

ILLUSTRATIONS  
OF  
M A S O N R Y.

BY

WILLIAM PRESTON,

FAST MASTER OF THE LODGE OF ANTIQUITY. ACTING BY IMMEMORIAL CONSTITUTION.

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"The man, whose mind on virtue bent,  
Pursues some greatly good intent  
With undiverted aim;  
Serene beholds the angry crowd,  
Nor can their clamors fierce and loud  
His stubborn honor tame."—BLACKLOCK.

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WITH COPIOUS NOTES AND ADDITIONS,

BY

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AUTHOR OF "THE HISTORICAL LANDMARKS," "THE HISTORY OF INITIATION,"  
"ANTIQUITIES OF FREEMASONRY," "STAR IN THE EAST," ETC.



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TO

HIS ROYAL HIGHNESS

AUGUSTUS FREDERICK, DUKE OF SUSSEX,

EARL OF INVERNESS, BARON OF ARKLOW,

KNIGHT OF THE MOST NOBLE ORDER OF THE GARTER.

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ENCOURAGEMENT OF ARTS, MANUFACTURES, AND COMMERCE,

AND MOST WORSHIPFUL

GRAND MASTER OF THE UNITED GRAND LODGE

OF

ANCIENT FREEMASONS OF ENGLAND;

A PRINCE

HIGHLY ENDEARED TO EVERY FRIEND OF HUMANITY,

BUT IN AN ESPECIAL MANNER

TO THE ANCIENT AND HONOURABLE

FRATERNITY OF FREE AND ACCEPTED MASONS,

ON WHOM HE HAS CONFERRED INDELIBLE OBLIGATIONS;

THIS NEW EDITION

of a Popular Treatise on Masonry

IS INSCRIBED, WITH PROFOUND RESPECT,

BY

HIS ROYAL HIGHNESS'S

MOST DEVOTED HUMBLE SERVANT,

THE EDITOR.

## P R E F A C E

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

This Tract is divided into four Books.—In the First Book, the excellency of Masonry is displayed. In the Second Book, the general plan of the subjects treated in the three Degrees is illustrated, with occasional remarks; and a brief description is given of the ancient Ceremonies of the Order. This part of the Treatise, which the Author considers most essential for the instruction and improvement of his Brethren, is considerably extended in the later Editions. The Third Book contains the copy of a curious old Manuscript on Masonry, with annotations, the better to explain this authentic document of antiquity. The Fourth Book is restricted to the history of Masonry from its first appearance in England, to the year 1812,<sup>1</sup> in which are introduced the most remarkable occurrences of the Society, both at home and abroad, with some

<sup>1</sup> The date of the *Third Edition*. END

account of the principal Patrons and Protectors of the Fraternity at different periods. The progress of Masonry on the continent, as well as in India and America, is also traced, while the proceedings of the Brethren in Scotland particularly claim attention. Throughout the whole are interspersed several explanatory notes, containing some useful information; and a few general remarks are introduced on some of the late publications against the Society of Freemasons.

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

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

*Dean Street, Fetter Lane,  
Feb., 1822.*

## INTRODUCTION.

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

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

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

This success, which exceeded my most sanguine wishes,

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

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

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

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

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••• The Lines in *Italics* were not inserted until the fourteenth Edition.

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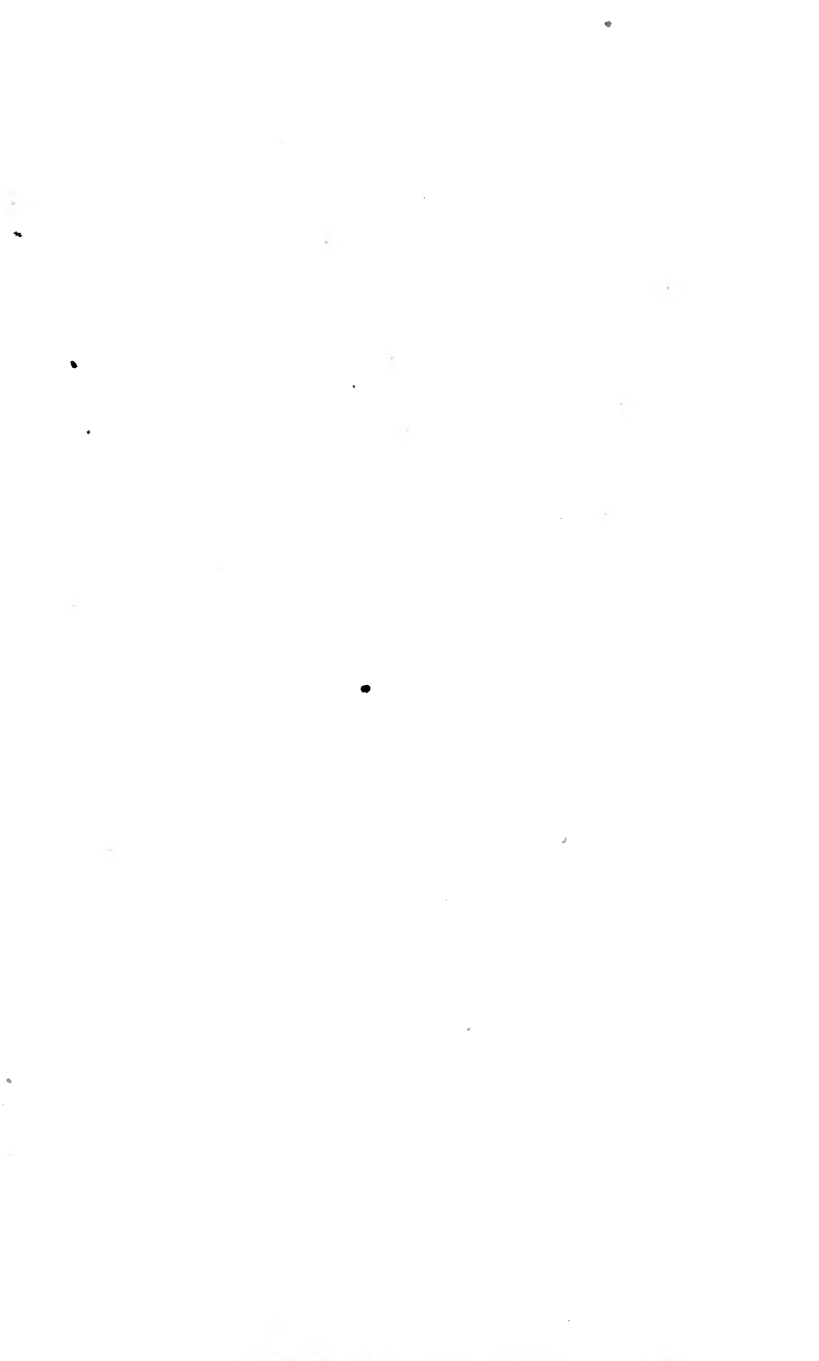
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Illustrations  
OF  
M A S O N R Y.

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BOOK I.

THE EXCELLENCY OF MASONRY DISPLAYED.

SECTION I.

*Reflections on the Symmetry and Proportion in the Works of Nature, and on the Harmony and Affection among the various Species of Beings.*

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

Were a man placed in a beautiful garden, would not his mind be affected with exquisite delight, on a calm survey of its rich collections? Would not the groves, the grottoes, the artful wilds, the flowery parterres, the opening vistas, the lofty cascades, the winding streams, the whole variegated scene, awaken his sensibility, and inspire his soul with the most exalted ideas? When he observed the delicate order, the nice symmetry, and beautiful disposition of every part, seemingly complete in itself, yet reflecting new beauties on the other, and all contributing to make one perfect whole, would not his mind be agitated with the most agreeable sensations;

and would not the view of the delightful scene naturally lead him to admire and venerate the happy genius who contrived it?

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

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

In the whole order of beings, from the seraph which adores and burns, down to the meanest insect, all, according to their rank in the scale of existence, have, more or less, implanted in them the principle of association with others of the same species. Even the most inconsiderable animals are formed into different ranks and societies, for mutual benefit and protection. Need we name the careful ant, or the industrious bee; insects which the wisest of all mankind has recommended as patterns of unwearied industry and prudent foresight? When we extend our ideas, we shall find that the innate principle of friendship increases in proportion to the extension of our intellectual faculties; and the only criterion by which a judgment can be formed, respecting the superiority of one part of the animal creation above the other, is, by observing the degrees of kindness and good-nature in which it excels.



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

## SECT. II.

### *The Advantages resulting from Friendship.*

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

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

But, though friendship, considered as the source of universal benevolence, be unlimited, it exerts its influence more or less powerfully, as the objects it favours are nearer or more remote. Hence the love of friends and of country takes the lead in our affections, and gives rise to that true patriotism, which fires the soul with the most generous flame, creates the best and most disinterested virtue, and inspires that public spirit, and that heroic ardour, which enable us to support a good cause, and risk our lives in its defence.



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

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

On this general plan, the universality of the system of Masonry is established. Were friendship confined to the spot of our nativity, its operation would be partial, and imply a kind of enmity to other nations. Where the interests of one country interfere with those of another, Nature dictates an adherence to the welfare of our own immediate connections; but such interference apart, the true Mason is a citizen of the world, and his philanthropy extends to all the human race. Uninfluenced by local prejudices, he knows no preference in virtue, but according to its degree, from whatever country or clime it may spring.

### SECT. III.

#### *Origin of Masonry, and its general Advantages.*

FROM the commencement of the world, we may trace the foundation of Masonry.<sup>1</sup> Ever since symmetry began, and harmony displayed her charms, our Order has had a

<sup>1</sup> The arguments for this high antiquity may be seen at length in

being. During many ages, and in many different countries, it has flourished. No art, no science, preceded it. In the dark periods of antiquity, when literature was in a low state, and the rude manners of our forefathers withheld from them that knowledge we now so amply share, Masonry diffused its influence. This science unveiled, arts arose, civilization took place, and the progress of knowledge and philosophy gradually dispelled the gloom of ignorance and barbarism. Government being settled, authority was given to laws, and the assemblies of the Fraternity acquired the patronage of the great and the good; while the tenets of the profession diffused unbounded philanthropy.

Abstracted from the pure pleasures which arise from friendship so wisely constituted as that which subsists among Masons, and which it is scarcely possible that any circumstance or occurrence can erase, Masonry is a science confined to no particular country, but extends over the whole terrestrial globe.<sup>2</sup> Wherever arts flourish, there it flourishes too. Add to this, that by secret and inviolable signs, carefully preserved among the fraternity, it becomes an universal language. Hence many advantages are gained: the distant Chinese, the wild Arab, and the American savage, will embrace a brother Briton, and know, that besides the common ties of humanity, there is still a stronger obligation to induce him to kind and friendly offices. The spirit of the fulminating priest will be tamed, and a moral brother, though of a different persuasion, engage his esteem: for mutual toleration in religious opinions is one of the most distinguishing and valuable characteristics of the Craft. As all religions teach morality, if a brother be found to act the part of a truly honest man, his private speculative opinions are left to God and himself. Thus, through the influence of Masonry, which is reconcilable to the best

<sup>2</sup> The following arrangement of the human race into classes marked by the peculiarity of their religious profession, taking the population of the world at 844 $\frac{3}{4}$  millions of souls, is thought to approximate very nearly to the truth.

|              |              |               |                       |
|--------------|--------------|---------------|-----------------------|
| Christians,  | 240 millions | Jews,         | 8 millions            |
| Mahometans,  | 120 millions | Fetiches,     | 124 millions          |
| Brahmanists, | 115 millions | Buddhists,    | 170 millions          |
| Lamaïtes,    | 58 millions  | Nanknists,    | 4 millions            |
| Confucians,  | 5 millions   | Zoroastrians, | $\frac{3}{4}$ million |

policy, all those disputes which embitter life, and sour the tempers of men, are avoided; while the common good, the general object, is zealously pursued.

From this view of our system, its utility must be sufficiently obvious. The universal principles of the Art unite, in one indissoluble bond of affection, men of the most opposite tenets, of the most distant countries, and of the most contradictory opinions; so that in every nation a Mason may find a friend, and in every climate a home.<sup>3</sup>

Such is the nature of our institution, that in the lodge, which is confined to no particular spot, union is cemented by sincere attachment, and pleasure reciprocally communicated in the cheerful observance of every obliging office. Virtue, the grand object in view, luminous as the meridian sun, shines refulgent on the mind, enlivens the heart, and heightens cool approbation into warm sympathy and cordial attention.

<sup>3</sup> On this principle, unfortunate captives in war, and sojourners, accidentally cast on a distant shore, are particular objects of attention, and seldom fail to experience indulgence from Masons; and it is very remarkable that there is not an instance on record of a breach of fidelity, or of ingratitude, where that indulgence has been liberally extended. The two following facts are extracted from Lawrie's History of Freemasonry in Scotland. In the year 1748, Mons. Preverot, a gentleman in the navy, and brother of the celebrated M. Preverot, M. D., in the faculty of Paris, was unfortunately shipwrecked on an island, whose viceroy was a Freemason. Along with his ship M. Preverot had lost all his money and effects. In this destitute condition he presented himself to the viceroy, and related his misfortune in a manner which completely proved that he was no impostor. The viceroy made the masonic signs, which being instantly returned by the Frenchman, they recognized and embraced each other as brethren of the same Order. M. Preverot was conducted to the viceroy's house, who furnished him with all the comforts of life, till a ship bound for France touched at the island. Before his departure in this vessel, the viceroy loaded him with presents, and gave him as much money as was necessary for carrying him into his native country. The next instance is still more striking. In the battle of Dettingen in 1743, one of the king's guards having his horse killed under him, was so entangled among the animal's limbs, that he was unable to extricate himself. While he was in this situation, an English dragoon galloped up to him, and, with his uplifted sabre, was about to deprive him of life. The French soldier having, with much difficulty, made the signs of Masonry, the dragoon recognized him as a brother, and not only spared his life, but freed him from his dangerous situation. He was made a prisoner by the English dragoon, who was well aware that the ties of Masonry cannot dissolve those of patriotism.—  
EDITOR.

## SECT. IV.

*Masonry considered under two Denominations.*

MASONRY passes under two denominations,—*operativ* and *speculative*. By the former, we allude to a proper application of the useful rules of architecture, whence a structure derives figure, strength, and beauty; and whence result a due proportion and a just correspondence in all its parts. By the latter, we learn to rule and direct the passions, act upon the square, keep a tongue of good report, maintain secrecy, practise charity, and every other virtue that can adorn the Man.

Speculative Masonry is so far interwoven with religion, as to lay us under the strongest obligations to pay that rational homage to the Deity, which at once constitutes our duty and our happiness. It leads the contemplative to view with reverence and admiration the glorious works of creation, and inspires them with the most exalted ideas of the perfections of the Divine Creator. Operative Masonry furnishes us with dwellings, and convenient shelter from the inclemencies of seasons; and whilst it displays the effects of human wisdom, as well in the choice as in the arrangement of the materials of which an edifice is composed, it demonstrates, that a fund of science and industry is implanted in man, for the best, most salutary, and beneficent purposes.

The lapse of time, the ruthless hand of ignorance, and the devastations of war, have laid waste and destroyed many valuable monuments of antiquity, on which the utmost exertions of human genius have been employed. Even the Temple of SOLOMON, so spacious and magnificent, and constructed by so many celebrated artists, escaped not the unsparing ravages of barbarous force.<sup>4</sup>

<sup>4</sup> This once famous Temple is no more. Its destruction by the Romans, as predicted by Jesus Christ, was fulfilled in the most minute particulars; and, on the same authority, we are quite certain that it will never be rebuilt. It may not, however, be uninteresting to notice briefly the account which travellers give of the site of this celebrated masonic pile. "Near St. Stephen's gate," says M. Maundrell, "stands an indifferent Turkish house, said to have been the spot whereon stood the palace of Pilate. From the terrace of this house you have a fair prospect of all the place whereon the Temple stood—

Freemasonry, notwithstanding, has still survived. The attentive ear receives the sound from the instructive tongue, and the sacred mysteries are safely lodged in the repository of faithful breasts. Tools and implements of architecture (symbols the most expressive!) are selected by the Fraternity, to imprint on the memory serious and solemn truths; and thus the excellent tenets of the institution are transmitted, unimpaired, under circumstances precarious, and even adverse through a succession of ages.

## SECT. V.

### *The Government of the Fraternity.*

THE mode of government observed by the Fraternity will give the best idea of the nature and design of the masonic institution.

Three classes are established among Masons, under different appellations. The privileges of each class are distinct; and particular means are adopted to preserve those privileges to the just and meritorious. Honour and probity are recommendations to the First Class; in which the practice of virtue is enforced, and the duties of morality are inculcated; while the mind is prepared for a regular progress in the principles of knowledge and philosophy. Diligence, assiduity, and application, are qualifications for the Second Class; in which is given an accurate elucidation of science, both in theory and practice. Here human reason is cultivated, by a due exertion of the intellectual powers and faculties; nice and difficult theories are explained; new discoveries are produced, and

indeed, the only good prospect that is allowed you of it; for there is no going between the borders of it without forfeiting your life, or, what is worse, your religion. A fitter place for an august building could not be found in the world than in this area. It lies on the top of Mount Moriah, over against Mount Olivet. One may still discover marks of the great labour that it cost to cut away the hard rock, and to level such a space upon so strong a mountain. In the middle of the area stands at present a mosque, of an octagonal figure, supposed to be built upon the same ground whereon anciently stood the Sanctum Sanctorum. It is neither eminent for its largeness nor its structure, and yet it makes a stately figure, by the sole advantage of its situation."—EDITOR.

those already known beautifully embellished. The Third Class is restricted to a selected few, whom truth and fidelity have distinguished, whom years and experience have improved, and whom merit and abilities have entitled to preferment. With them the ancient land-marks of the Order are preserved; and from them we learn the necessary instructive lessons which dignify the Art, and qualify the professors to illustrate its excellence and utility.

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

## SECT. VI.

*Reasons why the Secrets of Masonry ought not to be publicly exposed; and the Importance of those Secrets demonstrated.*

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

It is a weakness in human nature, that men are generally more charmed with novelty than with the intrinsic value of things. Innumerable testimonies might be adduced to confirm this truth. Do we not find that the most wonderful operations of the Divine Artificer, however beautiful, magnificent, and useful, are overlooked, because common and familiar! The sun rises and sets, the sea ebbs and flows, rivers glide along their channels, trees and plants vegetate, men and beasts act; yet these, being perpetually open to view, pass unnoticed. The most astonishing productions of Nature, on the same account, escape observation, and excite no emotion, either in admiration of the great Cause, or of gratitude for the blessing conferred. Even Virtue herself is not exempted from this unhappy bias in the human frame. Novelty influences

all our actions and determinations. What is new, or difficult in the acquisition, however trifling or insignificant, readily captivates the imagination, and ensures a temporary admiration; while what is familiar or easily attained, however noble or eminent, is sure to be disregarded by the giddy and the unthinking.

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

Many are deluded by the vague supposition that our mysteries are merely nominal; that the practices established amongst us are frivolous; and that our ceremonies may be adopted or waived at pleasure. On this false basis we find too many of the Brethren hurrying through all the degrees of the Order, without adverting to the propriety of one step they pursue, or possessing a single qualification to entitle them to advancement. Passing through the usual formalities, they consider themselves authorized to act as masters of the art, solicit and accept offices, and even assume the government of the lodge, equally unacquainted with the rules of the institution that they pretend to support, and the nature of the trust which they are bound to perform. The consequence is obvious; anarchy and confusion ensue, and the substance is lost in the shadow. Hence men who are eminent for ability, rank, and fortune, frequently view the honours of Masonry with indifference; and, when their patronage is solicited, either accept offices with reluctance, or reject them with disdain.<sup>5</sup>

<sup>5</sup> The above remarks are worthy of the serious consideration of every person who is ambitious to hold an office in Masonry. I have had much experience in the management of country lodges, and am convinced, that the want of success, which is so often and so justly



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

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

## SECT. VII.

*Few societies exempted from Censure. Irregularities of Masons no Argument against the Institution.*

AMONG the various societies of men, few, if any, are wholly exempted from censure. Friendship, however valuable in itself, and however universal may be its pretensions, has seldom operated so powerfully in general associations as to promote that sincere attachment to the welfare and prosperity of each other which is necessary to constitute true happiness. This may be ascribed to sundry causes, but to none with more propriety than to the reprehensible motives which too frequently lead men to a participation of social entertainments. If to pass an idle hour to oblige a friend, or probably to gra-

complained of, and frequently ends in the actual dissolution of the establishment, is to be attributed, in nine instances out of ten, to a deficiency in point of judgment, as well as talent, in the presiding officer. Vide Signs and Symbols, by the Editor, sect. 11, on the government of a lodge.—EDITOR.

tify an irregular indulgence, be the only inducement to mix in company, is it surprising that the important duties of society should be neglected, and that, in the quick circulation of the cheerful glass, the noblest faculties should be sometimes buried in the cup of ebriety?

It is an obvious truth, that the privileges of Masonry have long been prostituted for unworthy considerations, and hence their good effects have been less conspicuous. Many have enrolled their names in our records for the mere purposes of conviviality, without inquiring into the nature of the particular engagements to which they are subjected by becoming Masons.<sup>6</sup> Several have been prompted by motives of interest, and many introduced to gratify an idle curiosity, or to please as jolly companions. A general odium, or at least a careless indifference, must be the result of such conduct. But the evil stops not here. Persons of this description, ignorant of the true nature of the institution, probably without any real defect in their own morals, are induced to recommend others of the same cast to join the society for the same purpose. Hence the true knowledge of the art

<sup>6</sup> It is provided by the laws of Masonry, that no person shall be received as a candidate for initiation, except he be "a freeman and his own master; and, at the time of his initiation, be known to be in reputable circumstances. He should be a lover of the liberal Arts and Sciences, and have made some progress in one or other of them." (CONST. Of proposing members, sect. iv., p. 90.) A want of attention to this salutary rule induces other irregularities which seldom fail to involve a lodge in ultimate ruin. The following censure of the Grand Lodge on this point merits general circulation amongst the brethren. For obvious reasons the name of the offending lodge is omitted. "It being remarked in the Grand Lodge that some of the brethren of the Lodge No. — *were unable to write*, inasmuch as their *marks* only were affixed against their names, and amongst them was the junior warden; and the law, sect. iv., p. 90, declaring such individuals ineligible for initiation, the M. W. Grand Master will, after this notice, feel it a duty he owes to the Craft to bring under the cognizance of the Grand Lodge the conduct of any Lodge which shall violate the *wholesome and necessary law above referred to*; a breach of which, it is declared in the preamble to the regulations for proposing members, &c., p. 88, shall subject the offending Lodge to erasure. And the M. W. Grand Master will require his Provincial Grand Masters to warn the Lodges under their respective superintendence, of this His Royal Highness's determination, and to report to him any instance which shall come to their knowledge of a disregard of the law in this respect. (Quart. Com. 26th Sept., 1826.)—EDITOR.

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

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

But if some do transgress, no wise man will thence argue against the institution, or condemn the whole Fraternity for the errors of a few misguided individuals. Were the wicked lives of men admitted as an argument against the religion which they profess, the wisest and most judicious establishments might be exposed to censure. It may be averred in favour of Masonry, that, whatever imperfections are found among its professors, the institution countenances no deviation from the rules

of right reason. Those who violate the laws, or infringe on good order, are kindly admonished by secret monitors; when these means have not the intended effect, public reprehension becomes necessary; and, at last, when every mild endeavour to effect a reformation in their conduct is of no avail, they are expelled the lodge as unfit members of the society.

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

## SECT. VIII.

### *Charity the distinguishing Characteristic of Masons.*

CHARITY is the chief of all the social virtues, and the distinguishing characteristic of Masons. This virtue includes a supreme degree of love to the great Creator and Governor of the universe, and an unlimited affection to the beings of his creation, of all characters and of every denomination. This last duty is forcibly inculcated by the example of the Deity himself, who liberally dispenses his beneficence to unnumbered worlds.

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

The bounds of the greatest nation or the most exten-

sive empire cannot circumscribe the generosity of a liberal mind. Men, in whatever situation they are placed, are still, in a great measure, the same. They are exposed to similar dangers and misfortunes; they have not wisdom to foresee, or power to prevent, the evils incident to human nature; they hang, as it were, in a perpetual suspense between hope and fear, sickness and health, plenty and want. A mutual chain of dependence subsists throughout the animal creation. All of the human species are, therefore, proper objects for the exercise of charity.

Beings who partake of one common nature ought to be actuated by the same motives and interests. Hence, to soothe the unhappy, by sympathizing with their misfortunes, and to restore peace and tranquillity to agitated spirits, constitute the general and great ends of the Masonic System. This humane, this generous disposition, fires the breast with manly feelings, and enlivens that spirit of compassion which is the glory of the human frame, and which not only rivals, but outshines every other pleasure that the mind is capable of enjoying.

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

Possessed of this amiable, this godlike disposition, Masons are shocked at misery under every form and appearance. When they behold an object pining under the miseries of a distressed body or mind, the healing accents which flow from the tongue mitigate the pain of the unhappy sufferer, and make even adversity, in its dismal state, look gay. When pity is excited, the Mason will assuage grief, and cheerfully relieve distress. If a Brother be in want, every heart is moved; when he is

<sup>7</sup> "In 1739, a<sup>th</sup> Pope Eugenius had issued his bull against Freemasonry, one Crudeli, a Freemason, was imprisoned at Florence by the Inquisition, and suffered the most unmerited cruelties, for maintaining the innocence of the association. When the Grand Lodge of England was informed of his miserable situation, they recollected

hungry, we feed him; when he is naked, we clothe him; when he is in trouble, we fly to his relief. Thus we confirm the propriety of the title we bear; and convince the world at large, that BROTHER, among Masons, is more than the name.

## SECT. IX.

### *The Discernment displayed by Masons in the Choice of Objects of Charity.*

THE most inveterate enemies of Masonry must acknowledge, that no society is more remarkable for the practice of charity, or any association of men more famed for disinterested liberality. It cannot be said, that Masons indulge in convivial mirth, while the poor and needy pine for relief. Our charitable establishments and quarterly contributions, exclusive of private subscriptions, to relieve distress, prove that we are ready, with cheerfulness, in proportion to our circumstances, to alleviate the misfortunes of our fellow-creatures. Considering, however, the variety of objects, whose distress the dictates of Nature, as well as the ties of Masonry, incline us to relieve, we find it necessary sometimes to inquire into the cause of misfortune; lest a misconceived tenderness of disposition, or an impolitic generosity of heart, might prevent us from making a proper distinction in the choice of objects. Though our ears are always open to the distresses of the deserving poor, yet charity is not to be dispensed with a profuse liberality on impostors.<sup>3</sup> The parents of a numerous offspring, who, through

that a foreigner, however low his rank, and however distant his abode, had a claim upon their sympathy. They transmitted to him twenty pounds for procuring the necessaries of life, and exerted every nerve for effecting his liberation." (Lawrie, p. 128.)—EDITOR.

<sup>3</sup> It is to be regretted that, from the charitable principles of the institution, masonic impostors are very numerous. They prowl about the country with fictitious certificates, and often succeed in deluding the masters of lodges and other benevolent brothers, to the injury of worthy Brethren, whose tale of distress proceeds from the genuine workings of a heart oppressed with unmerited misfortune. The difficulty of distinguishing between real and assumed objects of charity, may be estimated from such cases as the following, extracted

age, sickness, infirmity, or any unforeseen accident in life, may be reduced to want, particularly claim our attention, and seldom fail to experience the happy effects of our friendly associations. To such objects, whose situation is more easy to be conceived than expressed, we are induced liberally to extend relief. Hence we give convincing proofs of wisdom and discernment; for, though our benevolence, like our laws, be unlimited, yet our hearts glow principally with affection toward the deserving part of mankind.

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

## SECT. X.

### *Friendly Admonitions.*

As useful knowledge is the great object of our desire, let us diligently apply to the practice of the art, and steadily adhere to the principles which it inculcates. Let not the difficulties that we have to encounter check

from the Quarterly Communication for December, 1823. "A Report from the Board of General Purposes was read, stating that an individual, calling himself Simon Ramus, had been endeavouring to impose upon Brethren, and to obtain pecuniary assistance, under colour of a fabricated certificate, stating him to have been a member of the Lodge No. 353, formerly No. 280, but which certificate had been detained from him by the Lodge No. 283, and transmitted to the Grand Lodge. And, also, that another individual, calling himself Miles Martin, but supposed to be one Joseph Larkins, had, in a similar manner, been endeavouring to impose upon Brethren, under colour of a certificate from the Grand Lodge of Ireland, and a certificate from the Lodge No. 145, at Norwich, but which certificates had been detained by the S. W. of the Lodge No. 779, and transmitted to the Grand Lodge: the Board stated that they were induced to make this Report with a view to guard Brethren against further attempts at imposition by those individuals, although their means were, in a great measure, destroyed by the detention of the certificates."—EDITOR.

our progress, or damp our zeal; but let us recollect, that the ways of wisdom are beautiful, and lead to pleasure. Knowledge is attained by degrees, and cannot every where be found. Wisdom seeks the secret shade, the lonely cell, designed for contemplation. There enthroned she sits, delivering her sacred oracles. There let us seek her, and pursue the real bliss. Though the passage be difficult, the farther we trace it the easier it will become.

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



## BOOK II.

**GENERAL REMARKS: INCLUDING AN ILLUSTRATION OF THE LECTURES; A PARTICULAR DESCRIPTION OF THE ANCIENT CEREMONIES; AND THE CHARGES USED IN THE DIFFERENT DEGREES.**

### SECT. I.

#### *General Remarks.*

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

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

Some may be more able than others, some more eminent, some more useful; but all, in their different spheres, may prove advantageous to the community; and our necessities, as well as our consciences, bind us to love one another. To persons, however, whose early years have been dedicated to literary pursuits, or whose circumstances and situation in life render them independent,

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

## SECT. II.

### *The Ceremony of Opening and Closing the Lodge.*

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

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

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

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

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

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

of Masons ensues, and the lodge is opened<sup>1</sup> or closed in solemn form.

<sup>1</sup> *Charges and Regulations for the Conduct and Behaviour of Masons*

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

*On the Management of the Craft in Working.*

[To be rehearsed at opening the Lodge.]

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

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

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

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

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

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

All employed in Masonry meekly receive their rewards, and use no disobliging name. "Brother" is the appellation they bestow on each other. They behave courteously within and without the lodge, and never desert the Master till the work be finished.\*

*Laws for the Government of the Lodge.*

You are to salute one another in a courteous manner, agreeably to the forms established among Masons;† you are freely to give such mutual instructions as shall be thought necessary or expedient, not being overseen or overheard, without encroaching upon each other, or derogating from that respect which is due to a gentleman were he not a Mason; for though, as Masons, we meet as brethren on a level, yet

\* These Charges were originally rehearsed by the seven representatives of the three Degrees of the Order; but it is now the province of the Chaplain or Secretary of the lodge to deliver them.

† In the lodge, Masons meet as members of the same family, and representatives for the time being of all the brethren throughout the world; every prejudice, therefore, on account of religion, country, or private opinion, is removed.

At opening the lodge, two purposes are effected; the Master is reminded of the dignity of his character, and the brethren of the homage and veneration due to him in their sundry stations. These, however, are not the only advantages resulting from a due observance of the ceremony; a reverential awe for the Deity is inculcated, and the eye is fixed on that object from whose radiant beams alone light can be derived. Hence, in this ceremony, we are taught to adore God, and supplicate his protection on our well-meant endeavours. The Master assumes his government in due form, and under him his Wardens; who accept their trust, after the customary salutations. Then the Brethren, with one accord, unite in duty and respect, and the ceremony concludes.

At closing the lodge,<sup>2</sup> a similar form takes place.

Masonry deprives no man of the honour due to his rank or character, but rather adds to his honour, especially if he have deserved well of the Fraternity, who always render honour to whom it is due, and avoid ill-manners.

No private committees are to be allowed, or separate conversations encouraged: the Master or Wardens are not to be interrupted, or any brother who is speaking to the Master; but due decorum is to be observed, and a proper respect paid to the Master and presiding officers.

These laws are to be strictly enforced, that harmony may be preserved, and the business of the lodge be carried on with order and regularity. *So mote it be.*

<sup>2</sup> *Charge on the Behaviour of Masons.*

[To be rehearsed at closing the Lodge.]

When the lodge is closed, you are to enjoy yourselves with innocent mirth, but carefully avoid excess. You are not to compel any brother to act contrary to his inclination, or give offence by word or deed, but enjoy a free and easy conversation. You are to avoid immoral or obscene discourse, and at all times support with propriety the dignity of your character.

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

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

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

Here the less important duties of the Order are not passed unobserved. The necessary degree of subordination which takes place in the government of the lodge is peculiarly marked: while the proper tribute of gratitude is offered up to the beneficent Author of life, whose blessing is invoked, and extended to the whole Fraternity.<sup>3</sup> Each brother then faithfully locks up in his own repository the treasure which he has acquired; and, pleased with his reward, retires to enjoy, and disseminate among the private circle of his friends, the fruits of his labour and industry in the lodge.

These are faint outlines of a ceremony which universally prevails among Masons, and distinguishes all their

If a stranger apply in the character of a Mason, you are cautiously to examine him, in such a method as prudence may direct, and agreeably to the forms established among Masons, that you may not be imposed upon by an ignorant false pretender, whom you are to reject with contempt;\* and beware of giving him any secret hints of knowledge. But if you discover him to be a true and genuine Brother, you are to respect him; if he be in want, you are, without prejudice, to relieve him, or direct him how he may be relieved; you are to employ him, or recommend him to employment: however, you are never charged to do beyond your ability; only to prefer a poor *Mason*, who is a good man and true, before any other person in the same circumstances.

Finally, These rules you are always to observe and enforce, and also the duties which have been communicated in the lecture; cultivating brotherly love, the foundation and cape-stone, the cement and glory of this ancient Fraternity; avoiding, on every occasion, wrangling and quarrelling, slandering and backbiting; not permitting others to slander honest brethren, but defending their characters, and doing them good offices, so far as may be consistent with your honour and safety, but no further. Hence all may see the benign influence of Masonry; as all true Masons have done from the beginning of the world, and will do to the end of time. *So mote it be.*

<sup>3</sup> *A Prayer used at opening the Lodge.*

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

*A Prayer used at closing the Lodge.*

May the blessing of Heaven rest upon us, and on all regular Masons throughout the world! may brotherly love prevail, and beautify and cement us with every moral and social virtue! *So mote it be.*

\* This injunction may seem uncharitable; but when it is considered that the secrets of Masonry are open to all men of probity and honour who are well recommended, an illegal intruder, who would wish to obtain that to which he has no claim, and deprive the public charity of a small pittance at his admission, can deserve no better treatment.

meetings. Hence, it is arranged as a general Section in every Degree of the Order, and takes the lead in all our illustrations.

### SECT. III.

#### REMARKS *on the* FIRST LECTURE.

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

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

#### *The First Section.*

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

as a proper introduction to subjects which are more amply explained in the following Sections.<sup>4</sup>

*The Second Section.*

The Second Section makes us acquainted with the peculiar forms and ceremonies which are adopted at the initiation of candidates into Masonry; and convinces us, beyond the power of contradiction, of the propriety of our rites; whilst it demonstrates to the most sceptical and hesitating mind their excellence and utility.<sup>5</sup>

*A Prayer used at the Initiation.*

“Vouchsafe thine aid, Almighty Father of the Universe, to this our present convention! and grant, that this Candidate for Masonry may dedicate and devote his life to thy service, and become a true and faithful Brother

<sup>4</sup> As we can annex to this remark no other explanation, consistently with the rules of Masonry, we must refer the more inquisitive to our regular assemblies for further instruction.

<sup>5</sup> The following particulars, relative to the ceremony of initiation, may be introduced here with propriety.

*The Declaration to be assented to by every Candidate previous to Initiation, and to be subscribed by his Name at full length.*

“To the Worshipful Master, Wardens, Officers, and Members of the  
Lodge of No.

“I [A.B.], being free by birth, and of the full age of twenty-one years, do declare, that, unbiassed by the improper solicitation of friends, and uninfluenced by mercenary or other unworthy motives, I freely and voluntarily offer myself a candidate for the mysteries of Masonry; that I am prompted by a favourable opinion conceived of the institution, and a desire of knowledge: and that I will cheerfully conform to all the ancient usages and established customs of the Order. Witness my hand, this day of [A.B.]

“Witness, [C.D.]”

N. B. Copies of this Declaration may be had of the Grand Secretary.

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

“W. Master and Brethren,

“At the request of A. B., [mentioning his Christian name and surname, addition or profession, and place of abode.] I propose him, in form, as a proper Candidate for the mysteries of Masonry. I recommend him, as worthy to share the privileges of the Fraternity; and, in consequence of a declaration of his intentions, voluntarily made and properly attested, I believe he will strictly conform to the rules of the Order.”

The Candidate is then ordered to be prepared for Initiation.



amongst us! Endue him with a competency of thy Divine wisdom; that, by the secrets of this Art, he may be the better enabled to display the beauties of godliness, to the honour of thy holy Name! *So mote it be.*"<sup>6</sup>

### *The Third Section.*

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

We cannot better illustrate this section, than by inserting the following

### *Charge at Initiation into the First Degree.*<sup>7</sup>

BROTHER,

[As you are now introduced to the first principles of our Order, it is my duty to congratulate you on being accepted a member of an ancient and honourable Society; ancient, as having subsisted from time immemorial; and honourable, as tending, in every particular, so to render all men who will be conformable to its precepts. No institution was ever raised on a better principle, or more solid foundation; nor were ever more excellent rules and useful maxims laid down, than are inculcated on every person when he is initiated into our mysteries. Monarchs in all ages have been encouragers and promoters of the Art: and have never deemed it derogatory from their dignities, to level themselves with the brethren, to extend their privileges, and to patronize their assemblies.]

As a Mason, you are to study the Sacred Law;<sup>8</sup> to consider it as the unerring standard of truth and justice, and to regulate your life and actions by its Divine precepts.

The three great moral duties, to God, your neighbour,

<sup>6</sup> It is a duty incumbent on the Master of the lodge, before the ceremony of initiation takes place, to inform the Candidate of the purpose and design of the institution; to explain the nature of his solemn engagements; and, in a manner peculiar to Masons, to require his cheerful acquiescence to the tenets of the Order.

<sup>7</sup> The paragraphs enclosed in brackets [] may be occasionally omitted, if time will not admit of delivering the whole Charge.

<sup>8</sup> In England, the Bible: but in countries where that book is unknown, whatever is understood to contain the will or law of God

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

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

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

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

The Constitutions of the Order<sup>s</sup> are next to engage

<sup>s</sup> Under the superintendance of William Williams, Esq. B. D. D.

your attention. [These consist of two parts, oral and written communications; the former comprehending the mysteries of the Art, are only to be acquired by practice and experience in the lodge; the latter includes the history of genuine Masonry; the lives and characters of its patrons, and the ancient charges and general regulations of the Craft.]

A punctual attendance on the duties of the Order we earnestly enjoin; more especially in that assembly in which your name is enrolled as a member. [There, and in all regular meetings of the Fraternity, you are to behave with order and decorum, that harmony may be preserved, and the business of Masonry be properly conducted. The rules of good-breeding you are never to violate, by using unbecoming language, in derogation of the name of God, or toward the corruption of good manners; neither are you to enter into any dispute about religion or politics; nor behave irreverently, while the lodge is engaged in what is serious and important.] On every occasion you are to pay a proper deference and respect to the Master and presiding Officers, and diligently apply to the work of Masonry, that you may the sooner become a proficient therein; as well for your own credit, as for the honour of the company with whom you associate.

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

at Law, M. P. for Weymouth, and P. G. M. for Dorsetshire, a new edition of the *Book of Constitutions* has been prepared, and partly published by order of the Grand Lodge, since the ACT OF UNION took place.

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

[From the attention you have paid to the recital of the duties of the Order, we are led to hope, that you will form a proper estimate of the value of Freemasonry, and imprint on your mind the dictates of truth, honour, and justice.]<sup>10</sup>

<sup>10</sup> The late *Lodge of Reconciliation* (the Rev. Samuel Hemming, D.D., Master) recommended the use of the following CHARGE; to be recited to every Mason immediately subsequent to his initiation; which was honoured with the approbation of the United Grand Lodge, their Royal Highnesses the Dukes of Kent and Sussex being present; the former illustrious Prince being Past. and the latter Present M.W. Grand Master. The Editor, however, did not think himself justified in omitting the Charge to which Brother Preston's readers and hearers had hitherto been accustomed.

#### BROTHER,

As you have now passed through the ceremonies of your initiation, allow me to congratulate you on being admitted a member of our ancient and honourable society. Ancient, no doubt, it is, as having subsisted from time immemorial; and honourable it must be acknowledged to be—because, by a natural tendency, it conduces to make all those honourable who are strictly obedient to its precepts. Indeed, no institution can boast a more solid foundation than that on which Freemasonry rests—*The practice of social and moral virtue*: and to so high an eminence has its credit been advanced, that in every age, monarchs themselves have become the promoters of the Art;—have not thought it derogatory from their dignity to exchange the sceptre for the trowel;—have patronized our mysteries;—and even joined in our assemblies.

As a Mason, I would first recommend to your most serious contemplation the volume of the Sacred Law: charging you to consider it as the unerring standard of truth and justice, and to regulate your actions by the divine precepts it contains. Therein you will be taught the important duties you owe to God, to your neighbour, and to yourself. *To God*, by never mentioning his name, but with that awe and reverence which are due from the creature to his Creator; by imploring his aid on all your lawful undertakings, and by looking up

This section usually closes with the following

## EULOGIUM.

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

Masonry gives real and intrinsic excellency to man, and renders him fit for the duties of society. It strengthens the mind against the storms of life, paves the way to

to him in every emergency, for comfort and support. *To your neighbour*, by acting with him upon the square; by rendering him every kind office which justice or mercy may require; by relieving his distresses, and soothing his afflictions; and by doing to him, as, in similar cases, you would wish he should do to you. *And to yourself*, by such a prudent and well-regulated course of discipline, as may best conduce to the preservation of your corporeal and mental faculties in their fullest energy; thereby enabling you to exert the talents wherewith God has blessed you, as well to his glory, as to the welfare of your fellow-creatures.

*As a citizen of the world*, I am next to enjoin you to be exemplary in the discharge of your *civil* duties, by never proposing, or at all countenancing, any act that may have a tendency to subvert the peace and good order of society; by paying due obedience to the laws of any state which may for a time become the place of your residence, or afford you its protection; and above all, by never losing sight of the allegiance due to the Sovereign of your native land; ever remembering, that Nature has implanted in your breast a sacred and indissoluble attachment to that country, from which you derived your birth and infant nurture.

*As an individual*, I am further to recommend the practice of every domestic as well as public virtue. Let *Prudence* direct you! *Temperance* chasten you! *Fortitude* support you! and *Justice* be the guide of all your actions! Be especially careful to maintain, in their fullest splendour, those truly masonic ornaments, which have already been amply illustrated, *Benevolence and Charity*.

Still, however, as a Mason, there are other excellences of character, to which your attention may be peculiarly and forcibly directed. Among the foremost of these are, *Secrecy, Fidelity, Obedience*.

*Secrecy* may be said to consist in an inviolable adherence to the

peace, and promotes domestic happiness. It meliorates the temper, and improves the understanding; it is company in solitude, and gives vivacity, variety, and energy, to social conversation. In youth, it governs the passions, and employs usefully our most active faculties; and in age, when sickness, imbecility, and disease, have benumbed the corporeal frame, and rendered the union of soul and body almost intolerable, it yields an ample fund of comfort and satisfaction.

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

obligation you have entered into, never improperly to reveal any of those Masonic Secrets which have now been, or may at any future time be, intrusted to your keeping; and cautiously to shun all occasions which might inadvertently lead you so to do.

Your *Fidelity* must be exemplified by a strict observance of the constitutions of the Fraternity; by adhering to the ancient landmarks of the Order; by never attempting to extort, or otherwise unduly obtain, the secrets of a superior degree; and by refraining to recommend any one to a participation of our secrets, unless you have strong grounds to believe that, by a similar fidelity, he will ultimately reflect honour on our choice.

So must your *Obedience* be proved by a close conformity to our laws and regulations; by prompt attention to all signs and summonses; by modest and correct demeanour whilst in the lodge; by abstaining from every topic of religious or political discussion; by ready acquiescence in all votes and resolutions duly passed by the brethren: and by perfect submission to the Master and his Wardens, whilst acting in the discharge of their respective offices.

And, as a last general recommendation, let me exhort you to dedicate yourself to such pursuits as may enable you to become at once respectable in your rank of life, useful to mankind, and an ornament to the society of which you have this day been admitted a member; that you would more especially devote your leisure hours to the study of such of the liberal arts and sciences as may lie within the compass of your attainment; and that, without neglecting the ordinary duties of your station, you would consider yourself called upon to make a daily advancement in masonic knowledge.

[From the very commendable attention which you appear to have given to this charge, I am led to hope that you will duly appreciate the excellence of Freemasonry, and imprint indelibly on your mind the sacred dictates of *Truth*, of *Honour*, and of *Virtue*!]

*The Fourth Section.*

The Fourth Section rationally accounts for the origin of our hieroglyphical instruction, and points out the advantages which accompany a faithful observance of our duty. It illustrates, at the same time, certain particulars, our ignorance of which might lead us into error; and which, as Masons, we are indispensably bound to know.

To make daily progress in the Art, is a constant duty and expressly required by our general laws. What end can be more noble, than the pursuit of virtue? what motive more alluring, than the practice of justice? or what instruction more beneficial, than an accurate elucidation of symbols which tend to improve and embellish the mind? Every thing that strikes the eye, more immediately engages the attention, and imprints on the memory serious and solemn truths. Masons have, therefore, universally adopted the plan of inculcating the tenets of their Order by typical figures and allegorical emblems, to prevent their mysteries from descending within the familiar reach of inattentive and unprepared novices, from whom they might not receive due veneration.

The usages and customs of Masons have ever corresponded with those of the ancient Egyptians; to which, indeed, they bear a near affinity. Those philosophers, unwilling to expose their mysteries to vulgar eyes, concealed their particular tenets and principles of polity and philosophy under hieroglyphical figures; and expressed their notions of government by signs and symbols, which they communicated to their magi alone, who were bound by oath<sup>11</sup> never to reveal them. Pythagoras seems to have

<sup>11</sup> "The oath proposed to the aspirant for the Pythagorean mysteries, was made on the number FOUR, or *Tetractys*, which was expressed by TEN commas or jods, (supposing it to be derived from the Tetragrammaton of the Jews,) disposed in the form of an equilateral triangle, each side containing *four*, as follows:

|         |   |
|---------|---|
| ,       | <i>Monad</i> , fire, or the active principle.         |
| , :     | <i>Duad</i> , the passive principle.                  |
| , ,     | <i>Triad</i> , the world proceeding from their union. |
| , , , , | <i>Quaternary</i> , the liberal sciences.             |

This triangle, as some authors suppose, bore a reference to the Triune God, whence it was termed *Trigonon mysticum*. Iamblichus gives us

established his system on a similar plan; and many Orders of a more recent date have copied the example. Masonry, however, is not only the most ancient, but the most moral Institution that ever subsisted; as every character, figure, and emblem, depicted in the lodge, has a moral meaning, and tends to inculcate the practice of virtue on those who behold it.<sup>12</sup>

### *The Fifth Section.*

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

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

### *The Sixth Section.*

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

This Section forcibly inculcates the most instructive lessons. *Brotherly Love, Relief, and Truth*, are themes on which we here expatiate. By the exercise of *Brotherly Love*, we are taught to regard the whole human species as one family, the high and low, the rich and poor; who, as children of the same parent, and inhabitants of the

the words of this tremendous oath. *Ου μα τον άμετερον, &c.* By the GREAT TETRACTYS, or name IAO, who hath communicated the fountain of eternity to our souls, &c." (Oliver's Hist. Init., *in notis.*)  
—EDITOR.

<sup>12</sup> This section closes with a definition of Charity, for which see p. 14.



same planet, are to aid, support, and protect each other. On this principle Masonry unites men of every country, sect, and opinion; <sup>13</sup> and conciliates true friendship among those who might otherwise have remained at a perpetual distance.—*Relief* is the next tenet of the profession; and, though to relieve the distressed is a duty incumbent on all men, it is more particularly so on Masons, who are linked together by an indissoluble chain of sincere affection. To soothe calamity, alleviate misfortune, compassionate misery, and restore peace to the troubled mind, is the grand aim of the true Mason. On this basis he establishes his friendships, and forms his connections.—*Truth* is a divine attribute, and the foundation of every virtue. To be good and true, is the first lesson we are taught in Masonry. On this theme we contemplate, and by its dictates endeavour to regulate our conduct: influenced by this principle, hypocrisy and deceit are unknown in the lodge, sincerity and plain-dealing distinguish us; while the heart and tongue join in promoting the general welfare, and rejoicing in each other's prosperity.

To this illustration succeeds an explanation of the four cardinal virtues, *Temperance, Fortitude, Prudence, and Justice*.—By *Temperance*, we are instructed to govern the passions, and check unruly desires. The health of the body, and the dignity of the species, are equally concerned in a faithful observance of it.—By *Fortitude*, we are taught to resist temptation, and encounter danger with spirit and resolution. This virtue is equally distant from rashness and cowardice; and he, who possesses it, is seldom shaken, and never overthrown, by the storms that surround him.—By *Prudence*, we are instructed to regulate our conduct by the dictates of reason, and to judge and determine with propriety in the execution of every thing that tends to promote either our present or

<sup>13</sup> I cite a single instance of this fact from Lawrie. "A Scottish gentleman in the Prussian service was taken prisoner at the battle of Lutzen, and was conveyed to Prague along with four hundred of his companions-in-arms. As soon as it was known that he was a Mason, he was released from confinement; he was invited to the tables of the most distinguished citizens, and requested to consider himself as a Freemason, and not as a prisoner of war. About three months after the engagement, an exchange of prisoners took place, and the Scottish officer was presented by the Fraternity with a purse of sixty ducats to defray the expenses of his journey."—EDITOR.

future well-being. On this virtue, all others depend; it is, therefore, the chief jewel that can adorn the human frame.—*Justice*, the boundary of right, constitutes the cement of civil society. This virtue, in a great measure, constitutes real goodness, and is therefore represented as the perpetual study of the accomplished Mason. Without the exercise of justice, universal confusion would ensue; lawless force might overcome the principles of equity, and social intercourse no longer exist. .

The explanation of these virtues is accompanied with some general observations on the equality observed among Masons. In the lodge, no estrangement of behaviour is discovered; influenced by the same principle, an uniformity of opinion, which is useful in exigencies, and pleasing in familiar life, universally prevails, strengthens the ties of friendship, and promotes love and esteem. Masons are brethren by a double tie; and among them, as brothers, no invidious distinctions exist; merit being always respected, and honour rendered to whom honour is due.—A king, in the lodge, is reminded, that although a crown may adorn the head, or a sceptre the hand, the blood in the veins is derived from the common parent of mankind, and is no better than that of the meanest subject.—The statesman, the senator, and the artist, are there taught that, equally with others, they are by nature exposed to infirmity and disease; and that an unforeseen misfortune, or a disordered frame, may impair their faculties, and level them with the most ignorant of their species. This checks pride, and incites courtesy of behaviour. Men of inferior talents, or who are not placed by fortune in such exalted stations, are instructed to regard their superiors with peculiar esteem; when they discover them voluntarily divested of the trappings of external grandeur, and condescending, in the badge of innocence and bond of friendship, to trace wisdom, and follow virtue, assisted by those who are of a rank beneath them. Virtue is true nobility, and Wisdom is the channel by which Virtue is directed and conveyed; Wisdom and Virtue, only, mark distinction among Masons.

