is powdered over with the irradiated gold circles, in the middle of which are spread eagles, with two heads. This affords room for a supposition whose the tomb was: the armorial bearings of Peter of Savoy, uncle to queen Eleanor, the wife of Henry III. who beautified the chapel, consisted of an eagle with two heads; but his shield displayed 'Or, an eagle with two heads, sable.' Now as the eyes of the peacock's tail are painted in gold, so different from the natural colouring, it is not improbable that for the sake of adding elegance to the pall, the painter preferred representing the eagle's head in gold rather than in sable; it may therefore be the tomb of St. Peter of Savoy we are describing.

On the left side of the altar is a painting of the adoration of the shepherds; though the group is not disposed in the most accurate style of design, yet there is something in it that highly interests the imagination; the Virgin on one side

is described holding the new-born infant, while Joseph is extending the swaddling clothes. The cattle behind are not ill expressed; and the devotion of the shepherds with their flocks, is very appropriately delineated; the shepherd's boy blowing the double flutes to his dancing dog, and the fighting rams, seem but ill to accord with the subject; but as the painter has placed them without the stable, perhaps the inconsistency may be overlooked. There are several paintings on the right side of the altar: they appear to be figures of different kings and queens, tolerably well drawn and in good proportion, and strongly mark the durability of the colouring of that day. On the north side of the chapel there are paintings of men in armour; beneath two of them are the names of Mercure and Eustace. In short, the whole of the architecture and enrichments, colours and gilding, are extremely fresh and well preserved. It is remarkable, that the colours are decorated with a sort of patera, and several of the mouldings are filled up with ornaments so minute, that those of the spandrels and ground entablature could hardly have been perceived from the chapel.

The blockings and frieze of the entablature over the windows of the chapel contain some of them leaves and flowers, others perfect marks, and others shields, with the arms of Edward the Confessor, Geneville, Mandeville, and Bruyere — the arms of Castile and Leon, and ancient France — the arms of the kingdom of the West Saxons — vine leaves and grapes, supported by a figure issuing out of a cloud — and shields with the arms of Strabolgi, earls of Athol in Scotland, and barons of Chilham in Kent, together with the shields of several other kings and barons.

The artist was doubtless desirous that the whole work should have the same attention, and that one uniform blaze of magnificence and splendour should shine around, making this chapel the ne plus ultra of the arts, worthy the saint whose name it bears, and of its founder Edward III. the great patron of ancient architecture.

Several curious fragments of the paintings lately discovered on the walls of this chapel have been presented to the Society of Antiquarians, of which body a committee was appointed to superintend the execution of drawings of all curious remains that have been brought to light by the late alterations in this celebrated old building.

- lxv 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 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, continue to hold their assemblies, and 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 made to disturb the peace and harmony of a society so truly respectable and so highly honoured.

- lxvi The Latin Register of William Molart, prior of Canterbury, in manuscript, pag. 88. entitled, 'Liberatio generalis Domini Gulielmi Prioris Ecclesie Christi Cantuariensis, erga Festum 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 Staphylton 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.

- lxvii 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 reason to believe that he was particularly attached to the Masons; having been admitted into their Order, and assisted at the initiation of King Henry in 1442.

- lxviii 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 petty treason, and his goods be forfeited(1) .' About this time one William King, of Womolton, in Yorkshire, servant of 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 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.

1. Wolfe's Chronicle, published by Stowe.

- lxix Dr. Anderson, in the first edition of the Book of Constitutions, in a note, makes the following observation on this act:

'This Act was made in ignorant times, when true learning was a crime, and geometry condemned for conjuration; but

it cannot derogate from the honour of the ancient Fraternity; who, to be sure, would never encourage any such confederacy of their working brethren. By tradition, it is believed, that the parliament were then too much influenced by the illiterate clergy, who were not accepted Masons, nor understood architecture (as the clergy of some former ages), and were generally thought unworthy of this brotherhood. Thinking they had an indefeasible right to know all secrets by virtue of auricular confession, and the Masons never confessing anything thereof, the said clergy were highly offended; and at first, suspecting them of wickedness, represented them as dangerous to the State during that minority, and soon influenced the Parliament to lay hold of such supposed arguments of the working Masons, for making an Act that might seem to reflect dishonour upon even the whole Fraternity, in whose favour several Acts had been before and after that period made.

**lxx** The bishop was diverted from his persecution of the Masons, by an affair in which he was more nearly concerned. On the morning of St. Simon and Jude's day, after the lord mayor of London had returned to the city from Westminster, where he had been taking the usual charges of his high office, he received a special message, while seated at dinner, from the duke of Gloucester, requiring his immediate attendance. He immediately repaired to the palace, and being introduced into the presence, the duke commanded his lordship to see that the city was properly watched the following night, as he expected his uncle would endeavour to make himself master of it by force, unless some effectual means were adopted to stop his progress. This command was strictly obeyed; and, at nine o'clock the next morning, the bishop of Winchester, with his servants and followers, attempting to enter the city by the bridge, were prevented by the vigilance of the citizens, who repelled them by force. This unexpected repulse enraged the haughty prelate, who immediately collected a numerous body of archers and other men at arms, and commanded them to assault the gate with shot. The citizens directly shut up their shops, and crowded to the bridge in great numbers, when a general massacre would certainly have ensued, had it not been for the timely interposition and prudent administration of the mayor and aldermen, who happily stopt all violent measures, and prevented a great effusion of blood.

The archbishop of Canterbury, and Peter, duke of Coimbra, eldest son of the king of Portugal, with several others, endeavoured to appease the fury of the two contending parties, and, if possible, to bring about a reconciliation between them; but to no purpose, as neither party would yield. They rode eight or ten times backward and forward, using every scheme they could devise to prevent further extremities; at last they succeeded in their mediation, and brought the parties to a conformity; when it was agreed, that all hostile proceedings should drop on both sides, and the matter be referred to the award of the duke of Bedford; on which peace was restored, and the city remained in quiet.

