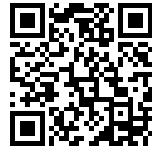


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THE  
USE AND ABUSE  
OF  
*Freemasonry*;

A WORK OF THE GREATEST UTILITY TO THE BRETHREN  
OF THE SOCIETY,

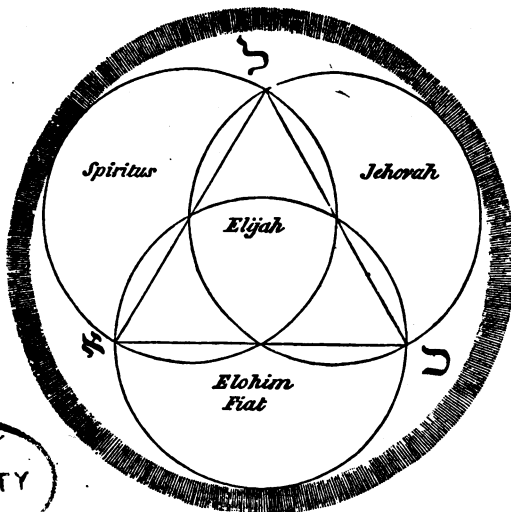
TO  
MANKIND IN GENERAL,

AND TO THE

*Ladies in Particular.*

BY CAPTAIN GEORGE SMITH,

INSPECTOR OF THE ROYAL MILITARY ACADEMY AT WOOLWICH; PROVINCIAL GRAND-  
MASTER FOR THE COUNTY OF KENT; AND E. A.



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## PREFACE.

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To men sincerely interested in the welfare of society and of their country, it must be particularly agreeable to reflect on the rapid progress, and general diffusion of the royal art through almost every part of the habitable world; for, where learning and civility is found, there masonry also flourishes; and in particular within the present age, has taken sure footing in Great Britain. Whatever may be the case in some other kingdoms of Europe, Asia, Africa, and America, we in this island may boast of our superiority to those illiberal prejudices, which not only cramp the genius, but as it were sour the temper of man, and disturb all the agreeable intercourse of society. Among us, Free-masonry is no longer confined within the schools of the philosophers, or the courts of princes; but, like all the greatest advantages which heaven has bestowed on mankind, it is become as universal as it is useful.

This general diffusion of masonic knowledge is one effect of that happy constitution of government, which, towards the close of the last century, was confirmed to us, and which constitutes the peculiar glory of the nation. In other countries the great body of the people possess little wealth, have little power, and consequently meet with little respect; except among the extensive body of Free-masons, who are not only a most respectable community, but are universally esteemed in all foreign parts; in Great Britain the people are opulent, have great influence, and claim of course a proper share of attention, except among the society, where very little regard is

paid them, owing to their inferior rank in life and abilities. To their improvement in the masonic art, therefore, men of letters have lately directed their studies; as the great body of masons, no less than the dignified, the learned, or the wealthy few, have an acknowledged title to be amused and instructed. Books are of little use in the scientific part of masonry, but they are the grand out-lines of masonic morality, and the superstructure of the noble art. Hence, to promote and advance this improvement, is the principal design of this present undertaking. No subject appears more interesting than this we have chosen, and none seems capable of being handled in a manner that may render it more generally useful.

The knowledge of Free-masonry, or to speak more extensively, the knowledge of the masonic world, and of its inhabitants, its use and abuse, its rise and progress, will be explained in this work, or at least promise the best assistance for attaining this knowledge.

In the execution of our design, we have all along endeavoured to observe order and perspicuity. Elegance we have sacrificed to brevity. Happy to catch the leading features which distinguish the characters of Freemasons, and by a few strokes to hit off, though not completely to finish, the picture of the society in ancient and modern times.

What has enabled us to comprise so many subjects within the narrow bounds of this work, is the omission of many immaterial circumstances, which are recorded in other performances of a similar kind, and of all those incoherent accounts or descriptions which, to the disgrace of the human understanding, swell the works of masonic authors, though the falsity of them, both from their own nature and the concurring testimony of the most enlightened and best informed travellers and historians, be long since detected.

As to the particular parts of the work, we have been more or less diffuse, according to their importance to us as men, as masons, and as subjects of Great Britain. Our own country, in both respects, deserved the greatest share of our attention. Great Britain, though she cannot boast of a more luxuriant soil or happier climate than many other countries, has advantages of another and superior kind, which make her the delight, the envy, and the mistress of the world: these are, the equity of some of her laws, the freedom of her political constitution, and the moderation of her religious system. Hence, with regard to Free-masonry in the British empire, we have been singularly copious.

Next to Great Britain, we have been most particular upon the other states of Europe, and always in proportion as they present us with the largest field for masonic reflection. By comparing together our accounts of the European nations, an important system of practical masonic knowledge is inculcated, and a thousand arguments will appear in favour of a mild religion, a free government, and an extended, unrestrained commerce.

Europe having occupied so large a part of our volume, Asia next claims our attention, which, however, though in some respects the most famous quarter of the world, offers, when compared to Europe, extremely little for our entertainment in masonic researches. In Asia, a strong attachment to ancient customs, and the weight of tyrannical power, bear down the active genius of Free-masonry.

In Africa the human mind seems so much degraded below its natural state, consequently masonry has made but a slow progress in that vast extent of country—a country so immersed in rudeness and barbarity as to be in a manner deprived of all arts and sciences, without which the human mind remains torpid and inactive, discovering no great variety in manners or character. A

gloomy sameness almost every where prevails, except among the European factories, with whom masonry flourishes.

America, whether considered as an immense continent, inhabited by an endless variety of different people, or as a country intimately connected with Europe, by the ties of commerce, government, and friendship, has not been any-ways backward in promoting and establishing Free-masonry, as the great number of lodges testify.

Having thus treated on the history and antiquity of Free-masonry in the four grand divisions of the globe, we next proceed to investigate the manner of laying the foundation stone of Free-masons' Hall, its dedication, completion, government, and furniture, &c. The comprehensiveness of Free-masonry, its defence against all foreign and unjust attacks, together with a general vindication, demand our next attention. Lastly, we treat on masonic secrecy, oaths, lodges, furniture, apparel, jewels, &c., together with masonic hieroglyphics, and the ancient and modern reasons why the ladies have never been admitted into the society, closing the history with masonic charity.

Thus masonry has withstood the ravages of the times, unshaken, unpolluted, and without the least variation in its secrets, customs, and usages, when even the tombs and monuments, structures raised by masonic hands, which should perpetuate our memories, are crumbled into dust; and the proudest pyramid of them all, which wealth and science have erected, has lost its apex, and stands obtruncated in the traveller's horizon. Kingdoms and provinces, and towns and cities, have they not had their periods? and when those principles and powers, which at first cemented and put them together, have performed their several revolutions, they fall back. Where is Troy, and Mycenæ, and Thebes, and Delos, and Persepolis, and Agrigentum? What is become of Nineveh and Baby-

lon, of Cyzicum and Mitylenæ? the fairest towns that ever the sun rose upon, are now no more; the names only are left, and those (for many of them are wrong spelt) are following themselves by piece-meals, to decay, and in length of time will be forgotten; but Free-masonry will remain, survive, and flourish until time is no more.

Hence, in treating of such a variety of subjects, some less obvious particulars, no doubt, must escape our notice. But if our general plan be good, and the out-lines and chief figures sketched with truth and judgment, the candour of the learned, we hope, will excuse imperfections which are unavoidable in a work of this limited kind.

• GEORGE SMITH.



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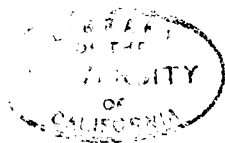
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THE  
USE AND BENEFIT  
OF  
SOCIETY IN GENERAL.

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THAT man is a being formed for society, and derives from thence his highest felicity and glory, needs no proof; nay, indeed, the history of mankind might well be considered as the history of social life; perpetually and invariably tending more and more to perfection. If we duly consider man, we shall find him a social being; and in effect, such is his nature, that he cannot well subsist alone: for out of society he could neither preserve life, display or perfect his faculties and talents, nor attain any real and solid happiness.

Society naturally results from population, and government is a part of the social state. From considering the few wants that men have, in proportion to the resources which nature affords them; the little assistance and happiness they find in the civil state, in comparison of the wants, pains, and evils they accumulate in it; their instinct for independence and liberty, common to them, with all other living beings, together with a number of reasons drawn from their natural construction; for, considering all these things, it has even sometimes been doubted, whether sociability was so natural to mankind as it has generally been thought to be.

But, on the other hand, the helplessness and duration of man's infancy; the nakedness of his body, not covered either with hair or feathers; the tendency of his mind to perfection, the necessary consequence of the length of his life; maternal fondness, which is increased with cares

and fatigues; which after it has carried the child in the womb for nine months, suckles it, and bears it in its arms for whole years; the reciprocal attachment arising from this habit between two beings that relieve and caress each other, the numerous marks of intercourse in an organization, that adds to the accents of the voice, common to so many animals, the language of the fingers, and of gestures that are peculiar to the human race; natural events, which in a hundred different ways may bring together, or reconcile wandering and free individuals; accidents and unforeseen wants, which oblige them to meet for the purposes of hunting, fishing, or even of defence; in a word, the example of so many creatures that live in herds, such as amphibious animals and sea-monsters, flights of cranes and other birds, even insects that are found in columns and swarms: all these facts and reasonings seem to prove, that man by his nature tends to sociability, and he is the sooner disposed to enter into it, as he cannot populate much under the torrid zone, without being collected into wandering or sedentary tribes; nor spread himself much under the other zones, without associating with his fellow-creatures, for the prey and the spoils which the wants of food and cloathing require.

Had not the God of nature intended man for society, he never would have formed him subject to such a variety of wants and infirmities. This would have been highly inconsistent with divine wisdom, or the regularity of omniscience: on the contrary, the very necessities of human nature unite men together, and fix them in a state of mutual dependence on one another. For select the most perfect and accomplished of the human race, a Hercules or a Sampson, a Bacon or a Boyle, a Locke or a Newton, nay we need not except even Solomon himself, and suppose him fixed alone, even in this happy island, where nature, from her bounteous stores, seems to have formed another Eden, and we should soon find him deplorably wretched; and by being destitute of a social intercourse, deprived of every shadow of happiness.

Therefore for the establishment of our felicity, Providence, in its general system with regard to the government of this world, has ordained a reciprocal connection between all the various parts of it, which cannot subsist without a mutual dependence; and from the human

species, down to the lowest parts of the creation, one chain unites all nature. This is excellently observed, and most beautifully described, by a late celebrated poet, in the following lines :

God in the nature of each being founds  
 Its proper bliss, and sets its proper bounds ;  
 But as he form'd a whole, the whole to bless,  
 On mutual wants built mutual happiness.  
 So from the first eternal order ran,  
 And creature link'd to creature, man to man.

Under these circumstances, men must of necessity form associations for their comfort, friendship, and defence, as well as for their very existence. Had revelation been silent on this head, yet we might by the mere light of nature have easily discovered it to be our duty to be kindly affectionated one to another. No system can be more agreeable to the common sentiments of mankind, nothing built upon surer terms of equity and reason, than that I shall treat my fellow-creature with the same candour and benevolence, with the same affection and sincerity I should expect myself. It is true, this was not delivered in express words till the time of Moses, nor so fully explained and understood as at the coming of the prophets. Yet we have great reason to believe that it was the first law revealed to Adam, immediately upon his fall, and was a genuine precept of uncorrupted human nature. That every one is naturally an enemy to his neighbour, was the malevolent assertion of a non-masonic philosopher, Hobbes: one who vainly thinking himself deeper versed in the principles of man than any before him, and having miserably corrupted his own mind by many wild extravagancies, concluded, from such acquired corruption, that all men were naturally the same. How to reconcile a tenet of this kind with the justice and goodness of a supreme being, seems a task too difficult for the most learned person to execute; and what that gloomy philosopher of Malmesbury was contented barely to lay down, without the least shew of argument in its defence. That God should be a being of infinite justice, creating us in a necessary state of dependence on, and at the same time bring us into the world with inclinations of enmity and cruelty towards each other, is a contradiction so palpable, as no man can assert consistently with a

reverential notion of his divine Maker. And were there no sufficient proofs against it, even from our imperfect ideas of the Creator, the very laws of nature would confute it.

By the law of nature, I would be understood to mean, that will of God which is discoverable to us by the light of reason without the assistance of revelation. Now, nothing is more evident than this grand maxim, that whatever principles and actions have an inseparable connection with the public happiness, and are necessary to the well-being of society, are fundamental laws of nature, and bear the stamp of divine authority.

This will evidently appear from the following consideration: when the Grand Architect of the universe had, with the greatest wisdom and most exact proportion, formed this globe, and replenished it with every thing necessary for life and ornament, he, last of all, created man, after his own image, enduing him with rational and immortal powers, adequate to the present and future happiness for which he was designed.

But though he found himself in Paradise, where every thing abounded for his sustenance and delight, yet for want of a creature of the same rational nature with himself, his felicity was incomplete; so much did the innate ideas of society possess and influence the human mind from its first existence, that the highest enjoyments without participation were tasteless and unaffecting;

(Our grandsire Adam, e'er of Eve possest,  
Alone, and e'en in Paradise unblest,  
With mournful look the blissful scene survey'd,  
And wander'd in the solitary shade;  
The Maker saw, took pity, and bestow'd  
Woman, the last, the best reserve of God!)

A strong proof that even in the original state of human nature, selfish and narrow principles had no share; and that to communicate blessings was to increase them. To gratify his wishes, enlarge his mind, and establish his happiness, which before was very imperfect, God created an helpmate for him. Woman, his last best gift; thereby enabling him to exchange the solitary for the social life; an imperfect for a perfect bliss! Now the human mind began to expand; a new chain of ideas and affections succeeded; its joys were increased, and its wishes accom-

plished. These dispositions were continued with the species, and man has ever since had recourse to society, as an essential means to humanize his heart and meliorate the enjoyments of life.

But, alas! he being created free in the exertion of the faculties, both of body and mind, and these faculties being vitiated by sin in our first parents, the taint became hereditary, and soon broke out in symptoms which foreboded destruction to the peace and happiness of the world. Cain furnished an early and terrible instance of the truth of this assertion, when of the first two brothers that ever were on earth, one fell a victim to the envious fury of the other, and demonstrated that a train of new passions had taken possession of the human heart. Envy, hatred, and revenge now made their first appearance, and bloodshed and discord followed. Ties of consanguinity first cemented mankind; but after the sons of Noah had rendered the earth more populous, and the confusion of languages had separated one family from another, vice and impiety boldly raised their heads. Therefore, to remedy these dreadful evils, and avert their consequences, the uniting various men and different orders, in the bonds of friendship, seemed the best and surest method; and was, indeed, the greatest and most effectual defence against the universal depravity of corrupted human nature: it was here alone protection could be had, from the attacks of violence, or the insinuations of fraud; from the force of brutal strength, or the snares of guilty design.

Further, to promote these ends, and secure such blessings, laws were now necessarily introduced for the safety and advantage of every individual; and of their good effect, we in this nation ought to be better judges than the whole world besides, for ours, we may extol, as St. Paul expresses himself, in confidence of boasting.

If we confine ourselves to particular parts of society, and treat on bodies of men, who, though members of, and subordinate to the general system, unite themselves into distinct communities, for their own immediate advantage, and relatively for the public benefit, we shall find some entering into such associations upon different views, and to answer various purposes. We of this nation in particular fear no enemy at our gates, though at present so much boasted of, nor no violence from our neighbours,



and I hope no treachery from our friends or brethren ; but assemble with men of similar opinions and manners, not out of necessity for the preservation of our lives, but to render them more beneficial to others and pleasing to ourselves ; by enabling us to perform those duties, and afford that assistance to each other in a united capacity, which, as individuals, we were unable to do.

To this kind of associations, I shall confine myself in the following work ; and shall treat on the use and abuse of the ancient institution of Free and Accepted Masons in particular—an establishment founded on the benevolent intentions of extending and confirming mutual happiness, upon the best and truest principles of moral and social virtue.

For among many instances of the above truth, apparent to every intelligent person, let us reflect, that in all societies and governments there are some indigent and miserable, whom we are taught to regard as objects of our compassion and our bounty ; it is, therefore, our indispensable duty, both as men and as Free-masons, to aid such with our counsel, commiserate their afflictions, and relieve them in their distress.

'Tis what the happy to th' unhappy owe,  
For what man gives, the gods on him bestow.

This principle is the bond of peace, and the cement of true masonic affection. Free-masons esteem it as a virtue of the most diffusive nature, not to be confined to particular persons, but extending to the whole human race ; to administer assistance to the needy is their highest pride and their utmost wish, establishing friendship and forming connections, not by receiving but by conferring benefits. As soon might the builder alone work through each tedious course of an edifice, without the assistance of his fellow-craftsmen, as poor, helpless, unassisted man toil through each chequered stage of human life.

The Almighty has therefore furnished men with different capacities, and blessed them with various powers, that they may be mutually beneficial and serviceable to each other ; and indeed, wherever we turn our eyes and thoughts, we shall find scope sufficient to employ those capacities, and exercise those powers, agreeable to the

celebrated maxim of the great Socratic disciple, that we are not born for ourselves alone.

That we may not be too much elevated with the contemplation of our own abundance, we should consider, no man comes into this world without imperfections; that we may not decline being serviceable to our fellow-creatures, we should reflect, that all have their portions for improvements; that we may not be remiss or reluctant in good offices, we should remind ourselves, however affluent our fortunes may be, we are not entirely independent of others, and where much is given, much will be required; we are commanded to be fruitful in good works; and throughout the whole creation we shall find no precedent for inutility or indolence; for he that contributes neither study, labour, nor fortune to the public, is a deserter to the community. All human affections, if directed by the governing principle of reason, tend to promote some useful purpose. Compassion, if properly exerted, is the most beneficent of all human virtues, extending itself to a greater number of objects, exciting more lasting degrees of happiness, than any other. Some affections are indeed more fierce and violent, but their action, like a sudden explosion of prepared military combustibles, is no sooner begun than its force is spent.

The rational, the manly pleasure, which necessarily accompanies compassion, can only be known to those who have experienced its effects; for who ever relieved the indigent, and did not at the same time receive the highest gratification? To see a fellow-creature labouring in agony and pain, or struggling under the oppressive burthen of helplessness and want, or suffering under the inhumanity of law and lawyers, thousand times worse than the ravages of war or the barbarian's cruelty, presently raises pity in the human breast, induces us to sympathize with the object in his distress and misfortunes, and inspires us with the tender masonic dispositions of charity and kind assistance.

If our pleasure was to be estimated in proportion to its extent and duration, that of doing good must rival and outshine all others the mind is susceptible of, being both from its nature, and the variety of objects on which it acts, greatly superior to the fleeting and unsatisfactory

enjoyment arising from the satisfying our sensual appetites. Hence compassion, both on account of its duration, from its pleasing effects, and its unbounded utility to the world, ought to be highly valued and duly cultivated by all who consult their own felicity, or the prosperity and interest of that country, society, or people to which they belong.

It would be absurd to dwell longer on this head, as I am addressing a society who, in every age, from the earliest times to this present day, have been justly celebrated for their disinterested liberality, and whose proceedings have been constantly directed by the desires of doing good to, and promoting the happiness of every individual.

From the above considerations, the necessity of constituting particular societies, is strikingly obvious; for next to the veneration of the Supreme Being, the love of mankind seems to be the most promising source of real satisfaction. It is a never-failing one to him who, possessed of this principle, enjoys all the means of indulging it; and who makes the superiority of his fortune, his knowledge, or his power, subservient to the wants of his fellow-creatures. It is true, there are few whose abilities or fortunes are so adapted to the necessities and infirmities of human nature, as to render them capable of performing works of universal beneficence, but a spirit of universal benevolence may be exercised by all; and the bounteous Father of nature has not proportioned the pleasure to the greatness of the effect, but to the greatness of the cause. Here let not my meaning be mistaken; I would not be understood to insinuate that we are absolutely so obliged to be bountiful, that nothing will excuse us; for it is an universal maxim among Free-masons, that justice must precede charity; and except where the exigencies of the distressed call for immediate relief, we should always recollect our abilities, and our natural connections and debts to the world, whenever our dispositions may prompt us to bestow any singular bounty. And give me leave to observe, it is not the idle, indolent, extravagant, or unworthy, but the industrious and deserving, though distressed brother, who has a just title to our extraordinary beneficence and charity; a circumstance that ought always, and on all occasions, to direct the exertion of the above virtue.

Having thus, in some measure, deduced the nature and real necessity of society, and, in a great measure, shewn the duties incumbent upon us as members of it; may we as men and upright Free-masons faithfully discharge the duties of our various stations in the society; and above all, be ever ready to do to others as we could in their circumstances reasonably wish to be done unto.

They who move in a higher sphere, have indeed a much larger province wherein to do good; but those of an inferior degree will be as eminently distinguished in the mansions of bliss (if they move regularly, and if they are useful members of society) as the highest. He who performs his part best, not he who personates an exalted character, will meet with applause. For the moon, though she borrows her light from the sun, also sets forth the glory of God; and the flowers of the field declare a Providence equally with the stars of the firmament.

To conclude then, let me exhort all my worthy brethren to be diligent in the cultivation of every moral and social virtue; for so long only do we act consistently with the principles of our venerable institution. Then what has been said, though on an occasion far more important to mankind, may not improperly be appropriated as the badge of our respectable Order. By this shall all men know that you belong to the brethren, if your hearts glow with affection, not to Masons alone, but to the whole race of mankind. And well, indeed, may ours be called a happy institution! whose supreme wish is founded on the truest source of felicity, and whose warmest endeavours are ever exerted in cementing the ties of human nature by acts of benevolence, charity, and social affection; and who, amidst the corruption and immorality of the latter ages, have maintained their assemblies, their genuine principles, and unsullied reputation acquired and established in the first.

Whilst qualities like these direct your proceedings and influence your actions, Freemasonry must ever be revered and cultivated by the just, the good, and the exalted mind, as the surest means of establishing peace, harmony, and good will amongst men.



## ANTIQUITY

OF

# FREE-MASONRY IN GENERAL.

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THE antiquity and great utility of this noble and most praiseworthy society being generally acknowledged in most parts of the habitable world, it would be as absurd to conceive it required new aids for its support, as for him who has the use of sight to demand a proof of the apparent rising and setting of the sun. Nevertheless, I shall lay before my readers some useful strictures on the origin, nature, and design of this most useful institution; and, with certainty, though with prudent reserve, confute and avert the many shameful and idle falsehoods which have, for ages past, and at present, been industriously propagated by its enemies, the better to inform the candid and well meaning, who might not know how to investigate the truth, or may want leisure, capacity, and opportunity for that purpose.

With this view I have made it my business for many years to collect a great number of passages from writers eminent for their learning and probity, where I thought they might serve to illustrate my subject. The propriety of such proceeding is too obvious to need any apology.

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

before the Christian æra ; and consequently more than a century before Homer, the first of the Grecian poets, wrote ; and above five centuries before Pythagoras brought from the East his system of truly masonic instruction, to illuminate the Western World.

But, remote as is this period, we date not from thence the commencement of our art ; for though it might owe to the wise and glorious king some of its many mystic forms and hieroglyphic ceremonies, yet certainly the art itself is coeval with man, the great object of it. Nay, it may be well styled coeval with creation ; when the sovereign Architect raised, on masonic principles, the beauteous globe, and commanded that master science, geometry, to lay the planetary world, and to regulate by its laws the whole stupendous system in just, unerring proportion rolling round the central sun !

If our first parent and his offspring had continued in the terrestrial paradise, they would have had no occasion for mechanic arts, or any of the sciences now in use ; Adam being created with all those perfections and blessings which could either add to his dignity or be conducive to his real welfare. In that happy period he had no propensity to evil, no perverseness in his heart, no darkness or obscurity in his understanding ; for had he laboured under those maladies, he would not have been a perfect man, nor would there be any difference betwixt man in a state of innocence and in a state of degeneracy and corruption. It was, therefore, in consequence of his wilful transgression that any evils came upon him ; and having lost his innocence, he, in that dreadful moment, forfeited likewise his supernatural lights and infused knowledge, whereby every science (as far as human nature is capable of) was rendered familiar to him without the tedious labour of ratiocination requisite to make men even of the greatest abilities, whose ideas, after all, remain weak and imperfect.

From this remarkable and fatal æra, we date the necessity and origin of sciences. First arose divinity, whereby was pointed out to fallen man the ways and will of God, the omnipotence and mercy of an offended Creator. Then law ; for no sooner had Adam transgressed the divine command, than we find him cited to appear before the Almighty Judge. When self-accused, after

hearing his defence, sentence was pronounced upon him. The royal art was beyond all doubt coeval with the above sciences, and was carefully handed down by Methuselah, who died but a few days before the general deluge, and who had lived 245 years with Adam, by whom he was instructed in all the mysteries of this sublime science, which he faithfully communicated to his grandson, Noah, who transmitted it to posterity; and it has ever been preserved with a veneration and prudence suitable to its great importance, being always confined to the knowledge of the worthy only, or ought so to be. This is confirmed by many instances, which men of reading and speculation (especially such as are of this society) cannot suffer to escape them.

At first mankind adhered to the lessons of nature; she used necessity for the means, urged them to invention, and assisted them in the operation. Our primitive fathers, seeing the natural face of the earth was not sufficient for the sustenance of the animal creation, had recourse to their faithful tutoress, who taught them how to give it an artificial face, by erecting habitations and cultivating the ground; and these operations, among other valuable effects, led them to search into and contemplate upon the nature and properties of lines, figures, superficies, and solids; and, by degrees, to form the sciences of geometry and architecture, which have been of the greatest utility to the human species. Hence we were first taught the means whereby we might attain practice, and by practice introduce speculation.

From the flood to the days of king Solomon, the liberal arts and sciences gradually spread themselves over different parts of the globe, every nation having had some share in their propagation; but according to their different manners, some have cultivated them with more accuracy, perseverance, and success than others: and though the secrets of the royal art have not been indiscriminately revealed, they have nevertheless been communicated in every age to such as were worthy to receive them.

But I am not at liberty publicly to undraw the curtain, and openly to descant on this head; it is sacred, and ever will remain so: those who are honoured with the trust will not reveal it, except to the truly qualified

brother, and they who are ignorant of it cannot betray it.

I shall however observe, that this art was called royal, not only because it was originally practised by kings and princes, who were the first professors of it, but likewise on account of the superiority which so sublime a science gave its disciples over the rest of mankind.

This supreme and divine knowledge being derived from the Almighty Creator to Adam, its principles ever since have been, and still are, most sacredly preserved and inviolably concealed. For as all things in process of time are liable to decay and corruption, the ancient professors wisely foreseeing the great abuses which their exalted mysteries might sustain, if generally made known, determined to confine the knowledge of them only to select brethren, men whom they had found by long experience to be well versed in the general principles of the society, and who were eminent for their piety, learning, and abilities.

Hence it is that a man may be sufficiently able to acquit himself in every test that is laid down by our present institution, to prove his regular initiation therein, and also to shew that he is not unacquainted with its general principles, and yet at the same time he may be totally ignorant and undeserving of the more valuable parts of this ancient society. These, like the adyta of the ancient temples, are hid from the vulgar eyes. It is not every one that is barely initiated into Freemasonry, that is entrusted with all the mysteries thereto belonging; they are not attainable as things of course, nor by every capacity: for as our famous Mr. Locke justly observes (speaking of this society), though all have a right and opportunity (if they be worthy and able to learn) to know all the arts and mysteries belonging to it, yet that is not the case, as some want capacity and others industry to acquire them. Nevertheless, such is the real felicity, necessarily resulting from a knowledge and practice of the general principles of this fraternity, as alone was ever found sufficient to entitle it to a preference of all other institutions.

From the earliest ages of antiquity, the royal art was ever taught with the greatest circumspection, not in schools or academies to a promiscuous audience, but was



confined to certain families; the rulers of which instructed their children or disciples, and by this means conveyed their mysterious knowledge to posterity.

After the flood, the professors of this art (according to ancient tradition) were first distinguished by the name of Noachidæ, or sons of Noah, afterwards by that of sages or wise men (men instructed as Moses in all the wisdom of the Egyptians), Chaldeans, philosophers, masters in Israel, &c., and were ever venerated as sacred persons. They consisted of men of the brightest parts and genius, who exerted their utmost abilities in discovering the various mysteries of nature from whence to draw improvements and inventions of the most useful consequences. Men, whose talents were not only employed in speculation, or in private acts of beneficence; but who were also public blessings to the age and country in which they lived, possessed with moderate desires, who knew to conquer their passions; practisers and teachers of the purest morality, ever exerting themselves to promote the harmony and felicity of society. They were therefore consulted from all parts, and venerated with that sincere homage which is never paid but to real merit; and the greatest and wisest potentates on earth esteemed it an addition to their imperial dignities, to be inrolled among such bright ornaments of human nature.

A principal excellence which rendered them famous among men, was taciturnity, which, in a peculiar manner, they practised and inculcated, as necessary for concealing from the unworthy, what few were qualified to learn, and still fewer to teach.

In those times, when the present rules and maxims of our profession of Freemasonry had their beginning, the minds of men were possess'd of allegories, emblems, and mystic devices, in which peculiar sciences, manners, institutions, and doctrines in many nations were wrapt up. This was an invention of the earliest ages. The priests in Egypt secreted the mysteries of their religion from the vulgar by symbols and hieroglyphics, comprehensible alone to those of their own Order. The priests of Greece and Rome practised other subtleties by which the art of divination was enveiled, and their oracles were intelligible only to their brethren, who expounded them to the people.

These examples were wisely adopted for the purposes of concealing the mysteries of Masonry; like the Cybil's leaves, the secrets of the brotherhood would appear to the world as indistinct and scattered fragments, whilst they convey to Masons an uniform and well connected system.

In the forming of this society, which I believe was originally both religious and civil, great regard has been given to the first knowledge of the God of nature, and that acceptable service wherewith he is well pleased.

This was the first stage on which our originals thought it expedient to place the foundation of Masonry; they had experienced, that from religion all civil ties and obligations were compacted, and that thence proceeded all the bonds which could unite mankind in social intercourse: hence it was, that they laid the corner stone of the edifice on the bosom of religion.

In the first ages of the world, science was in a low state; because the uncultivated manners of our forefathers rendered them in general incapable of that knowledge which their posterity have so amply enjoyed: the professors of the royal art, therefore, found it absolutely requisite, to exclude the more unworthy and barbarous part of mankind from their assemblies, and to conceal their mysteries under such allegorical figures, as they alone could explain (even with us at this day, it is indispensable to prevent future bad consequences, by concealing from vulgar eyes, the means used to unfold such mysteries); wherefore the greatest caution was ever observed at their meetings, that no unqualified person might enter amongst them, and every method was employed to tye them securely, and conceal the real intent and design of their convocations.

In order to render their proceedings more edifying and more extensively useful, charges were delivered at certain times, as well for regulating the conduct of the fraternity, as preserving that mark of distinction, which their superior merit justly entitled them to.

The second state of Freemasonry is grounded on this period; the Temple at Jerusalem owns the probation of the craftsmen. Hence, it is not to be presumed, that we are a society of men, professing religious principles contrary to the revelations and doctrines of the son of God,

reverencing a deity by the denomination of the God of nature, and denying that mediation which is graciously offered to all true believers. The members of our society at this day, in the third stage of Masonry, confess themselves to be Christians: the veil of the temple is rent; the builder is smitten, and we are raised from the tomb of transgression. Hence, how Mahometans, Jews, &c. can prevail on themselves to be initiated into this society, is to me a surprise. Nevertheless I know many of them to be very good Masons.

I humbly presume it is not to be understood, that the name of Free-mason, in this society, denotes that the origin or rise of such society was solely from builders, architects, or mechanics; for at the times in which Moses ordained the setting up of the sanctuary,<sup>1</sup> and when Solomon was about to build the Temple of Jerusalem, they selected from out of the people, those men who were enlightened with the true faith, and being full of wisdom and religious fervour, were found proper to conduct these works of piety. It was on those occasions that our predecessors appeared to the world as architects, and were formed into a body, under salutary rules, for the government of those who were employed in these great works: since which period builders have adopted the name of Masons. I am induced to believe the name of Mason has its derivation from a language, in which it implies some strong indication, or distinction, of the nature of the society; and that it has not its relation to architects. The French word *Maison* signifies a family or particular race of people. It seems as if the name was compounded of *Maw-Σωαν*, *quæro salutem*; and the title of Masonry no more than a corruption of *Μεσσηριεω*, *sum in medio cæli*, or *Μαζεσοοθ*, *signa cælestia*,<sup>2</sup> which conjectures are strengthened by our symbols.

The titles therefore of Mason and Masonry most probably were derived from the Greek language, as the Greek idiom is adopted by them in many instances. The Druids, when they committed any thing to writing, used the Greek alphabet; and I am bold to assert, the most perfect remains of the Druids' rites and ceremonies are pre-

<sup>1</sup> Exodus, ch. 31. v. 2, 7. ch. 36. v. 1, 2.

<sup>2</sup> Job, ch. 38. v. 32. Exod., ch. 11. v. 4, 6.

served in the customs and ceremonies of Masons, that are to be found existing among mankind. My brethren may be able to trace them with greater exactness than I am at liberty to explain to the public. The original names of Masons and Masonry may probably be derived from, or corrupted of *Μυστήριον*, *res arcana*, mysteries, and *Μύησις*, *sacris initiatus mysta*, those initiated to sacred mysteries.

After this concise and general account of the ancient professors of the royal art, and its original names, and the sublime truths which they were possessed of, and were by them transmitted down to posterity in the manner before described, we will proceed to the building of that glorious edifice, at which period this society became a regular and uniform institution, under the denomination of Free and Accepted Masons, whose customs and proceedings I shall describe, as far as I am permitted.

Though the Almighty and eternal Jehovah has no occasion for a temple, or house to dwell in, for the heaven of heavens is not capable of containing his immensity, yet it was his divine will, that a tabernacle should be erected for him in the wilderness by Moses, and afterwards a temple, by Solomon, at Jerusalem, as his sanctuary; both of which were to be constructed, not according to human invention, but after the pattern which the Lord himself had given. The whole model of the tabernacle was shewn to Moses on mount Sinai;<sup>3</sup> and the pattern of the temple was also given to David by the hand of the Lord, and by him delivered to Solomon his son.<sup>4</sup>

The tabernacle might be considered as the palace of the most High, the dwelling of the God of Israel; wherein the Israelites, during their peregrination in the wilderness, performed the chief of their religious exercises, offered their sacrifices, and worshipped God. The tabernacle was erected about A. L. 2513. It was 30 cubits in length, 10 in breadth, and 10 in height;<sup>5</sup> it was divided into two partitions, the first was called The Holy Place, which was 20 cubits long and 10 wide; here was placed the table of shew-bread, the golden candlestick, and the golden altar of incense. The second was called the Most Holy Place, whose length was 10 cubits and breadth 10 cubits, wherein,

<sup>3</sup> Exod., ch. 25. v. 9.                    iii                    <sup>4</sup> 1 Chron., ch. 2, 8. v. 11, &c.

<sup>5</sup> Cubit = 1 foot, 5.406 inches.

before the building of the temple, the ark of the covenant was kept. The Most Holy Place was divided from the Holy Place, by a veil of very rich cloth,<sup>6</sup> which hung upon four pillars of Shittim wood, that were covered with plates of gold.

The temple, erected by Solomon (which was built after the model of the tabernacle) at Jerusalem, had its foundation laid in the year of the world 2992; before Christ 1008; before the vulgar æra 1012; and it was finished A. L. 3000; and dedicated 3001; before Christ 999; before the vulgar æra 1003. The glory of this temple did not consist in the magnitude of its dimensions; for though it was twice as long and capacious every way as the tabernacle, yet alone, it was but a small pile of building. The main grandeur and excellency were in its ornaments; the workmanship being every where exceeding curious, and the overlays prodigious; it was built of new large stones, hewn out in the most curious and ingenious manner; its out-buildings, which were large, beautiful, and sumptuous; but, still more admirable in this majestic building, were those extraordinary marks of divine favour with which it was honoured, viz. The ark of the covenant, in which was put the tables of the law, and the mercy-seat, which was upon it; from whence the divine oracles were given out, with an audible voice, as often as God was consulted in behalf of his people; the Schechinal, or the divine presence, manifested by a visible cloud resting over the mercy-seat; the urim and thummim, by which the high-priest consulted God in difficult and momentous cases, relating to the public interest of the nation; the holy fire which came down from heaven upon the altar, at the consecration; these, indeed, were excellencies and beauties derived from a divine source, distinguishing and exalting this sacred structure above all others.<sup>7</sup> David, filled with the hopes of building this temple, declared his intentions to Nathan the prophet;<sup>8</sup> but this was not permitted him, because his reign had been attended with wars, bloodshed, and slaughter, and he still had to contend with many powerful enemies; but though forbid to execute this divine and glorious work,

<sup>6</sup> Exod., ch. 26. v. 31. Heb., ch. 9. v. 23.

<sup>7</sup> 1 Kings, ch. 18. v. 38.

<sup>8</sup> Sam. ch. 7. v. 1, 3.

he made considerable preparations for that purpose; which having done, and drawing towards his latter end, he assembled all the princes and chief persons of the kingdom, and ordered and encouraged Solomon publicly, and in their presence, to pursue such his intention,<sup>9</sup> and delivered the pattern or scheme of all the houses, &c.<sup>10</sup> the courses of the priests and Levites,<sup>11</sup> and likewise the pattern of the cherubims,<sup>12</sup> earnestly exhorting his servants, in regard to the tender age of his son Solomon, who was yet but very young, to yield him their councils and assistance, in erecting a palace, not designed for man, but for the Lord God. David himself gave towards this building of the temple, out of his own treasures, 3000 talents of gold of Ophir, and 7000 talents of silver.