Such is the arrangement of the Sections in the First Lecture; which, including the forms adopted at opening and closing the lodge, comprehends the whole of the

**First Degree.** This plan has not only the advantage of regularity to recommend it, but the support of precedent and authority, and the sanction and respect which flow from antiquity. The whole is a regular system of morality, conceived in a strain of interesting allegory, which readily unfolds its beauties to the candid and industrious inquirer.

## SECT. IV.

### REMARKS *on the* SECOND LECTURE.

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

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

To exhaust the various subjects of which Masonry treats, would transcend the powers of the brightest genius: still, however, nearer approaches to perfection *may* be made; and the man of wisdom will not check the progress of his abilities, though the task he attempts may, at first, seem insurmountable. Perseverance and application will remove each difficulty as it occurs; every step he advances, new pleasures will open to his view, and instruction of the noblest kind attend his researches. In the diligent pursuit of knowledge, great discoveries are made; and the intellectual faculties are wisely employed in promoting the glory of God and the good of mankind.

SUCH IS THE TENDENCY OF ALL THE ILLUSTRATIONS

IN MASONRY. REVERENCE FOR THE DEITY AND GRATITUDE FOR THE BLESSINGS OF HEAVEN ARE INCULCATED IN EVERY DEGREE. This is the plan of our system, and the result of our inquiries.

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

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

### *The First Section.*

The First Section of the Second Degree elucidates the mode of introduction into this class; and instructs the diligent Craftsman how to proceed in the proper arrangement of the ceremonies which are used on that occasion. It enables him to judge of the importance of those rites, and convinces him of the necessity of adhering to all the established usages of the Order. Here he is entrusted with particular tests, to prove his title to the privileges of this Degree; and satisfactory reasons are given for their origin. The duties which cement, in the firmest union, well-informed brethren, are illustrated; and an opportunity is given to make such advances in the Art, as will always distinguish the talents of able Craftsmen.

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

*Charge at Initiation into the Second Degree.*<sup>14</sup>

BROTHER,

Being advanced to the Second Degree of the Order, we congratulate you on your preferment. [The internal, and not the external, qualifications of a man, are what Masonry regards. As you increase in knowledge, you will consequently improve in social intercourse.

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

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

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

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

<sup>14</sup> The sentences enclosed in brackets [ ] may be occasionally omitted.

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

[<sup>15</sup> All regular signs and summonses, given and received, you are duly to honour, and punctually obey; inasmuch as they consist with our professed principles. You are to encourage industry and reward merit; supply the wants and relieve the necessities of brethren and fellows, to the utmost of your power and ability; and on no account to wrong them, or see them wronged, but timely to apprise them of approaching danger, and view their interest as inseparable from your own.

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

### *The Second Section.*

The Second Section of this Degree presents an ample field for the man of genius to perambulate. It cursorily specifies the particular classes of the Order, and explains the requisite qualifications for preferment in each. In the explanation of our usages, many remarks are introduced, which are equally useful to the experienced artist and the sage moralist. The various operations of the mind are demonstrated, as far as they will admit of elucidation, and a fund of extensive science is explored throughout. Here we find employment for leisure hours; trace science from its original source; and by drawing the attention to the sum of perfection, contemplate with admiration the wonderful works of the Creator. Geometry is displayed, with all its powers and properties; and in the disquisition of this science, the mind is filled with rapture and delight. Such is the latitude of this Section, that the most judicious may fail

<sup>15</sup> This and the following paragraph are to be omitted, if previously used in the course of the ceremony.

in an attempt to explain it; the rational powers being exerted to their utmost stretch in illustrating the beauties of Nature, and demonstrating the more important truths of morality.

As the *Orders of Architecture* come under consideration in this Section, the following brief description of them may not be improper:

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

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

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

The *Doric* order, which is plain and natural, is the most ancient, and was invented by the Greeks. Its column is eight diameters high, and it has seldom any ornaments on base or capital, except mouldings; though the frieze is distinguished by triglyphs and metopes, and the triglyphs compose the ornaments of the frieze. The solid composition of this order gives it a preference in structures where strength and a noble but rough simplicity are chiefly required.<sup>16</sup>

<sup>16</sup> The Doric is the best proportioned of all the orders. The several parts of which it is composed are founded on the natural position of solid bodies. In its first invention it was more simple than in its present state. In after-times, when it began to be adorned, it gained

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

The *Corinthian*, the richest of the five orders, is deemed a master-piece of art, and was invented at Corinth by Callimachus. Its column is ten diameters high, and its capital is adorned with two rows of leaves and eight volutes, which sustain the abacus. The frieze is ornamented with curious devices, and the cornice with denticles and modillions. This order is used in stately and superb structures.<sup>17</sup>

The *Composite* is compounded of the other orders, and was contrived by the Romans. Its capital has the two rows of leaves of the *Corinthian*, and the volutes of the *Ionic*. Its column has the quarter-round as the *Tuscan* and *Doric* orders, is ten diameters high, and its cornice has denticles, or simple modillions. This pillar is generally found in buildings where strength, elegance, and beauty are united.<sup>18</sup>

the name of *Doric*; for when it was constructed in its primitive and simple form, the name of *Tuscan* was conferred on it. Hence the *Tuscan* precedes the *Doric* in rank, on account of the resemblance to that pillar in its original state.

<sup>17</sup> Callimachus is said to have taken the hint of the capital of this pillar from the following remarkable circumstance:—Accidentally passing by the tomb of a young lady, he perceived a basket of toys covered with a tile placed over an acanthus root; having been left there by her nurse. As the branches grew up, they encompassed the basket, till, arriving at the tile, they met with an obstruction, and bent downwards. Callimachus, struck with the object, set about imitating the figure; the vase of the capital he made to represent the basket, the abacus the tile; and the volutes the bending leaves.

<sup>18</sup> The original orders of architecture were no more than three:—the *Doric*, *Ionic*, and *Corinthian*. To these the Romans added two:—the *Tuscan*, which they made plainer than the *Doric*; and the *Composite*, which was more ornamental, if not more beautiful than the *Corinthian*. The first three orders alone show invention and particular character and essentially differ from each other; the two others have nothing



These observations are intended to induce the industrious Craftsman to pursue his researches into the rise and progress of architecture, by consulting the works of the best writers on the subject,<sup>19</sup>

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

Geometry is the first and noblest of sciences, and the basis on which the superstructure of Freemasonry is erected.

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

The symmetry, beauty, and order displayed in the various parts of animate and inanimate creation are pleasing and delightful themes, and naturally lead to the source whence the whole is derived. When we bring within the focus of the eye the variegated carpet of the terrestrial creation, and survey the progress of the vegetative system, our admiration is justly excited. Every plant that grows, every flower that displays its beauties or breathes its sweets, affords instruction and delight. When we extend our views to the animal creation, and contemplate the varied 'clothing of every species, we are equally struck with astonishment! and when we trace the lines of Geometry drawn by the Divine pencil in the beautiful plumage of the feathered tribe, how exalted is our conception of the heavenly work! The admirable structure of plants and animals, and the infinite number

but what is borrowed, and differ only accidentally; the Tuscan is the Doric in its earliest state; and the Composite is the Corinthian enriched with the Ionic. To the Greeks, and not to the Romans, we are indebted for what is great, judicious, and distinct, in architecture.

<sup>19</sup> How much soever I may regret the loss of the fine analysis of "the Senses" which Mr. Preston had introduced here; yet, as it forms no part of the present system of Masonry, it is necessarily expunged—otherwise this volume would have a tendency to mislead rather than inform—EDITOR.

of fibres and vessels which run through the whole, with the apt disposition of one part to another, is a perpetual subject of study to the true Geometrician; who, while he adverts to the changes which all undergo in their progress to maturity, is lost in rapture and veneration of the Great Cause that produced the whole, and which continues to govern the system.

When he descends into the bowels of the earth, and explores the kingdom of ores, minerals, and fossils, he finds the same instances of Divine wisdom and goodness displayed in their formation and structure; every gem and every pebble proclaims the handy-work of an Almighty Creator.

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

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

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

the variety of scenes which each season displays to the discerning eye. Numberless worlds are around us, all framed by the same Divine Artist, which roll through the vast expanse, and are all conducted by the same unerring law.

A survey of Nature, and the observation of her beautiful proportions, first determined man to imitate the Divine plan, and study symmetry and order. This gave rise to societies, and birth to every useful art. The architect began to design; and the plans which he laid down, improved by experience and time, produced works which have been the admiration of every age.

*The Third Section.*

The Third Section of this Degree has reference to the origin of the institution, and views Masonry under two denominations, Operative and Speculative. These are separately considered, and the principles on which both are founded are particularly explained. Their affinity is pointed out by allegorical figures and typical representations. Here the rise of our government, or division into classes is examined; the disposition of our rulers, supreme and subordinate, is traced; and reasons are assigned for the establishment of several of our present practices. The progress made in architecture, particularly in the reign of Solomon, is remarked; the number of artists<sup>20</sup>

<sup>20</sup> I copy from "Anderson's Book of Constitutions;" the numbers and classes of all the Craftsmen who were employed about this work:—

|   |                             |
|---|-----------------------------|
| <i>Harodim</i> , princes, rulers, or provosts . . . . .   | 300                         |
| <i>Menatzchim</i> , expert Master Masons . . . . .  | 3,300                       |
| <i>Ghiblim</i> , stone squarers and sculptors, }<br><i>Ish Choizeb</i> , men of hewing, . . . . . }<br><i>Benai</i> , layers or builders, . . . . . }                             | able Fellow Crafts . 80,000 |
| The levy out of Israel, appointed to work in Lebanon one month in three, 10,000 every month, under the direction of the noble Adoniram, who was the Junior Grand Warden . . . . . |                             |
|   | 30,000                      |

All the Freemasons employed in the work of the Temple, exclusive of the two Grand Wardens. . . . . 113,600

Besides the *Ish Sabbal*, or men of burden, the remains of the old Canaanites, amounting to 70,000, who are not numbered among Masons. Solomon distributed the Fellow Crafts into separate lodges, with a master and wardens in each, that they might receive commands

who were employed in building the Temple of Jerusalem, with their privileges, are specified; the stipulated period for rewarding merit is fixed, and the inimitable moral to which that circumstance alludes is explained; the creation of the world is described, and many particulars are recited, which have been carefully preserved among Masons, and transmitted from one age to another by oral tradition. In short, this Section contains a store of valuable knowledge, founded on reason and sacred record, both entertaining and instructive, and is well calculated to enforce the veneration due to antiquity.<sup>21</sup>

in a regular manner, might take care of their tools and jewels, might be regularly paid every week. &c., and the Fellow Crafts took care of their succession by educating Entered Apprentices.”—EDITOR.

<sup>21</sup> We can afford little assistance, by writing, to the industrious Mason in this Section, as it can only be acquired by oral communication: for an explanation, however, of the connection between Operative and Speculative Masonry, we refer him to the Fourth Section of Book I, page 7.

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

#### INVOCATION.

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

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

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

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

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

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

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

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

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

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

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

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

*The Fourth Section.*

The Fourth and last Section of this Degree is no less replete with useful instruction. Circumstances of real importance to the Fraternity are here particularized, and many traditional tenets and customs confirmed by sacred and profane record. The celestial and terrestrial globes are considered with accuracy; and here the accomplished gentleman may display his talents to advantage in the elucidation of the sciences, which are classed in a regular arrangement. The stimulus to preferment, and the mode of rewarding merit, are pointed out; the marks of distinction which were conferred on our ancient Brethren, as the reward of excellence, are explained; and the duties, as well as privileges, of the first branch of their male offspring defined. In short, this Section contains some curious observations on the validity of our forms, and concludes with the most powerful incentives to the practice of piety and virtue.

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

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

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

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

*Arithmetic* teaches the powers and properties of num-

bers; which is variously affected by letters, tables, figures and instruments. By this art, reasons and demonstrations are given for finding out any certain number, whose relation or affinity to others is already known.

*Geometry* treats of the powers and properties of magnitudes in general, where length, breadth, and thickness are considered.<sup>22</sup> By this science, the architect is enabled to construct his plans; the general, to arrange his soldiers; the engineer, to mark out ground for encampments; the geographer, to give us the dimensions of the world, delineate the extent of seas, and specify the divisions of empires, kingdoms, and provinces; and by it, also, the astronomer is enabled to make his observations, and fix the duration of times and seasons, years and cycles. In short, *Geometry* is the foundation of architecture, and the root of the mathematics.

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

*Astronomy* is that art by which we are taught to read the wonderful works of the Almighty Creator in those sacred pages, the celestial hemisphere. Assisted by *Astronomy*, we observe the motions, measure the distances, comprehend the magnitudes, and calculate the periods and eclipses, of the heavenly bodies. By it we learn the use of the globes, the system of the world, and the primary law of Nature. While we are employed in the study of this science, we perceive unparalleled instances of wisdom and goodness, and through the whole of creation trace the glorious Author by his works.<sup>23</sup>

<sup>22</sup> Thus the progression is from a *point* to a *line*, from a *line* to a *superficies*, and from a *superficies* to a *solid*. A *point* has no dimensions, but is an indivisible part of space. A *line* is the continuation of a *point*, embracing only the *single* capacity of length. A *superficies* has *two* dimensions, length and breadth; and a *solid* has *three* dimensions, length, breadth, and thickness.—EDITOR.

<sup>23</sup> The doctrine of the Spheres, which is included in the science of *Astronomy*, is also particularly considered in this section.

The globes are two artificial spherical bodies, on the convex surface

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

## SECT. V.

### REMARKS *on the* THIRD LECTURE.

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

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

plete knowledge of this Lecture, few attain; but, it is an infallible truth, that he who acquires by merit the mark of pre-eminence to which this Degree entitles him, receives a reward which amply compensates for all his past diligence and assiduity.

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

### *The First Section.*

The ceremony of initiation into the Third Degree<sup>24</sup> is particularly specified in this branch of the Lecture, and many useful instructions are given.

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

### *Prayer at Initiation into the Third Degree.*

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

### *Charge at Initiation into the Third Degree.*

BROTHER,

Your zeal for the institution of Freemasonry, the progress which you have made in the Art, and your conformity to the general regulations, have pointed you out as a proper object of our favour and esteem.

In the character of a Master-mason, you are henceforth authorized to correct the errors and irregularities of brethren and fellows, and guard them against a breach of fidelity. To improve the morals and correct the manners of men in society, must be your constant care. With this view, therefore, you are always to recommend to inferiors, obedience and submission; to equals, courtesy

<sup>24</sup> Our American brethren use an abundance of scripture quotations in the opening and conduct of this Degree, particularly that sublime observation of King Solomon recorded in Ecclesiastes, xii., 1—7.  
—EDITOR.



and affability ; to superiors, kindness and condescension. Universal benevolence you are to inculcate ; and, by the regularity of your own behaviour, afford the best example for the conduct of others. The ancient landmarks of the Order, which are here intrusted to your care, you are to preserve sacred and inviolable ; and, never suffer an infringement of our rights, or a deviation from established usage and custom.

Duty, honour, and gratitude, now bind you to be faithful to every trust ; to support with becoming dignity your new character ; and to enforce, by example and precept, the tenets of the system. Let no motive, therefore, make you swerve from your duty, violate your vows, or betray your trust ; but be true and faithful, and imitate the example of that celebrated artist whom you have once represented. By this exemplary conduct you will convince the world, that merit has been your title to our privileges ; and that, on you, our favours have not been undeservedly bestowed.

#### *The Second Section.*

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

#### *The Third Section.*

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

#### *The Fourth Section.*

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

#### *The Fifth Section.*

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

*The Sixth Section.*

The Sixth Section concludes the historical traditions of the Order.

*The Seventh Section.*

The Seventh Section illustrates the hieroglyphical emblems<sup>25</sup> restricted to the Third Degree; and inculcates many useful lessons, which are intended to extend knowledge and promote virtue.

*The Eighth Section.*

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

*The Ninth Section.*<sup>26</sup>

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

*The Tenth Section.*

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

*The Eleventh Section.*

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

<sup>26</sup> Amongst these Hieroglyphics we find, the *Pot of Incense*, as an emblem of a pure heart; the *Bee-hive*, as a symbol of industry; the *Hour-glass*, to point out the rapidity of time, and the *Scythe*, to convince us of the uncertainty of human life; the *Anchor and Ark*, to invigorate us with *hopes* of future reward; the *Sword*, of retributive Justice; the *All-seeing Eye*; the *Three Steps*, of Youth, Manhood, and Old Age., &c., &c. Vide *Star in the East*, by the Editor,—EDITOR.

<sup>27</sup> For many particulars to which this and the two following Sections relate, see the Ceremonies of Constitution, Consecration, Installation &c., annexed to these remarks.

*The Twelfth Section.*

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

Having thus given a general summary of the Lectures restricted to the three degrees of the Order,<sup>27</sup> and made such remarks on each Degree as might illustrate the subjects treated, little more can be wanted to encourage the zealous Mason to persevere in his researches. He who has traced the Art in a regular progress from the commencement of the First to the conclusion of the Third Degree, according to the plan here laid down, must have amassed an ample store of knowledge, and will reflect with pleasure on the good effects of his past diligence and attention. By applying the improvements he has made to the general advantage of society, he will secure to himself the approbation of all good men, and the veneration of Masons.

## SECT. VI.

*Of the Ancient Ceremonies of the Order.*

WE shall now proceed to illustrate the Ancient Ceremonies of the Order, particularly those observed at the Constitution and Consecration of the Lodge, and at the Installation of Officers, with the usual charges delivered

<sup>27</sup> On the Continent, the Brethren extend Masonry to twenty-one Degrees, which are as follow: 1. E. A. P. 2. F. C. 3. M. M. 4. Mark Mason. 5. Past Master. 6. Most Excellent Master. 7. Royal Arch. 8. Knights of the Red Cross. 9. Nights Templars. 10. Knights of Malta. 11. Secret Master. 12. Perfect Master. 13. Intimate Secretary. 14. Provost and Judge. 15. Master in Israel. 16. Elected Knights. 17. Elected Grand Master. 18. Illustrious Knights. 19. Grand Master Architect. 20. Nights of the Ninth Arch. 21. Perfection. But some enthusiasts, who identify the Rosicrucians, the Knights of the Swan, and the White Eagle,—the revolting degrees which are practised in the East, under the denomination of Turkish Masonry, &c., &c., &c.—augment the number to more than a hundred. All beyond the Royal Arch, however, ought to be carefully separated from genuine Masonry, as they are mostly founded on vague and uncertain traditions, which possess not the shadow of authority to recommend them to our notice.—EDITOR.

on those occasions. We shall likewise annex an explanation of the Ceremonies used at laying the Foundation-stones of Public Structures, at the Dedication of Public Halls, and at Funerals; and close this part of the treatise with the Funeral Service.

*The Manner of constituting the Lodge, including the Ceremony of Consecration, &c.*

Any number of regularly-registered Masons, not under seven, resolved to form the new Lodge, must apply, by petition,<sup>28</sup> to the Grand Master.

The petition must be recommended by the officers of some regular Lodge, and be transmitted to the Grand Secretary; unless there be a Provincial Grand Master of the district or province in which the Lodge is proposed to be holden; in which case, it is to be sent to him, or to his deputy; who is to forward it, with his recommendation or opinion thereon, to the Grand Master. If the prayer of the petition<sup>29</sup> be granted, the provincial

<sup>28</sup> The mode of applying, by petition, to the Grand Master, for a warrant to meet as a regular Lodge, commenced only in the year 1718; previous to which time, Lodges were empowered, by inherent privileges vested in the Fraternity at large, to meet and act occasionally under the direction of some able architect, and the acting magistrate of the county; and the proceedings of those meetings, being approved by the majority of the Brethren convened at another Lodge assembled in the same district, were deemed constitutional. By such an inherent authority, the Lodge of Antiquity in London now acts; having no warrant from the Grand Lodge, but an authority traced from time immemorial, which has been long and universally admitted and acknowledged by the whole Fraternity.

<sup>29</sup> *The following is the form of the Petition:*

“To the M. W. Grand Master of the United Fraternity of Ancient, Free, and Accepted Masons of England:

“We, the undersigned, being regularly-registered Masons of the Lodges mentioned against our respective names, having the prosperity of the Craft at heart, are anxious to exert our best endeavours to promote and diffuse the genuine principles of the Art: and, for the conveniency of our respective dwellings, and other good reasons, we are desirous of forming a new Lodge, to be named

In consequence of this desire, we pray for a warrant of constitution, empowering us to meet as a regular Lodge, at \_\_\_\_\_ on the \_\_\_\_\_ of every month; and there to discharge the duties of Masonry, in a constitutional manner, according to the forms of the Order, and the laws of the Grand Lodge; and we have nominated, and do recommend, Brother A. B. to be the first Master;

Grand Master may issue a dispensation, authorizing the Brethren to meet as a Lodge, until a warrant of constitution shall be signed by the Grand Master.

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

When the Grand Lodge has signified its approbation of the new Lodge, and the Grand Master is thoroughly satisfied of the truth of the allegations set forth in the petition, he appoints a day and hour for constituting [and consecrating<sup>50</sup>] the new Lodge; and for installing the Master, Wardens, and Officers.

If the Grand Master in person attend the ceremony, the Lodge is said to be constituted **IN AMPLE FORM**: if the Deputy Grand Master acts as Grand Master, it is said to be constituted **IN DUE FORM**; and if the power of performing the ceremony be vested in the Master of a private Lodge, it is said to be constituted **IN FORM**.

### *Ceremony of Constitution.*

On the day and hour appointed, the Grand Master and his Officers, or the Master and Officers of any private Lodge authorized by the Grand Master for that purpose, meet in a convenient room; and, when properly clothed, walk in procession to the Lodge-room; where, the usual ceremonies being observed, the Lodge is opened by the Grand Master, or Master in the chair, in all the Degrees

Brother C. D. to be the first Senior Warden; and Brother E. F. to be the first Junior Warden of the said Lodge.

“The prayer of this petition being granted, we promise strict obedience to the commands of the Grand Master, and the laws and regulations of the Grand Lodge.”

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

<sup>50</sup> This is frequently omitted.

of the Order. After a short prayer, an ode in honour of Masonry is sung. The Grand Master, or Master in the chair, is informed by the Grand Secretary, or his *locum tenens*, "That the Brethren then present [naming them], being duly instructed in the mysteries of the Art, desire to be formed into the new Lodge, under the Grand Master's patronage; that a dispensation has been granted to them for the purpose; and that by virtue of this authority they had assembled as regular Masons, and duly recorded their proceedings." The petition is read, as is also the dispensation, and the warrant or charter of constitution, which had been granted in consequence of it. The minutes of the new Lodge, while under dispensation, are likewise read, and, being approved, are declared to be regular, valid, and constitutional. The Grand Master, or Master in the chair, then takes the warrant in his hand, and requests the Brethren of the new Lodge publicly to signify their approbation or disapprobation of the Officers who are nominated in the warrant to preside over them. This being signified accordingly, an anthem is sung, and an oration on the nature and design of the Institution is delivered.

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

### *Ceremony of Consecration.*

The Grand Master and his Officers, accompanied by some dignified Clergyman, having taken their stations, and the Lodge, which is placed in the centre, being covered with white satin, the ceremony of consecration commences. All devoutly kneel, and the preparatory prayer is rehearsed. The chaplain or orator produces his authority,<sup>51</sup> and, being properly assisted, proceeds to consecrate.<sup>52</sup> Solemn music is introduced, while the necessary preparations are making. The Lodge being then uncovered, the first clause of the consecration prayer is rehearsed, all devoutly kneeling. The response being made, GLORY TO GOD ON HIGH, incense is scattered over the Lodge, and the grand honours are given. The Invo-

<sup>51</sup> The constitution roll.

<sup>52</sup> Corn, wine, and oil, are the elements of consecration.

ation is then pronounced, with the honours; after which the consecration-prayer is concluded, and the response repeated as before, together with the honours. The Lodge being again covered, all the Brethren rise up, solemn music is resumed, a blessing is given, and the response made as before, accompanied with the honours. An anthem is then sung; and the Brethren of the new Lodge having advanced according to rank, and offered homage to the Grand Master, the ceremony of consecration ends.

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

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

Flourish with drums and trumpets.

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

### *Ceremony of Installation.*

The Grand Master<sup>33</sup> asks his deputy, “Whether he has examined the Master nominated in the warrant, and finds him well skilled in the noble science and royal Art?” The Deputy having answered in the affirmative,<sup>34</sup> by the Grand Master’s order takes the candidate from among his fellows, and presents him at the pedestal, saying,

<sup>33</sup> In this and similar instances where the Grand Master is specified as acting, may be understood any Master of a Lodge who performs the ceremony.

<sup>34</sup> A private examination is always understood to precede the installation of every officer.

“Most worshipful Grand Master, [or worshipful Master, as it happens,] I present my worthy brother A. B. to be installed Master of the Lodge. I find him to be of good morals, of great skill, true and trusty, and a lover of the whole Fraternity, wheresoever dispersed over the face of the earth; I doubt not, therefore, that he will discharge the duties of the office with fidelity.”

The Grand Master then orders a summary of the Ancient Charges<sup>35</sup> to be read by the Grand Secretary [or acting Secretary] to the Master elect.

<sup>35</sup> As the curious reader may wish to know the Ancient Charges that were used on this occasion, we shall here insert them, *verbatim*, as they are contained in a MS. in the possession of the Lodge of Antiquity in London, written in the reign of James the Second.

“ \* \* \* \* And furthermore, at diverse assemblies have been put and ordained diverse Crafties, by the best advise of magistrates and fellows, *Tunc unus ex senioribus tenet librum, et illi ponent manum suam super librum.*

“Every man that is a Mason take good heed to these charges (wee pray), that if any man find himselfe guilty of any of these charges that he may amend himselfe, or principally for dread of God: you that be charged, take good heed that you keepe all these charges well; for, it is a great evil for a man to forswear himselfe upon a book.

“The first charge is, That yee shall be true men to God and the Holy Church, and to use no error or heresie by your understanding and by wise men’s teaching. Allso,

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

“Thirdly, And yee shall keepe truely all the counsell that ought to be kept in the way of Masonhood, and all the counsell of the Lodge or of the chamber.—Allso, that yee shall be no thiefe, nor thieves to your knowledge free: that yee shall be true to the king, lord, or master that yee serve, and truely to see and worke for his advantage.

“Fourthly, Yee shall call all Masons your fellows, or your brethren and no other names.

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

“Sixthly, You shall truely pay for your meat or drinke wheresoever yee goe, to table or bord. Allso yee shall doe no villany there, whereby the Craft or science may be slandered.

“These be the charges general to every true Mason, both Masters and Fellows.

“Now will I rehearse other charges single for Masons allowed or accepted.

“First, That no Mason take on him no lord’s worke, nor any other



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

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

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

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

man's, unless he know himself well able to perform the worke, so that the Craft have no slander.

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

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

"Fourthly, That a master take no apprentice, without he have occupation to occupy two or three fellows at the least.

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

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

"Seavently, That no fellow in the house or abroad answeare another ungodly or reproveably without a cause.

"Eighthly, That every Master Mason doe reverence his elder; and that a Mason be no common plaier at the cards, dice, or hazard; or at any other unlawful plaies, through the which the science and Craft may be dishonoured and slandered.

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

"Tenthly, That everymaster and fellow shall come to the assemblee, if itt be within fifty miles of him, if he have any warning. And if he have trespassed against the Craft, to abide the award of Masters and fellows.

"Elevently, That every Master Mason and fellow that hath trespassed against the Craft shall stand to the correction of other masters

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

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

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

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

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

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

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

II. You promise to pay homage to the Grand Master for the time being, and to his officers, when duly installed; and strictly to conform to every edict of the

and fellows to make him accord; and if they cannot accord, to go to the common law.

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

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

“Fourteenthly, That every Mason shall truely serve his master for his pay.

“Fifteenthly, That every master shall truely make an end of his worke, taske, or journey, whithersoever it be.

“These be all the charges and covenants that ought to be read at the installment of master, or making of a Freemason or Freemasons. The Almighty God of Jacob, who ever have you and me in his keeping, bless us now and ever. Amen.”

Grand Lodge, or General Assembly of Masons, that is not subversive of the principles and ground-work of Masonry.

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

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

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

VI. You agree that no visitors<sup>36</sup> shall be received into the Lodge without passing under due examination, and producing proper vouchers of a regular initiation.

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

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

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

"Brother A.B., in consequence of your cheerful con-

<sup>36</sup> At a Quarterly Communication, held at Freemasons' Hall, on Wednesday, June 2d, 1819, "A Report from the Board of General Purposes was read; in which it was stated, that a complaint had been preferred against a lodge in London, for having refused Admission to some Brethren who were well known to them, alleging that, as the Lodge was about to initiate a Candidate, no visitor could be admitted until that ceremony was concluded. The several parties having attended the Board, it appeared that the officers of the Lodge complained against, had acted under an erroneous opinion of the general laws, and not from any intention to infringe them or the established custom of the Craft, and they assured the Board of their anxiety at all times to conform themselves to every regulation of the Grand Lodge, and that they should not again fall into a similar error. Whereupon, the Board RESOLVED, That it is the undoubted right of every Mason, who is well known, or properly vouched, to visit any Lodge during the time it is opened for general Masonic business, observing the proper forms to be attended to on such occasions, and so that the Master may not be interrupted in the performance of his duty."—EDITOR.

formity to the Charges and Regulations of the Order, I approve of you as Master of the Lodge; not doubting of your care, skill, and capacity."

The new Master is then conducted to an adjacent room, where he is regularly installed,<sup>37</sup> and bound to his trust in ancient form, in the presence of at least three installed Masters.

On his return to the Lodge, the new Master is conducted by the [Grand] Stewards to the left hand of the Grand Master, where he is invested with the badge of his office, and the warrant of constitution is delivered over to him in form; after which the Sacred Law, with the square, and compasses, the constitutions, the minute-book, the rule and line, the trowel, the chisel, the mallet, the movable and immovable jewels, and all the insignia of his different Officers, are separately presented to him, with suitable charges to each.<sup>38</sup> He is then

<sup>37</sup> This part of the ceremony can only be orally communicated; nor can any but installed Masters be present.—EDITOR.

<sup>38</sup> The same ceremony and charges attend every succeeding installation.

For the accommodation of Brethren, whose distance from the metropolis may deprive them of gaining the necessary instruction in this important rite, we shall here insert a few moral observations on the instruments of Masonry, which are usually presented to the Master of the Lodge, at installation.

The various implements of the profession, emblematical of our conduct in life, are upon this occasion carefully enumerated.

"The *Rule* directs, that we should punctually observe our duty; press forward in the path of virtue, and, neither inclining to the right nor to the left, in all our actions, have *Eternity* in view.

"The *Line* teaches the criterion of moral rectitude, to avoid dissimulation in conversation and action, and to direct our steps in the path which leads to *immortality*.

"The *Trowel* teaches, that nothing can be united without proper cement, and that the perfection of the building must depend on the suitable disposition of the cement; so Charity, the bond of perfection and social union, must link separate minds and separate interests; that, like the radii of a circle, which extend from the centre to every part of the circumference, the principle of universal benevolence may be diffused to every member of the community.

"The *Chisel* demonstrates the advantages of discipline and education. The mind, like the diamond, in its original state, is unpolished; but as the effects of the chisel on the external coat soon present to view the latent beauties of the diamond, so education discovers the latent virtues of the mind, and draws them forth to range the large field of matter and space, in order to display the summit of human knowledge, our duty to God and to man.

"The *Plumb* admonishes to walk upright in our station, to hold the

chaired amid the acclamations of the Brethren; after which he returns his becoming acknowledgments to the Grand Master, and the acting officers, in order. The members of the new Lodge then advance in procession, pay due homage to the new Master,<sup>39</sup> and signify their

scale of justice in equal poise, to observe the just medium between intemperance and pleasure, and to make our passions and prejudices coincide with the line of our duty.

"The *Level* demonstrates, that we are descended from the same stock, partake of the same nature, and share the same hope; and that, though distinctions among men are necessary to preserve subordination, yet no eminence of station can make us forget that we are brethren, and that he who is placed on the lowest spoke of Fortune's wheel may be entitled to our regard; because a time will come, and the wisest knows not how soon, when all distinctions, but that of goodness, shall cease; and Death, the grand leveller of human greatness, reduce us to the same state.

"The *Square* teaches us to regulate our actions by rule and line, and to harmonize our conduct by the principles of morality and virtue.

"The *Compasses* teach us to limit our duty in every station; that, rising to eminence by merit, we may live respected, and die regretted.

"The *Mallet* teaches us to lop off excrescences, and smooth surfaces; or, in other words, to correct irregularities, and reduce man to a proper level; so that, by quiet deportment, he may, in the school or discipline, learn to be content. What the Mallet is to the workman, enlightened reason is to the passions; it curbs ambition, depresses envy, moderates anger, and encourages good dispositions; whence arises that comely order,

Which nothing earthly gives, or can destroy;  
The soul's calm sunshine, and the heartfelt joy."

<sup>39</sup> "No brother shall continue in the office of Master for more than two years in succession, unless by a dispensation, which may be granted by the Grand Master, or the provincial Grand Master, in cases of real necessity; but he may be again elected after he has been out of that office one year." (CONSTR., Art. 4, p. 78.) The operation of this law was expounded at a quarterly communication, March 5, 1817, when, "A report from the Board of General Purposes was read, stating, that a memorial had been presented to the Board, by two of the Past-masters of the Lodge, No. 82, representing that the said Lodge had, in November last, re-elected a brother to fill the chair as Master, for the current year, who had been in that office, during the years 1815 and 1816, and which re-election the memorialists considered to be contrary to the law of the Grand Lodge, Article 4, p. 78, of the book of Constitutions. They, therefore, submitted that such re-election ought to be declared void, and the Lodge be directed to proceed to the election of another Master. That the Board having heard the arguments of the several parties, after much deliberation, *Resolved, that in the opinion of the Board, the said election was legal under the law above quoted.* The Board, however, were of opinion, that the memorialists were prompted

subjection and obedience by the usual salutations in the three degrees.

This ceremony being concluded, the new Master enters immediately on the duties of his office, by appointing his wardens, who are separately conducted to the pedestal, presented to the Grand Master, and installed<sup>40</sup> by the Grand Wardens; after which he<sup>41</sup> proceeds to invest them with their badges of office in the following manner:—

“Brother C. D., I appoint you Senior Warden of the Lodge: and invest you with the ensign of office.<sup>42</sup> Your regular attendance on our stated meetings is essentially necessary; as, in my absence, you are to rule the Lodge; and, in my presence, to assist me in the government of it. I firmly rely on your knowledge of the Art, and attachment to the Lodge, for the faithful discharge of the duties of the office.”

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

The new Master then addresses the Wardens together:

“Brother Wardens, you are both too expert in the principles of Masonry, to require much information as to the duties of your respective offices: suffice it to mention, that what you have seen praiseworthy in others, it is expected you will carefully imitate: and what in them may to you have appeared defective, you will in yourselves amend. Good order and regularity you must

to present their memorial, by a desire only of obtaining a decision on so material a question, and in regard to which a diversity of opinions had prevailed in the Craft.”—EDITOR.

<sup>40</sup> The Master and Wardens are installed as the representatives of all the Master-masons who are absent.

<sup>41</sup> When the Grand Master and his Officers attend to constitute a new Lodge, the D.G.M. usually invests the Master, the Grand Wardens invest the Wardens, the Grand Treasurer and Grand Secretary invest the Treasurer and Secretary, and the Grand Stewards the Stewards.

<sup>42</sup> Here specify its moral excellence.

endeavour to promote; and, by a due regard to the laws in your own conduct, enforce obedience to them in the conduct of others."

The Wardens retiring to their seats, the Treasurer<sup>43</sup> is next invested. The Secretary is then called to the pedestal, and invested with the jewel of his office; upon which the new Master thus addresses him:—

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

The Deacons<sup>44</sup> are then named and invested; on which the Master addresses them as follows:—

"Brothers I. K. and L. M., I appoint you Deacons of the Lodge. It is your province to attend on the Master, and to assist the Wardens in the active duties of the Lodge; such as in the reception of candidates into the different Degrees, and in the immediate practice of our rites. Those columns,<sup>45</sup> the badges of your office, I entrust to your care, not doubting your vigilance and attention."

The next officer appointed is, the Inner Guard, whom the new Master addresses thus:—

"Brother N., I appoint you inner guard of the Lodge. Your duty is, to admit Masons on proof, to receive candidates in due form, and to obey the commands of the Junior Warden."

The Stewards<sup>46</sup> are next called up, and invested; upon which the following charge is delivered to them by the new Master:—

"Brothers O. P. and Q. R., I appoint you Stewards of the Lodge. The duties of your office are, to introduce

<sup>43</sup> This officer is not appointed by the Master, but elected by the Lodge.

<sup>44</sup> The Deacons are the acting Deputies of the Wardens, and Representatives of all the absent Craftsmen.

<sup>45</sup> When the work of Masonry in the Lodge is carrying on, the column of the Senior Deacon is raised; when the lodge is at refreshment the column of the Junior Deacon is raised.

<sup>46</sup> The Stewards are assistants to the Deacons, and the representatives of all the absent Entered Apprentices.

visitors, and see that they are properly accommodated; to collect subscriptions and other fees, and keep an exact account of the lodge expenses. Your regular and early attendance will afford the best proof of your zeal and attachment."

The new Master then appoints the Tyler, and delivers over to him the instrument of his office, with a short charge on the occasion; after which he addresses the members of the Lodge as follows:—

**"BRETHREN,**

"Such is the nature of our constitution, that as some must of necessity rule and teach, so others must of course learn to submit and obey. Humility, in both, is an essential duty. The Brethren whom I have appointed to assist me in the government of the Lodge, are too well acquainted with the principles of Masonry, and the rules of good manners, to extend the power with which they are entrusted; and you are too sensible of the propriety of their appointment, and of too generous dispositions, to envy their preferment. From the knowledge I have of both Officers and Members, I trust that we shall have but one aim—to please each other, and unite in the great design of communicating happiness."

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

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

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



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

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*The Ceremony observed at laying the Foundation-Stones of Public Structures, &c., by the M. W. Grand Master.*

This ceremony is conducted by the Grand Master and his Officers, assisted by the members of the Grand Lodge only. No private Mason, or inferior officer of any Lodge, can be admitted to join in the ceremony. Provincial Grand Masters are authorized to execute this duty in their separate provinces, when they are accompanied by their officers, and the Master and Wardens of the regular Lodges under their jurisdiction; but the Chief Magistrate and civil officers of the place where the building is to be erected must be invited to attend on the occasion. The ceremony is thus conducted:

The Grand Lodge having been opened at a convenient place, and the necessary directions and instructions given, it is adjourned. The Brethren being in their proper clothing and jewels, and wearing white gloves, the procession move in the following order, viz.:

- Two Grand Tylers, with drawn swords;
- Music;
- Brethren, not members of any Lodge, two and two;
- The Lodges, according to their numbers;
- Juniors going first;
- Members of Grand Stewards' Lodge;
- Officers of Grand Stewards' Lodge;
- Architect or Builder, with the Mallet;
- Grand Organist;
- Grand Superintendent of Works, with the plan;
- Grand Director of Ceremonies;
- Grand Deacons;
- Grand Secretary, with Book of Constitutions on a cushion;
- Grand Registrar with his bag;
- Grand Treasurer, with his staff;
- Grand Chaplain;
- Past Grand Wardens;
- Past Provincial Grand Masters;
- Provincial Grand Masters;
- Past Deputy Grand Masters;

|  |  |                         |
|--|--|-------------------------|
| <b>Visitors of Distinction;</b>              |  |                         |
|  | <b>Junior Grand Warden, with Plumb;</b>  |                         |
| Steward<br>with wand. }                      | Standard of the Grand Lodge; }   | Steward<br>with wand. } |
| Steward<br>with wand. }                      | Senior Grand Warden, with Level;<br>Volume of the Sacred Law, Square,<br>and Compasses, on a velvet cushion; | Steward<br>with wand }  |
| Steward<br>with wand. }                      | Deputy Grand Master, with Square;<br>Standard of the Grand Master; }   | Steward<br>with wand. } |
| <b>Grand Sword Bearer;</b>                   |  |                         |
| <b>MOST WORSHIPFUL GRAND MASTER;</b>         |  |                         |
| Two Stewards with wands;                     |  |                         |
| Grand Tyler, with drawn sword. <sup>47</sup> |  |                         |

Having arrived within a proper distance of the spot, the procession halts, the Brethren open to the right and left, so as to leave room for the Grand Master to pass up the centre; he being preceded by his Standard and Sword Bearer, the Grand Officers and Brethren following in succession from the rear, so as to invert the order of the procession. The Grand Master having arrived at his station, on a platform, an ode is sung or music played (as previously arranged). The stone being prepared, and the plate with the proper inscription, the upper part of the stone is raised by an engine; the Grand Chaplain

<sup>47</sup> These processions are conducted with much greater splendour on the Continent; although it is much to be doubted whether an augmented degree of pomp be more consistent with real dignity than the simple ceremonies which the wisdom of our governors has prescribed and sanctioned by the efficacy of their own example. The superior Officers of foreign Lodges wear splendid robes of silk and velvet, of the three pure colours, decorated with gold and precious stones. I copy from a ritual of Helvetian ceremonies in my possession, some other attendant circumstances, which are calculated to swell out the gorgeous magnificence of a Masonic procession. "The Great Master walks under a purple, blue, and crimson canopy, with fine linen and bells. The staves of his canopy are four or eight, which are borne by Master Masons of the oldest Lodge present. On the right hand of the Great Master is a sword-bearer, and on his left hand is a sword-bearer. Before the Great Master is a standard, and behind him is a standard. All Masters of Lodges present are under blue canopies, each borne by four Master Masons of his own company. The canopies are six feet long, and three feet broad: the staves are six feet long; the frame-work is of cedar, or pine, or box-wood; the covering hangs down not less than three feet on each side, and in the front likewise. In the middle of the procession is carried the Ark, covered over with the veil of blue, purple, and crimson, by four of the oldest Masons present."—EDITOR.

repeats a prayer; and the Grand Treasurer having, by the Grand Master's command, deposited on the plate various coins of the present reign, the cement is laid on the lower stone, and the upper one is laid down slowly, solemn music playing. Being properly placed, the Grand Master descends to the stone, proves that it is properly adjusted, by the plumb-rule, level, and square, which are successively delivered to him by the Junior Grand Warden, Senior Grand Warden, and Deputy Grand Master; after which the Architect or Builder delivers to him the mallet, with which the Grand Master gives three knocks. The Grand Master then delivers to the Architect or Builder the several implements for his use. The plan and elevation of the building are presented by the Grand Superintendent of the works to the Grand Master, for his inspection; and, having approved them, he gives them to the Architect for his guidance. The Grand Master re-ascends the platform, music playing. An oration suitable to the occasion is delivered. Some money for the workmen is placed on the stone by the Grand Treasurer.<sup>48</sup>

The procession then returns to the place from which it set out, and the Lodge is closed.

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*The Ceremony observed at the Dedication of Masons' Halls.*

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

Two Tylers, with drawn swords;

Music;

Members of the Grand Lodge, two and two;

<sup>48</sup> If the building be for a charitable institution, a voluntary subscription is made in aid of its funds.

A Tyler in his uniform ;  
 Past Grand Stewards ;  
 Grand Tyler ;  
 Present Grand Stewards, with white rods ;  
 Secretary of the Stewards' Lodge ;  
 Wardens of the Stewards' Lodge ;  
 Master of the Stewards' Lodge ;  
 Choristers ;  
 One Brother carrying a gold pitcher, containing corn ;  
 Two Brethren, with silver pitchers, containing wine and oil ;  
 Four Tylers carrying the Lodge, covered with white satin ;  
 Architect ;  
 Grand Sword-bearer, with sword of state ;  
 Grand Secretary, with his bag ;  
 Grand Treasurer, with his staff ;  
 Bible,<sup>49</sup> Square, and Compasses, on a crimson velvet cushion,  
 carried by the Master of a Lodge, who is  
 supported by two Stewards ;  
 Grand Chaplain ;  
 Provincial Grand Masters ;  
 Past Grand Wardens ;  
 Past Deputy Grand Masters ;  
 Past Grand Masters ;  
 Chief Magistrate and Civil Officers of the place ;  
 Two large lights ;  
 Grand Wardens ;  
 One large light ;  
 Deputy Grand Master,  
 Constitutions, carried by the Master of the oldest Lodge ;  
 GRAND MASTER ;  
 Two Stewards close the procession.

The ladies are then introduced, and the musicians repair to their station. On the procession reaching the Grand Master's chair, the Grand Officers are separately proclaimed according to rank, as they arrive at that station ; and on the Grand Master's being proclaimed, the music strikes up, and continues during the procession three times round the Hall. The Lodge is then placed in the centre, on a crimson velvet couch ;<sup>50</sup> and the Grand Master having



<sup>49</sup> Where the Bible is mentioned, it applies to whatever is considered to be the law of God.

<sup>50</sup> The Helvetian ritual, already referred to, contains some good remarks relative to the furniture of a Lodge, which may be usefully inserted in this place. "A good lodge may be well known by its ornaments ; in many Lodges all sorts of decorations are heaped together, without the slightest attention to propriety. There should be no picture, statue, nor emblem of heathen deities ; no bust, picture, or statue of the heathen philosophers. The proper images or emblems are to be taken from the Bible, and the Bible only ; as it contains the



taken the chair, under a canopy of state, the Grand Officers, and the Master and Wardens of the Lodges, repair to the places which have been previously prepared for their reception: the three great lights, and the gold and silver pitchers, with the corn, wine, and oil, are placed on the Lodge, at the head of which stands the pedestal, on which is laid a crimson velvet cushion, with the Sacred Law, open, the Square and Compasses put thereon, and the Constitution Roll. An anthem is then sung, and an exordium on Masonry delivered: after which, the Architect, addressing the Grand Master, returns thanks for the honour conferred on him, and surrenders up the implements which had been entrusted to his care at laying the Foundation-Stone. The Grand Master expresses his approbation of the Architect's conduct; an ode in honour of Masonry is sung, accompanied by the band; and the ladies retire, as do also such of the musicians as are not Masons.

The Lodge is then tiled, and the business of Masonry resumed. The Grand Secretary informs the Grand Master, that it is the design of the Fraternity to have the Hall dedicated to Masonry; he then orders the Grand Officers to assist in the ceremony; during which the organ continues playing solemn music, excepting only at the inter-

authentic records of ancient Masonry. Paintings of figures, to represent the virtues or properties of the mind, such as Charity, &c., are in bad taste. The decorations should be masonic emblems, intersecting triangles, , square and compass, &c. These, if properly managed, can be made highly ornamental. A picture of Solomon or Moses would be appropriate. A marble slab, containing the names of the founders of the Lodge, and the date, should be let into the north wall. Window-curtains, as in rooms, there are none; but one great curtain, very thick, draws across all the windows, along a brass rod, on brass rings. There is no valance, or fringe, or other ornament. The colour of the curtain is purple, crimson, and blue, in alternate stripes; each stripe the common breadth of moreen, or other stuff furniture. The curtain is made of woollen, and not of linen. Silk may be used, if worsted is not liked, but no cotton or linen: the lining is black. The Master's throne is on three steps. Behind it should be a screen, three sides of a square, and higher than his head when seated. This screen should be painted by a cunning Mason, with a death's head, intersecting triangles and , in white, as the ground of the screen is black, or a dark purple. Facing the Master's throne is an organ, or a gallery for singers and musicians who are brothers; and behind the throne, at the end of the Lodge, and high up in the ceiling, should be a well-toned bell, or Indian gong."—EDITOR.

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

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

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*The Ceremony observed at Funerals, according to ancient Custom; with the Service used on that Occasion.*

No Mason can be interred with the formalities of the Order, unless it be at his own special request, communicated to the Master of the Lodge of which he died a Member; foreigners and sojourners excepted; nor unless he has been advanced to the Third Degree of Masonry, from which restriction there can be no exception. Fellow-

crafts, or apprentices, are not entitled to the funeral obsequies.

The Master of the Lodge having received notice of a Master-mason's death, and of his request to be interred with the ceremonies of the Order,<sup>51</sup> he fixes the day and

<sup>51</sup> By an express law of the Grand Lodge, it is enacted, 'That no regular Mason do attend any funeral, or other *public*\* procession, clothed with the badges and ensigns of the Order, unless a dispensation for that purpose has been obtained from the Grand Master, or his deputy; under the penalty of forfeiting all the rights and privileges of the Society, and of being deprived of the benefit of the general fund of charity, should he be reduced to want.'

Dispensations for public processions are seldom granted but upon very particular occasions; it cannot, therefore, be thought that these will be very frequent, or that regular Masons will be induced to infringe an established law by attending those which are not properly authorized. Many public parades under this character have been made of late years; but these have not received the sanction of the Grand Master, or the countenance of any regular Mason conversant with the laws of the Society. Of this the Public may be convinced, when they advert to the circumstance, that the reputation of the whole Fraternity would be at risk by irregularity on such an occasion. It cannot be imagined, that the Grand Master, who is generally of Noble or Royal Birth, would either so far degrade the dignity of his office, or the character of the Society at large, as to grant a dispensation for a public procession upon so trifling an occasion as a private benefit at a play-house, tea-garden, or other place of public resort; where neither the interest of the Fraternity, nor the general good, can be concerned; and which, though it may be of some private advantage, can never redound to the credit of Masonry, or the honour of its patrons.

The above law was planned to put a stop to mixed and irregular conventions of Masons, and to prevent them from exposing to derision the insignia of the Order, by parading through the streets on unimportant occasions; it was not intended, however, to restrict the privileges of any regular Lodge, or to encroach on the legal prerogative of any installed Master. By the universal practice of Masons, every regular Lodge is authorized by the Constitution to act on such occasions, when limited to its own members, if the Society at large be not dishonoured; and every installed Master is sufficiently empowered by the Constitution, without any other authority, to convene and govern his own lodge on any emergency, at the funeral of its own members, or on any occasion in which the honour of the Society is concerned; he being always amenable to the Grand Lodge for misconduct. But when Brethren from other Lodges are convened, who are not subject to his control, in that case a particular dispensation is required from the Grand Master, or his deputy, who are the only General Directors of Masons. The Master of the Lodge will never issue a summons for a public appearance of the Lodge on a trifling

\* By public procession is meant a general convention of Masons for the purpose of making a public appearance.

hour for the funeral, and issues his command to summon the Lodge; if Brethren from other Lodges are expected to attend, he must make application through the Grand Secretary to the Grand Master, or his deputy, for a dispensation, to enable him to supply the place of the Grand Master at such funeral, and to regulate the procession, which is to be solely under his direction; and all the Brethren present must be properly clothed.<sup>52</sup>

The dispensation being obtained, the Master may invite as many Lodges as he thinks proper, and the members of those Lodges may accompany their officers in form; but the whole ceremony must be under the direction of the Master of the Lodge to which the deceased belonged, for which purpose only the dispensation is granted; and he and his officers must be duly honoured, and cheerfully obeyed, on the occasion, as the representative, for the time being, of the Grand Master, or his Deputy.