The bishop lost no time in transmitting his case to the duke of Bedford; and in order to gloss it over with the best colours, he wrote the following letter:

'RIGHT high and mighty prince, and my right noble, and after one leiuest [earthly] lord; I recommend me unto your grace with all my heart. And as you desire the welfare of the king our sovereign lord, and of his realms of England and France, your own weal [health] with all yours, haste you hither: For by my troth, if you tarry long, we shall put this land in jeopardy [adventure] with a field, such a brother you have here; God make him a good man. For your wisdom well knoweth that the profit of France standeth in the welfare of England, &c. The blessed Trinity keep you. Written in great haste at London, on All-hallowen-even, the 31st of October, 1425,

By your servant, to my lives end,  
HENRY, WINCHESTER.'

This letter had the desired effect, and hastened the return of the duke of Bedford to London, where he arrived on the 10th of January 1425-6. On the 21st of February he held a great council at St. Albans, adjourned it to the 15th of March at Northampton, and to the 25th of June at Leicester. Batts and staves being now prohibited, the followers of the members of parliament attended with stones in a sling, and plummets of lead. The duke of Bedford employed the authority of parliament to reconcile the differences which had broke out between his brother and the bishop of Winchester; and obliged these rivals to promise before that assembly, that they would bury all quarrels in oblivion. Thus the long wished for peace between these two great personages was, to all appearances, accomplished. During the discussion of this matter before parliament, the duke of Gloucester exhibited the following charge, among five others, against the bishop of Winchester: 'That he had, in his letter to the duke of Bedford at France, plainly declared his malicious purpose of assembling the people, and stirring up a rebellion in the nation, contrary to the king's peace.'

The bishop's answer to this accusation was, 'That he never had any intention to disturb the peace of the nation, or raise a rebellion; but that he sent to the duke of Bedford, to solicit his speedy return to England, to settle all those differences which were so prejudicial to the peace of the kingdom: That though he had indeed written in the letter, That if he tarried, we should put the land in adventure by a field, such a brother you have here; he did not mean it of any design of his own, but concerning the seditious assemblies of masons, carpenters, tylers, and plaisterers; who, being distasted by the late act of parliament against the excessive wages of those trades, had given out many seditious speeches and menaces against certain great men, which tended much to rebellion:(1) That the duke of Gloucester did not use his endeavour, as he ought to have done in his place, to suppress such unlawful assemblies; so that he feared the king, and his good subjects, must have made a field to withstand them; to prevent which, he chiefly desired the duke of Bedford to come over.'

As the Masons are unjustly suspected of having given rise to the above civil commotions, I thought it necessary to insert the foregoing particulars, in order to clear them from this false charge. Most of the circumstances here mentioned, are extracted from Wolfe's Chronicle published by Stowe.

1. The above particulars are extracted from one of Elias Ashmole's MSS. on the subject of Free-masonry.

**lxxi** The bishop planned the following scheme at this time to irritate the duke of Gloucester: His duchess, the daughter of

Reginald lord Cobham, had been accused of the crime of witchcraft, and it was pretended that a waxen figure of the king was found in her possession; which she, and her associates, sir Roger Bolingbroke, a priest, and one Margery Jordan of Eye, melted in a magical manner before a slow fire, with an intention of making Henry's force and vigour waste away by like insensible degrees. The accusation was well calculated to affect the weak and credulous mind of the king, and gain belief in an ignorant age. The duchess was brought to trial, with her confederates, and the prisoners were pronounced guilty: the duchess was condemned to do public penance in London for three days, and to suffer perpetual imprisonment; the others were executed.

The protector, provoked at such repeated insults offered to his duchess, made a noble and stout resistance to these most abominable and shameful proceedings, but it unfortunately ended in his own destruction.

lxxii 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 death. 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 policy to preserve it, or by my money to purchase it. Will not death be bribed, and money do everything?' 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.'

lxxiii A record in the reign of Edward IV. runs thus: 'The company of Masons, being otherwise termed Free-masons, of auntient standing and good reckoning, by means of affable and kind meetyns dyverse tymes, and as a lovinge brotherhode use to doe, did frequent this mutual assembly in the tyme of Henry VI. in the twelfth yeare of his 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 auntient tymes, &c. &c.'

From this record it appears that before the troubles which happened in the reign of this unfortunate prince, Free-masons were held in high estimation.

lxxiv 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 near to the premises.

lxxv This confirms the observations, in a former note, on the existence of the Grand Lodge at York, p. 149, et seq.

lxxvi Sir Thomas Gresham proposed to erect a building, at his own expence, in the city of London, for the service of commerce, if the citizens would purchase a proper spot for that purpose. His proposal being accepted, and some houses between Cornhill and Threadneedle-Street, which had been purchased on that account, having been pulled down, on the 7th of June 1566, the foundation-stone of the intended building was laid. The work was carried on with such expedition, that the whole was finished in November 1567. The plan of this edifice was formed upon that of the Exchange at Antwerp, being, like it, an oblong square, with a portico, supported by pillars of marble, ten on the north and south sides, and seven on the east and west; under which stood the shops, each seven feet and a half long, and five feet broad; in all 120; twenty-five on each side east and west, thirty-four and a half north, and thirty-five and a half south, each of which paid Sir Thomas 4 l. 10s. a year on an average. There were likewise other shops fitted up at first in the vaults below, but the dampness and darkness rendered them so inconvenient, that the vaults were soon let out to other uses. Upon the roof stood, at each corner, upon a pedestal, a grass-hopper, which was the crest of Sir Thomas's Arms. This edifice, on its being first erected, was called simply, the Bourse; but on the 23d of January 1570, the queen, attended by a great number of her nobles, came from her palace of Somerset-house in the Strand, and passing through Threadneedle-Street, dined with Sir Thomas at his house in Bishopsgate-Street; and after dinner her Majesty returned through Cornhill, entered the Bourse on the south side, and having viewed every part of the building, particularly the gallery which extended round the whole structure, and which was furnished with shops filled with all sorts of the finest wares in the city, she caused the edifice to be proclaimed, in her presence, by a herald and trumpet, 'The Royal Exchange;' and on this occasion, it is said, Sir Thomas appeared publicly in the character of Grand Master. The original building stood till the fire of London in 1666, when it perished amidst the general havoc, but was afterwards restored to its present magnificence.