The princes of this kingdom followed the glorious example of their king, and gave 5,000 talents and 10,000 drachmas of gold, 10,000 talents of silver, 18,000 talents of brass, and 100,000 talents of iron, as also a great many of the most precious stones.

When David the king was dead, and Solomon was established on his throne,<sup>13</sup> he resolved to carry into execution his father's design, and erect a temple to his great Creator. For which purpose, he applied to Hiram, king of Tyre, for assistance; and, having readily obtained a promise of what he desired, and procured from thence, and other parts, men and materials sufficient for his intentions, he began that great and majestic fabric; and as method and order are known and confessed to be essentials requisite in conducting all great designs, he proceeded in the following manner, viz.: he numbered and classed his men according to their abilities, viz.: princes and rulers, 300; overseers, that were expert master masons, 3,300; stone-squarers, polishers, and sculptors, all which were expert fellow-crafts, 80,000; the levy out of Israel, appointed to work in Lebanon, one month in three, 10,000 each month, under the direction of noble Adoniram, who was the junior G. W. 30,000. Whole number employed, exclusive of the two G. W. and men of burthen, not numbered among masons, were 113,600.

Solomon likewise partitioned the fellow-crafts into

<sup>9</sup> 1 Chron. ch. 28. v. 1, 10.

<sup>11</sup> V. 11, 13.

<sup>10</sup> 1 Chron. c. 28. v. 11, 12.

<sup>12</sup> V. 18.

<sup>13</sup> A. L. 2989.

certain lodges,<sup>14</sup> appointing to each, one to preside as master, assisted by two others as guardians,<sup>15</sup> that they might receive commands in a regular manner, take care of the jewels, and be duly paid, fed, and cloathed, &c.

These necessary regulations being previously settled, to preserve that order and harmony which would be absolutely requisite among so great a number, in executing so large a work, he also took into consideration the future agreement and prosperity of the craft, and deliberated on the best means to secure them by a lasting cement.

Now brotherly love and immutable fidelity presented themselves to his mind as the most proper basis for an institution, whose aim and end should be to establish permanent unity among its members, and to render them a society, who, while they enjoyed the most perfect felicity, would be of considerable utility to mankind. And, being desirous to transmit it under the ancient restrictions as a blessing to future ages, Solomon decreed, that whenever they should assemble in their lodges to discourse upon, and improve themselves in the arts and sciences, and whatever else should be deemed proper topics to increase their knowledge, they should likewise instruct each other in secrecy and prudence, morality and good fellowship; and for these purposes he established certain peculiar rules and customs to be invariably observed in their conversations, that their minds might be enriched by a perfect acquaintance with, and practice of, every moral, social, and religious duty, lest, while they were so highly honoured by being employed in raising a temple to the great Jehovah, they should neglect to secure to themselves an happy admittance into the celestial lodge, of which the temple was only to be a type.

Thus did our wise grand master contrive a plan, by mechanical and practical allusions, to instruct the craftsmen in principle, of the most sublime speculative philosophy and moral Masonry, tending to the glory of God, and to secure to them temporal blessings here, and eternal life hereafter; as well as to unite the speculative and

<sup>14</sup> A lodge is the place where Masons meet to transact the business of the society, and to expatiate on the craft.

<sup>15</sup> See Book of Constitutions, p. 21, &c.

operative Masons; thereby forming a two-fold advantage from the principles of geometry and architecture, on one part, and the precepts of wisdom and ethics on the other. The next circumstance which demanded Solomon's attention was, the readiest and most effectual method of paying the wages of so vast a body of men, according to their respective degrees, without error or confusion, that nothing might be found among the masons of Sion, save harmony and peace.<sup>16</sup> This was settled in a manner well-known to all regular made Masons, and, therefore, is unnecessary, as also improper, to be mentioned here.

These arguments being adjusted, the noble structure was begun,<sup>17</sup> and conducted with such grandeur, order, and concord, as afforded Solomon the most exalted satisfaction, and filled him with the strongest assurance, that the royal art would be further encouraged in future ages, and amongst various nations, from the excellencies of this temple, and the fame and skill of the Israelites, in the beauty and symmetry of the architecture therein displayed.

He was likewise sensible, that when the building should be completed, the craftsmen would disperse themselves over the whole earth; and, being desirous to perpetuate in the most effectual manner the harmony and good fellowship already established among them, and to secure to themselves, their future pupils, and their successors, the honour and respect due to men whose abilities were so great, and would be so justly rewarded, in conjunction with Hiram, king of Tyre, and Hiram Abiff, the deputy grand master, concerted a proper plan to accomplish his intentions; in which it was determined, that in conformity to the practice of the original professors of the royal art general distinguishing characteristics should be established, for a proof of their having been fellow-labourers in this glorious work, to descend to their successors in all future ages, who shall, in a peculiar manner, be qualified to cultivate the sublime principles

<sup>16</sup> Kings, ch. 6, v. 7.

<sup>17</sup> It was erected in Mount Moriah, in the month Zif, which answers to our April, being the second month of the sacred year, A. L. 2992, and was carried on with such prodigious expedition, that it was completely finished in little more than seven years, in the month Bul, which answers to our October, A. L. 2999, and was dedicated the year following.



of this noble establishment; and such were adopted and received accordingly.

With respect to the method which would be hereafter necessary for propagating the principles of the society, Solomon pursued the uniform and ancient custom in regard to the degrees of probation and junctions to secrecy; which he himself had been obliged to comply with before he gained a perfection in the royal art, or even arrived at the summit of the sciences; therefore, though there were no apprentices employed in the building of the temple, yet as the craftsmen were all intended to be promoted to the degree of masters, after its dedication; and as these would secure a succession, by receiving apprentices, who might themselves in due time become masters, it was determined, that the gradations in the science should consist in three distinct degrees, to each of which should be adapted a particular distinguished test, which test, together with the explication, was accordingly settled and communicated to the fraternity, previous to their dispersion, under a necessary and solemn injunction to secrecy; and they have been most cautiously preserved and transmitted down to posterity by faithful brethren, ever since their emigration. Thus the center of union among Freemasons was firmly fixed; their Cabala<sup>18</sup> regulated and established, and their principles directed to the excellent purposes of their original intention.

<sup>18</sup> Cabala, from the Hebrew word קבלה, a secret science of the ancient Jews.

ANTIQUITY  
OF  
FREE-MASONRY IN GREAT BRITAIN.

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HISTORY is silent how long the posterity of Japhet, in the north and west of Europe, had lost their original fine skill that they brought with them from the plains of Shinaar, or how the knowledge thereof came first into the British Isles; the most early histories of our country being so interlarded with fables, and perplexed with contradictions, that authors are at a loss where to begin, how to go on, or where to end. Still, notwithstanding the obscurity which envelops the masonic history of the early ages of our country, various circumstances contribute to prove that Free-masonry was introduced into Britain by the first inhabitants, about 1030 years before Christ; and though many ancient records of this institution were either lost or destroyed in the wars of the Saxons and Danes,<sup>19</sup> yet we are still possessed of one, which testifies, that so far back as the reign of king Athelstone, anno 926, this fraternity were restored to, and confirmed in their ancient rights and privileges by a new charter or royal grant of that king, which is recorded in the old constitution, and relates, that king Athelstone, the grandson of Alfred the Great, a mighty architect, the first anointed king of England, and who translated the Holy Bible into the Saxon tongue, when he had brought the land into rest and peace, built many great works, and encouraged many 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

<sup>19</sup> Several valuable MSS., burnt by some scrupulous brethren about the year 803, and again in 1720. See Free-masons' Calendar for 1778.

of the English lodges, according to the foreign model, and to increase the wages of the working Masons. That the said king's brother, prince Edwin, being taught Masonry, and taking upon him the charge of a Master Mason, for the love he had to the said craft, and the honourable principles whereon it was founded, purchased a free charter of his brother, for the Masons to have a correction among themselves (as it was anciently expressed), or a freedom and power to regulate themselves, to amend what might happen amiss among the craft, and to hold a yearly communication, and general assembly.

That, accordingly, prince Edwin summoned all the Masons in the realm to meet him at Ycrk, in June, A.D. 926, who came and composed a Grand Lodge, of which he was Grand Master;<sup>20</sup> and having brought with them all the old writings, some in Greek, some in Latin, some in Saxon, some in French, and other languages, from the contents thereof, that assembly framed the constitutions and charges of an English lodge, made a law to preserve and keep the same in all time coming, and ordained good pay for the working Masons.

At this time the craft was greatly encouraged by the Saxon and Danish monarchs, and other eminent and wealthy personages in succeeding ages, and wholesome laws and regulations were occasionally made and established, to promote and render permanent the prosperity, honour, and harmony of the fraternity. For it is also recorded, that in the glorious reign of king Edward the third,<sup>21</sup> who became the patron of arts and sciences, the charges and regulations of Masons were revised and meliorated, and several new regulations were ordained; from which time, to the reign of king Henry the sixth, Masonry continued in a flourishing state; lodges and communications being more frequently held than ever, and tranquillity, joy, and felicity universally abounded amongst them.<sup>22</sup>

This happy situation of the society proved a sufficient incitement with the commons of that day to attempt its overthrow, by a general suppression of their lodges and

<sup>20</sup> The first Grand Lodge was convened by St. Alban, A. D. 287. Vid. Free-masons' Calendar, 1778.

<sup>21</sup> Revises the constitution, in 1358.

<sup>22</sup> Revises the constitution, in 1420.

communications;<sup>23</sup> and taking advantage of the king's ministry, in the third year of his reign, and the fourth of his age, an act was passed to prohibit their confederating in chapters or congregations. But the prudent and upright deportment of the brotherhood in those days, and the excellence of their principles, precepts, and regulations, had gained them such universal esteem and good-will, that this severe edict, the effect of envy and malevolence in this arbitrary set of men, was never once executed, nor did it in the least intimidate the Masons from holding their assemblies, or cause them to take any steps to get it repealed; conscious of their own integrity, they dreaded not its force; on the contrary, we find, that in the minority of the same king, a very respectable lodge was held at Canterbury,<sup>24</sup> under Grand Master Chicheley, where Thomas Stapylton presided as master, John Morris, *custos de la loge lathamorum*, or warden of the lodge, with fifteen fellow-crafts, and three entered apprentices, all there named;<sup>25</sup> and that a coat of arms, much the same with that of the London company of Freemasons, was used by them; whence it is natural to conceive, that the said company is descended of the ancient fraternity; and that in former times, no man was made free of that company, until he was initiated into some lodge of Free and Accepted Masons, as a necessary qualification, which at this day is practised in Scotland. And it not only appears, that before the troubles which happened in the reign of this unfortunate prince, Freemasons were universally esteemed, that even king Henry himself was made a Mason in the year 1442, with many lords and gentlemen of his court, who solicited and obtained admission into the fraternity. And by what follows, we find how very intent this prince was to acquire some knowledge of the fundamental principles, history, and traditions of the royal art, even before he was initiated; and from whence may also be gathered many of the original principles of the ancient society on which the institution of Free-masonry was ingrafted.

In length of time the royal craft suffered neglect, by

<sup>23</sup> This happened in the year 1429.

<sup>24</sup> In the year 1429.

<sup>25</sup> Manuscript of William Molart, prior of Canterbury, p. 88.

the bloody wars of the houses of York and Lancaster, and afterwards by other means, till the union of the two kingdoms, when true architecture began again to dawn in the western part of the world; and the progress would have been more rapid, if queen Elizabeth had not discouraged the study of architecture. And hearing also that the society of Freemasons had some secrets which they could not or would not reveal to her, became jealous of their assemblies, sent an armed force to break up their annual communication at York;<sup>26</sup> but Sir Thomas Sackville, Grand Master, took care to send some of the great officers of the queen, that were Masons, who then joined the assembly, made honourable report to her majesty, who ever after esteemed them as cultivators of peace, friendship, brotherly love, arts and sciences, never meddling with them afterwards.

On the death of Elizabeth, the crowns of England and Scotland were united in her 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 the lodges were convened under the royal patronage. Inigo Jones was elected grand master; and his election being ratified by the king, he laid the foundation stone of that noble structure, the banqueting-house, in the royal presence, A. D. 1607. In this reign the best architects resorted to England from all parts, and met with great encouragement. Under the patronage of the grand-master, lodges were constituted with excellent bye-laws. The quarterly communication of the grand lodge of master and wardens were revived, as was also the general assembly and feast on St. John's Day, at which Inigo Jones was annually rechosen till 1618, when William earl of Pembroke was elected his successor. At this time Masonry flourished greatly, and the mysteries of the Order were highly revered. James died in 1625, and Charles ascended the throne. The earl of Pembroke continued to preside over the fraternity till 1630, when he resigned in favour of Henry Danvers, earl of Arundel, the progenitor of the Norfolk family. In 1635, Francis Russel, earl of Bedford, accepted the government of the society; but as

<sup>26</sup> On St. John's Day, Dec. 27, 1561.

Inigo Jones had, with indefatigable assiduity, continued to patronize the lodges, he was re-elected the following year, and continued in office till his death in 1646.

The breaking out of the civil wars obstructed the progress of Masonry in England for some time; however, after the Restoration, it began to revive under the patronage of Charles II., who had been received into the Order while on his travels. On the 27th of December, 1663, a general assembly was held, at which Henry Jermyn earl of St. Albans was elected grand-master, who appointed Sir John Denham, knight, his deputy, and Mr. (afterwards Sir) Christopher Wren and John Webb his wardens. Several regulations were made at this assembly, and the greatest harmony prevailed among the society.

In 1666, Thomas Savage, earl of Rivers, was elected grand-master, who appointed Sir Christopher Wren his deputy, and Mr. John Webb and Grinlin Gibbons his wardens. The fire of London happened this year. On the 23d of October, 1667, the king in person laid the foundation stone of the Royal Exchange. His majesty also laid the foundation stone of St. Paul's, in presence of the grand-master and his officers, the lord mayor and aldermen, the bishops and clergy, and several of the nobility and gentry, amidst the acclamations of a number of spectators. This superb structure was begun, carried on, and finished by the fraternity, under the direction of Sir Christopher Wren, after his own design; as was also Chelsea Hospital and Greenwich Palace. Several lodges were constituted about this time. In 1674, George Villiers duke of Buckingham was elected grand-master, who left the care of Masonry to Sir Christopher, who still continued to act as deputy. In 1679, the duke resigned in favour of Henry Bennet earl of Arlington; but he, being deeply engaged in state affairs, neglected his duty; the lodges, however, continued to meet under his sanction.

On the death of Charles, A. D. 1685, James II. succeeded, but the royal art was much neglected in his reign. The earl of Arlington dying this year, the lodges met in communication, and elected Sir Christopher Wren grand-master, who appointed Mr. Gabriel Cibber and Mr. Edward Strong his wardens. Though Masonry continued

in a declining state for many years, several lodges were held occasionally in different places.

At the Revolution, Masonry was so much reduced, that there were no more than seven regular lodges in London and its suburbs, of which two only are worthy of notice; the old lodge of St. Paul's, over which Sir Christopher presided, during the building of that structure, and a lodge at St. Thomas's Hospital, Southwark, over which Sir Robert Clayton, lord mayor of London, presided.

In 1694, king William was privately initiated into Masonry. He approved of the choice of Sir Christopher Wren as grand-master, and patronized the lodges, particularly one at Hampton Court, which he held during the building of the new palace at that place. He built Kensington Palace, and finished Chelsea Hospital.<sup>27</sup> In 1697, a general assembly and feast of the Free-masons was held, at which many noble and eminent brethren were present. At this feast, Charles duke of Richmond and Lenox was elected grand-master, who engaged Sir Christopher Wren to act as his deputy, and appointed Edward Strong senior and Edward Strong junior his wardens, in which state Masonry remained till the king's death, which happened in 1702.

During the following reign Masonry was at a very low ebb; Sir Christopher's age and infirmities withdrawing his attention from the lodges, they gradually decreased, and the annual festivals were entirely neglected. The old lodge at St. Paul's, and a few others, continued to meet, but these consisted of few members. It was then resolved that the privileges of Masonry should no longer be limited to architects and operative masons, but that men of different professions might be admitted, who would agree to support the dignity of the Order as an ancient and most respectable society.

On the accession of George I., the lodges resolved to cement under a new grand master, to be annually elected as in former times, to revive the communications and festivals of the society, to regulate the ancient usages and

<sup>27</sup> This year king William and queen Mary dined in great form at that magnificent room called the Small Armory, in the Tower of London, having all the warrant workmen to attend them, dressed in white aprons and gloves, the badges of the Order.

customs of the fraternity, and to establish such modes only as might correspond with the practices of the members of which the lodges were now principally composed. Accordingly, on the festival of St. John the Baptist, in 1717, a general assembly of the fraternity was convened. Four lodges attended in form, and a grand lodge was constituted. The oldest master present being in the chair, the brethren proceeded to elect a grand master for the ensuing year, when the choice fell upon Anthony Sayer, gent., who was declared duly elected. Mr. Sayer succeeded the following year by George Payne, Esq. This gentleman was particularly attentive to the duties of his office; he carefully collected many old papers and manuscripts relating to Masonry, of which several were afterwards digested, and properly arranged by Dr. James Anderson, in a book, intitled *The Constitutions of the Ancient and Honourable Society of Free and Accepted Masons*. Printed, London, 1723. From this æra we may date the revival of Masonry in England, the lodges daily increasing in the quantity and quality of their members, under the mild and careful administration of Mr. Payne and Dr. Desaguliers, LL. D., F. R. S., who succeeded Mr. Payne in 1719. In 1721, the duke of Montague accepted the office of grand-master, and the society has continued to flourish under the auspices of the nobility ever since. The duke was regularly installed on the 24th of June, 1721, at Stationers' Hall, in the presence of several noblemen and other very respectable brethren. The regular meeting of the grand lodge at this time, the constant attendance of the grand-master, and the number of gentlemen of family and fortune daily initiated, soon established the reputation of the society, and revived the ancient splendour of Masonry in England.

At a general assembly and feast, held in the beginning of 1722, the duke of Montague was re-elected grand-master for the ensuing year, at which the duke of Wharton and many of his friends were highly displeased. This nobleman having been flattered with the prospect of being elected, had accepted the office of master of a lodge to qualify him for his new dignity; but the grand-master's re-election entirely frustrated his expectations, so that he was not a little chagrined at the disappointment. On the 24th of June he summoned a meeting of the fraternity



at Stationers' Hall to celebrate the festival of St. John the Baptist, where he ordered an elegant entertainment to be provided. By this means he thought to secure the interest of the brethren in his favour, and influence them to set aside the election. It was represented at this meeting, that the re-election of the duke of Montague was an injudicious and impolitic scheme in the present circumstances of the society, and if ever admitted as a precedent, would not only obstruct the progress of Masonry, but discourage other noblemen from strengthening the society by their interest and connections. The duke of Wharton's inclination to preside over the fraternity was communicated, and no pains spared on the one hand to display the advantages that would result to Masonry from his grace's patronage, and on the other, the probability of the ill consequences that would attend his disappointment. The arguments made use of were cogent and powerful, and had the wished-for effect. They made a deep impression on the society. It was therefore resolved at all events, to support the duke of Wharton in his election, in opposition to the determination of the grand lodge. His grace was immediately nominated grand-master by his friends, and elected with the general consent of the brethren present. The regular lodges disapproved of these proceedings at the next grand lodge, voted them to be irregular and unconstitutional. The brethren who had espoused the interest of the duke of Wharton were strenuous in support of their patron, while the friends of the duke of Montague were equally assiduous in his favour. On this occasion a division must inevitably have ensued, if the grand-master's prudence had not effected a reconciliation. On receiving intelligence of the animosity his re-election had raised, he immediately convened a general assembly, in order to gain the opinion of the brethren; and finding the opposition against him greater than he expected, he wisely resigned in favour of his antagonist, who, having acknowledged his error, and promised obedience to the laws in future, was soon after installed in the presence of the representatives of twenty-five lodges. Thus harmony was in some degree restored, and the society continued to increase. The number of new lodges constituted soon rendered the correspondence of the society so extensive,

that it was found expedient to appoint a secretary to discharge that duty, which had been hitherto executed by the deputy grand-master. To this office William Cowper, Esq., then clerk of parliament was appointed.

In June 1723, the duke of Wharton nominated the duke of Buccleugh his successor; who, being approved, was installed by proxy at Merchant Taylors-hall, in the presence of near 400 brethren. During his presidency no remarkable occurrence happened.

The duke of Richmond succeeded the duke of Buccleugh in the following year, and by the joint endeavours of these two noblemen the society continued in a flourishing state. By them the scheme of raising a general fund, by voluntary contributions from the lodges, to relieve distressed Masons and their families, was planned; and it was under the auspices of the duke of Richmond that the committee of charity was first established. Lord Paisley having greatly distinguished himself in promoting this new establishment was pitched upon as a proper person to succeed the duke of Richmond. He was accordingly elected, and carefully discharged the duties of his office. By his vigilance the fund of charity was considerably increased. His deputy, Dr. Desaguliers, was no less active in encouraging the brethren to send in their contributions. He visited the lodges, and, by an affable and engaging carriage, gained the affection of all the brethren.

In the beginning of 1726, the earl of Inchiquin obtained the direction of the craft. In this administration the office of Provincial grand-masters were first established. Several patents having been granted to constitute lodges in the country of England, at a considerable distance from the metropolis; and it being found inconvenient for the deputy grand-master to superintend their proceedings, the grand lodge resolved to invest the grand-master, with a power to appoint a skilful master in the different provinces where these lodges met, to instruct them in the rules of Masonry, and to enforce an observance of the laws and regulations of the society. This new-appointed officer was to be the immediate representative of the grand-master in his province, and was to be empowered to constitute lodges, grant dispensations, and hold communications within his jurisdiction. All their

proceedings, however, were to be subject to the controul of the grand lodge. The earl of Inchiquin granted the two first deputations for their appointment, and there are now 45 under the constitution of England.

Towards the close of the year 1727, lord Coleraine was elected grand-master, who constituted several lodges during his presidency. At this time the authority of the grand lodge of England was universally acknowledged throughout Europe, and an extensive correspondence commenced. A deputation was sent to Madrid in Spain to constitute a lodge in that city, under his lordship's auspices, and which continued under the jurisdiction of the grand lodge of England till the year 1779, and still meet under their own authority. To remedy the inconveniences attending the public feasts of the society, it was resolved to institute a board of stewards to regulate these matters, who were to be annually nominated, and their numbers to be restricted to twelve, as at present; the society at this time being both numerous and respectable.

Lord Coleraine was succeeded by lord Kingston, who, soon after his election, issued a patent for constituting a lodge in the East Indies. This proved the first introduction of Masonry into that part of the world. As a testimony of his lordship's attention and attachment to the society, he gave some genteel presents to the grand lodge, and, before the expiration of his office, prevailed on the duke of Norfolk to be his successor, who was installed with great pomp in the beginning of 1730. During the administration of this peer, the lodges vied with each other in promoting the honour and reputation of the society. While his grace resided in England, he always honoured the grand lodge with his presence; and when his private affairs called him abroad, he shewed no less attention to the duties of his office. He commanded a regular account of the proceedings of the society to be sent to him, and transmitted from Venice, among several other rich presents for the use of the grand lodge, the present grand-master's sword of state, which did formerly belong to Gustavus Adolphus, king of Sweden, and after him worn by the brave Bernard, duke of Saxe-Weimar, having both their names on the blade; it is further enriched with the arms of the Norfolk family, in

silver and gold on the scabbard. Under his grace's patronage lodges were constituted both in Germany and America.

Lord Lovell, afterwards earl of Leicester, succeeded the duke of Norfolk, and was installed in Mercers-hall, in March 1731. While his lordship presided over the fraternity, a patent was sent from England to the Hague in Holland to form a lodge for the initiation of the late emperor of Germany, who was there received into the first degree of the Order; and soon after coming into England was advanced to the superior degrees at an occasional grand lodge convened for that purpose.

In April 1732, lord viscount Montacute was elected grand-master, and constituted several lodges both in England and France. In June 1733, his lordship was succeeded by the earl of Strathmore, in whose presidency Masonry flourished both at home and abroad.

The earl of Crawford was elected grand-master in March 1734. The quarterly meetings of the grand lodge being much neglected in the former part of this nobleman's reign, to atone for the omission, before his office expired, he seemed very attentive to the interest of the craft, and convened the brethren several times in communication. At one of these meetings the grand stewards applied for certain privileges, which were granted to them, and which they have retained ever since. These principally respected their cloathing, and voting in the grand lodge. An order was likewise given to re-print the Book of Constitutions, with additions, under the inspection of Mr. Anderson.

Lord Weymouth succeeded the earl of Crawford, and was installed in April 1735. Under his lordship's patronage the stewards were constituted into a lodge of Master Masons. This lodge was empowered to send twelve representatives to the grand lodge, and invested with some other privileges. From this lodge all grand officers, the grand-master excepted, are to be chosen, unless ten guineas are paid into the general fund of charity, when any brother may be exempted from serving the office of steward.

In April 1736, the earl of Loudon was elected, who, in the nomination of his officers, gave offence to a few individuals, which was afterwards productive of much

irregularity and confusion. Notwithstanding these animosities, Masonry extended to Africa under his lordship's auspices, and a lodge was constituted there by virtue of a patent from England.

The earl of Darnley succeeded the earl of Loudon, and endeavoured to reconcile the differences which had begun in the administration of his predecessor, but in vain. The discontented brethren at last withdrew from the society, and a temporary peace was restored. During his lordship's presidency an occasional lodge was convened at Kew for the reception of the late prince of Wales, his present majesty's father.

The marquis of Carnarvon, afterwards duke of Chandos, being elected grand-master in April 1738, the business of the society was regularly and amicably conducted. By his care and prudence, harmony seemed to prevail in all the public meetings of the fraternity. His lordship was a zealous friend to Masonry, and honoured the grand lodge with many kind presents. From this period till his death, which happened in 1773, he seldom neglected to attend the grand feast.

Lord Raymond was elected grand-master in May, 1739. In the presidency of this nobleman fresh disturbances arose. Information was given to the grand lodge that the brethren, who had withdrawn from the society about two years before, had assembled in the character of masons, and, without any power or authority from the grand-master, had initiated several persons into the order on small and unworthy considerations. The grand lodge justly considering these proceedings as an infringement on the original laws, an encroachment on the privileges, and an imposition on the charitable fund of the society, it was therefore resolved to discountenance these assemblies, and to enforce the laws against all the brethren who were aiding or assisting in the clandestine reception of any person into masonry, at any of these illegal conventions. This irritated the brethren who had incurred the censure of the grand lodge; instead of returning to their duty, and renouncing their error, they persisted in their contumacy, and openly refused to pay allegiance to the grand-master, or obedience to the mandates of the grand lodge. In contempt of the ancient and established laws of the order, they set up a power independent, and

taking advantage of the ignorance or weakness of their associates, insisted that they had an equal authority with the grand lodge to make, pass, and raise masons.<sup>28</sup> Under the fictitious sanction of the ancient York masons and their constitution, which was entirely dropt at the revival of the English grand lodge in 1717, they presumed to claim the right of constituting lodges. This illegal and unconstitutional measure obliged the regular masons to adopt fresh measures more effectually to detect these impostures, and debar them and their abettors from the countenance and protection of the regular lodges. To accomplish this purpose more effectually, some variations were made in, and additions to, the established forms. The ancient landmarks were preserved entire, and no change admitted but such as the most scrupulous would approve. This, however, gave rise to one subterfuge, at which the refractory brethren readily grasped. They proclaimed themselves enemies to all innovations, insisting that they alone preserved the ancient usages of the order, and that the regular lodges, on whom they conferred the appellation of Modern Masons, had adopted new measures, illegal and unconstitutional. This artifice strengthened their party. To support their assumed power, they immediately determined to intercept the regular mode of succession to the office of grand-master, which had been observed ever since the revival of the grand lodge, and to elect a chief ruler under that designation from their own body. They framed a code of laws for their government, they issued patents for new lodges, and exacted certain fees of constitution, from which they hoped to raise a fund sufficient to establish their usurped dignity. For some time they succeeded in their new plan, and were really acknowledged by many persons to be the ancient and regular society of Free and Accepted Masons. Some gentlemen of family and fortune entered among them on that supposition; and even many of the regular masons were so ignorant of the laws of the society as to acknowledge their power, and, by attend-

<sup>28</sup> No private lodge at this time had the power of passing or raising masons; nor could any brother be advanced to either of these degrees but in the grand lodge, with the unanimous consent of all the brethren in communication assembled. It was to be wished the same caution was taken now.

ing their lodges, to give a tacit sanction to their proceedings.

Of late years, however, they have not been so successful. The laws of the society being more generally known, the impropriety of countenancing their measures has been more clearly discovered, and their meetings have not only been less encouraged, but many of their best members, and even several whole lodges, have deserted them. Thus, in a few years, we may hope to see all separate interests in Masonry dissolved, union effected, and peace and harmony restored. The most deserving of the fraternity will cheerfully join in accomplishing this union; while those who are obstinate, and refuse to acquiesce in these conciliating measures, will sink into their original oblivion, and suffer the censure which their conduct justly deserves.

Lord Raymond, during the whole of his administration, spared no pains to bring about a reconciliation; but all his endeavours were ineffectual. His lordship's successor, the earl of Kintore, imitated his example in regard to effecting a compromise, but in vain. The laws of the grand lodge were, therefore, strictly enforced, and every means used to discourage these irregular conventions. Still, however, they gained ground, and, by the inattention of the regular masons themselves, found new patrons. All these disturbances did not obstruct the progress of Masonry. The lodges in Barbadoes, Hamburgh, and Lower Saxony, applied to the earl of Kintore for provincial grand-masters, and gentlemen were nominated for these places, as well as for Russia, where a lodge was constituted under a warrant from his lordship.

The earl of Morton succeeded the earl of Kintore in March, 1741, and was installed in the presence of a respectable company of the brethren. His lordship was active in framing several good laws for the government of the society, and the irregular lodges met with little encouragement during his presidency. Many of the nobility and foreign ministers were initiated under his lordship's auspices.

In April, 1742, lord Ward was elected grand-master. This nobleman thoroughly understood the nature and government of the society. There was no office which he had not filled. From the secretary of a private lodge he

had gradually attained to the chief direction. The privileges of the order were safely lodged in so experienced a ruler. His zeal for masonry continued to his death in 1774, for he never omitted regularly to attend the annual feast. During his presidency the lodges flourished, and harmony reigned among the brethren. He constituted several new lodges in person, and appointed provincials over different countries. After governing the society with care and vigilance two years, he resigned in favour of the earl of Strathmore, in whose administration the business of the grand lodge was carried on under the inspection of the deputy grand-master and grand-wardens. About this time, an order was issued to discontinue all public processions on feast days, on account of a mock procession which had been planned at a considerable expence by some prejudiced persons, with a view to ridicule these public cavalcades.

In April, 1745, lord Cranston was elected grand-master, and after continuing in office two years, was succeeded by lord Byron, who was installed in Drapers' Hall in April, 1747; the laws of the committee of charity were revised, printed, and dispersed among the lodges by his lordship's command; and the fund considerably enriched by the diligence and assiduity of the deputy grand-master and grand-secretary. Lord Byron presided upwards of four years, when lord Carysford accepted the office of grand-master. The lodges also flourished under the auspices of this nobleman, whose affability and condescension were universally applauded. He visited the lodges in person, and discharged the duties of his office with fidelity during the course of two years. He was succeeded by the marquis of Carnarvon, now duke of Chandos, in whose presidency a new edition of the Book of Constitutions was published, under the inspection of the Rev. Dr. Entick. The marquis continued at the head of the fraternity till 1757, when lord Aberdour was elected, in whose administration fourteen brethren were expelled for countenancing irregular lodges. Lord Aberdour was succeeded in 1762 by earl Ferrers, who continued in office two years. In 1764, lord Blaney was elected, in whose administration the business of the society was carefully executed by colonel (now general) Salter, his deputy. The dukes of Gloucester and Cum-



berland, brothers to his present majesty, were initiated under his lordship's auspices.

In 1767, the duke of Beaufort accepted the office of grand-master, and governed the craft with care and vigilance five years. During his presidency, a bill to incorporate the society was brought into the house of commons by the Hon. Charles Dillon, then deputy grand-master, which was twice read; but on the third reading the consideration of it was postponed sine die. A scheme was likewise formed in October, 1768, to raise a fund to build a hall for the use of the grand lodge, which met with some opposition at first, but was at last generally approved, and upwards of 7000*l.* raised for that purpose. It also implies that every grand-master shall pay annually 20*l.*, deputy grand-master five guineas, senior grand-warden three guineas, junior grand-warden two guineas, grand-treasurer and grand-secretary each three guineas, and the grand-swordbearer one guinea. That every provincial grand-master shall pay one guinea for registering his name, and half a guinea for drawing out his deputation on parchment; but if a provincial chuses to have his patent curiously drawn with the usual embellishments on vellum, shall pay five guineas. That every lodge to be hereafter constituted, shall pay one guinea for being registered, and half a guinea for drawing the constitution, but when embellished on vellum to pay five guineas. That from and after the 28th of October, 1768, for every person made a Mason in any regular lodge, the sum of five shillings shall be paid for registering his name in the books of the grand lodge. And that for every person who had been made a Mason in a regular lodge, prior to the said 28th of October, and who shall afterwards join or become a member of any other lodge or lodges, the sum of half-a-crown shall be paid for registering his name in the grand lodge books, so often, and for every such lodge as he shall join or become a member of.

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

CEREMONY OBSERVED AT LAYING THE FOUNDATION  
STONE OF FREEMASON'S HALL.

On Monday, the 1st of May, 1775, the Right Hon. Lord Petre, accompanied by his officers and a numerous brilliant company of Masons, laid the foundation stone of Free-masons'-hall, in Great Queen-street, Lincoln's-inn-fields, in solemn form. About twelve o'clock the procession entered the ground, where the hall was to be erected, in the following manner:—Two tylers with drawn swords; an excellent band of martial music; the brethren who were not in office, two and two, properly cloathed; the grand-stewards in their regalia, with white rods, two and two; Provincial grand-masters in their regalia; past grand-officers, properly cloathed; present grand-officers, with their badges and cloathing. In this form the procession continued three times round the ground; then the present grand-officers, preceded by Thomas Sandby, esq., the architect, entered a trench, which had been cut for the occasion, and proceeded to the north-east corner of the ground; the other grand-officers and brethren, with the music, were ranged on each side the trench on scaffolding. After a solemn piece of music had been played, the grand-secretary read aloud the following inscription, which was engraved on a plate, and deposited within the foundation stone:

Anno Regni Tertii Quindecimo,  
Salutis Humanæ MDCCLXXV. Mensis Maii Die Primo  
Hunc Primum Lapidem  
Aulae Latomorum  
(Anglicè, Free and Accepted Masons)  
Posuit  
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, principumque favore studioque sustentatum  
maximos per Europam honores occupaverat  
Nomen Latomorum.  
Cui insuper nomini summum Angliæ conventum præesse fecerat universa  
Fratrum per orbem multitudo.

E Cœlo descendit.  
*ΓΝΩΘΙ ΣΕΑΥΤΟΝ.*  
 Tho. Sandby, Arm. Architecturæ Prof. R.A.A.  
 Architectus.

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

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

From Heaven it descended.

KNOW THYSELF.

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

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

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

CHORUS—*Thrice repeated.*

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

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

CHORUS.

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

AIR.

It is like the dew of Hermon, which fell upon the hill of Sion : for there the Lord promised his blessing, and life for evermore.—Psalm 133.

RECITATIVE.

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

CHORUS.

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

This concluded with a grand and solemn chorus ; when Brother Bottomley, master of the stewards' lodge, pronounced the following oration, viz. :

BRETHREN !

Mankind having lost their native innocence, and forfeited their Creator's special favour and protection ; the inclemency of the revolving seasons, the rapacity of ferocious animals, and that unfriendly hostile disposition, one towards another, which too soon sprung forth as a natural fruit of their own depravity, rendered it necessary for them to build such places of safety for their residence and repose, as the different circumstances of time and place, the different materials and qualifications in the art of building they were then in possession of, gave opportunity and ability to build.

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

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

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

Indeed, so useful have stately public buildings in all ages been, in promoting the particular views and pursuits of those who have built them, that the raising superb and magnificent structures hath been common to all numerous societies, as well religious as scientific, as well military as commercial. This was discovered so early as the days of Nimrod; for the Babel builders under him are found to say:<sup>29</sup> "Let us build us a city and tower—Let us make us a name—lest we be scattered abroad." Innumerable other instances historians have recorded of societies, as soon as they were able, having built themselves magnificent edifices for their public assemblies and for other purposes; and frequently, according to the magnitude and grandeur of such structures, they have flourished and been esteemed.

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

<sup>29</sup> Genesis, ch. 11, v. 4.

attempted: however, that opposition has now happily subsided, we seem all to have joined hands to further this glorious work, and to effect the same, "are united all as one." To your kind patronage, my lord,<sup>30</sup> and to the patronage of your noble predecessor,<sup>31</sup> is this blessing, under Providence, chiefly owing, and as a return for so much kindness the honour of laying this foundation stone has, by Providence, been reserved for you. To see this work so promisingly begun, my brethren, must fill each zealous Mason's mind with an unusual joy—must raise our sanguine hopes of encreasing glory to the craft.—'Tis this that tunes the mind for festive song—'tis this inspires me to make this feeble effort in behalf of this great work—'tis this that gives unusual powers to my tongue!