#### *The Funeral Service.*<sup>53</sup>

The Brethren being assembled at the place where the body of the deceased lies, the Master of the Lodge to which he belonged opens the Lodge in the Third Degree, with the usual forms, and an anthem is sung. The body being placed in the centre on a couch, and the coffin in which it is laid being uncovered, the Master proceeds to the head of the corpse, and the service begins.

“MASTER. ‘What man is he that liveth, and shall not seedeath? shall he deliver his soul from the hand of the grave?’

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

occasion, or without approbation; well knowing that he is amenable to the General Assembly for his conduct, and, by the charges of his office, must submit to their award; should he, however, be so imprudent as to act on this occasion improperly, the Brethren of the Lodge are warranted by the laws to refuse obedience to his summons; but they are also amenable to the Grand Lodge for contumacy.

<sup>52</sup> All the Brethren who walk in procession should observe, as much as possible, an uniformity in their dress. Decent mourning, with white stockings, gloves, and aprons, is most suitable and becoming. No person should be distinguished by a jewel, who is not an officer of one of the Lodges invited to attend in form; and all the officers of such Lodges should be ornamented with sashes and hatbands; as also the officers of the Lodge to whom the dispensation is granted, who are, moreover, to be distinguished with white rods.

<sup>53</sup> I retain the funeral service as prescribed by Brother Preston, though I greatly doubt whether it could be consistently performed.—  
EDITOR.



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

‘Naked he came into the world, and naked he must return: the Lord gave, and the Lord hath taken away: blessed be the name of the Lord!’

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

‘Let us die the death of the righteous, and let our last end be like his!’

The Brethren answer:—

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

The Master then puts the ROLL into the coffin, and says:—

‘Almighty Father! into thy hands we commend the soul of our loving Brother!’

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

‘The will of God is accomplished! So be it!’

The Master then repeats the following prayer:—

‘Most glorious God! Author of all good, and Giver of all mercy pour down thy blessings upon us, and strengthen all our solemn engagements with the ties of fraternal affection! May the present instance of mortality remind us of our approaching fate; and draw our attention to Thee, the only refuge in time of need! that when the awful moment shall arrive that we are about to quit this transitory scene, the enlivening prospect of thy mercy may dispel the gloom of death and that, after our departure hence in peace, and in thy favour, we may be received into thine everlasting kingdom, and there enjoy, in union with the souls of our departed friends, the just reward of a pious and virtuous life! *Amen.*’

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

The different Lodges rank according to seniority, the junior preceding; and each Lodge forms one division. The following order is then observed:—

The Tyler, with his sword;

The Stewards, with white rods;

The Brethren, out of office, two and two;

The Secretary, with a roll;

The Treasurer, with his badge of office;

The Senior and Junior Wardens, hand in hand;

The Past Master;

The Master;

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

The Tyler:

The Stewards ;  
**Martial Music** [Drums muffled, and Trumpets covered ;]  
 The Members of the Lodge ;  
 The Secretary and Treasurer ;  
 The Senior and Junior Wardens ;  
 The Past Master ;  
**The Holy Writings**, on a cushion, covered with black cloth  
 carried by the oldest Member of the Lodge ;  
 The Master ;  
**The Choristers**, singing an anthem ;  
 The Clergyman ;

Pall Bearers.

|   |
|---|
| The BODY,<br>with the regalia<br>placed thereon,<br>and two swords<br>crossed ; |
|---|

Pall Bearers.

Chief Mourner ;  
 Assistant Mourners ·  
 Two Stewards ;  
 A Tyler.

One or two Lodges advance, before the procession begins, to the church-yard, to prevent confusion, and make the necessary preparations. The Brethren are not to desert their ranks or change places, but keep in their different departments. When the procession arrives at the gate of the church-yard, the Lodge to which the deceased Brother belonged, the mourners, and attendants on the corpse halt, till the Members of the other Lodges have formed a circle round the grave ; when an opening is made to receive them. They then advance to the grave ; and the Clergyman and Officers of the acting Lodge taking their station at the head of the grave, with the choristers on each side, and the mourners at the foot, the service is resumed, an anthem sung, and the following exhortation given :—

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

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

“ What are all the externals of majesty, the pride of wealth, or charms of beauty, when Nature has paid her just debt ? Fix your eyes on the last scene ; view life stript of her ornaments, and exposed in her natural meanness : you will then be convinced of the futility

of those empty delusions. In the grave all fallacies are detected, all ranks levelled, and all distinctions done away.

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

“Let the present example excite our most serious thoughts, and strengthen our resolution of amendment. Life being uncertain, and all earthly pursuits vain, let us no longer postpone the important concern of preparing for eternity; but embrace the happy moment, while time and opportunity offer, to provide against that great change when all the pleasures of the world shall cease to delight, and the reflections of a virtuous conduct yield the only comfort and consolation. Our expectations will not then be frustrated, nor shall we be hurried, unprepared, into the presence of an all-wise and powerful Judge, to whom the secrets of all hearts are known, and from whose dread tribunal no culprit can escape.

“Let us, while in this stage of existence, support with propriety the character of our profession, advert to the nature of our solemnities, and pursue with assiduity the sacred tenets of the Order: with becoming reverence, let us supplicate the Divine protection, and ensure the favour of that eternal Being, whose goodness and power know no bounds; and when the awful moment arrives, that we are about to take our departure, be it soon or late, may we be enabled to prosecute our journey, without dread or apprehension, to that far distant country from which no traveller returns. By the light of the Divine countenance, we may pass, without trembling, through those gloomy mansions where all things are forgotten; and at the great and tremendous day of trial and retribution, when arraigned at the bar of Divine Justice, we may hope that judgment will be pronounced in our favour, and that we shall receive our reward, in the possession of an immortal inheritance, where joy flows in one continued stream, and no mound can check its course.”

The following invocations are then made by the Master, the usual honours accompanying each:

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

ANSWER. “So mote it be.”

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

ANSWER. “So mote it be.”

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

ANSWER. “So mote it be!”

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

“Glory be to God on high! on earth peace! good will towards men!”

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

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

“From time immemorial it has been a custom among the Fraternity of Free and Accepted Masons, at the request of a Brother on his death-bed, to accompany his corpse to the place of interment; and there to deposit his remains with the usual formalities.

“In conformity to this usage, and at the special request of our deceased Brother, whose memory we revere, and whose loss we now deplore, we are here assembled in the character of Masons, to resign his body to the earth whence it came, and to offer up to his memory, before the world, the last tribute of our fraternal affection; thereby demonstrating the sincerity of our past esteem, and our inviolable attachment to the principles of the Order.

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

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

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

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

## BOOK III.

## THE PRINCIPLES OF MASONRY EXPLAINED.

## SECTION I.

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

6TH MAY, 1696.

MY LORD,

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

The MS. of which this is a copy, appears to be about 160 years old; yet (as your Lordship will observe by the title) it is itself a copy of one yet more ancient by about 100 years; for the original is said to be the hand-writing of K. Henry VI. Where that prince had it, is at present an uncertainty; but it seems to me to be an examination (taken perhaps before the king) of some one of the brotherhood of Masons; among whom he entered himself, as it is said, when he came out of his minority, and thenceforth put a stop to a persecution that had been raised against them: but I must not detain your Lordship longer by my preface from the thing itself.

I know not what effect the sight of this old paper may have upon your Lordship; but for my own part I cannot deny, that it has so much raised my curiosity, as to induce

me to enter myself into the Fraternity, which I am determined to do (if I may be admitted) the next time I go to London, and that will be shortly. I am,

MY LORD,  
Your Lordship's most obedient,  
and most humble servant,  
JOHN LOCKE.

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*Certayne Questyons, with Answeres to the same, concerning the Mystery of MAÇONRYE; writtene by the hande of kynge HENRYE, the sixthe of the name, and faithfullye copyed by me<sup>1</sup> JOHAN LEYLANDE, Antiquarius, by the commaunde of his<sup>2</sup> Highnesse.*

They be as followethe:—

QUEST. What mote ytt be?<sup>3</sup>

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

QUEST. Where dyd ytt begynne?

ANSW. Ytt dydd begynne with the ffyrste menne yn the este,<sup>4</sup> whych were before the<sup>5</sup> ffyrste menne of the

<sup>1</sup> JOHN LEYLANDE was appointed by Henry VIII., at the dissolution of monasteries, to search for and save such books and records as were valuable among them. He was a man of great labour and industry.

<sup>2</sup> HIS HIGHNESSE, meaning the said King Henry VIII. Our kings had not then the title of Majesty.

<sup>3</sup> What mote ytt be? ] That is, what may this mystery of Masonry be? The answer imports. That it consists in natural, mathematical, and mechanical knowledge. Some part of which (as appears by what follows) the Masons pretend to have taught the rest of mankind, and some part they still conceal.

<sup>4</sup> <sup>5</sup> Ffyrste menne yn the este, &c.] It should seem by this, that Masons believe there were men in the east before Adam, who is called the “ffyrste manne of the weste;” and that arts and sciences began in the east. Some authors of great note for learning have been of the same opinion; and it is certain that Europe and Africa, (which, in respect to Asia, may be called western countries,) were wild and savage, long after arts and politeness of manners were in great perfection in China and the Indies.

weste; and comyng westlye, ytt hathe broughte herwyth alle confortes to the wylde and comfortlesse.

QUEST. Who dyd bryng ytt westlye?

ANSW. The Venetians,<sup>6</sup> whoo beyng grate merchaundes, comed ffyrste ffromme the este ynn Venetia, for the commodyte of merchaundysynge beithe este and weste bey the redde and myddlonde sees.

QUEST. Howe comed ytt yn Engelonde?

ANSW. Peter Gower,<sup>7</sup> a Grecian journeydde ffor kunnyng yn Egypte, and in Syria, and yn everyche londe, whereas the Venetians hadde plaunted maçonrye, and wynnyng entrance yn al lodges of maçonnes, he lerned muche, and retournedde, and woned yn Grecia Magna,<sup>8</sup> wacksynge and becommynge a myghtye wyseacre,<sup>9</sup> and gratelyche renowned, and her he framed a grate lodge at

<sup>6</sup> The Venetians, &c.] In the times of monkish ignorance it is no wonder that the Phœnicians should be mistaken for the Venetians. Or, perhaps, if the people were not taken one for the other, similitude of sound might deceive the clerk who first took down the examination. The Phœnicians were the greatest voyagers among the ancients, and were in Europe thought to be the inventors of letters, which, perhaps, they brought from the east with other arts.

<sup>7</sup> Peter Gower,] This must be another mistake of the writer. I was puzzled at first to guess who Peter Gower should be, the name being perfectly English; or how a Greek should come by such a name. But as soon as I thought of Pythagoras, I could scarce forbear smiling, to find that philosopher had undergone a metempsychosis he never dreamt of. We need only consider the French pronunciation of his name, Pythagore, that is, Petagore, to conceive how easily such a mistake may be made by an unlearned clerk. That Pythagoras travelled for knowledge into Egypt, &c., is known to all the learned; and that he was initiated into several different Orders of priests, who in those days kept all their learning secret from the vulgar, is as well known. Pythagoras also made every geometrical theorem a secret, and admitted only such to the knowledge of them as had first undergone a five years' silence. He is supposed to be the inventor of the 47th proposition of the first book of Euclid, for which, in the joy of his heart, it is said he sacrificed a hecatomb. He also knew the true system of the world, lately revived by Copernicus; and was certainly a most wonderful man. See his Life by DION. HAL.

<sup>8</sup> GRECIA MAGNA, a part of Italy formerly so called, in which the Greeks had settled a large colony.

<sup>9</sup> Wyseacre,] This word at present signifies simpleton, but formerly had a quite contrary meaning. Wiseacre, in the old Saxou, is philosopher, wiseman, or wizard; and having been frequently used ironically, at length came to have a direct meaning in the ironical sense. Thus Duns Scotus, a man famed for the subtilty and acuteness of his understanding, has, by the same method of irony, given a general name to modern dunces.

Groton,<sup>10</sup> and maked manye Maçonnes, some whereoffe dyde journeye yn Fraunce and maked manye Maçonnes; wherefromme, yn processe of tyme, the Arte passed in Engelonde.

QUEST. Dothe Maçonnes descouer here artes unto odhers?

ANSW. Peter Gower, whenne he journeyede to lerne, was ffyrste made,<sup>11</sup> and anonne techedde; evenne soe shulde all odhers beyn recht. Natheless Maçonnes hauethe<sup>12</sup> always, yn everyche tyme, from tyme to tyme, comunicatedde to mankynde soche of her secrettes as generallyche myghte be usefulle; they haueth keped back soche allein as shulde be harmfulle yff they comed yn euylle haundes, oder soche as ne myghte be holpyng wythouten the techynges to be joynedde herwythe in the lodge, oder soche as do bynde the freres more stronglyche togeder, bey the proffytte and commodytye comynge to the confrerie herfromme.

QUEST. Whatte artes haueth the Maçonnes techedde mankynde?

ANSW. The artes agricultura,<sup>13</sup> architectura, astronomia, geometria, numeres, musica, poesie, kymistrye, governemente, and relygyonne.

QUEST. Howe commethe Maçonnes more teachers than odher menne?

ANSW. The hemselfe haueth allein in arte of ffyndyng neue artes,<sup>14</sup> whyche arte the ffyrste Maçonnes receaued

<sup>10</sup> Groton,] Groton is the name of a place in England. The place here meant is Crotona, a city of Grecia Magna, which in the time of Pythagoras was very populous.

<sup>11</sup> Ffyrste made,] The word MADE I suppose has a particular meaning among the Masons; perhaps it signifies initiated.

<sup>12</sup> Maçonnes hauethe—comunicatedde, &c.] This paragraph hath something remarkable in it. It contains a justification of the secrecy so much boasted of by Masons, and so much blamed by others; asserting that they have in all ages discovered such things as might be useful, and that they conceal such only as would be hurtful either to the world or themselves. What these secrets are, we see afterwards.

<sup>13</sup> The artes agricultura, &c.] It seems a bold pretence, this of the Masons, that they have taught mankind all these arts. They have their own authority for it; and I know not how we shall disprove them. But what appears most odd is, that they reckon religion among the arts.

<sup>14</sup> Arte of ffyndyng neue artes,] The art of inventing arts, must certainly be a most useful art. My Lord Bacon's *Novum Organum* is



from Godde; by the whyche they fyndethe what artes hem plesethe, and the treu way of teachyng the same. Whatt odher menne doethe ffynde out, ys onelyche bey chaunce, and herfore but lytel I tro.

QUEST. What dothe the Maçonnes concele and hyde?

ANSW. Thay concelethe the arte of ffyndyng neue artes, and thatt ys for here owne proffytte, and preise:<sup>15</sup> they concelethe the arte of kepyng secrettes,<sup>16</sup> that soe the worlde mayeth nothinge concele from them. Thay concelethe the arte of wunder-werckyng, and of fore-sayinge thynges to comme, that so thay same artes may not be usedde of the wyckedde to an euyell ende. Thay also concelethe the arte of chaunges,<sup>17</sup> the wey of wynnyng the facultye of Abrac,<sup>18</sup> the skylle of becommynge gude and parfyghte wythouten the holpynges of fere and hope; and the universelle longage of Maçonnes.<sup>19</sup>

QUEST. Wylle he teche me thay same artes?

an attempt towards somewhat of the same kind. But I much doubt, that if ever the Masons had it, they have now lost it; since so few new arts have been lately invented, and so many are wanted. The idea I have of such an art is, that it must be something proper to be employed in all the sciences generally, as algebra is in numbers, by the help of which new rules of arithmetic are, and may be found.

<sup>15</sup> Preise:] It seems the Masons have great regard to the reputation as well as the profit of their Order; since they make it one reason for not divulging an art in common, that it may do honour to the possessors of it. I think in this particular they show too much regard for their own society, and too little for the rest of mankind.

<sup>16</sup> Arte of kepyng secrettes,] What kind of an art this is, I can by no means imagine. But certainly such an art the Masons must have: for though, as some people suppose, they should have no secret at all, even that must be a secret, which, being discovered, would expose them to the highest ridicule; and therefore it requires the utmost caution to conceal it.

<sup>17</sup> Arte of chaunges,] I know not what this means, unless it be the transmutation of metals.

<sup>18</sup> Facultye of Abrac,] Here I am utterly in the dark.

<sup>19</sup> Universelle longage of Maçonnes,] An universal language has been much desired by the learned of many ages. It is a thing rather to be wished than hoped for. But it seems the Masons pretend to have such a thing among them. If it be true, I guess it must be something like the language of the Pantomimes, among the ancient Romans, who are said to be able, by signs only, to express and deliver any oration intelligibly to men of all nations and languages. A man who has all these arts and advantages is certainly in a condition to be envied: but we are told that this is not the case with all Masons; for though these arts are among them, and all have a right and an opportunity to know them, yet some want capacity, and others industry, to acquire them. However, of all their arts and secrets, that which I most desire to

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

QUEST. Dothe all Maçonnes kunne more then odher menne?

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

QUEST. Are Maçonnes gudder men than odhers?

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

QUEST. Dothe Maçonnes love eidher odher myghtylye as beeth sayde?

ANSW. Yea verylyche, and yt may not odherwise be: for gude menne and true, kennynge eidher odher to be soche, doeth always love the more as they be more gude.<sup>20</sup>

[Here endethe the questyonnes and awnsweres.]

know is, "The skylle of becommynge gude and parfyghte;" and I wish it were communicated to all mankind, since there is nothing more true than the beautiful sentence contained in the last answer, "That the better men are, the more they love one another:" Virtue having in itself something so amiable as to charm the hearts of all that behold it.

<sup>20</sup> A GLOSSARY of antiquated Words in the foregoing Manuscript.

|                                    |   |
|------------------------------------|---|
| <i>Albein</i> , only               | <i>Myghte</i> , power                       |
| <i>Always</i> , always             | <i>Occasyonne</i> , opportunity             |
| <i>Beithe</i> , both               | <i>Odher</i> , other                        |
| <i>Commodyte</i> , convenience     | <i>Onelyche</i> , only                      |
| <i>Confrerie</i> , fraternity      | <i>Pernecessarye</i> , absolutely necessary |
| <i>Façonnyngge</i> , forming       | <i>Preise</i> , honour                      |
| <i>Foresayinge</i> , prophesying   | <i>Recht</i> , right                        |
| <i>Freres</i> , brethren           | <i>Reckenyngs</i> , numbers                 |
| <i>Hcadlye</i> , chiefly           | <i>Sonderlyche</i> , particularly           |
| <i>Hcm plesethe</i> , they please  | <i>Skylle</i> , knowledge                   |
| <i>Hemselfe</i> , themselves       | <i>Wacksyngge</i> , growing                 |
| <i>Her</i> , there, their          | <i>Werck</i> , operation                    |
| <i>Hereynne</i> , therein          | <i>Wey</i> , way                            |
| <i>Herwyth</i> , with it           | <i>Whereas</i> , where                      |
| <i>Holpyngge</i> , beneficial      | <i>Woned</i> , dwelt                        |
| <i>Kunne</i> , know                | <i>Wunderwerckynge</i> , working miracles   |
| <i>Kunnyngge</i> , knowledge       | <i>Wylde</i> , savage                       |
| <i>Make gudde</i> , are beneficial | <i>Wynnyngge</i> , gaining                  |
| <i>Metynges</i> , measures         | <i>Ynn</i> , into                           |
| <i>Mote</i> , may                  |   |
| <i>Muddlonde</i> , Mediterranean   |   |

## SECT. II.

*Remarks on the preceding Manuscript, and on the Annotations of Mr. LOCKE.*

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

Every reader must feel a secret satisfaction in the perusal of this ancient manuscript, especially the true Mason, whom it more nearly concerns. The recommendation of a philosopher of as great merit and penetration as this nation ever produced, added to the real value of the piece itself, must give it a sanction and render it deserving a serious examination.

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

Page 80. What mote ytt be?] Mr. Locke observes, in his annotation on this question, that the answer imports, Masonry consists of natural, mathematical, and mechanical knowledge; some part of which, he says, the Masons *pretend* to have taught mankind, and some part they still conceal.—The arts which they have communicated to the world, are particularly specified in an answer to one of the following questions; as are also those which they have restricted to themselves for wise purposes.—Morality, however, might have been included in this answer, as it constitutes a principal part of the masonic system.

Page 80. Where dyd ytt begynne?]  
 In the annotation to the answer on this question, Mr. Locke seems to suggest, that Masons believed there were men in the East before Adam, which is, indeed, a mere conjecture. This opinion may be countenanced by some learned authors; but Masons comprehend the true meaning of Masonry taking rise in the east and spreading to the west, without having recourse to the Preadamites. East and west are terms peculiar to their Society, and when masonically adopted are very intelligible,<sup>21</sup> as they refer to certain forms and established customs among themselves. From the east, it is well known, learning extended to the western world, and gradually advanced into Europe.

Page 81. Who dyd brynge ytt westlye?]  
 The judicious correction of an illiterate clerk, in the answer to this question as well as in the next, reflects credit on the ingenious annotator. The explanation is just, and the elucidation accurate.

Page 81. Howe comede ytt yn Engelonde?]  
 The records of the Fraternity inform us, that Pythagoras was regularly initiated into Masonry; and, being properly instructed in the mysteries of the Art, propagated the principles of the Order in other countries into which he travelled.

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

<sup>21</sup> "And behold the glory of the God of Israel came from the way of the East." Ezek. xliiii., 2.—Vid. "Signs and Symbols," by the Editor.

ter of all the sciences that were cultivated in the sacerdotal colleges of Thebes and Memphis, he pursued his travels through the east, conversing with the Magi and Indian Brachmans, and mixing their doctrines with those he had learnt in Egypt. He afterwards studied the laws of Minos at Crete, and those of Lycurgus at Sparta. Having spent the earlier part of his life in this useful manner, he returned to Samos well acquainted with every thing curious either in Nature or art in foreign countries, improved with all the advantages proceeding from a regular and laborious course of learned education, and adorned with that knowledge of mankind which was necessary to gain the ascendant over them. Accustomed to freedom, he disliked the arbitrary government of Polycrates, then tyrant of Samos, and retired to Crotona in Italy, where he opened a school of philosophy; and, by the gravity and sanctity of his manners, the importance of his tenets, and the peculiarity of his institutions, soon spread his fame and influence over Italy and Greece.<sup>22</sup> Among other projects which he used to create respect, and gain credit to his assertions, he concealed himself in a cave, and caused it to be reported that he was dead. After some time he came abroad, and pretended that the intelligence which his friends gave him in his retreat, of the transactions of Crotona, was collected during his stay in the other world among the shades of the departed. He formed his disciples, who came from all parts to put themselves under his direction, into a kind of republic, where none were admitted till a severe probation had sufficiently exercised their patience and docility. He afterwards divided them into the esoteric and exoteric classes: to the former he entrusted the more sublime and

<sup>22</sup> The ceremony of *opening* his lodges concluded with an exhortation to *silence* and *secrecy*, and to keep a tongue of good report; and at *closing*, many important duties were enjoined:—1. To abstain from brawls and quarrels; to defend the characters of honest companions, knowing their approved worth. 2. Not to revile or slander each other; and if, unfortunately, they could not applaud, *to be silent*; for silence was considered a distinguishing characteristic of their profession. 3. To be cautious in the use and application of words and phrases, and carefully to abstain from using any word of malignant import in common conversation, and for such words as prison, traitor, murder, poison, rebellion, death, &c., to substitute others of milder interpretation. Vide Iamblichus *passim*. Cic. de *Divin.*, l. 1, &c.—ED

secret doctrines, to the latter the more simple and popular. This great man found himself able to unite the character of the legislator to that of the philosopher, and to rival Lycurgus and Orpheus in the one, Pherecydes and Thales in the other; following, in this particular, the patterns set him by the Egyptian priests, his instructors, who were not less celebrated for settling the civil than the religious economy of their nation. In imitation of them, Pythagoras gave laws to the republic of Crotona, and brought the inhabitants from a state of luxury and dissoluteness, to be eminent for order and sobriety. While he lived, he was frequently consulted by the neighbouring republics, as the composer of their differences, and the reformer of their manners; and, since his death, (which happened about the fourth year of the 70th Olympiad, in a tumult raised against him by one Cylon,) the administration of their affairs has been generally intrusted to some of his disciples; among whom, to produce the authority of their master for any assertion, was sufficient to establish the truth of it without further inquiry.

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

creature. He asserted that he had a particular faculty given him by the gods, of remembering the various bodies his own soul had passed through, and confounded cavillers by referring them to his own experience. In his system of the world, the third doctrine which distinguishes his sect, was a supposition that the sun was at rest in the centre, and that the earth, the moon, and the other planets moved round it in different orbits. He pretended to have great skill in the mysterious properties of numbers, and held that some particular ones contained a peculiar force and significance. He was a great geometer, and admitted only those to the knowledge of his system, who had first undergone a probation of five years' silence. To his discovery is attributed the 47th proposition of the first book of Euclid,<sup>23</sup> which, in geometrical solutions and demonstrations of quantities, is of excellent use; and for which, as Mr. Locke observes, in the joy of his heart, he is said to have sacrificed a hecatomb. His extraordinary desire of knowledge, and the pains he took to propagate his system, have justly transmitted his fame to posterity.<sup>24</sup>

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

Page 82. Dothe Maçonnes descouer here artes unto odhers?] Masons, in all ages, have studied the general good of mankind. Every art which is necessary for the support of authority and good government, or which could extend science, they have cheerfully communicated to the world. Points of no public utility, as their peculiar tenets, mystic forms, and solemn rites, they have

<sup>23</sup> THEOREM.] In any right-angled triangle, the square which is described upon the side subtending the right angle, is equal to the squares described upon the sides which contain the right angle. Euclid, lib. i., prop. 47.

<sup>24</sup> For a more particular account of the system of Pythagoras, I may refer the curious Mason to my History of Initiation, Lecture xi.—EDITOR.

carefully concealed. Thus Masons have been distinguished in various countries for disseminating learning and general knowledge, while they have always kept the privileges of their own Order sacred and inviolable among themselves.

Page 82. Whatte artes haueth the Maçonnes techedde mankynde?] The arts which the Masons have publicly taught, are here specified. It appears to have surprised the learned annotator, that religion<sup>25</sup> should have been ranked among the arts taught by the Fraternity; but it may be observed, that religion is the only tie which can bind men; and that where there is no religion, there can be no Masonry. Among Masons, however, it is an art, which is calculated to unite for a time opposite systems, without perverting or destroying those systems. By the influence of this art, the purposes of the institution are effectually answered, and religious animosities happily terminated.

Masons have ever paid due obedience to the moral law, and inculcated its precepts with powerful energy on their disciples. Hence the doctrine of a God, the creator and preserver of the universe, has been their firm belief in every age; and under the influence of that doctrine, their conduct has been regulated through a succession of years. The progress of knowledge and philosophy, aided by Divine Revelation, having enlightened the minds of men with the knowledge of the true God, and the sacred tenets of the Christian faith, Masons have readily acquiesced in a religion so wisely calculated to make men happy; but in those countries where the Gospel has not reached, or Christianity displayed her beauties, they have inculcated the universal religion, or the religion of Nature;<sup>26</sup> that is, to be good men and true, by whatever denomination or persuasion they are distinguished; and by this universal system, their conduct has always been regulated. A cheerful compliance with the established religion of the country in which they live, is earnestly recommended in the assemblies of Masons; and this universal conformity, notwithstanding private sentiment and opinion, is the art practised by them, which effects

<sup>25</sup> Vide Star in the East.

<sup>26</sup> Vide Antiquities of Freemasonry, p. 10.



the laudable purpose of conciliating true friendship among men of every persuasion, while it proves the cement of general union.

By Masonry we are taught not to deviate from the line of instruction in which we have been educated, or disregard the principles of religion that we have originally imbibed. Though it is our rule to suit ourselves to circumstances and situation in the character of Masons, we are never to forget the wise maxims of our parents, or desert the faith in which we have been nurtured, unless from conviction we may be justified in making the change; and in effecting that change, Masonry can have no share. The tenets of the institution, therefore, interfere with no particular faith, but are alike reconcilable to all. Religious and political disputes never engage the attention of Masons in their private seminaries: those points are left to the discussion and determination of other associations for whom the theme is better calculated; it being a certain truth, that the wisest systems have been more frequently injured than benefited by religious cavil.<sup>27</sup>

<sup>27</sup> Notwithstanding the happiest events have arisen in many periods of the history of the world, from the efforts of a wise, pious, learned, and moderate clergy, seconded by the influence and authority of religious principles, whose counsels and example have always had a commanding power, by enabling them to do good with a facility peculiar to themselves, it must be observed, with a generous concern, that those efforts have not been sufficient to extinguish the unhappy spirit of fanaticism, of whose deplorable effects almost every age has exhibited a striking picture. Enthusiastical sects have been perpetually inventing new forms of religion in various countries, by working on the passions of the ignorant and unwary, and deriving their rules of faith and manners from the fallacious suggestions of a warm imagination, rather than from the clear and infallible dictates of the Word of God. One set of men has covered religion with a tawdry habit of type and allegory, while another has converted it into an instrument of dissension and discord. The discerning mind, however, may easily trace the unhappy consequences of departing from the divine simplicity of the Gospel, and loading its pure and heavenly doctrines with the inventions and commandments of men. The tendency of *true religion* is, to strengthen the springs of government, by purifying the motives and animating the zeal of those who govern; to promote the virtues which exalt a nation, by rendering its inhabitants good subjects and true patriots, and confirming all the essential bonds and obligations of civil society. The enemies of religion are the enemies of mankind; and it is the natural tendency of infidelity and licentiousness to dissolve the most sacred obligations, to remove the most powerful motives

Page 82. Howe commeth Maçonnes more teachers than odher menne?] The answer implies that Masons, from the nature and government of their association, have greater opportunities than other men to improve their talents, and therefore are allowed to be better qualified to instruct others.

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

Page 83. What dothe the Maçonnes concele and hyde?] The answer imports. the art of finding new arts,<sup>28</sup> for their profit and praise; and then particularizes

to virtue, and, by corrupting the principles of individuals, to poison the sources of public order and tranquillity.

Such are the mischiefs arising from zeal and enthusiasm carried to excess; but when the principles of Masonry are better understood and practised, the Fraternity will be found to be the best correctors of misguided zeal and unrestrained licentiousness, and the ablest supporters of every well-regulated government.

<sup>28</sup> There can be no doubt but our ecclesiastical edifices are indebted for their splendour to the exertions and fine taste of the Freemasons. All our most intelligent and best informed architects and antiquaries freely acknowledge it. Sir James Hall says, that pointed architecture was one of the *secrets* of Freemasons, and originated from an imitation of wickerwork; and that it was practised earlier in Scotland than in England. Mr. Browne, of York, says, that the working principles of ecclesiastical architecture were founded on schemes analogous to the principles of the doctrine of the Trinity; and that "there is a great probability of the schemes having, in olden times, constituted a principal secret in the sublime degree of Freemasonry; and that the bishops, priests, and other distinguished personages of the Roman Catholic Church, were nearly the sole professors of that degree; and that they styled the principal secret of their Order, the "Art of finding new Arts."—(Gent. Mag., Jan., 1829.)—EDITOR.

the different arts they carefully conceal. Mr. Locke's remark, "That this shows too much regard for their own society, and too little for the rest of mankind," is rather severe, when he has before admitted the propriety of concealing from the world what is of no real public utility, lest, by being converted to bad uses, the consequences might be prejudicial to society. By the word *praise* is here meant that honour and respect to which Masons are entitled, as the friends of science and learning, and which is absolutely necessary to give a sanction to the wise doctrines they propagate, while their fidelity gives them a claim to esteem, and the rectitude of their manners demands veneration.

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

Many instances might be adduced from history to show the high veneration which was paid to the art of secrecy<sup>29</sup> by the ancients. Pliny informs us, that Anaxarchus, being imprisoned with a view to extort from him some secrets with which he had been entrusted, and dreading lest exquisite torture might induce him to betray his trust, bit his tongue in the middle, and threw it into the face of Nicocreon, the tyrant of Cyprus.—No torments could make the servants of Plancus betray the secrets of their master; they encountered every pain with fortitude, and strenuously supported their fidelity, amidst the most severe tortures, till death put a period to their sufferings.—The Athenians bowed to a statue of brass, which was represented without a tongue, to denote secrecy.—The Egyptians worshipped Harpocrates, the god of silence,

<sup>29</sup> Vide Clem. Alex., Strom. 2. Lucian Demon.—Meurs Eleus., c. 20. Suidas, voc. *Διαγορας ὁ Μηλιος*, &c. Si quis arcanæ mysteria Cereris sacra vulgasset, lege morti addicebatur.—EDITOR.

who was always represented holding his finger at his mouth.<sup>30</sup>—The Romans had their goddess of silence, named Angerona, to whom they offered worship.—Lycurgus, the celebrated lawgiver, as well as Pythagoras, the great scholar, particularly recommended this virtue; especially the last, who, as we have before observed, kept his disciples silent during five years, that they might learn the valuable secrets he had to communicate unto them. This evinces that he deemed secrecy the rarest as well as the noblest art.<sup>31</sup>

<sup>30</sup> Hence, probably, originated the expression of “Under the Rose;” for the rose was the symbol of silence in ancient times. Lemuius and others have recorded that it was the flower of Venus, which Cupid consecrated unto Harpocrates, the god of silence, and was, therefore, an emblem thereof, to conceal the pranks of this mischievous little urchin, as is declared in this tetrastich,—

*Est Rosa flos Veneris, cujus quò facta laterent,  
Harpocrati matris, dona dicavit amor;  
Inde rosam mensis hospes suspendit amicis,  
Convivæ ut sub eâ dicta tacenda sciant.*

Vide Brown's *Vulg. Err.*, b. 5, c. 22.—EDITOR.

<sup>31</sup> The following story is related by a Roman historian (Aulus Gellius), which, as it may be equally pleasing and instructive, we shall insert at full length.

“The senators of Rome had ordained, that, during their consultations in the senate-house, each senator should be permitted to bring his son with him, who was to depart, if occasion required; but this favour was not general, being restricted only to the sons of noblemen; who, in those days, were tutored from their infancy in the virtue of secrecy, and thereby qualified, in their riper years, to discharge the most important offices of government with fidelity and wisdom. About this time it happened that the senators met on a very important case, and the affair requiring mature deliberation, they were detained longer than usual in the senate-house, and the conclusion of their determination was adjourned to the following day; each member engaging, in the mean time, to keep secret the proceedings of the meeting. Among other noblemen's sons who attended on the occasion, was the son of the grave Papyrus—a family of great renown and splendour. This youth was no less remarkable for the extent of his genius, than for the prudence of his deportment. On his return home, his mother, anxious to know what important case had been debated in the senate that day, which had detained the senators so long beyond the usual hour, entreated him to relate the particulars. The noble and virtuous youth told her it was a business not in his power to reveal, he being solemnly enjoined to silence. On hearing this, her importunities were more earnest, and her inquiries more minute. By fair speeches and entreaties, with liberal promises, she endeavoured to break open this little casket of secrecy; but these proving ineffectual, she adopted rigorous measures, and had recourse to stripes and violent threats; being determined that force should extort what lenity could not effect. The youth, finding his mother's threats to be very harsh, but

Mr. Locke has made several judicious observations on the answer which is given to the question here proposed. His being in the dark concerning the meaning of the faculty of Abrac, I am not surprised at, nor can I con-

her stripes more severe, with a noble and heroic spirit, thus endeavoured to relieve her anxiety, without violating his fidelity:

“Madam, you may well blame the senate for their long sitting; at least, for presuming to call in question a case so truly impertinent: except the wives of the senators are allowed to consult on it, there can be no hope of a conclusion. I speak this only from my own opinion: I know their gravity will easily confound my juvenile apprehensions; yet, whether nature or duty instructs me to do so, I cannot tell. It seems necessary to them, for the increase of people, and the public good, that every senator should be allowed two wives; or otherwise, their wives two husbands. I shall hardly incline to call, under one roof, two men by the name of father; I would rather with cheerfulness salute two women by the name of mother. This is the question, Madam, and to-morrow it is to be determined.”

“His mother, hearing this, and he seeming unwilling to reveal it, she took it for an infallible truth. Her blood was quickly fired, and rage ensued. Without inquiring any further into the merits of the case, she immediately despatched messengers to all the other ladies and matrons of Rome, to acquaint them with the weighty affair under deliberation in the senate, which so nearly concerned the peace and welfare of their whole lives. The melancholy news soon spread a general alarm, and many conjectures were formed. The ladies, resolved to give their assistance in the decision of this weighty point, immediately assembled. Headed by young Papyrus’s mother, next morning they proceeded to the senate-house; and though it is remarked, that a parliament of women is seldom governed by one speaker, yet, the affair being urgent, the haste pertinent, and the case (on their behalf) of the utmost consequence, the revealing woman must speak for all the rest. It was agreed that she should insist on the necessity of the concurrence of the senators’ wives to the determination of a law in which they were so particularly interested. When they came to the door of the senate-house, such a noise was made for admission to sit with their husbands in this grand consultation, that all Rome seemed to be in an uproar. Their business, however, must be known before they could gain an audience. This being complied with, and their admission granted, such an elaborate oration was made by the female speaker on the occasion, in behalf of her sex, as astonished the whole senators. She requested, that the matter might not be hastily determined, but be seriously canvassed, according to justice and equity; and expressed the determined resolutions of herself and her sisters, to oppose a measure so unconstitutional as that of permitting one husband to have two wives, who could scarcely please one. She proposed in the name of her sisters, as the most effectual way of peopling the state, that if any alteration were to be made in the established custom of Rome, women might be permitted to have two husbands. The senators being informed of Papyrus’s scheme to preserve his reputation, and the riddle being publicly solved, the ladies were greatly confounded, and departed with blushing cheeks

ceive how he could otherwise be. ABRAC is an abbreviation of the word ABRACADABRA. In the days of ignorance and superstition, that word had a magical signification; but the explanation of it is now lost.<sup>32</sup>

while the noble youth, who had proved himself worthy of his trust was highly commended for his fidelity. To avoid a like tumult in future, it was resolved, that the custom of introducing the sons of senators should be abolished. Papyrus, however, on account of his attachment to his word, and his discreet policy, was excepted from this restriction, and ever afterwards freely admitted into the senate-house, where many honours were conferred upon him."

The virtue and fidelity of young Papyrus are, indeed, worthy of imitation; but the Masons have still a more glorious example, in their own body, of a brother, accomplished in every art, who, rather than forfeit his honour, or betray his trust, fell a sacrifice to the cruel hand of a barbarous assassin.

<sup>32</sup> Mr. Hutchinson, in his ingenious treatise, entitled *The Spirit of Masonry*, gives the following explanation of the word ABRAC; which, as it is curious, I shall here insert in that gentleman's own words:

"ABRAC, or ABRACAR, was a name which Basilides, a religious of the second century, gave to God; who, he said, was the author of three hundred and sixty-five.

"The author of this superstition is said to have lived in the time of Adrian, and that it had its name after ABRASAN, or ABRAXAS, the denomination which Basilides gave to the Deity. He called him the Supreme God, and ascribed to him seven subordinate powers or angels, who presided over the heavens: and also, according to the number of the days in the year, held, that three hundred and sixty-five virtues, powers, or intelligences, existed as the emanations of God; the value, or numerical distinction of the letters in the word, according to the ancient Greek numerals, made 365.

|   |   |     |   |    |   |     |
|---|---|-----|---|----|---|-----|
| A | B | P   | A | X  | A | Σ   |
| 1 | 2 | 100 | 1 | 60 | 1 | 200 |

"Among Antiquaries, ABRAXAS is an antique gem, or stone, with the word ABRAXAS engraved on it. There are a great many kinds of them, of various figures and sizes, mostly as old as the third century. Persons professing the religious principles of Basilides wore this gem with great veneration as an amulet, from whose virtues, and the protection of the Deity, to whom it was consecrated, and with whose name it was inscribed, the wearer derived health, prosperity, and safety.

"There is deposited in the British Museum such a gem, which is a besel stone, of the form of an egg. The head is in cameo, the reverse in intaglio.

"In church history, ABRAX is noted as a mystical term, expressing the Supreme God; under whom the Basilidians supposed three hundred and sixty-five dependent deities; it was the principle of the Gnostic hierarchy, whence sprang their multitudes of thæons. From ABRAXAS proceeded their PRIMOGENIAL MIND; from the primogenial mind, the LOGOS, or Word; from the Logos, the PHRONESIS, or Prudence; from the Phronæsis, SOPHIA and DYNAMIS, or Wisdom and Strength; from these two proceeded PRINCIPALITIES, POWERS, and

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

The ancient philosophers applied with unwearied diligence to discover the aspects, magnitudes, distances, motions, and revolutions of the heavenly bodies; and according to the discoveries they made, pretended to foretel future events, and to determine concerning the secrets of Providence. This study afterwards became a regular science.<sup>33</sup>

ANGELS; and from these, other angels, to the number of three hundred and sixty-five, who were supposed to have the government of so many celestial orbs committed to their care."

<sup>33</sup> Astrology, however vain and delusive in itself, has certainly proved extremely useful to mankind, by promoting the excellent science of astronomy. The vain hope of reading the fates of men, and the success of their designs, has been one of the strongest motives to induce them, in all countries, to an attentive observation of the celestial bodies; whence they have been taught to measure time, mark the duration of seasons, and regulate the operations of Agriculture.

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

Of planetary notions and *aspects*  
In *sextile*, *square*, and *trine*, and *opposite*,  
Of *noxious* efficacy, and when to join  
In *synod* unbenign, and taught the *fixed*  
Their *influence* malignant when to *shower*, &c.

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

Page 83. Wylle he teche me thay same artes?] By the answer to this question, we learn the necessary qualifications which are required in a candidate for Masonry—a good character, and an able capacity.

Page 84. Dothe all Maçonnes kunne more then odher menne?] The answer only implies, that Masons have a better opportunity than the rest of mankind to improve in useful knowledge; though a want of capacity in some, and of application in others, obstructs the progress of many.

Page 84. Are Maçonnes gudder men then odhers?] Masons are not understood to be, collectively, more virtuous in their lives and actions than other men; but it is an undoubted fact, that a strict conformity to the rules of the profession may make them better men than they otherwise would be.

Page 84. Dothe Maçonnes love eidher odher mygh-tylye as beeth sayde?] The answer to this question is truly great, and is judiciously remarked upon by the learned annotator.

By the answers to the three last questions, the objections of cavillers against Masonry are amply refuted; the excellency of the institution is displayed; and every censure against it, on account of the transgressions of its professors, entirely removed. A bad man, if his character be known, can never be enrolled in our records; and should we be unwarily led to receive an improper object, then our endeavours are exerted to reform him: so that, by being a Mason, it is probable he may become a better subject to his sovereign, and a more valuable member of

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



society, than he would have done had he not been in the way of those advantages.

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

## BOOK IV.

## THE HISTORY OF MASONRY IN ENGLAND, &amp;C.

## SECTION I.

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

THE history of Britain, previous to the invasion of the Romans, is so mixed with fable, as not to afford any satisfactory account, either of the original inhabitants of the island, or of the arts practised by them. It appears, however, from the writings of the best historians, that they were not destitute of genius or taste; and there are yet in being the remains of some stupendous works executed by them much earlier than the time of the Romans; which, though defaced by time, display no small share of ingenuity, and are convincing proofs that the science of Masonry was not unknown even in those rude ages.

The Druids retained among them many usages similar to those of Masons;<sup>1</sup> but of what they consisted, at this remote period, we cannot with certainty discover. In conformity to the ancient practices of the Fraternity, we learn that they held their assemblies in woods and groves,<sup>2</sup> and observed the most impenetrable secrecy in

<sup>1</sup> A full description of the Druidical ceremonies may be found in the History of Initiation, by the Editor.

<sup>2</sup> These sacred groves were usually of oak, but, in Arabia, some of the tribes worshipped the ACACIA. "A tree," says Sale, in his preliminary discourse to the Koran (sec. 1), "called the Egyptian thorn, or acacia, was worshipped by the tribes of Ghatfân, under the name of *Al Uzza*, first consecrated by one Dhâlem, who built a chapel over it, called *Boss*, so contrived as to give a sound when any person entered. Khâled Ebn Walid being sent by Mohammed, in the eighth year of the Hejira, to destroy this idol, demolished the chapel, and

their principles and opinions; a circumstance which we have reason to regret, as these, being known only to themselves, must have perished with them.

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

As study and speculation were the favourite pursuits of those philosophers, it has been suggested that they chiefly derived their system of government from Pythagoras. Many of his tenets and doctrines seem to have been adopted by them. In their private retreats, they entered into a disquisition of the origin, laws, and properties of matter, the form and magnitude of the universe, and even ventured to explore the most sublime and hidden secrets of Nature. On these subjects they formed a variety of hypotheses, which they delivered to their disciples in verse, in order that they might be more easily retained in memory; and administered an oath not to commit them to writing.

In this manner the Druids communicated their particular tenets and concealed under the veil of mystery every branch of useful knowledge;<sup>3</sup> which tended to secure to

cutting down this tree, or image, burnt it; he also slew the priestess, who ran out, with her hair dishevelled, and her hands on her head, as a suppliant. The name of this deity is derived from the root *azza*, and signifies Most Mighty."—EDITOR.

<sup>3</sup> The Druids, however, had many superstitious usages, somewhat allied to sorcery, which were practised to overawe the people, and keep them in a state of abject subjection. What the precise nature of these practices was, we are not correctly informed; but some idea may be gathered from the following superstitions, still used in many parts of this kingdom, which are justly referred to Druidical origin. "Many superstitions," I quote from the Introduction to Meyrick's Cardigan, "grew into importance, from the peculiarity of some ceremonies; such as cutting the mistletoe with a golden hook by the presiding Druid; the gathering of the cowslip and other plants, consecrated to the power of healing. The autumnal fire is still kindled in North Wales, being on the eve of the first day of November, and is attended by many ceremonies, such as running through the fire and smoke, each casting a stone into the fire, and all running off at the conclusion, to escape from the black, short-tailed sow; then supping upon parsnips, nuts, and apples; catching up an apple, suspended by

their order universal admiration and respect, while the religious instructions propagated by them were every where received with reverence and submission. They were entrusted with the education of youth; and from their seminaries issued many curious and valuable productions. As judges of law they determined all causes, ecclesiastical and civil; as tutors, they taught philosophy, astrology, politics, rites, and ceremonies; and as bards, in their songs they recommended the heroic deeds of great men to the imitation of posterity.

To enlarge on the usages that prevailed among those ancient philosophers, on which we can offer at best but probable conjectures, would be a needless waste of time; we shall therefore leave the experienced Mason to make his own reflections on the affinity of their practices to the rites established among the Fraternity,<sup>4</sup> and proceed to a disquisition of other particulars and occurrences, which are better authenticated, and of more importance.

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

a string, with the mouth alone, and the same by an apple with a tub of water; each throwing a nut into the fire, and those that burn bright betoken prosperity to the owners through the following year, but those that burn black, and crackle, denote misfortune. On the following morning, the stones are searched for in the fire, and if any be missing they betide ill to those who threw them in. Another remnant of Druidical superstition, with which we are well acquainted, as practised all over England, is the gathering of the mistletoe at Christmas; and many others, such as dancing round the Maypole, &c., may be traced to the aberrations from their original doctrines." --EDITOR.

<sup>4</sup> A careful perusal of my History of Initiation, compared with the former part of the present work, will satisfactorily determine this point. —EDITOR.

legal restraints they were under prevented the public communication of their private transactions.

The wars which afterwards broke out between the conquerors and conquered considerably obstructed the progress of Masonry in Britain, so that it continued in a very low state till the time of the Emperor Carausius, by whom it was revived under his own immediate auspices. Having shaken off the Roman yoke, he contrived the most effectual means to render his person and government acceptable to the people; and, by assuming the character of a Mason, he acquired the love and esteem of the most enlightened part of his subjects. He possessed real merit, encouraged learning and learned men, and improved the country in the civil arts. In order to establish an empire in Britain, he brought into his dominions the best workmen and artificers from all parts; all of whom, under his auspices, enjoyed peace and tranquillity. Among the first class of his favourites he enrolled the Masons: for their tenets he professed the highest veneration, and appointed Albanus, his steward, the principal superintendent of their assemblies. Under his patronage, lodges and conventions of the Fraternity were formed, and the rites of Masonry regularly practised. To enable the Masons to hold a general council to establish their own government, and correct errors among themselves, he granted to them a charter, and commanded Albanus to preside over them in person as Grand Master. This worthy knight proved a zealous friend to the Craft, and assisted at the initiation of many persons into the mysteries of the Order. To this council the name of Assembly was afterwards given.<sup>5</sup>

Albanus was born at Verulam (now St. Alban's, in

<sup>5</sup> An old MS. which was destroyed, with many others, in 1720, said to have been in the possession of Nicholas Stone, a curious sculptor under Inigo Jones, contained the following particulars:

“St. Alban loved Masons well, and cherished them much, and made their pay right good; for he gave them ijs. per weeke, and iij*d.* to their cheer;\* whereas, before that time, in all the land, a Mason had but a penny a-day, and his meat, until St. Alban mended it. And he gott them a charter from the King and his counsell for to hold a general counsell, and gave itt to name Assemblie. Thereat he was himselfe, and did helpe to make Masons, and gave them good charges.”

\* A MS., written in the reign of James II., before cited in this volume (p. 58), contains an account of this circumstance, and increases the weekly pay to 3*s.* 6*d.* and 3*d.* a-day for the bearers of burdens.

Hertfordshire), of a noble family. In his youth he travelled to Rome, where he served seven years under the Emperor Diocletian. On his return home, by the example and persuasion of Amphibalus of Caerleon (now Chester), who had accompanied him in his travels, he was converted to the Christian faith; and, in the tenth and last persecution of the Christians, was beheaded A.D. 303.

St. Alban was the first who suffered martyrdom for the Christian religion in Britain, of which the Venerable Bede gives the following account:—The Roman governor having been informed that St. Alban harboured a Christian in his house, sent a party of soldiers to apprehend Amphibalus. St. Alban immediately put on the habit of his guest,<sup>6</sup> and presented himself to the officers. Being carried before a magistrate, he behaved with such manly freedom, and so powerfully supported the cause of his friend, that he not only incurred the displeasure of the judge, but brought upon himself the punishment above specified.

The old Constitutions affirm, that St. Alban was employed by Carausius, to environ the city of Verulam with a wall, and to build for him a splendid palace; and that to reward his diligence in executing these works, the Emperor appointed him steward of his household, and chief ruler of the realm. However this may be, from the corroborating testimonies of ancient historians, we are assured that this knight was a celebrated architect, and a real encourager of able workmen; it cannot, therefore, be supposed that Freemasonry would be neglected under so eminent a patron.