lxxvii The Grand Master of the North bears the title of Grand Master of all England, which may probably have been occasioned by the title Grand Master of England having been at this time conferred on Inigo Jones, and which title the Grand Masters in the South bear to this day.

lxxviii 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 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 was admitted into the fellow-ship of free-masons, Sir William Wilson, knt. 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 a branch 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.

The writer of Mr. Ashmole's Life, who was not a mason, before his History of Berkshire, p. 6. gives the following account of Masonry: 'He (Mr. Ashmole) was elected a brother of the company of Free-masons; a favour esteemed so singular by the members, that kings themselves have not disdained to enter themselves of this Society. From these are derived the adopted masons, accepted masons, or free-masons, who are known to one another all over the world by certain signals and watch-words known to them alone. They have several lodges in different countries for their reception; and when any of them fall into decay, the brotherhood is to relieve them. The manner of their adoption or admission is very formal and solemn, and with the administration of an oath of secrecy, which has had better fate than all other oaths, and has ever been most religiously observed; nor has the world been yet able, by the inadvertency, surprise, or folly of any of its members, to dive into this mystery, or make the least discovery.'

In some of Mr. Ashmole's manuscripts, there are many valuable collections relating to the history of the free-masons, as may be gathered from the letters of Dr. Knipe of Christ-church Oxford, to the publisher of Ashmole's Life, the following extracts from which will authenticate and illustrate many facts in the following history.

' As to the ancient Society of Free-masons, concerning whom you are desirous of knowing what may be known with certainty, I shall only tell you, that if our worthy brother E. Ashmole, Esq. had executed his intended design, our fraternity had been as much obliged to him as the brethren of the most noble Order of the Garter. I would not have you surprised at this expression, or think it at all too assuming. The Sovereigns of that Order have not disdained our fellowship, and there have been times when Emperors were also free-masons. What from Mr. Ashmole's collection I could gather was, that the report of our Society taking rise from a bull granted by the pope in the reign of Henry VI. to some Italian architects to travel over all Europe to erect chapels, was ill-founded. Such a bull there was, and those architects were masons. But this bull, in the opinion of the learned Mr. Ashmole, was confirmative only, and did not by any means create our fraternity, or even establish them in this kingdom. But as to the time and manner of that establishment, something I shall relate from the same collections.

St. Alban the proto-martyr established Masonry here, and from his time it flourished, more or less, according as the world went, down to the days of king Athelstane, who for the sake of his brother Edwin granted the masons a charter. Under our Norman princes they frequently received extraordinary marks of royal favour; there is no doubt to be made, that the skill of masons, which was always transcendently great even in the most barbarous times; their wonderful kindness and attachment to each other, how different soever in condition; and their inviolable fidelity in keeping religiously their secrets; must have exposed them, in ignorant, troublesome, and superstitious times, to a vast variety of adventures, according to the different state of parties, and other alterations in government. By the way it may be noted, that the masons were always loyal, which exposed them to great severities when power wore the appearance of justice, and those who committed treason punished true men as traitors. Thus, in the 3d year of Henry VI. an act passed to abolish the society of masons, and to hinder, under grievous penalties, the holding chapters, lodges, or other regular assemblies; yet this act was afterwards [virtually] repealed, and even before that, King Henry and several lords of his court became fellows of the Craft."

lxxix Some lodges in the reign of Charles II. were constituted by leave of the several noble Grand Masters, and many gentlemen and famous scholars requested at this time to be admitted among the Fraternity.

lxxx He was the only son of Dr. Christopher Wren, dean of Windsor, and was born in 1632. His genius for arts and sciences appeared early. At the age of thirteen he invented a new astronomical instrument, by the name of Pan-organum, and wrote a treatise on the origin of rivers. He invented a new pneumatic engine, and a peculiar instrument of use in gnomonics, to solve this problem, viz., 'On a known plane, in a known elevation, to describe such lines with the expedite turning of rundles to certain divisions, as by the shadow the style may show the equal hours of the day.' In 1646, at the age of fourteen, he was admitted a gentleman commoner in Wadham College, Oxon, where he greatly improved under the instructions and friendship of Dr. John Wilkins and Dr. Seth Ward, who were gentlemen of great learning, and afterwards promoted by King Charles II. to the mitre. His other numerous juvenile productions in mathematics prove him to be a scholar of the highest eminence. He assisted Dr. Scarborough in anatomical preparations and experiments upon the muscles of the human body; whence are dated the first introduction of geometrical and mechanical speculations in anatomy. He wrote discourses on the longitude; on the variations of the magnetical needle; de re nautica veterum; how to find the velocity of a ship in sailing; of the improvement of galleys; and how to recover wrecks. Beside these, he treated on the most convenient way of using artillery on shipboard; how to build in deep water; how to build a mole into the sea, without Puzzolan dust or cisterns; and of the improvement of river navigation, by the joining of rivers. In short, the works of this excellent genius appear to be rather the united efforts of a whole century, than the production of one man.

lxxxi Among other regulations that were made at this assembly, were the following:

1. That no person, of what degree soever, be made or accepted a free-mason unless in a regular lodge, whereof one to

be a Master or a Warden in that limit or division where such lodge is kept, and another to be a craftsman in the trade of free-masonry,

2. That no person hereafter shall be accepted a free-mason, but such as are of able body, honest parentage, good reputation, and an observer of the laws of the land.