At laying the foundation stone, and at the completion of public buildings, it has been no unusual custom to hold a festival, and observe the same by every possible mark of joy: thus did Solomon at the completion of his temple—To God did he dedicate the same, with most costly sacrifices and oblations. And they who returned from captivity to build the second temple (as if unable to contain themselves, to the completion of that great and truly glorious work, for joy at their return, and that they were permitted to begin the work<sup>32</sup>) when the builders laid the foundation.—They set the priests in their apparel, with trumpets, and the Levites with cymbals to praise the Lord—and they sung together praising and giving thanks—and all the people shouted with a great shout, when they praised the Lord—and the noise was heard afar off. Though not alike worthy and important with the occasion I here allude to, is the present occasion; yet, the present is fit cause of festive joy and mirth to all who wish a prosperous state to Masonry. It is likewise worthy of the tongue of the most celebrated orator to speak on this occasion; for the most voluble tongue of the learned and most eloquent, could not in the time proportioned to this occasion express half its praise.

It is not needful to dwell historically on our Order, nor have I time to enlarge thereon in a scientific way; sufficient it is to say: It is founded upon science, upon morality, upon friendship and benevolence. Whatsoever is

<sup>30</sup> Lord Petre.

<sup>31</sup> Duke of Beaufort.

<sup>32</sup> Ezra, chap. 3.

great and good meets with a plaudit here—whatsoever is virtuous,—whatsoever deserveth praise—Masons are called to meditate upon, and practise in their lives.

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

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

Friendship, that heaven-born passion, unites us to each other, and levels all distinction. It emboldens the poor to look upwards to the rich with modest confidence, and inclines the rich to embrace the poor with courtesy and affection.<sup>33</sup>—Great are the benefits that flow from hence to those who are in want of a friend; and, who is the man, that never wants one? Where else can they of low degree establish such connection? Where else obtain access to friends so superior in situation?<sup>34</sup>

<sup>33</sup> The epithet of Brother, like music, has a charm to sooth the savage breast—it dissolves the distance too frequently kept up between high and low, though the poor and low thus favoured by the rich and great, under the influence of the true masonic principle, should never forget their real estate—should not be rude, or assuming upon their brotherhood, but gratefully acknowledge the honour done them by Free-masonry itself, and by those, who are made thereby to condescend to stretch out to them the hand of fellowship and friendship.

<sup>34</sup> Religion, indeed, inculcates friendship by the most endearing and engaging motives; but alas, its effects are scarcely found among its professors—by far too seldom among its most sanguine and zealous votaries. Why in Masonry it is more common, is hard to tell; perhaps the convivial glass, as it exhilarates the spirits, it warms the affections; and such is the nature of man, that he does more from passion, than from persuasion. And let me hence observe, that we ought to be very cautious whom we recommend as candidates for admission into our assemblies; and very circumspect in admitting them: treacherous designing men, when once admitted among us, may soon engage the affection of the unwary and unsuspecting amongst the brotherhood, may abuse their friendship by artifice and cunning, may make them an easy prey to fraud and counsage; in short, as friendship is the bond and cement of our Order, no brother ought to recommend any one to become a brother and companion, but such as he himself would wish to make a friend and a partaker of his own friendship.

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

Secrecy is another virtue most forcibly inculcated by Free-masonry. It, indeed, may be called a distinguishing characteristic of our Order, and is of great utility to mankind. While the babbler and tale-bearer are disturbers of public peace, and pests to society; by our attention to, and practice of, secrecy, we naturally contract habits of silence and prudent reserve, which in a thousand instances contribute to peace and quiet, good neighbourhood and good-will.

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

We have now laid this foundation stone; let it remain a perpetual memento of the honour the craft enjoyed, under the auspices of such a noble patron; and of that amity and friendship, that at this æra subsists among the brethren. As the house to be erected on this foundation bids fair to cement us more, as well as to aggrandize our fame, let us exert ourselves to put it in the power of our ingenious architect to spare no needful cost, to make it strong, to make it rich and beautiful; that in future ages (if no fatal catastrophe should befall it) the wondering beholder may have cause to say, sure something great and good is in this Masonry, that its votaries have with such



profusion expended treasure, have displayed such art, such grandeur, and such elegance in adorning this their house; but as no cost, no art, no fame, or numbers, can make us truly great except ourselves are good, let us, whilst we are striving to raise this structure, as an emblem of our intrinsic worth and goodness, keep pace with the workmen who are carrying on this emblem, by a daily progress in eternal virtue. If Masonry shines refulgent by the splendour of her building, let Masons alone shine, by their virtue, their benevolence, and charity. As the walls here to be erected will often circumscribe our social band, let friendship unite our hearts by every virtuous tie; and, as we do not now so much apply ourselves to the study of the liberal arts, as thereby to raise our fame and greatness, let us convince the world that we attend to virtue—let us establish our house and fame in truth and righteousness.

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

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

#### CEREMONY OBSERVED AT THE DEDICATION OF FREEMASONS' HALL.

On Thursday, the 23d May, 1776, the right hon. lord Petre, the grand-master and his officers, with a very numerous and a very brilliant company of past and grand officers and brethren of eminence and distinction, with the members of the hall committee and their assistants, assembled in the committee-room adjacent to the hall, where the Grand Lodge was opened in ample form about twelve o'clock. Upwards of 200 ladies, who were complimented with tickets to see the ceremonies and hear the

musical performers, attended, and were introduced by the assistants to the hall committee into the galleries of the hall. In the upper part of the hall the orchestra was built, where above 60 instrumental and 30 vocal performers were placed. The master and wardens of lodges, and private brethren, were arranged in particular seats set apart for their reception in the hall. The procession was formed in the committee-room, and consisted only of present and past grand-officers, grand-stewards, members of the hall committee and their assistants, and the masters of the seven oldest lodges present. At half past twelve the procession entered the hall in the following order :

Grand tyler, with a drawn sword ; four tylers, carrying the lodge covered with white satin ; master of the seventh lodge, carrying two silver pitchers, containing wine and oil ; the master of the sixth lodge, carrying a gold pitcher, containing corn ; assistants to the hall committee, with white rods, two and two ; members of the hall committee, who were not grand-officers, two and two ; the brethren from the lodge of Alfred, in Oxford, in their academical dress, two and two ; grand-stewards, two and two ; the first light carried by the master of the fifth lodge ; wardens of the stewards' lodge ; master of the stewards' lodge : past grand sword-bearer ; architect, carrying square, level, and plumb-rule ; master of the fourth lodge, carrying the Bible, compasses, and square, on a velvet cushion ; grand-chaplain ; grand-secretary, with the bag ; grand-treasurer, with the staff ; provincial grand-masters, juniors walking first ; the second light carried by the master of the third lodge ; past junior grand-wardens, juniors walking first ; past senior grand-wardens, juniors walking first ; the third light carried by the master of the second lodge ; junior grand warden, senior grand-warden ; deputy grand-master ; master of the senior lodge, carrying the Book of Constitutions ; grand-sword-bearer, carrying the sword of state ; grand-master.

On the procession reaching the grand-master's chair, the brethren who formed the procession were proclaimed, and from that station walked round the hall three times ; at the end of the third procession, the present and past grand-officers repaired to their seats on a platform at the upper part of the hall, and the other grand-officers to the

upper part of the front seats on each side of the lodge; and the grand-stewards and members of the hall committee to the lower part of the same seats. Immediately on the grand-master being proclaimed, the music began to play, and continued to perform a grand piece till all the members in the procession were seated; the lodge was then placed in the centre of the hall, and the three lights, with one gold and two silver pitchers containing corn, wine, and oil, were placed thereon; the Bible, compasses, square, and Book of Constitutions, on a velvet cushion, being placed on the pedestal, the foundation stone anthem (p. 40) was then sung; after which an exordium on Masonry was pronounced by the grand-secretary, and we are exceedingly sorry it cannot be inserted; but must refer our readers to the eulogium given of it in Dr. Dodd's Oration,<sup>35</sup> concluding with the architect's desire to return the implements intrusted to his care at laying the foundation stone, on which the architect addressed the grand-master as follows:

Most worshipful and right hon. grand-master! On laying the foundation stone of this most magnificent building, your lordship was pleased to intrust these implements to my care. I have used them, and I trust with some degree of credit, in raising this masonic structure, now ready for dedication, which, though far from being finished, has obtained the approbation of so great a judge in architecture as your lordship, our greatest artists in general, and the whole body of Masons in particular. I now beg leave to return these (square, level, and plumb-rule), having, in the first instance, used them to advantage. The ornamental part, I hope to be able to finish in that elegant and delicate stile the fraternity wishes, strictly adhering to the most correct rules in architecture. Most excellent grand-master, grand-officers, grand-stewards, and brethren, be pleased to accept of my most grateful thanks, in preferring me to any other to raise your masonic hall, and which I hope, when finished, will give you all satisfaction.

His lordship expressed his approbation of the architect's conduct, and commanded the proper officers to receive back the implements which had been delivered him at

<sup>35</sup> See p. 49 of this book.

laying the foundation stone. A solemn piece of music was next performed, during which the ladies withdrew to tea and coffee, and such of the musicians, who were not masons, retired to accompany them. The grand-master then ordered the hall to be tyled, on which the lodge was uncovered, and the grand secretary informed the grand-master, that it was the desire of the society to have the hall dedicated to Masonry; on which the grand-master commanded the grand-officers to assist in that ceremony, during which the organ kept playing solemn music. The grand-officers then walked round the lodge in procession three times, stopping each time for the ceremony of dedication. At the end of the first procession the organ was silent, and the grand-master declared in solemn form the hall dedicated to Masonry, which being proclaimed by the grand-secretary, the grand honours were given; at the end of the second procession, the organ was silent, and the grand-master in solemn form declared the hall dedicated to virtue, which being proclaimed, the grand honours were given as before; at the end of the third procession, the organ was silent, and the grand-master in solemn form declared the hall dedicated to universal charity and benevolence, which being proclaimed, the grand honours were given as before: the lodge was then covered and the ladies introduced amidst the acclamations of the brethren: next a grand anthem (p. 41) was sung. The following oration on Masonry was then delivered by William Dodd, LL. D., grand-chaplain.

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

It is not to be doubted, that the mighty Master-hand, which with so much facility created, from the dust of the earth, the two first inhabitants of it, could, with equal

ease, have created thousands of the same species, and have given them all the means and advantages of perfect civilization. But He thought good to create two only, with an evident purpose to a gradual population of the earth which he had formed; and to a gradual advancement of those improvements, for which He wisely fitted the human mind; and in which He as wisely determined to keep that mind continually occupied.

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

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

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

These—illustrious hearers! are the men, whom we exult to call brethren: and of this truly honourable fraternity it is, that Masonry, throughout all ages, hath been composed; an institution,—not, as the ignorant and uninstructed vainly suppose, founded on unmeaning mystery, and supported by mere good-fellowship:—but

“ an institution founded on eternal reason and truth ;  
 “ whose deep basis is the civilization of mankind ; and  
 “ whose everlasting glory it is, to have the immoveable  
 “ support of those two mighty pillars, Science and Mo-  
 “ rality !”

In proof of what I advance, permit me just to touch, with a passing pencil—as the time—not as the unlimited nature of my subject will admit ;—just to touch upon—(1.) the antiquity ;—(2.) the extent ;—(3.) the comprehensiveness ;—(4.) the excellence and utility of our royal art ; of whose daily advancing progress, highly flourishing state, and unquestionable merit, who can doubt a moment—that beholds this splendid edifice ; that considers this lovely, honourable, and illustrious assemblage ?

1. And permit me to observe, that the brightest title suffers no diminution of lustre ; nay, that nobility itself derives distinction, from the support and countenance of an institution so venerable. For, if antiquity merits our attention, and demands our reverence—where will the society be found, that hath an equal claim ?—Masons are well-informed from their own private and interior records, that the building of Solomon’s temple is an important æra, from whence they derive many mysteries of their art. Now, be it remembered, that this great event took place above a thousand years before the Christian æra ; and consequently more than a century before Homer, the first of the Grecian poets, wrote ; and above five centuries before Pythagoras<sup>36</sup> brought from the East his sublime system of truly masonic instruction, to illuminate our Western World.

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

<sup>36</sup> See Dacier’s Life of Pythagoras.

2. And as Masonry is of this remote antiquity, so is it, as might reasonably be imagined, of boundless extent. We trace its footsteps in the most distant, the most remote ages and nations of the world. We find it amongst the first and most celebrated civiliziers of the East,<sup>37</sup> we deduce it regularly, from the first astronomers on the plains of Chaldea, to the wise and mystic kings and priests of Egypt;<sup>38</sup>—the sages of Greece, the philosophers of Rome:—nay, and even to the rude and Gothic builders of a dark and degenerate age; whose vast temples still remain amongst us, as monuments of their attachments to the masonic arts, and as high proofs of a taste, which, however irregular, must always be esteemed awful and venerable.<sup>39</sup>

In truth, in no civilized age or country hath Masonry been neglected: the most illustrious characters—kings and nobles—sages and legislators—authors and artists—have thought it their glory to protect and to honour it. And, at the present hour, while we find the brotherhood successfully established in every kingdom of the earth, we are happy to rank in that list many names, which do honour to their own—would have done honour to any age. To enumerate them would be a task abundantly

<sup>37</sup> 'The beauty and fertility of those climes (the Eastern),' says Abbé Reynall, "hath ever engendered a most numerous race of people, as well as abundance of fruits of all kinds. There, laws and arts, the offspring of genius and tranquillity, have arisen from the settled state of government; and luxury, the parent of every enjoyment that attends industry, has sprung out of the richness of the soil. India, China, Persia, and Egypt, were in possession not only of all the stores of nature, but also of the most brilliant inventions of art. War has frequently obliterated every monument of genius in these parts, but they revive again out of their own ruins, as well as mankind. Not unlike those laborious swarms we see perish in their hives by the wintry blast of the north, and which reproduce themselves in spring; retaining still the same love of toil and order. There are certain Asiatic nations, which have still preserved the arts of luxury with their materials, notwithstanding the incursions and conquests of the Tartars.' Vol. iv., p. 489.

<sup>38</sup> The regal and sacerdotal offices, in the ancient world, were frequently united; Melchizedec was king and priest; and Virgil speaks of Anius under the same characters:

*Rex Anius, rex idem hominum Phœbique sacerdos.*

*Æn. iii. 80.*

<sup>39</sup> So Abbé Reynall observes—'The Gothic ages have left us some monuments, the boldness and majesty of which still strike the eye amidst the ruins of taste and elegance.' p. 526.

pleasing; but the time allows me not. It would, however, be inexcusable to omit particularising that hero-king, that bright and northern star, whom the admiring world allows to be one of the greatest princes, and of whom we may justly boast as one of the first and most distinguished friends and lovers of our art!<sup>40</sup>—that ancient, honourable art, for whose promotion and dignity lodges are opened in every quarter of the globe.—For I cannot but remark with peculiar pleasure, that in whatsoever else men may dispute and disagree, yet they are all unanimous to respect and to support a singularly amiable institution; which annihilates all parties; conciliates all private opinions; and renders those who by their Almighty Father were made of one blood, to be also of one heart and one mind; brethren, bound, firmly bound together by that indissoluble tie—“the love of their God, and the love of their kind.”

3. This alone might well be judged a sufficient reason for the extent, and, if we may so say, universality of the Craft. But, when to this we farther add, the Comprehensiveness of the institution, and the vast circle of arts and sciences which it takes in, we shall no longer wonder at that extent; but be satisfied, “That Masonry must “and will always keep pace, and run parallel with the “culture and civilization of mankind.” Nay, we may pronounce, with strict truth, That where Masonry is not,

<sup>40</sup> I cannot withhold from my reader the following eulogium on the king of Prussia, by the historian so often quoted, and whose work alone would confer immortality: ‘The king of Prussia alone hath invented a new method of disciplining armies, of heading battles, and of gaining victories. This prince, who would have been better served by another nation, and certainly better commended than he could possibly be by his own; who hath not had, since Alexander, his equal in history, for extent and variety of talents; who, without having been himself formed by Greeks, hath been able to form Lacedæmonians; he, in a word, who hath deserved, beyond all others, that his name should be recorded in his age, as a distinction vying in greatness with those of the finest ages of the world; this same king of Prussia hath totally changed the principles of war, by giving in some measure to the legs an advantage over the arms; that is to say, that by the rapidity of his evolutions, and the celerity of his marches, he hath always excelled his enemies, even when he hath not conquered them. All the nations of Europe have been obliged to imitate his example, in order not to be obliged to submit to him. He will enjoy the glory, since it is one, of having raised the art of war to a degree of perfection, from which, fortunately, it cannot but degenerate.’ p. 452.



civilization will never be found. And so in fact it appears: for, in savage countries, and barbarous climes—where operative Masonry never lays the line, nor stretches the compass—where skilful Architecture never plans the dome, nor rears the well-ordered column;—on those benighted realms, liberal Science never smiles, nor does ingenuous Art exalt, refine, embellish, and soften the mind.<sup>41</sup>

But, give Masonry once to exert her heaven-descended talents, even in realms like those;—let her rear the dwelling, and teach the lofty temple to emulate the clouds;—see what a train of Arts immediately enter, and join, in ample *suite*, to give their patron Architecture completion and glory!<sup>42</sup>—Lo! at their head, Sculpture with his animating chisel bids the forming marble breathe!—See Painting with his vivid pencil steal Na-

<sup>41</sup> Ovid's famous line is so well known, and become, as it were, such a general axiom; that it is scarce needful even to hint at it:

‘Ingenuas didicisse, &c.’

<sup>42</sup> ‘The Genius,’ says Abbé Reynall, ‘which presides over Design raised three of these arts at once; I mean Architecture, Sculpture, and Painting. Architecture, in which convenience of itself regulated those proportions of symmetry that contribute to give pleasure to the eye; Sculpture, which flatters princes, and is the reward of great men; and Painting, which perpetuates the remembrance of noble actions, and the instances of mutual love.’ And speaking of the union and dependence of the arts and manufactures, he goes on, ‘Manufactures contribute to the advancement of knowledge and of the sciences. The torch of industry serves at once to enlighten a vast horizon. No art is single; the greater part of them have their forms, modes, instruments, and elements, in common. The mechanics themselves have contributed prodigiously to extend the study of mathematics. Every branch of the genealogical tree of science has unfolded itself with the progress of the arts and handicrafts. Mines, mills, cloth-works, and dyeing, have enlarged the sphere of philosophy and natural history. Luxury has given rise to the art of enjoyment, which is entirely dependent on the liberal arts. As soon as Architecture admits of ornaments without, it brings with it decorations for the inside of our houses; while Sculpture and Painting are at the same time at work for the embellishment and adorning of the edifice. The art of Design is employed in our dress and furniture. The pencil, ever fertile in novelty, is varying without end its sketches and shades on our stuffs and our porcelain. The powers of genius are exerted in composing at leisure master-pieces of poetry and eloquence, or those happy systems of policy and philosophy, which restore to the people their natural rights, and to sovereigns all their glory, which consists in reigning over the heart and the mind, over the opinion and will of their subjects, by the means of reason and equity.’  
p. 492.

ture's fairest tints, while the glowing canvas starts beneath his touch into beauty and life!—See the long labours of the loom; the storied tapestry, and the rich wrought silk, employed to decorate the habitation which every art and every exertion of the manufacturer and mechanic are busied to complete!

But not the manual arts alone attend: hark!—through the finished dome divine Music pours her soul-commanding sounds; with her artful hand and finely-varied tones sweetly enforcing the lofty and instructive lessons of heaven-born Poesy!—which, whilst it wraps the delighted mind in deep contemplation, gives birth and being to those sage, those civil, those legislative and moral plans; or, in one word, to all that round of speculative Masonry, which secures, adorns, and dignifies society, and represents, in strong contrast, the savage and the civilized man!<sup>43</sup>

Thus comprehensive is the noble Art we boast; and such are the triumphs of Architecture alone, in whose ample grasp are contained such numberless benefits to human nature, and which may justly be deemed the peculiar and favourite child of civilization, as well as the unerring mark and criterion of that civilization, and of the progress of the fine arts in every state. Were I to proceed—or had I assumed for my proof that wonderful, all-informing science on which Masonry is built; nay, and which—proud Mistress of Arts!—issues forth her commanding laws, not only to those arts, but even to nature—even to nature's amplest round—the solar system itself:—had Geometry been my theme—the time would have failed me to have recounted even a part of that comprehensive extent and reach of instruction;—

<sup>43</sup> See the histories of the Savages in America, Kamschatzca, Greenland, &c. The ingenious author of 'The View of the internal Evidence of the Christian Religion,' (to whom I am happy in an opportunity to pay my feeble tribute of thanks for his useful, well-timed, and irrefragable work) observes, 'That if we turn our eyes to those remote regions of the globe, to which supernatural assistance has never yet extended, we shall there see men, endued with sense and reason not inferior to our own, so far from being capable of forming systems of religion and morality, that they are at this day totally unable to make a nail or a hatchet;—From whence we may surely be convinced, that reason alone is so far from being sufficient to offer to mankind a perfect religion, that it has never yet been able to lead them to any degree of culture or civilization.' P. 116, &c.

that inexhausted fund of information and knowledge, of improvement and advantage, which it imparts to its studious votaries. Happy votaries—adepts in true Masonry—ever the zealous and most ardent admirers of natural and moral beauty! for they are especially sensible of the beauties of that world, which, amongst the intelligent Greeks, knew no other name. And well indeed might it be styled *Κοσμος*, essential “Beauty;”—for it excels, at once, in all the regularity of order, the exactness of proportion, the glow of colouring, the force of expression, and the strength of design.

4. But future and more extensive discussions of this high and entertaining theme may, perhaps, through your honourable sanction engage my pen.<sup>44</sup> For the present—after what hath been already advanced, can any man doubt a moment of “the excellence and utility of Masonry,” thus deep in antiquity, boundless in extent, and universal in its comprehension of science, operative and speculative; thus, in its wide bosom, embracing at once the whole circle of Arts and Morals?

To attempt its encomium (particularly after what has been already so ably, so elegantly advanced by my worthy brother<sup>45</sup>), would be “wasteful and superfluous “excess;” would be, in the fine language of our first and sublimest of Bards,

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

For who, in this polished, this improving age, is insensible of the attraction, the excellence, the utility of the Fine Arts, the Liberal Sciences?<sup>46</sup> Who, in this peculiarly hu-

<sup>44</sup> The author did not live to publish any thing more on Masonry.

<sup>45</sup> Mr. Hesseltine, the Grand-secretary, whose Exordium was not more elegant and instructive, than ably and eloquently delivered.

<sup>46</sup> It is a pleasure to remark, that while our country has equalled Rome in arms, she is every day advancing, and we trust will rival Greece in Arts;—so that Virgil’s fine compliment to both these countries, we may hope, will be completely applicable to her.

‘Excudent alii spirantia mollius æra  
 ‘Credo equidem, vivos ducent de marmore vultus;  
 ‘Orabunt causas melius, cœlique meatus

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

Indeed, the celebrated Eulogy which Cicero passeth on philosophy, may, with equal propriety, be applied to Masonry, duly practised and rightly understood. For in that view it will be found eminently “the improvement “of youth, and the delight of old age. The ornament “of prosperity, the refuge and solace of adverse hours; “it pleases at home; is no incumbrance abroad; it lodges “with us; travels with us; and adds amusement and “pleasure to our rural retirement.”<sup>47</sup>

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

And while by our sincere good-will and friendly regard each for the other;—while by our liberal and merciful

‘ Describent radio, et surgentia sidera dicent ;  
 ‘ Tu regere imperio populos, Romane, memento !  
 ‘ Hæc tibi erunt artes ; pacisque imponere morem,  
 ‘ Parcere subjectis, et debellare superbos.

Æn. vi. 847.

Bishop Hall, in his *Quo Vadis* (p. 644) speaking of England, says, ‘The double praise which was of old given to two great nations, that ‘Italie could not be put downe for armes, nor Greece for learning, is ‘happily met in our one Iland. Those therefore that cross the seas to fill ‘their braine, doe but travel northward for heat, and seeke that candle ‘which they carry in their hande.’

<sup>47</sup> ‘Hæc studia adolescentiam alunt, senectutem oblectant; secundas ‘res ornant; adversis perfugium ac solatium præbent; delectant domi; ‘non impediunt foras; pernoctant nobiscum; perigrinantur; rustican- ‘tur.’ And so also Vitruvius, in his Preface, p. 14, finely observes, ‘Doctum (hac in scientia) solum ex omnibus, neque in alienis locis pere- ‘grinum esse, neque, amissis familiaribus et necessariis inopem amicorum; ‘sed in omni civitate civem censerì, adversosque fortunæ casus posse ‘despicere.’—Vitruv. Præfat. L. vi.

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

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

Nor can the brilliant and generous example of that illustrious Nobleman, who so honourably presides over us, want its due effect ;—a Nobleman—you, my Brethren, all agree with me—not more distinguished as a Mason than as a Man ! whose love of liberal Arts, and whose regard for moral virtue, are not confined to the Lodge, but accompany and adorn him in all the walks of life ! Under such auspices may the Craft rest happy and secure, and flourish for ever as the Palm !—and may this Hall, awfully dedicated to Masonry, to Virtue, to Benevolence,<sup>43</sup> still and for ever behold each ennobling science, each ingenuous Art, smile and triumph, soften and civilize beneath its roof !—May private friendship and public virtue dignify and distinguish the heart and character of every Mason, who here shall form and fill the mystic Lodge !

And when the sacred solemn rites are done, when festive Hilarity assumes his social seat, may decent polite-

<sup>43</sup> See the Ceremonial of Dedication.

ness, and sweetly-smiling innocence, for ever wreath the chaplet for his brow, crown his bowl, and command his song!

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

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

Formed as thy Temple, and enriched with the ornaments of thy creative wisdom,—consummate Architect of thy master building, Man!—we look up to thee, to inspire us with understanding, with science, with virtue, with all which can dignify, refine, and exalt our nature, and render the temple at least not wholly unworthy of its sacred inhabitant!—To this end, direct us to make the blessed volume of thy instructive wisdom, the never-erring square to regulate our conduct;<sup>49</sup> the compass

<sup>49</sup> Shakespeare—that all-comprehending genius,—in his play of Antony and Cleopatra puts a speech into the mouth of Antony, act ii. scene 3. which plainly shews that immortal bard was one of our brethren:

“ My Octavia,

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

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

“ Shall all be done by *rule*.”

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

And while through thy bounty—rich Dispenser of every blessing!—our cups overflow with plenteousness, and wine, and corn, and oil,<sup>50</sup> delight and cheer our boards : Oh, may our full hearts never be wanting in gratitude, and in the voice of thanksgiving to Thee ; in liberal sentiments and succour towards every laudable undertaking ; in the quickest sensibility, and readiest relief we can give to the woes and distresses of our fellow-creatures—of all mankind—of every being, universal Lord ! who bears thy image, and looks up to thy providence ; who is fed by thy hand, hopes for thy future and all-comprehending mercy, and can and will triumphantly unite with us,—with the general voice of Masons and of Men,—earnestly and emphatically saying,

“ Father of All ! in every age,  
 “ In every clime ador'd,  
 “ By Saint, by Savage, and by Sage,  
 “ Jehovah, Jove, or Lord !  
 “ To Thee, whose temple is all space,  
 “ Whose altar, earth, sea, skies,  
 “ One chorus let all Being raise,  
 “ All Nature's incense rise ! ”

After this the Coronation Anthem was sung, viz.

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

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

<sup>50</sup> See the Ceremonial of the Dedication.

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

## STROPHE.

## AIR.

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

RECITATIVE, *accompanied.*

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

## CHORUS.

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

## AIR.

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

## ANTISTROPHE.

## SEMI-CHORUS AND CHORUS.

Ye spirits pure, that rous'd the tuneful throng,  
And loos'd to rapture each triumphant tongue,  
Again, with quick instinctive fire,  
Each harmonious lip inspire:  
Again bid ev'ry vocal throat  
Dissolve in tender votive strain.

## AIR.

Now while yonder white-rob'd train<sup>a</sup>  
Before the mystic shrine  
In lowly adoration join,  
Now sweep the living lyre, and swell the melting note.

<sup>a</sup> Alluding to the Brethren in their white aprons, &c.



## RECITATIVE.

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

## AIR.

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

## E P O D E .

## RECITATIVE, accompanied.

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

## AIR.

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

## CHORUS.

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

## RECITATIVE.

Here shall your impulse kind  
Inspire the tranced mind.

## AIR.

And lips of truth shall sweetly tell  
What heavenly deeds befit,  
The soul by wisdom's lesson smit:  
What praise he claims, who nobly spurs  
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.

<sup>m</sup> The lines in *Italic* are omitted in the music.

The following is an explanation on the Ode, by the author, in a letter directed to James Heseltine, Esq., viz.

DEAR SIR :

Enclos'd I have transmitted to you an Ode, composed, in consequence of the request of the grand master (which we consider as a command), by one of the brethren of the lodge of Alfred, for the consecration of the great hall. I present it with all submission to the judgment of our brethren; they are at full liberty to employ or reject it, to alter or correct it as they please. The author desires to remain in obscurity; it is his first attempt in the path of lyric poetry, and he is not a candidate for fame, where he thinks he has so little reason to hope for the prize. If his composition proves acceptable to his brethren of the grand lodge, or even if it only shews his disposition to attend at all times to their requests, that is the highest satisfaction he hopes from this undertaking. He is concerned, that the nature of the subject obliged him to be more obscure than he might perhaps otherwise have been. The following outlines will sufficiently explain to you the author's plan—how it is executed you will judge.

The Ode is designed to be sung at the consecration of a masonic hall; it is therefore addressed to those angelic beings who shouted for joy at the creation of the world: they are invited to attend the consecration of a building dedicated to the service of virtue, and sacred to the duties of charity and benevolence. The Ode is divided into *strophe*, *antistrophe*, and *epode*, agreeable to the manner of the Grecian lyrics. In the *strophe*, the author paints the scene of the creation, and describes the harmony which then resounded through the universe, especially at the formation of man. In the second part, the *antistrophe* is the address to the angelic beings who are invited to attend a solemnity, to celebrate the consecration of our building, and to instruct the surrounding crowd, that virtue alone could make the human form the real image of the divine, or bring it to a correspondent beauty with the other parts of nature; and, therefore, the least part, the *epode*, is more particularly addressed to virtue and benevolence—invoking their attendance on

this solemn occasion, and dedicating to their future protection and service this temple of Masonry.

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

I should be obliged to you for your opinion on the Ode.

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

NEW COLL. OXON.,  
Monday, April 1, 1776.

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

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

ODE for the Dedication of the FREE-MASONS' NEW HALL,  
By the Rev. Brother DANIEL TURNER, A. M., Woolwich, Kent

### STROPHE.

#### RECIT. AND CHORUS.

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

#### RECIT., *accompanied.*

'Twas then old Chaos stood amaz'd,  
Before the Almighty's face,  
Heav'n and earth assum'd their place.  
Th' all pervading hand,  
Divided sea and land,  
Then beauty, grace, and order first were rais'd.

#### CHORUS.

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

## AIR.

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

## II

## ANTISTROPHE.

## RECIT. AND CHORUS.

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

## AIR.

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

## RECITATIVE.

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

## AIR.

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

## AIR continued, and at the end CHORUS.

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

## EPODE.

RECIT., *accompagnée.*

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

## AIR.

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

## CHORUS.

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

## RECITATIVE.

Its influence shall hold,  
 Till death doth all unfold.

## AIR.

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

## FIRST CHORUS.

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

## GRAND CHORUS.

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

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

WOOLWICH, April 17, 1776.

GENTLEMEN,

Along with this I present to your examination the hasty production of a few hours; for the shortness of time allotted me, and the nature of my confined situation allowed no more. I confess the subject to be capable of a greater number both of philosophic, masonic, and poetic beauties, which should have been wrought into the piece, had you sooner advised me of it. If any other brother furnish you with a better, the rejecting of mine will give me pleasure. but should mine be approved, permit me to ask a favour, nay to claim a right, which true Masons will never deny a brother.

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

Gentlemen,

your most obedient humble servant,

DANIEL TURNER.

ODE ON RAISING A HALL SACRED TO MASONRY, by Brother John Williamson of London.

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

Behold! the sacred structure rise,  
On firm foundation laid,  
Where Solomon the great and wise,  
His bounty first display'd;  
The Syrian king materials brought  
To aid the grand design,  
And Hiram Abiff's happy thought  
Completed it divine.  
In wisdom, strength, and beauty see  
The three grand orders hap'ly agree.  
From hence, what blessings may arise  
By ev'ry brother's friendly aid;  
The fairest offspring of the skies,  
Kind Charity! all charming maid!  
Shall stretch her hand the poor to bless,  
And raise them up from deep distress;  
Banish each sorrow from the breast,  
And, like the good Samaritan—balm impart.  
Hail, Masonry! to thee we raise  
The song of triumph, and of praise;  
For surely unto thee belongs  
The highest notes, the noblest songs,

Whose arts with happiness delight,  
 And each like brethren unite.  
 To noble PETRE raise the strain,  
 He bids the temple rise again,  
 Him future Grands<sup>53</sup> shall joyful own,  
 Who laid the first foundation stone;  
 Let us hands together join,  
 Masonry is art divine;  
 Harmony supports the whole,  
 Fills the heart, exalts the soul.  
 Thrice hail again this noble art!  
 Which can such mystic joys impart;  
 The sun which shines supreme on high,  
 The stars that glitter in the sky,  
 The moon that yields her silver light,  
 And vivifies the lonely night,  
 Must by the course of nature fade away,  
 And all the earth alike in time decay;  
 But, while they last, shall Masonry endure,  
 Built on such pillars, solid and secure:  
 And at the last, again shall rise  
 In brotherly affection to the skies.  
 To Masonry exalt the lay,  
 Each brother raise his voice,  
 Let smiles around diffusive play,  
 And heartily rejoice.  
 Since noble PETRE grac'd this pile,  
 Both wisdom, strength, with beauty smile.

No. 18, High Holborn,  
 May 1776.

J. W.

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

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

Under lord Petre's auspices Masonry flourished both at home and abroad in the most conspicuous manner; for in the year 1772 the Masons at Barbadoes built an elegant hall for their meetings. In 1773 the Hall-committee was first appointed by the Grand Lodge, who had the sole care of that building, and still continue to have the sole government of the hall-fund, as well as of every thing belonging to that structure and its appurtenances, &c. This committee consists of all present and past grand officers, and of the following brethren, viz., brother James Harrison, brother John Yeamons, and brother Redmond Simpson. . They are subject to the controul of

<sup>53</sup> The ancient Masons always call the grand-master the Grand.

the Grand Lodge, to whom all reports of proceedings are made; neither can any thing be passed into a law without the approbation of the Grand Lodge assembled in quarterly communication. Each member has been honoured with a silver medal, on which is represented the implements of Masonry, with this motto: *Vide, Audi, Tace*; and on the reverse, a sun, with the name and number of the owner, with this inscription: Free Masons' Hall.

In the same year an alliance was formed with the Grand Lodge of Germany, held at Berlin, under the patronage of his present Prussian majesty, who, in the year following (namely, 1774), incorporated the society of Free-masons throughout all his dominions.<sup>54</sup>

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

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

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

In 1777 the duke of Manchester accepted the office of grand-master, and governed the craft with care and vigilance five years. During his presidency those persons who assemble in London and elsewhere, in the character as masons, calling themselves Ancient Masons, by virtue of an authority from a pretended grand-lodge in England, said to be under the patronage of the duke of Athol, are forbid to be countenanced and acknowledged as masons by any regular lodge or mason, under the constitution of England. This censure doth not extend to any lodge or

<sup>54</sup> See the History and Antiquity of Freemasonry in Germany.



mason made in Scotland or Ireland, or to any lodge or mason made abroad, and in alliance with the grand-lodge of England. Under his grace's reign the law which specifies that no person shall be made a mason for a less sum than one guinea, be repealed, and no person be made for a less sum than two guineas. That no constitution for a town lodge be granted for a less sum than six guineas, or for a country lodge for a less sum than four guineas, exclusive of the other usual fees. It was also enacted, that each lodge shall pay for every person made a mason the sum of five shillings, for registering his name in the books of the grand-lodge; and for every mason becoming a member of any lodge or lodges, the sum of two shillings and sixpence. Many other wise and useful laws were established during his grace's administration.

In 1783 his royal highness the duke of Cumberland succeeded the duke of Manchester, and was installed in the usual manner. At this ceremony the greatest harmony prevailed in all the meetings of the society; hence we have every reason to suppose the society will flourish under our Royal Grand-master more than in any former reign. And for the better support and dignity of the fraternity, it was judged convenient and necessary, not only for the dignity of the institution, but for the more immediate ease of his royal highness, to appoint the right honourable the earl of Effingham acting grand-master. Thus Masonry flourishes in England at present.

#### DESCRIPTION OF FREE-MASONS' HALL.

This building is situate on the south side of Great Queen-street, Lincoln's-inn-fields; a street very spacious and commodious for carriages to and from the Hall on days of solemnity. The house and garden, where now the Hall is erected, is freehold, and was purchased by the society of Free-masons for three thousand two hundred pounds, with some interest due thereon. The house itself was built by the renowned Brother Inigo Jones, which, after various alterations and amendments, is now used as an elegant tavern and coffee-house; though the major part of the upper rooms are occasionally used by the society; some for committee-rooms, others for the meetings of the Royal Arch Chapter, the Grand-stew-

ards, and other lodges of eminence ; but the Hall is built where the garden formerly was, behind the house ; the length of which was 99 feet, and breadth 43 feet, and the whole length of the building, from front to rear, is 200 feet.

The foundation of this most magnificent building was laid on Monday, the 1st of May, 1775, by the Right Hon. Lord Petre, then grand-master, accompanied by his officers and a very numerous and brilliant company of masons and ladies;<sup>55</sup> and it was dedicated on Thursday, the 23d of May, 1776, by the same nobleman, assisted by the proper officers, with a very numerous and genteel company of past grand-officers and brethren of eminence and distinction, at which upwards of four hundred ladies were present:<sup>56</sup> for

As solid happiness we prize,  
 Within our breast this jewel lies,  
 And they are fools who roam ;  
 The world has nothing to bestow,  
 From our own selves our joy must flow,  
 And this building our home.