<sup>6</sup> The garment which Alban wore upon this occasion was called a *Caracalla*; it was a kind of cloke with a cowl, resembling the vestment of the Jewish priests. Walsingham relates, that it was preserved in a large chest in the church of Ely, which was opened in the reign of Edward II., A.D. 1314; and Thomas Rudburn, another writer of equal authority, confirms this relation; and adds, that there was found, with his garment, an old writing in these words: "This is the Caracalla of St. Amphibalus, the monk and preceptor of St. Alban; in which that proto-martyr of England suffered death, under the cruel persecution of Diocletian against the Christians"

## SECTION II.

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

AFTER the departure of the Romans from Britain, Masonry made but a slow progress, and was almost totally neglected, on account of the irruptions of the Picts and Scots, which obliged the southern inhabitants of the island to solicit the assistance of the Saxons, in order to repel these invaders. As the Saxons increased, the native Britons sunk into obscurity, and ere long yielded the superiority to their protectors, acknowledging their sovereignty and jurisdiction. These rough and ignorant heathens, despising every thing but war, soon put a finishing stroke to all the remains of ancient learning which had escaped the fury of the Picts and Scots. They continued their depredations with unrestrained rigour, till the arrival of some pious teachers from Wales and Scotland; when, many of these savages being reconciled to Christianity, Masonry got into repute, and lodges were again formed;<sup>7</sup> but these, being under the direction of foreigners, were seldom convened, and never attained to any degree of consideration or importance.

Masonry continued in a declining state till the year 557, when Austin, with forty more monks, among whom the sciences had been preserved, came into England. Austin was commissioned by Pope Gregory to baptize Ethelbert, king of Kent, who appointed him the first archbishop of Canterbury. This monk and his associates propagated the principles of Christianity among the inhabitants of Britain; and by their influence, in little more than sixty years, all the kings of the Heptarchy were converted. Masonry flourished under the patronage of Austin, and many foreigners came into England, who introduced the Gothic style of building. Austin seems to have been a zealous encourager of architecture, and appeared at the head of the Fraternity in founding the old cathedral of Canterbury in 600, and the cathedral of

<sup>7</sup> See the Book of Constitutions, edit. 1784, p. 90.

Rochester in 602; St. Paul's, London, in 604; St. Peter's, Westminster, in 605; and many others.<sup>8</sup> Several places and castles were built under his auspices, as well as other fortifications on the borders of the kingdom, which very considerably increased the number of Masons in England.

Some expert brethren, who had arrived from France in 680, formed themselves into a Lodge under the direction of Bennet, Abbot of Wirral, who was soon after appointed by Kenred, king of Mercia, inspector of the lodges, and general superintendent of the Masons.

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

Masonry has generally kept pace with the progress of learning; the patrons and encouragers of the latter having been most remarkable for cultivating and promoting the former. No prince studied more to polish and improve the understandings of his subjects than Alfred,<sup>9</sup> and no one ever proved a better friend to Masonry. By his indefatigable assiduity in the pursuit of knowledge, his example had powerful influence in reforming the dissolute and barbarous manners of his people.

As this prince was not negligent in giving encouragement to the mechanical arts, Masonry claimed a great part of his attention. He invited, from all quarters,

<sup>8</sup> See the *Monasticon Anglicanum*.

<sup>9</sup> Hume, in his *History of England*, relates the following particulars of this celebrated prince:

“Alfred usually divided his time into three equal portions: one was employed in sleep, and the refectation of his body by diet and exercise; another, in the despatch of business; and a third in study and devotion. That he might more exactly measure the hours, he made use of burning tapers of equal lengths, which he fixed in lanterns, an expedient suited to that rude age, when the art of describing sun-dials, and the mechanism of clocks and watches, were totally unknown. By this regular distribution of time, though he often laboured under great bodily infirmities, this martial hero, who fought in person fifty-six battles by sea and land, was able, during a life of no extraordinary length, to acquire more knowledge, and even to compose more books, than most studious men, blessed with greater leisure and application, have done in more fortunate ages.”



industrious foreigners to repeople his country, which had been desolated by the ravages of the Danes, and introduced and encouraged manufactures of all kinds among them. No inventor or improver, of any ingenious art, did he suffer to go unrewarded; and he appropriated a seventh part of his revenue to maintain a number of workmen, whom he constantly employed in rebuilding his ruined cities, castles, palaces, and monasteries. The University of Oxford was founded by him.

On the death of Alfred in 900, Edward succeeded to the throne; during whose reign the Masons continued to hold their Lodges under the sanction of Ethred, his sister's husband, and Ethelward, his brother, to whom the care of the Fraternity had been intrusted. Ethelward was a prince of great learning, and an able architect: he founded the University of Cambridge.

Edward died in 924, and was succeeded by Athelstane his son, who appointed his brother Edwin patron of the Masons. This prince procured a charter from Athelstane, empowering them to meet annually in communication at York; where the first Grand Lodge of England was formed in 926, at which Edwin presided as Grand Master. Here, many old writings were produced in Greek, Latin, and other languages, from which the Constitutions of the English Lodges are derived.<sup>10</sup>

<sup>10</sup> A record of the society, written in the reign of Edward IV., said to have been in the possession of the famous Elias Ashmole, founder of the Museum at Oxford, and which was unfortunately destroyed with other papers on the subject of Masonry, at the Revolution, gives the following account of the state of Masonry at this period:

“That, though the ancient records of the Brotherhood in England were many of them destroyed, or lost in the wars of the Saxons and Danes, yet King Athelstane (the grandson of King Alfrede the Great, a mighty architect), the first anointed king of England, and who translated the Holy Bible into the Saxon tongue (A.D. 930), when he had brought the land into rest and peace, built many great works, and encouraged many Masons from France, who were appointed overseers thereof, and brought with them the charges and regulations of the Lodges, preserved since the Roman times; who also prevailed with the king to improve the constitution of the English Lodges according to the foreign model, and to increase the wages of working Masons.

“That the said king's brother, Prince Edwin, being taught Masonry, and taking upon him the charges of a Master Mason, for the love he had to the said Craft, and the honourable principles whereon it is grounded, purchased a free charter of King Athelstane for the Masons having a correction among themselves (as it was anciently expressed)

Athelstane kept his court for some time at York, where he received several embassies from foreign princes, with rich presents of various kinds. He was loved, honoured, and admired by all the princes of Europe, who courted his friendship and alliance. He was a mild sovereign, a kind brother, and a true friend. The only blemish which historians find in his whole reign, is the supposed murder

or a freedom and power to regulate themselves, to amend what might happen amiss, and to hold a yearly communication and general assembly.

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

From this era we date the re-establishment of Freemasonry in England. There is at present a Grand Lodge of Masons in the city of York, who trace their existence from this period. By virtue of Edwin’s charter, it is said, all the Masons in the realm were convened at a general assembly in that city, where they established a *general* or *grand* Lodge for their future government. Under the patronage and jurisdiction of this Grand Lodge, it is alleged, the Fraternity considerably increased; and kings, princes, and other eminent persons who had been initiated into Masonry, paid due allegiance to that Grand Assembly. But, as the events of the times were various and fluctuating, that assembly was more or less respectable; and, in proportion as Masonry obtained encouragement, its influence was more or less extensive. The appellation of *Ancient York Masons* is well known in Ireland and Scotland; and the universal tradition is, that the brethren of that appellation originated at Auldby near York. This carries with it some marks of confirmation; for Auldby was the seat of Edwin.

There is every reason to believe that York was deemed the original seat of masonic government in this country; no other place has pretended to claim it; and the whole Fraternity have, at various times, universally acknowledged allegiance to the authority established there: but whether the present association in that city be entitled to the allegiance, is a subject of inquiry which it is not my province to investigate. To that assembly recourse must be had for information. Thus much, however, is certain, that if a General Assembly or Grand Lodge was held there, (of which there is little doubt, if we can rely on our records and constitutions, as it is said to have existed there in Queen Elizabeth’s time,) there is no evidence of its regular removal to any other place in the kingdom; and upon that ground, the brethren at York may probably claim the privilege of associating in that character. A number of respectable meetings of the Fraternity appear to have been convened at sundry times in different parts of England; but we cannot find an instance on record till a very late period of a

of his brother Edwin. This youth, who was distinguished for his virtues, having died two years before his brother, a false report was spread, of his being wrongfully put to death by him. But this is so improbable in itself, so inconsistent with the character of Athelstane, and, indeed, so slenderly attested, as to be undeserving a place in history.<sup>11</sup>

*general* meeting (so called) being held in any other place beside York.

To understand this matter more clearly, it may be necessary to advert to the original institution of that assembly called a *General* or *Grand Lodge*. It was not then restricted, as it is now understood to be, to the Masters and Wardens of private Lodges, with the Grand Master and his wardens at their head; it consisted of as many of the Fraternity *at large*, as, being within a convenient distance, could attend, once or twice in a year, under the auspices of one general head, who was elected and installed at one of these meetings; and who, for the time being, received homage as the sole governor of the whole body. The idea of confining the privileges of Masonry, by a warrant of constitution, to certain individuals convened on certain days at certain places, had then no existence. There was but one family among Masons, and every Mason was a branch of that family. It is true, the privileges of the different degrees of the Order always centred in certain members of the Fraternity; who, according to their advancement in the art, were authorized by the ancient charges to assemble in, hold, and rule Lodges, at their will and discretion, in such places as best suited their convenience, and when so assembled, to receive pupils and deliver instructions in the Art; but all the tribute from these individuals, separately and collectively, rested ultimately in the General Assembly, to which all the fraternity might repair, and to whose award all were bound to pay submission.

<sup>11</sup> The excellent writer of the life of King Athelstane\* has given so clear and so perfect a view of this event, that the reader cannot receive greater satisfaction than in that author's own words:

"The business of Edwin's death is a point the most obscure in the story of this king; and to say the truth, not one even of our best historians hath written clearly, or with due attention, concerning it. The fact, as commonly received, is this: The king, suspecting his younger brother, Edwin, of designing to deprive him of his crown, caused him, notwithstanding his protestations of innocency, to be put on board a leaky ship, with his armour-bearer and page. The young prince, unable to bear the severity of the weather and want of food, desperately drowned himself. Some time after, the king's cup-bearer, who had been the chief cause of this act of cruelty, happened, as he was serving the king at table, to trip with one foot, but recovering himself with the other, 'See,' said he, pleasantly, 'how brothers afford each other help;' which striking the king with the remembrance of what himself had done, in taking off Edwin, who might have helped him in his wars, he caused that business to be more thoroughly examined; and finding

The activity and princely conduct of Edwin qualified him, in every respect, to preside over the Masons who were employed under him in repairing and building many churches and superb edifices, which had been destroyed by the ravages of the Danes, and other invaders, not only in the city of York, but at Beverley, and other places.

On the death of Edwin, Athelstane undertook in person the direction of the Lodges; and under his sanction the art of Masonry was propagated in peace and security.

When Athelstane died, the Masons dispersed, and the Lodges continued in a very unsettled state till the reign

his brother had been falsely accused, caused his cup-bearer to be put to a cruel death, endured himself seven years' sharp penance, and built the two monasteries of Middleton and Michelness, to atone for this base and bloody act."\*

Dr. Howel, speaking of this story, treats it as if very indifferently founded, and, on that account, unworthy of credit.† Simeon of Durham and the Saxon Chronicle say no more than that Edwin was drowned by his brother's command in the year 933.‡ Brompton places it in the first, or, at farthest, in the second year of his reign: and he tells us the story of the rotten ship, and of his punishing the cup-bearer.§ William of Malmsbury, who is very circumstantial, says he only tells us what he heard:¶ but Matthew the Flower-gatherer¶ stamps the whole down as an indubitable truth. Yet these discordant dates are not to be accounted for. If he was drowned in the second he could not be alive in the tenth year of the king; the first is the more probable date, because about that time there certainly was a conspiracy against King Athelstane, in order to dethrone him, and put out his eyes; yet he did not put the author of it to death; is it likely, then, that he should order his brother to be thrown into the sea upon bare suspicion? But the reader must remember, that we cite the same historians who have told us this story to prove that Athelstane was unanimously acknowledged king, his brethren being too young to govern; one would think, then, that they could not be old enough to conspire. If we take the second date, the whole story is destroyed; the king could not do seven years' penance, for he did not live so long; and as for the tale of the cup-bearer, and his stumbling at the king's table, the same story is told of Earl Godwin, who murdered the brother of Edward the Confessor. Lastly, nothing is clearer from history, than that Athelstane was remarkably kind to his brothers and sisters, for whose sakes he lived single, and therefore his brother had less temptation to conspire against him.

\* Speed's Chronicle, book vii., chap. 38.

† Gen. Hist., P. iv., c. 2., s. 10.

‡ Simeon Dunelm., p. 154. Chron. Saxon, p. 111.

§ Chronicon., p. 828.

¶ De Gest. R. A. lib. ii.

of Edgar in 960, when the Fraternity were again collected by St. Dunstan, under whose auspices they were employed on some pious structures; but it does not appear that they met with any permanent encouragement.

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

William the Conqueror having acquired the crown of England in 1066, he appointed Gundulph, Bishop of Rochester, and Roger de Montgomery, Earl of Shrewsbury, joint patrons of the Masons, who at this time excelled both in civil and military architecture. Under their auspices the Fraternity were employed in building the Tower of London, which was completed in the reign of William Rufus, who rebuilt London Bridge with wood, and first constructed the palace and hall of Westminster in 1087.

On the accession of Henry I. the Lodges continued to assemble. From this prince, the first Magna Charta, or charter of liberties, was obtained by the Normans. Stephen succeeded Henry in 1135, and employed the Fraternity in building a chapel at Westminster, now the House of Commons, and several other works. These were finished under the direction of Gilbert de Clare, Marquis of Pembroke, who at this time presided over the Lodges.

During the reign of Henry II. the Grand Master of the Knights Templars superintended the Masons, and employed them in building their Temple in Fleet street, A.D. 1155. Masonry continued under the patronage of this order till the year 1199, when John succeeded his brother Richard on the throne of England. Peter de Colechurch was then appointed Grand Master. He began to rebuild London Bridge with stone, which was afterwards finished by William Alcemain in 1209. Peter de Rupibus succeeded Peter de Colechurch in the office of

of the king's works, acted as his deputy. Under the auspices of these two artists, Masonry flourished in England during the remainder of this and the following reign.

### SECTION III.

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

ON the accession of Edward I., A.D. 1272, the care of the Masons was entrusted to Walter Giffard, Archbishop of York; Gilbert de Clare, Earl of Gloucester; and Ralph, Lord of Mount Hermer, the progenitor of the family of the Montagues. These architects superintended the finishing of Westminster Abbey, which had been begun in 1220, during the minority of Henry III.

The collegiate chapel of Westminster, in honour of St. Stephen, was begun to be rebuilt by King Edward; at which the Masons were employed more than two years.<sup>12</sup>

That the building of this chapel was completed we are not informed; but we learn from Stowe, that a great fire broke out in the lesser hall of the royal palace at Westminster, which communicated to the adjoining monastery, and consumed the whole. It does not appear that the building was restored during this reign, as the wars in Scotland, in which the king was engaged, did not allow him leisure to renew his labours; nor had he sufficient wealth to carry on such a work.

In the reign of Edward II. the Fraternity were employed in building Exeter and Oriel Colleges, Oxford;

<sup>12</sup> In the Exchequer rolls is preserved a curious account of the expenses incurred on that occasion. It appears, that the daily pay of the carpenters was 5*d.*; that of the other workmen 3½*d.*, 3*d.*, and 2½*d.* Although the weekly expenses were but trifling, the amount of the whole was considerable.

Thomas of Canterbury, Master Mason, is supposed to have been the principal architect; and Hugh de St. Albans, and John de Cotton, were the chief painters, and had the highest wages, viz., a shilling a

Clare-hall, Cambridge; and many other structures, under the auspices of Walter Stapleton, Bishop of Exeter, who had been appointed Grand Master in 1307.

Masonry flourished in England during the reign of Edward III., who became the patron of science, and the encourager of learning. He applied with indefatigable assiduity to the Constitutions of the Order; revised and meliorated the Ancient Charges, and added several useful regulations to the original code of laws.<sup>13</sup> He patronized the Lodges, and appointed five deputies under him to inspect the proceedings of the Fraternity; viz. 1. John de Spoulee, who rebuilt St. George's chapel at Windsor,

<sup>13</sup> An old record of the Society runs thus:

"In the glorious reign of King Edward III., when Lodges were more frequent, the Right Worshipful the Master and Fellows, with consent of the lords of the realm (for most great men were then Masons), ordained:

"That, for the future, at the making or admission of a brother, the Constitution and the Ancient Charges should be read by the Master or Warden.

"That such as were to be admitted Master-Masons, or masters of work, should be examined whether they be able of cunning to serve their respective lords, as well the lowest as the highest, to the honour and worship of the aforesaid art, and to the profit of their lords; for they be their lords that employ and pay them for their service and travel."

The following particulars are also contained in a very old MS. of which a copy is said to have been in possession of the late George Payne, Esq., Grand Master in 1718:

"That, when the Master and Wardens meet in a Lodge, if need be, the sheriff of the county, or the mayor of the city, or alderman of the town, in which the congregation is held, should be made fellow and sociate to the Master, in help of him against rebels, and for upbearing the rights of the realm.

"That entered prentices, at their making, were charged not to be thieves or thieves' maintainers; that they should travel honestly for their pay, and love their fellows as themselves, and be true to the king of England, and to the realm, and to the Lodge.

"That, at such congregations, it shall be inquired, whether any master or fellow has broke any of the articles agreed to; and if the offender, being duly cited to appear, prove rebel, and will not attend, then the Lodge shall determine against him, that he shall forswear (or renounce) his Masonry, and shall no more use this craft; the which if he presume for to do, the sheriff of the county shall prison him, and take all his goods into the king's hands, till his grace be granted him and issued. For this cause principally have these congregations been ordained, that as well the lowest as the highest should be well and truly served in this art aforesaid, throughout all the kingdom of England. Amen, so mote it be!"

where the order of the garter was first instituted, A.D. 1350; 2. William a Wykeham, afterwards bishop of Winchester, who rebuilt the castle of Windsor, at the head of 400 Freemasons, A.D. 1357; 3. Robert a Barnham, who finished St. George's Hall at the head of 250 Freemasons, with other works in the castle, A.D. 1375; 4. Henry Yeuele, (called in the old records the King's Freemason,) who built the Charter House in London; King's hall, Cambridge; Queensborough Castle; and rebuilt St. Stephen's Chapel,<sup>14</sup> Westminster; and 5. Simon

<sup>14</sup> On the 27th of May, 1330, in the 4th year of Edward III., the works of this chapel were recommenced. From a charter preserved in the Tower of London, it is evident that this chapel was not finished for several years. In this charter, the motives which induced King Edward to rebuild and endow it, are expressed with peculiar elegance and neatness. On the 1st of January, 1353, he granted to the Dean and Canons of this collegiate chapel a spot of ground, extending to the Thames, whereon to build cloisters; he also made a grant of some houses in the neighbourhood, and vested several manors for the endowment of the college in John, Duke of Lancaster, as trustee. The college of St. Stephen was valued at its suppression at 1085*l.* 10*s* 5*d.*; and was surrendered in the first year of Edward VI. The chapel was afterwards fitted up for the meeting of the House of Commons, to whose use it has ever since been appropriated.

The following account of the plan and ornaments of this chapel, which, in consequence of some projected alterations in the House of Commons, have lately, after a lapse of ages, been unveiled, may be considered as curious and interesting; as there is no contemplation that imparts a higher degree of satisfaction, than that which presents to the mind images of ancient and departed splendour.

The eastern part of this chapel serves for the House of Commons, and the western is occupied by the lobby, and adjoining rooms and offices. In the latter, there are no traces of any enrichments; but in the former are the remains of the altar, stone-seats, and other rich works. The elevation of the western front, or entrance to the chapel, presents these observations. From the ground line in the centre rise two arches, supporting the open screen. On the right of the screen is the entrance into the porch adjoining, which is the wall of the Court of Requests. On the left is a space, corresponding once, it may be presumed, with the perfect side of the screen extending to the south wall of the hall. Above the screen, some remains of the centre building are still visible. On the south front, the centre window is complete; five others are filled up with the brick-work between the windows which at present light the House of Commons. The buttresses are entire, as well as the tracing in the spandrels of the arches. On the east front, from the ground line, were three windows of the chancel, the east window of which is now filled up. The buttresses are entire, as well as the octangular towers. On the right is part of an ancient wall, which now belongs to the Speaker's house. On the east end were three windows from the ground of the chancel; over



Langham, abbot of Westminster, who rebuilt the body of that cathedral as it now stands. At this period,

the groins are part of the remains of the altar; and on each side stone-seats, and clusters of columns, the capitals of which rise to the present ceiling of the House of Commons. The whole is of the richest workmanship. On the south side, from the ground line in the centre, is a perfect window, painted with the arms of Westminster. On the left of the chancel are clusters of columns; on the right side of the left clusters is the eastern window, and without is the profile of the buttresses. At the east end of the column is an open part; to the right is the chancel, and the bases are two feet below the pavement, which shows that there must have been a great ascent to the chancel. The whole of the undercroft is perfect, excepting the bases of the outer columns, and forms a fine superstructure of gigantic support to the light and delicate parts above. In the inside you behold the east window, the altar, and the stone-seats, which are broken through. The clusters of columns, the imposts of the windows, the arches, the spandrels, the entablature, the beautiful proportion of the windows, and the enrichments of the whole, crowd on the sight, and fill the mind with wonder and admiration. At the upper end of the chapel, near the altar, on the south side, there are evidently the remains of a black marble monument; but to whose memory it was erected, we are left to conjecture. Over the monument are three angels, standing upright, with their wings half-expanded, and covered with golden eyes, such as are on the peacock's tail. These paintings, which must have been done in the reign of Edward III., are for that period, when the art of painting was in its infancy, wonderfully well executed; the colouring has preserved a considerable portion of its original freshness. The expression and attitude of the angels are singularly interesting. You may suppose the body of the deceased stretched before them, the three angels are holding palls or mantles before them, which they are preparing to throw over the body, and at the same time the one in the middle seems to say, "Behold all that remains on earth of him who was once so mighty!" while the countenances of the two others are expressive of regret and commiseration. The stretched-out pall in the hands of the central angel is powdered over with the irradiated gold circles, in the middle of which are spread-eagles with two heads. This affords room for a supposition whose the tomb was: the armorial bearings of Peter of Savoy, uncle to Queen Eleanor, the wife of Henry III., who beautified the chapel, consisted of an eagle with two heads: but his shield displayed "*Or*, an eagle, with two heads, *sable*." Now as the eyes of the peacock's tail are painted in gold, so different from the natural colouring, it is not improbable, that for the sake of adding elegance to the pall, the painter preferred representing the eagle's head in gold rather than in sable; it may, therefore, be the tomb of St. Peter of Savoy that we are describing.

On the left side of the altar is a painting of the adoration of the shepherds. Though the group is not disposed in the most accurate style of design, yet there is something in it which highly interests the imagination; the Virgin on one side is described holding the new-born infant, while Joseph is extending the swaddling clothes. The cattle behind are not ill expressed; and the devotion of the shepherds with

Lodges were numerous, and the communications of the Fraternity were held under the protection of the civil magistrate.

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

Henry, Duke of Lancaster, taking advantage of Richard's absence in Ireland, got the parliament to depose him, and next year caused him to be murdered. Having

their flocks is very appropriately delineated; the shepherd's boy, blowing the double flutes to his dancing dog, and the fighting rams, seem but ill to accord with the subject; but, as the painter has placed them without the stable, perhaps the inconsistency may be overlooked. There are several paintings on the right side of the altar: they appear to be figures of different kings and queens, tolerably well drawn, and in good proportion, and strongly mark the durability of the colouring of that day. On the north side of the chapel there are paintings of men in armour; beneath two of them are the names of Mercure and Eustace. In short, the whole of the architecture and enrichments, colours and gilding, are extremely fresh and well preserved. It is remarkable, that the colours are decorated with a sort of *patera*, and several of the mouldings are filled up with ornaments so minute, that those of the spandrels and ground entablature could hardly have been perceived from the chapel.

The blockings and frieze of the entablature over the windows of the chapel, contain, some of them, leaves and flowers, others perfect masks, and others shields, with the arms of Edward the Confessor, Geneville, Mandeville, and Bruyere,—the arms of Castile and Leon, and ancient France,—the arms of the kingdom of the West Saxons—vine leaves and grapes, supported by a figure issuing out of a cloud—and shields with the arms of Strabolgi, earls of Athol, in Scotland, and barons of Chilham in Kent, together with the shields of several other kings and barons.

The artist was, doubtless, desirous that the whole work should have the same attention, and that one uniform blaze of magnificence and splendour should shine around, making this chapel the *ne plus ultra* of the arts, worthy the saint whose name it bears, and of its founder Edward III., the great patron of ancient architecture.

Several curious fragments of the paintings lately discovered on the walls of this chapel have been presented to the Society of Antiquaries; of which body a committee was appointed to superintend the execution of drawings of all curious remains that have been brought to light by the late alterations in this celebrated old building.

\* \* Since the above description was written, this beautiful specimen of ancient masonry has been entirely destroyed by a devastating fire, which occurred on the 16th of October, 1834.

supplanted his cousin, he mounted the throne by the name of Henry IV., and appointed Thomas Fitz-Allen, Earl of Surrey, Grand Master. After the famous victory of Shrewsbury, he founded Battle-abbey and Fotheringay; and in this reign the Guildhall of London was built. The king died in 1413, and Henry V. succeeded to the crown; when Henry Chicheley, Archbishop of Canterbury, obtained the direction of the Fraternity, under whose auspices Lodges and communications were frequent.

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

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

*MASONS shall not confederate in Chapters or Congregations.*

“Whereas, by the yearly congregations and confederacies made by the Masons in their general assemblies, the good course and effect of the statutes of labourers be openly violated and broken, in subversion of the law, and to the great damage of all the commons; our sovereign Lord the King, willing in this case to provide a remedy, by the advice and consent aforesaid, and, at the special request of the Commons, hath ordained and established that such chapters and congregations shall not be hereafter holden; and if any such be made, they that cause such chapters and congregations to be assembled and holden, if they thereof be convict, shall be judged for felons: and that the other Masons that come to such chapters or congregations be punished by imprisonment of their bodies, and make fine and ransom at the king’s will.”<sup>15</sup>

<sup>15</sup> Judge Coke gives the following opinion on this statute :

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

This act was never put in force, nor the Fraternity deterred from assembling, as usual, under Archbishop Chicheley, who still continued to preside over them.<sup>16</sup> Notwithstanding this rigorous edict, the effect of prejudice and malevolence in an arbitrary set of men, Lodges were formed in different parts of the kingdom, and tranquillity and felicity reigned among the Fraternity.

As the attempt of parliament to suppress the Lodges and communications of Masons renders the transactions of this period worthy attention, it may not be improper to state the circumstances which are supposed to have given rise to this harsh edict.

The Duke of Bedford, at that time Regent of the kingdom, being in France, the regal power was vested in his brother Humphrey, Duke of Gloucester,<sup>17</sup> who was styled Protector and guardian of the kingdom. The care of the young king's person and education was entrusted to

be repealed. Therefore this would be put out of the charge of justices of the peace."—INSTITUTES, Part III., fol. 19.

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

<sup>16</sup> The Latin Register of William Molart, prior of Canterbury, in manuscript, page 88, entitled, "Liberatio generalis Domini Gulielmi Prioris Ecclesie Christi Cantuariensis, erga Festum Natalis Domini, 1429," informs us, that in the year 1429, during the minority of this prince, a respectable Lodge was held at Canterbury, under the patronage of Henry Chicheley, the archbishop; at which were present Thomas Stapylton, the Master; John Morris, *custos de la lodge lathomorum*, or warden of the Lodge of Masons; with fifteen fellow-crafts, and three entered apprentices; all of whom are particularly named.

<sup>17</sup> This prince is said to have received a more learned education than was usual in his age, to have founded one of the first public libraries in England, and to have been a great patron of learned men. If the records of the Society may be relied on, we have reason to believe that he was particularly attached to the Masons; having been admitted into their Order, and assisted at the initiation of King Henry in 1442

Henry Beaufort, Bishop of Winchester, the duke's uncle. The bishop was a prelate of great capacity and experience, but of an intriguing and dangerous character. As he aspired to the sole government of affairs, he had continual disputes with his nephew, the protector, and gained frequent advantages over the vehement and impolitic temper of that prince. Invested with power, he soon began to show his pride and haughtiness, and wanted not followers and agents to augment his influence.<sup>18</sup>

The animosity between the uncle and nephew daily increased, and the authority of parliament was obliged to interpose. On the last day of April, 1425, the parliament met at Westminster. The servants and followers of the peers coming thither armed with clubs and staves, occasioned its being named **THE BATT PARLIAMENT**. Several laws were made, and, among the rest,

<sup>18</sup> In a parliament held at Westminster, on the 17th of November, 1423, to answer a particular end, it was ordained, "That if any person, committed for grand or petty treason, should wilfully break out of prison, and escape from the same, it should be deemed petty treason, and his goods be forfeited."\* About this time, one William King, of Womolton, in Yorkshire, servant of Sir Robert Scott, lieutenant of the Tower, pretended that he had been offered by Sir John Mortimer, (cousin to the lately deceased Edward Mortimer, Earl of March, the nearest in blood to the English crown, and then a prisoner in the Tower,) ten pounds to buy him clothes, with forty pounds a-year, and to be made an earl, if he would assist Mortimer in making his escape; that Mortimer said, he would raise 40,000 men on his enlargement, and would strike off the heads of the rich Bishop of Winchester, the Duke of Gloucester, and others. This fellow undertook to prove upon oath the truth of his assertion. A short time after, a scheme was formed to cut off Mortimer, and an opportunity soon offered to carry it into execution. Mortimer being permitted one day to walk to the Tower wharf, was suddenly pursued, seized, brought back, accused of breaking out of prison, and of attempting his escape. He was tried; and the evidence of King being admitted, was convicted, agreeably to the late statute, and afterwards beheaded.

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

\* Wolfe's Chronicle, published by Stowe.

the act for abolishing the Society of Masons;<sup>19</sup> at least, for preventing their assemblies and congregations. Their meetings, being secret, attracted the attention of the aspiring prelate, who determined to suppress them.<sup>20</sup>

<sup>19</sup> Dr. Anderson, in the first edition of the Book of Constitutions, in a note, makes the following observation on this act :

“ This act was made in ignorant times, when true learning was a crime, and geometry condemned for conjuration ; but it cannot derogate from the honour of the ancient Fraternity, who, to be sure, would never encourage any such confederacy of their working brethren. By tradition, it is believed, that the parliament were then too much influenced by the illiterate clergy, who were not accepted Masons, nor understood architecture (as the clergy of some former ages), and were generally thought unworthy of this brotherhood. Thinking they had an indefeasible right to know all secrets, by virtue of auricular confession, and the Masons never confessing anything thereof, the said clergy were highly offended ; and at first suspecting them of wickedness, represented them as dangerous to the state during that minority, and soon influenced the parliament to lay hold of such supposed arguments of the working Masons, for making an act that might seem to reflect dishonour upon even the whole Fraternity, in whose favour several acts had been before and after that period made.”

<sup>20</sup> The bishop was diverted from his persecution of the Masons, by an affair in which he was more nearly concerned. On the morning of St. Simon and Jude's day, after the lord mayor of London had returned to the city from Westminster, where he had been taking the usual charges of his high office, he received a special message, while seated at dinner, from the Duke of Gloucester, requiring his immediate attendance. He immediately repaired to the palace ; and being introduced into the presence, the duke commanded his lordship to see that the city was properly watched the following night, as he expected his uncle would endeavour to make himself master of it by force, unless some effectual means were adopted to stop his progress. This command was strictly obeyed ; and, at nine o'clock the next morning, the Bishop of Winchester, with his servants and followers, attempting to enter the city by the bridge, were prevented by the vigilance of the citizens, who repelled them by force. This unexpected repulse enraged the haughty prelate, who immediately collected a numerous body of archers, and other men-at-arms, and commanded them to assault the gate with shot. The citizens directly shut up their shops, and crowded to the bridge in great numbers, when a general massacre would certainly have ensued, had it not been for the timely interposition and prudent administration of the mayor and aldermen, who happily stopt all violent measures, and prevented a great effusion of blood.

The Archbishop of Canterbury, and Peter, Duke of Coimbra, eldest son of the King of Portugal, with several others, endeavoured to appease the fury of the two contending parties, and, if possible, to bring about a reconciliation between them ; but to no purpose, as neither party would yield. They rode eight or ten times backward

The sovereign authority being vested in the Duke of Gloucester, as Protector of the realm, the execution of the laws, and all that related to the civil magistrate,

and forward, using every scheme they could devise to prevent further extremities; at last they succeeded in their mediation, and brought the parties to a conformity; when it was agreed, that all hostile proceedings should drop on both sides, and the matter be referred to the award of the Duke of Bedford; on which peace was restored, and the city remained in quiet.

The bishop lost no time in transmitting his case to the Duke of Bedford; and, in order to gloss it over with the best colours, he wrote the following letter:

“RIGHT high and mighty prince, and my right noble, and after one leiuest [earthly] lord; I recommend me unto your grace with all my heart. And as you desire the welfare of the King our sovereign lord, and of his realms of England and France, your own weal [health], with all yours haste you hither; For, by my troth, if you tarry long, we shall put this land in jeopardy [adventure] with a field; such a brother you have here; God make him a good man. For your wisdom well knoweth that the profit of France standeth in the welfare of England, &c. The blessed Trinity keep you. Written in great haste at London, on Allhalloweneven, the 31st of October, 1425.

By your servant, to my lives end,

“HENRY WINCHESTER.”

This letter had the desired effect, and hastened the return of the Duke of Bedford to London, where he arrived on the 10th of January, 1425-6. On the 21st of February he held a great council at St. Alban's, adjourned it to the 15th of March at Northampton, and to the 25th of June at Leicester. Batts and staves being now prohibited, the followers of the members of parliament attended with stones in a sling and plummets of lead. The Duke of Bedford employed the authority of parliament to reconcile the differences which had broken out between his brother and the Bishop of Winchester; and obliged these rivals to promise, before that assembly, that they would bury all quarrels in oblivion. Thus the long wished-for peace between these two great personages was, to all appearances, accomplished.

During the discussion of this matter before parliament, the Duke of Gloucester exhibited the following charge, among five others, against the Bishop of Winchester: “That he had, in his letter to the Duke of Bedford in France, plainly declared his malicious purpose of assembling the people, and stirring up a rebellion in the nation, contrary to the king's peace.”

The bishop's answer to this accusation was, “That he never had any intention to disturb the state of the nation, or raise a rebellion; but that he sent to the Duke of Bedford to solicit his speedy return to England, to settle all those differences which were so prejudicial to the peace of the kingdom: That, though he had indeed written in the letter, *That if he tarried, we should put the land in adventure by a field: such a brother you have here*; he did not mean it of any design of his own, but considering the seditious assemblies

centred in him; a fortunate circumstance for the Masons at this critical juncture. The Duke, knowing them to be innocent of the accusations which the Bishop of Winchester had laid against them, took them under his protection, and transferred the charge of rebellion, sedition, and treason, from them to the bishop and his followers; who, he asserted, were the first violaters of the public peace, and the most rigorous promoters of civil discord.

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

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

Nothing could now remove the inveteracy of the car-

of Masons, carpenters, tylers, and plasterers: who, being distasted by the late act of parliament against the excessive wages of those trades, had given out many seditious speeches and menaces against certain great men, which tended much to rebellion:\* That the Duke of Gloucester did not use his endeavour, as he ought to have done in his place, to suppress such unlawful assemblies; so that he feared the king, and his good subjects, must have made a field to withstand them; to prevent which, he chiefly desired the Duke of Bedford to come over."

As the Masons are unjustly suspected of having given rise to the above civil commotions, I thought it necessary to insert the foregoing particulars, in order to clear them from this false charge. Most of the circumstances here mentioned are extracted from Wolfe's Chronicle, published by Stowe.

\* The above particulars are extracted from one of Elias Ashmole's MSS. on the subject of Freemasonry.





dinal against the duke; he resolved to destroy a man whose popularity might become dangerous, and whose resentment he had reason to dread. The duke having always proved a strenuous friend to the public, and, by the authority of his birth and station, having hitherto prevented absolute power from being vested in the king's person, Winchester was enabled to gain many partisans, who were easily brought to concur in the ruin of the prince.<sup>21</sup>

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

<sup>21</sup> The bishop planned the following scheme, at this time, to irritate the Duke of Gloucester: his duchess, the daughter of Reginald Lord Cobham, had been accused of the crime of witchcraft; and it was pretended that a waxen figure of the king was found in her possession, which she, and her associates, Sir Roger Bolingbroke, a priest, and one Margery Jordan of Eye, melted, in a magical manner, before a slow fire, with an intention of making Henry's force and vigour waste away by like insensible degrees. The accusation was well calculated to affect the weak and credulous mind of the king, and gain belief in an ignorant age. The duchess was brought to trial, with her confederates, and the prisoners were pronounced guilty: the duchess was condemned to do public penance in London for three days, and to suffer perpetual imprisonment; the others were executed.

The protector, provoked at such repeated insults offered to his duchess, made a noble and stout resistance to these most abominable and shameful proceedings; but it unfortunately ended in his own destruction.

The Duke of Gloucester's death was universally lamented throughout the kingdom. He had long obtained, and deserved, the surname of good. He was a lover of his country, the friend of merit, the protector of Masons, the patron of the learned, and the encourager of every useful art. His inveterate persecutor, the hypocritical bishop, stung with remorse, scarcely survived him two months; when, after a long life spent in falsehood and politics, he sunk into oblivion, and ended his days in misery.<sup>22</sup>

After the death of the cardinal, the Masons continued to hold their Lodges without danger of interruption. Henry established various seats of learning, which he enriched with ample endowments, and distinguished by peculiar immunities; thus inviting his subjects to rise above ignorance and barbarism, and reform their turbulent and licentious manners. In 1442, he was initiated into Masonry, and, from that time, spared no pains to obtain a complete knowledge of the Art. He perused the Ancient Charges, revised the constitutions, and, with the consent of his council, honoured them with his sanction.<sup>23</sup>

Encouraged by the example of the sovereign, and allured by an ambition to excel, many lords and gentlemen of the court were initiated into Masonry, and pur-

<sup>22</sup> The wickedness of the cardinal's life, and his mean, base, and unmanly death, will ever be a bar against any vindication of his memory, for the good which he did while alive, or which the money he had amassed could do after his death. When in his last moments he was heard to utter these mean expressions: "Why should I die, who am possessed of so much wealth? If the whole kingdom could save my life, I am able by my policy to preserve it, or by my money to purchase it. Will not death be bribed, and money do everything?" The inimitable Shakspeare, after giving a most horrible picture of despair, and a tortured conscience, in the person of the cardinal, introduces King Henry to him with these sharp and piercing words:

"Lord Cardinal, if thou think'st on heaven's bliss,  
Lift up thy hand, make signal of that hope.  
—He dies, and makes no sign."

HEN. VI., Act. 3.

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

<sup>23</sup> A record in the reign of Edward IV. runs thus: "The company of Masons, being otherwise termed Freemasons, of auncient staunding and good reckoninge, by means of affable and kind meetyngs dyverse tymes, and as a lovinge brotherhode use to doe, did frequent this

sued the Art with diligence and assiduity.<sup>24</sup> The king, in person, presided over the Lodges, and nominated William Wanefleet, Bishop of Winchester, Grand Master; who built, at his own expense, Magdalene College, Oxford, and several pious houses. Eton College, near Windsor, and King's College, Cambridge, were founded in this reign, and finished under the direction of Wanefleet. Henry also founded Christ's College, Cambridge; and his queen, Margaret of Anjou, Queen's College in the same university. In short, during the life of this prince, the arts flourished, and many sagacious statesmen, consummate orators, and admired writers, were supported by royal munificence.

#### SECT. IV.

#### *History of Masonry in the South of England, from 1471 to 1567.*

MASONRY continued to flourish in England till the peace of the kingdom was interrupted by the civil wars between the two royal houses of York and Lancaster;

mutual assembly in the tyme of Henry VI., in the twelfth yeare of his most gracious reign, A.D. 1434." The same record says farther, "That the charges and laws of the Freemasons have been seen and perused by our late sovereign King Henry VI., and by the lords of his most honourable council, who have allowed them, and declared, That they be right good, and reasonable to be holden, as they have been drawn out and collected from the records of auntient tymes." &c., &c.

From this record it appears, that before the troubles which happened in the reign of this unfortunate prince, Freemasons were held in high estimation.

<sup>24</sup> While these transactions were carrying on in England, the Masons were countenanced and protected in Scotland, by King James I. After his return from captivity, he became the patron of the learned, and a zealous encourager of Masonry. The Scottish records relate, that he honoured the Lodges with his royal presence; that he settled a yearly revenue of four pounds Scots (an English noble), to be paid by every Master-mason in Scotland, to a Grand Master, chosen by the Grand Lodge, and approved by the crown, one nobly born, or an eminent clergyman, who had his deputies in cities and counties; and every new brother, at entrance, paid him also a fee. His office empowered him to regulate in the Fraternity what should not come under the cognizance of law-courts. To him appealed both Mason and lord, or the builder and founder, when at variance, in order to prevent law-pleas; and, in his absence, they appealed to his Deputy or Grand Warden, that resided next to the premises.

during which it fell into an almost total neglect, that continued till 1471, when it again revived under the auspices of Richard Beauchamp, Bishop of Sarum, who had been appointed Grand Master by Edward IV., and honoured with the title of Chancellor of the Garter, for repairing the castle and chapel of Windsor.

During the short reigns of Edward V. and Richard III., Masonry was on the decline; but on the accession of Henry VII., A.D. 1485, it rose again into esteem, under the patronage of the Master and Fellows of the order of St. John at Rhodes (now Malta), who assembled their Grand Lodge in 1500, and chose Henry their protector. Under the auspices of this prince, the Fraternity once more revived their assemblies, and Masonry resumed its pristine splendour.

On the 24th of June, 1502, a Lodge of Master Masons was formed in the palace, at which the king presided in person as grand Master; who, having appointed John Islip, abbot of Westminster, and Sir Reginald Bray, knight of the garter, his wardens for the occasion, proceeded, in ample form, to the east end of Westminster Abbey, where he laid the foundation-stone of that rich master-piece of Gothic architecture, known by the name of Henry the Seventh's Chapel.<sup>25</sup> This chapel is supported by fourteen Gothic buttresses, all beautifully ornamented, and projecting from the building in different angles; it is enlightened by a double range of windows, which throw the light into such a happy disposition, as

<sup>25</sup> This chapel was erected by William Bolton, prior of St. Bartholomew's, who is denominated the "Master of the work," in the will of King Henry VII. Leland styles it the miracle of the world, *orbis miraculum*; and Britton (Arch. Ant., vol. 5, p. 178.) adds, "However extravagant that eulogium may appear, there is probably no other edifice on the globe in which such profound geometrical skill has been displayed, mingled with such luxuriance of ornament and such aspiring lightness of design. It would seem, indeed, as though the architect had intended to give to stone the character of embroidery, and enclose his walls in the meshes of lace-work. The buttress towers are crested by ornamental domes, and enriched with niches and elegant tracery; the parapets are gracefully wrought with pierced work; the cross springers are perforated into airy forms; and the very cornices are charged, even to profusion, with armorial cognizances, and knotted foliage. The interior is yet more embellished; and, at the same time, altogether unparalleled for its surrounding ranges of rich statuary, and the gorgeous elegance and peculiarly scientific construction of its vaulting."—EDITOR.

at once to please the eye, and afford a kind of solemn gloom. These buttresses extend to the roof, and are made to strengthen it by being crowned with Gothic arches. The entrance is from the east end of the abbey, by a flight of black marble steps, under a noble arch, leading to the body of the chapel. The gates are of brass. The stalls on each side are of oak, as are also the seats, and the pavement is black and white marble. The cape-stone of this building was celebrated in 1507.

Under the direction of Sir Reginald Bray, the palace of Richmond was also built, and many other stately works. Brazen-nose College, Oxford, and Jesus and St. John's Colleges, Cambridge, were likewise finished in this reign.

Henry VIII. succeeded his father in 1509, and appointed Cardinal Wolsey Grand Master. This prelate built Hampton Court, Whitehall, Christ-church College, Oxford, and several other noble edifices; all of which, upon his disgrace, were forfeited to the crown, A.D. 1530. Thomas Cromwell, Earl of Essex, succeeded the cardinal in the office of Grand Master; and employed the Fraternity in building St. James's Palace, Christ's Hospital, and Greenwich Castle. In 1534, the king and parliament threw off allegiance to the pope of Rome; and the king being declared supreme head of the church, no less than 926 pious houses were suppressed; many of which were afterwards converted into stately mansions for the nobility and gentry. Under the direction of John Touchet, Lord Audley, who, on Cromwell's being beheaded in 1540, had succeeded to the office of Grand Master, the Fraternity were employed in building Magdalene College, Cambridge, and several other structures.

Edward VI., a minor, succeeded to the throne in 1547, and his guardian and regent, Edward Seymour, Duke of Somerset, undertook the management of the Masons, and built Somerset-house, in the Strand; which, on his being beheaded, was forfeited to the crown in 1552. John Poynt, Bishop of Winchester, then became the patron of the Fraternity, and presided over the Lodges till the death of the king, in 1553.

The Masons remained without any nominal patron till the reign of Elizabeth, when Sir Thomas Sackville accepted the office of Grand Master. Lodges were held

during this period, in different parts of England; but the General or Grand Lodge assembled in York, where the Fraternity were numerous and respectable.

The following circumstance is recorded of Elizabeth: Hearing that the Masons were in possession of secrets which they would not reveal, and being jealous of all secret assemblies, she sent an armed force to York, with intent to break up their annual Grand Lodge.<sup>26</sup> This design, however, was happily frustrated by the interposition of Sir Thomas Sackville, who took care to initiate some of the chief officers whom she had sent on this duty. They joined in communication with the Masons, and made so favourable a report to the queen on their return, that she countermanded her orders, and never afterwards attempted to disturb the meetings of the Fraternity.

Sir Thomas Sackville held the office of Grand Master till 1567, when he resigned in favour of Francis Russell, Earl of Bedford, and Sir Thomas Gresham,<sup>27</sup> an eminent

<sup>26</sup> This confirms the observations in a former note, on the existence of the Grand Lodge at York, p. 108, et seq.

<sup>27</sup> Sir Thomas Gresham proposed to erect a building, at his own expense, in the city of London, for the service of commerce, if the citizens would purchase a proper spot for that purpose. His proposal being accepted, and some houses between Cornhill and Threadneedle-street, which had been purchased on that account, having been pulled down, on the 7th of June, 1566, the foundation-stone of the intended building was laid. The work was carried on with such expedition, that the whole was finished in November, 1567. The plan of this edifice was formed upon that of the Exchange at Antwerp; being, like it, an oblong square, with a portico, supported by pillars of marble, ten on the north and south sides, and seven on the east and west; under which stood the shops, each seven feet and a half long, and five feet broad; in all, 120; twenty-five on each side east and west, thirty-four and a half north, and thirty-five and a half south; each of which paid Sir Thomas £4 10.s a year on an average. There were, likewise, other shops fitted up in the vaults below; but the dampness and darkness rendered them so inconvenient, that the vaults were soon let out to other uses. Upon the roof stood, at each corner, upon a pedestal, a grasshopper, which was the crest of *Sir Thomas's Arms*. This edifice, on its being first erected, was called simply the Bourse; but, on the 23d of January, 1570, the queen, attended by a great number of her nobles, came from her palace of Somerset-house in the Strand, and, passing through Threadneedle-street, dined with Sir Thomas at his house in Bishopsgate-street; and, after dinner, her Majesty returned through Cornhill, entered the Bourse on the south side, and having viewed every part of the building, particularly the gallery which extended around the whole structure, and which was

merchant, distinguished by his abilities, and great success in trade. To the former, the care of the Brethren in the northern part of the kingdom was assigned, while the latter was appointed to superintend the meetings in the south, where the society had considerably increased, in consequence of the honourable report which had been made to the queen. Notwithstanding this new appointment of a Grand Master for the south, the General Assembly continued to meet in the city of York, as heretofore, where all the records were kept; and to this assembly appeals were made on every important occasion.

## SECT. V.

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

THE queen, being assured that the Fraternity were composed of skilful architects and lovers of the arts, and that state affairs were points in which they never interfered, was perfectly reconciled to their assemblies, and Masonry made a great progress during her reign. Several Lodges were held in different parts of the kingdom, particularly in London and its environs, where the Brethren increased considerably, and many great works were carried on under the auspices of Sir Thomas Gresham, from whom the Fraternity received every encouragement.

Charles Howard, Earl of Effingham, succeeded Sir Thomas in the office of Grand Master, and continued to preside over the Lodges in the south, till the year 1588; when George Hastings, Earl of Huntingdon, was chosen, who remained in that office till the death of the queen, in 1603.

On the demise of Elizabeth, the crowns of England and Scotland were united in her successor, James VI. of Scotland, who was proclaimed King of England, Scot-

furnished with shops, filled with all sorts of the finest wares in the city, she caused the edifice to be proclaimed, in her presence, by a herald and trumpet, "The Royal Exchange;" and, on this occasion, it is said, Sir Thomas appeared publicly in the character of Grand Master. The original building stood till the fire in London, in 1666, when it was destroyed, and a magnificent building erected in its place, which, also, was burnt to the ground on the 10th January, 1838.

land, and Ireland, on the 25th of March, 1603. At this period, Masonry flourished in both kingdoms, and Lodges were convened under the royal patronage. Several gentlemen of fine taste, who had returned from their travels, full of laudable emulation to revive the old Roman and Grecian Masonry, brought home fragments of old columns, curious drawings, and books of architecture. Among the number was the celebrated Inigo Jones, son of Inigo Jones, a citizen of London, who was put apprentice to a joiner, and had a natural taste for the art of designing. Being first renowned for his skill in landscape painting, he was patronised by the learned William Herbert, afterwards Earl of Pembroke. Having made the tour of Italy at his lordship's expense, and improved under some of the best disciples of the famous Andrea Palladio, on his return to England, he laid aside the pencil, and, confining his study to architecture, became the Vitruvius of Britain and the rival of Palladio.

This celebrated artist was appointed general surveyor to King James I., under whose auspices the science of Masonry flourished. He was nominated *Grand Master of England*, and was deputed by his sovereign to preside over the Lodges. During his administration, several learned men were initiated into the Order, and the society considerably increased in consequence and reputation. Ingenious artists daily resorted to England, where they met with great encouragement; Lodges were instituted as seminaries of instruction in the sciences and polite arts, after the model of the Italian schools the Communications of the Fraternity were established, and the annual festivals regularly observed.