3. That no person hereafter who shall be accepted a free-mason, shall be admitted into any lodge or assembly, until he has brought a certificate of the time and place of his acceptance from the lodge that accepted him, unto the master of that limit or division where such lodge is kept: And the said Master shall enrol the same in a roll of parchment to be kept for that purpose, and shall give an account of all such acceptations at every general assembly.

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.

5. That for the future the said fraternity of free masons shall be regulated and governed by one Grand Master, and as many Wardens as the said society shall think fit to appoint at every annual general assembly.

6. That no person shall be accepted, unless he be twenty-one years old, or more.

Many of the fraternity's records of this and the preceding reign were lost at the Revolution; and not a few were too hastily burnt in our own times by some scrupulous brothers, from a fear of making discoveries prejudicial to the interest of the Order.

lxxxiii It appears from the records of the Lodge of Antiquity, that Mr. Wren at this time attended the meetings regularly; and that, during his presidency, he presented to that Lodge three mahogany candlesticks, which are still preserved and highly prized, as a memento of the esteem of the honourable donor.

lxxxiii For many of the particulars contained in this Section I am indebted to Mr. Noorthoucks's edition of the Book of Constitutions, published in 1784; which, much to the honour of that gentleman, is executed in a masterly manner, and interspersed with several judicious remarks.

lxxxiv The streets were at this time narrow, crooked, and incommodious; the houses, built chiefly of wood, close, dark, and ill-contrived; with several stories projecting beyond each other as they rose, over the contracted streets. Thus the free circulation of air was obstructed, the people breathed a stagnant and unwholesome element replete with foul effluvia, sufficient of itself to generate putrid disorders. From this circumstance, the inhabitants were continually exposed to contagious disorders, and the buildings to the ravages of fire.

lxxxv Anderson's History of Commerce, vol. ii. p. 130.

lxxxvi The mallet with which the King levelled this foundation-stone was delivered by Sir Christopher Wren to the old Lodge of St. Paul, now the Lodge of Antiquity, where it is still preserved as a great curiosity.

lxxxvii Howell's Medulla, Hist. Ang.

lxxxviii Both these gentlemen were members of the old Lodge of St. Paul with sir Christopher Wren, and bore a principal share in all the improvements which took place after the Fire of London; the latter, in particular, displayed his abilities in the cathedral of St. Paul.

lxxxix See the Book of Constitutions, 1738, p. 106, 107.

xc Book of Constitutions, 1738, p. 108.

xci Ibid

xcii A sufficient number of Masons met together within a certain district, with the consent of the sheriff or chief magistrate of the place, were empowered, at this time, to make Masons and practise the rites of Masonry, without warrant of Constitution. The privilege was inherent in themselves as individuals; and this privilege is still enjoyed by the two old lodges now extant, which act by immemorial constitution.

xciii See the first edition of the Book of Constitutions, p. 58.

xciv When the earlier editions of this book were printed, the author was not sufficiently acquainted with this part of the history of Masonry in England. The above particulars have been carefully extracted from old records and authentic manuscripts, and are, in many points, confirmed by the old books of the Lodge of Antiquity, as well as the first and second editions of the Book of Constitutions.

The following account of the four old lodges may prove acceptable to many readers:

1. The old Lodge of St. Paul, now named the Lodge of Antiquity, formerly held at the Goose and Gridiron in St. Paul's Church-yard, is still extant (in 1812), and regularly meets at the Freemasons' Tavern in Great Queen-street, Lincoln's-Innfields, on the fourth Wednesday in January, February, March, April, May, October, and November every year. The Lodge is in a very flourishing state; and possesses some valuable records and curious ancient relics.
2. The old Lodge No. 2, formerly held at the Crown in Parker's-lane, Drury-lane, has been extinct above fifty years, by the death of its members.
3. The old Lodge No. 3 formerly held at the Apple-tree Tavern in Charles-street, Covent-garden, has been dissolved many years.

By the list of lodges inserted in the Book of Constitutions, printed in 1738, it appears that, in February, 1722-3, this Lodge was removed to the Queen's Head, in Knave's Acre, on account of some difference among its members, and that the members who met there came under a new constitution; though, says the Book of Constitutions, they wanted it not, and ranked as No. 10 in the list. Thus they inconsiderately renounced their former rank under an immemorial constitution.

4. The Lodge No. 4, formerly held at the Rummer and Grapes Tavern in Channel-row Westminster, was thence removed to the Horn Tavern in New Palace-yard, where it continued to meet regularly till within these few years; when, finding themselves in a declining state, the members agreed to incorporate with a new and flourishing lodge under the constitution of the Grand Lodge, intitled The Somerset House Lodge, which immediately assumed their rank.

It is a question that will admit of some discussion, whether any of the above old lodges can, while they exist as lodges, surrender their rights; as those rights seem to have been granted by the old Masons of the metropolis to them in trust and any individual member of the four old lodges might object to the surrender, and in that case they never could be given up. The four old lodges always preserve their original power of making, passing, and raising Masons, being termed Masters lodges; while the other lodges, for many years afterwards, had no such power; it having been the custom to pass and raise the Masons made by them at the Grand Lodge only.

xcv By an old record of the Lodge of Antiquity it appears, that the new Grand Master was always proposed and presented for approbation in that Lodge, before his election in the Grand Lodge.

xcvi The old Lodge of St. Paul's, now the Lodge of Antiquity, having been removed thither.

xcvii See the Book of Constitutions printed in 1723.

xcviii 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; and the Grand Lodge appointed a committee to 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 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. The Committee meets four 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 be found a deserving object, he is immediately relieved with five pounds. If the circumstances of this case are of a peculiar nature, his petition is referred to the next Communication, where he is relieved with any sum the committee may have specified, not exceeding twenty guineas at one time. By these means the distressed have always found ready relief from this general charity, which is solely supported by the voluntary contributions of different lodges out of their private funds, without being burdensome on any member of the society.