The entrance into the Hall 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 meet, 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 semicircular form, to hold the grand-master's chair. 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

<sup>55</sup> See ceremony observed at laying the Foundation stone, page 39, &c.

<sup>56</sup> See ceremony observed at the Dedication of Free-masons' Hall, page 46, &c.

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-officers in their masonic dress, and above them are places for such historical paintings as have some affinity to the royal art, or are expressive of the virtues of Free-masonry. All the other intermediate spaces are most elegantly decorated with the most beautiful emblematical, symbolical, and hieroglyphical figures and representations of the mysteries of the royal art. The delighted eye, glancing over all these splendid objects, would rest with complete satisfaction on this beautiful fabric, to which they serve as embellishments, if the whole of the front building had been equal in beauty and elegance to the Hall: for

Example is a living law, whose sway  
Men more than all the written laws obey;  
We to ourselves may all our wishes grant,  
For nothing coveting, we nothing want.

Round the top of the side walls runs a small ballustrade, 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 might view our 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 has raised the character of the architect (Richard Cox) beyond expression. In the center 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 Free-mason, and as the real sun is situated in the center of the universe, so is this emblematic sun fixed in the center 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 ; hence, the scientific Free-mason only knows the reason why the sun is thus placed in the center of this beautiful Hall.

Whenever the grand lodge assemble, this hall is further ornamented with five brilliant and rich cut-glass chandeliers, the most magnificent of which hangs above that part of the hall allotted for 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 brilliancy that far surpasseth the ideas of all that have not beheld it in this blaze of day.

Hail ! heavenly lights, supremely fair !  
 Whose smiles can balm the horrors of despair,  
 Bids in each breast unusual transport flow,  
 And wipe the tears that stain the cheek of woe :  
 How blest the man who quits each meaner scene,  
 Like thee<sup>57</sup> exalted, smiling, and serene !  
 Whose rising soul pursues a nobler flight ;  
 Whose bosom melts with more refin'd delight ;  
 Whose thoughts, elate with transports all sublime,  
 Can soar at once beyond the views of time :  
 Till loos'd from earth, as angels unconfined,  
 It flies aerial on the darting wind ;  
 Free as the keen-ey'd eagle, bears away,  
 And mounts the regions of eternal day.

When the society is assembled in this hall, the masonic tables are placed in the following order, viz. : The grand-officers' table, which forms an exact semicircle, is placed at the upper part of the hall, being elevated about three feet higher than the other tables. At the vertex of this half round the grand-master is seated, and on his right and left the grand-officers, and twelve grand-stewards, who attend the grand-master : within the concavity of this table, masons of birth and distinction are placed, as likewise the grand-swordbearer, who sits facing the grand-

<sup>57</sup> Free-masonry.

master, and all foreign visitors of rank. Parallel to these steps, the table belonging to the grand-stewards is placed, extending from side to side, leaving only a passage for the attendants to pass and repass; at this table none but the members of the stewards' lodge are permitted to sit, except foreign stewards by invitation. Perpendicular to this table, and parallel to the side walls, five tables for the rest of the brethren are placed, extending the whole length of the hall, unoccupied by the other tables before-mentioned; they are placed at such distances as to have sufficient room for the servants to attend on every occasion. These tables are all of mahogany, and so made, that they can be placed and replaced in a very little time, and with the greatest ease and convenience.

This hall loves peace, and honours virtue's cause,  
Checks crimes, hates vice, and preserves good laws.

Above the grand-master's chair a beautiful dial is placed, by which masonic time is measured, and was the present of brother Martin, clockmaker in London. At the extremity of the hall, two very commodious water-closets are situated, which are so contrived, that a stranger supposes they are entrances into other apartments.

The furniture of this magnificent hall corresponds in every respect with the building, and the jewels worn by the grand officers are gold of the most curious workmanship, pendent to blue garter ribbon.

This structure was raised by a contribution from the brethren, and cost upwards of twelve thousand pounds; it is the property of the society at large, and invested in the hands of trustees, together with the fee-simple and inheritance, right, and interest of and in the several messuages, garden, and hereditaments of the said society, situate as aforesaid, with their appurtenances, together with the hall erected in said garden, and all other erections and improvements to be hereafter built and made upon, or to the premises, has been granted and conveyed by the trustees of the said society to the following persons, in trust, for and in behalf of the brethren at large, to wit:

The right hon. Thomas lord visc. Wentworth.  
Sir Peter Parker, knight.  
John Crofts, Esq.

Lieutenant-colonel John Deaken.  
 Thomas Parker, Esq.  
 Henry Dagge, Esq.  
 Charles Frederick, Esq.  
 William Hodgson, Esq.  
 William Atkinson, apothecary.  
 John Allen, attorney at law. And  
 James Heseltine, proctor.

That as often as any of the said trustees shall happen to die, or decline the trust, a new trustee or new trustees shall be nominated and appointed by the subscribers to the Tontine, or their representatives, or the major part of them, assembled at a meeting to be for that purpose called at the hall, which meeting of subscribers, at least ten days' previous notice shall be given in the London Gazette, and one or more other public London newspaper.

That the said trustees, or the major part of them, shall, from time to time, meet together at the hall for the purpose of carrying into execution, and managing the business of the trust reposed in them as aforesaid, and shall have power, from time to time, to adjourn as occasion may require; which assembly or meeting is called The Tontine Committee; and shall, from time to time, be convened by summons or notice left at the several places of abode of the several trustees, at least six days previous to every such committee.

That this Tontine Committee, five of whom shall make a quorum to transact business, shall have power to appoint a chairman, an auditor, or secretary, and such other officers, and at such salary or salaries, as to them shall seem meet: and the committee, or five of them, assembled as aforesaid, shall have the sole management and direction of the affairs relative to the trust aforesaid; and the determination of all doubts, disputes, or difficulties that shall or may arise touching any of the matters aforesaid.

That such salary or salaries as aforesaid, and all other reasonable charges and expences that may arise in the management of the business, not exceeding in the whole the annual sum of 50l., shall be defrayed by the grand-treasurer for the time being, out of the said grand fund.

It is further, under the government of a committee,

called The Hall Committee, consisting of all present and past grand-officers, and some of the brethren. The great industry of this committee, who generally assemble every fourteen days, have made masonic business their pleasure, and considered labour as an amusement.

————— Nature lives by toil :  
 Beast, bird, air, fire, the heavens, and rolling world,  
 All live by action ; nothing lies at rest,  
 But death and ruin ; man is born to care ;  
 Fashion'd, improv'd by labour : this of old  
 Wise states observing, gave that happy law,  
 Which doom'd the rich and needy, ev'ry rank,  
 To manual occupation, and oft called  
 Their chieftains from the spade, or furrowing plough,  
 Or bleating sheepfold. Hence utility  
 Thro' all conditions ; hence the joys of health ;  
 Hence strength of arm, and clear, judicious thought ;  
 Hence corn, and wine, and oil, and all in life  
 Delectable. What simple nature yields  
 (And nature does her part) are only rude  
 Materials, cumber on the thorny ground ;  
 'Tis toil that makes them wealth.

This beautiful and most magnificent building was upwards of three years in finishing, and may now, without the least degree of partiality, be called the completest masonic hall in the world. It was built from a plan, and under the sole direction of Thomas Sandby, Esq., professor of architecture to the royal academy, and now grand architect to the society of Free and Accepted Masons.

The intention of the fraternity, at some future period, is to erect a splendid and magnificent front, agreeable to the most august and stately rules of architecture, with a grand, commodious, and beautiful entrance, decorated and embellished with every invention suitable to Free-masonry ; which will then be a lasting monument of the liberality and munificence of the brotherhood, who, without ostentation, sing,

May this famed fabric stand until the day,  
 That o'er the world its owners gain the sway,

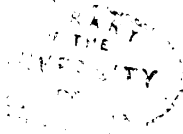
implying the author's wish that Free-masonry may become universal. In short, the builders seem to have had in view the excellent maxims of design, which our inimitable poet, Mr. Pope, has thus elegantly versified :

To build, to plant, whatever you intend,  
 To rear the column, or the arch to bend,

To swell the terras, or to sink the groat,  
In all, let nature never be forgot.  
But treat the goddess like a modest fair,  
Nor over-dress, nor leave her wholly bare.  
Let not each beauty ev'ry where be spy'd,  
Where half the skill is decently to hide.  
He gains all points, who pleasingly confounds.  
Surprizes, varies, and conceals the bounds.

Hence the grand lodge of England will no longer be under the necessity of hiring halls for their masonic meetings and public festivals of inferior communities, or resorting to taverns to transact the business of their society.





# HISTORY AND ANTIQUITY

OF

# FREEMASONRY

IN

## Foreign Countries.



### FIRST, IN FRANCE.

HISTORY furnishes us with a very imperfect state of Free-masonry in France; however, we are pretty well assured that the royal art flourished there as early as the year A. D. 126. Many of which came to England about the year 254, and many more in the year 680. Under the ancient Gallic and Norman princes, Masonry received very extraordinary marks of indulgence; there is no doubt but 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 expose them, in ignorant, troublesome, and superstitious times, to a vast variety of adventures, according to the different fate of parties, and other alterations in government. It is, however, to be remarked, that masons have always been loyal, which frequently exposed them to great severities, when power wore the trappings of justice, and those who committed treason, punished true men as traitors.<sup>58</sup>

In the year 1737, France followed the example of Holland in disturbing the repose of the society; though

<sup>58</sup> Manuscript in the British Museum.

many of the greatest personages in that kingdom had defended the lodges of Masons, and interested the court in their behalf, yet, they were decreed to the same fate as the United Provinces, by reason, that under the pretence of the inviolable secrets of their order, they might cover some dangerous design, which might in the end be to the disadvantage, not only of religion, but even of the kingdom's peace. But these days have been. At this time there are none so scrupulous in regard to Masonry, as they were some years ago. It is well known that the prince of Conti, that illustrious hero, glories in having been made a mason; who frequently lays aside his warlike habiliments, to wear the masonic apron, and work with surprizing diligence and assiduity in carrying on the grand design.

Notwithstanding all this the society have built a very magnificent hall at Marseilles, intituled The Lodge of St. John. It is 58 feet long, 30 broad, and 42 feet high.

At the bottom of the hall, under a gilded canopy, the valences of which are blue, fringed with gold, is a painting which represents the genius of Masonry, supporting the portrait of the king of France, upon a pedestal, with this inscription: *Dilectissimo Regi Monumentum Amoris Latomi Massiliensis*; that is, The masons at Marseilles have erected this monument of their affection to their most beloved king.

A genius, seated below the pedestal, presents with one hand this inscription, and with the other the arms of the lodge, with their motto: *Deo, Regi, et Patriæ, Fidelitus*; that is, Fidelity to God, our king, and country. Above this is a genius which crowns the king.

To the right of this painting is placed another, representing the wisdom of Solomon, with this inscription above it: *Prudentia*, i. e. Prudence.

To the left is another, representing the courage of St. John the Baptist, in remonstrating with Herod upon his debaucheries, with this inscription: *Fortitudo*, i. e. Fortitude.

The right side of the hall is ornamented with paintings of equal grandeur. The first represents Joseph acknowledging his brethren, and pardoning them for the ill usage he had received from them, with this inscription: *Venia*, i. e. Pardon.

The second represents Job upon the dung-hill, his house destroyed, his fields laid waste by storm, his wife insulting him, and himself calm, lifting his hands towards heaven, with this inscription: *Patientia*, i. e. Patience.

The third represents St. Paul, and St. Barnabas, refusing divine honours at Lystra, with this inscription: *Humilitas*, i. e. Humility.

The fourth, Jonathan, when he warned David to keep from the city, in order to avoid the danger which threatened his days, with this inscription: *Amicitia*, i. e. Friendship.

The fifth, Solomon surveying the works of the temple, and giving his orders for the execution of the plan, which his father David had left him of it, with this inscription: *Pietas*, i. e. Piety.

The sixth, St. Peter and the other apostles paying tribute to Cæsar, by means of the piece of money found miraculously in the belly of a fish, with this inscription: *Fidelitas*, i. e. Fidelity.

The seventh, the charity of the good Samaritan, with this inscription: *Charitas*, i. e. Charity.

The left side of the hall contains three paintings: The first, Tobias curing his father, with these words for the inscription: *Filiale Debitum*, i. e. Filial Debt.

The second, the father of the prodigal son, when he embraces him, and pardons his offences, with this inscription: *Obedientia*, i. e. Obedience.

On each side the door are two paintings of equal grandeur: one represents the Apostles giving alms in common, the inscription: *Eleemosyna*, i. e. Alms-giving.

The other represents Lot receiving the angels into his house, believing them to be strangers, the inscription is *Hospitalitas*, i. e. Hospitality.

The four corners of the hall are decorated with four allegorical paintings; in one are represented two geniuses holding a large medal, on which are painted three pillars of a gold colour, with this motto: *Hic posuere locum, Virtus, Sapientia, Forma*; i. e. Here virtue, wisdom, beauty fixed their seat. In another two geniuses equally supporting a large medal, on which are represented three hearts set on fire by the same flame, united by the bond of the order, with this motto: *Pectora jungit Amor, Pie-*

*tasque ligavit Amantes*, i. e. Love joins their hearts, and piety the tie. The two others are in the same taste, but supported by one genius only, being a smaller size. The medals represent as follows: the first, three branches; one of olive, another of laurel, and another of myrtle; with this motto: *Hic Pacem mutuo damus, accipimusque vicissim*, i. e. Here peace we give, and here by turns receive. The other, a level in a hand coming from heaven, placed perpendicularly upon a heap of stones of unequal forms and sizes, with this motto: *Æqua Lege fortitur insignes et imos*, i. e. One equal law of high and low the lot.

All these paintings are upon a line; those which are placed opposite the windows are entirely in front. Over the inner door of entrance is this inscription, in a painting displayed by a child: *S. T. O. T. A. Varia hæc Virtutum Exempla, Fraternalæ Liberalitatis Monumenta D. V. and C. Latomi Massilienses, Fratribus quæ assequenda, præbent, Anno Lucis 5765*. The letters *S. T. O. T. A.* signify, *Supremo Totius Orbis Terrarum Architecto*; i. e. The master, vice-master, and whole body of Free-masons at Marseilles have erected these different examples of the virtues and monuments of the fraternal liberality, proposed to the imitation of their brethren, to the honour of the supreme architect of the whole world, in the year of light 5765.

Each painting bears below it the arms and blazon of the brethren who caused them to be painted. Every space from one column to another forms an intercolumniation. Upon the middle of each pilaster, being 24 in number, are raised corbals, in form of antique guaines, upon which are placed the busts of the great and virtuous men of antiquity.

The curtains to the gilded canopy are in the Italian taste, and are four in number. Three great branches of chrysal light this hall at all maçonic meetings, and serve as an additional ornament.

The lodges in France at present are both numerous and elegant, for their grand-lodge actually consists in the following grand-officers, viz. Grand-master, administrator-general, grand-conservator, representative of the grand-master, senior grand-warden, junior grand-warden, grand-orator, grand-secretary, grand-treasurer, senior grand-expert, junior grand-expert, grand-seal-keeper, grand-record-keeper, grand-architect, grand-master of

the ceremonies, grand-introducer, grand-hospitaller, and grand-almoner. These are at present all noblemen, and their different Ensignia are beyond expression rich and beautiful.

In the grand-lodge of France there are also deputy or acting officers appointed for different jurisdictions, who are all gentlemen of consequence, and do honour to their stations.

The **SPEECH** of Count T \* \* \* \*, at the Initiation of his Son into Masonry 29th Nov. 1773, translated from the French.

DEAR SON,

I congratulate you on your admission into the most ancient and perhaps the most respectable society in the universe. To you the mysteries of masonry are about to be revealed, and so bright a sun never shed its lustre on your eyes. In this awful moment, when prostrate at this holy altar, do you not shudder at every crime, and have you not confidence in every virtue? May this reflection inspire you with noble sentiments; may you be penetrated with a religious abhorrence of every vice that degrades the dignity of human nature; and may you feel the elevation of soul which scorns a dishonourable action, and ever invites to the practice of piety and virtue!

These are the wishes of a father and a brother conjoined. Of you the greatest hopes are raised; let not our expectations be deceived. You are the son of a mason who glories in the profession; and for your zeal and attachment, your silence and good conduct, your father has already pledged his honour.

You are now a member of this illustrious Order, introduced a subject of a new country, whose extent is boundless. Pictures are open to your view, wherein true patriotism is exemplified in glaring colours, and a series of transactions recorded, which the rude hand of time can never erase. The obligations which influenced the first Brutus and Manlius to sacrifice their children to the love of their country, are not more sacred than those which bind me to support the honour and reputation of this venerable order.

This moment, my son, you owe to me a second birth ; should your conduct in life correspond with the principles of masonry, my remaining years will pass away with pleasure and satisfaction. Observe the great example of our ancient masters, peruse our history and our constitutions. The best, the most humane, the bravest, and most civilized of men have been our patrons. Though the vulgar are strangers to our works, the greatest geniuses have sprung from our order. The most illustrious characters on earth have laid the foundation of their most amiable qualities in masonry. The wisest of princes planned our institution, at raising a temple to the eternal and supreme ruler of the universe.

Swear, my son, that you will be a true and faithful mason. Know from this moment that I center the affection of a parent in the name of a brother and a friend : May your heart be susceptible of love and esteem, and may you burn with the same zeal your father possesses. Convince the world by your new alliance you are deserving our favours, and never forget the ties which bind you to honour and to justice. View not with indifference the extensive connections you have formed, but let universal benevolence regulate your conduct. Exert your abilities in the service of your king and your country, and deem the knowledge you have this day attained, the happiest acquisition of your life.

Recall to memory the ceremony of your initiation ; learn to bridle your tongue, and to govern your passions ; and ere long you will have occasion to say, " In becoming a mason I truly became a man ; and while I breathe will never disgrace a jewel that kings may prize."

If I live, my son, to reap the fruits of this day's labour, my happiness will be complete. I will meet death without terror, close my eyes in peace, and expire, without a groan, in the arms of a virtuous and a worthy Freemason.<sup>50</sup>

<sup>50</sup> Discours prononcé à l'occasion de Fête de Saint Jean, 24 Juin 1776, dans la Loge Française établie à Brunswig sous les glorieux Auspices de Monseigneur le Duc Regnant de Brunswig et de Lunebourg, et de Monseigneur le Duc Ferdinand son Frere. 8vo.

HISTORY AND ANTIQUITY  
OF  
FREEMASONRY IN GERMANY.

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MASONRY is of very early date in Germany, but only first revived in 1738, and the first lodge formed in Brunswick that year under the patronage of the grand-master of Scotland. In this lodge the present king of Prussia, when prince royal, was initiated on the 15th Aug. A. D. 1738. The prince approved of the proceedings of the society, and soon after ordered a new lodge to be formed at Berlin, for which purpose another patent was obtained from Scotland. In consequence of this event, masonry began to flourish through all the Prussian dominions, under the royal auspices, and several other lodges were constituted.

In the year 1740, his majesty, on ascending the throne, expressed, that it would give him great pleasure if the society would establish a lodge of Freemasons at Berlin. In consequence of which Baron Bielefeld and the privy counsellor Jordan took that charge upon them, and formed a lodge under the denomination of the Three Globes. Their constitution bore date in the month of June 1740, and in the month of July, in the same year, prince William, margrave Charles, and the duke of Holstein Beck were initiated in that new lodge. So that in a few years upwards of 50 lodges were established, who acknowledged this lodge as the supreme grand-lodge of Germany. When Baron Bielefeld, who had all this time acted as grand-master, left the king of Prussia's dominions, margrave Charles was elected grand-master of the order, but on his unfortunately being killed in the wars, the society elected for his successor Frederick Augustus prince of Brunswick. In the year 1775, the grand-lodge of Berlin sent a deputy to the grand-assembly which was held at Brunswick, who admitted a certain approved system, planned by nine princes of the empire, agreeable

to which all the German lodges were requested to work; however, only 41 entered into this association, who chose prince Ferdinand of Brunswick for their-grand-master. On this occasion a curious gold medal was presented by the above-mentioned 41 reunited lodges to their new grand-master, on one side of which was represented the bust of the prince, with this inscription round it: FERDINAND DUX BRUNS. ET LUNEB. &c. with this exergue; ORM. IN GERM. UNIT. LIB. MARA. SUPR. MODERATOR. On the other side there is a lion sleeping under the eye of Providence, under which are these words; VIDI, VICI, QUIESCO, and under those the following words; OB. FELIC. REUNION. MURAR. LIBEROR. GERMAN.

The society, however, was not free from persecutions in Germany, occasioned by the great jealousy of some ladies belonging to the court, who having endeavoured by various artful and crafty devices, to get some of their tools and agents into many of the lodges, though without any effect; then they attempted to inflame the mind of Maria Theresia, the empress queen, against the society, and carried it so far with that princess, as to get an order for surprizing them all in their lodges, to revenge themselves in as open a manner as possible, for some affronts they imagined had been given them by the fraternity. But the success of their undertaking did not by any means answer the intentions of their diligence and industry; for no less a person than the late emperor Joseph I. the first mason in Europe, instantly put a stop to all their proceedings, by declaring himself ready to answer for their conduct, and to redress any plea that could with truth be alleged against them; but that the ladies or their abettors must find some better foundation for complaint, before he should enter into the merits of the cause, as what had already appeared was only falsehood and misrepresentation.

This event might probably be the reason that no more lodges appear to have been established in Prussia, under the English constitution, previous to the year 1767, when a patent was obtained from the duke of Beaufort, to constitute a lodge at Berlin, under the appellation of Le Royale York; which name was adopted in honour of his late royal highness the duke of York, who was there initiated into masonry, while on his travels.



In 1769 a lodge was constituted at Brunswick by virtue of a patent from England, which may properly be called the chief lodge in this part of Germany. The work of Masonry is here conducted alternately in the French and German languages, agreeable to the English forms. This lodge was instituted a grand lodge in the end of the year 1770, on which occasion a very numerous and splendid company of Masons attended. The annual contributions of this lodge for charitable purposes are very extensive.

His serene highness prince Ferdinand of Brunswick generously consented to be the patron of this lodge, and accepted the office of master; since which time he has received a deputation from England, empowering him to preside as provincial grand master over all the lodges in Lower Saxony. Under his highness a deputy grand master is appointed to superintend the government of the lodges.

I have now a German book of Masonry before me, printed by the society's authority in 1777, which calls the king of Prussia protector of all Masons in Germany, Ferdinand duke of Brunswick and Lunenburg, &c., elected grand master of all the united lodges in Germany. His serene highness duke Charles, reigning duke of Brunswick, protector. His most serene highness Frederick Augustus, prince of Brunswick and Lunenburg, provincial grand master of all united lodges in the Prussian dominions. His most serene highness prince Maximilian Julius Leopold of Brunswick and Lunenburgh, deputy provincial grand master. His most serene highness prince Charles, landgrave of Hesse-cassel, provincial grand master in Denmark, and protector of the united lodges in Hamburgh, Absalom, St. George, and Emanuel. His royal highness, Charles Christian Joseph, duke of Courland, protector of Masons in Courland, &c.

Since the principal sovereign princes, and most of the nobility and persons of eminence and distinction in Germany, have long stood forth, and at this moment are protectors and patrons of the society of Free-masons, it is not surprizing that the Order flourishes in a particular manner throughout that extensive empire. The harmony of the brotherhood has notwithstanding been greatly disturbed a second time, by the introduction of principles and conceits quite new in Masonry. The propagators of

these novelties first appeared at the conclusion of the last war in Germany, and most of them being necessitous persons, they in a manner subsisted upon the spoils of their deluded adherents. They pretended to a superior knowledge in the science of Masonry, and took upon themselves the appellation of "The Reform of the North;" under which name they assembled for some time; but at last their principles were enquired into by the true brethren, and found to be inconsistent with true and good Masonry, at last fell to the ground, and is now no more.

In 1768, the Free-masons in Germany obtained a charter, empowering them legally to convene their lodges, and to transact the business of their society, from the king of Prussia, who accepted the office of grand master, the elector of Saxony, and the queen of Hungary and Bohemia. This charter was afterwards ratified and confirmed by the greatest Mason in Europe, the late emperor himself. These crowned heads had long experienced the great utility of the society, in relieving the poor and needy in their sundry dominions; in erecting schools and seminaries of learning for fatherless and deserted children; and in establishing funds for the support of those parents whose narrow circumstances would not permit them to provide for their offspring, or give them such an education as was necessary to render them fit and useful members of society.

Immediately after this charter was obtained, Masonry assumed a new form in Germany. The greatest part of the lodges annihilated all their foreign constitutions, and erected a new grand lodge at Berlin, where a fresh code of laws and regulations were formed. This lodge assumed the name of Mother Lodge, and granted many constitutions under the title of *Stricte Observantz*, i. e., The strict observance. Several lodges were constituted in different provinces, and a provincial grand lodge nominated for each province. All the transactions of the subordinate lodges in each district were ordered to be sent to the provincial lodge, and from thence transmitted to the grand-lodge at Berlin, at stated times. Printed copies of the laws and regulations of their new establishment were delivered to all the provincial lodges, who distributed them among the lodges in the several provinces under their jurisdiction. By these laws it was enacted, that

no person should be made a Mason unless his character was unimpeachable, and his manner of living or his profession respectable; that he should pay 25 rix-dollars for his initiation into the first degree; 50 rix-dollars on his being received into the second; and 100 rix dollars on his being made a master Mason;<sup>60</sup> that he should remain at least three months in each degree, and that two-thirds of every sum received should be sent quarterly to the provincial lodges, and from thence annually to the grand-lodge; that the remaining third should be appropriated to defray the expences of each particular lodge, and this accumulating fund to be employed in granting pensions to reduced Free-masons, according to their several circumstances. It is greatly to be wished that such modes of proceeding were adopted in England, the royal art would then be on a much more respectable footing than at present, where every one is admitted that can but pay the stipulated expences.

These great and spreading innovations in Masonry induced the grand-lodge of England to form a compact with the prince of Hesse Darmstadt, then grand-master of a lodge held at Berlin, under the title of the grand-lodge of Germany.

#### SUBSTANCE OF THE COMPACT.

To all, &c.

KNOW YE—That whereas the supreme grand-lodge of the most ancient and honourable society of free and accepted Masons, situate at London, of which the most noble and right honourable Robert Edward Petre, lord Petre, baron of Writtel, in the county of Essex, is at present grand-master, has received authentic testimony of the great merit of many respectable brethren in the empire of Germany, who some few years since (after making the necessary progress in the ancient science), for the well governing and better carrying on the business of the society in those parts, convened together the master and wardens of twelve lodges, and established in due form, according to the ancient regulations of the Order, a lodge in the city of Berlin, under the title of The grand-lodge

<sup>60</sup> That is, 4l. 3s. for the first degree; 8l. 6s. for the second; and 16l 12s. for the master's degree.

of Germany, which they have since conducted agreeably to the principles of true Masonry. And whereas his serene highness George Charles, prince of Hesse Darmstadt, the present grand-master, and others the grand-officers of the said grand-lodge at Berlin, have, through the fraternal assistance of brother Charles Hanbury of Hamburgh, requested of the grand-lodge at London, a confirmation of their title as grand-lodge of the empire of Germany, under such restrictions and regulations as may be agreed upon by both parties; which request the grand-lodge at London hath, of its very high respect for his said serene highness the prince of Hesse Darmstadt, and other the grand-officers of the said grand-lodge at Berlin, and in order, as far as may be, to promote the honour and universality of the masonic Order, agreed to comply, under the restrictions and upon the conditions herein-after mentioned, viz.:

1st. The supreme grand-lodge at London doth hereby confirm the power and authority already by them committed to his serene highness the prince of Brunswick and Lunenburgh, and the territories thereto belonging, within which district the grand-lodge at Berlin is not to have or exercise any masonic authority.

2d. The grand-lodge at London doth confirm and reserve in like manner the power and authority committed to John Peter Gogel, Esq., as provincial grand-master for Franconia, and the Upper and Lower Rhine, and doth give to the said John Peter Gogel full power also to act under the authority of the grand-lodge of Berlin, should he at any time be desirous of so doing.

3d. The grand-lodge at London doth hereby abrogate, annul, and make void all power and authority committed from hence to Godfried Jacob Jenish, medicinæ doctor, as provincial grand-master for Hamburgh and Lower Saxony; and also all power and authority committed to count de Wertbern, as provincial grand-master for Upper Saxony; and likewise all power and authority committed to Major Agdello, as provincial grand-master for the Electorate of Saxony; also all power and authority committed to baron Hammerstein, as provincial grand-master for Westphalia; and all power and authority at any time committed to any other person as provincial grand-master within the empire of Germany (except as aforesaid).

4th. That the electorate of Hanover shall remain free, and each of the contracting grand-lodges shall exercise masonic jurisdiction at pleasure within the said electorate.

5th. That in consideration of the premises, and seeing an injury may thereby arise to the fund of charity of the grand lodge of England, the grand-lodge of Germany doth voluntarily promise to pay to the grand-lodge of England such a sum of money annually, as the circumstances and situation of the said grand-lodge of Germany may enable them conveniently to pay towards the general fund of charity, or other masonic fund in London, and such annual payment is not to be less than the sum of 25l. sterling.

6th. The grand-lodge at London doth therefore hereby acknowledge the grand-lodge at Berlin to be the grand-lodge of the whole empire of Germany, including his Prussian majesty's dominions; and doth hereby promise and agree not to constitute any new lodges, or grant any other masonic power from the date hereof, within the empire of Germany, except only within those districts reserved as aforesaid, during the authority of the present provincial grand-masters thereof; but with said districts, at the expiration of the present patents, either by decease of the present holders or otherwise, are then to come under the jurisdiction of the grand-lodge at Berlin.

7th. The grand-lodge of Germany doth hereby agree to, and confirm in every part, the several regulations before mentioned to be observed, performed, and kept by each of the contracting grand-lodges jointly and severally, agreeable to the true meaning and intent thereof.

8th. The grand-lodge of Germany doth also hereby promise and agree, in consideration of the premises, not to constitute any new lodges, or grant any other masonic power or authority from the date hereof, except within the empire of Germany, and in strict conformity to this agreement.

Lastly. The said two contracting grand-lodges do hereby mutually agree to keep a regular amicable correspondence with each other, and to afford all possible assistance, each to the members of the other grand-lodge, to do and transact whatever may be found most likely to contribute to the true interest and honour of the society,

and particularly to use their endeavours to destroy all schisms in masonry, and more especially that sect of masons who call themselves the strict observance, and whose principles are inconsistent with true masonry. Sealed with the seal of the grand-lodge.

London, the 30th Nov.

Berlin, the 20th Oct.

A. M. 5773. A. D. 1773.

Witness  
**J. HESELTINE,**  
 G. S.

**PETRE, G. M.**  
**CHARLES DILLON, D. G. M.**  
**J. CROFT, S. G. W.**  
**JOS. FERD. GILLIO, J. G. W.**

This compact being approved of by the present king of Prussia, was thereupon most graciously pleased to create the grand-lodge at Berlin a body corporate.

HISTORY AND ANTIQUITY  
OF  
FREEMASONRY IN HOLLAND.

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FREE-MASONRY is, without doubt, of very ancient standing in the Netherlands, as lying so commodiously near both France and Germany; but we can only inform our readers that the royal art was very flourishing in the year 1725, and continued so until the year 1735, when the States-general were the first among the powers of Europe who took notice of the Free-masons: finding that they held their lodges in almost every great town under their government, they began to be exceedingly alarmed. It was judged impossible that architecture could be the only motive of their associations; they therefore were determined to discover, if possible, the real intention of their meetings. Accordingly, in the year 1735, an edict was issued by the States, intimating, that though they had not discovered any thing in the behaviour or practices of the fraternity called Free-masons, contrary to the peace of the republic, or to the duty of good subjects, they were resolved, nevertheless, to prevent any bad consequences that might ensue from such conventions; and therefore commanded that these congregations and assemblies should be entirely abolished. Notwithstanding this ordinance, a lodge composed of several very respectable gentlemen continued to meet at a private house in Amsterdam. The magistrates getting intelligence of it, ordered the whole lodge to be arrested. The day following the magistrates assembled at the Stadt-house,<sup>61</sup> and ordered the master and wardens of the lodge

<sup>61</sup> Town-house, where all the courts of justice are held, and where the magistrates meet on every public occasion, and answers in every respect to the Guildhall of London. This name is given to all public buildings in Holland, where justice is impartially distributed.

to be brought before them ; who solemnly declared upon oath, that Free-masons were the most peaceable subjects, faithful to their prince, and true to their country ; that the greatest union prevailed among them ; that they were strangers to hypocrisy and deceit ; that pleasure reciprocally communicated in their several assemblies by the cheerful observance of every obliging office ; and that the institution was truly venerable. They informed the magistrates, that they could not explain their particular secrets and ceremonies ; but that they could assure them they were neither contrary to moral or divine laws. That they would willingly receive any of their order among them, who would, no doubt, be ready and willing to satisfy them more particularly in regard to what they had explained. Upon this, the brethren were discharged, and the town secretary was appointed to attend the lodge. He was accordingly initiated ; and on his return to the Stadt-house gave such a satisfactory account in favour of the society, that in a short time after the whole body of the magistracy became free and accepted Masons, and continue to be so to this day, having a lodge solely of their own order.

In 1738, a lodge was instituted at the Hague, in which William IV., prince of Orange, was accepted. In 1740, Masonry was again most furiously attacked by the whole body of the Dutch clergy, who resolved at all events to suppress the society, but their endeavours proved abortive. The following anecdote will shew to what a pitch they carried their malice : Two young officers of very good families, who were masons, applied to the minister of the parish, in which they resided, to examine them in certain points of religion, agreeable to the custom of the country, and according to the Heidelburgh catechism, and then to grant them a certificate to entitle them to receive the holy sacrament. After the examination was over, and the priest satisfied in regard to their capacity, he asked them, if they were Free-masons ? Being answered in the affirmative, he refused to grant them their certificates, which in that country is an expulsion from the communion. This transaction raised an uproar in Holland, and numbers of pamphlets were published both for and against masonry. At last, the grand assembly of the States-general took it into their consideration, and order-



ed, that for the future no clergyman should ask either that or any other question concerning masonry, in the execution of his ecclesiastical duty; and ordered the priest, before whom the two officers had been examined, immediately to grant them their certificates.

This proved a very favourable introduction to the progress of masonry in Holland, so that in a few years a number of lodges were constituted throughout the seven United Provinces; some under the patronage of England, but many more under that of Scotland. However, in 1779, the grand-lodge of Holland, held at the Hague, entered into a compact with the grand-lodge of England, by virtue of which the grand-lodge of Holland grant constitutions in their own dominions both at home and abroad, and have provincial grand-masters in each province, as also in India, Cape of Good Hope, St. Eustatia, Saba, St. Martin, and Surinam, &c.

It may be justly remarked of the German, Dutch, and French lodges, that many of them far surpass in elegance and splendour the greatest part of the lodges under the English constitution: on their public festivals no expence is spared to support the honour of masonry. Their halls are furnished in the most superb taste, and are hung round with the richest tapestry. The places set apart for the reception of masons are covered with crimson velvet; and the throne on which the master is seated is enriched with embroidery and gold; but on the reception of a fellow-craft to the degree of a master mason, the lodges are hung round with black velvet. In short, it is difficult to conceive the magnificence of their decorations. The dress of the members is suitable to the grandeur of the lodge, and their polite behaviour would not disgrace the first court in Europe. On these occasions, masonry is illustrated in pathetic orations, delivered by men of genius and learning; and this, added to the harmony of some pieces of musick, executed by several different bands of the best performers, strike the audience with awe, and impress the mind with a just idea of the dignity of masonry.



## HISTORY AND ANTIQUITY

OF

## FREEMASONRY IN DENMARK AND SWEDEN.

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THOUGH masonry was not introduced into these northern kingdoms so early as into those already described; yet the royal art has flourished, and the lodges are at present numerous in the cities of Copenhagen and Stockholm. The first lodge in Copenhagen was instituted by a patent from Scotland in the year 1743, which is now the grand-lodge of that kingdom. The society meet in a superb hall richly ornamented, built for the purpose, A. D. 1761.<sup>62</sup> The first lodge in Stockholm was likewise by patent from Scotland, in the year 1754, which is now the grand-lodge of that kingdom; from whence many new lodges have been constituted, where the business of the society is regularly and amicably conducted, in both kingdoms. In short, masonry is conducted in these northern regions in that elegant manner it is in Germany, where none but men of merit can be admitted. This is the reason that they have few poor brethren, consequently the better enabled to relieve the wants of all strangers who apply in a very ample manner.

A Danish gentleman of learning and veracity assured me that the ancient inscriptions upon rocks, as mentioned by antiquaries and historians, are masonic hieroglyphics; generally thought to be the old and original manner of writing, before the use of paper of any kind, and waxen tables, were found. These characters are Runic, and so imperfectly understood by the learned themselves, that their meaning is very uncertain, but they are imagined to be historical; should they prove to be masonic hieroglyphics, as my friend imagines, and is no ways improbable, masonry must bear a much earlier date in Scandinavia than is mentioned above.

<sup>62</sup> There are also many lodges in the Danish German dominions, acting under constitutions from the grand-lodge of Copenhagen.

HISTORY AND ANTIQUITY  
OF  
FREEMASONRY IN RUSSIA

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THE country now comprized under the name of Russia is of greater extent than all the rest of Europe, or than the Roman empire in the zenith of its power, or the empire of Darius subdued by Alexander, or both put together; but Free-masonry has always kept pace with the cultivation of arts, sciences, and civilization.