Many curious and magnificent structures were finished under the direction of this accomplished architect; and, among the rest, he was employed, by command of his sovereign, to plan a new palace at Whitehall, worthy the residence of the kings of England, which he accordingly executed; but, for want of a parliamentary fund, no more of the plan than the present Banqueting-house<sup>23</sup> was fin-

<sup>23</sup> This building is said to contain the finest single room of its extent since the days of Augustus, and was intended for the reception of ambassadors, and other audiences of state. The whole is a regular and stately building, of three stories; the lowest has a rustic wall, with small square windows, and by its strength happily serves as a



ished. In 1607, the foundation-stone of this elegant piece of true Masonry was laid by King James, in presence of Grand Master Jones, and his Wardens, William Herbert, Earl of Pembroke, and Nicholas Stone, Esq., Master-masons of England, who were attended by many brothers, clothed in form, and other eminent persons, who had been invited on the occasion. The ceremony was conducted with great pomp and splendour, and a purse of broad pieces of gold laid upon the stone, to enable the Masons to regale.

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

On the death of King James, in 1625, Charles ascended the throne. The Earl of Pembroke presided over the Fraternity till 1630, when he resigned in favour of Henry Danvers, Earl of Danby; who was succeeded, in 1633, by Thomas Howard, Earl of Arundel, the progenitor of the Norfolk family. In 1635, Francis Russell, Earl of Bedford, accepted the government of the Society; but Inigo Jones having, with indefatigable assiduity, continued to patronize the Lodges during his lordship's administra-

oasis for the Orders. Upon this is raised the Ionic, with columns and pilasters; and between the columns are well-proportioned windows, with arched and pointed pediments: over these, is placed the proper entablature; on which is raised a second series of the Corinthian order, consisting of columns and pilasters, like the other, column being placed over column, and pilaster over pilaster. From the capitals are carried festoons, which meet with masks and other ornaments in the middle. This series is also crowned with its proper entablature, on which is raised the balustrade, with Attic pedestals between, which crown the work. The whole is finely proportioned, and happily executed. The projection of the columns from the wall has a fine effect in the entablatures; which, being brought forward in the same proportion, yields that happy diversity of light and shade so essential to true architecture. The internal decorations are also striking. The ceiling of the grand room, in particular, which is now used as a chapel, is richly painted by the celebrated Sir Peter Paul Rubens, who was ambassador in England in the time of Charles I. The subject is, the entrance, inauguration, and coronation of King James, represented by Pagan emblems; and it is justly esteemed one of the most capital performances of this eminent master. It has been pronounced one of the finest ceilings in the world.

tion, he was re-elected the following year and continued in office till his death, in 1646.<sup>29</sup>

<sup>29</sup> That Lodges continued regularly to assemble at this time, appears from the Diary of the learned antiquary Elias Ashmole, where he says:—"I was made a Freemason at Warrington, Lancashire, with Colonel Henry Mainwaring, of Kerthingham, in Cheshire, by Mr. Richard Penket, the Warden, and the Fellow Crafts, (all of whom are specified,) on 16th October, 1646." In another place of his diary he says: "On March the 10th, 1682, about 5 hor. post merid., I received a summons to appear at a Lodge, to be held the next day, at Masons' Hall in London—March 11. Accordingly I went, and about noon was admitted into the fellowship of Free-masons, Sir William Wilson, Knt., Captain Richard Borthwick, Mr. William Woodman, Mr. William Gray, Mr. Samuel Taylour, and Mr. William Wise. I was the senior fellow among them, it being thirty-five years since I was admitted. There were present, beside myself, the fellows after named; Mr. Thomas Wise, Master of the Masons' Company this present year, Mr. Thomas Shorthose, and seven more old Freemasons. We all dined at the Half-moon Tavern, Cheapside, at a noble dinner prepared at the charge of the new accepted Masons."

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

The writer of Mr. Ashmole's Life, who was not a Mason, before his History of Berkshire, p. 6, gives the following account of Masonry:

"He (Mr. Ashmole) was elected a brother of the company of Free-masons; a favour esteemed so singular by the Members, that kings themselves have not disdained to enter themselves of this Society. From these are derived the adopted Masons, accepted Masons, or Free-masons; who are known to one another all over the world, by certain *signals* and *watch words* known to them alone. They have several Lodges in different countries for their reception; and, when any of them fall into decay, the Brotherhood is to relieve them. The manner of their adoption or admission is very formal and solemn, and with the administration of an oath of secrecy, which has had better fate than all other oaths, and has ever been most religiously observed: nor has the world been yet able, by the inadvertency, surprise, or folly of any of its members, to dive into this mystery, or make the least discovery."

In some of Mr. Ashmole's manuscripts, there are many valuable collections relating to the history of the Freemasons, as may be gathered from the letters of Dr. Knipe, of Christ-church, Oxford, to the publisher of Ashmole's Life; the following extracts from which will authenticate and illustrate many facts in this history:

"As to the ancient Society of Free-masons, concerning whom you are desirous of knowing what may be known with certainty, I shall

The taste of this celebrated architect was displayed in many curious and elegant structures, both in London and the country; particularly in designing the magnificent row of Great Queen-street, and the west side of Lincoln's Inn Fields, with Lindsey-house in the centre; the late Chirurgeons'-hall and theatre, now Barbers'-hall, in Monkwell-street; Shaftesbury-house, late the London Lying-in-Hospital for Married Women, in Aldersgate-street; Bedford-house, in Bloomsbury-square, which is now taken down to make room for the new buildings in the improvement of the Duke of Bedford's town estate; Berkeley House, Piccadilly, lately burnt, and rebuilt, now in the possession of the Duke of Devonshire; and York-stairs, on the bank of the Thames, &c. Beside these, he

cuted his intended design, our Fraternity had been as much obliged to him as the Brethren of the most noble Order of the Garter. I would not have you surprised at this expression, or think it at all too assuming. The Sovereigns of that Order have not disdained our fellowship, and there have been times when Emperors were also Freemasons. What, from Mr. Ashmole's collection, I could gather was, that the report of our Society taking rise from a bull granted by the pope in the reign of Henry VI. to some Italian architects, to travel over all Europe to erect chapels, was ill-founded. Such a bull there was, and those architects were Masons; but this bull, in the opinion of the learned Mr. Ashmole, was confirmative only, and did not by any means create our Fraternity, or even establish them in this kingdom. But as to the time and manner of that establishment, something I shall relate from the same collections.

“St. Alban, the proto-martyr, established Masonry here, and from his time it flourished, more or less, according as the world went, down to the days of King Athelstane who, for the sake of his brother Edwin, granted the Masons a charter. Under our Norman princes they frequently received extraordinary marks of royal favour. There is no doubt to be made, that the skill of Masons, which was always transcendently great, even in the most barbarous times; their wonderful kindness and attachment to each other, how different soever in condition; and their inviolable fidelity in keeping religiously their secrets; must have exposed them, in ignorant, troublesome, and superstitious times, to a vast variety of adventures, according to the different state of parties, and other alterations in government. By the way, it may be noted, that the Masons were always loyal, which exposed them to great severities when power wore the appearance of justice, and those who committed treason punished true men as traitors. Thus, in the 3rd year of Henry VI., an act passed to abolish the society of Masons, and to hinder, under grievous penalties, the holding Chapters, Lodges, or other regular assemblies; yet this act was afterwards [virtually] repealed; and even before that, King Henry and several lords of his court became fellows of the Craft.

designed Gunnersbury-house, near Brentford; Wilton-house, in Wiltshire; Castle-Abbey, in Northamptonshire, Stoke-park; part of the quadrangle at St. John's, Oxford; Charlton-house, and Cobham-hall, in Kent; Coles-hill, in Berkshire; and the Grange, in Hampshire.

The breaking out of the civil wars obstructed the progress of Masonry in England for some time; but after the Restoration it began to revive under the patronage of Charles II., who had been received into the Order during his exile.<sup>30</sup>

On the 27th December, 1663, a general assembly was held, at which Henry Jermyn, Earl of St. Alban's, was elected Grand Master; who appointed Sir John Denham, Knt., his deputy, and Mr. (afterwards Sir) Christopher Wren,<sup>31</sup> and John Webb, his wardens. Several useful regulations<sup>32</sup> were made at this assembly, for the better

<sup>30</sup> Some Lodges, in the reign of Charles II., were constituted by *leave* of the *several* noble Grand Masters, and many gentlemen and famous scholars requested at this time to be admitted among the Fraternity.

<sup>31</sup> He was the only son of Dr. Christopher Wren, dean of Windsor, and was born in 1632. His genius for arts and sciences appeared early. At the age of thirteen, he invented a new astronomical instrument, by the name of *Pan-organum*, and wrote a treatise on the origin of rivers. He invented a new pneumatic engine, and a peculiar instrument of use in gnomonics, to solve this problem, viz.: "On a known plane, in a known elevation, to describe such lines with the expedite turning of rundles to certain divisions, as by the shadow the style may show the equal hours of the day." In 1646, at the age of fourteen, he was admitted a gentleman commoner in Wadham-college, Oxon, where he greatly improved under the instructions and friendship of Dr. John Wilkins and Dr. Seth Ward, who were gentlemen of great learning, and afterwards promoted by King Charles II. to the mitre. His other numerous juvenile productions in mathematics prove him to be a scholar of the highest eminence. He assisted Dr. Scarborough in anatomical preparations, and experiments upon the muscles of the human body; whence are dated the first introduction of geometrical and mechanical speculations in anatomy. He wrote discourses on the longitude; on the variations of the magnetical needle; *de re nautica veterum*; how to find the velocity of a ship in sailing; of the improvement in galleys; and how to recover wrecks. Beside these, he treated on the convenient way of using artillery on ship-board; how to build on deep water; how to build a mole into the sea, without *Puzzolan* dust, or cisterns; and of the improvement of river navigation, by the joining of rivers. In short, the works of this excellent genius appear to be rather the united efforts of a whole century than the production of one man.

<sup>32</sup> Among other regulations made at this assembly were the following:

1. That no person, of what degree soever, be made or accepted a

government of the Lodges, and the greatest harmony prevailed among the brethren at their various meetings.

Thomas Savage, Earl of Rivers, having succeeded the Earl of St. Alban's in the office of Grand Master in June, 1666, Sir Christopher Wren was appointed deputy under his lordship; in which office he distinguished himself more than any of his predecessors in promoting the prosperity of the few Lodges that occasionally met at this time, particularly the old Lodge of St. Paul's,<sup>33</sup> now the Lodge of Antiquity, which he patronized upwards of eighteen years. The honours which this celebrated character afterwards received in the Society, are evident proofs of the attachment of the Fraternity towards him.

Freemason unless in a regular Lodge, whereof one to be a Master or a Warden in that limit or division where such Lodge is kept, and another to be a craftsman in the trade of Freemasonry.

2. That no person hereafter shall be accepted a Freemason, but such as are of able body, honest parentage, good reputation, and an observer of the laws of the land.

3. That no person, hereafter, who shall be accepted a Freemason shall be admitted into any Lodge or assembly, until he has brought a certificate of the time and place of his acceptation from the Lodge that accepted him, unto the Master of that limit or division where such Lodge is kept. And the said Master shall enrol the same in a roll of parchment to be kept for that purpose, and shall give an account of all such acceptations at every general assembly.

4. That every person who is now a Freemason, shall bring to the Master a note of the time of his acceptation, to the end the same may be enrolled in such priority of place as the Brother deserves; and that the whole company and fellows may the better know each other.

5. That, for the future, the said Fraternity of Freemasons shall be regulated and governed by one Grand Master, and as many Wardens as the said Society shall think fit to appoint at every annual general assembly.

6. That no person shall be accepted, unless he be twenty-one years old or more.

Several records of the Society, of this and the preceding reign, were lost at the Revolution: and not a few were too hastily burnt in our own times by some scrupulous brothers, from a fear of making discoveries prejudicial to the interests of the Order.

<sup>33</sup> It appears from the records of the Lodge of Antiquity, that Mr. Wren at this time attended the meetings regularly: and that, during his presidency, he presented to that Lodge three mahogany candlesticks which are still preserved, and highly prized, as a *memento* of the esteem of the honourable donor.

## SECT. VI.

*The History of Masonry in England from the Fire of London<sup>34</sup> to the Accession of George I.*

THE year 1666 afforded a singular and awful occasion for the utmost exertion of Masonic abilities. The city of London, which had been visited in the preceding year by the plague, to whose ravages, it is computed, above 100,000 of its inhabitants fell a sacrifice,<sup>35</sup> had scarcely recovered from the alarm of that dreadful contagion, when a general conflagration reduced the greatest part of the city within the walls to ashes. This dreadful fire broke out on the 2d of September, at the house of a baker in Pudding-lane, a wooden building, pitched on the outside, as were also all the rest of the houses in that narrow lane. The house being filled with faggots and brushwood, soon added to the rapidity of the flames, which raged with such fury as to spread four ways at once.

Jonas Moore and Ralph Gatrix, who were appointed surveyors on this occasion to examine the ruins, reported, that the fire over-ran 373 acres within the walls, and burnt 13,000 houses, 89 parish churches, besides chapels, leaving only 11 parishes standing. The Royal Exchange, Custom-house, Guildhall, Blackwall-hall, St. Paul's cathedral, Bridewell, the two compters, fifty-two city companies' halls, and three city gates, were all demolished. The damage was computed at 10,000,000*l.* sterling.<sup>36</sup>

After so sudden and extensive a calamity, it became

<sup>34</sup> For many of the particulars contained in this section, I am indebted to Mr. Noorthouck's edition of the Book of Constitutions, published in 1784; which, much to the honour of that gentleman, is executed in a masterly manner, and interspersed with several judicious remarks.

<sup>35</sup> The streets were at this time narrow, crooked, and incommodious; the houses built chiefly of wood, close, dark, and ill-contrived; with several stories projecting beyond each other as they rose, over the contracted streets. Thus the free circulation of air was obstructed, the people breathed a stagnant and unwholesome element, replete with foul effluvia, sufficient of itself to generate putrid disorders. From this circumstance, the inhabitants were continually exposed to contagious disorders, and the buildings to the ravages of fire.

<sup>36</sup> Anderson's History of Commerce, vol. ii., p. 130.

necessary to adopt some regulations to guard against any such catastrophe in future. It was therefore determined, that in all the new buildings to be erected, stone and brick should be substituted in the room of timber. The King and the Grand Master immediately ordered Deputy Wren to draw up the plan of a new city, with broad and regular streets. He was also appointed surveyor-general and principal architect for rebuilding the city, the cathedral of St. Paul, and all the parochial churches enacted by parliament, in lieu of those that were destroyed, with other public structures. This gentleman, conceiving the charge too important for a single person, selected Mr. Robert Hook, professor of Geometry in Gresham college, to assist him; who was immediately employed in measuring, adjusting, and setting out the ground of the private streets to the several proprietors. Dr. Wren's model and plan were laid before the King and the House of Commons, and the practicability of the whole scheme, without the infringement of property, clearly demonstrated: it unfortunately happened, however, that the greater part of the citizens were absolutely averse to alter their old possessions, and to recede from building their houses again on the old foundations. Many were unwilling to give up their properties, into the hands of public trustees, till they should receive an equivalent of more advantage; while others expressed distrust. All means were tried to convince the citizens that, by removing all the church-yards, gardens, &c., to the outskirts of the city, sufficient room would be given to augment the streets, and properly to dispose of the churches, halls, and other public buildings, to the perfect satisfaction of every proprietor; but the representation of all these improvements had no weight. The citizens chose to have their old city again, under all its disadvantages, rather than a new one, the principles of which they were unwilling to understand, and considered as innovations. Thus an opportunity was lost, of making the new city the most magnificent, as well as the most commodious for health and trade, of any in Europe. The architect, cramped in the execution of his plan, was obliged to abridge his scheme, and exert his utmost labour, skill, and ingenuity, to model the city in the manner in which it has since appeared.

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

In 1668, the custom-house for the port of London, situated on the south side of Thames-street, was built, adorned with an upper and lower order of architecture. In the latter are stone columns and an entablement of the Tuscan order; and in the former, are pilasters, entablature, and five pediments of the Ionic order. The wings are elevated on columns, forming piazzas; and the length of the building is 189 feet; its breadth in the middle, 27; and at the west end, 60 feet.<sup>57</sup>

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

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

In 1671, Dr. Wren began to build that great fluted column called the Monument, in memory of the burning and rebuilding of the city of London. This stupendous pillar was finished in 1677.<sup>38</sup>

<sup>37</sup> This building was destroyed by fire a few years ago, and an elegant structure erected in its stead.—EDITOR.

<sup>38</sup> It is 24 feet higher than Trajan's pillar at Rome, and built of Portland stone, of the Doric order. Its altitude, from the ground, is 202 feet; the greatest diameter of the shaft or body of the column, 15 feet; the ground plinth, or bottom of the pedestal, 28 feet square; and the pedestal, 40 feet high. Over the capital is an iron balcony, encompassing a cone 32 feet high, supporting a blazing urn of gilt brass. Within is a large staircase of black marble, containing 345



The rebuilding of the city of London was vigorously prosecuted, and the restoration of St. Paul's cathedral claimed particular attention. Dr. Wren drew several designs, to discover what would be most acceptable to

steps, each step ten inches and a half broad, and six inches thick. The west side of the pedestal is adorned with curious emblems, by the masterly hand of Mr. Cibber, father to the late poet-laureate, Colley Cibber; in which eleven principal figures are done *in alto*, and the rest *in basso relievo*. That to which the eye is particularly directed, is a female, representing the *City of London*, sitting in a languishing posture, on a heap of ruins. Behind her, is *Time*, gradually raising her up; and at her side, a woman, representing *Providence*, gently touching her with one hand, while, with a winged sceptre in the other, she directs her to regard two goddesses in the clouds; one with a cornucopia, denoting *Plenty*; the other, with a palm branch, the emblem of *Peace*. At her feet is a bee-hive, to show that, by industry and application, the greatest misfortunes may be overcome. Behind *Time*, are the *Citizens*, exulting at his endeavours to restore her; and beneath, in the midst of the ruins, is a *dragon*, the supporter of the city arms, who endeavours to preserve them with his paw. At the north end, is a view of the *City in flames*, the inhabitants in consternation, with their arms extended upward, crying for assistance. Opposite the city, on an elevated pavement, stands the *King*, in a Roman habit, with a laurel on his head, and a truncheon in his hand; who, on approaching her, commands three of his attendants to descend to her relief. The first represents the *Sciences*, with a winged head, and circle of naked boys dancing thereon, and holding *Nature* in her hand, with her numerous breasts, ready to give assistance to all. The second is *Architecture*, with a plan in one hand, and a square and pair of compasses in the other. The third is *Liberty*, waving a hat in the air, and showing her joy at the pleasing prospect of the City's speedy recovery. Behind the king, stands his brother the *Duke of York*, with a garland in one hand, to crown the rising city, and a sword in the other for her defence. The two figures behind them are *Justice* and *Fortitude*; the former with a coronet, and the latter with a reined lion; while, under the pavement, in a vault, appears *Envy* gnawing a heart. In the upper part of the background, the re-construction of the city is represented by scaffolds and unfinished houses, with builders at work on them. The north and south sides of the pedestal have each a Latin inscription, one describing the desolation of the city, the other its restoration. The east side of the pedestal has an inscription, expressing the time in which the pillar was begun, continued, and brought to perfection. In one line, continued round the base, are these words:—"This pillar was set up in perpetual remembrance of the most dreadful burning of this Protestant city, begun and carried on by the treachery and malice of the Popish faction in the beginning of September, in the year of our Lord 1666, in order to the carrying on their horrid plot for extirpating the Protestant religion, and old English liberty, and introducing Popery and slavery." On the Duke of York's accession to the crown, this inscription was erased; but was again restored soon after the Revolution.

the general taste; and, finding persons of all degrees declare for magnificence and grandeur, he formed a design according to the very best style of Greek and Roman architecture, and caused a large model of it to be made in wood; but, the bishops deciding that it was not sufficiently in the cathedral style, the surveyor was ordered to amend it, and he then produced the scheme of the present structure, which was honoured with the King's approbation. The original model, however, which was only of the Corinthian order, like St. Peter's at Rome, is still kept in an apartment of the cathedral, as a real curiosity.

In 1673, the foundation-stone of this magnificent cathedral, designed by Deputy Wren, was laid in solemn form by the King,<sup>39</sup> attended by Grand Master Rivers, his architects and craftsmen, in the presence of the nobility and gentry, the lord mayor and aldermen, the bishops and clergy, &c. During the whole time this structure was building, Dr. Wren acted as master of the work, and surveyor, and was ably assisted by his wardens, Mr. Edward Strong and his son.

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

The west front is graced with a most magnificent portico, a noble pediment, and two stately turrets. There is a grand flight of steps of black marble that extend the whole length of the portico, which consists of twelve lofty Corinthian columns below, and eight of the Composite order above; these are all coupled and fluted. The upper series support a noble pediment, crowned with its acroteria; and in this pediment is an elegant representation in bas-relief of the conversion of St. Paul, executed by Mr. Bird, an artist whose name, on account of this piece alone, is worthy of being transmitted to

<sup>39</sup> The mallet with which the king levelled this foundation-stone was delivered by Sir Christopher Wren to the old Lodge of St. Paul, now the Lodge of Antiquity where it is still preserved as a great curiosity.

posterity. The figures are well executed; the magnificent figure of St. Paul, on the apex of the pediment, with St. Peter on his right, and St. James on his left, produce a fine effect. The four Evangelists, with their proper emblems, on the front of the towers, are judiciously disposed, and skilfully finished; St. Matthew is distinguished by an angel; St. Mark, by a lion; St. Luke, by an ox; and St. John, by an eagle.

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

The south portico answers to the north, and, like that, is supported by six noble Corinthian columns; but as the ground is considerably lower on this side of the church than the other, the ascent is by a flight of twenty-five steps. This portico has also a pediment above, in which is a phoenix rising out of the flames, with the motto, RESURGAM,<sup>40</sup> underneath it, as an emblem of rebuilding the church. On this side of the building are likewise five statues, which correspond with those on the apex of the north pediment.

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

The dome, which rises in the centre of the whole, is superlatively grand. Twenty feet above the roof of the church is a circular range of thirty-two columns, with niches placed exactly against others within. These are

<sup>40</sup> A curious accident is said to have given rise to this device, which was particularly observed by the architect as a favourable omen. When Dr. Wren was marking out the dimensions of the building, and had fixed on the centre of the great dome, a common labourer was ordered to bring him a flat stone from among the rubbish, to leave as a direction to the masons. The stone which the man brought happened to be a piece of a gravestone, with nothing remaining of the inscription but this single word, in large capitals, RESURGAM; and this circumstance left an impression on Dr. Wren's mind, that could never afterwards be erased.

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

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

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

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

Under the grand portico, at the west end, are three doors, ornamented at the top with bas-relief. The middle door, which is by far the largest, is cased with white marble, and over it is a fine piece of basso-relievo, in which St. Paul is represented preaching to the Bereans. On entering the door, the mind is struck by the extent of the vista. An arcade, supported by lofty and massy

pillars on each hand, divides the church into the body and two aisles; and the view is terminated by the altar at the extremity of the choir; subject, nevertheless, to the intervention of the organ standing across, which forms a heavy obstruction. The pillars are adorned with columns and pilasters of the Corinthian and Composite orders; and the arches of the roof are enriched with shields, festoons, chaplets, and other ornaments. In the aisle, on one hand, is the consistory; and, opposite, on the other, the morning-prayer chapel. These have very beautiful screens of carved wainscot, which are much admired.

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

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

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

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

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

Divine service was performed in the choir of this cathedral, for the first time, on the thanksgiving day for the peace of Ryswick, Dec. 2, 1697;<sup>41</sup> and the last stone on the top of the lantern laid by Mr. Christopher Wren, the son of the architect, in 1710.<sup>42</sup>

While the cathedral of St. Paul's was carrying on as a national undertaking, the citizens did not neglect their own immediate concerns, but restored such of their halls and gates as had been destroyed. In April, 1675, was laid the foundation-stone of the late Bethlehem-hospital for lunatics, in Moorfields. This was a magnificent building, 540 feet long, and 40 broad, besides the two wings, which were not added until several years afterwards. The middle and ends of the edifice projected a little, and were adorned with pilasters, entablatures, foliages, &c., which, rising above the rest of the building, had each a flat roof, with a handsome balustrade of stone. In the centre was an elegant turret, adorned with a clock, gilt ball, and vane. The whole building was brick and stone, inclosed by a handsome wall, 680 feet long, of the same materials. In the centre of the wall was a large pair of iron gates; and on the piers on which these were hung, were two images, in a reclining posture, one representing *raving*, the other *melancholy, madness*. The expression of these figures is admirable; and they were the workmanship of Mr. Cibber, the father of the laureat before mentioned. This building is now destroyed.<sup>43</sup>

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

<sup>41</sup> Howell's Medulla Hist. Ang.

<sup>42</sup> This noble fabric, lofty enough to be discerned at sea eastward, and at Windsor to the west, was begun and completed in the space of thirty-five years, by one architect, the great Sir Christopher Wren; one principal mason, Mr. Strong; and under one bishop of London, Dr. Henry Compton; whereas, St. Peter's at Rome was 155 years in building, under twelve successive architects, assisted by the police and interest of the Roman see, and attended by the best artists in sculpture, statuary, painting, and mosaic work.

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

<sup>43</sup> A new edifice, for the same purpose, has been erected in St.

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

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

Allhallows the Great, Thames-street, 1683.

Allhallows, Lombard-street, 1694.

St. Alban, Wood-street, 1685.

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

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

St. Andrew's, Holborn, 1687.

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

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

St. Bartholomew's, Royal Exchange, 1679.

St. Benedict's, Gracechurch-street, 1685.

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

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

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

Christ-church, Newgate-street, 1687.

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

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

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

St. Dionis Back, Lime-street, 1674.

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

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

St. George, Botolph-lane, 1674.

St. James, Garlick-hill, 1683.

St. James, Westminster, 1675.

St. Lawrence Jewry, Cateaton-street, 1677.

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

St. Margaret, Lothbury, 1690.

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

St. Martin's, Ludgate, 1684.

St. Mary Abchurch, Abchurch-lane, 1686.

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

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

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

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

St. Mary-le-bow, Cheap-side, 1683. This church was built on the wall of a very ancient one in the early time of the Roman colony; the roof is arched, and supported with ten Corinthian columns; but the principal ornament is the steeple, which is deemed an admirable piece of architecture, not to be paralleled by that of any other parochial church. It rises from the ground a square tower, plain at bottom, and is carried up to a considerable height in this shape, but with more ornament as it advances. The principal decoration of the lower part is the door-case; a lofty, noble arch, faced with a bold and well-wrought rustic, raised on a plain solid course from the foundation. Within the arch is a portal of



the Doric order, with well-proportioned columns; the frieze is ornamented with triglyphs, and with sculpture in the metopes. There are some other slight ornaments in this part, which is terminated by an elegant cornice, over which rises a plain course, from which the dial projects. Above this, in each face, there is an arched window, with Ionic pilasters at the sides. The entablature of the order is well wrought: it has a swelling frieze, and supports on the cornice an elegant balustrade, with Attic pillars over Ionic columns. These sustain elegant scrolls, on which are placed urns with flames, and from this part the steeple rises circular. There is a plain course to the height of half the scrolls, and upon this is raised an elegant circular series of Corinthian columns. These support a second balustrade with scrolls; and above there is placed another series of columns of the Composite order; while, from the entablature, rises a set of scrolls supporting the spire, which is placed on balls, and terminated by a globe, on which is fixed a vane.

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

St. Mary, Aldermanbury, rebuilt 1677.

St. Matthew, Friday-street, 1685.

St. Michael, Basinghall-street, 1679.

St. Michael Royal, College-hill, 1694.

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

St. Michael, Wood-street, 1675.

St. Michael, Crooked-lane, 1688.

St. Michael, Cornhill, 1672.

St. Mildred, Bread-street, 1683.

St. Mildred, Poultry, 1676.

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

St. Olave's, Old Jewry, 1673.

St. Peter's, Cornhill, 1681.

St. Sepulchre's, Snow-hill, 1671.

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

St. Stephen's, Walbrook, behind the Mansion-house, 1676. Many encomiums have been bestowed on this church, for its interior beauties. The dome is finely proportioned to the church, and divided into small compartments, decorated with great elegance, and crowned with a lantern: the roof is also divided into compartments, and supported by noble Corinthian columns raised on their pedestals. This church has three aisles and a cross aisle, is 75 feet long, 36 broad, 34 high and 58 to the lantern. It is famous all over Europe, and justly reputed the master-piece of Sir Christopher Wren. There is not a beauty, of which the plan would admit, that is not to be found here in its greatest perfection.

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

St. Vedast, Foster-lane, 1697.

While these churches, and other public buildings, were going forward, under the direction of Sir Christopher Wren, King Charles did not confine his improvements to England alone, but commanded Sir William Bruce, Bart., Grand Master of Scotland, to rebuild the palace of Holyrood House, at Edinburgh, which was ac-

cordingly executed by that architect in the best Augustan style.

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

In 1674, the Earl of Rivers resigned the office of Grand Master, and was succeeded by George Villiers, Duke of Buckingham. He left the care of the Brethren to his wardens, and Sir Christopher Wren, who still continued to act as deputy. In 1679, the duke resigned in favour of Henry Bennet, Earl of Arlington. Though this nobleman was too deeply engaged in state affairs to attend to the duties of Masonry, the Lodges continued to meet regularly under his sanction, and many respectable gentlemen joined the Fraternity.

On the death of the king, in 1685, James II. succeeded to the throne, during whose reign the Fraternity were much neglected. The Earl of Arlington dying this year, the Lodges met in communication, and elected Sir Christopher Wren Grand Master, who appointed Mr. Gabriel Cibber and Mr. Edward Strong<sup>44</sup> his wardens. Masonry continued in a declining state for many years, and a few Lodges only occasionally met in different places.

At the Revolution, the Society was so much reduced in the South of England, that no more than seven regular Lodges met in London and its suburbs, of which two only were worthy of notice; the old Lodge of St. Paul's, over which Sir Christopher had presided during the building of that structure; and a Lodge at St. Thomas's Hospital, Southwark, over which Sir Robert Clayton, then Lord Mayor of London, presided during the rebuilding of that hospital.<sup>45</sup>

King William, having been privately initiated into Masonry in 1695, approved the choice of Sir Christopher Wren as Grand Master, and honoured the Lodges with his royal sanction, particularly one at Hampton Court, at

<sup>44</sup> Both of these gentlemen were members of the old Lodge of St. Paul, with Sir Christopher Wren, and bore a principal share in all the improvements which took place after the fire of London; the latter, in particular, displayed his abilities in the cathedral of St. Paul.

<sup>45</sup> See the Book of Constitutions. 1738, pp. 106, 107.

which, it is said, his majesty frequently presided during the building of the new part of that palace. Kensington Palace was built during this reign, under the direction of Sir Christopher; as were also Chelsea Hospital, and the Palace of Greenwich, the latter of which had been recently converted into an hospital for seamen, and finished after the design of Inigo Jones.

At a general assembly and feast of the Masons, in 1697, many noble and eminent Brethren were present, and among the rest, Charles Duke of Richmond and Lenox, who was at that time Master of the Lodge at Chichester. His Grace was proposed and elected Grand Master for the following year; and having engaged Sir Christopher Wren to act as his deputy, he appointed Edward Strong, senior, and Edward Strong, junior, his wardens. His Grace continued in office only one year, and was succeeded by Sir Christopher, who continued at the head of the Fraternity till the death of the King in 1702.

During the following reign, Masonry made no considerable progress. Sir Christopher's age and infirmities drawing off his attention from the duties of his office, the Lodges decreased, and the annual festivals were entirely neglected<sup>46</sup>. The old Lodge of St. Paul, and a few others, continued to meet regularly, but consisted of few members<sup>47</sup>. To increase their numbers, a proposition was made, and afterwards agreed to, THAT THE PRIVILEGES OF MASONRY SHOULD NO LONGER BE RESTRICTED TO OPERATIVE MASONS, BUT EXTEND TO MEN OF VARIOUS PROFESSIONS, PROVIDED THEY WERE REGULARLY APPROVED AND INITIATED INTO THE ORDER. In consequence of this resolution, many new regulations took place, and the Society once more rose into notice and esteem.

## SECT. VII.

### *History of the Revival of Masonry in the South of England.*

ON the accession of George I. the Masons in London and its environs, finding themselves deprived of Sir Christopher Wren, and their annual meetings discontinued, resolved to cement themselves under a new Grand

<sup>46</sup> Book of Constitutions, 1738, p. 108.

<sup>47</sup> Ibid.

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

Amongst a variety of regulations which were proposed and agreed to at this meeting, was the following: 'That the privilege of assembling as Masons, which had been hitherto unlimited<sup>48</sup>, should be vested in certain

<sup>48</sup> A sufficient number of Masons, met together within a certain

Lodges or Assemblies of Masons convened in certain places; and that every Lodge to be hereafter convened, except the four old Lodges at this time existing, should be legally authorized to act by a warrant from the Grand Master for the time being, granted to certain individuals by petition, with the consent and approbation of the Grand Lodge in communication; and that without such warrant no Lodge should be hereafter deemed regular or constitutional." In consequence of this regulation, several new Lodges were soon after convened in different parts of London and its environs, and the Masters and Wardens of these Lodges were commanded to attend the meetings of the Grand Lodge, make a regular report of their proceedings, and transmit to the Grand Master, from time to time, a copy of any by-laws they might form for their own government; that no laws established among them might be contrary to, or subversive of, the general regulations, by which the Fraternity had been long governed, and which had been sanctioned by the four Lodges when convened as a Grand Lodge in 1717.

In compliment to the Brethren of the four old Lodges, by whom the Grand Lodge was first formed, it was resolved, "That every privilege which they collectively enjoyed by virtue of their immemorial rights, they should still continue to enjoy; and that no law, rule, or regulation, to be hereafter made or passed in the Grand Lodge, should ever deprive them of such privilege, or encroach on any landmark which was at that time established as the standard of masonic government." This resolution being confirmed, the old Masons in the Metropolis, agreeably to the resolutions of the Brethren at large, vested all their inherent privileges, as individuals, in the four old Lodges, in trust that they would never suffer the old charges and ancient landmarks to be infringed. The four old lodges then agreed to extend their patronage to every lodge which should hereafter be constituted by the Grand Lodge, according to the new regulations of the Society;

district, with the consent of the sheriff or chief magistrate of the place, were empowered, at this time, to make Masons, and practise the rites of Masonry, without warrant of Constitution. The privilege was inherent in themselves as individuals; and this privilege is still enjoyed by the two old Lodges now extant, which act by immemorial constitution.

and while such lodges acted in conformity to the ancient Constitution of the Order, to admit their Masters and Wardens and to share with them all the privileges of the Grand Lodge, excepting precedence of rank.

Matters being thus amicably adjusted, the Brethren of the four old lodges considered their attendance on the future Communications of the Society as unnecessary; and therefore, like the other lodges, trusted implicitly to their Master and Wardens, resting satisfied that no measure of importance would be adopted without their approbation. The officers of the old lodges, however, soon began to discover, that the new lodges, being equally represented with them at the Communications, might, in process of time, so far outnumber the old ones, as to have it in their power, by a majority, to encroach on, or even subvert, the privileges of the original Masons of England, which had been centred in the four old lodges, with the concurrence of the Brethren at large, therefore, they very wisely formed a code of laws for the future government of the Society; to which was annexed a conditional clause,<sup>49</sup> which the Grand Master for the time being, his successors, and the Master of every lodge to be hereafter constituted, were bound to preserve inviolate in all time coming. To commemorate this circumstance, it has

<sup>49</sup> The conditional clause runs thus:—"Every *annual* Grand Lodge has an *inherent* power and authority to make *new* regulations, or to alter *these*, for the *real benefit* of this *ancient* Fraternity; *provided always*, THAT THE OLD LAND-MARKS BE CAREFULLY PRESERVED: and that such alterations and new regulations be proposed and agreed to, at the third quarterly communication preceding the annual grand feast; and that, they be offered also to the perusal of *all* the Brethren before dinner in *writing*, *even of the youngest apprentice*; the approbation and consent of the *majority* of *all* the Brethren present being absolutely necessary to make the same binding and obligatory."

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

\* See the first edition of the Book of Constitutions, p. 58.



been customary, since that time, for the Master of the oldest lodge to attend every Grand Installation: and taking precedence of all present, the Grand Master only excepted, to deliver the book of the original Constitutions to the newly installed Grand Master, on his engaging to support the ancient charges and general regulations.

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

The necessity of fixing the original Constitutions, as the standard by which all future laws in the Society are to be regulated, was so clearly understood and defined by the whole Fraternity at this time, that it was established as an unerring rule, at every installation, public and private, for many years afterwards, to make the Grand Master, and the Masters and Wardens of every lodge, engage to support the original Constitutions; to the observance of which, also, every Mason was bound at his initiation. Whoever acknowledges the universality of Masonry to be its highest glory, must admit the propriety of this conduct; for were no standard fixed for the government of the Society, Masonry might be exposed to perpetual variations, which would effectually destroy

all the good effects that have hitherto resulted from its universality and extended progress.<sup>50</sup>

During the administration of Mr. Sayer, the Society made little progress. Several Brethren joined the old lodges; but there appear to have been only two new lodges constituted under his auspices.

Mr. Sayer was succeeded, in 1718, by George Payne

<sup>50</sup> When the earlier editions of this book were printed, the author was not sufficiently acquainted with this part of the history of Masonry in England. The above particulars have been carefully extracted from old records and authentic manuscripts, and are, in many points, confirmed by the old books of the Lodge of Antiquity, as well as the first and second editions of the Book of Constitutions.

The following account of the four old lodges may prove acceptable to many readers.

1. The old Lodge of St. Paul, now named the Lodge of Antiquity, formerly held at the Goose and Gridiron, in St. Paul's Church-yard, is still extant (in 1820.) and regularly meets at the Freemasons' Tavern, in Great Queen-street, Lincoln's-Inn-Fields, on the fourth Wednesday of January, February, March, May, June, October, and November, every year. The lodge is in a very flourishing state, and possesses some valuable records and curious ancient relics.

2. The old Lodge, No. 2, formerly held at the Crown, in Parker's-lane, Drury-lane, has been extinct above fifty years, by the death of its members.

3. The old Lodge, No. 3, formerly held at the Apple-tree Tavern, in Charles-street, Covent-garden, has been dissolved many years. By the list of Lodges inserted in the Book of Constitutions, printed in 1738, it appears that in February, 1722-3, this lodge was removed to the Queen's Head, in Knave's Acre, on account of some difference among its members, and that the members who met there came under a *new* Constitution; though, says the book of Constitutions, *they wanted it not*, and ranked as No. 10 in the list. Thus they inconsiderately renounced their former rank under an immemorial Constitution.

4. The Lodge No. 4, formerly held at the Runner and Grapes Tavern, in Channel Row, Westminster, was thence removed to the Horn Tavern, in New Palace Yard, where it continued to meet regularly, till within these few years; when, finding themselves in a declining state, the members agreed to incorporate with a new and flourishing lodge, under the constitution of the Grand Lodge, intitled *The Somerset-house Lodge*, which immediately assumed their rank.

It is a question that will admit of some discussion, whether any of the above old lodges can, while they exist as lodges, surrender their rights, as those rights seem to have been granted by the old Masons of the Metropolis to them in trust; and any individual member of the four old lodges might object to the surrender, and in that case they never could be given up. The four old lodges always preserved their original power of *making, passing, and raising* Masons, being termed Masters' Lodges; while the other lodges, for many years afterwards, had no such power; it having been the custom to *pass and raise* the Masons made by them at the Grand Lodge *only*.



Esq.; who was very assiduous in recommending a strict observance of the Communications. He collected many very valuable manuscripts on the subject of Masonry; and, being determined to spare no pains to make himself acquainted with the original government of the Craft, he earnestly desired that the Brethren would bring to the Grand Lodge any old writings or records concerning the Fraternity, to show the usages of ancient times. In consequence of this general intimation, several old copies of the Gothic Constitutions were produced, arranged, and digested.

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

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

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

At a Quarterly Communication, held this year at the Goose and Gridiron, on the festival of St. John the Evangelist, it was agreed, That, in future, the new Grand Master should be named and proposed to the Grand Lodge some time before the feast;<sup>51</sup> and, if

<sup>51</sup> By an old record of the Lodge of Antiquity, it appears, that the new Grand Master was always proposed, and presented for approbation in that lodge, before his election in the Grand Lodge.

approved, and present, he shall be saluted as Grand Master elect; and that every Grand Master when he is installed, shall have the sole power of appointing his deputy and wardens, according to ancient custom.

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

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

From this account, which is authenticated by the books of the Grand Lodge in York, it appears, that the revival of Masonry in the South of England did not interfere with the proceedings of the Fraternity in the North. For a series of years, the most perfect harmony subsisted between the two Grand Lodges, and private Lodges flourished in both parts of the kingdom under their separate jurisdiction. The only distinction which the Grand Lodge in the North appears to have retained after the revival of Masonry in the South, is in the title which they claim, viz., *The Grand Lodge of all England*; while the Grand Lodge in the South passes only under the denomination of *The Grand Lodge of England*. The latter, on account of its situation, being encouraged by some of the principal nobility, soon acquired consequence and reputation, while the former, restricted to fewer, though not less respectable, members, seemed gradually to decline. Till within these few years, however, the authority of the Grand Lodge in York has never been challenged; on the contrary, every Mason in the kingdom has always held it in the highest veneration, and considered himself bound by the charges which originally sprung from that assembly. To be ranked as descendants of the original York Masons, was the glory and boast of the Brethren in almost every country where Masonry has been regularly established; and from the prevalence and universality of the idea, that in the city of York Masonry was first authorized by charter, the Masons of England have received tribute from the first states in Europe.<sup>52</sup>

<sup>52</sup> It is much to be regretted, that any separate interests should have destroyed the social intercourse of Masons; but it is no less remarkable than true, that the Brethren in the North and those in the South are now, in a manner, unknown to each other. Notwithstanding the pitch of eminence and splendour at which the Grand Lodge in London has arrived, neither the Lodges of Scotland nor Ireland court its correspondence. This unfortunate circumstance has been attributed to the introduction of a few modern innovations among the Lodges in the South. To remove this prejudice, the Grand Lodge resolved to resume the original practices of the Society, and instituted a Lodge of Promulgation, for the more regular diffusion of the Art. They also established a friendly intercourse with the Grand Lodge of Scotland. As to the coolness which has subsisted between the Grand Lodge in York and the Grand Lodge in London, another reason is assigned. A few Brethren at York having, on some trivial occasion

## SECT. VIII.

*History of Masonry from its Revival in the South of England, till the death of King George I.*

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

On the 24th of June, 1721, Grand Master Payne and his Wardens, with the former grand officers, and the Masters and Wardens of twelve Lodges, met the Grand Master elect at the Queen's Arms Tavern, in St. Paul's Church-yard,<sup>53</sup> where the Grand Lodge was opened in ample form. Having confirmed the proceedings of the last Grand Lodge, several gentlemen were initiated into Masonry, at the request of the Duke of Montagu; and, among the rest, Philip Lord Stanhope, afterwards Earl of Chesterfield. From the Queen's Arms, the Grand Lodge marched in procession, in their clothing, to Stationers'-hall, in Ludgate-street, where they were joyfully received by one hundred and fifty Brethren, properly clothed. The Grand Master, having made the first procession round the hall, took an affectionate leave of his Brethren; and being returned to his place, the Duke of Montagu was proclaimed his successor for the ensuing year. The general regulations which had been compiled

seceded from their ancient Lodge, they applied to London for a warrant of constitution; and, without inquiry into the merits of the case, their application was honoured. Instead of being recommended to the Mother Lodge to be restored to favour, these Brethren were encouraged in their revolt; and permitted, under the banner of the Grand Lodge in London, to open a new Lodge in the city of York itself. This unguarded act justly offended the Grand Lodge of York, and occasioned a breach, which time, and a proper attention to the rules of the Order, only can repair.

<sup>53</sup> The old Lodge of St. Paul's, now the Lodge of Antiquity, having been removed thither.

by Mr. Payne in 1721,<sup>54</sup> and compared with the ancient records and immemorial usages of the Fraternity, were read, and met with general approbation; after which Dr. Desaguliers delivered an elegant oration on Masonry.

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

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

In January, 1722-3, the Duke of Montagu resigned the office of Grand Master in favour of the Duke of Wharton, who was very ambitious to attain it. His resignation proceeded from the motive of reconciling the Brethren to this nobleman, who had incurred their displeasure, by having conveyed, in opposition to the resolutions of the Grand Lodge on the 25th of March, an irregular assembly of Masons at Stationers'-hall, on the festival of St. John the Baptist, in order to get himself elected Grand Mas-

<sup>54</sup> See the Book of Constitutions, printed in 1723.

ter. The Duke of Wharton, sensible of the impropriety of his conduct, publicly acknowledged his error; and, promising in future a strict conformity and obedience to the resolutions of the Society, he was, with the general consent of the Brethren, approved as Grand Master elect for the ensuing year. His grace was regularly invested and installed on the 17th of January, 1722-3, by the Duke of Montagu, and congratulated by upwards of twenty-five Lodges, who were present in the Grand Lodge on that occasion. The diligence and attention of the Duke of Wharton, to the duties of his new office, soon recovered and established his reputation in the Society; and, under his patronage, Masonry made a considerable progress in the South of England. During his presidency, the office of Grand Secretary was first established, and William Cowper, Esq., appointed, who executed the duties of that department several years.

The Duke of Buccleugh succeeded the Duke of Wharton in 1723. Being absent on the annual festival, he was installed by proxy at Merchant-tailors'-hall, in presence of four hundred Masons. This nobleman was no less attached to Masonry than his predecessor.

In the following year his grace was succeeded by the Duke of Richmond, under whose administration the Committee of Charity<sup>55</sup> was instituted.<sup>56</sup> Lord Paisley,

<sup>55</sup> Now called the Lodge of Benevolence.—EDITOR.

<sup>56</sup> The Duke of Buccleugh first proposed the scheme of raising a general fund for distressed Masons. Lord Paisley, Dr. Desaguliers, Colonel Houghton, and a few other brethren, supported the Duke's proposition; and the Grand Lodge appointed a committee to consider of the most effectual means of carrying the scheme into execution. The report of the committee was transmitted to the Lodges, and afterwards approved by the Grand Lodge. The disposal of the charity was first vested in seven Brethren; but this number being found too small, nine more were added. It was afterwards resolved, that twelve Masters of contributing Lodges, in rotation, with the grand officers, should form the Committee; and, by another regulation since made, it has been determined, that all Past and Present Grand Officers, with the Masters of all regular Lodges which shall have contributed within twelve months to the charity, shall be members of the Committee.

The Committee meets four times in the year, by virtue of a summons from the Grand Master or his Deputy. The petitions of the Brethren who apply for charity are considered at these meetings; and if the petitioner be found a deserving object, he is immediately relieved with five pounds: if the circumstances of his case are of a peculiar nature, his petition is referred to the next communication, where he is

afterwards Earl of Abercorn, having been active in promoting this new establishment, was elected Grand Master in the end of the year 1725. Being in the country at the time, his lordship was installed by proxy. During his absence, Dr. Desaguliers, who had been appointed his Deputy, was very attentive to the duties of his office, by visiting the Lodges, and diligently promoting Masonry. On his lordship's return to town, the Earl of Inchiquin was proposed to succeed him, and was elected in February, 1726. The Society now flourished in town and country; and under the patronage of this nobleman the Art was propagated with considerable success. This period was rendered remarkable, by the Brethren of Wales first uniting under the banner of the Grand Lodge in London. In Wales are found some venerable remains of ancient Masonry, and many stately ruins of castles, executed in the Gothic style, which evidently demonstrate, that in former times, the Fraternity must have met with great encouragement in that part of the island. Soon after this union, the office of Provincial Grand Master<sup>57</sup> was instituted, and the first deputation granted

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

Thus the Committee of Charity has been established among the Free and Accepted Masons in London; and though the sums annually expended to relieve distressed Brethren have, for several years past, amounted to many thousand pounds, there still remains a considerable sum in reserve, which is continually accumulating by fresh contributions.

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

<sup>57</sup> A Provincial Grand Master is the immediate representative of the Grand Master in the District over which he is limited to preside; and, being invested with the power and honour of a Deputy Grand Master in his province, may constitute Lodges therein, if the consent of the Masters and Wardens of three Lodges already constituted within his district has been obtained, and the Grand Lodge in London has not disapproved thereof. He wears the clothing of a Grand Officer, and ranks, in all public assemblies, immediately after Past Deputy Grand Masters. He must, in person, or by deputy, attend the quarterly meeting of the Masters and Wardens of the Lodges in his district, and transmit to the Grand Lodge, once in every year, the proceedings of

by Earl Inchiquin, on the 10th of May, 1727, to Hugh Warburton, Esq., for North Wales; and on the 24th of June following, to Sir Edward Mansell, Bart., for South Wales. The Lodges in the country now began to increase, and deputations were granted to several gentlemen, to hold the office of Provincial Grand Master in different parts of England, as well as in some places abroad where Lodges had been constituted by English Masons; and, during the Earl of Inchiquin's mastership, a warrant was issued for opening a new Lodge at Gibraltar.

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

## SECT. IX.

### *History of Masonry in England during the Reign of King George II.*

THE first Grand Lodge after the accession of George II. to the throne, was held at the Devil Tavern, Temple-bar, on the 24th of June, 1727; at which were present, the Earl of Inchiquin, Grand Master, his officers, and the Masters and Wardens of forty Lodges. At this meeting, it was resolved to extend the privilege of voting in Grand

those meetings, with a regular state of the Lodges under his jurisdiction. The provincial Regalia is as follows: *P. G. M.*, the compasses and square, with a five-pointed star in the centre. *D. P. G. M.*, the square. *All other P. G. Officers*, Jewels of the same description as those worn by the officers of the Grand Lodge. The Jewels of the *P. G. M.* and other *P. G. Officers*, are to be placed within a circle, on which the name of the province is to be engraven. All Past Officers, the jewel of their respective offices on a blue enamelled oval medal. All these jewels to be gold or gilt; and the collars to be garter blue, four inches broad. The aprons, a white lambskin, 14 to 16 inches wide, 12 to 14 deep, lined with garter blue; edging 2 inches wide, ornamented with gold, and blue strings, and may have the emblems of their offices in gold or blue in the centre. (Const. of Regalia.)—  
EDITOR.



Lodge to past Grand Wardens;<sup>58</sup> that privilege having been heretofore restricted to Past Grand Masters, by a resolution of 21st November, 1724; and to Past Deputies, by another resolution of 28th February, 1726.

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

Lord Kingston succeeded Lord Colerane, and was invested with the ensigns of his high office on the 27th of December, 1728, at a grand feast held at Mercers'-hall. His lordship's zeal and attachment to the Fraternity were very conspicuous, not only by his regular attendance on the Communications, but by a generous present to the Grand Lodge, of a curious pedestal, a rich cushion, with gold knobs and fringes, a velvet bag, and a new jewel set in gold for the use of the Secretary. During his lordship's administration, the Society flourished at home

<sup>58</sup> This privilege was certainly a peculiar favour; for the Grand Lodge, by the old Constitutions, could consist only of the Masters and Wardens of regular Lodges, with the Grand Master and his Wardens at their head; and it had been customary even for these Officers, at their annual election, and on other particular occasions, to withdraw, and leave the Masters and Wardens of the Lodges to consult together, that no undue influence might warp their opinion.

and abroad. Many Lodges were constituted; and, among the rest, a deputation was granted to George Pomfret, Esq., authorizing him to open a new Lodge at Bengal. This gentleman first introduced Masonry into the English settlements in India, where it has since made such rapid progress, that, within these few years, upwards of fifty Lodges have been constituted there, eleven of which are now held in Bengal. The annual remittances to the charity and public funds of the Society, from this and the other factories of the East India Company, amount to a considerable sum.