Thus the Committee of Charity has been established among the Free and Accepted Masons in London; and though the sums annually expended to relieve distressed brethren have, for several years past, amounted to many thousand pounds, there still remains a considerable sum in reserve, which is continually accumulating by fresh contributions. All complaints and informations are considered at the Committee of Charity, from which a report is made to the next Grand Lodge, where it is generally approved.

xcix A Provincial Grand Master is the immediate representative of the Grand Master in the district over which he is limited to preside; and being invested with the power and honour of a Deputy Grand Master in his province, may constitute lodges therein, if the consent of the Masters and Wardens of three lodges already constituted within his district have been obtained, and the Grand Master has not disapproved thereof. He wears the clothing of a Grand Officer, and ranks in all public assemblies immediately after Past Deputy Grand Masters. He must, in person or by Deputy, attend the meetings of the Masters and Wardens of the lodges in his district, and transmit to the Grand Lodge, once in every year, the proceedings of those meetings, with a regular state of the lodges under his jurisdiction. His officers are permitted to wear an apron lined with blue silk, within the province; but that privilege does not extend beyond it.

c This privilege was certainly a peculiar favour; for the Grand Lodge, by the old Constitutions, could consist only of the Masters and Wardens of regular lodges, with the Grand Master and his Wardens at their head; and it had been customary even for these officers, at their annual election and on other particular occasions, to withdraw, and leave the Masters and Wardens of the lodges to consult together, that no undue influence might warp their opinion.

ci In confirmation of the above fact, I shall here insert a paragraph, copied from the Book of Constitutions published in 1738. After inserting a list of Provincial Grand Masters appointed for different places abroad it is thus expressed: 'All these foreign lodges are under the patronage of our Grand Master of England; but the old Lodge at York city, and the lodges of Scotland, Ireland, France, and Italy, affecting independency, are under their own Grand Masters; though they have the same constitutions, charges, regulations, &c. for substance, with their brethren of England, and are equally zealous for the Augustan style, and the secrets of the ancient and honourable Fraternity.' Book of Constitutions 1738, p. 196.

cii It was not till the year 1770 that this privilege was strictly warranted; when, at a Grand Lodge, on the 7th of February, at the Crown and Anchor Tavern in the Strand, the following resolution passed: 'As the right of the Members of the Stewards' Lodge in general to attend the Committee of Charity appears doubtful, no mention of such right being made in the laws of the Society, the Grand Lodge are of opinion That they have no general right to attend; but it is hereby resolved, That the Stewards' Lodge be allowed the privilege of sending a number of brethren equal to any other four lodges, to every future Committee of Charity, and that, as a Master of each private Lodge only has a right to attend, to make a proper distinction between the Stewards' Lodge and the other lodges, that the Master and three other members of that lodge be permitted to attend at every succeeding committee on behalf of the said lodge.' This resolution, however, was declared not to be intended to deprive any lodge, which had been previously constituted, of its regular rank and precedence. Notwithstanding this express provision, a privilege has been lately granted to the Stewards' Lodge of taking precedence of all the other lodges, the two oldest not excepted: a measure certainly very incompatible with the original constitutions, and which can never be sanctioned by the rules of the society. Several lodges have entered protests against it in their private books; which at some future time may have an effect, and probably induce a re-investigation of the subject.

ciii At this time the authority granted by patent to a Provincial Grand Master was limited to one year from his first public

appearance in that character within his province; and if, at the expiration of that period, a new election by the lodges under his jurisdiction did not take place, subject to the approbation of the Grand Master, the patent was no longer valid. Hence we find, within the course of a few years, different appointments to the same station; but the office is now permanent, and the sole appointment of the Grand Master.