The first regular lodge ever formed in this extensive empire was in the year 1739, in the reign of lord Raymond, and a second called The Lodge of Perfect Union, in St. Petersburg, constituted in June 1771; the master and most of the members in this lodge were English merchants resident there, who supported this new establishment with great regularity and spirit.

As many of the Russian nobility and gentry were Free-masons at the time of the establishment of the above lodge, some of them, in the year 1772, applied for and obtained a patent from the grand-lodge of England, appointed his excellency John Yelaguine, senator, privy counsellor, member of the cabinet, &c. to her imperial majesty the empress of Russia, and knight of the Polish orders of the White Eagle and St. Stanislaus, provincial grand-master for the empire of Russia; and such has been the attention of that nobleman to the duties of his office, that several excellent lodges have been established at Petersburg, Moscow, Riga, Yassi, and in various parts of Courland, which is subject to Russia; where the first nobility in the empire not only countenance the royal art, but act as officers of the grand and private lodges; and the provincial grand-lodge of Russia, though so lately established, has, in imitation of the grand-lodge of England, built a hall for the purpose of holding their general assemblies.

## HISTORY AND ANTIQUITY

OF

### FREEMASONRY IN SPAIN, PORTUGAL, AND ITALY.

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THE first, and I believe the only lodge ever established in Spain, was by a deputation sent to Madrid, to constitute a lodge in that city, under the auspices of lord Coleraine, A.D. 1727, which continued under English jurisdiction till the year 1776, when it refused that subordination; but still continue to meet under its own authority.

Several lodges existed in Lisbon by constitutions from France so early as the year 1727; and in 1742 the inquisition<sup>63</sup> of that country imprisoned brother Alexander James Mouton, a French artist, and John Coustos, a native of Bern in Switzerland, for being Free-masons; the father of the latter came into England in 1716, and was naturalized. The crimes brought against them by that horrid inquisition were, viz., That they had infringed the Pope's orders, by their belonging to the sect of Free-masons; which sect was a horrid compound of sacrilege, sodomy, and many other abominable crimes; of which the inviolable secrecy observed therein, and the exclusion of women, were but too manifest indications; a circumstance that gave the highest offence to the whole kingdom: and the said Mouton and Coustos having refused to discover to the inquisitors the true tendency and design of the meetings of free-masons, and persisting, on the contrary, in asserting that free-masonry was good in itself, wherefore the proctor of the inquisition requires,

<sup>63</sup> The inquisition is a tribunal of pretended justice, disgraceful to human nature; and which, of late years, is almost extinguished in most Romish countries; but though disused, it is not entirely abrogated; only the ecclesiastics and their officers can carry no sentence into execution without the royal authority.

that the said prisoners may be prosecuted with the utmost rigour; and for this purpose, desires the court would exert its whole authority, and even proceed to tortures, to extort from them a confession, viz., that the several articles of which they stand accused, are true. Brother Coustos underwent the severest tortures three times, and on his confessing nothing, was sentenced to walk in the procession of the Auto de Fé, and to be a galley-slave four years; when his majesty George II., ever attentive to the felicity of his subjects, through the kind offices of the duke of Newcastle, dispatched his commands to Mr. Compton, the British minister at Lisbon, to demand his liberty of the king of Portugal, in his Britannic majesty's name; which accordingly was obtained in October 1744, after a dismal confinement of two years and eight months; but what became of brother Mouton I could never learn.

These proceedings caused such a terror amongst the brethren, that they assembled alternately at the private houses of chosen friends, and not at taverns as was usual, where they dined together, and practised the secrets of free-masonry.

In the year 1776, major François d'Alincourt, a French gentleman, and Don Oyres de Ornellas Praçaõ, a Portuguese nobleman, were sent to prison by the governor of Madeira for being free-masons. They were afterwards sent prisoners to Lisbon, and confined in a common gaol for fourteen months, where they would absolutely have perished, had not the brethren of Lisbon generously supported them, by whose intercession with Don Martinio de Mello, they were at last released. Nevertheless, there is still a very respectable lodge in Lisbon, one at Oporto, and a third at Setuval.

In the year 1738, the court of Rome, instigated by the impositions of evil-minded persons, poured out its Bulls<sup>64</sup> and Decrees against the society of free-masons, whereby they were condemned in a more severe and tyrannical manner (the peculiar characters of the inquisition) than they had ever yet undergone in any nation, and that without the least foundation for such proceedings; his

<sup>64</sup> Bulls are letters published by the Pope, having the same power as an edict or law in other countries.

holiness the Pope being utterly ignorant of what was so zealously to be interdicted. The words of the said Bull are, in part, as follows, viz. :

It has come to our knowledge, even from public report, that certain societies, companies, meetings, assemblies, clubs, or conventicles, commonly called *De Liberi Muretori*, or free-masons, or by whatsoever name the same, in different languages, are distinguished, spread far and wide, and are every day increasing, in which persons, of whatever religion or sect, contented with a kind of an affected shew of natural honesty, confederate together in a close and inscrutable bond, according to laws and orders agreed upon between them ; which, likewise, with private ceremonies, they enjoin and bind themselves, as well by strict oath, taken on the bible, as by the imprecation of heavy punishments, to preserve with inviolable secrecy :

We, therefore, resolving in our mind the great mischiefs which generally accrue from these kind of societies or conventicles, not only to the temporal tranquillity of the state, but to the spiritual health of souls ; and that, therefore, they are neither consistent with civil nor canonical sanctions, since we are taught by the divine word to watch, like a faithful servant, night and day, lest this sort of men break as thieves into the house, and, like foxes, endeavour to root up the vineyard ; lest they should pervert the hearts of the simple, and privately shoot at the innocent : that we might stop up the broad way, which from thence would be laid open for the perpetration of their wickedness with impunity, and for other just and reasonable causes to us known, have, by the advice of some of our venerable brethren of the Roman church, the cardinals, and of our own mere motion, and from our certain knowledge and mature deliberation, by the plenitude of the apostolical power, appointed and decreed to be condemned and prohibited, and by this our present ever-valid constitution, we do condemn and prohibit the same societies, companies, meetings, assemblies, clubs, or conventicles, *De Liberi Muretori*, or free-masons, or by what other name they are distinguished or known.

Wherefore all and singular the faithful in Christ, of whatever state, degree, condition, order, dignity, and pre-eminence, whether laity or clergy, as well seculars

as regulars, worthy all of express mention and enumeration, we strictly, and in virtue of holy obedience, command that no one, under any pretext or colour, dare or presume the aforesaid societies De Liberi Muretori, or free-masons, or by whatever other manner distinguished, to enter into, promote, favour, admit, or conceal in his or their houses, or elsewhere, or be admitted members of, or be present with the same, or be any-wise aiding and assisting towards their meeting in any place; or to administer any thing to them, or in any means, publicly or privately, directly or indirectly, by themselves or others, afford them counsel, help, or favour; or advise, induce, provoke, or persuade others to be admitted into, joined, or be present with these kind of societies, or in any manner aid and promote them; but that they ought by all means to abstain from the said societies, under the penalty of all that act contrary thereto, incurring excommunication *ipso facto*, without any other declaration; from which no one can obtain the benefit of absolution from any other but us, or the Roman Pontiff for the time being, except at the point of death, &c.

Dated from Rome, at St. Mary's the Greater, in the year of the incarnation of our Lord 1738, the 4th of the calends of May (28th April, N. S.), in the 8th of our pontificate.

A. CARD. Vice-detory.

C. AMATUS, Vice-secretary.

VISA DE CURIA N. ANTONELLUS,  
(place of the leaden seal).

J. B. EUGENIUS.

The Edict bore date 14th day of January, 1739, and is of the same stamp with the above Bull, adding a fine of 1000 crowns in gold, besides other grievous punishments, the gallies not to be excepted, to be inflicted at pleasure, on being made, or on having any manner of connection with the free-masons, &c.

The Decree bore date Feb. 18th, 1739, condemning a certain book written in French, small in its size, but most wicked in regard to its bad subject, intitled, The History of, and an Apology for, the Society of Free-masons, by J. G. D., M. F. M., printed at Dublin, 1739. This book was ordered to be burnt publicly by the minis-

ters of justice in the street of St. Mary supra Minervam, on the 25th Feb., 1739. In 1777, several free-masons were imprisoned at Naples, but afterwards released through the intercession of several foreign princes, and the justice of their cause was exemplified by an Italian advocate.

Notwithstanding these abominable infractions upon human liberty, and being thus oppressed in the ecclesiastical state, the fraternity found, and still finds a safe retreat in many parts of Italy, who, being better enlightened than those of Rome, did not, by any means, oppose the spreading and propagating an art, founded on the most exalted maxims of sound morality, and which could not but tend to the greatest advantage of every kingdom.

At present, most of the Italian nobles and dignified ecclesiastics are free-masons, who hold their meetings generally in private houses, though they have established lodges at Naples, Leghorn, Venice, Verona, Turin, Messina in the island of Sicily, Genoa, and Modena, who are exceedingly liberal to the poor and needy traveller of every country.



HISTORY AND ANTIQUITY  
OF  
FREEMASONRY IN SWITZERLAND, HUNGARY,  
AND POLAND.

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AT a time when the society of Free and Accepted Masons enjoyed peace and tranquillity in Switzerland to the utmost of their wishes, all at once a cloud arose in a certain quarter, that threatened a heavy storm; nor was it less than to root out and extirpate the hitherto unshaken and immoveable foundations of masonry, and at once to overthrow the superb structure that had been erected for many ages. None can be ignorant, that after the example of most part of Europe, the Swiss Cantons received the free-masons amongst them, and afforded them the most civil treatment equal to their merit. The eagerness with which all ranks of people applied themselves to what might aggrandize that illustrious body, has served as a pattern for all other nations in Europe, who value themselves for the brightness of their understanding, or love for the liberal arts. What fatal destiny, what fanatical fury, could transport the magistrates of Berne to become the enemies of masonry; the enemies of a society who had never done them wrong, or impeached of one unworthy deed? Is it, then, that innocence, capable every where of curbing the most fierce and malignant dispositions, can make no impression upon the callous hearts of these sage republicans? No. The cruel prejudices with which they armed themselves against the noble craft, has caused them to publish an ordinance for their abolition, containing assertions as unjust as ill-founded against the peaceable society of free-masons, who, as they asserted, had slyly and artfully crept into that country. On reading this, who could

restrain the fervency and zeal with which he must be enflamed for the honour and reputation of this ancient and venerable society.

The Ordinance is as follows, viz. :

We the advoyer, the little and great council of the city and republic of Berne, make known to all men by these presents: having learnt that a certain society, called Free-masons, spreads itself every day more and more into all the cities and towns under our government, and that the persons who have joined the said society are received under various solemn engagements, and even by oath: wherefore having seriously reflected upon the consequences thereof, and considered that such meetings and associations are directly contrary to the fundamental laws and constitutions of our country, and in particular to the protection required on our part to discountenance any assemblies under our government, without our knowledge and express permission: moreover, it has appeared to us, that if an effectual remedy was not immediately taken, the consequence of that neglect might be dangerous to the state. For these reasons, and through our paternal affection, as much for the public good as the private advantage of all our citizens and subjects, we have found it absolutely necessary to dissolve and totally abolish the said society, which we do by these presents, and henceforth for ever we forbid, annul, and abolish it in all our territories and districts, to all persons that now are, or shall hereafter come into our dominions; and we do, in the first place, ordain and decree, that all those, our citizens and subjects, who are actually known to be Free-masons, shall be obliged immediately to abjure, by oath, the engagements they have taken in the said society, before the bailiff or officer of the district where they live, without delay. And as to our citizens and subjects who actually are Free-masons, and not publicly known to be such, and who nevertheless at present reside in our dominions, or may hereafter come under our obedience; our sovereign will and pleasure is, that those who shall be found in our dominions, shall be bound to renounce their obligation in the space of one month from the date hereof; and those who are absent must submit to the same terms, to be reckoned from the day of their return; not only to accuse themselves, but to abjure and renounce

their engagements ; those who present themselves in our capital city to the reigning advoyer, and in other cities, or in the country to the bailiff of the place ; and from thence they shall receive assurances of safety to their persons, if they abjure and renounce their obligations without delay, in the same form as all other masons are obliged to do.

Upon failure in any part hereof, they shall all undergo the punishment hereafter declared. But to the end that no person shall dare, for the time to come, to entice, tempt, solicit, or be so enticed, tempted, or solicited to engage him or themselves into this same society of Freemasons, we have thought fit to ordain as follows :

That all those masons who shall hold their assemblies in our dominions, or who shall entice, tempt, or solicit others into their assemblies or associations, as well as all our citizens and subjects in our dominions, and elsewhere, as also those who have been set at liberty, shall for the future frequent such assemblies, they shall all and every of them be subject to the fine of 100 crowns without remission ; and likewise be deprived of whatever place, trust, benefit, or employment he shall now hold ; and if they have no present employment or office, shall be rendered incapable of holding any such for the time to come.

And touching the place or lodge, where this kind of assembly is held for the future, the person or persons who shall let or furnish them with a house, room, or place for the holding of such lodge, shall be subject to the same fine of 100 crowns ; one-third of which to the informer, one-third to the bailiff of the place, and one-third to the hospitals, or fund of the poor where such assembly shall be held. Let it be well understood, that all offenders that shall leave our dominions, in order to satisfy the payment of the said fine, shall be banished from our dominions for ever, or till they shall have paid the said fine ; and shall not return again until they have paid it, on pain of death. We moreover reserve, at pleasure, to punish with more or less rigour, according to the case of the person so rendering himself up to our sovereign pleasure, or those who, notwithstanding their abjuration, shall have again entered into the society, or frequent any of their assemblies.

We do finally ordain and command, that all our bailiffs and ministers of justice do cause these presents to be published in all churches, and to be fixed up in the accustomed places, and to see that these our orders are strictly and faithfully executed.

Given in our Great Council  
the 3d of March, 1745.

There are several lodges at present both in Switzerland, Hungary, and Poland, but none of them are acting under an English constitution ; neither can I learn by whose authority they act ; but suppose from circumstances, that they all act under constitutions from Berlin and Brunswick

HISTORY AND ANTIQUITY  
OF  
FREEMASONRY IN BOHEMIA.

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THERE are several lodges in Prague, but they are all under the constitution of Scotland, or at least, they call themselves Scotch Masons. The first that we know of commenced A. D. 1749. Most of the leading men and men in power in the famous and ancient city of Prague, are Free-masons; they are exceedingly tenacious who they admit among them, by which means they are probably as select as any set of masons in the world. A Scotch officer in the Prussian service, who unfortunately was taken prisoner at the battle of Lutzen, who with 378 more were conveyed to Prague; the Scotchman made himself known as a mason, was immediately released from confinement; had the honour to dine daily at the tables of the most distinguished of the society, was always requested to assist at their meetings, and desired to think himself a Free-mason and not a prisoner of war. On the exchange of prisoners, which happened about three months after the engagement, the Scotch gentleman was in the politest manner presented with a purse of sixty ducats, to defray his expenses to the regiment.<sup>65</sup>

<sup>65</sup> This circumstance was communicated to the author by a letter from the gentleman himself, dated Glasgow, 13 May, 1760.



HISTORY AND ANTIQUITY  
OF  
FREEMASONRY IN FLANDERS AND BRABANT.

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CONSIDERING the vicinity of these places to France and Holland, masonry does not flourish there, as might be expected; the first lodge established on record was in the city of Ghent, A. D. 1730. There are several other lodges, some acknowledging England, some Scotland, some France, and some Holland, from whence they have their constitutions. In short, Flanders and Brabant are almost the only places in Europe, where free-masonry does not flourish in proportion to other countries.

HISTORY AND ANTIQUITY  
OF  
FREEMASONRY IN ASIA.

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It was in Asia, according to the sacred records, that the All-wise Creator planted the garden of Eden, in which he formed the first man and first woman, from whom the race of mankind, and consequently Free-masons, were to spring. Asia became again the nursery of the world after the deluge, whence the descendants of Noah dispersed their various colonies into all other parts of the globe. It was in Asia that God placed his favourite people, the Hebrews, whom he enlightened by revelations delivered by the prophets, and to whom he gave the oracles of truth. It was here that the great and merciful work of the redemption was accomplished by his divine Son; and it was from hence that the light of the glorious gospel was carried with amazing rapidity into all the known nations by his disciples and followers. Here the tabernacle was first set up, and the temple of Solomon erected. It was in Asia that the first edifices were reared, and the first empires founded, while the other parts of the globe were inhabited only by wild animals. Consequently, it was here that Free-masonry had its origin, and travelled from East to West.

Here the first pair in Paradise were plac'd,  
With heav'nly innocence, and beauty grac'd :  
And here, by sinful disobedience wrought,  
The race of man was to destruction brought :  
Hence we might execrate the baleful ground,  
Had it not given the salve as well as wound ;  
For here the Saviour of the world had birth,  
To purge our souls, and save a guilty earth ;  
The gospel first in Asia's regions spread,  
And for mankind the blest Redeemer bled :

Here cities first were built, and statutes made,  
 And of vast empires the foundation laid ;  
 Here Masons first their secrets did impart,  
 And to mankind reveal'd their sacred art ;  
 The Jews, God's chosen people, here were great,  
 Till sin reduc'd them to an humble state ;  
 Bold in their crimes, and to conviction blind,  
 They murder'd him who came to save mankind :  
 Here the ark rested when the flood was o'er,  
 And from the heav'ns the torrents ceased to pour.  
 Sum up the whole, and Asia then you'll find,  
 Deserves the admiration of mankind.  
 For Masons first in Asia saw the light,  
 In Asia, man by sin was lost in night ;  
 In Asia, in the ark, a remnant pent,  
 To various realms the world's forefathers sent ;  
 In Asia Christ was born, and comfort brought ;  
 In Asia dy'd, and our salvation wrought.

The first modern lodge of Free-masons was established by a patent from England, in Bengal, A. D. 1740. There are, besides, several lodges in Bengal, Madrass, Bombay, Bencoolen, Fort George, Tortolla, China, Fort Marlborough in the East Indies, Batavia, Ceylon, Calcutta, Chandanagore, Patna, Burdwan, Dacca, Maxavid, etc. From the first institution granted to form a lodge at Bengal in Asia, Anno 1740, Masonry has flourished in that extensive grand division of the globe in a very extraordinary manner, principally under the authority of the grand lodge of England, some few under that of France, and several subject to Holland. The great harmony, good behaviour, and rectitude of life amongst the brethren, has induced some of the mighty princes of the East to become Free-masons; for at a quarterly communication, held at Free-masons' Hall, on the 5th day of February, 1777, brother Graham, from the lodge of Trichinopoly, near Madrass, reported that his highness Omidit ul Omrah Bahaudre, eldest son of the Nabob of the Carnatic, had been initiated into Masonry at Trichinopoly, and professed a great veneration for the society.

It was thereupon resolved, That a complimentary letter be sent to his highness, accompanied with a masonic apron, elegantly decorated, and a Book of Constitutions, bound in a most superb manner.

The letter and present were intrusted to the care of Sir John Day, then going out as advocate-general to Bengal, who executed his commission to the universal satis-



faction of the society, and the following letter was by him written to his highness as an introduction :

**MAY IT PLEASE YOUR HIGHNESS,**

The underwritten (having been honoured with the commands of the grand lodge of Masons of Great Britain, to convey to your highness an apron and Book of Constitutions, a testimony of their respect for you, and your illustrious father, the stedfast friend and ally of their sovereign, as well as of the satisfaction they feel at seeing so exalted a name enrolled among their Order) intended to have executed the commission with which he is charged in a manner that might best answer the intentions of his constituents, and the dignity and importance of the occasion..

It so happened, however, that the late dissensions in this settlement have so rent asunder every link of social life, and have so effectually dissolved the ties of amity and confidence, which once subsisted among them, that even the fraternal bond of Masonry has been annihilated in the general wreck.

For this reason the lodge has so long discontinued its meetings, that it may be said to be now extinct.

In this situation of things, it being impossible to invest your highness in full lodge, and with the splendour and solemnity suited to the dignity of your character, and the importance of the commission he is honoured with ; the underwritten hopes your highness will condescend to accept (in the only manner that remains) the pledge of amity and respect from the Masons of Great Britain, that accompanies this, and remains with the most profound respect,

Your Highness's most humble  
and devoted servant,

**JOHN DAY.**

His highness has since returned an answer to the grand lodge in the Persian language, elegantly decorated, and inclosed in cloth of gold. The original is framed and glazed, and hung up in Free-masons' Hall, of which the following is a translation :

To the right worshipful his grace the DUKE OF MANCHESTER, grand-master of the illustrious and benevolent fraternity of FREE AND ACCEPTED MASONS, under the constitution of England, and the grand-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 subsisting 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 I possess, for it is at once a cement to the friendship between your nation and me, and confirms 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 a 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 Bahaudre 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 hands 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 BAHAUDRE.

MADRASS, 29th Sept., 1778.

## HISTORY AND ANTIQUITY

OF

## FREEMASONRY IN AFRICA.

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AFRICA, the third grand division of the globe, is a peninsula of a prodigious extent, joined to Asia only by a neck of land, about 60 miles over, between the Red Sea and the Mediterranean, usually called, the Isthmus of Suez. Africa once contained several kingdoms and states, eminent for the liberal arts, for wealth and power, and the most extensive commerce. The kingdoms of Egypt and Ethiopia, in particular, were much celebrated; and the rich and powerful state of Carthage, that once formidable rival to Rome itself, extended her commerce to every part of the known world; even the British shores were visited by her fleets, till Juba, who was king of Mauritania, but tributary to the republic of Carthage, unhappily called in the Romans, who, with the assistance of the Mauritians, subdued Carthage, and by degrees, all the neighbouring kingdoms and states.

Though it is beyond dispute that the Greeks derived all their knowledge from the ancient Egyptians, yet scarce a vestige of its remains among their descendants. This is owing to the bigotry and ignorance of their Mahometan masters; but here it is proper to make one observation which is of general use. The Califfs or Saracens who subdued Egypt, were of three kinds. The first, who were the immediate successors of Mahomet, made war from conscience and principle upon all kinds of literature and knowledge, excepting the Alcoran; and hence, it was that when they took possession of Alexandria, which contained the most magnificent library the world ever beheld, its valuable manuscripts were applied for some months in cooking their victuals, and warming their

baths. The same fate attended upon the other magnificent Egyptian libraries. The Califfs of the second race were men of taste and learning, but of a peculiar strain. They bought up all the manuscripts that survived the general conflagration, relating to astronomy, medicine, and some parts of philosophy, but they had no taste for the Greek arts of architecture, sculpture, painting, and poetry, and learning was confined to their own courts and colleges, without ever finding its way back to Egypt. The lower race of Califfs, especially those who called themselves Califfs of Egypt, disgraced human nature; and the Turks have riveted the chains of barbarous ignorance which they imposed. Thus, among them, many valuable remains of Egyptian masonry have been destroyed; nevertheless, we are in some measure indebted to the ancient Egyptians for many of our mysteries and customs.

Under the auspices of the earl of Loudon, modern masonry extended to Africa, and a lodge was constituted at James Fort, A. D. 1736, by virtue of a patent from England. There is also a lodge at the Cape of good Hope, constituted from the Hague in 1773. There is a French lodge in the island of Mauritius; a Dutch lodge in the island of Madagascar, and one at St. Helena, under a Scotch constitution.



## HISTORY AND ANTIQUITY

OF

## FREEMASONRY IN AMERICA AND THE WEST INDIES.

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THE discovery of America, if we consider its consequences as masons, is the most important event in the history of mankind. The gold and silver imported from the New World into Spain, entirely changed, in a few years, the value of money, and the price of labour all over Europe. The colonies, especially those of England, planted in the American islands and on the continent, have increased the number of the civilized part of the human species: they have supplied the inhabitants of our quarter of the globe with a variety of commodities, formerly unknown, or very rare, which contribute to the more comfortable enjoyment of life, as well as to the extension of trade; and by the consumption of European manufactures, they have furnished a subsistence to many thousand European citizens and masons, who could not otherwise have found employment. The number of mariners was suddenly increased, the science of navigation was perfected, and double the former number of ships have long navigated the ocean, laden alternately with the commodities of each hemisphere. Europeans engrossed the trade of the earth, and masonry began to flourish.

But as the spirit of independency has broke out with such violence in the British settlements, and spread over the whole American continent, the state of commerce must undergo a total revolution, and in all probability the royal art will accompany such a change. The colonies, instead of depending on the mother-countries, will now become themselves manufacturers; unrestrained by commercial laws, they will waft their commodities to every quarter of the globe, and receive what they want

in exchange; they will now become our rivals in the markets of Europe, and also in the trade of the East and West-Indies. The treasure of Mexico and Peru will now no longer flow into Spain, but will circulate through that continent where they have their source; and this circulation will give activity to every branch of trade, and vigour to every species of industry, in which chain Free-masonry is annexed; while the commerce of Europe, deprived of its vivifying principle, will sink into a state of expiring languor. Her luxury, unfed by the fountain that produced them, will prey upon her vitals; and her present lucrative trade to India, now that of America is lost, will prove not only unprofitable but ruinous. The gold and silver of the Western World alone can enable us to purchase the precious commodities of the East.

At this crisis, when new republics are forming, and new empires bursting into birth, the masonic history of America becomes peculiarly interesting. The New World has not only opened a new source of wealth to the busy and commercial part of Europe, but an extensive field of speculation to the philosopher and historian, who would trace the character of man under various degrees of refinement, and observe the movements of the human heart, or the operations of the human understanding, when tutored by science, and untainted by corruption. And as masonry must and will always keep pace, and run parallel with the culture and civilization of mankind; it is no wonder, then, that the royal art found its way into this vast continent under the auspices of lord viscount Montacute, who granted a patent for the first American lodge to be held at Boston in New England, A. D. 1733, since which lodges have been established in South Carolina, North Carolina, Georgia, Antigua, Jamaica, Barbadoes, St. Christopher's, St. Eustatia, Nova Scotia, Virginia, Monserrat, St. Croix, Rhode Island, New York, Bermudas, Quebec, Montreal, Grenadoes, Maryland, Canada, Dominica, Demerary, &c. In so far, that lodges are almost as numerous on the great continent of America, and her islands, as in England; they are mostly under the jurisdiction of the grand-lodge of England, some under that of Scotland, and a few subject to France and Holland. So that masonry flourishes in America in a very singular manner. They are far more hospitable and more

extensive in their charity than the lodges in England, and who will, in all probability, sooner or later shake off their allegiance to the mother-lodge, the same as they have done to the laws of their mother-country.

In 1774 the Free-masons of Antigua built a large hall, with other conveniences, in that island, and applied to the grand-lodge of England to be styled the great lodge of St. John's in Antigua, which was granted.

Hence lodges are opened in every part of the globe; for there are now no less than

1247 regular lodges in Europe,  
 187 ditto in America,  
 76 ditto in Asia, and  
 13 ditto in Africa.

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1523 lodges

that now exist in the world; which, on estimating the lodges one with another at 30 members in each, makes 45,690 masons in all.

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D E F E N C E  
OF  
M A S O N R Y I N G E N E R A L ,

BUT IN PARTICULAR, AGAINST EDICTS, BULLS, DECREES, CONDEMNATIONS,  
ETC., BY SEVERAL POWERS IN EUROPE.<sup>66</sup>

I do not intend to assert that princes have not the right to forbid their subjects from entering into any society or company, but really to shew the contrary by unexceptionable arguments. All sovereigns have the authority to determine the actions of their subjects, provided they are by a necessity, as well natural as moral, or by the fundamental laws of the place, capable of an obvious determination. The exercise of Free-masonry, then, comes not under the number of these determinable actions, which by necessity or fundamental laws are exempted from the sovereign authority. Princes may act as they think fit, with respect to the exercise of masonry; yet, let it be well noticed, that what is here asserted will more frequently accord with the absolute power of a sovereign, than with the common and natural rights of mankind and strict justice, which are frequently of a direct contrary tendency. The ordinance of the Canton of Berne is not to be attacked on the side of sovereign power, but in the unjust motives, suppositions, and groundless imputations, that occasioned the over-hasty magistrates to accomplish the extirpation of the fraternity. This event has, however, answered one salutary end, of clearing up the integrity of the Free-masons, and setting their innocence and sufferings, their noble and unexceptionable demeanour, and other their admirable deeds, in a proper point of view; which shining merits it should have been thought might have produced the highest praise, instead of unworthy and unjustifiable

<sup>66</sup> See the History and Antiquity of Free-masonry in Spain, Portugal, and Italy.

reproach. The ordinance sets forth, "that if an effectual remedy was not immediately taken, the consequence of that neglect might be dangerous to the state." Is it possible that the clear-sighted republicans of Berne could discover such gross ignorance, and afford their countenance and attention to the mean and base surmises every where industriously propagated, and served up to the higher powers against the society of Freemasons? What dangerous consequence could ensue, if they were not afraid of the fraternity's stirring up sedition and rebellion against the government? The supposition is worthy the supposers. The abolishing of supreme power, let it be exercised by whomsoever it will; by kings, or by particular persons, lords, or magistrates invested with sovereign power, could tend to no other end than subverting all order in civil society, create confusion, and involve the country in destruction. The state of government, say the enemies of masonry, ought to examine narrowly into and abolish the fraternity, because it spreads all over the world, and its members are united by obligations, so much the more strong and durable, as they are less exposed to open day and vulgar eyes, a word can call them together; wound one and you maim the whole body, one common interest unites them all as brethren; their mysteries must then cover some scheme for a revolution, which must be prevented: as they possess an indiscriminate obedience to their grand-master, and his officers, all the world is threatened with being reduced to slavery and bondage by them, if they are not immediately extirpated without any distinction. Every one will readily perceive the folly and impertinence of these frivolous and pitiful suggestions, as it requires but a small portion of common sense to discern both its malice and ignorance.

If the conduct of masonry be examined in every place where they have yet been established, it is utterly impossible to suppose masonry so pernicious or so destructive in its designs and tendency; and to have nothing in view but the subversion of the civil power, which they are ready to own comes immediately from God. How can it be thought credible, that they should admit not only magistrates, but noblemen, great and powerful princes, and even crowned heads to the mysteries of an

order, the end of which was only to subvert and destroy their power? Can such a thought as this enter into the mind of man, endowed with the least share of common sense? It is no where to be found in the earliest histories, from the first establishment of masonry to this day, that they ever bore a part in the intrigues and troubles that have been the forerunners of most cruel revolutions in many kingdoms and states of the world. Even with us in England, a kingdom of all others the most subject to these convulsions, the fraternity always appeared with the greatest lustre; witness the late riots in London and Westminster;<sup>67</sup> yet such was the decorum they observed there, that none can discern the least shadow or pretence that might cause them to be suspected in having any hand in the riots, or of what is generally called amongst us party faction; a thing directly contrary to the preservation and continuance of the sacred tie which unites us all, upon our becoming brethren. From the same motives it is, that we are enjoined in all our assemblies, on no account to speak of religion or political affairs, not only, that no umbrage may be given to the civil powers, but that no dissensions of that kind may arise in the lodges, which too often has sown the seeds of discord and hatred among the most intimate friends. Against this the oath we take is so sacred, that it is held (as indeed all other oaths ought to be) as the most heinous crime to violate it. Who can therefore suspect the masons of engaging in plots, which rarely have ended, but by bringing the most flourishing kingdoms to the brink of destruction? Surely neither

<sup>67</sup> These riots commenced June 2, at ten in the forenoon, when several thousands assembled in St. George's Fields, headed by lord George Gordon, proceeded to both houses of parliament, where they insulted the lords spiritual and temporal in the most rude manner. That night, and the next day, they attacked the chapels and dwelling-houses of the Roman Catholics; stript their houses of furniture, and the chapels not only of the ornaments and insignia of religion, but tore up the altars, pews, and benches, and made fires of them, leaving nothing but the bare walls. On the 4th, 5th, and 6th, the riots were dreadful, for you beheld at the same instant the flames ascending and rolling in clouds from the King's Bench and Fleet Prisons; Newgate, the New Prison, Clerkenwell, turning out all the prisoners, New Bridewell, the toll-gates on Blackfriars Bridge, and from houses in every quarter of the town. As soon as the regulars and militia took an active part, upwards of 458 lost their lives. See *Annual Register*, 1780.

the religion nor policy of a state or kingdom had so often shaken, nor such seas of blood been spilt, if those who governed had been Free-masons, or at least had put in practice what they account as a crime. Far from degrading the authority of sovereigns, masons are, have been, and ever will be faithful, steady, and zealous defenders of it.

From what has been said, it must appear plainly to all that will throw aside partiality and imaginary prejudices, that the grave magistrates of Holland and Berne, the thundering bull of the pope, or the horrible tortures of the inquisition, have been the most mistaken of any people in the world, in the pretensions of their decrees and ordinances, to think that any dangerous consequences could accrue to them from the assemblies of free-masons; a society that has no other intentions but to promote peace, love, union, harmony, and friendship among all men; and who might have flattered themselves, not only with being cordially received, but protected in every state, as they propagated nothing but what would make every one happy, who are willing to be so.

Another article of the ordinance runs thus: "All those who are actually known for free-masons, shall be obliged to abjure by oath the engagements they have taken in the said society." This matter deserves a minute examination, to see if the gentlemen of Berne, &c. had a right to push their ill-will to this great extremity, and to oblige their subjects to take this unheard-of step, and accuse themselves, which will appear the more violent from the considerations that follow.

The reception or initiation of a new brother is, by an express agreement, made between the master of the lodge and the person who requests to be admitted; by this agreement or compact, not only the lodge of which he is master, but even the whole order of free-masons acquire a well-grounded right, which obliges this new-made brother to an exact and faithful observance of the laws of the fraternity, and to set his hand thereto; and also not to commit any action that may ever so remotely tend to the discredit or disgrace of the brotherhood in general. This no prince or magistrate (not belonging to the society) would ever have known, and in course could not have deprived them of; but that the exercise of free-

masonry not being before interdicted, enjoying not only in Berne, but in other parts of Switzerland, perfect liberty and freedom, rendered it of no moment to make public. The subjects in becoming masons have not done any thing contrary to the laws of the country under whom they live, and of course cannot, with the least appearance of justice, be taxed or punished at all, not having committed any crime. But to force a mason to abjure by oath the solemn and harmless engagements he has entered into by his own free choice, and without solicitation, would be the most shameful breach of human liberty, the severest infliction, and the greatest disgrace that ever befel a mason. No, death itself would be more welcome to him, than to be necessitated to commit so base an action: and surely it may be inferred, that the magistrates of Berne can never be so cruel as to attempt putting this infernal article into execution, it not being contradictory to natural justice, than to the sacred observance and only tie among men, an oath.

It may be deemed superfluous to say, that a voluntary renunciation is the most ridiculous thing that could be required of a mason. It is nevertheless set forth; that they are not only to accuse themselves, but in consequence of that accusal or renunciation, they must abjure their engagements without delay. A voluntary renunciation is acknowledging they have done wrong, or that they have offended against some laws of the country. Therefore in order to induce masons to confess they are in the wrong, the Canton of Berne must prove the rectitude of their proceedings from laws of more ancient date, than their said gracious ordinance; which they never will be able to do.

But to the end that no person should dare to enter into the society of free-masons, we ordain, &c.

That is to say, the magistrates of Berne, having been so grievously misinformed of the real end and designs of the fraternity, not to know what was most for their welfare; because by their ordinance they have destroyed the endeavours which only tended to make their subjects happy; jealousy and envy has taken absolute possession of the hearts of these republicans, and carry with them a most cruel characteristic, because they sacrificed an advantage worthy of being envied, and which many other

provinces received with open arms. They have strove hard that the happy effects attending their subjects should be enjoyed by strangers. Instead of repining at their conduct, the fraternity, without regret, left this savage and ungrateful country, the frightful mountains, and dreadful precipices, to procure to themselves a more delightful and more pleasant retreat, where they may enjoy the delights of masonry, true peace, and the good things of this life, without discontent or persecution.

It is grievous to be obliged to make these gentle and condescending reflections; but they are our enemies, have put the sword into our hands, and the law of nature directs every man to defend himself, when he is unjustly attacked. The liberty we profess and avow makes us look upon the assaults of these miscreants with contempt; all the revenge we seek, for the injurious reflections they cast upon us, is to demean ourselves every where, so as to gain the esteem of all who chuse to be guided by sound reason. There is really very little in the pompous ordinance worthy of notice, but what vanishes in smoke; unless the boasting title seem to tell you the contrary. Should it not seem to be a work of more than ordinary wisdom against masons, since the magistrates of Berne were so good as to let the world know they had condemned what they never either saw or knew; that is to say, a true description of free-masonry, and a picture of a real mason? They must then be indulged: it is, however, to be hoped they will not be offended at having the portrait of a mason drawn for them, to convince them, if possible, of the error into which they have unfortunately plunged themselves. But having in the beginning of this chapter given a distant view of masonry, we shall here trace out its effects upon the conduct of human life.

Free-masonry always affords inward peace, but a peace not in the least tending to a careless inactivity; it is productive of the best actions, preserving such an evenness and tranquillity, under all discouraging events, as places them far above the little trifling incidents that affect the human race in their pursuits of happiness. They know that bitterness and remorse of conscience ever attend the doing wrong, and are the greatest reproach to the probity they have ever maintained, and

therefore endeavour to enlarge the good conduct they so rigidly impose, to avoid reproach from their enemies, and to shew that the practice of real goodness is the only thing that can make a good and true mason. They are taught to hope moderately, to suffer patiently, to take pleasure in what they enjoy, to hope for little, and that little to be needful. Their duty is their good-will to mankind, and they live not so much for themselves as for others; their eschewing evil and doing good exalts their understanding, renders pleasure more pleasing, and makes them more happy in happiness, and less miserable in trouble. In a word, if truly noble institutions, backed with all the force and strength of reason and refined taste, if that which is solidly happy, and truly virtuous, deserves any praise, masons have a just claim to it, in spite of the mean efforts of those men and wicked persons, the fautors of falsehood, who are eternally exclaiming against the vices, the passions, and imperfections of men, and are the first to commit what they condemn, though under the covering of puritanical sanctity.