At a Grand Lodge held at the Devil Tavern, on the 27th of December, 1729, Nathaniel Blackerby, Esq., the Deputy Grand Master, being in the chair, in the absence of Lord Kingston, produced a letter from his lordship, authorizing him to propose the Duke of Norfolk to be Grand Master for the ensuing year. This nomination meeting with general consent, the usual compliments were paid to his Grace, who, being present, was saluted Grand Master elect; and, at an assembly and feast at Merchant-tailors'-hall, on the 29th of January following, he was duly invested and installed, according to ancient form, in the presence of a numerous and brilliant company of Masons. His absence in Italy, soon after his election, prevented him from attending more than one Communication during his Mastership; but the business of the Society was diligently executed by Mr. Blackerby, his Deputy, on whom the whole management devolved. Among other signal proofs of his Grace's attachment to the Society, he transmitted from Venice to England the following noble presents for the use of the Grand Lodge: 1. Twenty pounds to the charity. 2. A large folio book of the finest writing paper, for the records of the Grand Lodge, richly bound in Turkey, and gilt, with a curious frontispiece in vellum, containing the arms of Norfolk, amply displayed, and a Latin inscription of the family titles, with the arms of Masonry elegantly emblazoned. 3. A sword of state for the Grand Master; being the old trusty sword of Gustavus Adolphus, King of Sweden, which was next worn by his brave successor in war, Bernard, Duke of Saxe-Weimar, with both their names on the blade, and further enriched with the arms of Norfolk, in silver, on

the scabbard. For these presents his Grace was voted the public thanks of the Society.

It is not surprising that Masonry should flourish under so respectable a banner. His Grace appointed a Provincial Grand Master over the Lodges in the Circle of Lower Saxony, and established by deputation a Provincial Grand Lodge at New Jersey, in America. A provincial patent was also made out, under his auspices, for Bengal. From this period we may date the commencement of the consequence and reputation of the Society in Europe; as daily applications were made for constituting new Lodges, and the most respectable characters of the age desired their names to be enrolled in our records.

The Duke of Norfolk was succeeded by Lord Lovel, afterwards Earl of Leicester, who was installed at Mercers'-hall, on the 29th of March, 1731. His lordship, being at the time much indisposed with an ague, was obliged to withdraw soon after his installation. Lord Colerane, however, acted as proxy during the feast. On the 14th of May, the first Grand Lodge, after Lord Lovel's election, was held at the Rose Tavern in Mary-le-bone; when it was voted, that in future all Past Grand Masters and their Deputies shall be admitted Members of the Quarterly Committee of Charity, and that every Committee shall have power to vote five pounds for the relief of any distressed Mason; but no larger sum, without the consent of the Grand Lodge in Communication being first had and obtained. This resolution is still in force.<sup>59</sup>

During the presidency of Lord Lovel, the nobility made a point of honouring the Grand Lodge with their presence. The Dukes of Norfolk and Richmond, the Earl of Inchinquin, and Lords Colerane and Montagu, with several other persons of distinction, generally attended; and, though the subscriptions from their Lodges were inconsiderable, the Society was enabled to relieve many worthy objects with small sums. As an encouragement to gentlemen to accept the office of Steward, it was ordered, that in future each Steward should have the privilege of nominating his successor at every annual grand feast.

<sup>59</sup> See the note in pp. 160, 161.

The most remarkable event of Lord Lovel's administration was, the initiation of Francis, Duke of Lorraine, Grand Duke of Tuscany, afterwards Emperor of Germany. By virtue of a deputation from his Lordship, a Lodge was held at the Hague, where his Highness was received into the First Two Degrees of the Order. At this Lodge, Philip Stanhope, Earl of Chesterfield, then ambassador there, presided; — Strickland, Esq., acted as Deputy, and Mr. Benjamin Hadley, with a Dutch Brother, as Wardens. His Highness coming to England the same year, was advanced to the third Degree, at an occasional Lodge convened for the purpose, at Houghton-hall, in Norfolk, the seat of Sir Robert Walpole; as was also Thomas Pelham, Duke of Newcastle.

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

Lord Viscount Montagu was installed Grand Master at an assembly and feast at Merchant-tailors'-hall, on the 19th of April, 1732. Among the distinguished personages present on that occasion were, the Dukes of Montagu and Richmond; the Earl of Strathmore; and Lords Colerane, Teynham, and Carpenter; Sir Francis Drake and Sir William Keith, Barts., and above four hundred other Brethren. At this meeting it was first proposed to have a country feast, and agreed that the Brethren should dine together at Hampstead on the 24th of June, for which purpose cards of invitation were sent to several of the nobility. On the day appointed, the Grand Master and his Officers, the Dukes of Norfolk and Richmond, the Earl of Strathmore, Lords Carpenter and Teynham, and above a hundred other Brethren, met at the Spikes, at Hampstead, where an elegant dinner was provided. Soon after dinner, the Grand Master resigned the chair to Lord Teynham, and from that time till the expiration of his office never attended another meeting of the Society. His lordship granted a deputation for constituting a Lodge at Valenciennes, in French Flanders, and another for opening a new Lodge at the Hôtel de Bussy, in Paris. Several other Lodges were also constituted under his lordship's auspices;<sup>60</sup> but the Society

<sup>60</sup> "Freemasons' Lodges in America date their origin from this

was particularly indebted to Thomas Batson, Esq., the Deputy Grand Master, who was very attentive to the duties of his office, and carefully superintended the government of the Craft.

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

The history of the Society at this period affords few remarkable instances to record. Some considerable donations were collected, and distributed among distressed Masons, to encourage the settlement of a new colony, which had been just established at Georgia, in America. Lord Strathmore showed every attention to the duties of his office, and regularly attended the meetings of the Grand Lodge: under his auspices the Society flourished, at home and abroad, and many handsome presents were received from the East Indies. Eleven German Masons applied for authority to open a new Lodge at Hamburg, under the patronage of the Grand Lodge of England, for which purpose his lordship was pleased to grant a

period. Upon the application of a number of Brethren, residing in Boston, a warrant was granted by Lord Viscount Montagu, Grand Master of Masons in England, dated the 30th of April, 1733, appointing the R. W. Henry Price Grand Master in North America, with full power and authority to appoint his Deputy, and other Masonic officers necessary for forming a Grand Lodge; and also to constitute lodges of Free and Accepted Masons, as often as occasion should require. In consequence of this commission, the Grand Master opened a Grand Lodge at Boston, on the 30th of July, 1733, in due form, and appointed Andrew Belcher, D. G. M. and Thomas Kenelly and John Quann, Grand Wardens. The Grand Lodge being thus organized under the designation of St. John's Grand Lodge, proceeded to grant warrants for instituting regular lodges in various parts of America, &c." (Webb's Monitor, p. 288.)—EDITOR.

deputation; and soon after, several other Lodges were constituted in Holland under the English banner.

The Earl of Strathmore was succeeded by the Earl of Crawford, who was installed at Mercers'-hall on the 30th of March, 1734. Public affairs attracting his lordship's attention, the Communications during his administration were neglected. After eleven months' vacation, however, a Grand Lodge was convened, at which his lordship attended, and apologised for his long absence. To atone for past omission, he commanded two Communications to be held in little more than six weeks. The Dukes of Richmond and Buccleugh, the Earl of Balcarras, Lord Weymouth, and other eminent persons, honoured the Grand Lodge with their presence during the Earl of Crawford's presidency.

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

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

The Earl of Crawford seems to have made another encroachment on the jurisdiction of the Grand Lodge in the city of York, by constituting two Lodges within their district; and by granting, without their consent, three deputations, one for Lancashire, a second for Durham, and a third for Northumberland. This circumstance the Grand Lodge in York highly resented, and ever after seems to have viewed the proceedings of the Brethren in the South with a jealous eye, as all friendly intercourse

ceased, and the York Masons, from that moment, considered their interest distinct from the Masons under the Grand Lodge in London.<sup>61</sup>

Lord Weymouth succeeded the Earl of Crawford in the office of Grand Master, and was installed at Mercers'-hall on the 17th of April, 1735, in presence of the Dukes of Richmond and Athol; the Earls of Crawford, Winchelsea, Balcarras, Wemys, and Loudon; the Marquis of Beaumont; Lords Cathcart and Vere Bertie; Sir Cecil Wray and Sir Edward Mansel, Barts., and a splendid company of other Brethren. Several Lodges were constituted during Lord Weymouth's presidency: and, among the rest, the Stewards' Lodge. His lordship granted a deputation to hold a Lodge at the seat of the Duke of Richmond, at Aubigny, in France; and, under his patronage, Masonry extended considerably in foreign countries. He also issued warrants to open a new Lodge at Lisbon, and another at Savannah, in Georgia; and, by his special appointment, provincial patents were made out for South America and Gambay in West Africa.

Lord Weymouth never honoured any of the Communications with his presence during his presidency; but his omission was the less noticed, on account of the vigilance and attention of his Deputy, John Ward, Esq., afterwards Lord Viscount Dudley and Ward, who applied with the utmost diligence to promote the interest and prosperity of the Society.

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

<sup>61</sup> In confirmation of the above fact, I shall here insert a paragraph, copied from the Book of Constitutions, published in 1738. After inserting a list of Provincial Grand Masters appointed for different places abroad, it is thus expressed: "All these foreign Lodges are under the patronage of our Grand Master of England; but the old Lodge at York city, and the Lodges of Scotland, Ireland, France, and Italy, affecting independency, are under their own *Grand Masters*; though they have the same constitutions, charges, regulations, &c., for substance, with their Brethren of England, and are equally zealous for the Augustan style, and the secrets of the ancient and honourable Fraternity." Book of Constitutions, 1738, p. 196.

On this occasion they were not permitted to vote as individuals: but, it being afterwards proposed that they should enjoy this privilege, and that the Stewards' Lodge should in future be represented in Grand Lodge by twelve members, many Lodges objected to the measure as an encroachment on the privilege of every other Lodge which had been previously constituted. When the motion was put for confirmation, such a disturbance ensued that the Grand Lodge was obliged to be closed before the sentiments of the Brethren could be collected on the subject. Of late years the punctilio has been waved, and the twelve Stewards are now permitted to vote in every Communication as individuals.<sup>62</sup>

The Earl of Loudon succeeded Lord Weymouth, and was installed Grand Master at Fishmongers'-hall on the 15th of April, 1736. The Duke of Richmond; the Earls of Albemarle and Crawford; Lords Harcourt, Erskine, and Southwell; Mr. Antis, garter king-at-arms, Mr. Brady, lion king-at-arms, and a numerous company of other Brethren, were present on this occasion. His lordship constituted several Lodges, and granted three provincial deputations during its presidency, viz., one for New England, another for South Carolina, and a third for Cape Coast Castle, in Africa.

The Earl of Darnley was elected Grand Master, and duly installed at Fishmongers'-hall on the 28th of April, 1757, in presence of the Duke of Richmond, the Earls

<sup>62</sup> It was not till the year 1770 that this privilege was strictly warranted; when, at a Grand Lodge, on the 7th of February, at the Crown and Anchor Tavern, in the Strand, the following resolution passed: "As the right of the Members of the Stewards' Lodge in general to attend the Committee of Charity appears doubtful, no mention of such right being made in the laws of the Society, the Grand Lodge are of opinion, *That they have no general right to attend*; but it is hereby resolved, *That the Stewards' Lodge be allowed the privilege of sending a number of Brethren, equal to any other four Lodges, to every future Committee of Charity; and that, as the Master of each private Lodge only has the right to attend, to make a proper distinction between the Stewards' Lodge and the other Lodges, that the Master and three other Members of that Lodge be permitted to attend at every succeeding Committee on behalf of the said Lodge.*" This resolution, however, was declared not to be intended to deprive any Lodge, which had previously been constituted, of its regular rank and precedence. Notwithstanding this express provision, a privilege has been lately granted to the Stewards' Lodge, of taking precedence of all the other Lodges, the two oldest not excepted.



of Crawford and Wemys, Lord Gray, and many other respectable Brethren. The most remarkable event of his lordship's administration was, the initiation of the late Frederic Prince of Wales, his late Majesty's father, at an occasional Lodge, convened for the purpose, at the palace of Kew, over which Dr. Desaguliers presided as Master. Lord Baltimore, Col. Lumley, the Hon. Major Madden, and several other Brethren, were present. His Royal Highness was advanced to the Second Degree at the same Lodge; and, at another Lodge, convened at the same place soon after, was raised to the Degree of a Master Mason.

There cannot be a better proof of the flourishing state of the Society at this time, than by adverting to the respectable appearance of the Brethren in Grand Lodge, at which the Grand Master never failed to attend. Upwards of sixty Lodges were represented at every Communication during Lord Darnley's administration; and more provincial patents were issued by him than by any of his predecessors. Deputations were granted for Montserrat, Geneva, the Circle of Upper Saxony, the Coast of Africa, New York, and the Islands of America.<sup>63</sup>

The Marquis of Carnarvon, afterwards Duke of Chandos, succeeded Lord Darnley in the office of Grand Master, and was duly invested and installed at an assembly and feast held at Fishmongers'-hall on the 27th of April, 1738.<sup>64</sup> At this assembly, the Duke of Richmond, the

<sup>63</sup> At this time the authority granted by patent to a Provincial Grand Master was limited to one year from his first public appearance in that character within his province; and if, at the expiration of that period, a new election by the Lodges under his jurisdiction did not take place, subject to the approbation of the Grand Master, the patent, was no longer valid. Hence we find, within the course of a few years, different appointments to the same station; but the office is now permanent, and the sole appointment of the Grand Master.

<sup>64</sup> "In the year 1738, a formidable bull was thundered from the Conclave, not only against Freemasons themselves, but against all those who promoted or favoured their cause—who gave them the smallest countenance or advice—or who were, in any respect, connected with a set of men, who, in the opinion of his Holiness, were enemies to the tranquillity of the state, and hostile to the spiritual interest of souls. Notwithstanding the severity of this bull, which threatens excommunication to every offender, no particular charge, either of a moral or political nature, is brought against a single individual of the order. It was merely stated, that the Fraternity had spread far and wide, and were daily increasing; that they admitted men of every

Earls of Inchinquin, Loudon and Kintore; Lords Cole-rane, and Gray, and a numerous company of other Brethren, were present. The Marquis showed every attention to the Society during his presidency, and, in testimony of his esteem, presented to the Grand Lodge a gold jewel for the use of the Secretary; the device, two cross pens in a knot; the knot and points of the pens being curiously enamelled. Two deputations for the office of Provincial Grand Master were granted by his lordship, one for the Caribbee Islands, and the other for the West Riding of Yorkshire. This latter appointment was considered as a third encroachment on the jurisdiction of the Grand Lodge at York, and so widened the original breach between the Brethren in the North and the South of England, that from henceforward all correspondence between the Grand Lodges totally ceased.

On the 15th of August, 1738, Frederic the Great, afterwards King of Prussia, was initiated into Masonry in a Lodge at Brunswick, under the Scots constitution, being at that time Prince Royal. So highly did he approve of the institution, that, on his accession to the throne, he commanded a Grand Lodge to be formed at Berlin,<sup>65</sup> and for that purpose obtained a patent from Edinburgh. In

religion into their society, and that they bound their members by an oath, to preserve, with inviolable secrecy, the mysteries of their order. These circumstances, indeed, were sufficient grounds for exciting the church of Rome to oppose a system so contrary to their superstitious and contracted views in religion and government. This bull was followed by an edict, dated 14th January, 1739, containing sentiments equally bigoted, and enactments equally severe. The servitude of the galleys, the tortures of the rack, and a fine of 1,000 crowns in gold, were threatened to persons of every description, who were daring enough to breathe the infectious air of a masonic assembly." (Lawrie, p. 122.)—EDITOR.

<sup>65</sup> His Majesty's attachment to the Society soon induced him to establish several new regulations for the advantage of the Fraternity; and, among others, he ordained, 1. That no person should be made a Mason, unless his character was unimpeachable, and his manner of living and profession respectable. 2. That every member should pay 25 rix-dollars (or 4*l.* 3*s.*) for the First Degree; 50 rix-dollars (or 8*l.* 6*s.*) on his being passed into the Second Degree; and 100 rix-dollars on his being raised a Master Mason. 3. That he should remain at least three months in each Degree; and that every sum received should be divided by the Grand Treasurer into three parts; one to defray the expenses of the Lodge; another to be applied to the relief of distressed Brethren; and the third to be allotted to the poor in general.

this Lodge many of the German princes were initiated, who afterwards filled the office of Grand Master, with much honour to themselves, and advantage to the Craft. Thus was Masonry regularly established in Prussia, and under that sanction it has flourished ever since.

No other remarkable occurrence is recorded to have happened during the administration of the Marquis of Carnarvon, except a proposition for establishing a plan to appropriate a portion of the charity to place out the sons of Masons apprentices; which, after a long debate in Grand Lodge, was rejected.<sup>66</sup>

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

Lord Raymond succeeded the Marquis of Carnarvon in May, 1739; and, under his lordship's auspices, the Lodges were numerous and respectable. Notwithstanding the flourishing state of the Society, however; irregularities

<sup>66</sup> Of late years, however, an institution has been established for

continued to prevail; and several worthy Brethren, still adverse to the encroachments on the established system of the institution, seemed to be highly disgusted at the proceedings of the regular Lodges. Complaints were preferred at every succeeding Committee, and the Communications were fully employed in adjusting differences and reconciling animosities. More secessions taking place, it became necessary to pass votes of censure on the most refractory, and enact laws to discourage irregular associations of the Fraternity. This brought the power of the Grand Lodge in question; and, in opposition to the laws which had been established in that assembly, Lodges were formed without any legal warrant, and persons initiated into Masonry for small and unworthy considerations. To disappoint the views of these deluded Brethren, and to distinguish the persons initiated by them, the Grand Lodge readily acquiesced in the imprudent measures which the regular Masons had adopted, measures which even the urgency of the case could not warrant. Though this had the intended effect, it gave rise to a new subterfuge. The Brethren who had seceded from the regular Lodges immediately announced independency, and assumed the appellation of *ancient* Masons. They propagated an opinion, that the ancient tenets and practices of Masonry were preserved by them: and that the regular Lodges, being composed of *modern* Masons, had adopted *new* plans, and were not to be considered as acting under the *old* establishment. To counteract the regulations of the Grand Lodge, they instituted a *new* Grand Lodge in London, professedly on the *ancient* system; and, contrary to their duty as Masons, under that assumed banner constituted several new Lodges, in opposition to the regular established authority. These irregular proceedings they pretend to justify under the feigned sanction of the *Ancient York Constitution*; and many gentlemen of reputation, being deceived by this artifice, were introduced among them, so that their Lodges daily increased. Without authority from the Grand Lodge in York, or from any other established power in Masonry, these refractory Brethren persevered in the measures they had adopted, formed committees, held Communications, and even appointed annual feasts. Under the false appellation of the *York* banner they gained the countenance of the

Scotch and Irish Masons; who, placing implicit confidence in the representations made to them, heartily joined in condemning the measures of the regular Lodges in London, as tending, in their opinion, to introduce novelties into the Society, and to subvert the original plan of the institution. The irregular Masons in London having thus acquired a nominal establishment, noblemen of both kingdoms, unacquainted with the origin of the separation, honoured them with their patronage, and some respectable names and Lodges were added to their list.

During the presidency of Lord Raymond, no considerable addition was made to the list of Lodges, nor were the Communications often honoured with the company of the nobility. His lordship granted only one deputation for a Provincial Grand Master during his presidency; viz., for Savoy and Piedmont.

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

The Earl of Morton was elected on the 19th of March following, and installed with great solemnity the same day at Haberdashers'-hall, in presence of a respectable company of the nobility, foreign ambassadors, and others. Several seasonable laws were passed during his lordship's mastership, and some regulations made concerning processions and other ceremonies. His lordship presented a staff of office to the Treasurer, of neat workmanship, blue and tipped with gold; and the Grand Lodge resolved, that this officer should be annually elected, and, with the Secretary and Sword-bearer, be permitted to rank in future as a member of the Grand Lodge. A large cornelian seal, with the arms of Masonry, set in gold, was presented to the Society, at this time, by brother William Vaughan, the Senior Grand Warden, who was appointed by his lordship Provincial Grand Master for North Wales.

Lord Ward succeeded the Earl of Morton in April, 1742. His lordship being well acquainted with the nature and government of the Society, having served every office,

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

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

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

Lord Cranstoun was elected Grand Master in April, 1745, and presided over the Fraternity with great reputation two years. Under his auspices Masonry flourished, several new Lodges were constituted, and one Provincial Grand Master was appointed for Cape Breton and Louisbourg. By a resolution of the Grand Lodge at this time it was ordered, that public processions on feast-days should be discontinued; occasioned by some mock processions, which a few disgusted Brethren had formed, in order to burlesque those public appearances.

Lord Byron succeeded Lord Cranstoun, and was installed at Drapers'-hall on the 30th of April, 1747. The laws of the Committee of Charity were, by his lordship's order, revised, printed, and distributed among the Lodges; and a handsome contribution to the general charity was received from the Lodge at Gibraltar. During five years that his lordship presided over the Fraternity, no diligence was spared to preserve the privileges of the Order inviolate, to redress grievances, and to relieve distress. When business required his lordship's attendance in the country, Fotherly Baker, Esq., his Deputy, and Secretary Revis, were particularly attentive to the business of the Society. The former was distinguished by his knowledge of the laws and regulations: the latter, by his long and faithful services. Under the auspices of Lord Byron, provincial patents were issued for Denmark and Norway, Pennsylvania, Minorca, and New York.

On the 20th of March, 1752, Lord Carysfort accepted the office of Grand Master. The good effects of his lordship's application to the real interests of the Fraternity soon became visible, by the great increase of the public fund. No Grand Officer ever took more pains to preserve, or was more attentive to recommend, order and decorum. He was ready, on every occasion, to visit the Lodges in person, and to promote harmony among the members. Dr. Manningham, his Deputy, was no less vigilant in the execution of his duty: he constantly visited the Lodges in his lordship's absence, and used every endeavour to cement union among the Brethren. The whole proceedings of this active officer were conducted with prudence; and his candour and affability gained him universal esteem. The Grand Master's attachment to the Society was so obvious, that the Brethren, in testimony of their gratitude for his lordship's great services, re-elected him on the 3rd of April, 1753; and during his presidency, provincial patents were issued for Gibraltar, the Bahama Islands, New York, Guernsey, Jersey, Alderney, Sark; and Mann: also for Cornwall and the counties of Worcester, Gloucester, Salop, Monmouth, and Hereford.

At this time the Society in Scotland appears to have been in a very flourishing state. Under the auspices

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

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

At three o'clock in the afternoon, the several Lodges, with their Masters at their head, met at Mary's chapel, in Niddry's Wind; and at half-past three, the procession



began to move from the chapel in the following order, the city guard covering the rear:

1. Operative Masons not belonging to any Lodge present.
2. A band of French horns.
3. The Lodges present, arranged as follows:

The Military Lodge belonging to General Johnson's regiment.  
 The Thistle Lodge.  
 The Scots' Lodge in Canongate.  
 Holyrood-house Lodge.  
 Vernon Kilwinning Lodge.  
 Canongate from Leith Lodge.  
 Dalkeith Lodge.  
 Lodge of Journeymen Masons.  
 Canongate and Leith, Leith and Canongate Lodge.  
 Leith Kilwinning Lodge.  
 Canongate Kilwinning Lodge.  
 Mary's Chapel Lodge.

All the Brethren properly clothed, and the Masters and Wardens in the jewels of their respective Lodges, with their badges of dignity, formed the last rank of each Lodge.

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

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

At the head of Niddry's Wind the cavalcade was received by 150 of the military, and a company of grenadiers, drawn up in two lines, under arms, who escorted the procession; one half of the grenadiers marching in front, and the other half in the rear, with bayonets fixed. As the procession passed the city guard, a company was drawn out, with the proper officers at their head, who saluted the Grand Master with military honours, drums beating, and music playing. When the procession

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

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

of the Grand Master, in profile, vested with the ribbon officially worn by him; and in front, a view of the Royal Infirmary, with the following inscription:

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

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

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

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

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

IN THE LORD IS ALL OUR TRUST.

The former Grand Master and the Substitute retiring, two Operative Masons came in their place, and assisted the Grand Master to turn over the stone, and lay it in its proper bed, with the inscription<sup>67</sup> undermost.

<sup>67</sup> The following is the inscription on the stone:

GEORGIUS DRUMMONDUS  
IN ARCHITECTONICA SCOTIÆ REPUB.  
CURIO MAXIMUS  
URBIS EDINBURGI TER CONSUL  
ADSTANTIBUS FRATRIBUS ARCHITECTONICIS CCC.  
PRÆSENTIBUS MULTIS REGNI MAGNATIBUS  
SENATU ETIAM POPULOQUE EDINENSI  
ET HOMINUM ORDINIS CUJUSQUE  
MAGNA STIPANTE FREQUENTIA  
CUNCTISQUE PLAUDENTIBUS  
AD EDINENSIVM COMMODITATEM  
ET DECUS PUBLICUM  
ÆDIFICIORUM NOVORUM PRINCIPIUM  
LAPIDEM HUNC POSUIT  
GULIELMO ALEXANDRO COS.  
IDIBUS SEPTEMBR. A.D. MDCCLIII.

The Grand Master then taking his station at the east of the stone, with the Substitute on the left, and his Wardens in the west, the Operative who carried the square delivered it to the Substitute, who presented it to the Grand Master; and he, having applied it to that part of the stone which was square, returned it back to the Operative. The Operative who carried the plumb, then delivered it to the Substitute, who presented it also to the Grand Master; and he, having applied it to the edges of the stone, holding it upright, delivered it back to the Operative. In like manner, the Operative who carried the level delivered it to the Substitute, and he presented it to the Grand Master, who applied it above the stone in several positions, and returned it back to the Operative. The mallet was then presented to the Grand Master, who gave three knocks upon the stone, which was followed by three huzzas from the Brethren. An anthem was then sung, accompanied by the music; during which the cornucopia, and the two silver vessels containing the wine and oil, were brought down to the stone. The cornucopia was delivered to the Substitute, and the vessels to the Wardens. The anthem being concluded, the Substitute presented the cornucopia to the Grand Master, who turned out the ears of corn upon the stone. The silver vessels were then delivered by the Wardens to the Substitute, and by him presented to the Grand Master, who poured the contents upon the stone, saying, "May the bountiful hand of Heaven supply this city with abundance of corn, wine, oil, and all the

ÆRE ARCHITECTONICÆ VMDCCLIII.  
 IMPERIIQUE GEORGIÏ II. BRITANNIARUM REGIS  
 ANNO XXVII.

*Translated:*

GEORGE DRUMMOND, of the Society of Free-Masons in Scotland, Grand Master, thrice Provost of Edinburgh, three hundred brother Masons attending, in presence of many persons of distinction, the Magistrates and Citizens of Edinburgh, and of people of every rank an innumerable Multitude, and all applauding, for the conveniency of the inhabitants of Edinburgh, and the public ornament, as the beginning of the new Buildings, laid this Stone, WILLIAM ALEXANDER, being Provost, on the 13th September, 1753, of the Æra of Masonry, 5753, and of the reign of GEORGE II., King of Great Britain, the 27th year.

other conveniences of life!" This was succeeded by three huzzas, after which an anthem was sung. The Grand Master then repeated these words: "As we have now laid this foundation-stone, may the Grand Architect of the universe, of his kind providence, enable us to carry on and finish the work which we have now begun; may he be a guard to this place, and the city in general; and may he preserve it from decay and ruin to the latest posterity." The ceremony was concluded with a short prayer for the sovereign, the senate of the city, the Fraternity of Masons, and all the people; the music was resumed, and the Grand Master returned to his chair, amid the plaudits of the Brethren.

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

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

Such was the regularity observed throughout the ceremony of the day, that, notwithstanding the crowds of people who were collected on the occasion, the whole was concluded without a single accident.<sup>68</sup>

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

Soon after the election of the Marquis of Carnarvon, the Grand Lodge took into consideration a complaint against certain Brethren, for assembling, without *any* legal authority, under the denomination of *ancient masons*; and who, as such, considered themselves independent of the Society, and not subject to the laws of the Grand Lodge, or to the control of the Grand Master. Dr. Manningham, the Deputy Grand Master, pointed out the necessity of discouraging such meetings, as being contrary to the laws of the Society, and openly subversive of the allegiance due to the Grand Master. On this representation the Grand Lodge resolved, that the meeting of any Brethren under the denomination of Masons, other than as Brethren of the ancient and honourable Society of Free and Accepted Masons, established upon the universal system, is inconsistent with the honour and interest of the Craft, and a high insult on the Grand Master and the whole body of Masons. In consequence of this resolution fourteen Brethren, who were members of a Lodge held at the Ben Jonson's head, in Pelham-street, Spital-fields, were expelled the Society, and that Lodge was ordered to be erased from the list.

No preceding Grand Master granted so many provincial

<sup>68</sup> I have been thus minute in the above detail, not only that an event of such importance to the Society might be recorded, but that it might serve as an example worthy of imitation in ceremonies of a similar kind on a future occasion.

deputations as the Marquis of Carnarvon. On the 7th of October, 1755, his lordship appointed a Provincial Grand Master for Durham, and soon after a very respectable Lodge was constituted at Sunderland under his lordship's auspices. In less than two years the following patents were issued by his lordship; 1. for South Carolina; 2. for South Wales; 3. for Antigua; 4. for all North America, where no former provincial was appointed; 5. for Barbadoes, and all other his Majesty's islands to the windward of Guadaloupe; 6. for St. Eustatius, Cuba, and St. Martin's, Dutch Caribbee islands in America; 7. for Sicily, and the adjacent islands; 8. for all his Majesty's dominions in Germany, with the power to choose their successors; and 9. for the County Palatine of Chester, and the City and County of Chester. The greater part of these appointments appear to have been mere honorary grants in favour of individuals, few of them having been attended with any real advantage to the Society.

The Marquis of Carnarvon continued to preside over the Fraternity till the 18th of May, 1757, when he was succeeded by Lord Aberdour; during whose mastership the Grand Lodge voted, among other charities, the sum of fifty pounds to be sent to Germany, to be distributed among such of the soldiers as were Masons in Prince Ferdinand's army, whether English, Hanoverians, or Hessians; and this sum was soon after remitted to General Kingsley for the intended purpose.

These were the principal proceedings of the Fraternity during the reign of George II., who, on the 25th of October, 1760, expired at his palace at Kensington, in the 77th year of his age, and the 34th of his reign.

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

## SECT. X.

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

ON the 26th of October, 1760, his late Majesty, George III., was proclaimed. No prince ever ascended the throne, whose private virtues and amiable character had so justly endeared him to his people. To see a native of England the sovereign of these realms, afforded the most glorious prospect of fixing our happy constitution in church and state on the firmest base. Under such a patron, the polite arts could not fail of meeting with every encouragement; and to the honour of his Majesty it is to be observed, that, after his accession to the throne, by his royal munificence no pains were spared to explore distant regions in pursuit of useful knowledge, and to diffuse science throughout every part of his dominions.

Masonry now flourished at home and abroad under the English Constitution; and Lord Aberdour continued at the head of the Fraternity five years, during which time the public festivals and quarterly communications were regularly held. His lordship equalled any of his predecessors in the number of appointments to the office of Provincial Grand Master, having granted the following deputations: 1. for Antigua and the Leeward Caribbee islands; 2. for the town of Norwich and county of Norfolk; 3. for the Bahama islands, in the room of the governor deceased; 4. for Hamburg and Lower Saxony; 5. for Guadaloupe; 6. for Lancaster; 7. for the province of Georgia; 8. for Canada; 9. for Andalusia, and places adjacent; 10. for Bermuda; 11. for Carolina; 12. for Musquito shore; and 13. for East India. The second of these appointments, viz., for Norwich, is one by which the Society has been materially benefited. By the diligence and attention of the late Edward Bacon, Esq., to whom the patent was first granted, the Lodges in Norwich and Norfolk considerably increased, and Masonry was regularly conducted in that province, under his



Lord Aberdour held the office of Grand Master till the 3rd of May, 1762, when he was succeeded by Earl Ferrers, during whose presidency nothing remarkable occurred. The Society seems at this time to have lost much of its consequence; the general assemblies and communications not having been honoured with the presence of the nobility as formerly, and many Lodges being erased from the list for non-attendance on the duties of the Grand Lodge<sup>69</sup>. By the diligence and attention, however, of the late General John Salter, then Deputy Grand Master, the business of the Society was carried on with regularity, and the fund of charity considerably increased. Provincial patents were made out during Earl Ferrers' presidency; 1. for Jamaica; 2. for East India, where no particular provincial was before appointed; 3. for Cornwall; 4. for Armenia; 5. for Westphalia; 6. for Bombay; 7. for the Dukedom of Brunswick; 8. for the Grenadas, St. Vincent, Dominica, Tobago, &c.; and 9. for Canada. From these appointments no considerable emoluments have resulted to the Society, excepting from the third and sixth; George Bell for Cornwall; and James Todd for Bombay. Both these gentlemen were particularly attentive to the duties of their respective offices; especially the former, to whom the Society is in a great measure indebted for the flourishing state of Masonry in Cornwall.

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

<sup>69</sup> After this period, new Constitutions had been too easily granted, and Lodges multiplied beyond proportion. A proper check, however is now put to this practice; the legislature having prohibited, by a late Act of Parliament, the constituting of any new Lodges.

mittee, with a continuation of the proceedings of the Society since the publication of the last edition.

During Lord Blaney's presidency, the Dukes of Gloucester and Cumberland, his Majesty's brothers, were initiated into the Order; the former at an occasional Lodge assembled at the Horn Tavern, Westminster, on the 16th of February, 1766, at which his lordship presided in person; the latter at an occasional Lodge assembled at the Thatched House Tavern, in St. James's-street, under the direction of General Salter.

The following deputations for the office of Provincial Grand Master were granted by Lord Blaney: 1. for Barbadoes; 2. for Upper Saxony; 3. for Stockholm; 4. for Virginia; 5. for Bengal; 6. for Italy; 7. for the Upper and Lower Rhine, and the circle of Franconia; 8. for Antigua; 9. for the Electorate of Saxony; 10. for Madras, and its dependencies; 11. for Hampshire; and 12. for Montserrat. The fifth, tenth, and eleventh of these appointments have been faithfully executed. By the indefatigable assiduity of that truly masonic luminary, the late Thomas Dunckerley, Esq., in whose favour the appointment for Hampshire was first made out, Masonry made considerable progress in that province, as well as in many other counties in England. Soon after his appointment to this office, he accepted the superintendance of the Lodges in Dorsetshire, Essex, Gloucestershire, Somersetshire, and Herefordshire<sup>70</sup>. The revival of the Bengal and Madras appointments has been also attended with considerable advantage to the Society, as is evident by the late liberal remittances from the East Indies.

Among several regulations respecting the fees of Constitutions, and other matters, which passed during Lord Blaney's administration, was the following: That as the Grand Lodge entertained the highest sense of the honour conferred on the Society by the initiation of the Dukes of Gloucester and Cumberland, it was resolved, that each of their royal highnesses should be presented with an apron,

<sup>70</sup> In grateful testimony of the zealous and indefatigable exertions of this gentleman, for many years, to promote the honour and interest of the Society, the Grand Lodge resolved, that he should rank as a Past Senior Grand Warden, and in all processions take place next the present Senior Grand Warden for the time being. In November, 1795, he died at Portsmouth.

lined with blue silk ; and that, in all future processions, they should rank as Past Grand Masters, next to the Grand Officers for the time being. The same compliment was also paid to their royal brother, the late Duke of York, who was initiated into Masonry abroad, while on his travels.

The Duke of Beaufort succeeded Lord Blaney in the office of Grand Master, and was installed by proxy at Merchant Tailors'-hall on the 27th of April, 1767 ; and under his patronage the Society flourished.

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

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

The most remarkable occurrence during the administration of the Duke of Beaufort was, the plan of an incorporation of the Society by royal charter. At a Grand Lodge, held at the Crown and Anchor Tavern on the 28th of October, 1768, a report was made from the Committee of Charity, held on the 21st of that month, at the Horn Tavern in Fleet-street, of the Grand Master's intentions to have the Society incorporated if it met with the approbation of the Brethren ; the advantages of the measure were fully explained, and a plan for carrying it into immediate effect was submitted to the consideration of the Committee. This plan being approved in the Grand Lodge, thanks were voted to the Grand Master for his attention to the interests and prosperity of the Society. The Hon. Charles Dillon, the Deputy Grand Master, informed the Brethren, that he had submitted to the Committee a plan for raising a fund to build a hall, and pur-

chase jewels, furniture, &c., for the Grand Lodge, independent of the general fund of Charity; a measure which, he apprehended, would be a proper prelude to the incorporation, should it be the wish of the Society to obtain a charter. This plan being also maturely investigated, several amendments were made, and the whole referred to the next Grand Lodge for confirmation. In the mean time it was resolved, that the plan should be printed, and transmitted to every Lodge on record<sup>71</sup>. The Duke of Beaufort, finding that the Society approved of the Incorporation, contributed his best endeavours to carry the design into execution; at first he was opposed by a few Brethren, who misconceived his good intentions; but the majority of the Society persevering in the measure, a copy of the intended charter was printed, and ordered to be dispersed among the Lodges<sup>72</sup>. From the return of the different Lodges, it appeared that one hundred and sixty-eight had voted for the incorporation, and only forty-three against it; upon which a motion was made in Grand Lodge, on the 28th of April, 1769, that the Society should be incorporated, and it was carried in the affirmative by a great majority.

At a Grand Lodge, held at the Crown and Anchor Tavern, on the 27th of October, 1769, it was resolved, That the sum of 1300*l.*, then standing in the names of Rowland Berkeley, Esq., the Grand Treasurer, and Mr. Arthur Beardmore and Mr. Richard Nevison, his sureties,

<sup>71</sup> This plan consisted chiefly of certain fees to be paid by the Grand Officers annually, by new Lodges at their Constitution and by Brethren at initiation into Masonry, or admission in Lodges as members, &c.

<sup>72</sup> Before the Society had come to any determinate resolution on the business, the members of a respectable Lodge, then held at the Half-Moon Tavern, Cheapside, entered a caveat in the Attorney-General's office against the incorporation; and, this circumstance being reported to the Grand Lodge, an impeachment was laid against the officers of that Lodge, for unwarrantably exposing the private resolutions of the Grand Lodge. On the business being brought before the Grand Lodge, it was determined, that the members of the said Lodge had been guilty of a great offence, in presuming to oppose the resolutions of the Grand Lodge, and frustrate the intentions of the Society. A motion was therefore made, that the Lodge should be erased from the list; but, on the Master acknowledging the fault, and, in the name of himself and his Brethren, making a proper apology, the motion was withdrawn, and the offence forgiven.

in the three per cent. bank consolidated annuities, in trust for the Society, be transferred into the names of the present Grand Officers; and, at an extraordinary Grand Lodge, on the 29th of November following, the Society was informed, that Mr. Beardmore had refused to join in the transfer; upon which it was resolved, that letters should be sent, in the name of the Society, signed by the acting Grand Officers, to Lord Blaney, the Past Grand Master, and to his Deputy and Wardens, to whom the Grand Treasurer and sureties had given bond, requesting their concurrence in the resolutions of the Grand Lodge on the 29th of October last. Mr. Beardmore, however, dying soon after, the desire of the Grand Lodge was complied with by Mr. Nevison, his executor, and the transfer regularly made.

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

At a Grand Lodge, held at the Crown and Anchor Tavern, on the 25th of April, 1770, the Provincial Grand Master for foreign Lodges acquainted the Society, that he had lately received a letter from Charles Baron de Boetzelaer, Grand Master of the National Grand Lodge of the United Provinces of Holland and their dependencies, requesting to be acknowledged as such by the Grand Lodge of England, whose superiority he confessed; and promising, that, if the Grand Lodge of England would agree in future not to constitute any new Lodge within his jurisdiction, the Grand Lodge of Holland would

observe the same restriction with respect to all parts of the world where Lodges were already established under the patronage of England. Upon these terms, he requested that a firm and friendly alliance might be established between the Officers of both Grand Lodges, an annual correspondence kept up, and each Grand Lodge regularly made acquainted once in every year with the most material transactions of the other. On this report being made, the Grand Lodge agreed that such an alliance or compact should be entered into, and executed, agreeably to Baron de Boetzelaer's request.

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

Lord Petre succeeded the Duke of Beaufort on the 4th of May, 1772; when several regulations were made for better securing the property belonging to the Society. A considerable sum having been subscribed for the purpose of building a hall, a committee was appointed to superintend the management of that business. Every measure was adopted to enforce the laws for raising a new fund to carry the designs of the Society into execution, and no pains were spared by the committee to complete the purpose of their appointment. By their report to the Grand Lodge on the 27th of April, 1774, it appeared, that they had contracted for the purchase of a plot of ground and premises, consisting of two large commodious dwelling-houses and a large garden, situated in Great Queen-street, Lincoln's-Inn-Fields, late in the possession of Philip Carteret Webb, Esq., deceased, the particulars of which were specified in a plan then delivered; that the real value appeared to be 3205*l.* at the least, but that 3180*l.* was the sum contracted to be paid for the premises; that the front-house might produce 90*l.* *per annum*, and the back-house would furnish commodious committee-rooms, offices, kitchens, &c.; and that the garden was sufficiently large to contain a com-

plete hall for the use of the Society, the expense of which was calculated not to exceed 3000*l.*<sup>73</sup> This report having met with general approbation, Lord Petre, the Dukes of Beaufort and Chandos, Earl Ferrers, and Lord Viscount Dudley and Ward, were appointed Trustees for the Society; and the conveyance of the premises which had been purchased was made out in their names.

On the 22nd of February, 1775,<sup>74</sup> the hall-committee reported to the Grand Lodge, that a plan had been proposed and approved for raising 5000*l.* to complete the designs of the Society, by granting annuities for lives, with benefit of survivorship; a plan now known under the name of *Tontine*. It was accordingly resolved, That there should be one hundred lives at 50*l.* each; that the whole premises belonging to the Society in

<sup>73</sup> Notwithstanding this estimate, it appears by the Grand Treasurer's accounts, that in 1792 above 20,000*l.* had been expended on this building; and that, exclusive of an annuity of 250*l.*, on account of a tontine, there then remained due from the hall-fund to sundry tradesmen, a considerable debt, the greatest part of which has since been paid off. The tavern has been rebuilt, and enlarged, within these few years, which has increased the expense to 30,000*l.*

<sup>74</sup> "At the battle of Bunker's Hill, on the 17th of June, this year, Masonry in America met with a heavy loss in the death of Grand Master Warren, who was slain contending for the liberties of his country. Soon after the evacuation of Boston by the British army, and previous to any regular communication, the Brethren, influenced by a pious regard to the memory of the late Grand Master, were induced to search for his body, which had been rudely and indiscriminately buried in the field of slaughter. They accordingly repaired to the place, and, by direction of a person who was on the ground at the time of his burial, a spot was found where the earth had been recently turned up. Upon removing the turf, and opening the grave, which was on the brow of a hill, and adjacent to a small cluster of sprigs, the remains were discovered in a mangled condition, but were easily identified by means of an artificial tooth; and, being decently raised, were conveyed to the State-house in Boston; from whence, by a large and respectable number of Brethren, with the late grand officers, attending in procession, they were carried to the stone chapel, where an animated eulogium was delivered by Brother Perez Morton. The body was then deposited in the silent vault, without a sculptured stone to mark the spot; but as the whole earth is the sepulchre of illustrious men, his fame, his glorious actions, are engraven on the tablet of universal remembrance, and will survive marble monuments, or local inscriptions." (Webb's Monitor.) I have been induced to insert an account of this transaction, as it redounds so much to the honour and fraternal piety of our American Brethren.

Great Queen-street, with the hall to be built thereon, should be vested in trustees, as a security to the subscribers, who should be paid 5*l.* per cent. for their money advanced, the whole interest amounting to 250*l.* *per annum*; that this interest should be divided among the subscribers, and the survivors or survivor of them; and, upon the death of the last survivor, the whole to determine for the benefit of the Society. The Grand Lodge approving the plan, the subscription immediately commenced, and in less than three months it was complete; upon which the trustees of the Society conveyed the estate to the trustees of the Tontine, in pursuance of a resolution of the Grand Lodge entered into for that purpose.

On the 1st of May, 1775, the foundation-stone<sup>75</sup> of the new hall was laid in solemn form,<sup>76</sup> in the presence

<sup>75</sup> Within the foundation-stone was deposited a plate, with the following inscription:

ANNO REGNI GEORGHII TERTII QUINDECIMO,  
 SALUTIS HUMANÆ MDCCLXXV. MENSIS MAII  
 DIE PRIMO,  
 HUNC PRIMUM LAPIDEM,  
 AULÆ LATOMORUM,  
 (ANGLICE, FREE AND ACCEPTED MASONS)  
 POSUERIT  
 HONORATISSIMUS ROB. EDV. DOM. PETRE, BARO  
 PETRE, DE WRITTLE,  
 SUMMUS LATOMORUM ANGLIÆ MAGISTER;  
 ASSIDENTIBUS  
 VIRO ORNATISSIMO ROWLANDO HOLT, ARMI-  
 GERO, SUMMI MAGISTRI DEPUTATO;  
 VIRIS ORNATISSIMIS  
 JOH. HATCH ET HEN. DAGGE,  
 SUMMIS GUBERNATORIBUS;  
 PLENOQUE CORAM FRATRUM CONCÛRSU;  
 QUO ETIAM TEMPORE REGUM, PRINCIPUMQUE  
 VIRORUM FAVORE,  
 STUDIOQUE SUSTENTATUM—MAXIMOS PER  
 EUROPAM  
 HONORES OCCUPAVERAT  
 NOMEN LATOMORUM,  
 CUI INSUPER NOMINI SUMMUM ANGLIÆ, CON-  
 VENTUM, PRÆESSE FECERAT  
 UNIVERSA FRATRUM PER ORBEM MULTITUDO,  
 E COELO DESCENDIT.  
 ΓΝΩΘΙ ΣΕΑΤΤΟΝ.

<sup>76</sup> For the ceremony observed on this occasion. see p. 67. &c.



of a numerous company of the Brethren. After the ceremony, the company proceeded in carriages to Leatherseller's-hall, where an elegant entertainment was provided on the occasion; and at this meeting the office of Grand Chaplain was first instituted.

The building of the hall went on so rapidly, that it was finished in little more than twelve months. On the 23d of May, 1776, it was opened, and dedicated,<sup>77</sup> in solemn form, to MASONRY, VIRTUE, and UNIVERSAL CHARITY and BENEVOLENCE, in the presence of a brilliant assembly of the Brethren. A new Ode,<sup>78</sup> written and set to music on the occasion, was performed, before a number of ladies, who honoured the Society with their company on that day. An Exordium on Masonry, not less elegant than instructive, was given by the Grand Secretary, and an excellent oration delivered by the Grand Chaplain. In commemoration of an event so pleasing to the Society, it was agreed that the anniversary of this ceremony should be ever after regularly kept.

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

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

<sup>77</sup> For the ceremony of dedication, see p. 69.

<sup>78</sup> See Ode II. toward the end of the volume.

the walls is 92 feet; it is 43 feet broad, and upwards of 60 feet high. At the upper end of the hall there is a place allotted for the Grand Officers and their attendants, when the Grand Lodge meets, which takes up about one-fourth of the whole length, and which is higher than the rest by two steps; at the extremity of which is a very beautiful alcove of a semicircular form, in which is fixed a fine organ. On the right and left of this elevated place are two galleries, supported by beautiful fluted pillars of the Corinthian order, either for music, or to admit ladies to the sight of such ceremonies as the laws of the Society will permit. The remaining part of the hall is for the use of the Grand Stewards, and Brethren in general, when the Grand Lodge assembles. The pilasters on each side of the hall are fluted, and otherwise most beautifully decorated. Between these pilasters there are places appropriated for the reception of full-length paintings of the Grand Masters, &c.<sup>79</sup> Above them are places for such historical paintings as have some affinity to the royal art, or are expressive of the virtues of Freemasonry. All the other intermediate spaces are elegantly decorated with the most beautiful emblematical, symbolical, and hieroglyphical figures and representations of the mysteries of the royal art.

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

The roof of this magnificent hall is, in all probability, the highest finished piece of workmanship in Europe; having gained universal applause from all beholders, and has raised the character of the architect (Richard Cox) beyond expression. In the centre of this roof a most splendid sun is represented in burnished gold, surrounded

<sup>79</sup> Those at present fixed, are the Prince of Wales, the Earl of Moira, the late Dukes of Cumberland and Manchester, the late Lord Petre, the late Duke of Kent, the Duke of Sussex, and the Duke of Athol

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, ♓.<sup>80</sup>

Whenever the Grand Lodge assembles, this hall is further ornamented with five brilliant and rich cut-glass chandeliers, the most magnificent of which hangs above that part of the hall allotted to the Grand Officers; the other four are distributed in pairs, at equal distances. These lustres, with a sufficient number of sconces, in which only wax lights burn, illuminate the hall with a great brilliancy.<sup>81</sup>

The Brethren of St. John's Lodge in Newcastle, animated by the example set them in the metropolis, opened a subscription among themselves for the purpose of building, in the Low Friar Chair, in that town, a new hall for their meetings; and, on the 23rd of September, 1776, the foundation-stone<sup>82</sup> of that building was laid by

<sup>80</sup> The Mithratic cavern in Persia, where the Initiations were performed, was adorned in a similar manner, to represent the Mundane system; save that the three objects of their idolatrous worship, the Sun, the Bull, and the Lion, were larger and more conspicuous than the rest. (Vide Hist. Init., Lect. vi.) The emblematic meaning of the sun is well known to the enlightened and inquisitive Freemason; and as the real sun is situated in the centre of the universe, so is this emblematic sun fixed in the centre of real Masonry. We all know that the sun is the fountain of light, the source of the seasons, the cause of the vicissitudes of day and night, the parent of vegetation, and the friend of man; but the scientific Freemason only knows the reason why the sun is thus placed in the centre of this beautiful hall.

<sup>81</sup> The tavern is a most commodious suite of rooms; and, under its present conductor, possesses that large portion of the public favour to which his civility, liberality, diligence, and attention, most justly entitle him.

<sup>82</sup> Underneath this stone was placed a copper plate, with the following inscription:

ÆDIFICII HVIVS  
 IV MVTVAM AMICITIAM STABILIENDAM  
 PRO SVMMI NATVRÆ NVMINIS  
 ARCHITECTI REGNATORIS VENERATIONE  
 PRO VERI INVESTIGATIONE  
 MORVM SCIENTIÆ ARTIVMQ. BONARVM  
 INGENVO CVLTV  
 HVMANI GENERIS BENEFICIO  
 SOLATIVM TEMPESTIVVM PRÆBENDO  
 CONVENTVI FRATERNQ SACRI

Mr. Francis Peacock, then Master of the Lodge. This edifice was speedily completed, furnished, and dedicated; but we learn that it has been since sold, and appropriated to other purposes.