- civ Of late years, however, an institution has been established for educating and clothing the sons of Freemasons in London.
- cv The following is the inscription on the stone:  
GEORGIUS DRUMMONDUS  
IN ARCHITECTONICA SCOTIÆ REPUB.  
CURIO MAXIMUS  
URBIS EDINBURGI TER CONSUL  
ADSTANTIBUS FRATRIBUS ARCHITECTONICIS CCC.  
PRÆSENTIBUS MULTIS REGNI MAGNATIBUS  
SENATU ETIAM POPULOQUE EDINENSI  
ET HOMINUM ORDINIS CUJUSQUE  
MAGNA STIPANTE FREQUENTIA  
CUNCTISQUE PLAUDENTIBUS  
AD EDINENSIVM COMMODITATEM  
ET DECUS PUBLICUM  
ÆDIFICIORUM NOVORUM PRINCIPIUM  
LAPIDEM HUNC POSUIT  
GULIELMO ALEXANDRO COS.  
IDIBUS SEPTEMBR. A.D. MDCCLIII  
ÆRE ARCHITECTONICÆ VMDCCLIII.  
IMPERIIQUE GEORGII II. BRITANNIARUM REGIS  
ANNO XXVII  
Translated,  
GEORGE DRUMMOND, of the Society of Free-Masons in Scotland, Grand Master, thrice Provost of Edinburgh, three hundred brothers Masons attending, in presence of many persons of distinction, the Magistrates and Citizens of Edinburgh, and of people of every rank an innumerable Multitude, and all applauding, for the conveniency of the inhabitants of Edinburgh, and the public ornament, as the beginning of the new Buildings, laid this stone, WILLIAM ALEXANDER being Provost, on the 13th September 1753, of the Æra of Masonry 5753, and of the reign of GEORGE II. king of Great Britain the 27th year.
- cvi Since this period, new Constitutions had been too easily granted, and lodges multiplied beyond proportion. A proper check, however, is now put to this practice, the legislature having prohibited, by Act of Parliament, the constituting of any new lodges.
- cvii In grateful testimony of the zealous and indefatigable exertions of this gentleman for many years to promote the honour and interest of the Society, the Grand Lodge resolved that he should rank as a Past Senior Grand Warden, and in all processions take place near the present Senior Grand Warden for the time being. In November, 1795, he died at Portsmouth.
- cviii This plan consisted chiefly of certain fees to be paid by the Grand Officers annually, by new lodges at their constitution, and by brethren at initiation into Masonry, or admission into lodges as members, &c.
- cix Notwithstanding this estimate, it appears by the Grand Treasurer's accounts, that in 1792 above 20,000£. had been expended on this building; and that, exclusive of an annuity of 250£. on account of a tontine, there then remained due from the hall fund to sundry tradesmen a considerable debt, the greatest part of which has been since paid off. The tavern has been rebuilt and enlarged, within these few years, which has increased the expense to 30,000£.
- cx Within the foundation-stone was deposited a plate with the following inscription:  
ANNO REGNI GEORGII TERTII QUINDECIMO,  
SALUTIS HUMANÆ, MDCCLXXXV. MENSIS MAII DIE  
PRIMO,  
HUNC PRIMUM LAPIDEM,  
AULÆ LATOMORUM,  
(ANGLICE, FREE AND ACCEPTED MASONS)  
POSUERIT  
HONORATISSIMUS ROB. EDV. DOM PETRE, BARO  
PETRE, DE WRITTLE,  
SUMMUS LATOMORUM ANGLIÆ MAGISTER;  
ASSIDENTIBUS  
VIRO ORNATISSIMO ROWLANDO HOLT, ARMIGERO,  
SUMMI MAGISTRI DEPUTATO, VIRIS ORNATISSIMIS  
JOH. HATCH ET HEN. DAGGE,  
SUMMIS GUBERNATORIBUS;  
PLENOQUE CORAM FRATRUM CONCURSU;  
QUO ETIAM TEMPORE REGUM, PRINCIPIUMQUE  
VIRORUM FAVORE,  
STUDIOQUE SUSTENTATUM — MAXIMUS PER

EUROPAM  
HONORES OCCUPAVERAT  
NOMEN LATOMORUM,  
CUI INSUPER NOMINI SUMMUM ANGLIÆ CON-  
VENTUM PRÆSE FECERAT  
UNIVERSA FRATRUM PER ORBEM MULTITUDO,  
E COELO DESCENDIT.  
GNWQI SEAUTON.

cxix See Ode. II. at the end of the volume.

cxii Underneath the stone was placed a copper-plate, with the following inscription:

ÆDIFICII HVIVS  
IN MVTVAM AMITICIAM STABILIENTAM  
PRO SUMMI NATURÆ NUMINIS  
ARCHITECTI REGNATORIS VENERATIONE  
PRO VERI INVESTIGATIONE  
MORVM SCIENTIÆ ARTIVMQ. BONARVM  
INGENVO CVLTV  
HVMANI GENERIS BENEFICIO  
SOLATIVM TEMPESTIVVM PRÆBENDO  
CONVENTVI FRATERNNO SACRI  
FRANCISCVS PEACOCK PRÆFECT. HONORAND.  
FVNDAMENTA POSVIT  
IN CALEND. OCTOB.  
AN. SAL. HVM. MDCCLXXVI.  
AN. CONSORT. MMMMDCCLXXVI.

cxiii How far the introduction of new ornaments is reconcilable to the original practices of the Society, I will not presume to determine; but it is the opinion of many old Masons, that multiplying honorary distinctions among Masons lessens the value and importance of the real jewels by which the acting officers of the Lodge are distinguished.

cxiv Remark.- This censure only extends to those irregular lodges in London which seceded from the rest of the Fraternity in 1738, and set up an independent government, in open defiance of the established authority of the kingdom, and the general rules of the institution. See p. 241 - 244 ; it cannot apply to the Grand Lodge in York city, or to any lodges under that truly ancient and respectable banner; as the independence and regular proceedings of that assembly have been fully admitted and authenticated by the Grand Lodge in London in their Book of Constitutions, printed under their sanction in 1738, p. 195.

cxv The usual charitable donation at initiation in many lodges is now seldom under five guineas, and more frequently double that sum.

cxvi At the grand feast in 1792, Sir John was honoured with a blue apron, and the rank of a Grand Officer, as a compliment for his meritorious services on this occasion.

cxvii As this letter is replete with genuine good sense and warm benevolence, we shall here insert the translation for the gratification of our brethren:

' To the Right Worshipful His Grace the Duke of Manchester, Grand Master of the Illustrious and Benevolent Society of Free and Accepted Masons under the Constitution of England, and the Great Lodge thereof.

Much honoured SIR and BRETHREN,

An early knowledge and participation of the benefits arising to our house from its intimate union of councils and interests with the British nation, and a deep veneration for the laws, constitution, and manners of the latter, have, for many years of my life, led me to seize every opportunity of drawing the ties between us still closer and closer.

By the accounts which have reached me of the principles and practices of your Fraternity, nothing can be more pleasing to the Sovereign Ruler of the Universe whom we all, though in different ways, adore, or more honourable to his creatures; for they stand upon the broad basis of indiscriminate and universal benevolence.

Under this conviction, I had long wished to be admitted of your Fraternity; and now that I am initiated, I consider the title of an English Mason as one of the most honourable that I possess; for it is at once a cement of the friendship between your nation and me, the friend of mankind.

I have received from the advocate-general of Bengal Sir John Day, the very acceptable mark of attention and esteem with which you have favoured me; it has been presented with every circumstance of deference and respect that the situation of things here and the temper of the times would admit of; and I do assure your grace and the brethren at large, that he has done ample justice to the commission you have confided to him, and has executed it in such manner as to do honour to himself and me.