Masonry is the daughter of heaven; and happy are those who embrace her! By it youth is passed over without agitation, the middle age without anxiety, and old age without remorse. Masonry teaches the way to content, a thing almost unknown to the greatest part of mankind. In short, its ultimate resort is to enjoy in security the things that are, to reject all meddlers in religion and state affairs, or of a trifling nature, to embrace those of real moment, and worthy tendency, with fervency and zeal unfeigned, as sure of being unchangeable, as ending in happiness. They are rich without riches, intrinsically possessing all desirable good; and, in short, have the less to wish for, by the enjoyment of what they have. Liberty, peace, and tranquillity, are the only objects worth their efforts, trouble, and diligence. Undiscerning mortals think to procure these by heaping up riches; and riches are the only obstacles against what they with so much diligence and industry desire to attain. What is more common, than to see men argue less reasonably, when they pretend to have most reason? Is it reasonable to be exclaiming at all times, and in all places, against the fickleness and instability of fortune, making idle and impertinent reflections on past events, and either

give themselves up to continual murmuring for the present, or to the most frightful apprehensions for the time to come? The reasonable man, it may be said the good mason, is contented in his situation, finds his temper sweetened, and his manners refined, happy in the time present, and thinks of the time to come without any dread of it; he knows so well how to enjoy it, as not to be led away with empty and vague pursuits: instead of troubling the public with his thoughts and reflections, he only studies to accomplish the desirable end of public utility, by privately inculcating every necessary duty. He chooses a way of life suited to his fortune, makes choice of friends conformable to his own character; and, by acting thus, he gives no mean proof of his wisdom and taste of true virtue, so much talked of, and so seldom found among those mean and gloomy souls, who think that the greatest piety consists in making scruples of all kinds, in having the holy leer and hypocritical cant of a narrow-minded Christian, who, not having discernment enough to see any thing as it should be, would represent the Almighty like unto themselves, for ever with the brand of destruction in his hand.

Free-masons detest this infernal spirit, wishing nothing but peace and union to all mankind, which, together with the rectitude of their lives, enables them to hope for all the peace and rest that is to come. Strict among themselves, not judging the faults of others, regular and attentive to all necessary duties, modest in prosperity, calm in adversity, always as ready to be taught as to teach another, equally incapable of all baseness, ill-grounded complaints, and, above all things, of offending a brother, speaking well of him both publicly and privately, and doing all things according to the strictest justice. Such is the true mason! such masonry, it may be hoped, is not only in Switzerland, but every where upon the face of the earth, where the noble society is entertained! O glorious architecture! which never fails amply to recompence all who attach themselves to thee. O delightful society! no greater liberty can be on earth than in thee, nor truer peace and content than under thy banners.

Let any one judge, after such ample proof, whether the conduct of the magistrates of Berne can be justified;



and whether there is the least appearance of truth in their suggestions of dangerous consequences to the state; or whether they had any authority to force the masons to abjure their engagements; on the contrary, it bespeaks the greatest absurdity to force them to renounce the society. Every man who judges impartially, or without being prejudiced against Free-masons, will, without doubt, acknowledge the natural picture of a prince, who on all occasions has at heart the happiness of his subjects, and who has been so far from banishing masons his dominions, that he finds himself bound in conscience to gain their love, and protect them in all things that depend on him.

As much has been said of the injustice done to the brotherhood of Free-masons, it will not here be amiss to mention the proceedings of the furious and horrible inquisition of Spain, Portugal, and Italy, which, in direct opposition to reason, justice, and humanity, endeavoured to extort from masons the secrets of their art, by the most cruel torments, and finally by fire and faggot. Oh! what inhumanity! Dare they in a Christian country attack the innocent in such a manner as barbarians would look upon with horror! False devotees accustom themselves to infuse into the minds of the credulous multitude a baneful poison against every thing that they imagine may affect their reveries, and particularly against the moral virtues, which they only know by theory; from them the fraternity may expect the most dreadful consequences. Still full of that blind zeal, which stirred up the frantic Pagans to persecute the primitive Christians, they think that masons must be like victims to their vengeance. It is from hence that Rome, that tender mother, who has often used barbarities to her best children, came to extend her favours to masons, who neither love nor fear her threats. She falsely persuades herself that in masons' lodges they not only act contrary to good manners, but commit the most enormous crimes; form plots against the holy church; and, in short, that the grand-lodge is the head quarters of Satan, and the theatre of atheism. They credit these well-grounded motives, and look no farther, though it be spread abroad by the most infernal calumniator. In the mean time the good mason quietly enjoys the religion in which he was born;

is obliged to be faithful, just, and true to his country; and the engagements he enters into, does not by any means dispense with the obligations that he owes to God and his sovereign; but this declaration will not appease our enemies, they require something more than being innocent of all the charges alleged against them.

But what is really wonderful, and what will render the glory of the fraternity immortal, is, that all these pretended revealers themselves, do them the justice to give a tolerable clear idea of their manners, their duty to princes, and their remoteness to every thing that might create discord among mankind: though all this had been owned and published by Free-masons; yet the revealers found the way of making it be believed. Though innocence is a bitter root, it never fails of producing sweet and delicious fruit; the wrongs which it endures, tend to its honour and reputation in the end; the troubles which it undergoes end in joy; the load of injustice produces praise; and every means made use of for its destruction, renders the overcoming of all the more triumphant. Supported by patience and hope, and divine justice to plead its cause, all the malice, and all the efforts of wicked and designing men, but tend to raise it so much the higher in glory. As the application is easy, the candid and unprejudiced reader is left to his reflections thereon.

# VINDICATION

OF

FREEMASONRY FROM ALL GENERAL ASPERSIONS.

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It is a very easy task to trace from reason, and the nature of things, the wise ends and designs of the sacred constitution of masonry; which not only cultivates and improves a real and undisguised friendship among men, but teaches them the more important duties of society. Vain, then, is each idle surmise against this sacred art, which our enemies may either meanly cherish in their own bosoms, or ignorantly promulgate to the uninterested world. By decrying masonry they derogate from human nature itself, and from that good order and wise constitution of things, which the Almighty author of the world has framed for the government of mankind, and has established as the basis of the moral system; which, by a secret, but attractive force, disposes the human heart to every social virtue. Can friendship or social delights be the object of reproach? Can that wisdom, which hoary time has sanctified, be the object of ridicule? How mean, how contemptible must these men appear, who vainly pretend to censure or contemn what they cannot comprehend! The generous heart will pity ignorance so aspiring and insolent.

I shall now proceed, and consider in what shape masonry is of universal utility to mankind, how it is reconcilable to the best policy, why it deserves the general esteem, and why all men are bound to promote it.

Abstracting from the pure pleasures which arise from a friendship so wisely constituted, and which it is scarce possible that any circumstance or occurrence can erase; let us consider, that masonry is a science confined to no particular country, but diffused over the whole terrestrial globe. Where arts flourish, there it flourishes too. Add to this, that by secret and inviolable signs, carefully preserved among ourselves throughout the world, ma-

sonry becomes an universal language. By this means many advantages are gained: men of all religions and of all nations are united. The distant Chinese, the wild Arab, or the American savage will embrace a brother Briton; and he will know, that, besides the common ties of humanity, there is still a stronger obligation to engage him to kind and friendly actions. The spirit of the fulminating priest will be tamed, and a moral brother, though of a different persuasion, engage his esteem. Thus all those disputes, which embitter life, and sour the tempers, are avoided; and every face is clad with smiles, while the common good of all, the general design of the craft, is zealously pursued.

Is it not, then, evident that masonry is an universal advantage to mankind? for sure, unless discord and harmony be the same, it must be so. Is it not likewise reconcilable to the best policy? for it prevents that heat of passion, and those partial animosities, which different interests too often create. Masonry teaches us to be faithful to our king, and true to our country; to avoid turbulent measures, and to submit with reverence to the decisions of legislative power. It is surely, then, no mean advantage, no trifling acquisition, to any community or state, to have under its power and jurisdiction, a body of men who are loyal subjects, patrons of science, and friends of mankind.

Does not masonry, therefore, of itself command the highest regard? Does it not claim the greatest esteem? Does it not merit the most exclusive patronage? Without doubt. If all that is good and amiable, if all that is useful to mankind or society, be deserving a wise man's attention, masonry claims it in the highest degree. What beautiful ideas does it not inspire? How does it open and enlarge the mind? And how abundant a source of satisfaction does it afford? Does it not recommend universal benevolence, and every virtue which can endear one man to another? And is it not particularly adapted to give the mind the most disinterested, the most generous notions?

An uniformity of opinion, not only useful in exigencies, but pleasing in familiar life, universally prevails among masons, strengthens all the ties of their friendship, and equally promotes love and esteem. Masons are brethren,

and amongst brothers there exist no invidious distinctions. A king is reminded, that though a crown adorns his head, and a scepter his hand, yet the blood in his veins are derived from the common parent of mankind, and is no better than that of the meanest of his subjects. Men in inferior stations are taught to love their superiors, when they see them divested of their grandeur, and condescending to trace the paths of wisdom, and follow virtue, assisted by those of a rank beneath them. Virtue is true nobility, and wisdom is the channel by which it is directed and conveyed. Wisdom and virtue, therefore, are the great characteristics of masons.

Masonry inculcates universal love and benevolence, and disposes the heart to particular acts of goodness. A mason, possessed of all this amiable, this god-like disposition, is shocked at misery under every form or appearance. His pity is not only excited, but he is prompted, as far as is consistent with the rules of prudence, to alleviate the pain of the sufferer, and cheerfully to contribute to his relief. For this end our funds are raised, and our charities established on the firmest foundation. When a brother is in distress, what heart does not ache? When he is hungry, do we not convey him food? Do we not clothe him when he is naked? Do we not fly to his relief when he is in trouble? Thus we evince the propriety of the title we assume, and demonstrate to the world that the term or endearing name of brother among masons is not merely nominal.

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

Nevertheless, though the fairest and the best ideas may be thus imprinted in the mind, there are brethren who, careless of their own reputation, disregard the instructive lessons of our noble science, and by yielding to vice and intemperance, not only disgrace themselves, but reflect dishonour on masonry in general. It is this unfortunate circumstance which has given rise to those severe and unjust reflections, which the prejudiced part of man-

kind have so liberally bestowed upon us. But let these apostate brethren know, and let it be proclaimed to the world at large, that they are unworthy of their trust, and that whatever name or designation they assume, they are in reality no masons. It is as possible for a mouse to move a mountain, or a man to calm the boisterous ocean, as it is for a principled mason to commit a dishonourable action: masonry consists in virtuous improvement, in cheerful and innocent pastime, and not in lewd debauchery or unguarded excess.

But though unhappy brethren thus transgress, no wise man will draw any argument from thence against the society, or urge it as an objection against the institution. If the wicked lives of men were admitted as an argument, the religion which they confess, Christianity itself, with all its divine beauties, would be exposed to censure. Let us, therefore, endeavour strenuously to support the dignity of our characters, and by reforming the abuses which have crept in among us, display masonry in its primitive lustre, and convince mankind that the source from which it flows is truly divine.

It is this conduct which can alone retrieve the ancient glory of the craft. Our generous and good actions must distinguish our title to the privileges of masonry, and the regularity of our behaviour display their influence and utility. Thus the world will admire our sanctity of manners, and effectually reconcile our uniform conduct with the incomparable tenets we profess and admire.

As our order is founded upon harmony, and subsists by regularity and proportion; so our passions ought to be properly restrained, and be ever subservient to the dictates of right reason. As the delicate pleasures of friendship harmonize our minds, and exclude rancour, malice, or ill-nature; so we ought to live like brethren bound by the same tie, always cultivating fraternal affection, and reconciling ourselves to the practice of those duties, which are the basis on which the structure we erect must be supported. By improving our minds in the principles of morality and virtue, we enlarge our understandings, and more effectually answer the great ends of our existence. Such as violate our laws, or infringe our good order, we mark with a peculiar odium; and if our mild endeavours to reform their lives should

not answer the good purposes intended; we expel them our assemblies, as unfit members of society.<sup>23</sup>

This is the practice which should universally prevail among masons. Our outward conduct being directed by our inward principles, we should be equally careful to avoid censure and reproach. Useful knowledge ought to be the great object of our desire, for the ways of wisdom are beautiful, and lead to pleasure. We ought to search into nature, as the advantages accruing from so agreeable a study will amply compensate our unwearied assiduity. Knowledge must be attained by degrees, and is not every where to be found. Wisdom seeks the secret shade, the lonely cell designed for contemplation; there enthroned she sits, delivering her sacred oracles: there let us seek her, and pursue the real bliss; for though the passage be difficult, the farther we trace it, the easier it will become.

Geometry, that extensive art, we should particularly study, as the first and noblest of sciences. By geometry we may curiously trace nature, through her various windings, to her most concealed recesses. By it we may discover the power, the wisdom, and the goodness of the grand Artificer of the universe, and view with amazing delight the beautiful proportions which connect and grace this vast machine. By it we may discover how the planets move in their different orbs, and mathematically demonstrate their various revolutions. By it we may rationally account for the return of seasons, and the mixed variety of scenes which they display to the discerning eye. Numberless worlds are around us, all framed by the same divine Artist, which roll through the vast expanse, and are all conducted by the same unerring laws of nature. How must we, then, improve? with what grand ideas must such knowledge fill our minds? and how worthy is it of the attention of all rational beings, especially of those who profess themselves promoters of our grand institution?

<sup>23</sup> Governor Van Teylingen, a past grand-steward, expelled the society in 1772, for crimes of the most abominable nature. Joseph Baylis, expelled in 1775, for an attempt to commit a detestable and unnatural crime. William Brand, expelled in 1774, for injuring a girl of 14 years of age, the said girl being under his care as a scholar. Several brethren have been expelled for less crimes; and many more have been expelled for acting in a masonic character, contrary to the established laws of the society.

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

If we are united, our society must flourish; let us, then, promote the useful arts, and by that means mark our distinction and superiority; let us cultivate the social virtues, and improve in all that is good and amiable; let the genius of Masonry preside, and under her sovereign sway let us endeavour to act with becoming dignity.

Free-masonry is undoubtedly an institution of the most beneficial and amiable nature, since its professed design is the extension and confirmation of mutual happiness, by the most perfect and effectual method—the practice of every moral and social virtue. It is a salutary institution, wherein bad men, if they chance, as they ought not on any consideration, to be admitted, are most generally restrained in their moral retrogradation, or down-hill progress in vice; whilst the good are taught and excited to aspire at higher degrees of virtue and perfection. A good man and a good mason are synonymous terms; since a good man must necessarily make a good mason, and a good mason can never be a bad man; and, as the better men are, the more they love each other, and, on the contrary, the more they love each other, they become more perfect masons.

Those who have the honour and happiness of being regular members of this most excellent society, are strictly bound to practise its duties and precepts, and to preserve its dignity.

Foremost in the rank of our duties stands our obligation to obey the laws of the great Architect of the universe, to conform to his will, to promote his honour, and to conduct ourselves as under the inspection of his all-seeing eye. For as in him we live, move, and have our being, partake of his goodness, and depend on his favours; so whatever we think, speak, or do, ought all to be subservient, and capable of being referred to his glory.

This primary and fundamental duty of obedience to the



supreme Being, from whence, as from their fountain, all other duties with respect to ourselves and our neighbours flow, is evidently taught by reason, confirmed by revelation, and enforced by free-masonry. Subordinate and consequent to this our grand obligation, is the important and indispensable duty of brotherly love, which delights in, and ought always to demonstrate itself in real acts of genuine beneficence.

Free-masonry has not only united its worthy members and genuine sons in the most indissoluble bands of confidence concord, and amity; it has even caused Christianity to shine forth with renewed lustre, and introduced its spirit, which the royal craft has strongly imbibed in every nation and persuasion wherein it has gained admittance; and it produces the most benevolent and charitable set of men, in proportion to its number, of any society whatever throughout the terrestrial globe. Thus inestimable is free-masonry for its manifold and most useful qualities. It supereminently excels all other arts, by the bright rays of truth which it sheds on the minds of its faithful votaries, illuminating their understandings with the beams of a more resplendent light than is to be derived from the assemblage of all other arts whatsoever; of which the new initiated brother begins to participate, when he is girded with the emblem of innocence, more ancient than the tower of Babel, more honourable than the imperial dignity. As it excels all other arts in its vast and admirable extent, so it far surpasses them in its pleasing and effectual modes of communicating its instructions. But of this the enlightened brother alone can form a judgment, or make the comparison. We that have happily made the experiment, are convinced of its transcendent excellence in this particular. The unenlightened by masonry can only form vague and uncertain conjectures of the utility of the royal craft, or of the modes of initiation into its various degrees; or of the subsequent, different, delightful, and beneficial instructions respectively communicated.

As it is highly becoming every member of this society to preserve the dignity of our noble institution, I conceive one of the best methods of doing it is, in acting as worthy free-masons ourselves; and in admitting among us only those who, in all probability, will demean them-

selves as worthy members. These two methods seem to us naturally connected together. For if we are in reality worthy free-masons ourselves, we shall have a strong aversion to the admission of any person, who would reflect the least disgrace upon our respectable fraternity; and, consequently, in the most effectual manner we shall preserve its dignity. Whereas, if we become unworthy members ourselves, it will of course be a matter of indifference to us whom we admit; and thus we shall entail upon it double disgrace.

As we ought to be irreproachable in our own demeanour, so we ought to be certified that our candidates for free-masonry have the requisite qualifications, which indispensably ought to be a good reputation, an honest method of living, sound morals, and a competent understanding.

No member that has the honour of the society, or even his own, sincerely at heart, will presume to nominate any that are not possessed of these valuable qualities. In that case it would be incumbent upon every worthy brother to give a negative, and reprobate such indecorous nomination.

It is to be supposed, at least among ourselves, that, as enlightened free-masons, we have more just, sublime, and comprehensive ideas, with respect to virtue, decorum, and the dignity of human nature, than the generality of the misled mass of mankind. It is to be apprehended, that we grant admission to none but men of principle, of virtue, honour, and integrity; lest the royal craft, instead of being an object of deserved veneration, fall into disesteem, and become a subject of ridicule. It is therefore to be expected, that not the wealth, the station, or the power of any man, shall procure from us his admission into our respectable lodges, but his propriety of conduct, his uprightness, his goodness. Such, indeed, as answer this description will be an honour to our sublime craft, and are best qualified to reap from it every desirable advantage. And altho' it is a maxim with us to solicit none to enter into our society, yet we shall be always exceedingly glad to enroll such worthy persons in the honourable list of our numerous members. These are egregiously deceived, and may they ever be disappointed in their application for admittance as free-masons, who consider us in the

light of a Bacchanalian society, or under any similar ignoble idea. Our association indeed admits of all becoming cheerfulness, festivity, and gaiety of temper, at suitable seasons and intervals; but indeed our assemblies are principally convened for the most beneficial and exalted purposes—for purifying the heart, correcting the manners, and enlightening the understanding. Thus the useful and the agreeable are by us happily united; instruction and pleasure are blended together. Order, decorum, concord, and complacency are constant attendants upon our lodges.<sup>69</sup>

Now, is masonry so good, so valuable a science? Does it tend to instruct the mind, and tame each unruly passion? Does it expel rancour, hatred, and envy? Does it reconcile men of all religions and of all nations? Is it an universal cement, binding its followers to charity, good-will, and secret friendship? Is it calculated to promote the truest freedom? Does it teach men to lead quiet lives? In short, are not its precepts a complete system of moral virtue? Then, hail, thou glorious craft, bright transcript of all that is amiable! Hail, thou blest moral science, which so beautifully exemplifies virtue! Welcome, ye delightful mansions, where all enjoy the pleasures of a serene and tranquil life! Welcome, ye blest retreats, where smiling friendship ever blooms, and from her throne dispenses pleasure with unbounded liberality! Welcome, sacred habitations, where peace and innocence for ever dwell!<sup>70</sup>

<sup>69</sup> Smith's charge to the lodge of Friendship, on the festival of St. John the Evangelist, December 27th, 1778, at Dover.

<sup>70</sup> Rev. Delanoy's sermon, preached before the provincial grand lodge of Kent, on the festival of St. John the Evangelist, 1781, at Maidstone.

ON  
MASONIC SECRECY..

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**MANY** are the charges brought against the society, on account of secrecy; one of their grand characteristics; and the innocent cause of most of the persecutions and reproaches they suffer.

We are condemned for keeping the essentials of our institution from the knowledge of those who are not members of it; which, it is said, must sufficiently prove them to be of a very bad nature and tendency, else why are they not made public for the satisfaction of mankind.

If secrecy be a virtue (a thing never yet denied), can that be imputed to us as a crime, which has always been considered as an excellence in all ages? Does not Solomon, the wisest of men, tell us, he that discovers secrets is a traitor, but a man of a faithful spirit concealeth the matter?

In conducting all worldly affairs, secrecy is not only essential, but absolutely necessary; and was ever esteemed a quality of the greatest worth.

Thus we find the great Fenelon makes Ulysses, in the system of the education which he delivers to his friends for his son Telemachus, particularly enjoining them, above all, to render him just, beneficent, sincere, and faithful in keeping secrets; a precept that afterwards produced the best of consequences to the young prince, of whom it is recorded, that with this great excellence of taciturnity, he not only divested himself of that close mysterious air, so common to the reserved, but also constantly avoided telling the least untruth in support of this part of his character. A conduct highly worthy the imitation of every one to whom secrets are entrusted, affording them a pattern of openness, ease, and sincerity; for while he seemed to carry his whole heart upon his lips, communicating what was of no importance, yet he knew how to stop just in the proper moment, without

proceeding to those things which might raise any suspicion, or furnish even a hint to discover the purposes of his mind.

If we turn our eyes to antiquity, we shall find the ancient Egyptians had so great a regard for silence and secrecy in the mysteries of their religion, that they set up the god Harpocrates,<sup>71</sup> to whom they paid peculiar honour and veneration, who was represented with his right hand placed near the heart, and the left down by his side, covered with a skin before full of eyes and ears, to signify, that of many things to be seen and heard, few are to be published.

And among the same people, their great Isis, the Minerva of the Greeks, had always an image of a Sphinx<sup>72</sup> placed at the entrance of her temples, to denote that secrets were there preserved under sacred coverings, that they might be kept from the knowledge of the vulgar, as much as the riddles of that creature.

Jamblicus, in his life of Pythagoras, confirms the above opinion, by observing, that from the mysterious knowledge of the Egyptians, that philosopher drew the system of his symbolical learning and instructive tenets, seeing that the principles and wise doctrines of this nation were ever kept secret among themselves, and were delivered down, not in writing, but only by oral tradition. And indeed so cautious and prudent were they in these matters, that every disciple admitted to their wise and scientific mysteries, was bound in the same solemn manner to conceal such mysteries from the vulgar, or those whose ideas were not sufficiently exalted to receive them. As a proof of this, we need only recollect the story of Hipparchus, a Pythagorean, who having, out of spleen and resentment, violated and broke through the several engagements of the society, was held in the utmost detestation, expelled the school as one of the most infamous and abandoned, and as he was dead to the principles of virtue and philosophy, had a tomb erected for him, according to their custom, as though he had been

<sup>71</sup> Imagines deorum a vincentio chartario. See also the chapter on Masonic Hieroglyphics.

<sup>72</sup> The Sphinx was a famous monster in Egypt, having the face of a virgin and the body of a lion; it was hewn out of the rock, and about thirty feet high, and placed near one of the pyramids.

naturally dead. The shame and disgrace that justly attended so great a breach of truth and fidelity, drove the unhappy wretch to such despair, that he proved his own executioner: and so abhorred was even his memory, that he was denied the rites and ceremonies of burial used to the dead in those times; instead of which, his body was suffered to lie upon the shore of the isle of Samos.

Among the Greek nations, the Athenians had a statue of brass, which they awfully revered; this figure was without a tongue, by which secrecy was intimated.

The Romans had a goddess of silence, named Angerona, represented with her fore finger on her lips, as a symbol of prudence and taciturnity.<sup>73</sup>

Annacarchus, who (according to Pliny) was apprehended in order to extort his secrets from him, bit his tongue off in the midst, and afterwards spit it in the tyrant's face, rather chusing to lose that organ, than to discover those things which he had promised to conceal.

We read likewise that Cato, the censor, often said to his friends, of three things which he had good reason to repent, the principal was divulging a secret.

The Druids in our own nation (who were the only priests among the ancient Britons) committed nothing to writing. And Cæsar observes, that they had a head or chief, who exercised a sort of excommunication, attended with dreadful penalties, on those who either published or prophaned their mysteries.

Therefore, since it evidently appears from the foregoing instances (among many others) that there ever were secrets among mankind, as well respecting societies as individuals, and that the keeping those inviolable was always reputed an indispensable duty, and attended with an honourable estimation; it must be very difficult to assign a sufficient reason why the same practice should be at all wondered at, or less approved of among the Free and Accepted Masons of the present age, than they were among the wisest men, and the greatest philosophers of antiquity.

The general practice and constant applause of the ancients, as well as the customs of the moderns, one would

<sup>73</sup> Danet's dictionary of Greek and Roman antiquities—Jamblicus de Vita Pythag.

naturally imagine should be sufficient to justify masons against any charge of singularity or innovation on this account; for how can this be thought singular, or new, by any one who will but calmly allow himself the smallest time for reflection?

Do not all incorporated bodies among us enjoy this liberty without impeachment or censure? An apprentice is bound to keep the secrets of his master: a freeman is obliged to consult the interest of his company, and not to prostitute in common the mysteries of his profession; secret committees and private councils are solemnly enjoined not to publish abroad their debates and resolutions. In courts-martial,<sup>74</sup> the members are bound to secrecy; and in many cases, for more effectual security, an oath is administered.

As in society in general, we are united together by our indigences and infirmities, and a vast variety of circumstances contributing to our mutual and necessary dependence on each other (which lays a general foundation for terrestrial happiness, by securing general amity and the reciprocation of good offices in the world), so, in all particular societies, of whatever denomination, they are all enjoined by a sort of cement; by bonds and laws which are peculiar to each of them, from the highest assemblies to the lowest. Consequently the injunctions to secrecy among Free-masons can be no more unwarrantable, than in the societies and cases already pointed out: and to report, or even to insinuate, that they are, must argue a want of candour, a want of reason, and a want of charity. For by the laws of nature, and of nations, every individual, and every society, has a right to be supposed innocent till proved otherwise.

Yet notwithstanding the mysteries of our profession are kept inviolable, none are excluded from a full knowledge of them in due time and manner, upon proper application, and being found capable and worthy of the trust. To form other designs and expectations, is building on a sandy foundation, and will only serve to testify, that like a rash man, their discretion is always out of the way when they have most occasion to make use of it.

<sup>74</sup> See my *Military Dictionary* at the word *COURTS-MARTIAL*, *et seq.*

ON  
MASONIC OATHS.

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It is but too frequently alleged by the objectors to Free-masonry, that upon the initiation of a member into this mystery, he lays himself under a solemn obligation by an oath, with very severe penalties. This by them is pronounced an unwarrantable proceeding. Certainly these persons are as ignorant as they are ungenerous, and for want of better judgments form erroneous notions, and from false premises draw false conclusions. To obviate this objection, I will trace the origin of swearing, and observe the different customs adopted by the ancients on this head; after examining the nature of the oath, supposing that one is required as set forth by the adversaries of masonry, I will consider how far it is, or is not, warrantable in the present case.

We are informed by sacred history, what was the custom of swearing among the Hebrews, who sometimes swore by stretching forth their hands;<sup>75</sup> sometimes the party swearing put his hand under the other's thigh,<sup>76</sup> which was the manner or administration used by Abraham and Jacob standing before the altar,<sup>77</sup> as we read in Kings, which was also the custom of the Athenians,<sup>78</sup> the Carthaginians,<sup>79</sup> and the Romans.<sup>80</sup>

The Jews chiefly swore by Jerusalem, by the temple, by the gold of the temple, by the altar, and the gift on the altar.

The Greeks esteemed it an honour paid their deities, to use their names in solemn contracts, promises, and asseverations, and call them to witness men's truth and honesty, or to punish their falsehood and treachery. This was reputed a kind of religious adoration, being an

<sup>75</sup> Gen. ch. 14. v. 27.

<sup>77</sup> 1 Kings, ch. 8. v. 31.

<sup>79</sup> Livius, dec. 3, l. 1.

<sup>76</sup> Gen. ch. 24. v. 3 & 9. Ch. 47. v. 29 & 31.

<sup>78</sup> Alex. ab. Alex. l. 5. ch. 10.

<sup>80</sup> Juven. Sat. 3. alio Val. Max. l. 9. ch. 3



acknowledgment of the omnipotence and omnipresence, and by consequence of the divinity of the being thus invoked: and the inspired writers, for the same reason forbid to swear by the pagan deities, and commanded to swear by the true God. Thus in Deuteronomy,<sup>21</sup> Thou shalt fear the Lord thy God, and serve him, and swear by his name. And in Jeremiah,<sup>22</sup> How shall I pardon thee for this? thy children have forsaken me, and sworn by them that are no gods; and to forbear other instances, the worshippers of the true God are by David represented to swear by him—that is, by invoking his name.

The antiquity of swearing, as well as the manner of administering an oath, having been sufficiently shewn, I will, in the next place, as far as may be necessary, take notice of the fundamental principles of this establishment, as the properest method to form a right judgment of it; and then, in answer to the present objection, I will examine how far an oath would, or would not be justifiable, on the initiation of a mason, and supposing it to be required even under such penal sanctions as have been pretended.

If we examine the laws and regulations of Free-masonry, it will appear that the end and purpose of it is truly laudable, being calculated to regulate our passions, to assist us in acquiring knowledge of the arts and sciences, and to promote morality and beneficence, as well as to render conversation agreeable, innocent, and instructive; and so to influence our practice, as to make us useful to others, and happy in ourselves. With regard to the relation we have (as members) to the society in general, it will appear equally evident from the same regulations, that a Free-mason is to be a peaceable subject, conforming cheerfully to the government under which he lives, is to pay a due deference to his superiors; and from his inferiors is to receive honour rather with reluctance than to extort it. He must be a man of universal benevolence and charity, not tenacious of his abundance, when the exigencies of his fellow-creatures lay the justest claim to his bounty.

Masons not only challenge, but have ever supported

<sup>21</sup> Ch. 6. v. 5, 15.

<sup>22</sup> Ch. 5. v. 7. 1 Sam. ch. 30. v. 15. Gen. ch. 24. v. 3.

that character among the honest and candid part of mankind, whose equity and reason would never suffer them to entertain ill-grounded prejudices.

The great Mr. Locke appears to have been so delighted with some of our principles, that he tells Lady Masham (to whom he was writing on the subject), that it was his wish they were communicated to all mankind; since there is nothing more true than what masons teach; that the better men are, the more they love one another—virtue having in itself something so amiable as to charm the heart of all who behold it.<sup>83</sup>

And another writer, speaking of Free-masonry, says, no abuse is tolerated among them, no intemperance allowed; modesty, union, and humility are strongly recommended. This society is no ways offensive to religion, good manners, or political government; it has and does still flourish in Great Britain and Ireland, and the dominions thereof, under the protection of the greatest personages, even princes of the royal blood.<sup>84</sup>

Mr. Chambers, the famous lexicographer, also testifies,<sup>85</sup> that Free and Accepted Masons are a very ancient society, so called either from some extraordinary knowledge of masonry or building, which they were supposed to be masters of, or because the first founders of their society were of that profession.

They are very considerable both for number and character, being found in every country in Europe, and consisting principally of men of merit and consideration. As to antiquity they lay claim to a standing of some thousand years, and it is said can trace up their original as early as the building of Solomon's temple.

What the end of their constitution is, seems still to be a secret, though as much of it as is known, appears laudable, and it tends to promote friendship, society, mutual assistance, and good fellowship.

The brethren of this family are said to be possessed of a number of secrets, which have been religiously observed from age to age. Be their other good qualities what they will, it is plain they are masters of one, in a very great degree, namely Secrecy.

<sup>83</sup> MS. in the British Museum.

<sup>84</sup> Vid. Rol. Cast. vol. 6. fol. 134.

<sup>85</sup> Cyclopædia, word Mason. Free-mason.

Mr. Ducarel says of Free-masons, that they are an association of religious, who engaged in the founding and erecting of churches and religious houses in Palestine.<sup>86</sup>

Now let us calmly ask, if a number of persons, who have formed themselves into a body with a design to improve in useful knowledge, to promote universal benevolence, and to cultivate the social virtues of human life, and have bound themselves by the solemn obligation of an oath, to conform to the rules of such institution, where can be the impiety, immorality, or folly of such proceeding? Is it not the custom of most communities, in the state, amongst the learned bodies, in commerce, &c., a case too commonly known to require a recital of particular instances. I shall therefore content myself with adding this observation, viz. : That bishop Saunderson, an eminent casuist, in his lectures on the subject of oaths, very judiciously asserts, that when a thing is not by any precept or interdict human or divine, so determined, but every man may at his choice do, or not do, as he sees expedient, let him do what he will, he sinneth not.<sup>87</sup> As if Caius should swear to sell his land to Titus, or to lend him an hundred crowns ; the answer is brief, an oath in this case is both lawful and binding.<sup>88</sup>

And as the principles of this institution are truly praiseworthy, containing those valuable perquisites which will ever secure the esteem and admiration of all good men (as well as most assuredly the envy of the bad) we will put this plain question : Is not the design of it of equal importance to the public, with the lending of an hundred crowns to a private man? The answer and the consequences are both evident, that an oath on the subject of Free-masonry, if required, is both lawful and obligatory.

As for the terror of a penalty, it is a mistaken notion to imagine that the solemnity of an oath adds any thing to the obligation ; or that the oath is not equally binding without any penalty at all.

I shall add a few more quotations from the same excellent casuist, and leave the explanation and application to the intelligent.

A solemn oath of itself, and in its own nature, is not

<sup>86</sup> Anglo-norman Antiquities. Religious Ceremonies of all Nations.

<sup>87</sup> 11 Chron. ch. 15. v. 14 & 15.

<sup>88</sup> Prælect. 3. sect. 15.

more obligatory than a simple one; both because the obligation of an oath ariseth from this, that God is invoked as a witness and avenger, no less in the simple one than in the solemn and corporal; for the invocation is made precisely by the pronunciation of the words, (which is the same both in the simple and solemn), and not by any corporal motion or concomitant sign, in which the solemnity of the oath consists.<sup>89</sup>

And it is a matter well worthy the consideration of every man, that as the object of a lawful oath is God alone, so it contains a solemn confession of his omnipresence—that he is with us in every place; of his omniscience—that he knoweth all secrets of the heart; that he is a maintainer of truth, and an avenger of falsehood; of his justice, that he is willing; and of his omnipotence, that he is able to punish those that, by a disregard to their oaths, shall dishonour him.

It is, therefore, of a very dangerous tendency for persons who have once taken an oath, to trifle and play with the force of it, even supposing the occasion of such obligation was actually of small moment in itself. And this is positively determined by the same writer, in the following words, and ought to be a caution to all not to violate an oath, lest they incur the fatal consequences of real perjury.

A voluntary oath is the more binding for being voluntary, because there is no stricter obligation than that we take willingly on ourselves.<sup>90</sup> And in another place he is more particular, where a matter is so trivial that it is not worth while, or the deliberation of a wise man, nor signifies a straw whether it be done or not done, as to reach up a chip, or to rub one's beard; or, for the slightness of it, is not so much to be esteemed, as to give a boy an apple, or to lend a pin. An oath is binding in matters of the least moment, because weighty and trivial things have a like respect unto truth and falsehood; and, further, because every party swearing is bound to perform all he promised, as far as he is able, and as far as it is lawful. To give an apple to a boy is both possible and lawful; he is bound, therefore, to perform it—he ought, therefore, to fulfil his oath.<sup>91</sup>

<sup>89</sup> Prælect. 5, sect. 12. <sup>90</sup> Prælect. 4, sect. 11. <sup>91</sup> Prælect. 3, sect. 15.

This is likewise confirmed by Moses :<sup>82</sup> If a man swear an oath to bind his soul with a bond, he shall not break his word ; he shall do according to all that proceedeth out of his mouth. And,<sup>83</sup> it is threatened that every one that sweareth falsely, shall be cut off by the curse. I will bring it forth, saith the Lord of Hosts, and it shall enter into the house of him that sweareth falsely by my name ; and it shall remain in the midst of his house, and shall consume it, with the timber thereof, and the stones thereof.

The objectors being thus answered with respect to the lawfulness of an oath, supposing one to be required on the initiation of a free-mason, as the certainty of which conjecture is their only support.

<sup>82</sup> Numb. ch. 30. v. 2. Deut. ch. 23. v. 21, 24.

<sup>83</sup> Zech. ch. 5. v. 3 and 4, &c.



ON  
**FREEMASONS' LODGES:**  
THEIR  
FURNITURE, APPAREL, AND JEWELS, &c.

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A **LODGE** is the place where all business concerning the society is transacted, and where masons meet to expatiate on the craft. When the lodge is revealed to an entering mason, it discovers to him a representation of the world, in which, from the wonders of nature, we are led to contemplate her great original, and worship him from his mighty works; and we are thereby, also, moved to exercise those moral and social virtues which become mankind, as the servants of the great Architect of the world, in whose image we were formed in the beginning.