The flourishing state of the Society in England attracting the attention of the Masons in Germany, they solicited our friendship and alliance. The Grand Lodge at Berlin, under the patronage of the Prince of Hesse Darmstadt, requested a friendly union and correspondence with their Brethren of England; which was agreed to, on the Grand Lodge of Germany engaging to remit an annual donation to the fund of charity.

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

On the 14th of February, 1776, the Grand Lodge resolved, that in future all Past Grand Officers should be permitted to wear a particular gold jewel, the ground enamelled blue; and each officer be distinguished by the jewel which he wore while in office; with this difference, that such honorary jewel should be fixed within a circle, or oval; on the borders of which were to be inscribed his name, and the year in which he served the office. This jewel was intended to be worn in Grand Lodge, pendant to a broad blue riband; and, on other occasions, to be fixed to the breast by a narrow blue riband.<sup>83</sup>

Many regulations respecting the government of the Fraternity were established during Lord Petre's administration. The meetings of irregular Masons again attracting notice, on the 10th of April, 1777, the following law was enacted: "That the persons who assemble in London, and elsewhere, in the character of Masons, calling themselves *Ancient Masons*, and at present said to

FRANCISCVS PEACOCK PRÆFECT. HONORAND.  
 FVNDAMENTA POSVIT  
 IN CALEND. OCTOB.  
 AN. SAL. HVM. MDCCLXXVI.  
 AN. CONSORT. MMMMMDCCCLXXVI.

<sup>83</sup> How far the introduction of new ornaments is reconcileable to the original practices of the Society, I will not presume to determine; but it is the opinion of many old Masons, that multiplying honorary distinctions among Masons lessens the value and importance of the real jewels by which the acting officers of the Lodge are distinguished.

be under the patronage of the Duke of Athol, are not to be countenanced or acknowledged by any regular Lodge or Mason under the constitution of England: nor shall any regular Mason be present at any of their conventions, to give a sanction to their proceedings, under the penalty of forfeiting the privileges of the Society; nor shall any person initiated at any of their irregular meetings be admitted into any lodge without being re-made.<sup>84</sup> That this censure shall not be extended to any Lodge, or Mason made, in Scotland or Ireland, under the constitution of either of these kingdoms; or to any Lodge or Mason made abroad, under the patronage of any foreign Grand Lodge in alliance with the Grand Lodge of England; but that such Lodge and Masons shall be deemed regular and constitutional.”

An Appendix to the Book of Constitutions, containing all the principal proceedings of the Society since the publication of the last edition, was ordered to be printed; also a new annual publication, entitled *THE FREEMASON'S CALENDAR*; and the profits arising from the sale of both were to be regularly brought to account in the charity fund. To preserve the consequence of the Society, the following law was also enacted at this time: That the fees for constitutions, initiations, &c., be advanced; that no person be initiated into Masonry in any Lodge under the constitution of England for a less sum than two guineas;<sup>85</sup> and that the name, age, addition or profession, and place of residence, of every person so initiated, and of every admitted member of a regular Lodge, since the 29th of October, 1768, be registered; under the penalty of such Mason made, or member admitted, being deprived of the privileges of the Society.

The Masons in Sunderland having considerably in-

<sup>84</sup> This censure only extends to those irregular Lodges in London, which seceded from the rest of the Fraternity in 1738, and set up an independent government, in open defiance of the established authority of the kingdom, and the general rules of the institution. See pp. 173-175. It cannot apply to the Grand Lodge of York city, or any Lodges under that truly ancient and respectable banner; as the independence and regular proceedings of that assembly have been fully admitted and authenticated by the Grand Lodge in London, in the Book of Constitutions printed under their sanction in 1738.

<sup>85</sup> The usual charitable donation at initiation in many Lodges is now seldom under five guineas, and more frequently double that sum.

creased during his lordship's administration, an elegant hall was built in that town for their meetings.<sup>86</sup> On the 16th of July, 1778, this hall was dedicated in solemn form before a numerous company of Brethren; on which occasion a very animated oration on Masonry was delivered in the presence of above 120 ladies. On the 19th of November, 1782, this hall was destroyed by fire, and many valuable books and papers were burnt. The zeal of the brethren, however, induced them the following year to build another hall, named Phoenix-hall, of which the foundation-stone was laid in great pomp on the 5th of April, 1784; and in the following year it was finished, and dedicated in solemn form.

Lord Petre granted provincial deputations for Madras and Virginia; also for Hants, Sussex, and Surrey. During his lordship's presidency, some Lodges were erased from the list for nonconformity to the laws, but many new ones were added; so that, under his banner, the Society became truly respectable.

On the 1st of May, 1777, Lord Petre was succeeded by the Duke of Manchester; during whose administration the tranquillity of the Society was interrupted by some private dissensions. An unfortunate dispute having arisen among the members of the Lodge of Antiquity, on account of some proceedings of the Brethren of that Lodge on the festival of St. John the Evangelist, after his grace's

<sup>86</sup> The following directions, respecting the building of Lodges, are contained in the book of Helvetian Ceremonies, already often cited, and, I believe, are strictly attended to in Germany and France:

"The proper time for beginning to build a Lodge, is from the 15th of April to the 15th of May. Some think the 18th of April is the most masonic day. Masons should build their Lodge within a court of high walls; but that not being easily acquired, its windows should be high from the ground; the bottoms of the windows should not be less than five cubits high, measuring from the superficies of the floor within. The foundation-stone is in the corner of the Ammonites. The proper height of a Lodge is eighteen cubits; the length and breadth are not determined. The hall is for the great congregations. The names of Lodges are sometimes ill chosen. The Apollo, the Minerva, the Vesta, &c., are heathen names, inspiring ideas of idolatry and superstition, and can have nothing to do with Masonry. The names of great Masons of old may be chosen; and the builders would do well to find out what great man or bishop built the nearest cathedral, and name the Lodge after him; for this is certain, that every cathedral was built by the ancient Society of Free and Accepted Masons."—EDITOR.

election, the complaint was introduced into the Grand Lodge, where it occupied the attention of every committee and communication for twelve months. It originated from the Master, Wardens, and some of the members, in consequence of a resolution of the Lodge, having attended divine service at St. Dunstan's church in Fleet street, in the clothing of the Order, and walked back to the Mitre Tavern in their regalia, not having obtained a dispensation for the purpose. The Grand Lodge determined the measure to be a violation of the general regulations respecting public processions;<sup>87</sup> and various opinions being formed, several Brethren were highly dissatisfied.

Another circumstance tended still further to widen this breach. The Lodge of Antiquity having expelled three of its members for misbehaviour, the Grand Lodge interfered, and, as was thought, without proper investigation, ordered them to be reinstated. With this order the Lodge refused to comply, the members conceiving themselves competent and sole judges in the choice of their own private members. The privileges of the Lodge of Antiquity,<sup>88</sup> acting by immemorial constitution, began to be set up, in opposition to the supposed uncontrollable authority of the Grand Lodge established by themselves in 1717; and in the investigation of this point, the original cause of the dispute was totally forgotten. Matters were now carried to the extreme on both sides, resolutions precipitately entered into, and edicts inadvertently issued; memorials and remonstrances were presented in vain, and at last a rupture ensued. The Lodge of Antiquity, on one hand, supported its immemorial privileges; appointed committees to examine records; applied to the old Lodge in York city, and to the Lodges in Scotland and Ireland, for advice; entered a protest against, and peremptorily refused to comply with, the resolutions of the Grand Lodge; discontinued the attendance of the Master and Wardens at the committees of charity and quarterly communications as its representatives; published a manifesto in its vindication; notified its separation from the Grand Lodge; and avowed

<sup>87</sup> For an explanation of the nature of public processions at funerals, see pp. 72-74.

<sup>88</sup> For an account of this Lodge and its privileges, see pp. 157 to 164.

an alliance with the Grand Lodge of all England held in the city of York, and every Lodge and Mason who wished to act in conformity to the original constitutions. The Grand Lodge, on the other hand, enforced its edicts, and extended protection to the few Brethren whose cause it had espoused, by permitting them to assemble as a regular Lodge without any warrant, under the denomination of the Lodge of Antiquity itself, and suffering them to appear by their representatives at the Grand Lodge as the real Lodge of Antiquity, from which they had been excluded, and which still continued to act by its own immemorial constitution; anathemas were issued, and several worthy Brethren expelled the Society, for refusing to surrender the property of the Lodge to persons who had been regularly expelled from it; while printed letters were circulated, with the Grand Treasurer's accounts, derogatory to the dignity of the Society. This produced a schism, which subsisted for the space of ten years.

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

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

This resolution, it was argued, might operate with respect to any Lodge which derived its constitution from the Grand Lodge, but could not apply to one which derived its authority from another channel, long before the establishment of the Grand Lodge, and which authority had never been superseded, but repeatedly admitted and acknowledged. Had it appeared upon record, that, after the establishment of the Grand Lodge, this original authority had been surrendered, forfeited, or exchanged for a warrant from the Grand Lodge, the



**Lodge of Antiquity** must have admitted the resolution of the Grand Lodge in its full force; but as no such circumstance appeared on record, the members of the Lodge of Antiquity were justified in considering their immemorial constitution sacred, while they chose to exist as a Lodge, and act in obedience to the ancient constitutions.

Considering the subject in this point of view, it evidently appears, that the resolutions of the Grand Lodge could have no effect on the Lodge of Antiquity, after the publication of the manifesto which avowed its separation; nor while the members of that Lodge continued to meet regularly as heretofore, and to promote the laudable purposes of Masonry on their old independent foundation. The Lodge of Antiquity, it was asserted, could not be dissolved while the majority of its members kept together, and acted in conformity to the original constitutions; and no edict of the Grand Lodge, or its committees, could deprive the members of that Lodge of a right which had been admitted to be vested in themselves, collectively, from time immemorial, a right which had not been derived from, or ever ceded to, any Grand Lodge whatever.

To understand more clearly the nature of that constitution by which the Lodge of Antiquity is upheld, we must have recourse to the usages and customs which prevailed among Masons at the end of the 17th and beginning of the 18th century. The Fraternity then had a discretionary power to meet as Masons, in certain numbers, according to their degrees, with the approbation of the master of the work where any public building was carrying on, as often as they found it necessary so to do; and when so met, to receive into the Order brothers and fellows, and practice the rights of Masonry. The idea of investing Masters and Wardens of Lodges in Grand Lodge assembled, or the Grand Master himself, with a power to grant warrants of constitution to certain Brethren to meet as Masons at certain houses, on the observance of certain conditions, had then no existence. The Fraternity were under no such restrictions. The Ancient Charges were the only standard for the regulation of conduct, and no law was known in the Society which those charges did not inculcate. To the award

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

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

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

## SECT. XI.

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

AMID these disagreeable altercations, intelligence arrived of the rapid progress of the Society in India, and that many new Lodges had been constituted, which were amply supported by the first characters in the East. Omdit-ul-Omrah Bahauder, eldest son of the nabob of the Carnatic, had been initiated into Masonry in the Lodge at Trichinopoly, near Madras; and had expressed the highest veneration for the institution. This news having been transmitted to England officially, the Grand Lodge determined to send a congratulatory letter to his highness on the occasion, accompanied with a blue apron, elegantly decorated, and a copy of the Book of Constitutions, superbly bound. To Sir John Day, Advocate-general of Bengal, the execution of this commission was entrusted.<sup>89</sup> In the beginning of 1780, an answer was received from his highness, acknowledging the receipt of the present, and expressing the warmest attachment and benevolence to his Brethren in England. This letter, which is written in the Persian language, was inclosed in an elegant cover of cloth of gold, and addressed *To the Grand Master and Grand Lodge of England.*

This flattering mark of attention, from so distinguished a personage abroad, was peculiarly grateful to the Grand Lodge: who immediately resolved, that an answer should be prepared and transmitted to his highness, expressing the high opinion which the Brethren in England entertained of his merits, and requesting the continuance of his friendship and protection to the masonic institutions in the East. The thanks of the Grand Lodge were voted to Sir John Day; and a translation of his highness's

<sup>89</sup> At the grand feast in 1792, Sir John was honoured with a blue apron and the rank of a Grand officer, as a compliment for his meritorious services on this occasion.

letter<sup>90</sup> was ordered to be copied on vellum, and, with the original, elegantly framed and glazed, hung up in the hall at every public meeting of the Society. The first testimony which Omdit-ul-Omrah gave of his regard to the institution, was by the initiation of his brother Omur-ul-Omrah, who seems to be equally active with himself in promoting the welfare of the Society.

<sup>90</sup> As this letter is replete with genuine good sense and warm benevolence, we shall here insert the translation for the gratification of our Brethren:

*“To the right worshipful his Grace the Duke of Manchester, Grand Master of the illustrious and benevolent Society of Free and Accepted Masons under the constitution of England, and the 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 between us still closer and closer.

“By the accounts which have reached me, of the principles and practices of your Fraternity, nothing can be more pleasing to the sovereign Ruler of the Universe, whom we all, though in different ways, adore, or more honourable to his creatures; for they stand upon the broad basis of indiscriminate and universal benevolence.

“Under this conviction, I had long wished to be admitted of your Fraternity; and now that I am initiated, I consider the title of an English Mason as one of the most honourable that I possess; for it is at once a cement of the friendship between your nation and me, the friend of mankind.

“I have received from the advocate-general of Bengal, Sir John Day, the very acceptable mark of attention and esteem with which you have favoured me; it has been presented with every circumstance of deference and respect that the situation of things here, and the temper of the times, would admit of; and I do assure your grace, and the brethren at large, that he has done ample justice to the commission you have confided to him, and has executed it in such manner as to do honour to himself and me.

“I shall avail myself of a proper opportunity, to convince your grace, and the rest of the Brethren, that Omdit-ul-Omrah is not an unfeeling Brother, or heedless of the precepts he has imbibed; and that, while he testifies his love and esteem for his Brethren, by strengthening the bonds of humanity, he means to minister to the wants of the distressed.

“May the common Father of All, the one Omnipotent and merciful God, take you into his holy keeping, and give you health, peace, and length of years, prays your highly honoured and affectionate brother.

“OMDIT-UL-OMRAH BHAUDAER.”

Another event has also taken place at Madras, which must be very satisfactory to the Brethren of England. The divisions and secessions which originated in London in 1738, having unfortunately reached India, by the intervention of Brigadier-General Horne, who had been appointed by patent from the Duke of Cumberland, Provincial Grand Master on the coast of Coromandel, an union of the Brethren in that part of the world has been effected; and the Lodge, No. 152, styling themselves Ancient York Masons, has joined a regular Lodge under his auspices, and voluntarily surrendered the irregular warrant under which they had formerly acted. This desirable object being accomplished, and the wishes of the Brethren fulfilled, the General requested their assistance to form a Grand Lodge; when the following officers were appointed and installed in due form:

Brigadier-Gen. HORNE, Prov. Grand Master.  
 Ter. Gahagan, Esq., Deputy Grand Master.  
 Jos. Du Pre Porcher, Esq., Acting Grand Master.  
 Lieut.-Col. Ross, Grand Architect.  
 Lieut.-Col. J. Campbell, Sen., Grand Warden.  
 — Hamilton, Esq., Junior Grand Warden.  
 James Grierson, Esq., Grand Secretary.  
 James Amos, Esq., Grand Treasurer.  
 Lieutenant-Colonel Moorhouse and Colonel L. Lucas,  
 Esqrs., Grand Stewards.  
 Major Maule, Grand Orator.  
 Charles Bromley, Esq., Grand Sword-Bearer.

The Grand Lodge having been regularly established, a proposal was made that a new Lodge should be formed at Madras, under the name of Perfect Unanimity, No. 1. This was unanimously agreed to; and the Provincial Grand Master, giving notice that he should perform the ceremony of consecration on Saturday, the 7th of October, 1787, in commemoration of the union which had been so amicably formed that day, requested the proper officers to attend on the occasion. Accordingly, on the morning of the day appointed, upwards of fifty Brethren assembled at the house on Choultry Plain, in which the public rooms were held, and at half-past eleven o'clock the ceremony commenced. After the preparatory business had been gone through in Grand Lodge, a proces-

sion<sup>91</sup> was formed, and marched three times round the Lodge; after which the business of consecration commenced, and was completed in a manner suitable to the solemnity of the occasion. Several old Masons, who were present, declared that they never saw a ceremony conducted with more dignity and propriety.

The following Brethren were then installed officers of this new Lodge, viz.: Colly Lyons Lucas, Esq., Master; Pullier Spencer, Esq., Senior Warden; George Robert Latham, Esq., Junior Warden; John Robins, Esq., Treasurer; George Maule, Esq., Secretary.

At two o'clock the Brethren sat down to an excellent

<sup>91</sup> Here follows the ORDER of the PROCESSION:

Two Tylers, with drawn swords.

MUSIC.

Brothers Elphinstone and Moorhouse, Grand Stewards, with white wands.

Brother Gillespie, as youngest apprentice, carrying the rough stone.

Apprentices, two and two.

Fellow-crafts, two and two.

Master-masons, two and two.

Brothers Latham and Robson, as Secretary and Treasurer of the new Lodge.

PAST-MASTER.

Brother Taner, carrying a silver pifcher with corn.

Brothers Gomond and Goree, carrying pitchers containing wine and oil.

Brothers Home and Horsiman, carrying two great lights.

CHORISTERS.

Brother Ross, Grand Architect, carrying the polished stone.

Brother Donaldson (36th regiment), as Grand Sword-bearer, carrying the sword of state.

Brother Grierson, Grand Secretary, with his bag.

Brother Amos, Grand Treasurer, with his staff.

The LODGE covered with white satin, carried by four Tylers.

The worshipful Brother LUCAS, as master of the new Lodge, carrying the Bible, compasses, and square, on a crimson velvet cushion, supported by Brothers Dalrymple and Chase,

Assistant Stewards.

Brother Sir George Keith, carrying the silver censer.

Brother Maule, Grand Orator.

Third great light, carried by Brother Gregory.

Brothers Campbell and Hamilton, Senior and Junior Grand.

Wardens, with their columns and truncheons.

Brother Porcher, Acting Grand Master.

Brother Sadlier, as Chief Magistrate.

Brother Sir Henry Cosby, carrying the Book of Constitutions.

Brigadier-General HORNE, Provincial Grand Master, supported by Brothers Howley and Harris, Assistant Stewards.

dinner, which had been provided by the Grand Lodge ; and many masonic and loyal toasts being drunk, the day was concluded with that pleasing festivity, harmony, and good fellowship, which has always distinguished the Society of Free and Accepted Masons.

We shall now return to the history of Masonry in England ; and recite the particulars which are most deserving attention.

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

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

The finances of the Society occupied great part of the proceedings of the Committees and Communications during his grace's administration. The debts due on account of the hall appearing to be very considerable, it was determined to make an application to the Lodges to raise 2000*l.* to pay them off. For this purpose, in consequence of a plan offered to the consideration of the Grand Lodge in June, 1779, it was resolved, that a subscription should be opened, to raise the money by loan, without interest, at the discretion of the subscribers ; that 25*l.* should be the sum limited for each subscriber, and the number of subscribers to be one hundred : and that the monies so subscribed should be repaid, in equal

proportions, among the subscribers, at such times as the hall-fund would admit. It was also determined, that an honorary medal should be presented to every subscriber, as a mark of respect, on account of the service which he had rendered the Society; and that the bearer of such medal, if a Master Mason, should have the privilege of being present at, and voting in, all the future meetings of the Grand Lodge. This mark of attention prompted some Lodges, as well as individuals, to contribute; and the greater part of the money was speedily raised, and applied to the purpose intended.

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

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

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

The Grand Lodge of Germany having applied for leave to send a representative to the Grand Lodge of England, in order more effectually to cement the union and friendship of the Brethren of both countries, Brother John Leonahrdis was appointed to that office. The request being complied with, a resolution passed, that, in



compliment to the Grand Lodge of Germany, Brother Leonahrdis should wear the clothing of a Grand Officer, and rank next to Past Grand Officers in all the public meetings of the Society.

This additional cement was highly pleasing; and led the Brethren to regret, that no intercourse or correspondence should have subsisted nearer home, between the Grand Lodge of England and the Grand Lodges of Scotland and Ireland, though all the members were now subjects of the same sovereign, and happily united in the encouragement of the Art. At the Communication in April, 1782, this important business coming under consideration, after a variety of opinions had been delivered, it was unanimously resolved, that the Grand Master should be requested to adopt such means as his wisdom might suggest, to promote a good understanding among the Brethren of the three united kingdoms. Notwithstanding this resolution, the wished-for union was not then fully accomplished.

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

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

On the 8th of January, 1783, a motion was made in Grand Lodge, and afterwards confirmed, that the interest of five per cent. on 1000*l.*, which had been advanced for the purposes of the hall from the charity fund, should cease to be paid; and further, that the principal should

be annihilated, and sunk into the hall-fund. In consequence of this resolution, the money was regularly brought to account in the hall expenditures. Many other regulations were confirmed at this meeting, to render the hall-fund more productive, and to enforce obedience to the laws respecting it.<sup>92</sup> How far some of these regulations are consistent with the original plan of the institution, must be left to abler judges to determine: but it is certain that, in earlier periods of our history, such compulsory regulations were unnecessary.

<sup>92</sup> The regulations established at this meeting were as follows:

1. That no Brother, initiated since October 29, 1768, shall be appointed to the honour of wearing a blue or red apron, unless the Grand Secretary certifies that his name has been registered, and the fees paid.

2. That no Brother, initiated since that time, shall be appointed Master or Warden of a Lodge, or be permitted to attend any Committee of Charity, or Grand Lodge, unless his name has been registered, and the fees paid.

3. That every petitioner for charity, initiated since that time, shall set forth in his petition the Lodge in which, and the time when, he was made a Mason: in order that the Grand Secretary may certify by indorsement on the back of the petition, whether his name has been registered, and the fees paid.

4. That every Lodge shall transmit to the Grand Secretary, on or before the grand feast in every year, a list of all persons initiated, or members admitted, together with the registering fees; or notice that they have not initiated or admitted any, that their silence may not be imputed to contempt.

5. That, to prevent the plea of ignorance or forgetfulness, a blank form shall be printed, and sent to each Lodge, to be filled up, and returned to the Grand Secretary.

6. That the Grand Secretary shall lay before the first quarterly Communication after each grand feast, an account of such Lodges as have not registered their members within the preceding year, that they may be erased from the list of Lodges, or be otherwise dealt with as the Grand Lodge may think expedient.

7. That, to prevent any injury to individuals, by being excluded from the privileges of the Society through the neglect of their Lodges, in their names not having been duly registered, any Brethren, on producing sufficient proofs that they have paid the due registering fees to their Lodges, shall be capable of enjoying all the privileges of the Society; but the offending Lodges shall be rigorously proceeded against, for detaining fees that are the property of the Society.

On the 20th of March, 1788, an additional regulation was made, "That ten shillings and sixpence be paid to the Grand Lodge for registering the name of every Mason initiated in any Lodge under the constitution after the 5th of May, 1788." And at this meeting another resolution passed, "That no Lodge should be permitted to attend or vote in Grand Lodge, which had not complied with this regulation."

At the Grand Lodge held on the 23d of November, 1783, an addition was made to the Grand Officers, by the appointment of a Grand Portrait Painter; and, at the request of the Duke of Manchester, that honour was conferred on the Rev. William Peters, in testimony of the services which he had rendered to the Society, by his elegant present of the portrait of Lord Petre.

During the remainder of this year, there was scarcely any further business of importance transacted. On the 19th of November, information was given to the Grand Lodge, that two Brethren, under sanction of the Royal Military Lodge at Woolwich, which claimed the privilege of an itinerant Lodge, had lately held an irregular meeting in the King's Bench prison, and had there unwarrantably initiated sundry persons into Masonry. The Grand Lodge, conceiving this to be an infringement on the privileges of every regular constituted Lodge, ordered the said Lodge to be erased from the list; and determined, that it was inconsistent with the principles of Masonry to hold any Lodge, for the purposes of making, passing, or raising Masons, in any prison, or place of confinement.

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

While these proceedings were carrying on in England, the Brethren in Scotland were prosecuting their labours with equal zeal for the good of the Craft. The great improvements made in the city of Edinburgh afforded ample room for ingenious architects to display their masonic talents and abilities; and in that city the operative part of the Fraternity were fully occupied, in rearing stately mansions, and planning elegant squares.

On the 1st of August, 1785, a very pleasing sight was exhibited to every well-wisher to the embellishment of Edinburgh, in the ceremony of laying the foundation-stone of the South Bridge, being the first step to further improvement. In the morning of that day, the Right Hon. the Lord Provost and Magistrates, attended by the Grand Master Mason of Scotland, and a number of nobility and gentry, with the Masters, Office-bearers,

and Brethren of the Several Lodges, walked from the Parliament-house to the bridge in procession.<sup>93</sup> The streets were lined by the 58th regiment, and the city guard.

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

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

<sup>93</sup> The following Order of Procession was observed :

The proper Officers, bearing the city insignia.  
The Right Hon. Lord Provost and Magistrates.  
Band of instrumental music.  
A band of singers.

The Lodges according to seniority, Brethren walking three and three.

Lodge of Grand Stewards.

Nobility and Gentry. three and three.

Office-bearers of the Grand Lodge, in their badges of Office.

Officers of the Grand Lodge with insignia.

Grand Wardens.

Deputy  
G. Master. }

GRAND MASTER. }

Substitute  
G. Master. }

The Grand Master, being supported on the right hand by the Duke of Buccleugh, and on the left by the Earl of Balcarras, addressed himself to the Lord Provost and Magistrates in a suitable speech for the occasion; and the coins of the present reign, and a silver-plate with the following inscription, were deposited in the stone:

ANNUENTE DEO OPTIMO MAXIMO,  
 REGNANTE GEORGIO III., PATRE PATRÆ,  
 HUIUS PONTIS,  
 QUO VICI EXTRA MœNIA EDINBURGI,  
 URBI COMMUNE ADJUNGERENTUR,  
 ADITUMQUE NON INDIGNUM TANTA  
 URBS HABERET,  
 PRIMUM LAPIDEM POSUIT  
 NOBILIS VIR GEORGIUS DOMINUS HADDO,  
 ANTIQUISSIMI SODALITII ARCHITECTONICI  
 APUD SCOTOS CURIO MAXIMUS,  
 PLAUDENTE AMPLISSIMA FRATRUM CORONA,  
 IMMENSAQUE POPULI FREQUENTIA.

OPUS,  
 UTILE CIVIBUS, GRATUM ADVENIS,  
 URBI DECORUM, PATRÆ HONESTUM,  
 DIU MULTUMQUE DESIDERATUM,  
 CONSULE JACOBO HUNTER BLAIR,  
 INCEPTI AUCTORE INDEFESSO,  
 SANCIENTE REGE SENATUQUE BRITANNIÆ,  
 APPROBANTIBUS OMNIBUS,  
 TANDEM INCHOATUM EST  
 IPSIS KALENDIS AUGUSTI  
 A. D. MDCCLXXXV.  
 ÆRÆ ARCHITECTONICÆ 5785.  
 Q. F. F. Q. S.

### TRANSLATION.

By the blessing of Almighty God, in the reign of George the Third, the Father of his country, the Right Hon. GEORGE LORD HADDO, Grand Master of the Most Ancient Fraternity of Freemasons in Scotland, amidst the acclamations of a Grand Assembly of the Brethren, and a vast concourse of people, laid the first stone of this bridge, intended to form a convenient communication between the city of Edinburgh and its suburbs, and an access not unworthy of such city.

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

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

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

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

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

1st. The Principal, Professors, and Students of the University, with their mace carried before them ; Principal Robertson being supported on the right hand by the Reverend Dr. Hunter, professor of divinity

The Professors were all robed, and each of the Students had a sprig of laurel in his hat.

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

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

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

5th. A complete band of instrumental music.

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

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

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

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

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

11th. Past Grand Masters.

12th. Lord NAPIER, present Grand Master, supported on the right hand by Sir William Forbes, Bart., Past Grand Master, and on the left by the Duke of Buccleugh.

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

At one o'clock the Grand Master reached the site of the college ; when the foundation-stone was laid with the usual ceremonies.<sup>94</sup> After which the Grand Master addressed himself to the Lord Provost and Magistrates as follows :

MY LORD PROVOST, and MAGISTRATES, of the City of Edinburgh,

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

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

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

<sup>94</sup> The particulars of this part of the ceremony were exactly similar to those observed at laying the foundation-stone of the South Bridge see p. 214.

desire to advance the welfare, and increase the fame, of the city of Edinburgh.

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

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

The Grand Master then addressed the Principal, as representing the University of Edinburgh, in the following words:—

REVEREND SIR,

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

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

Any panegyric that I can pronounce must fall so far short of what is due to you, Sir, and your honourable and learned brethren, that it would be presumption in me to attempt to express my sense of your deserts. Suffice it to say, that the Grand Lodge of Scotland, and the Lodges depending on it, are most happy in having this opportunity of assisting at, and witnessing, the laying the foundation, whence it is their earnest wish a building may arise, which in future ages may be as renowned for the excellence of its teachers, and as much respected for the propriety of conduct in its students, as the University now is, over which you have the peculiar satisfaction of presiding.

May the Almighty Architect, the Sovereign Disposer of all Events, grant, that the Principal and Professors of this College may continue to deliver their instructions, and the students receive their admonitions, in such a manner as may redound to the glory of God, the promoting of science, and the extension of all useful learning.

To which the Rev. Principal made the following reply:—

MY LORD,

From very humble beginnings, the University of Edinburgh has attained to such eminence, as entitles it to be ranked among the most celebrated seminaries of learning. Indebted to the bounty of several of our Sovereigns—distinguished particularly by the gracious Prince



now seated on the British throne, whom, with gratitude, we reckon among the most munificent of our royal benefactors—and cherished by the continued attention and good offices of our honourable Patrons, this University can now boast of the number and variety of its institutions for the instruction of youth in all the branches of literature and science.

With what integrity and discernment persons have been chosen to preside in each of these departments, the character of my learned colleagues affords the most satisfying evidence. From confidence in the abilities and assiduity in discharging the duties of their respective offices, the University of Edinburgh has become a seat of education, not only to youth in every part of the British dominions, but, to the honour of our country, students have been attracted to it from almost every nation in Europe, and every State in America.

One thing still was wanting. The apartments appropriated for the accommodation of Professors and Students were so extremely unsuitable to the flourishing state of the University, that it had long been the general wish to have buildings more decent and convenient erected. What your lordship has now done gives a prospect of having this wish accomplished; and we consider it as a most auspicious circumstance, that the foundation-stone of this new mansion of science is laid by your lordship, who, among your ancestors, reckoned a man whose original and universal genius places him high among the illustrious persons who have contributed most eminently to enlarge the boundaries of human knowledge.

Permit me to add, what I regard as my own peculiar felicity, that by having remained in my present station much longer than any of my predecessors, I have lived to witness an event so beneficial to this University, the prosperity of which is near to my heart, and has ever been the object of my warmest wishes.

May Almighty God, without invocation of whom no action of importance should be begun, bless this undertaking, and enable us to carry it on with success! May he continue to protect our University; the object of whose institution is, to instil into the minds of youth principles of sound knowledge; to inspire them with the love of religion and virtue; and to prepare them for filling the various situations in society, with honour to themselves, and with benefit to their country!

All this we ask in the name of Christ; and unto the Father, the Son, and the Holy Spirit, we ascribe the kingdom, power, and glory!  
*Amen.*

After the Principal had finished his speech, the Brethren concluded the ceremony with the honours.

Two crystal bottles, cast on purpose at the glass-house of Leith, were deposited in the foundation-stone. In one of these were put different coins of the present reign, each of which was previously enveloped in crystal in such an ingenious manner that the legend on the coins could be distinctly read without breaking the crystal. In the other bottle were deposited seven rolls of vellum, con-

taining a short account of the original foundation and present state of the University, together with several other papers; in particular, the different newspapers, containing advertisements relative to the college, &c., and a list of the names of the present Principal and Professors, also of the present Lord Provost and Magistrates, and officers of the Grand Lodge of Scotland. The bottles, being carefully sealed up, were covered with a plate of copper wrapt in block tin; and, upon the under-side of the copper, were engraven the arms of the city of Edinburgh, and of the University; likewise the arms of the Right Hon. Lord Napier, Grand Master Mason of Scotland. Upon the upper-side, a Latin inscription, of which the following is a copy:

ANNUENTE DEO OPT. MAX.  
 REGNANTE GEORGIO III. PRINCIPE MUNIFICENTISSIMO,  
 ACADEMÆ EDINBURGENSIS  
 ÆDIBUS,  
 INITIO QUIDEM HUMILLIMIS,  
 ET JAM, POST DUO SECLA, PENE RUINIS,  
 NOVI HUIUS ÆDIFICII,  
 UBI COMMODITATI SIMUL ET ELEGANTIÆ,  
 TANTO DOCTRINARUM DOMICILIO DIGNÆ,  
 CONSULERETUR,  
 PRIMUM LAPIDEM POSUIT,  
 PLAUDENTE INGENTI OMNIUM ORDINUM FREQUENTIA,  
 VIR NOBILISSIMUS FRANCISCUS DOMINUS NAPIER,  
 REIPUB. ARCHITECTONICÆ APUD SCOTOS  
 CURIO  
 MAXIMUS.  
 XVI KAL DECEMB.  
 ANNO SALUTIS HUMANÆ MDCCLXXXIX.  
 ÆRÆ ARCHITECTONICÆ IQCIDCCLXXXIX.  
 CONSULE THOMA ELDER;  
 ACADEMÆ PRÆFECTO GULIELMO ROBERTSON  
 ARCHITECTO ROBERTO ADAM.  
 Q. F. F. Q. S.

#### TRANSLATION.

By the blessing of ALMIGHTY GOD,  
 In the reign of the most munificent Prince GEORGE III.  
 The buildings of the University of Edinburgh,  
 Being originally very mean,  
 And now, after two centuries, almost a ruin,  
 The Right Hon. FRANCIS LORD NAPIER,  
 Grand Master of the Fraternity of Free Masons in Scotland,  
 Amidst the acclamations  
 Of a prodigious concourse of people,  
 Laid the foundation-stone

Of this new fabric,  
 In which an union of elegance with convenience,  
 Suitable to the dignity of such a celebrated seat of learning,  
 Has been studied,  
 On the 16th day of November,  
 In the year of our Lord 1789,  
 And of the æra of Masonry 5789 ;  
 THOMAS ELDER being the Lord Provost of the City ;  
 WILLIAM ROBERTSON, the Principal of the University ;<sup>96</sup>  
 And ROBERT ADAM, the Architect.  
 May the undertaking prosper, and be crowned with success !

An anthem having been sung, the brethren returned, the whole procession being reversed; and when the junior Lodge arrived at the door of the Parliament-house, it fell back to the right and left, within the line of soldiers; when the Principal, Professors, and Students, the Lord Provost, Magistrates, and Town Council, and the Grand Lodge, passed through with their hats off.

The procession, on this occasion, was one of the most brilliant and numerous that ever was exhibited in the city of Edinburgh. The Provost and Magistrates had very properly invited many of the nobility and gentry from all parts of the country, to witness the solemnity of laying the foundation-stone of a College, the architecture of which, it is agreed by all who have seen the plan, will do honour to the city, to the nation, and to Europe. But the number of persons invited was far exceeded by the immense multitude of all ranks, who, desirous of viewing so magnificent a spectacle, filled the streets, windows, and even roofs of the houses, all the way from the Parliament-close, down the High-street and Bridge-street, near the south end of which the foundation-stone was laid. Above 20,000 were supposed to be witnesses of this ceremony; and, notwithstanding this immense crowd, the greatest order and decency were observed; nor did the smallest accident happen.

On the 7th of January, 1765, the Brethren in Scotland had another opportunity of exemplifying their skill in the practical rules of the Art, at opening the new bridge for carriages at Montrose. This undertaking had been long deemed impracticable, on account of the extent

<sup>96</sup> The late elegant Historian of Scotland, of Charles V. America, &c.

being near half a mile, across a rapid influx and reflux of the sea; but was at last happily accomplished under the superintendence of the Fraternity, and the great post road from the south to the north of Scotland is now united. A public procession was formed on this occasion; and the Grand Master, amidst an immense concourse of people, having critically examined the work, declared it well built, and ably executed.

Having described the principal works in which the Brethren in Scotland were employed, we shall now resume the history of Masonry in England, and trace the occurrences that took place there, under the auspices of the late Duke of Cumberland, and his successor, the Prince of Wales; afterwards his Most Gracious Majesty King George IV.

On Tuesday, the 9th of March, 1786, his Royal Highness Prince William Henry, now Duke of Clarence, was initiated into Masonry, at the Lodge No. 86, held at the Prince George inn, at Plymouth.

On the 4th of January, 1787, was opened, in London, the Grand Chapter of Harodim. Though this Order is of ancient date, and had been patronised in different parts of Europe, there appears not on record, previous to this period, the regular establishment of such an association in England. For some years it was faintly encouraged; but after its merit had been further investigated, it received the patronage of several exalted masonic characters.<sup>96</sup>

<sup>96</sup> The Mysteries of this order are peculiar to the institution itself; while the lectures of the Chapter include every branch of the masonic system, and represent the art of Masonry in a finished and complete form.

Different classes are established, and particular lectures restricted to each class. The lectures are divided into sections, and the sections into clauses. The sections are annually assigned, by the Chief Harod, to a certain number of skilful companions in each class, who are denominated Sectionists; and they are empowered to distribute the clauses of their respective sections, with the approbation of the Chief Harod and General Director, among the private companions of the Chapter, who are denominated Clauseholders. Such companions as by assiduity become possessed of all the sections in the lecture, are called Lecturers; and out of these the General Director is always chosen.

Every Clauseholder, on his appointment, is presented with a ticket, signed by the Chief Harod, specifying the clause allotted to him. This ticket entitles him to enjoy the rank and privileges of a Clauseholder in the Chapter; and no Clauseholder can transfer his ticket to another

The Grand Chapter is governed by a Grand Patron, two Vice-Patrons, a Chief Ruler, and two Assistants, with a Council of twelve respectable Companions, who are chosen annually at the Chapter nearest to the festival of St. John the Evangelist.

On Thursday, the 6th of February, 1787, his Royal Highness the Prince of Wales was made a Mason at an occasional Lodge, convened for the purpose, at the Star and Garter Tavern, Pall Mall, over which the late Duke of Cumberland presided in person. And on Friday, the 21st of November following, his Royal Highness the Duke of York was initiated into Masonry, at a special Lodge, convened for the purpose, at the same place, over which the Grand Master also presided in person. His Royal Highness was introduced by his royal brother, the Prince of Wales, who assisted at the ceremony of his initiation.

On the 25th of March, 1718, another event worthy of notice in the annals of Masonry took place—the institution of “The Royal Freemasons’ Charity for Female Children,” for maintaining, clothing, and educating the female children and orphans of indigent brethren. To the benevolent exertions of the late Chevalier Bartholomew Ruspini, the Fraternity are, in the first place, indebted for this establishment. Under the patronage of her Royal Highness the late Duchess of Cumberland, the school was originally formed; and to her fostering hand is owing its present flourishing state, by her recommending it to the Royal Family, as well as to many of the nobility and gentry of both sexes. On the 1st of January, 1789, fifteen children were taken into a house provided for them at Somers Town, St. Pancras; but since that time, by the liberal encouragement which the charity has received from the Fraternity in India as well as in England, the Governors have been enabled to augment the number of children, at different periods, to sixty-five.

Companion, unless the consent of the Council has been obtained for that purpose, and the General Director has approved the Companion to whom it is to be transferred, as qualified to hold it. In case of the death, sickness, or non-residence in London, of any Lecturer, Sectionist, or Clauseholder, another Companion is appointed to fill up the vacancy for the time being, that the lectures may be always complete; and during the session, a public lecture is usually delivered at stated times.

The object of this charity is, to train up children in the knowledge of virtue and religion ; in an early detestation of vice and its unhappy consequences ; in industry, as necessary to their condition ; and to impress strongly in their minds, a due sense of subordination, true humility, and obedience to their superiors.

In 1793, the Governors, anxious still further to extend the benefits of this Institution, hired, on lease, a piece of ground in St. George's Fields, belonging to the City of London, on which they have erected a commodious and spacious school-house, at the expense of upwards of 2500*l.*, in which the children are now placed. This building is sufficiently extensive to accommodate one hundred children ; and from the exertions of the Fraternity, at home and abroad, there is every reason to hope that the Governors will soon have it in their power to provide for that number.<sup>97</sup>

<sup>97</sup> The following is an Abstract of the Rules and Regulations established for the government of this Institution :—

#### QUALIFICATIONS FOR GOVERNORS.

1. Every subscriber of one guinea, annually, is deemed a Governor during the continuance of such subscription, and is entitled to one vote at all elections for children.

2. The Master, for the time being, of every Lodge, which subscribes one guinea per annum, has the same privileges.

3. Every Benefactor of ten guineas or upwards, at once, or within a year, is thereby constituted a Governor *for life*, and a member of the general committee, and is entitled to one vote ; every additional ten guineas given will entitle him to another vote.

4. The Master, for the time being, of every Lodge, subscribing ten guineas within a year, becomes a Governor, and a member of the general committee for *fifteen years*, with the privilege of one vote.

5. The Master, for the time being, of every Lodge, subscribing twenty guineas at once, or in two donations within ten years, becomes a Governor, and a member of the general committee, so long as that Lodge exists, with the privilege of one vote.

6. Every Lodge, which has already subscribed twenty guineas, will be entitled to one vote, in addition, for every further sum of twenty guineas subscribed. N.B. The sum of ten guineas, at any time given by any such Lodge, will entitle it to an additional vote for *fifteen years*.

7. The physicians, surgeons, and other medical gentlemen who attend this charity, and administer their advice and assistance gratis, are thereby constituted Governors for life.

8. Every clergyman who benevolently advocates the cause of this charity from the pulpit, is, in consideration of such service, entitled to the same privilege.

To the benevolent and indefatigable exertions of William Forssteen, the late Antony Ten Broeke, Adam Gordon, Esqrs., and a few other respectable Brethren, the Society are principally indebted for the complete estab-

9. The executor of any person who pays one hundred pounds to this charity, thereby becomes a Life-governor; and the payment of a legacy of two hundred pounds, or upwards, constitutes all the executors, who have proved the will, Governors for life.

10. Every Governor has a right to vote at all quarterly and special general courts.

11. Every new subscriber will be entitled to vote, *immediately* on payment of his subscription.

12. No annual subscriber can vote at any election, till his subscription for the current year (*which always commences at Lady-day*) and all arrears are paid.

13. Lodges, having votes, are required to give notice to the Secretary of the election of their respective Masters, before they can be entitled to vote.

14. All Governors, (except annual subscribers residing within the bills of mortality,) and all ladies, noblemen, members of parliament, Masters of Lodges having the privileges of Life-governors, and Masters of foreign or country Lodges, (being subscribers,) have a right to vote by proxy, at all elections for children.

15. The Governor giving the proxy must insert therein the names of *all* the children for whom he intends to vote, as only one proxy can be admitted. He must also sign it with his name, and insert his place of residence and the date of the proxy, together with the name of the Governor to whom it is given, as such proxy can only be given to a Governor, and be used at the next ensuing election.

16. All foreign Lodges may vote by general proxy, to be renewed every *five* years; and country Lodges may have the same privilege, to be renewed annually;—such general proxies being given to Governors only, and being signed by the Master, Wardens, and Secretary of each Lodge respectively.

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#### QUALIFICATIONS, ADMISSION, EDUCATION, AND DISPOSAL OF THE CHILDREN.

Children, from any part of the kingdom, are admitted into the school, from the age of seven to ten years, and they remain in the school till they have attained the age of fifteen years; during which time, they are carefully instructed in reading, writing, and arithmetic, needle-work, and all kinds of domestic employment. When they quit the school, they are either returned to their friends, or are apprenticed for four years, to trades or as domestic servants, as may be most suitable to their respective capacities; at which time each of them is presented with a Bible, a Prayer-Book, and Dr. Wilson's Treatise on the Sacrament; and further supplied with two complete suits of clothing. Besides these, as an encouragement and reward to each girl for serving her apprenticeship well and faithfully, a premium of five gui-

lishment of this truly laudable institution; and such have been the care and pains bestowed on the education of the children, that the sums arising from their work, for several years past, have exceeded 200*l.* annually.

On the 10th of February, 1790, the Grand Lodge

neas is given at the expiration of her term, on her producing due testimonials of her good behaviour during that period.

Children applying to be admitted into the school, must be the daughters or orphans of indigent Freemasons; thy must be full *six years of age, and not more than nine*, when their petitions\* are presented—must have had the small-pox, or cow-pox—be in perfectly good health—and free from all infirmity and deformity.

No child can be admitted who is under *seven*, or above *ten* years of age.

The petitioner must have the following certificates, viz. :

1. A certificate from the Master and Wardens of the Lodge in which her father was made a Mason, or from some Lodge of which he has been a member, to prove that he has been *three years* a Mason. N.B. This proof will be dispensed with if the child be an orphan.

2. A certificate from the Grand Secretary, of the father's having been duly registered as a Mason in the books of the United Grand Lodge of England.

3. A certificate of the marriage of her parents.

4. An attested copy of the register of her birth, extracted from the books of the parish wherein she was born; or some other satisfactory proof of her age.

5. A certificate, signed by two respectable housekeepers, or other proof, of the parish to which she belongs.

6. A certificate of the state of her health, under the hand of one of the Medical Governors of the charity.

The petitions and testimonials of the candidates for admission are to be examined by the General Committee, who are to make report thereof to the Quarterly General Court, which court alone can order the admission of children into the school. When there are more approved candidates than there are vacancies in the school, their admission is to be determined by ballot.

All the children who are candidates for admission, are to be summoned to attend the General Committee *next but one* preceding every election, in order to be examined as to the state of their health, and other circumstances, at that time; and each child, when elected, is to be examined by two of the medical Governors of the charity, and their certificate of the state of her health is to be laid before the next House Committee, who, if not satisfied, may suspend her admission till further inquiry be made.

Every child is to be brought to the school for admission, at the next House Committee, or at some other time to be appointed, within one month after her election, and she is not afterwards to depart from the school without leave, on pain of exclusion.

No parent or friend of any child will be permitted to visit her, at the school, except on a Thursday, between the hours of ten and two,

\* Blank forms of petition may be had at the school.



voted an annual subscription of 25*l.* to this charity, and particularly recommended it to the Lodges as deserving of encouragement; in consequence of which, considerable sums have been raised for its support; and among the very liberal subscriptions from the Lodges, the Shakespeare Lodge is particularly distinguished; having, as a

and then only by means of an order, obtained for that purpose, from one of the House Committee: and they are forbidden to speak to or join them in their procession to and from church.

No child can be taken out of the school by her friends, before the expiration of the time limited by the regulations of the charity, except in case of illness, unless her board, clothing, &c., be paid for from the time of her having been admitted.

### OFFICERS OF THE INSTITUTION.

#### PATRON.

**HIS MOST GRACIOUS MAJESTY KING GEORGE THE IVth, G. P.**

#### VICE PATRONS.

His Royal Highness the Duke of York.  
 His Royal Highness the Duke of Sussex, M. W. G. M.  
 His Grace the Duke of Athol, P. G. M.  
 The Most Noble the Marquis of Hastings, P. A. G. M.

#### VICE PATRONESS.

The Most Noble the Marchioness of Hastings.

#### PRESIDENT.

His Royal Highness the Duke of Sussex, M. W. G. M

#### VICE PRESIDENTS.

His Grace the Duke of Hamilton, G. M. for Scotland.  
 His Grace the Duke of Leinster, G. M. for Ireland.  
 His Grace the Duke of Devonshire.  
 The Right Hon. the Earl of Pomfret.  
 The Right Hon. the Earl of Kingston.  
 The Right Hon. the Earl of Mountnorris.  
 The Right Hon. Lord Viscount Dudley and Ward.  
 The Right Hon. Lord Viscount Sidmouth.  
 The Right Hon. Lord Hawke.  
 The Right Hon. Lord Eardley.

#### TREASURER.

William Williams, Esq., M. P., Belmont House, South Lambeth.

#### TRUSTEES.

His Royal Highness the Duke of Sussex,  
 The Most Noble the Marquis of Hastings.  
 William Forssteen, Esq.  
 David Gordon, Esq.  
 John Dent, Esq., M. P.

Lodge, and from individuals belonging to it, paid above a thousand pounds to the fund. From these donations, and the increase of annual contributions, an Institution which reflects great honour on the Fraternity, promises fair to have a permanent establishment.<sup>98</sup>

The late Duke of Cumberland continued in the office of Grand Master till his death, in September, 1790. It may be truly said, that such a valuable acquisition was made to the Society during his royal highness's administration, as is almost unparalleled in the annals of Masonry.

On the 10th of February, 1790, regular notice was given in Grand Lodge, that his Royal Highness Prince Edward, late Duke of Kent, while on his travels, had been regularly initiated into Masonry in the Union Lodge at Geneva; and we were afterwards informed, that his Royal Highness Prince Augustus Frederick, now Duke of Sussex, had been likewise initiated into the Order at a Lodge in Berlin.

The Grand Lodge, highly sensible of the great honour conferred on the Society by the initiation of so many royal personages, unanimously resolved, that each of them should be presented with an apron, lined with blue silk, the clothing of a Grand Officer; and that they should be placed, in all public meetings of the Society, on the right hand of the Grand Master, and rank in all processions as Past Grand Masters.

On the 2nd of May, 1790, the grand feast was honoured with the presence of the Duke of Cumberland, the Grand Master, in the chair; attended by his royal nephews, the Prince of Wales, and the Dukes of York and Clarence, with above five hundred other Brethren. At this Grand Assembly was confirmed the re-instatement of the members of the Lodge of Antiquity in all their masonic privileges, after an unfortunate separation of ten years; and among those who were re-instated, the Author of this treatise had the honour to be included. On the 24th of November, 1790, his Royal Highness the Prince of Wales was elected to the high and important office of Grand

<sup>98</sup> William Preston, Esq., the author of this book, bequeathed to this charity, by his will, 500*l.* three per cents. consols; and a like sum to the General Charity Fund of the Grand Lodge.—*EDITOR.*

Master; and he was pleased to appoint Lord Rawdon (now Marquis of Hastings) Acting Grand Master; who had previously filled that office under his late royal uncle, on the resignation of the Earl of Effingham, who went abroad on his accepting the governorship of Jamaica.

On the 9th of February, 1791, the Grand Lodge resolved, on the motion of Lord Petre, that, in testimony of the high sense the Fraternity entertained of the honour done to the Society by his Royal Highness the Prince of Wales's acceptance of the office of Grand Master, three elegant chairs and candlesticks should be provided for the use of the Grand Lodge; and at the grand feast in May following, these were accordingly finished, and presented to public view; but, unfortunately, the Grand Master's indisposition at that time prevented him from honouring the Society with his presence. Lord Rawdon, however, officiated as proxy for His Royal Highness, who was re-elected with the most joyful acclamations.