I shall avail myself of a proper opportunity to convince your grace, and the rest of the brethren, that Omdit-ul-Omrah is not an unfeeling Brother, or heedless of the precepts he has imbibed and that, while he testifies his love and esteem for his brethren, by strengthening the bonds of humanity, he means to minister to the wants of the distressed.

May the common Father of All, the one omnipotent and merciful God, take you into his holy keeping, and give you health peace, and length of years, prays your highly honoured and affectionate brother.

OMDIT UL OMRAH BAHAUDER.

cxviii Here follows the ORDER of the PROCESSION:

Two Tylers, with drawn swords.

MUSIC.

Brothers Elphinstone and Moorhouse, Grand Stewards, with white wands.

Brother Gillespie, as youngest apprentice, carrying the rough stone.

Apprentices, two and two.

Fellow-crafts, two and two.

Master Masons, two and two.

Brothers Latham and Robson, as Secretary and Treasurer of the new lodge.

PAST MASTER.

Brother Taner, carrying a silver pitcher with corn.

Brothers Gomond and Gorge, carrying pitchers, containing wine and oil.

Brothers Home and Horsiman, carrying two great lights.

CHORISTERS.

Brothers Ross, Grand Architect, carrying the polished stone.

Brother Donaldson, (36th regiment,) as Grand Sword-Bearer, carrying the sword of state.

Brother Grierson, Grand Secretary, with his bag.

Brother Amos, Grand Treasurer, with his staff.

The LODGE, covered with white satin, carried by four Tylers.

The worshipful brother LUCAS, as Master of the new lodge, carrying the bible, compasses, and square, on a crimson velvet cushion, supported by Brothers Dalrymple and Chase, Assistant Stewards.

Brother Sir George Keith, carrying the silver censer.

Brother Maule, Grand Orator.

Third great light carried by Brother Gregory.

Brothers Campbell and Hamilton, Senior and Junior Grand Wardens, with their columns and truncheons.

Brother Porcher, Acting Grand Master.

Brother Sadlier, as Chief Magistrate.

Brother Sir Henry Cosby, carrying the Book of Constitutions.

Brigadier General HORNE, Provincial Grand Master, supported by Brothers Howley and Harris, Assistant Stewards.

cxix The business is now conducted by one person as heretofore, who finds an assistant to act as Deputy; and a salary of 100£. per annum from the Charity and Hall funds jointly has been voted, out of which the Deputy's fee is paid.

cxx The regulations established at this meeting were as follows:

1. That no Brother initiated since October 29, 1768, shall be appointed to the honour of wearing a blue or red apron, unless the Grand Secretary certifies that his name has been registered, and the fees paid.

2. That no brother initiated since that time shall be appointed Master or Warden of a lodge, or be permitted to attend any committee of charity, or grand lodge, unless his name has been registered, and the fees paid.

3. That every petitioner for charity, initiated since that time, shall set forth in his petition the lodge in which, and the time when, he was made a Mason; in order that the Grand Secretary may certify, by endorsement on the back of the petition, whether his name has been registered, and the fees paid.

4. That every Lodge shall transmit to the Grand Secretary, on or before the grand feast in every year, a list of all persons initiated, or members admitted, together with the registering fees; or notice that they have not initiated or admitted any, that their silence may not be imputed to contempt.

5. That to prevent the plea of ignorance or forgetfulness a blank form shall be printed, and sent to each lodge, to be filled up, and returned to the Grand Secretary.

6. That the Grand Secretary shall lay before the first quarterly communication after each grand feast, an account of such lodges as have not registered their members within the preceding year, that they may be erased from the list of lodges or be otherwise dealt with as the Grand Lodge may think expedient.

7. That to prevent any injury to individuals, by being excluded from the privileges of the Society through the neglect of their lodges, in their names not having been duly registered, any brethren, on producing sufficient proofs that they have paid the due registering fees to their lodges, shall be capable of enjoying all the privileges of the Society; but the offending lodges shall be rigorously proceeded against for detaining fees that are the property of the Society.

On the 20th of March 1788, an additional regulation was made, 'That ten shillings and sixpence be paid to the Grand Lodge for registering the name of every Mason initiated in any Lodge under the Constitution after the 5th of May, 1788.' And at this meeting another resolution passed, 'That no Lodge should be permitted to attend or vote in Grand Lodge, which had not complied with this regulation.'

cxxi The following Order of Procession was observed:

The proper Officers, bearing the city insignia.

The right hon. Lord Provost and Magistrates.

Band of instrumental music.

A band of singers.

The lodges according to seniority, brethren walking three and three.

Lodge of Grand Stewards.

Nobility and Gentry, three and three.

Office-bearers of the Grand Lodge, in their badges of office.

Officers of the Grand Lodge, with insignia.

Grand Wardens.

Deputy G. Master } GRAND MASTER { Substitute

cxxii The particulars of this part of the ceremony were exactly similar to that observed at laying the foundation-stone of the South Bridge

cxxiii The following are some of the general regulations for the management of this School:

Every child who is admitted into the School must be the daughter of a Mason who has been initiated into the Society three years, and registered in the books of the Grand Lodge; and such child, at the time of application, must be between the age of five and ten years; not weak, sickly, or afflicted with any disorder or infirmity: must have had the small-pox, and be free from any corporeal or mental defect. There is no restriction as to her parochial settlement, whether it be in town or country.

Children continue in the School till they attain the age of fifteen years, during which time they are carefully instructed in every domestic employment; and when they quit the School, are placed out as apprentices, either to trades, or as domestic servants, as may be found most suitable to their respective capacities.

A Quarterly General Court of the Governors is held on the second Thursday in January, April, July, and October, to receive the reports of the General Committee, order all payments, admit and discharge children, and transact all general business relative to the Charity.