The Creator, designing to bless man's estate on earth, hath opened the hand of his divine benevolence with good gifts; he hath spread over the world the illumined canopy of heaven; the covering of the tabernacle, and the vail of the temple at Jerusalem, were representations of the celestial hemisphere, and were of blue, of crimson, and purple; and such is the covering of our lodges.<sup>94</sup> As an emblem of God's power, his goodness, omnipresence, and eternity, the lodges are adorned with the image of the sun;<sup>95</sup> which he ordained to rise from the East, and open the day; thereby calling forth the people of the earth to their worship, and exercise in the walks of virtue.

Remembering the wonder in the beginning, we, claiming the auspicious countenance of heaven on our virtuous deeds, assume the figures of the sun and moon, as em-

<sup>94</sup> Chron. ch. 3. v. 14. Also, Josephus, lib. 5.

<sup>95</sup> Psalm 104. v. 1, 2, 3, and 4.

blematical of the great light and truth discovered to the first man; and thereby implying that, as true masons, we stand redeemed from darkness, and are become the sons of light: acknowledging in our profession, our adoration of him who gave light unto his works. Let us, then, by our practice and conduct in life, shew that we carry our emblems worthily; and, as the children of light, that we have turned our backs on works of darkness, obscenity, and drunkenness, hatred, and malice, Satan and his dominions; preferring charity, benevolence, justice, temperance, chastity, and brotherly love, as the acceptable service on which the great Master of all, from his beatitude, looks down with approbation.

The same divine hand, pouring forth bounteous gifts, which hath blessed us with the sights of his glorious works in the heavens, hath also spread the earth with a beautiful carpet: he hath wrought it in various colours; fruits and flowers, pastures and meads, golden furrows of corn, and shady dales, mountains skirted with nodding forests, and valleys flowing with milk and honey: he hath wrought it, as it were, in Mosaic work, giving a pleasing variety to the eye of man: he hath poured upon us his gifts in abundance; not only the necessaries of life, but also wine to gladden the heart of man, and oil to give him a cheerful countenance: and, that he might still add beauty to the scene of life wherein he hath placed us, his highly favoured creatures, he hath skirted and bordered the earth with the ocean; for the wise Creator, having made man in his own image, not meaning in in the likeness of his person, but spiritually, by breathing into his nostrils the breath of life, and inspiring him with that resemblance of the Divinity, an intellectual spirit; he skirted the land with the ocean, not only for that salubrity which should be derived from its agitation, but also that to the genius of man a communication should be opened to all the quarters of the earth; and that, by mutual intercourse, men might so unite in mutual good works, and all become as members of one society. These subjects are represented in the flooring of the lodge.

The universe is the temple of the Deity whom we serve. Wisdom, strength, and beauty are about his throne, as the pillars of his works; for his wisdom is infinite, his

strength is in omnipotence, and beauty stands forth through all his creation in symmetry and order; he hath stretched forth the heavens as a canopy, and the earth he hath planted as his footstool; he crowns his temples with the stars, as with a diadem, and in his hand he extendeth the power and the glory; the sun and moon are messengers of his will, and all his law is concord. The pillars supporting the lodge are representative of the divine power.

A lodge where perfect masons meet, or are assembled, represents the works of the Deity.

We place the spiritual lodge in the vale of Jehoshaphat, implying thereby, that the principles of masonry are derived from the knowledge of God, and are established in the judgment of the Lord; the literal translation of the word Jehoshaphat, from the Hebrew tongue, being no more than those express words. The highest hills and lowest vallies were from the earliest times esteemed sacred, and it was supposed the spirit of God was peculiarly diffusive in those places.<sup>95</sup> Upon the top of the mountain, the whole limit thereof round about shall be holy.

The master of each lodge should found his government in concord and universal love; for as the great Architect moves the systems with his finger, and touches the spheres with harmony, so that the morning stars together sung the songs of gratitude, and the floods clap their hands, amidst the invariable beauties or order; so should we, rejoicing, be of one accord, and of one law; in unanimity, in charity, and in affection; moving by one unchanging system, and actuated by one principle, in rectitude of manners.

A mason, sitting the member of a lodge, claiming these emblems as the testimonies of his order, ought at that instant to transfer his thoughts to the august scene which is imitated; and remember that he then appears professing himself a member of the great temple of the universe, to obey the laws of the mighty Master of all, in whose presence he seeks to be approved.

An ancient record expresses, that the first masons received their knowledge from God, by which means they are endowed with the due understanding of what is pleasing

<sup>95</sup> Ezekiel, ch. 43. v. 12.



to him, and the only true method of propagating their doctrines.<sup>97</sup>

As we derived many of our mysteries and moral principles from the doctrines of Pythagoras, who had acquired his learning in Egypt, and others from the Phœnicians, who had received the Egyptian theology in an early age, it is not to be wondered that we should adopt Egyptian symbols, to represent or express the attributes of the Divinity.

The Pythagorean system of philosophy also points out to us a reason for the figure of the sun being introduced into the lodge, as being the centre of the planetary system which he taught, as well as the emblem of the Deity which he served. This grand *Μεσοφανέω* was a symbol expressing the first and greatest principle of his doctrines. This was also a representation of the Abrax which governed the stellary world and our diurnal revolutions.<sup>98</sup>

In the books of Hermes Trismegistes, who was an Egyptian, and said to be cotemporary with Abraham's grandfather, is this remarkable passage; speaking of the Deity he says, But if thou wilt see him, consider and understand the sun, consider the course of the moon, consider the order of the stars. Oh thou unspeakable, unutterable, to be praised with silence!

From hence we are naturally led to perceive the origin of the Egyptian symbolization; and the reason for their adopting those objects, as expressive of the mighty majesty and omnipresence of the Deity.

<sup>97</sup> Hutchinson's Spirit of Masonry, p. 77, &c. Also MS. in the possession of Mr. Wilson, of Broomhead in Yorkshire, written in the reign of K. Henry VIII.

<sup>98</sup> *Ἀβραξᾶ*, Abrac, or Abracar, was a name which Basilides, a religious of the second century, gave to God, who he said was the author of 365. The author of this superstition is said to have lived in the time of Adrian, and that it had its name from Abrasan or Abraxas, the denomination which Basilides gave to the Deity. He called him יהוה, *Κυριος*, i. e. Jehovah vel Dominus, the supreme God, and ascribed to him seven subordinate powers or angels, who presided over the heavens, and also according to the days in the year, he held that 365 virtues, powers or intelligences existed as the emanations of God; the value, or numerical distinctions, of the letters in the word, according to the ancient Greek numerals, made 365—

Α Β Ρ Α Χ Α Σ.	}	=365.
1, 2, 100, 1, 60, 1, 200.		

Cicero, De Nat. Deor. lib. 3.—Lucan, lib. 6.

Posterity, to record the wise doctrines and religious principles of the first professors of the true worship, have adopted these descriptions of the lodge in which they assemble; and maintain those religious tenets which nature dictates, gratitude to him under whom we exist; and working in the acceptable service of him, who rejoiceth in the upright man.

As such it is to be a Free-mason, as such is a lodge of masons, as such are the principles of this society, as these were the original institutions of our brotherhood, let the ignorant laugh on, and the wicked ones scoff. And that these are true solutions of our emblems, I am convinced myself; and with humble deference to the rest of my brethren, offer them for their attention.

In every regular assembly of men, who are convened for wise and useful purposes, the commencement and termination of business is attended with some form. Though ceremonies are in themselves of little importance, yet as they serve to engage the attention and to impress the mind with reverence, they must be considered as necessary on solemn occasions. They recall to memory the intent of the association, and banish many of those trifling amusements which too frequently intrude on our less serious moments.

The opening and closing of our lodges may be traced from the most remote period of antiquity. Being founded on a rational basis, the more refined improvements of modern education have not altogether disregarded it, on the contrary, the custom seems still to prevail in every civilized country of the world.

The veneration due to antiquity, setting aside the reasonableness of the practice, would of itself recommend it. To enlarge on the propriety of observing it in this society, which has received the sanction of the earliest ages, as well as the patronage of the wisest men in more recent periods, would, I apprehend, be equally needless and unimportant.

The ceremony used at the opening of our assemblies reminds the master of the dignity of his character, and the brethren of fidelity to their trust. These are not the only advantages resulting from it; a reverential awe for the Deity is inculcated, and the great end of the creation demonstrated. Here we are taught to adore the God who

made us, and to supplicate his protection on our well-meant endeavours.

The closing of our meetings teaches us to offer up the proper tribute of gratitude to the beneficent Author of life; and here the less important duties of the society are not passed over unobserved. By this ceremony we are taught how to support the regularity of our assemblies, and the necessary degree of subordination which takes place in the government of our lodges. Such is the nature of these ceremonies, and their utility, that it becomes our duty never to omit them.

*A Prayer used at Opening the Lodge.*

May the favour of Heaven be upon this our happy meeting; may it be begun, carried on, and ended with order, harmony, and brotherly love. Amen.

*A Prayer used at the Reception of a new Brother.*

Most holy and glorious Lord God, thou great architect of heaven and earth, who art the giver of all good gifts, and hath promised that when two or three are gathered together in thy name, thou wilt be in the midst of them: in thy name we assemble and meet together, most humbly beseeching thee to bless us in all our undertakings, that we may know and serve thee aright, that all our doings may tend to thy glory and the salvation of our souls. And we beseech thee, O Lord God, to bless this our present undertaking, and grant that this candidate for masonry may dedicate his life to thy service, and be a true and faithful brother among us; endue him with a competency of thy divine wisdom, that he may, with the secrets of Free-masonry, be able to unfold the mysteries of godliness to the honour of thy great and holy name. This we humbly beg in the name and for the sake of Jesus Christ our Lord and Saviour. Amen.

*A Prayer used at Closing the Lodge.*

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

*The Furniture of the Lodge.*

It is with pleasure I proceed to give solutions of the mysteries in masonry ; which, to minds inattentive to the real import of the objects in their view, might remain undiscovered, and the professor of masonry might pass on, without receiving a just sense of those dignities which he has assumed.

I have defined what is intended to be represented by a lodge, and its origin and nature ; it is now my duty to discover to my readers the import of the furniture of a lodge.

As Solomon at Jerusalem carried into the Jewish temple all the vessels and instruments requisite for the service of Jehovah, according to the law of his people ; so we masons, as workers in moral duties, and as servants of the Great Architect of the world, have placed in our view those emblems which should constantly remind us of what we are, and what is required of us.

The third emanation of Abrax,<sup>99</sup> in the Gnostic hierarchy, was Phronæsis, the emblem of prudence, which is the first and most exalted object that demands our attention in the lodge : it is placed in the centre, ever to be present to the eye of the mason, that his heart may be attentive to her dictates, and steadfast in her laws, for prudence is the rule of all virtues ; prudence is the path which leads to every degree of propriety ; prudence is the channel where self-approbation flows for ever ; she leads us forth to worthy actions, and, as a blazing star, enlighteneth us through the dreary and darksome paths of this life.

Virtue, by masons and moralists, is defined to be that steadfast purpose and firm will of doing those things which nature hath dictated to us, as the best and most salutary ; a habit of the soul by which mankind are inclined to do things which are upright and good, and to avoid those that are evil. In short, virtue is moral honesty and good principles.

Of the virtues of which prudence is the rule, three are called cardinal virtues, of which, most properly a mason should be possessed, are fortitude, temperance, and jus-

<sup>99</sup> See the note, p. 15.

tice; for without these, the name of mason is an empty title, and but a painted bubble.

That fortitude must be the characteristic of a mason I need not argue; by which, in the midst of pressing evils, he is enabled always to do that which is agreeable to the dictates of right reason.

Temperance also must be one of his principles, being a moderating and restraining of our affections and passions, especially in sobriety and chastity. We regard temperance under the various definitions of moralists, as constituting honesty, decency, and bashfulness; and in its potential parts, instituting meekness, clemency, and modesty.

We profess justice as dictated to us to do right to all, and to yield to every man what belongeth to him.

The cardinal virtues, prudence, fortitude, temperance, and justice, hold in their train the inferior powers of peace, concord, quietness, liberty, safety, honour, felicity, piety, and charity, with many others which were adored by the ancients in those ages, when they confounded mythology with the worship of the Divinity. Within the starry girdle of prudence all virtues are enfolded.

As the steps of men are trod in the various and uncertain incidents of life; as our days are chequered with a strange contrariety of events, and our passage through this existence, though sometimes attended with prosperous circumstances, is often beset by a multitude of evils; hence is the lodge furnished with Mosaic work, to remind us of the precariousness of our state on earth; to-day our feet tread in prosperity, to-morrow we totter on the uneven paths of weakness, temptation, and adversity. Whilst this emblem is before us, we are instructed to boast of nothing; to have compassion and give aid to those who are in adversity; to walk uprightly, and with humility; for such is the existence, that there is no station in which pride can be stably founded: all men in birth, and in the grave, are on the level. Whilst we tread on this Mosaic work, let our ideas return to the original which it copies, and let every mason act as the dictates of reason prompt him, to live in brotherly love.

As more immediate guides for a free-mason, the lodge is furnished with unerring rules, whereby he shall form

his conduct ; the book of his law is laid before him,<sup>100</sup> that he may not say through ignorance he erred ; whatever the great Architect of the world hath dictated to mankind, as the mode in which he would be served, and the path in which he is to tread to obtain his approbation ; whatever precepts he hath administered, and with whatever laws he hath inspired the sages of old, the same are faithfully comprized in the book of the law of masonry.<sup>101</sup> That book, and the former, are never closed in any lodge, for they reveal the duties which the great Master of all exacts from us ; open to every eye, comprehensible to every mind ; then who shall say among us, that he knoweth not the acceptable service ?

But as the frailty of human nature wageth war with truth, and man's infirmities struggle with his virtues ; to aid the conduct of every mason, the grand-master holdeth the compass, limiting the distance, progress, and circumference of the work : he dictateth the manners, he giveth the direction of the design, and delineateth each portion and part of the labour ; assigning to each his province and his order. And such is his mastership, that each part, when asunder, seemeth irregular and without form ; yet, when put together, like the building of the temple at Jerusalem, is connected and framed in true symmetry, beauty, and order. The moral implication of which is, that the master in his lodge sits dictating those salutary laws, for the regulation thereof, as his prudence directs ; assigning to each brother his proper province ; limiting the rashness of some, and circumscribing the imprudence of others ; restraining all licentiousness and drunkenness, discord and malice, envy and reproach ; and promoting brotherly love, morality, charity, benevolence, cordiality, and innocent mirth ; that the assembly of the brethren may be with order, harmony, and love.

To try the works of every mason, the square is presented, as the probation of his life, proving whether his manners are regular and uniform. This instrument is worn by all masters of lodges ;<sup>102</sup> for masons should be

<sup>100</sup> The Holy Bible.

<sup>101</sup> The Book of Constitutions.

<sup>102</sup> It is generally believed the square was the figure which first engaged the attention of geometricians ; for in all ages, and amongst all nations, of which we have any knowledge, the square has always been

of one principle and one rank, without the distinctions of pride and pageantry; intimating, that from high to low, the minds of masons should be inclined to good works, above which no man stands exalted by his fortune.

But superior to all, the lodge is furnished with three luminaries;<sup>103</sup> as the golden candlestick in the tabernacle of Moses was at once emblematical of the spirit of God, whereby his chosen people were enlightened, and prophetic of the churches; or otherwise, as Josephus says, representative of the planets and the powerful works of God; so our three lights shew to us the great stages of masonry, or otherwise our lights are typical of the Holy Trinity.

Such is the furniture of the lodge: such are the principles dictated to us as masons; let us rejoice in the exercise of those excellencies, which should set us above the rank of other men, and prove that we are brought out of darkness into light. And let us shew our good works unto the world, that through our light so shining unto men, they may glorify the great Master of the universe; and therefore, do justice, love mercy, and walk humbly with their God.

### *The Apparel and Jewels of Masons.*

Masons, as one of their first principles, profess innocence: they put on white apparel, as an emblem of that character, which bespeaks purity of soul, guiltlessness, and being harmless.<sup>104</sup>

The ancients were also wont to put a white garment

that in planimetry, which the unit is in arithmetic. The square was the figure under which the Israelites formed their encampments in the wilderness, and under which they fortified or defended the holy tabernacle, sanctified with the immediate presence of the Divinity. The square or oblong is likewise the form of all lodges.

<sup>103</sup> The particular attention paid by the ancients to the element of fire, is in no wise to be wondered at, when we consider, that whenever the Deity deigned to reveal himself to the human senses, it was under this element. See Exod. ch. 3. v. 2 & 4.—ch. 13. v. 21.—ch. 19. v. 16 & 18.—ch. 24. v. 17.—ch. 29. v. 43. Numb. ch. 9. v. 16. Deut. ch. 5. v. 4 to 26.

<sup>104</sup> Formerly masons used to be clothed in white during lodge hours, which practice is still followed in many lodges in Germany, France, and Holland; but in England the white apron is only remaining.

on the person baptized, to denote his having put off the lusts of the flesh, and his being cleansed from his former sins. Accordingly the baptized are both by the apostle and the Greek fathers frequently stiled φωτισόμενοι, the enlightened, because they profess to be the children of light, and engaged themselves never to return again to the works of darkness.<sup>105</sup> This white garment used to be delivered to them with this solemn charge: Receive the white and undefiled garment, and produce it without spot before the tribunal of our Lord Jesus Christ, &c.<sup>106</sup>

Whilst the apron with which we are clothed indicates a disposition of innocence, and belies not the wearer's heart, let the ignorant deride and scoff on: superior to the ridicule and malice of the wicked, we will enfold ourselves in the garb of our own virtue; and safe in our self-approving conscience, stand unmoved against the persecutions of adversity.

The raiment, which truly implies the innocence of the heart, is a badge more honourable than ever was devised by kings; the Roman eagle, with all the orders of knighthood, are thereto inferior: they may be prostituted by the caprice of princes; but innocence is innate and cannot be adopted.

To be a true mason, is to possess this principle; or the apparel which he wears is an infamy to the apostate, and only shews him forth to shame and contempt.

That innocence should be the professed principle of a mason, occasions no astonishment, when we consider that the discovery of the Deity leads us to the knowledge of those maxims wherewith he may be well pleased. The very idea of a God is succeeded with the belief, that he can approve of nothing that is evil; and when first our predecessors professed themselves servants of the great Architect of the world, as their indispensable duty,

<sup>105</sup> Biographia Ecclesiastica.

<sup>106</sup> Isaiah, ch. 9. v. 2. The grand-lodge of England wear blue, the grand stewards red, and all other masons white aprons. Numb. ch. 4. v. 6, 7, 9, 11, and 12. But why this distinction (though very necessary) in all lodges under the English constitution, I could never learn; as there is no law, either ancient or modern, that enforces it. Free-masons in all foreign countries wear such coloured aprons as their fancy dictates, many of which are richly embroidered and decorated with gold and silver fringe; even some are beautifully embellished with the various insignia of the order, and other masonic emblems.



they professed innocency, and put on white raiment, as a type and characteristic of their conviction, and of their being devoted to his will. The Druids were apparelled in white, at the time of their sacrifices and solemn offices. The Egyptian priests of Osiris wore snow-white cotton. The Grecian, and most all other priests, wore white garments.<sup>107</sup> As masons, we regard the principles of those who were the first worshippers of the true God, imitate their apparel, and assume the badge of innocence.

Our jewels or ornaments imply, that we try our affections by justice, and our actions by truth, as the square tries the workmanship of the mechanic; that we regard our mortal state, whether it is dignified by title or not, whether it be opulent or indigent, as being of one nature in the beginning, and of one rank in its close. In sensations, passions, and pleasures; in infirmities, maladies, and wants, all mankind are on a parallel; nature has given us no superiorities; it is wisdom and virtue that constitute superiority. From such maxims we make estimates of our brother, when his calamities call for our council or our aid: the works of charity are from sympathetic feelings, and benevolence acts upon the level. The emblem of these sentiments is another of the jewels of our society.

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To pity human woe,  
Is what the happy to the unhappy owe.

To walk uprightly before heaven and before men, neither inclining to the right nor to the left, is the duty of a mason, neither becoming an enthusiast or a persecutor in religion, nor bending towards innovation or infidelity. In civil government, firm in our alliance, yet steadfast in our laws, liberties, and constitution. In private life, yielding up every propensity, inclining neither to avarice nor injustice, to malice nor revenge, to envy nor contempt with mankind; but, as the builder raises his column by the plane and perpendicular, so should the mason carry himself towards the world.

To rule our affections by justice, and our actions by truth, is to wear a jewel which would ornament the bosom of the highest potentate on earth; human nature

<sup>107</sup> See Montfaucon's *Antiq.* vol. ii.

has her impulses from desires, which are often too inordinate: love binds with prejudices, and resentment burns with fevers; contempt renders us incredulous, and covetousness deprives us of every generous or human feeling. To steer the bark of life upon the seas of passions, without quitting the course of rectitude, is one of the highest excellencies to which human nature can be brought, aided with all the powers of philosophy and religion.

Yet merely to act with justice and truth, is not all that man should attempt; for even that excellence would be selfishness: that duty is not relative, but merely proper: it is only touching our own character, and doing nothing for our neighbour; for justice is an indispensable duty in each individual: we were not born for ourselves alone, only to shape our course through life in the tracks of tranquillity, and solely to study that which should afford peace to the conscience at home, but men were made as mutual aids to each other; no one among us, be he ever so opulent, can subsist without the assistance of his fellow-creatures. Nature's wants are numerous, and our hands are filled with very little of the warfare of necessity; our nakedness must be cloathed, our hunger satisfied, our maladies visited. Where shall the proud man toil for sustenance, if he stands unaided by his neighbours? When we look through the varied scene of life, we see our fellow-creatures attacked with innumerable calamities; and were we without compassion, we should exist without one of the finest feelings of the human heart. To love and to approve are movements in the soul of man which yield him pleasure; but to pity, gives him heavenly sensations; and to relieve is divine. Charity there has its existence; its rise is from the consciousness of our similarity in nature; the level on which morality was created in the beginning; its progress is in sympathetic feelings, from the affections of the heart, breathing love towards our brother, coupled with the touch of original estimation in our minds, which proves all our species to be brethren of one existence. Its conclusion is—from comparison producing judgment—we weigh the necessities of our suffering fellow-creatures by our natural equality; by compassion, our sympathy and our own abilities, and dispense our gifts from affection. Pity and pain are sisters by sympathy.

To be an upright man, is to add still greater perfections to the mason's character: to do justice and to have charity, are excellent steps in human life; but to act uprightly, gives a superlative degree of excellence; for in that station we shall become examples in religious, in civil, and in moral conduct. It is not enough that we are neither enthusiasts nor persecutors in religion, neither bending towards innovation or infidelity; not to be in the passive only, but we should appear in the active character; we should be zealous practisers of, and steadfast members in, religious duties. In civil matters we should not only submit to, but execute, the laws of our country; obey all their ordinances, and perform all their precepts; be faithful to the constitution of the realm, and loyal to our king; true soldiers in the defence of our liberty, and of his crown and dignity. In morality, it requires of us, not only that we should not err, by injuring, betraying, or deceiving, but that we should act in every capacity in that station of life, wherein kind Providence has placed us.

By such meets let the mason be proved; and testify that his emblematical jewels are ensigns only of the inward man; thence he will stand approved before heaven and before men, purchasing honour to his masonic profession, and felicity to the masonic professor.<sup>108</sup>

<sup>108</sup> See *Gründliche Nachricht von Orden der Freymäurer*. Frankf. 1768, in 8vo. See also, *l'Etoile Flamboyante, ou la société des Franc-maçons, considérée sous tous les aspects*. En deux tomes, 8vo. Frankf. 1766. See also, *De Plichten, Wetten, of Algemeene, Regelen der Vryemetzelaren*. Haag. 1778, in 8vo. I am sorry to say that English masons do not always act agreeable to the principles set forth in this chapter. See brother William Preston's state of facts, 1778, especially from p. 82 to the end.

ON

## MASONIC HIEROGLYPHICS.

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EGYPT, from whence we derive many of our mysteries, hath always borne a distinguished rank in history, and was once celebrated above all others for its antiquities, learning, opulence, and fertility. Such, however, is the mutability of all sublunary things, that its present has no resemblance of its former state; and those who read the ancient and modern accounts of Egypt, can scarce believe that they appertain to the same country. Its learning and masonic mysteries is changed into ignorance, its opulence to poverty, and its fertility to frequent scarcity. Nevertheless, Egypt affords ample matter for admiration and pity; the explorer of nature and the royal art, as well as the admirer of antiquities, may both gratify the most boundless curiosity, in contemplating the wonderful productions of nature, and the stupendous remains of antiquity.

The noble and sublime secrets of which we are possessed, are contained in our traditions, represented by hieroglyphic figures, and intimated by our symbolical customs and ceremonies; whereby several useful lessons are inculcated for the more ample extension of knowledge, and promotion of virtue and masonry.

The general depravity, and incapacity of mankind, have made it expedient to tyle,<sup>100</sup> and securely conceal our mysteries, or sublime truths, by hieroglyphic and symbolical representations; to prevent their becoming familiar, common and contemptible. For this reason the Egyptians, in the remotest antiquity, adapted, both in their writings and inscriptions, the use of hieroglyphics

<sup>100</sup> Tyle or tile is a technical masonic term, and means no more than to guard the lodge from any one entering, who is not a mason; hence, the person who performs this duty is called a Tyler.

or mystical characters and symbols, consisting of various animals, the parts of human bodies, and mechanical instruments, by means of which they wrapped up, and concealed their doctrines from the vulgar and unlearned. Hence also, and for the same reason, the wisest nations have ever employed symbolical figures, or occult, allusive representations, to conceal their mysteries. In our tyling, or casting a veil over our mysteries, we imitate the wisdom of the most enlightened periods, and nations. To distinguish a true brother from an impostor, certain tests have been wisely and judiciously invented. These are matters, however, which can by no means be specified, or particularly mentioned, but to the qualified and worthy free-mason.

The Egyptian priests regulated the proper symbols, and at the same time the most expressive of the divine attributes; and of the effects of divine Providence in every part of the universe, they studied with great application and care, not only the peculiar properties of those animals, birds and fishes, herbs and plants, which Egypt produced, but also the geometrical properties of lines and figures; by a regular connection of them in various orders, attitudes, and compositions, they formed the whole system of their theology and philosophy, which was hidden under hieroglyphic figures and characters, known only to themselves and to those who were initiated into their mysteries.

In this system their principal hero-gods, Osiris and Isis, theologically represented the supreme Being, and universal nature; and physically signified the two great celestial luminaries, the sun and moon, by whose influence all nature was actuated.<sup>110</sup> In like manner the inferior heroes represented the subordinate gods, who were the ministers of the supreme spirit; and physically they denoted the mundane elements and powers. Their symbols represented, and comprehended under them, the natural productions of the Deity, and the various beneficial effects of divine Providence in the works of creation; and also the order and harmony, the

<sup>110</sup> The experienced brethren of the society are well informed what affinity these symbols bear to masonry, and why they are used in all masonic lodges.

powers and mutual influence of the several parts of the universal system.

This is the sum and substance of the Egyptian learning, so nearly connected with freemasonry, so famed in ancient times throughout the world. And in this general system the particular history of their hero-gods, together with the mystical knowledge of our society, was, and is contained, and applied to physical causes and theological science. The hieroglyphic system was composed with great art and sagacity; and was so universally esteemed and admired, that the most learned philosophers of other nations came into Egypt on purpose to be instructed in it, and to learn the philosophy and theology conveyed by these apposite symbols.

In this hieroglyphic system the hero-gods not only represented, and were symbols of the supreme gods and subordinate deities, but they had each their animal symbol to represent their peculiar power, energy, and administration; and their figures were compounded of one part or other of their symbols to express more sensibly the natural effects of divine energy attributed to them.

Thus Osiris, when he represented the power and all-seeing providence of the supreme Being, had a human body with a hawk's head, and a sceptre in his hand, and decorated with the other regalia, or ensigns of royalty. Under the same form he also represented the sun, the great celestial luminary; and, as it were, the soul of the world; his symbol now was a bull, and the scarabæus, or beetle, which expressed the sun's motion, by rolling balls of dung, containing its seed, backwards, or from east to west, his face being towards the east. The symbolic bull was likewise of a particular form and make, to denote the various influences of the sun.

Isis was formed with many breasts, to represent the earth, the universal mother, and with a cornucopia in her hand, denoting the nutritive and productive powers of nature; her symbol was a cow, part black and part white, to represent the enlightened and dark parts of the moon.

Hermes had a dog's head, which was his symbol, to denote his sagacity in the invention of arts and sciences; especially in his watchful diligence in the culture of religious rites and sacred knowledge; at the same time he

symbolically represented the divine Providence, was worshipped as the chief counsellor of Saturn and Osiris; he who communicated the will of the gods to men, and by whom their souls were conducted into the other world. He was likewise represented by the Ibis, and with the head of this bird, which was, at the same time, his symbol, to convey his energetic literature to the Egyptians, which they believed was done under the form of this bird, and confined to their nation only, as the Ibis was not known to live any where but in Egypt.

The universal soul itself was beautifully represented by a winged globe, with a serpent emerging from it. The globe denoted the infinite, divine essence, whose center, to use the expression in the Hermetic writings, was every where, and circumference no where; the wings of the hawk representing the divine, all-comprehensive intellect; and the serpent denoted the vivifying power of God, by which life and existence are given to all things.

Orus was a principal deity of the Egyptians, and, according to his hieroglyphic forms and habits, signified sometimes the sun, and sometimes the harmony of the whole mundane system; at the same time, being the offspring of Osiris and Isis, he was always represented young. In his hieroglyphic figure he was represented with the staff, on the top of which the head of the Upupa, to signify, by the variegated feather of that bird, the beautiful variety of the creation. In one of his hands he held a lituus, to denote the harmony of the system; and a gnomon in the other, to shew the perfect proportion of its parts. Behind him was a triangle inscribed in a circle,<sup>111</sup> to signify that the world was made by the unerring wisdom of God. He had sometimes a cornucopia in his hand, to denote the fertility and production of the earth.

Harpocrates was described holding one of his fingers on his lips, to denote the mysterious and infallible nature of God, and that the knowledge of him was to be sought after with profound and silent meditation.

Upon the whole, almost all the Egyptian deities and

<sup>111</sup> This description must strike the learned mason, but more particularly the informed royal-arch companion.

symbols centered in two, namely, Osiris and Isis, who represented, under various hieroglyphic forms, both the celestial and terrestrial system, together with all the divine attributes, operations, and energy, which created, animated, and preserved them.

The Egyptians likewise concealed their moral philosophy under hieroglyphic symbols ; but these were not the subjects of the hieroglyphics delineated on the obelisks. And as hieroglyphic and symbolical figures were very ancient in Egypt, and first invented, at least formed into a system there, so they were thence carried into other countries, and initiated in all religious and masonic mysteries, as well as in political and moral science.

Thus the preceding symbolical figures, making the substance of hieroglyphics, and belonging to Osiris, his family and cotemporaries, they were probably formed into a system soon after the death of the hero-gods, by some who had been instructed in the art of hieroglyphics, by Hermes, the inventor of them. The first he formed himself, and the others were probably added by his learned successors, who had been instructed by him in all his mysterious learning.

This hieroglyphic system was in its beginning more simple, and less compounded, than afterwards ; for it had been improved for several ages before it appeared on the obelisks of the temples. And hence we may infer the time of the first Egyptian hieroglyphic symbols ; for, in all probability, they were not older than the time of the famous Hermes, who flourished in the reign, and some time after the death of Osiris.

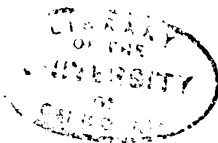
The hieroglyphic symbols were in early times carried into Greece, and gave the first occasion to the fables of the poets with regard to the metamorphoses of the gods, which they improved from inventions of their own ; and from the knowledge of them the Greeks ascribed peculiar arts and inventions to their gods, whose names they first received from Egypt.

The Egyptians being thus more worthy of masonic attention than any other nation of antiquity, their history being more interesting to us than any other ; hence it is from them, by an uninterrupted chain, all the most polite and best constituted nations of Europe have received their first principles of their laws, arts, and



sciences. The Egyptians instructed and enlightened the Greeks, who performed the same beneficent office to the Romans ; and these lords of the world were not ashamed to borrow from the Greeks the knowledge which they wanted, which they afterwards communicated to the rest of mankind, and of which we are in possession to this day.

The Egyptians in the earliest ages constituted a great number of lodges, but, with assiduous care, kept their secrets of masonry from all strangers. They wrapt up their mysteries in disguised allusions, enigmas, fables, and allegories ; from whence arose our various obscure questions and answers, and many other mystic obscurities, which lead to the royal craft ; the true sense of which is practised by thousands, though understood but by few. These secrets have been imperfectly handed down to us by oral tradition only, and ought to be kept undiscovered to the labourers, craftsmen and apprentices, till, by good behaviour and long study, they become better acquainted in geometry and the liberal arts, and thereby qualified for masters and wardens ; which is seldom or ever the case with English masons.



## ANCIENT AND MODERN REASONS

WHY

THE LADIES HAVE NEVER BEEN ADMITTED INTO THE SOCIETY  
OF FREE-MASONS.<sup>112</sup>

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ARDUOUS is the task I am now entering upon, and very difficult, indeed, is it to eradicate opinions which have been so strongly impressed upon the people's minds (and especially those of the fair sex) for ages past: however, the reasons and arguments that I shall lay down, I hope will remove those grounded opinions, and prove highly satisfactory to my fair readers; as I am sure when they consider seriously upon masonry, and but for a moment reflect that its institution is for the improvement of the mind and morals of mankind, they will allow them to be just.

In the first instance, and it must be allowed a truth beyond the power of contradiction, that no society, or body of men upon earth, can venerate, adore, and esteem the fair sex more than free-masons do; we cannot but reckon it a very great misfortune, that the ladies should be offended at their non-admission into this order; and the more so, as they learn with what moderation free-masons comport themselves in their assemblies; but without knowing the reasons why they are not admitted,

<sup>112</sup> Doubtful of my own abilities in addressing the most beautiful part of the creation on so important a subject as free-masonry, though a favourite topic to some, it probably may not be thought so to all. Thus circumstanced, my fair readers, I communicated the manuscript to a lady of great erudition and profound judgment; to one whose heart is susceptible of the most refined friendship, and endowed with every peculiarity that can add worth and dignity to the female mind, and who may, with the greatest propriety, be called the British Anna Maria a Scheurman. This lady was pleased to make some amendments much for the better, and for which I think myself highly honoured. The name alone (had I the liberty to mention it) would add a sanction to the whole.

some, indeed, censure us with all the severity their delicate minds are capable of; others again are as liberal and unrestrained in praise of the society. This, we must beg leave to say, is entirely owing to mistaken prejudice, because a little reflection would convince them, that their not being received into this institution is not in the least singular, as some masonic authors alledge, who say, "They stand in the same predicament with respect to the priesthood, and many other societies; the solemn assemblies of the ancients, the senates of Pagan, and the conclaves of Papal Rome, all national senates and ecclesiastical synods, universities, and seminaries of learning &c. &c." with which they might with equal propriety be offended.

Others again assert, that the reason why ladies were excluded this society, was to take away all occasion for calumny and reproach, which those shallow geniuses seem to think would have been unavoidable, had they been admitted. And again, that since women had in general been always considered as not very well qualified to keep a secret,<sup>113</sup> because the woman of Timnath, whom Samson took to wife, betrayed the secret of the riddle, which he intrusted her with, to the Philistines.<sup>114</sup> Likewise, because Dalilah, after repeated stratagems and art, persuaded Samson to inform her where his great strength lay; which he had no sooner done, but she betrayed him to the Philistines, who bound him, and put out both his eyes.<sup>115</sup> I think it exceedingly unjust to exclude the fair sex from benefiting by our societies on account of Dalilah's behaviour; because it is not known, whether she was a woman of Israel, or one of the daughters of the Philistines; whether she was Samson's wife, or only a harlot, sacred history has not told us. However this be, her whole behaviour speaks her a mercenary woman, who would do any thing for money; and accordingly Josephus calls her a common prostitute to the Philistines.<sup>116</sup>

My fair readers will please to recollect, that in the most early ages of antiquity, women's minds were not so en-

<sup>113</sup> Some men are equally as unqualified to keep a secret, as the women are here represented to be.

<sup>114</sup> Judges, ch. 14.

<sup>115</sup> Judges, chap. 16.

<sup>116</sup> Josephus, lib. vii. chap. 10, &c.

lightened as in the present age; that they were only considered in the days of king Solomon as handmaids, and not as companions and associates to men employed in so learned, so useful, and so mysterious a society as masonry, as there are many transactions in the royal art, which are far beyond that knowledge which women in general attain.<sup>117</sup> At the first institution of masonry, it was thought proper to exclude the fair sex, and as old customs are but too seldom laid aside, their expulsion has been handed down to us. And as we are such strict observers of its ancient manners and customs, so transmitted to us by our forefathers, these I hope will be sufficient reasons, both ancient as well as modern, why that most amiable part of the creation have hitherto been excluded.

Many of the fair sex, I am truly sensible, would be the greatest ornament to masonry, and am exceedingly sorry that our pretended laws and institutions exclude them. However, what I shall now advance will be allowed, especially among those of my fair readers that are united in the sacred institution of marriage with free-masons, who, I flatter myself, are convinced of its truth. And as free-masons, by the obligations of their order, pay a far greater attention to the moral and social duties of life, than the generality of mankind, they are inspired with a far greater desire and reverence for the most sacred and happy of all institutions, marriage; they of all others best know to love, to cherish, to value the dear companion of their fortunes, who, by her kind participation and affectionate regard, softens and alleviates every distress and worldly care, and adds sweetness and comfort to all the pleasures of life. She is the most pleasing companion in the gay and cheerful hour of prosperity, and his chief friend and adviser in the dark and dismal day of adversity. She is the tender and careful preserver of his health, and the ever-anxious and soothing attendant on his sickness.

<sup>117</sup> The most ancient inhabitants of the East were little acquainted with the strongest passions of the soul. They never shewed the least marks of attention or tenderness for that sex so much courted by the modern free-masons. They considered their wives rather in the light of slaves than of companions; they did not even suffer them to eat with them always, and had usurped the right of divorcing them, without permitting the indulgence of marrying again. The women then felt themselves born to obey, and submitted patiently to their fate.

She is the watchful, cautious, and prudent manager of all his domestic concerns.

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.

Free-masons declare there is nothing which affords so pleasing a prospect of human nature, as the contemplation of wisdom, virtue, and beauty; the latter is the peculiar gift of heaven to that sex we call fair; but wisdom, virtue, and beauty, are attributes too celestial to be frequently found united in one form. We too often find beauty capricious, self-sufficient, negligent of adorning itself with any other ornaments than such as are conveyed by the hands of fashion and folly. If this most beautiful part of the creation would but for a moment consider how much their charms are heightened and their empire preserved, by an accomplished mind and manners, they would neglect no opportunity of obtaining those more lasting charms, which will be engraved on the hearts of their husbands, when the transient flower of beauty will be no more.

And thus the libertine, who builds a name  
On the base ruins of a woman's fame,  
Shall own the best of human blessings lie  
In the chaste honours of the nuptial tie.  
There dwells the homefelt sweet, the dear delight,  
There peace reposes, and their joys unite.  
And female virtue was by heav'n design'd  
To charm, to polish, and to bless mankind.

Free-masons well know and weigh the great importance of marriage, both as a sacred and a moral duty; they well know it is a state that colours all their future days with happiness or misery.

When ever a good mason's fancy and judgment has agreed in the choice of a partner for life, he will support the authority and dignity of a husband, with that wisdom, moderation, tenderness, and affection, that shall render him honoured and beloved; for the mason, above all others, well knows that if happiness is not found in the narrow circle of his own home, it will be sought for in

vain: in short, the fair sex will ever find in a mason, a warm and passionate admirer, a most sincere friend, an affectionate and tender husband, as well as an indulgent father; they will ever find a mason the protector of innocence, and at all times and situations attentive to every delicacy and decorum, they so justly claim from all mankind, and will more particularly experience from masons, who love and adore them.

I must further add, that in the most solemn and serious moments of the assembled free-masons in open lodge, and at the reception of a brother, the ancients, and even the most part of modern free-masons, always present the new initiated brother with two pair of white gloves, one pair for himself, and the other pair for a lady, with a strict charge to present them to that female for whom he has the greatest regard; and even in our hours of relaxation from labour, when innocent mirth abounds, we never forget Milton's words, viz.,

Grace was in all her steps, heaven in her eye,  
In every gesture dignity and love.

And in another place,

————— so absolute she seems,  
And in herself complete, so well to know  
Her own, that what she wills to do or say,  
Seems wisest, virtuousest, discreetest, best;  
All higher knowledge in her presence falls  
Degraded, wisdom in discourse with her  
Loses, discountenanc'd, and like folly shows;  
Authority and reason on her wait,  
As one intended first, not after made  
Occasionally; and to consummate all,  
Greatness of mind and nobleness their seat  
Build in her loveliest, and create an awe  
About her, as a guard angelic plac'd.

Of the numerous societies which mankind have been led to form for the purposes of mutual advantage, none is of more importance to individuals or the public than that of marriage. The very nature of this society requires it to be perpetual; as indeed it is so among married masons, more than among any any other set of people. During the virtuous times of the Roman commonwealth, this union was regarded as so inviolable (as it is now with masons) as to give rise to a tradition, that for the first five hundred years not a single example of divorce was known;

nor doth the annals of our society mention such a circumstance. Observing what Milton enjoins in the praise of women :

O fairest of creation, last and best  
Of all God's works, creature in whom excell'd  
Whatever can to sight or thought be form'd,  
Holy, divine, good, amiable, or sweet.

And the famous Dean Swift, in his well known masonic song, has this verse, viz. :

We're true and sincere,  
And just to the fair,  
They'll trust us on any occasion :  
No mortals can more  
The ladies adore,  
Than a Free and an Accepted Mason.

An anonymous author of reputation observes, that though men are more reserved, and secret in their friend's concerns than their own ; women, on the contrary, keep their own and friend's secrets better than men. Modesty in a woman supposes all other virtues ; immodesty, all other vices. Women generally take greater care of their reputation than men do of theirs : Why, then, do we account them the weaker sex ? Hence, virtue makes a beautiful woman appear more beautiful, so beauty makes a virtuous woman really more virtuous.

The ladies claim right to come into our light,  
Since the apron, we know, is their bearing ;  
They can subject their will, they can 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 ;  
If with this they'll comply, our utmost we'll try,  
To raise lodges for Lady Free-masons.

On many occasions of late the ladies have been admitted to sundry parts of our ceremonies, viz. : At laying the foundation stone of Free-masons' Hall ; dedication of the same. At Royal-arch processions ; private and public masonic orations, &c., at one of which the ladies were thus addressed by the orator :<sup>118</sup>

“You have heard, ladies, our grand principles explain-

<sup>118</sup> Thomas Dunckerley, Esq., provincial grand-master for Essex, Wiltshire, and Dorsetshire.

ed, with the instructions given to the brethren; and I doubt not but at other times you have heard many disrespectful things said of this society. Envy, malice, and uncharitableness will never be at a loss to decry, find fault, and raise objections to what they do not know. How great, then, the obligations you lay on this lodge!<sup>119</sup> with what respect, superior esteem, and regard are we to look on every lady present, that has done us the honour of her company this evening. To have the sanction of the fair is our highest ambition, as our greatest care will be to preserve it. The virtues of humanity are peculiar to your sex; and we flatter ourselves, the most splendid ball could not afford you greater pleasure, than to see the human heart made happy, and the poor and distressed obtain present relief."

Hence, as there is no law, ancient or modern, that forbids the admission of the fair sex amongst the society of Free and Accepted Masons, and custom only has hitherto prevented their initiation; consequently all bad usages and customs ought to be annihilated,<sup>120</sup> and ladies of merit and reputation admitted into the society; or at least be permitted to form lodges among their own sex, in imitation of those in Germany and France. This is a plan that the unfortunate Dr. Dodd had much at heart, and had so far succeeded in, as to be ripe for execution, had his untimely death not prevented it.

I know there will be many prejudices entertained against the character of masonic ladies, and, perhaps, if ladies' lodges were as numerous as those of the other sex, some inconveniencies might arise from it; but I must own it does not appear to me, that a woman will be rendered less acceptable in the eyes of the world, or worse qualified to perform any part of her duty in it, by em-

<sup>119</sup> Lodge of Concord, No. 400, held at Southampton.

<sup>120</sup> I beg leave to insert in the words of the learned matron in *Erasmus*, *Quid mihi citas vulgum, pessimum rei gerendæ auctorem? Quid mihi consuetudinem, omnium malarum rerum magistrum? Optimis assuescendum: ita fiet solum, quod erat insolitum; et suave fiet, quod erat insuave; fiet decorum, quod videbatur indecorum.* i. e. Why do you tell me of the generality of people, the very worst pattern of conduct? Why do you talk to me of the custom, the teacher of all that is bad? Let us accustom ourselves to that which we know is best. So that will become usual which was unusual; and that will become agreeable which was disagreeable, and that fashionable that appeared unfashionable.



ploying a small allotment of her time in the cultivation of her mind by studying Free-masonry. Time enough will remain, after a few hours in a week spent in the study of the royal art, for the improvement of the person, for domestic concerns, and the acquisition of the usual accomplishments. With respect to these accomplishments, I will not presume to direct the method of pursuing them; I will not so far intrude on a province which by no means belongs to us. The ladies themselves, and their instructors, want no directions in matters of external ornament, the end of which is to please on intuition. However arrogant the men have been in their claims of superiority, they have always allowed the ladies the possession of the most refined and delicate taste in the improvement and perception of all kinds of beauty.

Female minds are certainly as capable of improvement as those of the other sex. The instances that might be brought to prove this, are too well known to admit of citation. The study of masonry will open a new scene for female improvement; their minds, if they have been successful in this course, will have imbibed an elegance, which will naturally diffuse itself over their conversation, address, and behaviour; and they will ultimately become our instructors in an art we have taken so much pains to hide from their knowledge.<sup>121</sup> It is well known, that internal beauty contributes much to perfect external grace. I believe it will also be favourable to promote virtue, and will operate greatly in restraining from any conduct grossly indelicate, and obviously improper. Much of the profligacy of female manners has proceeded from a levity occasioned by a want of employment and a suitable education. This the study of masonry will effectually move; for she that has no taste for well-written books, will often be at a loss how to spend her time; and the consequences of such a state are too frequent not to be known, and too fatal not to be avoided.

<sup>121</sup> He of whom antiquity boasts itself as of the wisest of mortals, was instructed in many elegant and profound subjects of learning by a lady. *Δοπασία μὲν τοι ἡ σοφὴ Σωκράτους διδάσκαλος τῶν ρητορικῶν λόγων*, i. e. *Aspasia, the learned lady, was the preceptress of Socrates in rhetoric.* ATHENÆUS. *Ἄνδ Πλάτων τὸν Σωκράτην παρ' αὐτῆς φησὶ μαθεῖν τὰ πολιτικὰ*, i. e. *Plato says that Socrates learned politics of her.* HARPOCRATION.

From what has been advanced, not one doubt remains but the ladies may, and have, an undoubted right to be admitted as members of the most ancient and most honourable society of Free and Accepted Masons; neither can any brother or set of brethren be accused of violating his or their obligation, in aiding or assisting at the initiation of the ladies, or in forming female lodges. Hence, many advantages will arise to the society in general, and among the rest, that of assisting the widows and orphans of deceased Free-masons, to which the grand-lodge of England gives no relief.

Therefore let all Free-masons unanimously sing aloud :

Open ye gates, receive the Fair who shares  
 With equal sense our happiness and cares:  
 Then, charming Females, there behold  
 What massy stores of burnish'd gold,  
 Yet richer is our art;  
 Not all the orient gems that shine,  
 Nor treasures of rich Ophir's mine,  
 Excel the mason's heart;  
 True to the Fair, he honours more  
 Than glitt'ring gems, or brightest ore,  
 The plighted pledge of love;  
 To ev'ry tie of honour bound,  
 In love and friendship constant found,  
 And favoured from above.

ON  
MASONIC CHARITY.

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CHARITY is the chief of every social virtue; it includes not only a supreme degree of love to the great Creator and Governor of the universe, but an unlimited affection to beings of all characters and every denomination; which last duty is forcibly inculcated by the example of the Deity himself, who so liberally dispenses his beneficence to unnumbered worlds.<sup>122</sup>

The bounds of the greatest nation, or the most extensive empire, cannot circumscribe the generosity of a liberal mind. Mankind, in whatever situation they are placed, are still, in a great measure, the same; they are exposed to similar dangers and misfortunes, and constantly the whole human species are proper objects for the exercise of this glorious virtue. Beings who partake of one common nature, ought ever to be actuated by the same motives and interests. Hence, to sooth the unhappy, by sympathising with their misfortunes, and to restore peace and tranquillity to agitated minds, constitute the general and great ends of our institution. This humane, this generous disposition, fires the breast with the most manly feelings, and enlivens that spirit of compassion, which is the glory of the human frame, and which not only rivals, but outshines, every other pleasure the mind is capable of enjoying. Charity is here represented to be the principal step by which we are to arrive at the summit of masonry.

Hail! brightest attribute of God above,  
Hail! purest essence of celestial love,  
Hail! sacred fountain of each bliss below,  
Whose streams in sympathy unbounded flow.  
'Tis thine, fair Charity! with lenient pow'r  
To sooth distress, and cheer the gloomy hour;

<sup>122</sup> I. Cor. ch. 13. v. 1.

To reconcile the dire embitter'd foe,  
 And bid the heart of gall with friendship glow ;  
 To smooth the rugged paths of thorny life,  
 And still the voice of dissonance and strife :  
 Abash'd, the vices at thy presence fly,  
 Nor stand the awful menace of that eye ;  
 Hate, envy, with revenge, in anguish bleed,  
 And all the virtues in their room succeed ;  
 Attemper'd to the bloom of virgin grace,  
 See modest innocence adorn that face,  
 To failings mild, to merit ever true,  
 See candour each ungen'rous thought subdue !  
 See patience smiling in severest grief,  
 See tender pity stretching forth relief !  
 See meek forgiveness bless the hostile mind,  
 See faith and hope in ev'ry state resign'd !  
 Happy ! to whom indulgent heav'n may give,  
 In such society as this to live.

REV. HEN. CHA. CHRIST. NEWMAN.

In what character Charity is, and should be received among masons, is now my purpose to define, as it stands limited to our own society.

As being so limited, we are not through that subject to be imposed on by false pretences ; but ought to be certain of the proper and merited administration of it. It is hence to be hoped, that Charity exists with us without dissembling or hypocrisy, and lives in sincerity and truth : that benefits received impress a lively degree of gratitude and affection on the minds of masons, as their bounties should be received with cheerfulness, and unacquainted with the frozen finger of reluctance : the benevolence of our society should be so mutual and brotherly, that each ought to endeavour to render good offices, as ready as he would receive them.

In order to exercise this virtue, both in the character of masons and in common life, with propriety, and agreeable to such principles, we should forget every obligation but affection ; for otherwise it were to confound Charity with Duty. The feelings of the heart ought to direct the hand of Charity. To this purpose we should be divested of every idea of superiority, and estimate ourselves as beings of the same rank and race of men : in this disposition of mind, we may be susceptible of those sentiments which Charity delighteth in, to feel the woes and miseries of others with a genuine and true sympathy of soul.

Teach me to feel another's woe,  
 And hide the faults I see ;  
 That mercy I to others shew,  
 That mercy shew to me.

POPE.

Compassion is of heavenly birth : it is one of the first characteristics of humanity, peculiar to our race, it distinguishes us from the rest of the creation.<sup>123</sup>

That mason whose bosom is locked up against compassion is a barbarian ; his manners must be brutal, his mind gloomy and morose, and his passions as savage as the beasts of the forest.

What kind of mason is he, who, loaded with opulence, and in whose hand abundance overflows, can look on virtue in distress, and merit in misery, without pity ? Who could behold, without tears, the desolate and forlorn state of a widow, who in early life, having been brought up in the bosom of a tender mother, without knowing care, and without tasting of necessity, was not befitted for adversity ; whose soul was pure as innocence, and full of honour ; whose mind had been brightened by erudition under an indulgent father ; whose youth, untutored in the school of sorrows, had been flattered with the prospect of days of prosperity and plenty ; one who, at length, by the cruel adversity of winds and seas, with her dying husband, is wrecked in total destruction and beggary ; driven by ill fortune from peace and plenty ; and from the bed of ease, changes her lot to the dank dung-hill, for the relief of her weariness and pain ; grown meagre with necessity, and sick with woe ; at her bosom hanging her famished infant, draining off the dregs of parental life for sustenance ; bestowed from maternal love, yielding existence to support the babe. Hard-hearted covetousness, can you behold such an object dry eyed ? Can avarice grasp the mite which should sustain such virtue ? Can high life lift its supercilious brow above such scenes in human life ; above such miseries sustained by a fellow-creature ? If perchance the voice of the unfortunate and wretched widow is heard in complainings, when wearying patience and relaxed resignation breathes a sigh, whilst modesty forbids her supplication ; is not

<sup>123</sup> 1 Corinth. ch. 13. v. 1 to 13 inclusive.

the groan, the sigh, more pathetic to your ear, you rich ones, than all the flattering petitions of a cringing knave, who touches your vanity and tickles your follies; extorting from your weaknesses the prostituted portion of Charity.

The present committee of Charity of the grand-lodge of England was constituted in 1725, in consequence of an old regulation established at the revival of the grand-lodge in 1717. It is composed of all present and past grand-officers, and the masters of all regular lodges, which hath contributed to the charity fund within twelve months. It meets three and sometimes four times a 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; if the petitioner is found to be a deserving object, he is immediatly relieved with five pounds; if the circumstances of his case are of a singular nature, as being reduced by some unexpected misfortune from a state of affluence to poverty, or being burdened with a numerous family, and incapable of providing for them, his petition is referred to the next communication, where he is relieved with any sum the committee may have specified, not exceeding twenty guineas at one time.<sup>124</sup>

Since this establishment many thousands of pounds have been given to charitable purposes, exclusive of fifty pounds distributed among the distressed masons in prince Ferdinand's army in Germany, 24th January, 1760. Also one hundred pounds sent to Halifax, Nova Scotia, to relieve the suffering masons by the rebellion in 1777. Likewise one hundred pounds sent to Barbadoes to relieve the sufferers by the great fire in that island in 1767.

Nevertheless, the apparent sums given by the grand-lodge of England to distressed brethren, is generally given to the distressed of our own nation, and not to be compared to the sums given by most foreign lodges; for instance, in the year 1778, a foreign nobleman was distressed in London for a sum of money sufficient to defray his expences home; being a mason, he applied by petition to the grand-lodge, who relieved him with five

<sup>124</sup> See Free-masons' Calendar for 1780, where the laws and rules are explained at large.

pounds. Now judge, readers, what service five pounds could be to a gentleman circumstanced as that brother was; it carried him to Amsterdam, where he was more successful in his application to two lodges only, viz., the lodge *La bien Aimée*, and *La Charité*, who jointly assisted him with one hundred and fifty ducats, a moiety of which was sent to London to redeem some cloaths and discharge his lodgings; the remainder was sufficient to carry him to *Mietau* in *Courland*, his place of residence. In six months after, the money was returned by a bill of exchange, accompanied with a letter of thanks, couched in the most polite terms, and in such pathetic language, that the most obdurate and inflexible heart must have burst into tears, on hearing the letter read.

The great number of masonic poor in England, but more particularly in London, is owing to the very little attention paid to candidates for initiation. The major part of lodges rarely enquire into the character of the person proposed; if he can but pay the two guineas for his reception, that is all that is required or even thought of.<sup>125</sup> These are the set of men (for masons they cannot be called) who almost immediately, or as soon as the laws of the fund of charity will permit, become a perpetual burden to the society. On the contrary, most all foreign lodges are so particularly strict, and so uncommonly accurate, who they admit amongst them, that at present none but men of the fairest characters, in good circumstances, and in a very reputable way of living, men of birth and fortune, and men of learning, can by any means obtain admission into the society of Free and Accepted Masons. Hence, foreign lodges are not embarrassed with a numerous poor, consequently have it more in their power to assist the itinerant mason in a more effectual manner. Truth, which ought to be the characteristic of every historian, obliges me to say, that the greatest part of begging masons abroad are English. They have easily found out, that the name of a British brother in want, was sufficient to secure a very ample and liberal gift from the first lodge they came to. In 1768, the brethren at *Oporto*, in *Portugal* (though few in number), gave twenty-seven *moidores* to the master of a merchant-

<sup>125</sup> See the second note, p. 44.

man, who was cast away on sailing into the haven of that place. In 1769 the brethren at Lisbon assisted a British masonic family, newly come from the West Indies in distress, with thirty moidores. In 1771 the lodges at Naples, in Italy, assisted an English artist in distress with eighty chequins.<sup>126</sup> In 1779 the lodge at Marseilles, in France, gave twenty louis d'or to an officer of the British infantry, who applied to them for some assistance; and in 1781 the same lodge gave fifteen louis d'or more to an officer of the British navy. So that free-masons may sing with the greatest truth :

We help the poor in time of need,  
The naked cloath, the hungry feed,  
It's our foundation stone :  
We build upon the noblest plan ;  
For friendship rivets man to man,  
And makes us all as one, &c.

In 1758 the lodges at the Hague, in Holland, made a purse of upwards of 1000 florins<sup>127</sup> for the immediate relief of an English cabinet-maker, whose house and effects had been destroyed by fire at Leydsen-dam, a village between Leyden and the Hague, where he had lived many years in credit and reputation, and was very much esteemed both as a man and a mason. These are facts that have come to my knowledge, consequently many more must have happened, of which I could have no manner of intelligence.

With honour to the masons of France be it said, that during this last war people were employed along the coast to find out who were free-masons among the prisoners of war; and those who were fortunately found to be such, were immediately taken out of confinement, had free liberty to walk in the city where they pleased, and were most generously supplied with every thing they, in their different stations, stood in need of.<sup>128</sup>

The lodges in Germany, especially those who belong to the Stricte observantz, have established a lasting fund

<sup>126</sup> That is about 36l.

<sup>127</sup> That is about 100l.

<sup>128</sup> This meritorious piece of intelligence was communicated to me by Mr. T. A. . . . y, an English officer, a gentleman, who is not only an ornament to his profession, but a brother mason deserving the highest encomiums.



for the perpetual maintenance and support of such of their brethren, who, by unavoidable misfortunes, or unforeseen accidents, are reduced from affluence to want; by allowing them an annual pension according to the character they had formerly lived in, even as far as 500 rix-dollars, and never under 30 rix-dollars year. This fund is supported by donations from princes, nobles, and wealthy brethren of the society, as well as from the initiation fee, which has been augmented for that purpose, from 25 to 175 rix-dollars; two-thirds of which is transmitted to the pension fund.<sup>129</sup> I wish no one could be made a mason in England for a less sum; for that, and that only, will diminish the number of indigent and needy free-masons in London. In the country the number of poor masons are very few, owing to a greater attention being paid who they admit, than the brethren do in town; consequently the lodges have it oftener in their power to relieve the itinerant brother; especially the lodges in Kent, who are so happily situated for the relief of foreigners passing and re-passing to and from the continent, and who never fail in extending their charity to all deserving objects; recommending them by a letter to the next lodge, which letter gives an account of the traveller, and what sum the last lodge had bestowed. Thus the distressed brother is, as it were, handed from one to the other; and relieved by all, until he reaches the metropolis.

Many lodges in Germany, Denmark, and Sweden have established schools for the education of free-masons' children, whose parents were thought incapable of doing it; viz., the lodge Jonathan aux trois Colonnes, at Brunswick, have established a school for poor masonic children, where they are taught languages, arithmetic, and various parts of the mathematics, by brethren of the society. These children are greatly encouraged by the frequent visits of his serene highness the duke of Brunswick, who, on examination, distributes premiums to the deserving.

<sup>129</sup> See Die Freymaüererey, der grade weg zur Glückseligkeit, Leipz. 1769, in 8vo. Also, Die unüberwindliche Freymaüer, Halle 5767, in 4to. Also, Gesammelte Nachrichten von den Armen Einrichtungen der Freymaüer. Dresden 1772, in 8vo.

N. B. 25 Rix-dollars equal to £4 3s., and 175 Rix-dollars equal to £29 1s.

The lodge Des trois Claives, at Eisenach, have established several schools for poor children in the country, with a fixed salary for schoolmasters to teach reading, writing, and arithmetic. These schools have educated upwards of 700 children already, and are now in a very flourishing state. Nothing can equal the purity of manners, the mild and tender zeal, and the paternal kindness of the teachers; each of which may be as truly called the father, as he is the guide of the rising generation under his care. Their authority is not felt, because they command, forbid, and punish nothing, but what is commanded, forbidden, and punished by that religion they all reverence and love, and by the wise rules and regulations which the society have established.

The brethren in Courland have, at their own expence, established a library of books, in Mietau; deposited in a building erected for that purpose, with an annual stipend for its encrease. This library is open every day for public utility.

In the year 1773 the brethren at Prague built a large and extensive workhouse for poor masonic children, and orphans, and called it Saint John the Baptist's workhouse. Here the children are educated in the duties of religion, and in reading, writing, and arithmetic. The boys in particular are taught the different sorts of writing used in Germany; likewise universal geography, with such parts of drawing as are necessary in arts, trades, and agriculture; and the girls are taught housewifery, spinning, knitting, sewing, and every other necessary female occupation.

In 1771 the lodge Au Lion Couronné, at Cassel, erected a school for educating the children of poor masons belonging to the landgraviate of Hesse Cassel, which is now in a very flourishing condition, though 245 children have already been brought up, from eight years of age, until they could in some measure provide for themselves.

In 1775 the lodge Pax et Concordia, in Embden in East Friesland, celebrated the festival of Saint John in a very pompous and magnificent manner, by a public procession from the grand-master's house to the large room of baron de Kalekreith, where a public oration was pronounced—by Dr. Hassner—in the presence of a very

respectable audience. The ceremony concluded with a splendid ball in the evening, at which people of the first rank were present. On this occasion the brethren collected among themselves 87 rix-dollars, which they sent to the churchwardens of the Calvinists, the Lutherans, and the Popish churches, requesting them to distribute the same amongst the poor of their respective parishes.

In 1773 the united lodges of Dresden, Leipzig, and Görlitz came to a resolution to raise a fund for the support and education of poor children of every denomination in the electorate of Saxony; for which purpose they purchased the large and commodious house belonging to Count Bruhl, situate in Friedrichstadt, and converted it into a seminary of learning. The masonic subscriptions for this laudable purpose amounted in the first year to 17,000 rix-dollars and upwards.<sup>130</sup> This school is now in the most flourishing state, having a sufficient fund to maintain it; insomuch, that in the space of five years 1,100 children had been educated therein, the major part of whom must have remained totally illiterate, and of little use to the state, but which are thereby made useful subjects.

At the opening of this new seminary of education, one of the brethren addressed the subscribers in the following manner:—You will not fail, therefore, my worthy brethren, to concur with those philanthropic endeavours, and to take into your kind protection this infant undertaking! You will foster it by your generous charity, and rear it to manhood by your continual favour and benevolence! It hath every claim to your favour; and is in every respect of view worthy your most liberal donations.

As worthy free-masons, as good citizens, as true friends to your country, you cannot withhold your approbation and your aid from a plan so evidently calculated to promote the public weal, by giving support, cloaths, and education to the infant poor: it is rearing up an order of men more especially, who, in an eminent degree, will in all probability contribute to the public weal, in a country like ours supported by commerce, agriculture, and manufactures. Indeed, the welfare and glory of a state

<sup>130</sup> £2833—and upwards.

consisting in the multitude of its inhabitants, all real patriots must joyfully concur in every plan calculated to increase, support, or preserve their number.

It is an incumbent duty, my worthy brethren, on all those who, in ease and affluence, enjoy the fruits of their labours, to contribute all they can to their preservation and succour. For as all men compose but one great family, the rich and the powerful should consider all others as their brethren, of whom they are constituted the protectors and guardians.

But not as masons or citizens only, as men, we are peculiarly interested in this labour of love! In various other charitable institutions, many who liberally contribute to them, can contemplate only at a distance the miseries they sympathetically relieve, nor come within the least probability of deriving any advantage from the works they so generously support. But in the present case, to bring it near to us all, not an individual perhaps among us, but may at some time or other experience or bless its fortunate establishment. For neither high nor low, rich nor poor, young nor old, are, or can be, entirely exempt from such accidents as may require the assistance of such an institution. O blest society! glorious establishment! which in this pathetic case steps forth as a husband to the widow, and as a father to the fatherless! For see, by its benign influence the work of humanity is begun! the means are applied!

Yet still it hath another call upon you, and demands your further aid, not only as masons, as citizens, and as men, but as Christians also; as persons not singly interested in the concerns of this life, but as contemplating that life extended to futurity, and destined to an immortality of happiness or misery! Liberally, then, throw in your donations to the support and enlargement of the institution—an institution, whose sphere of good is remarkably extensive: for while other charities originate from the miseries and the misfortunes of life, strive, and humanely strive to remedy and relieve them; this, by a well-timed care, supports, whilst a good education gives them the means of providing future subsistence. And if, as all the world allows, it is commendable to alleviate those miseries of poverty and distress, how much more so must it be to save that life, by timely nursing it from

infancy to manhood? You, therefore, who are convinced, from your own happy existence, of its comforts and its consequence, will, in justice, in gratitude to God, and in sincere love to your fellow-creatures, give yourselves the sublime, the heart-felt satisfaction of contributing, as far as you are able, to the support of an institution, calculated to save, to restore, to give that glorious, that inestimable blessing, education, which, as observed, may be the foundation of everlasting life!

Go on, then, my worthy brethren, founders, directors, and guardians of this useful plan—go on with confidence and comfort in the support, promotion, and enlargement of it! The hand of Providence is and will be with you; and many orphans, or neglected children, the offspring of the unfortunate, or the unthinking part of the community, who, being deserted or left by their parents without money, friends, education, or principle, saved through your means, will have cause to bless you, we trust, through endless ages! Thus, by your humanity, the helpless poor are prevented from early associating with the dregs of mankind, and the propensities to vice, so ingrafted in human nature, being under no controul, are soon inured to a series of vicious habits. Nursed under the tuition of such instructors, they herd in ruinous mansions, infest the streets, frequent the highways, and in proportion to the detriment they commit upon those who unfortunately fall into their hands, are applauded by their associates. Thus the peace of society is disturbed by a vagrant banditti, who are the terror of the capital and the reproach of the nation. All these disasters and grievances are happily prevented by this institution. In wiser and better days a civic crown would have adorned your brows! Nay, and even in these, the calm voice of reason and religion will applaud and honour you. And what is far preferable, the calm and quiet voice of conscience will speak peace and applause to your hearts; sure and blessed anticipation of that applause, which the God of mercies, and father of all compassion, will bestow upon you, and upon all, who labour to save the helpless poor, to save even life, and to make that life happy here, and blessed hereafter.<sup>131</sup>

<sup>131</sup> Translated from a discourse, called *Vorlesung gehalten in dem beyden vereinigten Lodgen zu Dresden, den 3ten May, 1773, den Friedrichstädtischen Armen einrichtungen betreffend.*

In 1782, the Lodge of Fortitude, at Maidstone in Kent, came to a resolution (in imitation of many foreign lodges) to render service to mankind in general, by some singular transaction more than the bulk of masonry in England are accustomed to do, viz.: The maritime situation of Kent, a country from its nature and situation in an especial manner liable to accidents by water, and to which, in consequence of these circumstances, the Humane Society owes its rise! An institution so coincident with all the finest feelings of humanity, and so immediately interesting to the public welfare, by saving the lives of an order of men, who in an eminent degree contribute to the public weal, in a maritime and commercial state like ours; who occupying their business in the great waters, are consequently more liable to accidents upon it. The Lodge of Fortitude, maturely considering this, have distributed numbers of hand-bills through the county, containing the methods of treatment prescribed by the directors and medical assistants; generously offer an addition to the rewards paid by that society, when life is restored, in unsuccessful attempts (provided the mode of treatment laid down by the society has been used), to the publicans or other persons who receive the bodies readily into their houses; and to the person who first brings the news of an accident to the nearest medical assistant. In short, the lodge propose to pursue every method which will enable them to be more useful in saving the lives of their fellow-creatures.

Permit me now, my worthy brethren, as father of the lodge (being instituted by me in 1779) to address you on so laudable and praise-worthy an undertaking, being the first attempt in England of a free-masons' lodge rendering general utility to mankind. What pleasure must you feel by contemplating the hundreds of cases that have happened in our country alone, since the institution of the Humane Society in 1774, consider that they relate to such a number of persons, who for a time were counted amongst the dead; and who owe the prolongation of their days (under the favour of that Providence which executes its designs by the intervention of second causes) to the means employed to save the latent remains of life, which in all probability in a few minutes would have been destroyed beyond recovery: consider that these

persons had all of them parents and friends interested in their restoration, and some of them tenderly interested; reflect but a moment upon the various services they may have rendered, and are yet in a state to render unto society; upon the opportunities they have enjoyed, and still enjoy, of informing and purifying their minds, and securing eternal felicity: and you will share with me the inexpressible joy with which success may crown your well-meant endeavours: you will join with me in ascribing praise and thanksgiving to the great and only Author of every good and perfect gift; you will, therefore, ardently wish, and contribute all in your power, that so beneficent a design may be universally encouraged and prosecuted with zeal.

Look, thou affectionate parent, look upon the child, source of all thy joys, and dearer to thee than even life itself! Imagine that beloved one, by fatal chance, suffocated in the waters, and borne a lifeless corpse to thy melancholy home! His lovely eyes, late speaking every pleasure, now closed in death! His late active limbs flaccid and unable to move, and every sign of total deprivation upon him! Parent, with all thy tenderness, thou canst not say, thou couldst not describe a thousandth part of those emotions which would swell thy heart, shouldst thou behold, as by God's blessing soon thou mayst, the little spark of almost-extinguished life begin to revive, through the skilful efforts of those instructed by this institution to restore and to save! Parent, thou canst not describe what thy tender soul would feel on hearing the first sob, the first recovering sigh of thy beloved child, on beholding the object of thy dearest care, opening once more his affectionate eyes upon thee, casting his little arms around thy neck, and bursting with thee into tears of gratitude and joy! Parent, thou canst not tell what deep sensations would almost burst thy heart, on bearing in thy arms the dear, recovered child, and presenting it to the half-distracted partner of thy care—to the mother, frantic with despair and grief—the son who was dead and is alive again, was lost and is found! doubly dear for his imagined death; infinitely more valued from his supposed irreparable loss.

But where shall I find words sufficient to paint the anguish, or lament the deplorable situation of the wife,—

in one sad moment plunged from the height of happiness into the deepest woe, herself a widow, and her children fatherless! For lo! amidst the honest pursuits of industry and support, the husband, the father—luckless moment!—is whelmed beneath the devouring waves, and lost to her and to them. Wretched widow! Who now shall give thee comfort? Who shall succour thy desolate orphans, and shield both them and thee?—poor unprotected ones—from all the difficulties of an injurious world! You, my worthy brethren, have embraced the means, and Providence will bless the undertaking.

A worthy member of this very respectable lodge (Thomas Shipley, Esq., of Maidstone), whose time is entirely spent in acts of public utility, has found out a cheap soup that will not disgrace the tables of the rich, the quality being so excellent; nevertheless, sixpence is sufficient to make this soup for six people, and so in proportion for any number. It was universally used amongst the soldiers of Coxheath camp, being calculated for the benefit of poor families in times of scarcity. The author spares no pains or expence to make it known.

As a very curious mechanic, he has invented many very useful instruments for the purposes of real utility in common life, viz., an instrument whereby the largest piece of meat can be either boiled or roasted to the very centre, equally the same as on the outside. Another instrument called a fire-feeder, by which a small quantity of coals will answer the purpose of a much larger quantity—it even burns the ashes and smoke into a vehement fire. Also an instrument for weeding gardens without stooping, by which one hand can do as much work as five or six in the usual way.

This brother's inventions are numerous, and the expence of having them made very trifling. In short, the lodge of Fortitude is a school of universal utility, and a worthy example to other lodges.

The provincial grand lodge of Kent has met every St. John's day since the year 1777, in different parts of the county, not only to celebrate that festival by a sermon, a procession, and a distribution of money to the poor of the parish where the sermon was preached, but to shew a good example to the world in general, of the rectitude, morality, and virtue of the society, by their decent and



suitable deportment. At these meetings the brethren are there acquainted with the transactions and laws of the grand lodge, which are always read and explained to them, together with the bye-laws of the provincial grand lodge;<sup>132</sup> and in order that the different lodges in that county should be well instructed in their several duties as masons, laws, rules and regulations, for the good government thereof, are printed every two years, and distributed amongst the lodges and provincial grand-officers.<sup>133</sup> This method has had so good an effect, that the Kentish free-masons are not only the most experienced, but the most hospitable, humane and charitable (probably) of any in England.

In the year 1772, the lodges in Saxony, especially in Dresden, Leipzig, and Sachsenfeld, at a time when all kind of provisions were so exceeding dear, that the poorer sort of people could scarcely procure any, and a famine was apprehended; in those days of calamity free-masons opened a subscription for the relief of the poor, unfortunate sufferers, which in six months' time amounted to 2,874 rix-dollars,<sup>134</sup> by which they were enabled to relieve upwards of two thousand poor families, who otherwise in all probability must have perished through want.

In imitation of those, most of the lodges in Germany, Denmark, Sweden, Holland, and Russia, have, and are continually establishing seminaries of learning for the education of the youth of both sexes; not only for free-masons' children, but for the poor of every denomination.

Hence, by the liberality of masons, they enjoy a kind of foretaste, and an anticipation of the joys above; whilst they are more and more fitting and preparing themselves by the uniform practice of virtue, especially of charity and fraternal kindness, for the beatific vision, or the enjoyment of the august presence of the supreme Grand-master of us, and all things: where may we all meet to love, praise, and glorify him for ever.

Charity, decent, modest, easy, kind,  
Softens the high and rears the abject mind :

<sup>132</sup> Nehemiah, ch. 8.

<sup>133</sup> Smith's Laws, Rules, and Regulations for the good government of the P. G. L. of Kent, in 12mo. 1781.

<sup>134</sup> Upwards of 574l.

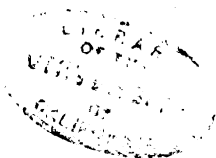
Knows with just reins and gentle hand to guide  
 Betwixt vile shame and arbitrary pride.  
 Not soon provok'd, she easily forgives,  
 And much she suffers, as she much believes ;  
 Soft peace she brings, wherever she arrives,  
 She builds our quiet, as she forms our lives ;  
 Lays the rough paths of peevish nature even,  
 And opens in each heart a little heaven.

Each other gift which God on men bestows,  
 His proper bound, and due restriction knows ;  
 To one fixt purpose dedicates its power,  
 And finishing its act, exists no more.  
 Thus, in obedience to what heaven decrees,  
 Knowledge shall fail, and prophecy shall cease :  
 But lasting charity's more ample sway,  
 Nor bound by time, nor subject to decay,  
 An happy triumph shall for ever live,  
 And endless good diffuse, and endless praise receive.

GELLERT.

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

*Solomon's Temple.*





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