A General Committee, consisting of perpetual and life Governors, and thirty annual Governors, meet on the last Thursday in every month, to receive the reports of the Sub-committees, and give such direction as they shall judge proper, subject to the confirmation or rejection of the succeeding Quarterly Court.

A House Committee, consisting of twelve members of the General Committee, meet on the Thursday preceding each meeting of that Committee, (or oftener, if any matter require their attendance,) to whom the internal management is specially delegated; for which purpose they visit the School in weekly rotation, examine the provisions and stores sent in for the use of the Charity, and see that the several regulations are strictly complied with, and report their proceedings to the General Committee.

A Committee of Auditors, consisting of twelve members of the General Committee, meet previous to every Quarterly Court, to examine the vouchers and accounts of the Treasurer and Collector, see that the same are properly entered by the Secretary, and prevent any payments being made, which have not been previously examined and approved by the House and General Committees.

cxxiv Abstract of the general Principles upon which this Charity is conducted, and the Qualifications and Privileges of a Governor.

1. Every person subscribing one guinea annually, is deemed a Governor, or Governess, during the time such subscription is continued.

2. Every subscriber of ten guineas, or upwards is deemed a Governor or Governess for life; and such Governor is a Member of the General Committee.

3. The Master for the time being of any lodge subscribing one guinea annually, is deemed a Governor during that time.

4. The Master for the time being of any lodge subscribing ten guineas, is a member of the Committee for fifteen years; and on such lodge paying the further sum of ten guineas within the space of ten years, such Master for the time being is a Governor, and member of the Committee, so long as such lodge exists.

5. The Master for the time being of any lodge subscribing twenty guineas, is a perpetual Governor, so long as such lodge exists.

6. Any subscriber who has already made a benefaction of ten guineas, or the Master of any lodge who has contributed twenty guineas, and chooses to repeat such donation, is entitled to the privilege of a second vote on all questions relative to the Charity.

7. The executor of any person paying a legacy of one hundred pounds for the use of the Charity, is deemed a Governor for life; and in case a legacy of two hundred pounds, or upwards, be paid for the use of the Charity, then all the executors proving the will are deemed Governors for life.

8. Every Governor has a right to vote at all Quarterly and Special Courts; and every Nobleman, Member of Parliament, Lady, Master of a country lodge, and Governor not residing within the bills of mortality, have a right to vote by proxy, at all ballots and elections; but no person, being an annual Governor, can be permitted to vote at any election until the subscription for the current year (and arrears, if any) are paid to the Treasurer.

9. Any Governor supplying this Institution with any article, wherefrom any emolument may arise, shall not vote on any question relative thereto; nor can such Governor be a member of any Committee whatever during the time he serves the Charity.

cxxv This was a locket, adorned with diamonds and the emperor's cypher.

cxxvi Of this Society we have the following account in this tract:

'Whether this sect be the same with that of the Freemasons, or the Jesuits, both of which suppositions are improbable, is uncertain; but in 1774 or 1775, a Society was undoubtedly established in Bavaria, of which a celebrated professor at Ingoldstadt has been regarded as the founder. This society, under pretext of consulting the happiness of the people, and supposing that happiness to be incompatible with every species of religious and civil establishment at present existing, said with one voice, Let us destroy them all and raze their very foundations. The secret Order of the Illuminati included among its mysterious principles, at present exposed to the whole world, the whole of the doctrine which the Jacobins of Paris have since put in practice; and it has been proved, by the most irrefragable documents that they maintained an intimate correspondence together before the French revolution. The destruction of the Christian religion, and the subversion of every throne and of all governments, have been their aim ever since the year 1776. It was well understood, by the new associates of this Order, that the magic words, the happiness of the people, were the surest means to recruit their number with ease, and by which, in fact, the recruits became so numerous and well disciplined. Young men were chiefly pitched upon, who, not having yet formed a strong attachment to any

particular opinion, were the more easily led away to embrace whatever was offered to them; and men of literary talents, whom it is important to secure when the propagation of any new opinion is in agitation. When once a person was enlisted, and fully penetrated with the enticing words the happiness of the people; let us labour to procure the happiness of the people; he became impatient to know the obstacles which were in the way of this purpose, and the means to be made use of to remove them; these were therefore offered to his view in succession.

The Order has five degrees: in the lower, the mysteries are not unveiled; they are only preparatory, on which the minds of the noviciates are founded and prepared; then, by degrees, those who are found worthy are initiated into the higher ranks.

cxxviiDr. Watkins.

cxxviiiSee Freemasons Magazine, vol. x. p. 35

cxxix From Mr. Lawrie's valuable treatise on Freemasonry, lately published, the above particulars have been extracted.

This gentleman has given a very satisfactory account of the misunderstanding between the regular and irregular Masons of London. After stating that the schism commenced with the secession of some brethren from the Grand Lodge in 1739, he observes that the active promoters of it, calling themselves Ancient Masons, not only formed lodges in subversion of the rules of the Order, but actually established in London a nominal Grand Lodge, in open defiance of the Ancient Grand Lodge, on whom they invidiously bestowed the appellation of Modern Masons, on account of a few trifling innovations in the ceremonial observances, which had been inconsiderately sanctioned. The irregular Masons encouraged the revolt; and having chosen as their Grand Master the duke of Athol, then Grand Master elect for Scotland, a friendly intercourse was opened between them and the Grand Lodge in Edinburgh. From this circumstance, more than from any predilection in their favour, a correspondence has since that time been kept up, and the same prejudices imbibed by the brethren of Scotland against the regular Masons of England. The business, however, being now more clearly understood, it is expected that a general union will soon terminate all differences, and that a regular communication will be speedily effected among the regular Masons of both kingdoms.

cxxxAlluding to a collection of upwards of 500£. being made for the Cumberland School, after a speech of the Earl of Moira's in its behalf at a public dinner.