## SECT. XII.

*History of Masonry from the Installation of the Prince of WALES as GRAND MASTER, to the Grand Feast of 1795 inclusive.*

AT the Grand Feast held at Freemasons'-Hall, on the 2nd of May, 1792, His Royal Highness the Prince of Wales was installed Grand Master, to the inexpressible joy of the Fraternity, in the presence of his royal brother the Duke of York, the Right Hon. Lord Rawdon, now Marquis of Hastings, and above 500 other respectable Brethren. The repeated applauses bestowed by the company upon the royal brothers were highly grateful to their feelings; while the affability and heartfelt satisfaction of the Grand Master at the head of his Brethren were particularly noticed. His Royal Highness performed the duties of his office in a style superior to most of his predecessors. His observations were clear, acute, and pertinent; his expression was fluent, manly, and distinct; and his eulogium on his deceased uncle, the last Grand Master, pathetic, graceful and elegant. The compliment that he conferred on Lord Rawdon, as Acting Grand Master, was truly Masonic; and to all his Officers, on their appointments, he paid the proper tribute to their respective merits. In

short, during the whole ceremony, his demeanour was courteous, pleasing and dignified.

An era so important in the annals of Masonry must be recorded with peculiar satisfaction. Testimonies of loyalty and attachment to the family on the throne, and to the happy constitution of the country, were transmitted to his Royal Highness from the Brethren in every quarter. The Lodges in town and country vied with each other in expressions of duty and affection to the Grand Master; and in various addresses to his Royal Highness testified submission and obedience to the laws, and an ardent wish to support that well-regulated form of government, from which they and their ancestors had derived the invaluable blessings of liberty, so truly essential to the happiness of his Majesty's subjects in general, and to the propagation of those principles which distinguish the Craft of Masons in particular—universal charity, brotherly love, and peace.

On the 21st of June, the Brethren in the county of Lincoln transmitted their grateful acknowledgments to his Royal Highness in a column of heart of oak, which was presented by the Rev. William Peters, their Provincial Grand Master. Stimulated by the same motive, several other Lodges copied the example; and on the 7th of January, 1793, the Freemasons of Cornwall unanimously voted an Address to his Royal Highness, which was presented by Sir John St. Aubyn, their Provincial Grand Master, and most graciously received. In short, one spirit seemed to animate the whole Fraternity, who joyfully hailed the rising splendour and prosperity of the Craft.

The French revolution, which, in extent and importance of effect, is unquestionably the most momentous event that has happened since the religious revolutions in Europe at the beginning of the sixteenth century, having unfortunately given rise, at this time, to many unhappy dissensions, which spread their contagion among some of the inhabitants of this island, it became necessary to counteract the measures of those mistaken individuals who were endeavouring to sow the seeds of anarchy, and poison the minds of the people against his Majesty's government, and the excellent constitution under which they enjoyed the invaluable blessings of liberty

in the kingdom, and all the true friends to the constitution, to stem the torrent of opposition, and promote, in their different departments, a just sense of the advantages enjoyed under the present government. Hence, addresses to the throne were daily presented, with assurances of a determination to support the measures of administration; and among the rest, it was deemed proper that the Society of Masons, by adding their mite to the number, should show that attachment to the King and Constitution which the laws of the Order enjoined. Accordingly, on the 6th of February, 1793, the Grand Lodge unanimously resolved that the following Address should be presented to his Majesty, by his Royal Highness; who, in compliance with the request of his Brethren, condescended to present it in person to his Royal Parent, by whom it was most graciously received :

To the KING'S Most Excellent MAJESTY.

*The humble Address of the Grand Lodge of the Ancient Fraternity of Free and Accepted Masons under the Constitution of England.*

Most Gracious Sovereign,

At a time when nearly the whole mass of the people anxiously press forward, and offer, with one heart and one voice, the most animated testimonies of their attachment to your Majesty's Person and Government, and of their unabated zeal, at this period of innovation and anarchy in other countries, for the unequalled Constitution of their own, permit a body of men, Sire, which, though not known to the laws, has been ever obedient to them—men who do not yield to any description of your Majesty's subjects in the love of their country, in true allegiance to their Sovereign, or in any other of the duties of a good Citizen—to approach you with this public declaration of their political principles. The times, they think, demand it of them; and they wish not to be among the last, in such times, to throw *their* weight, whatever that may be, into the scale of Order, Subordination, and good Government.

It is written, Sire, in the Institute of our Order, that we shall not, at our meetings, go into *religious* or *political* discussion; because, composed (as our Fraternity is) of men of various nations, professing different rules of faith, and attached to opposite systems of government, such discussions, sharpening the mind of man against his brother, might offend and disunite. A crisis, however, so unlooked for as the present, justifies to our judgment a relaxation of that rule; and, our first duty as Britons superseding all other considerations, we add, without further pause, our voice to that of our fellow-subjects, in declaring one common and fervent attachment to a government by King, Lords, and Commons, as established by the glorious Revolution of 1688.

The excellence of all human institutions is comparative and fleet-

ing: positive perfection, or unchanging aptitude to its object, we know, belongs not to the work of man; but, when we view the principles of government which have recently obtained in OTHER NATIONS, and then look upon OUR OWN, we exult in possessing, at this time, the wisest and best poised system the world has ever known:— a system which affords EQUAL protection (the only EQUALITY we look for, or that, indeed, is practicable) and impartial justice to all.

It may be thought, perhaps, being what we are, a private society of men—connected by invisible ties—professing secrecy—mysterious in our meetings,—stamped by no Act of Prerogative,—and acknowledged by no law, we assume a port and hold a language upon this occasion, to which we can urge no legal or admitted right. We are the *free citizens*, Sire, of a *free state*, and number many thousands of our body.—*The Heir Apparent of the empire is our Chief. We fraternize for the purposes of social intercourse, of mutual assistance, of charity to the distressed, and good-will to all: and fidelity to a trust, reverence to the magistrate, and obedience to the laws, are sculptured in capitals upon the pediment of our Institution.* And let us add that, pervading as we do every class of the community, and every walk of life, and disseminating our principles wherever we strike root, this Address may be considered as speaking, in epitome, the sentiments of a people.

Having thus attested our principles, we have only to implore the Supreme Architect of the Universe, *whose Almighty hand hath laid in the deep the firm foundation of this country's greatness, and whose protecting shield hath covered her amidst the crash of nations,* that He will continue to shelter and sustain her. *May her sons be contented, and her daughters happy!* and may your Majesty, the immediate instrument of her present prosperity and power,—to whom unbiassed posterity shall thus inscribe the column:

To GEORGE, the Friend of the People,  
and Patron of the Arts which brighten and embellish life,  
With your amiable Queen, and your royal Progeny,  
long, long continue to be the blessing and the boast of a grateful,  
happy, and united people!

Given unanimously, in Grand Lodge, at Freemasons'-Hall, this 6th of February, 1793.

(Countersigned)  
WILLIAM WHITE, G. S.

(Signed)

RAWDON, A. G. M.  
PETER PARKER, D. G. M.

For the Grand Master's attention to the interests of the Society, in presenting the above loyal and affectionate Address, the Grand Lodge unanimously voted the following Address to his Royal Highness:

*To his Royal Highness the PRINCE of WALES, Grand Master of the Most Ancient and Honourable Society of Free and Accepted Masons.*

Most Worshipful and Royal Sir,

Accustomed as we have been, from the hour when your name first adorned the roll of our Order, to the manly vigour of your mind, and

the winning benignity of your manners, we did not look for any event which could raise you in our estimation, or draw you nearer to our affections. With *you* at our head, we have seen our reputation advanced in the opinion of our fellow-subjects, our system expand itself, and added honour and increasing prosperity lie in unclouded prospect before us. These things we ascribe to *you*, Sir, as to their proper source; and yet the silent homage of the heart has been hitherto the only return we have made you. Such, however, has been the generous alacrity with which your Royal Highness has offered to present to His Majesty the accompanying tribute of our fervent loyalty to him, and of our unshaken attachment to that Constitution, which (happily for these nations) at once confirms his possession and your inheritance, and all the rights of all the people; and such the sense we entertain of the proud distinction you have thus conferred upon our Body, that it were inconsistent with our honour, we think, as well as irksome to our feelings, to continue longer silent.

Accept then, Royal Sir, our warmest and most dutiful acknowledgments for your gracious condescension upon this (to us) most momentous occasion. May He, by whom kings govern and empires prosper, shower upon your Royal Parent, yourself, and the whole of your illustrious line, his choicest blessings! May you all long exist in the hearts of a brave and generous people; and Britain triumphant, her enemies be debased! May her acknowledged superiority, returning peace, and the grateful reverence of rescued nations, perpetuate the fame of her virtues, the influence of her example, and the weight and authority of her dominion!

|  |          |                      |
|--|----------|----------------------|
| By the unanimous order of the Grand Lodge, |          |                      |
| (Countersigned)                            | (Signed) | RAWDON, A.G.M.       |
| WILLIAM WHITE, G.S.                        |          | PETER PARKER, D.G.M. |

While these proofs of the prosperity of the Society in England were universally spread throughout the kingdom, accounts were daily transmitted of the rapid progress of the Institution in different parts of the world. Many respectable and dignified characters had enrolled their names among the Fraternity: and it is with some degree of satisfaction, that among them we have to record the name of the King of Sweden, who was initiated into the Order at the Grand Lodge of Stockholm, on the 22nd of March, 1793, under the auspices of Charles Duke of Sudermania, regent of the kingdom, who presided as Grand Master on the occasion.

The Brethren in America at this period also seem to have been no less zealous in expressing a dutiful attachment to their patrons and protectors; for the Grand Lodge of the Commonwealth of Massachusetts in North America, having nearly arranged their Constitutions, transmitted a copy of them to General Washington, with the following Address:

*Address of the Grand Lodge of Free and Accepted Masons of the Commonwealth of Massachusetts in North America, to their Brother GEORGE WASHINGTON.*

Whilst the historian is describing the career of your glory, and the inhabitants of an extensive empire are made happy in your unexampled exertions; whilst some celebrate the Hero, so distinguished in liberating United America, and others the Patriot who presides over her councils; a band of brothers, having always joined the acclamations of their countrymen, now testify their respect for those milder virtues which have ever graced the man.

Taught by the precepts of our Society, that *all its members stand upon a LEVEL*, we venture to assume this station, and to approach you with that freedom which diminishes our diffidence, without lessening our respect. Desirous to enlarge the boundaries of social happiness, and to vindicate the ceremonies of their Institution, this Grand Lodge has published a "*Book of Constitutions*," (and a copy for your acceptance accompanies this,) which, by discovering the principles that actuate, will speak the eulogy of the Society, though they fervently wish the conduct of its members may prove its higher commendation.

Convinced of his attachment to its cause, and readiness to encourage its benevolent designs, they have taken the liberty to dedicate this work to *one*, the qualities of whose heart, and the actions of whose life, have contributed to improve personal virtue, and extend throughout the world the most endearing cordialities; and they humbly hope he will pardon this freedom, and accept the tribute of their esteem and homage.

May the Supreme Architect of the Universe protect and bless you, give you length of days and increase of felicity in this world, and then receive you to the harmonious and exalted Society in Heaven!

Boston,  
Dec. 27, A.L. 5792.

JOHN CUTLER, G.M.  
JOSIAH BARTLET, S.G.W.  
MUNGO MACKAY, J.G.W.

To this Address, General Washington returned the following Answer :

*Answer to the GRAND LODGE of Free and Accepted Masons of Massachusetts.*

Flattering as it may be to the human mind, and truly honourable as it is, to receive from our fellow-citizens testimonies of approbation for exertions to promote the public welfare; it is not less pleasing to know, that the milder virtues of the heart are highly respected by a Society whose liberal principles are founded in the *immutable laws of truth and justice*.

To enlarge the sphere of social happiness is worthy the *benevolent design* of a Masonic Institution; and it is most fervently to be wished, that the conduct of every member of the Fraternity, as well as those publications that discover the principles which actuate them, may tend to convince mankind, that the *grand object of Masonry is, to promote the happiness of the human race*.

While I beg your acceptance of my thanks for the "*Book of Constitutions*," which you have sent me, and for the honour you have



done me in the Dedication, permit me to assure you, that I feel all those emotions of gratitude which your affectionate Address and cordial wishes are calculated to inspire; and I sincerely pray, that the Great Architect of the Universe may bless you here, and receive you hereafter into his immortal temple!

GEORGE WASHINGTON.

From this we perceive that the Society of Freemasons in America continued to flourish under the auspices of General Washington, who continued his patronage to the Lodges till his death. This great man, who displayed in his own person the rare combination of military and pacific talents, of general and statesman, and evinced in private life the most endearing manners and unblemished probity, died at his seat at Mount Vernon, in Virginia, of an inflammation in his throat, on the 14th of December, 1799. On the 18th, his remains were consigned to the tomb with the most solemn funeral pomp. The procession from Mount Vernon was formed about three o'clock in the afternoon, and moved to the place of his interment in the following order:

Minute guns from a vessel in the river announced the commencement of the ceremony.

Cavalry, Infantry, and Guards, marched with arms reversed.

Music—Clergy.

The General's horse, with his saddle, holsters, and pistols.

The Corpse, supported by Colonels Little, Marstelle, Gilpin, Payne, Ramsay, and Simms, as pall-bearers.

At the head of the coffin was inscribed, *Surge ad judicium*;

About the middle, *Gloria Deo*;

And on the silver plate, "General GEORGE WASHINGTON departed this life on the 14th of December, 1799, *Ætatis* 63."

The Mourners, Masonic Brethren, and Citizens, closed the procession.

Having arrived at the bottom of the elevated lawn on the banks of the Potomac, where the family vault is placed, the cavalry halted, and the infantry marched toward the Mount and formed their lines. The clergy, Masonic Brethren, and citizens, then descended into the vault; when the funeral service was performed. After which three general discharges were given by the infantry, while the cavalry and eleven pieces of artillery, which lined the banks of the Potomac at the back of the vault, paid the last tribute of respect to their venerable departed hero, and the firing was repeated from the vessel in the river.

At a meeting of the house of representatives in Philadelphia, on the day following this ceremony, it was voted that a committee should be appointed, in conjunction with one from the senate, to consider the most suitable means of paying honour to the memory of this great man, who ranked first in war, first in peace, and first in the hearts of his countrymen; it was also resolved, that the house should wait on the President of the United States, to express their condolence on the mournful event; that the speaker's chair should be covered with black, and that all the members and officers of the house should appear in deep mourning during the session. Thus were demonstrated the warmest testimonies of affection of a grateful people, to the memory of their truly benevolent chief, who justly merited the esteem of his country, his brethren, and his friends.

Under the auspices of his Royal Highness the Prince of Wales, and the indefatigable exertions of the Earl of Moira, the progress of the Society in England far exceeded at this time that of any former period. The Lodges not only considerably increased in numbers and consequence, but were in general better regulated; and, the principles of the Institution being more clearly understood, the Brethren, both in town and country, vied with each other in promoting the useful purposes of the Society.

On the 24th of September, 1793, the Lodges in the county of Durham made a grand procession through the town of Sunderland, on laying the foundation-stone of the bridge over the river Wear, which was afterwards opened on the 9th of August, 1796, in the presence of his Royal Highness Prince William of Gloucester, the magistrates, a numerous assemblage of Masons, and a vast concourse of spectators. On this occasion, a grand triumphal arch decorated with flowers, was raised, through which the procession passed, and proceeded along the bridge, to the north side of the river, up to the limekilns, and returned by the low road through the dry arch of the bridge to the Pan Ferry, thence to the centre of the bridge, where the Lodge was formed, and an oration delivered by the Rev. Mr. Nesfield. The whole ceremony was conducted under the patronage of Rowland Burdon, Esq., M. P., Provincial Grand Master for the county.

The Lincoln militia attended, and fired three volleys on the occasion.

The Brethren then proceeded to church, where an appropriate sermon was preached by the Rev. Mr. Brewster. From church the procession was resumed to the Assembly-room, where the evening was concluded with the greatest harmony.

On Monday, the 25th of November, 1793, the Prince of Wales laid the first stone of the New Chapel at Bright-helmstone. His Royal Highness was accompanied from the Pavilion to the appropriated place by the Rev. Mr. Hudson, the vicar, Mr. Saunders, &c. On coming to the ground, Mr. Saunders addressed his Royal Highness, and said, that, as constructor of the building, the high honour was allotted to him of pointing out to the Prince the situation where the stone was intended to be placed; and he respectfully requested that, as Grand Master of the Masons, he would be pleased to signify whether or not it met with his approbation. On receiving assurance that it did, the stone, with the following inscription, was laid in due form:—

“This stone was laid by his Royal Highness GEORGE PRINCE of WALES, November 25, 1793.”

On Mr. Saunders covering it with a plate of metal, he desired leave to say, That however late the period might be before it was again exposed to the face of day, and he sincerely wished that it might be a very distant one, he hoped that the descendants of his Royal Highness's august family would be found, as now, happily governing a happy people.

Mr. Hudson then respectfully addressed the Prince, and desired permission to return his most sincere and grateful thanks to his Royal Highness for the honour he had that day done, not only to him in particular as proprietor, but to the town at large; and he hoped that God would give his blessing to the undertaking thus begun, and long preserve his Royal Highness, their Majesties, and every branch of the royal family, to superintend our invaluable, unequalled, and long-envied Constitution in church and state.

The day proved fine, and the acclamations of the surrounding crowd showed how much they were gratified

with such an instance of goodness in the Prince, who, at the same time, was both a resident in, and a protector of, their town and liberties.

The Prince ordered a handsome distribution to the workmen, &c. The promenade gardens were laid open, and the company was entertained with refreshments. A party of gentlemen dined at the Castle, and some lines were composed and sung on the occasion.

Among the masonic occurrences of this year, it may be proper to mention the publication of a periodical Miscellany, entitled, *The Freemasons' Magazine; or General and Complete Library*: the first number of which appeared in June, 1793, and a number was continued to be published monthly till the end of December, 1798, when its title was changed. Independent of this Magazine being a general repository for every thing curious and important in Masonry, it contained a choice selection of miscellaneous and literary articles, well calculated for the purpose of general instruction and improvement, and was for some time honoured with the sanction of the Grand Lodge.

On the 4th of June, 1793, the Shakspeare Lodge at Stratford on Avon was opened, and dedicated in solemn form, in the presence of a numerous assembly of Brethren from different Lodges. The ceremony was conducted with the greatest order and regularity, under the direction of Mr. James Timmins, D. P. G. M. for the County of Warwick.

On the 28th of July, 1794, the Royal Brunswick Lodge at Sheffield was constituted in due form. The Brethren made a very elegant procession to St. James's church, where an excellent sermon was preached by the Rev. Brother Chadwick: after which the procession was resumed to the Lodge; when the ceremony of dedication took place. Several anthems and psalms suited to the occasion were sung, and the whole was concluded with a liberal subscription to the poor girls' Charity School.

On the 31st of July, 1794, the Lodge of Apollo at Alcester was constituted in due form, in the presence of 121 Brethren. At ten in the morning, a procession was made to the church, where a sermon was preached before the Lodge by the Rev. Brother Green. After which the Brethren returned to the Hall; when the ceremonies of

consecration and dedication took place, according to ancient usage.

The Prince of Wales's marriage with the Princess Caroline of Brunswick having taken place on the 8th of April, 1795, the Grand Lodge on the 15th of that month unanimously voted the following Address to his Royal Highness on the occasion :—

*To his Royal Highness the PRINCE of WALES, Grand Master of the most Ancient and Honourable Society of Free and Accepted Masons under the Constitution of England.*

Most Worshipful and Royal Grand Master :—

Upon an event so important to your own happiness, and to the interests of the British empire, as the late nuptials of your Royal Highness, we feel ourselves peculiarly bound to testify our joy, and to offer our humble congratulations.

To affect a degree of gratification superior to that professed by others, when all his Majesty's subjects exhibit such heartfelt satisfaction at the union which you have formed, would, perhaps, be in us an undue pretension; we cannot, however, but be proudly conscious, Sir, that we possess a title beyond what any other class of men can advance, to approach you upon an occasion like the present with a tender of our particular duty. When your Royal Highness deigned so far to honour the Craft as to accept the trust of presiding over us, the condescension not only authorized but demanded from all and each of us a peculiar sensibility to whatever might concern your welfare; and the ties of brotherhood, with which you invested yourself in becoming one of our number, entitle us to express, without fear of incurring any charge of presumption, the satisfaction we feel in contemplating such an accession to the prospects of the nation, and to those of your own felicity. That the interests of your Royal Highness and those of the British people may ever continue as strictly united as we feel them in this most auspicious occurrence, is the warmest wish, and, at the same time, the confident trust, of those who hold it the highest honour to have your name enrolled in the records of their Institution.

To the obligations which the Brethren already owe to you, Sir, it will be a material addition, if you will render acceptable to your royal Consort the humble homage of our veneration, and of our prayers for every possible blessing upon your union.

By the unanimous order of the Grand Lodge,  
 (Signed) MOIRA, A. G. M.  
 (L. S.)

(Countersigned)  
 WILLIAM WHITE, G. S.

The Right Hon. the Earl of Moira having, at the request of the Grand Lodge, presented the above Address to the Prince of Wales, his Royal Highness was graciously pleased to return the following answer :—

The Grand Master has received with great satisfaction the Address of the Craft; which he regards as not indicating solely their senti-

ments towards him, but as also repeating those declarations of devotion to their Sovereign and attachment to the House of Brunswick, heretofore so becomingly expressed by them.

He has had peculiar pleasure in explaining to the Princess of Wales their loyal congratulations; and he desires to convey to the Brethren the sincere thanks of the Princess for their generous wishes.

A grand feast was held at Freemasons'-Hall on the 13th of May, 1795, the Grand Master in the chair. His Royal Highness was accompanied by the Duke of Clarence, and Prince William of Gloucester, who had been initiated at an occasional Lodge convened for the purpose on the preceding evening. Five hundred Brethren were also present at this feast. Happiness was visible in every countenance, and the benevolent principles of Masonry cheered the heart. His Royal Highness thanked the Brethren for the many instances he had received of their attachment, and for the repeated honours they had conferred on him. After expressing his warmest wishes for the prosperity of the Society, he concluded with a handsome compliment to the Acting Grand Master, the Earl of Moira, whom he styled "The man of his heart, and the friend he admired;" and sincerely hoped that he might long live to superintend the government of the Craft, and extend the principles of the Art.

### SECT. XIII.

*The History of Masonry, from the Grand Feast in 1795 to the end of the Year 1800.*

No remarkable event took place in the Society from the festival in 1795, till the year 1797. The greatest harmony prevailed among the Brethren during the whole period, and many valuable additions were made to the list of Lodges. The general contributions to the charitable funds were likewise considerably extended; and the annual reports from the Provincial Grand Masters, in their respective districts, announced the prosperity of the Craft.

The only circumstance which tended to damp the ardour of the Brethren for the propagation of the Art, either at home or abroad, was the publication of some

tracts, which stated that a new sect of philosophers had arisen in Germany and France, who had affiliated themselves to the Society of Masons, and had, under that sanction, established Lodges; for the more extended dissemination of the principles of their new theory. To these philosophers was attributed the design of destroying Christianity,<sup>99</sup> and subverting all the regular governments of Europe. The degrees of Masonry were understood to be preparatory steps to this new establishment, and from that Society were selected the principal members of which this sect was composed. In their occult Lodges, as they were termed, were inculcated the seeds of those dangerous principles which had brought about the French revolution, and produced all the evils which had resulted from it.

The circulation of these publications excited a general alarm, and for some time checked the progress of the Society in Europe; till, the mystery being unveiled, it was found, that the constitutions of Masonry did not warrant the proceedings of this new system: and that, therefore, new degrees had been instituted under the same appellation, to carry into effect the purposes of these new associates. The Masons of this country, and all the Lodges under the English constitution, were fully exempted from any share in the general censure; but, as the Society was much injured by these publications, a few remarks on their contents may not be unacceptable to the reader.

The first tract which excited alarm was an octavo volume, entitled "The Life of M. Zimmerman, first Physician to the King of England at Hanover. By Dr. Tissot." From this work it appears, that one of the most distinguished incidents of Zimmerman's life was a summons which he received from the great Frederick, King of Prussia, to attend him in his last illness in 1786. This opportunity the doctor improved, to enjoy a confidential intercourse with that illustrious character, from which he derived the materials of an interesting narra-

<sup>99</sup> They began the system by expunging every vestige of Christianity from their lectures, and excluding the New Testament altogether from the Lodges. One of their fundamental rules was to the following effect:—"The Bible is to be of the Hebrew Text, and the *New Testament is not to be bound up with it.*"—EDITOR.

tive, that he afterwards published. The partiality of this prince in favour of Zimmerman disposed him to a reciprocal good opinion of that monarch, and in 1788 he published "A Defence of Frederick the Great against the Count de Mirabeau;" which was followed, in 1790, by "Fragments on Frederick the Great," in 3 vols. 12mo. The publications of Zimmerman relative to this king gave offence to some individuals and subjected him to many severe criticisms, which he felt with more sensibility than accorded with his peace of mind. The religious and political opinions which he had imbibed in his latter years, were in wide contradiction to the principles which had so generally spread over Europe, and which operated as perpetual fuel to the irritability of his nervous system. About this time the rise of the Society of the Illuminati in Germany, who were said to have coalesced with the Freemasons, excited a violent commotion among men of letters and reflection. The Society was supposed to have in view nothing less than the abolition of Christianity, and the subversion of all constituted authorities. Its partizans expected from it the most beneficial reforms of every kind; and its opponents dreaded from it every mischief that could happen to mankind. Zimmerman, who is represented to have been a hunter of sects, was among the first who took alarm at this formidable association, and stepped forth to oppose its progress. His regard for religion, and social order, led him to see in the most obnoxious light the pernicious principles of these new philosophers. Determined, therefore, to suppress the influence of their system, he painted in the strongest colouring all the maxims of this new sect, and addressed a memorial to the Emperor Leopold on the subject, with a view to check their further progress. The emperor very graciously received this memorial, and returned him an answer in his own hand-writing, accompanied with a splendid present.<sup>100</sup> Leopold seemed to be well-inclined to use the decisive interference of civil authority on this occasion, and would probably have had recourse to violent measures against the Illuminati, had not the death of Zimmerman prevented it.

<sup>100</sup> This was a locket, adorned with diamonds and the emperor's cypher.



The number of the affiliated members of this Society, Zimmerman says, increased daily, chiefly by the assiduity of Baron de Knigge, who, in 1782, first suggested the idea of illuminating the Society of Freemasons, and who succeeded in that object, from Hanover to Copenhagen on one hand, and to Naples on the other. In 1788, the Brotherhood, he observes, were unmasked, and driven out of Bavaria; and in 1791 their papers were seized at Munich and printed, but no discovery of importance was made.<sup>101</sup>

Previous to the death of Zimmerman, in conjunction with M. Hoffmann of Vienna, he began a periodical work on the old principles. In this work all his former zeal was displayed, and the new philosophers were attacked

<sup>101</sup> Of this Society we have the following account in this tract:—

“Whether this sect be the same with that of the Freemasons, or the Jesuits, both of which suppositions are improbable, is uncertain; but in 1774 or 1775, a Society was undoubtedly established in Bavaria, of which a celebrated Professor at Ingoldstadt has been regarded as the founder. This Society, under pretext of consulting the happiness of the people, and supposing that happiness to be incompatible with every species of religious and civil establishment, at present existing, said with one voice, *Let us destroy them all, and raze their very foundations.* The secret order of the Illuminati included among its mysterious principles, at present exposed to the whole world, the whole of the doctrines which the Jacobins of Paris have since put in practice; and it has been proved, by the most irrefragable documents, that they maintained an intimate correspondence together before the French revolution. The destruction of the Christian religion, and the subversion of every throne and of all governments have been their aim ever since the year 1776. It was well understood, by the new associates of this Order, that the magic words, *the happiness of the people*, were the surest means to recruit their number with ease, and by which, in fact, the recruits became so numerous and well disciplined. Young men were chiefly pitched upon, who, not having yet formed a strong attachment to any particular opinion, were the more easily led away to embrace whatever was offered to them; and men of literary talents, whom it is important to secure when the propagation of any new opinion is in agitation. When once a person was enlisted, and fully penetrated with the enticing words, “*The happiness of the people—let us labour to procure the happiness of the people,*” he became impatient to know the obstacles which were in the way of this purpose, and the means to be made use of to remove them; these were therefore offered to his view in succession.

“The Order has five degrees: in the lower, the mysteries are not unveiled; they are only preparatory, on which the minds of the noviciates are founded and prepared; then, by degrees, those who are found worthy are initiated into the higher ranks.”

with vehemence. This occasioned a violent repulse on their part; and the writers of the *Bibliothèque Universelle*, or *Universal Library*, as well as some of the best journalists, bore a considerable share in the contest in opposition to Zimmerman and Hoffmann; till the former got himself embroiled in a court of law, by a publication in the journal, entitled "The Baron de Knigge unmasked, as an Illuminati, Democrat, and Seducer of the People." This charge was founded on a work which was not openly avowed by the baron, who commenced a suit against Zimmerman on this account as libeller; in which the doctor, being unable to exculpate himself, was cast. This state of warfare proved very unfriendly to the doctor's nerves, and sensibly affected his mind, which had been much agitated from a personal fear of the approach of the French towards Hanover in 1794. The idea of his becoming a poor emigrant perpetually haunted him; nor could the negotiations which afterwards took place, and secured that country, restore him to tranquillity. He used various remedies to overcome his apprehensions, and even took a journey for that purpose; but it was fruitless. On his return home, he entered his habitation with the same idea with which he had left it, persuaded that he saw it pillaged, and fancied that he was entirely ruined. This notion so strongly impressed his mind, that, together with his abstinence from food, for fear of poverty, he wore away to a skeleton, became decrepit, and at last died on the 7th of October, 1795, at the age of 67.

The next tract which deserves notice is a translation<sup>102</sup> of "The Memoirs of Jacobinism in France," in 4 vols. 8vo., by the Abbé Barruel. In this work the Abbé endeavours to show, that there existed on the continent, long before the French revolution, a threefold conspiracy to effect the ruin of the altar, the throne, and all social order. The first conspiracy was formed by a sect of philosophers, who aimed to destroy the altars of Jesus Christ and his Gospel: the second were the sophists of rebellion, who conspired against the thrones of kings, and who had affiliated themselves to the Society of Freemasons, engrafting on that institution the secrets of their

<sup>102</sup> By the Hon. Robert Clifford.

occult lodges; and the third passed under the denomination of *Illuminati* or *enlightened*, who formed an union with the two former, and aimed at the subversion of all social order, property, and science. This coalition, the Abbé observes, gave rise to the club of Jacobins in France, which was so denominated from holding their meetings in a convent of the order of Jacobins that they had seized in Paris.

Of these three conspiracies, anti-christian, anti-monarchical, and anti-social, very unfortunately for the Abbé, each successive one has been brought forward in his subsequent volumes with diminished evidence and decreasing plausibility. To expose to view the unknown chieftains and agents of his conspiracies, he has been obliged to describe the symbols and reveal the secrets of an invisible Society wholly unconnected with them, and to represent the Lodges of Freemasons as schools of infidelity and insurrection, whence all these conspiracies have originated.<sup>103</sup> Although he makes France the theatre for their

<sup>103</sup> Notwithstanding this serious attack on the Freemasons, the Abbé is candid enough to admit, that the occult lodges of the *Illuminati* are unknown in England, and that the English Freemasons are not implicated in the charge which he has made. With his remarks, therefore, on this subject, we shall conclude our observations on the Memoirs of Jacobinism:—

“England, in particular,” he says, “is full of those upright men, who, excellent citizens, and of all stations, are proud of being Masons; and who may be distinguished from the others by ties which only appear to unite them more closely in the bonds of charity and fraternal affection. It is not the fear of offending a nation in which I have found an asylum, that has suggested this exception. Gratitude, on the contrary, would silence every vain terror, and I should be seen exclaiming, in the very streets of London, that England was lost, that it could not escape the French Revolution, if its Freemason Lodges were similar to those of which I am about to treat. I would say more, that Christianity and all government would have long been at an end in England, if it could be even supposed that her Masons were initiated into the last mysteries of the sect. Long since have their Lodges been sufficiently numerous to execute such a design, had the English Masons adopted either the means, or the plans and plots, of the occult lodges.

“This argument alone might suffice to except the English Masons in general from what I have to say of the sect. But there exist many passages in the history of Masonry which necessitate this exception. The following appears convincing: At the time when the *Illuminees* of Germany, the most detestable of the Jacobin crew, were seeking to strengthen their party by that of Masonry, they effected a severance contempt for the English Lodges.”

exhibition, he is obliged to have recourse to a strange language and to a Bavarian cloister for their origin; and from a want of facts, to supply, from his own imagination, by ingenious interpretations, the lessons which he can nowhere else discover.

The Abbé's information with respect to the Illuminati may, perhaps, be just, in so far as respects the establishment of that sect, and their deviation from the English Lodges, but between the genuine Masons of Germany and their Brethren in England there has long subsisted the most friendly intercourse; and it cannot otherwise be, in any country where Masonry is conducted according to the pure principles of the institution.

The next publication which claims our attention is, a work entitled, "Proofs of a Conspiracy against all the Religions and Governments of Europe, carried on in the Secret Meetings of Freemasons, Illuminati, and Reading Societies. By John Robison, M. A., Professor of Natural Philosophy, and Secretary to the Royal Society of Edinburgh." This work, like the former, aims at proving that a secret association had been formed, and for many years carried on, for rooting out all the religious establishments, and overturning all the existing governments of Europe: and that this association had employed, as its chief instruments, the Lodges of Freemasons, who were under the direction of unknown superiors, and whose emissaries were everywhere busy to complete the scheme. Of the rise and progress of this society in France he affects to give an account, which agrees in the main with that of the Abbé Barruel, by alledging that several of its most ingenious and indefatigable members were active Freemasons, who spread their infectious principles in most of the Freemasons' Lodges in Europe. He then enters into an historical detail of the origin of the Scotch degrees, and gives them a consequence to which I hope they are not entitled, as belonging to an institution formed by craft, founded in the deepest motives, and capable of effecting the most important events.

It is well known, I believe, to the Masons of this country, that some men of warm and enthusiastic imaginations have been disposed, within these few years, to amplify parts of the Institution of Freemasonry; and

in their supposed improvements to have elevated their discoveries into new degrees; to which they have added ceremonies, rituals, and dresses, ill-suited to the native simplicity of the Order of Masonry as it was originally practised in this country. But in all these degrees, though probably deserving reprehension as improper innovations on the original system of Masonry, I can never believe that they have either proceeded from bad motives, or could be viewed in any other light than as innocent and inoffensive amusements. Thus much I can aver, that all the degrees of Masonry practised in England under the English Constitution, are pure and genuine, and that no part of the system established among us is injurious either to Church or State.<sup>104</sup>

In order to refute, however, the flimsy proofs which are produced by the learned Professor, I cannot do better than use the language of an able writer,<sup>105</sup> who has entered into a serious investigation of them in a monthly miscellany.<sup>106</sup> If the principles adopted by foreign Masons be such (says he) as the Professor represents, whence is it that so many loyal and pious members of the Fraternity continue their patronage of the Society, and are still ignorant of the real quality of our principles? Is it that Masonry is one thing on the Continent, and another in England? This cannot be; for Masonry is a universal establishment, and a mutual communication and agreement has long subsisted between the British and Foreign Lodges. Some of the wisest and most upright English Masons have visited their Brethren abroad, and have not been able to discover the wonderful disparity, or been shocked at the abominable practices said to be carried on among them. Even Mr. Robison himself saw nothing of all this mischievous system, while he was in the closest habits of intimacy with the foreign Masons; and this surely must be some proof that Masonry, as it was then practised, had not the tendency which he has since been pleased to attribute to it. All the conspiracy, therefore, which he pretends to have dis-

<sup>104</sup> In the "*Masonic Miscellanies*," edit. 1811, will be found an Essay on this subject, by STEPHEN JONES, p. 195; and another, (p. 221,) by Mr. PRESTON.

<sup>105</sup> Dr. Watkins.

<sup>106</sup> See *Freemasons' Magazine*, vol. x., p. 35.

covered, if it ever did exist, must be charged to other causes. It must strike the mind with astonishment, that an institution like Masonry, organized and reduced to a complete system, should suddenly be changed from a harmless and innocent appearance, to one the most ferocious and wicked; and that, from being in the highest degree friendly to order and religion, it should all at once become the most powerful and inveterate enemy to both. Whoever considers this, and attends to the great numbers of eminent characters who continue to give the Art their countenance, and to patronize our assemblies, and whoever contrasts with them the names of the persons brought forward as the agitators of this conspiracy, will be led, not only to question the truth of the assertions, but allow that both the Professor and the Abbé have gone too wide in their charges, and suffered a heated imagination to teem with prejudices that have no foundation in truth.

Some foreign Masons may probably have given in to the modern wretched philosophy; and, more effectually to propagate their tenets with safety, may have erected a false banner under the appellation of Masonry, to entrap the unwary; but shall we, on that account, attribute to the institution of Freemasonry the dreadful acts of those individuals, or the baneful consequences of their conspiracies? Certainly not; for, in opposition to all the Professor's assertions, it remains to be proved, that Masonry ever was, is, or can be, favourable to infidelity or insurrection.

That a regular confederacy ever has been formed upon this basis, or that the corruptions of the institution of Freemasonry have been so far systematized as to have produced that shock which religion and government have lately received by the French revolution, can never be admitted. Those who view the wonderful changes which have recently taken place in Europe, and which are still going on, will naturally be led to examine further into the causes of so stupendous an event. Whatever opinion the Abbé or the Professor may hold of their own sagacity, future historians will have little reason to compliment them. Possessed of greater lights, it will probably be found, that no conspiracy, or ingenious scheme of any body of men, has brought about the late great altera-

tions. They will, on the contrary, see much in the natural constitution of things—much in the very principle of society itself—more in the corruptions of society—a great part in the general diffusion of letters—not a little in the various arts of life, and in the extension of commerce—and, above all the rest, in the increase and high pitch of luxury. Connecting all these with circumstances and persons, they will come to a fairer conclusion than either the Abbé or the ingenious Professor. Upon the Illuminati, or the enlightened, I shall make no remarks. I know them not, nor their principles. They may, or may not, have arisen from Freemasonry. It is a matter of little moment to the man who is well acquainted with the principles of his Society, what ambitious or corrupt minds may have devised in imitation of it. It is enough for him to know that the doctrines of the institution to which he belongs are simply good, and have no natural tendency to evil. If bad men have perverted the external parts of the system to wicked purposes, he laments the depravity of human nature, and regards the genuine principles of his Order with greater affection. The best of doctrines has been corrupted, and the most sacred of all institutions prostituted to base and unworthy purposes. The genuine Mason, duly considering this, finds a consolation in the midst of reproach and apostasy; and, while he despises the one, will endeavour, by his own example, to refute the other.

It is to be regretted, that a Lecturer in Natural Philosophy, of whom his country has the most favourable opinion, should have produced a work which can do so little credit to his character either for knowledge or judgment. Were his volume to be stripped of its declamation and conjecture, the remainder would be too insignificant to merit a minute investigation.

In a postscript to the second edition, the Professor, in imitation of the Abbé Barruel, has condescended to except the English Lodges from the charge of disloyalty, or want of attachment to government. He admits the innocence and inoffensiveness of their meetings, and acknowledges the benevolent principles of the institution as practised by them. This, however, is but a flimsy evasion; it being evident from the whole tenor of his book, that he intended to sound the trumpet of alarm in

the ears of his Majesty's ministers, by the thunder of his extraordinary denunciations. We are happy, however, to discover, that after all the proofs against the Masons which he has attempted to produce, none of our illustrious patrons have been induced on that account to desert the Society. On the contrary, at the Grand Lodge on the 3rd of June, 1800, we find the Earl of Moira thus addressing the Brethren:—

“Certain modern publications have been holding forth to the world the Society of Masons as a league against constituted authorities; an imputation the more secure, because the known constitutions of our fellowship make it certain that no answer can be published. It is not to be disputed, that in countries where impolitic prohibitions restrict the communication of sentiment, the activity of the human mind may, among other means of baffling the control, have resorted to the artifice of borrowing the denomination of Freemasons, to cover meetings for seditious purposes, just as any other description might be assumed for the same object. But, in the first place, it is the invaluable distinction of this free country, that such a just intercourse of opinions exists without restraint, as cannot leave to any number of men the desire of forming or frequenting those disguised societies where dangerous dispositions may be imbibed. And, 2ndly, the profligate doctrines, which may have been nurtured in any such self-established assemblies, could never have been tolerated for a moment in any Lodge meeting under regular authority. We aver, therefore, that not only such laxity of opinion has no sort of connexion with the tenets of Masonry, but is diametrically opposite to the junction which we regard as the foundation-stone of the Lodge; namely, FEAR GOD, AND HONOUR THE KING. In confirmation of this solemn assertion, what can we advance more irrefragably, than that so many of his Majesty's illustrious Family stand in the highest Order of Masonry, are fully instructed in all its tendencies, and have an intimate knowledge of every particular in its current administration under the Grand Lodge of England.”

After so public a testimony of approbation of the Society, and of the purposes for which it is instituted, little more can be wanted to refute the ungenerous



aspersions which have been wantonly thrown out against it.

On the 12th of July, 1798, an act of parliament was passed for the more effectual suppression of societies established for seditious and treasonable purposes, and for preventing treasonable and seditious practices.<sup>107</sup>

<sup>107</sup> In this act the following clauses in favour of the Society of Masons are inserted, exempting their Lodges from the penalties of the act:—

“ And, whereas, certain societies have been long accustomed to be holden in this kingdom under the denomination of Lodges of Freemasons, the meetings whereof have been in great measure directed to charitable purposes: Be it therefore enacted, that nothing in this act shall extend to the meetings of any such Society or Lodge, which shall, before the passing of this act, have been usually holden under the said denomination, and in conformity to the rules prevailing among the said societies of Freemasons.

“ Provided, always, that this exemption shall not extend to any such Society, unless two of the members composing the same shall certify upon oath, (which oath any justice of the peace or other magistrate is hereby empowered to administer,) that such Society or Lodge has, before the passing of this act, been usually held under the denomination of a Lodge of Freemasons, and in conformity to the rules prevailing among the Societies or Lodges of Freemasons in this kingdom; which certificate, duly attested by the magistrate before whom the same shall be sworn, and subscribed by the persons so certifying, shall, within the space of two calendar months after the passing of this act, be deposited with the clerk of the peace, for the county, stewartry, riding, division, shire, or place where such Society or Lodge hath been usually held; Provided also, that this exemption shall not extend to any such Society or Lodge, unless the name or denomination thereof, and the usual place or places, and the time or times, of its meetings, and the names and descriptions of all and every the members thereof, be registered with such clerk of the peace as aforesaid, within two months after the passing of this act, and also on or before the twenty-fifth day of March in every succeeding year.

“ And be it enacted, that the clerk of the peace, or the person acting in his behalf, in any such county, stewartry, riding, division, shire, or place, is hereby authorized and required to receive such certificate, and make such registry as aforesaid, and to enrol the same among the records of such county, stewartry, riding, division, shire, or place, and to lay the same once in every year before the general sessions of the justices for such county, stewartry, riding, division, shire, or place: and that it shall and may be lawful for the said justices, or for the major part of them, at any of their general sessions, if they shall so think fit, upon complaint made to them upon oath by any one or more creditable persons, that the continuance of the meetings of any such Lodge or Society is likely to be injurious to the public peace and good order, to direct that the meetings of any such Society or Lodge within such county, stewartry, riding, division, shire or place, shall, from thenceforth, be discontinued; and any such meeting

On our conforming to which, as I am convinced every Mason in this country will most cheerfully do, we may, in defiance of all the false charges against the Society,

held, notwithstanding such order of discontinuance, and before the same shall, by the like authority, be revoked, the same shall be deemed an unlawful combination and confederacy under the provisions of this act."

#### FORM OF CERTIFICATE.

{ Here insert }  
 { the name of } TO WIT,  
 { the county. }

We the underwritten A. B. of \_\_\_\_\_ in the county of \_\_\_\_\_ and C. D. of \_\_\_\_\_ &c. (*Here insert the full names and description of the two Brethren certifying*) two of the members of the Lodge of Freemasons held at \_\_\_\_\_ called the Lodge of \_\_\_\_\_ and being No. \_\_\_\_\_ in the list of Lodges, do hereby, pursuant to an act of the 39th year of his present Majesty, entitled, "An act for the more effectual suppression of societies established for seditious and treasonable purposes, and for better preventing treasonable and seditious practices," certify upon oath, that the said Lodge, of which we are respectively members as aforesaid, hath, before the passing of the said act, been usually held under the denomination of a Lodge of Freemasons, under the constitution of England, and in conformity to the rules prevailing among the Societies or Lodges of Freemasons in this kingdom.

A. B.  
 C. D.

Sworn at \_\_\_\_\_ the \_\_\_\_\_ day of \_\_\_\_\_  
 in the year of our Lord 1800  
 before \_\_\_\_\_

#### FORM OF REGISTER.

{ Here insert }  
 { the name of } TO WIT,  
 { the county. }

A register to be enrolled, pursuant to an act of the 39th year of his present Majesty, entitled, "An act for the more effectual suppression of societies established for seditious and treasonable purposes, and for better preventing treasonable and seditious practices," of a Lodge of Freemasons called the Lodge of \_\_\_\_\_ being No. \_\_\_\_\_ and usually held at the house of \_\_\_\_\_ in \_\_\_\_\_ in the county aforesaid, (*Here state the time of meeting*), and composed of the following members, viz.

| Christian and Surnames. | Place of Abode. | Title, Profession, or Business. |
|-------------------------|-----------------|---------------------------------|
|                         |                 |                                 |



rest secure in our Lodges, and practise our rites, under the sanction of the best constitution and the mildest legislature on earth.

On the 4th of October, 1798, the General Infirmary at Sheffield was opened, and dedicated in solemn form, in the presence of a splendid company of Brethren from all the Lodges in the county of York. Lord Fitzwilliam, Lord Galway, the trustees of the charity, and many of the most respectable gentlemen in the neighbourhood attended on the occasion.

The accounts from the Provincial Grand Lodges at this time afforded the most pleasing prospects of the future prosperity of the Society, and of the great increase of members in the Lodges under their separate jurisdictions. The anniversary festivals in the different counties were observed with the strictest regularity; and all the Brethren seemed to vie in their exertions to add splendour to the Craft, and to rescue the institution from the unjust charges and illiberal aspersions which had been thrown out against it. Several Lodges, animated by a firm attachment to their king and country, liberally contributed to the support of government, and testified their loyalty, and adherence to the principles of the constitution, by the most affectionate addresses to their Sovereign.

An event of real importance to the Society now particularly claims our attention, and further proves its benevolence: it is the institution of a new Masonic Society, for the relief of sick, aged, and imprisoned Brethren, and for the protection of their widows, children, and orphans. The Society was established under the patronage of the Prince of Wales, the Earl of Moira, and all the other acting Officers of the Grand Lodge; who, in order to render its advantages more generally known, particularly recommended it to all the Provincial Grand Masters in their several districts. The individuals who are enrolled members of this Society, and are in embarrassed circumstances, have every reason to expect more ample aid than is usually given in other benefit societies; as the greater part of the subscribers to the common stock are respectable characters, who have not the most distant idea of becoming burdensome to the fund. The mode of selecting the members is also highly judicious

and proper ; as no one can be admitted unless he be recommended by the Master of a Lodge, who must vouch for him as being a man of irreproachable character and regular habits ; and so strictly is this rule observed, and so cautious have been the original institutors of the Charity, that no improper persons be enrolled, we are informed, that several hundred names have been already rejected. This institution, therefore, may operate toward the improvement of morals and strict regularity of conduct ; while the subscribers are gratified with the pleasing prospect of extending relief to the truly industrious and deserving. Above 3,000 names are enrolled, and the subscriptions already received amount to several thousand pounds. The funds have also considerably increased, not only by many voluntary donations from a number of eminent Brethren who have patronised the Charity, but by the addition of one guinea to the first annual subscription having been paid by every member admitted since the 25th. of June, 1800. Thus has been established, under a very respectable banner, the Masonic Benefit Society, which, under wise and prudent regulations, may be productive of the most beneficial effects.

The following is an abstract of the Rules and Orders of this Society :—

Any Brother of fair character, being a subscribing member of a regular Lodge under the Constitution of England, and recommended by a member of this Society, who is Master of a Lodge, is capable of admission.

No person above 45 years of age is admitted a member of this Society, unless he give proper security that he will not become chargeable in his own person to the fund ; which, though under this restriction, shall always be liable to the provisions for his widow and children after his decease.

The subscription is one guinea *per annum* ; and at the end of twenty-four months the subscriber becomes a free member, and is entitled to all the benefits of the Society.

Members, when sick, lame, or blind, are to be entitled to fourteen shillings per week.

Members in reduced circumstances, and imprisoned for debt, are to be allowed a sum not exceeding four shillings per week, if found not unworthy of aid.

Members who, through old age, become incapable of earning their living, are to be allowed six shillings per week till the first general court ; and afterwards such a pension for life as their situation may require, and the funds of the Society will admit.

The widows of members, if their circumstances require it, are to be allowed the sum of four shillings per week, and two shillings per week for every lawful child under twelve years of age.

The orphans of members, not otherwise provided for, are to be entitled to the sum of four shillings per week for their maintenance, and a further sum at a proper age as an apprentice fee.

A general court of all the subscribers is to be held once a year, to fill up any vacancy which may have happened among the trustees, choose committee-men, make by-laws, &c. The other affairs of the Society are to be managed by a quarterly and monthly Committee, a Committee of Auditors, and an Actuary.

Having stated in a preceding part of this history the initiation of the King of Sweden into Masonry, under the auspices of the Duke of Sudermania<sup>108</sup>, it may not be uninteresting to our readers to lay before them the result of a correspondence which was opened this year between the Grand Lodges of Sweden and England. Nothing can more truly show the high estimation in which the English Masons are held abroad, than the repeated applications that are constantly made to the Grand Lodge of England for the purpose of effecting a social union and correspondence.

At the Grand Lodge held at Freemasons'-hall, on Wednesday, the 10th of April, 1799, present the Right Honourable the Earl of Moira, Acting Grand Master, as Grand Master; the Baron de Silverhjelm, minister from his Majesty the King of Sweden to the court of Great Britain, presented to the Grand Master in the chair the following Letter from the National Grand Lodge of Sweden, which was read:—

TO THE GLORY  
OF THE GRAND ARCHITECT OF THE UNIVERSE.

We Charles, by the grace of God Hereditary Prince of the Swedes, Goths, and Vandals, Duke of Sudermania, Heir of Norway, Duke of Sleswick, Holstein, Stormarric, and Dittmarche, Count of Oldenburgh and Delmenhorst, Grand Admiral of Sweden, Vicar of Solomon of the 7th and 9th Province, and National Grand Master of all the Lodges reunited under the Grand Lodge of Sweden working in the Royal Art within the States and Dominions dependent on our august Sovereign, Master, and Protector, His Majesty the King of Sweden.

STRENGTH, HEALTH, AND PROSPERITY.

To the Most Illustrious, Most Enlightened, Most Sublime, Most Venerable and Venerable the National Grand Lodge of England. the

<sup>108</sup> See page 233.

National Grand Master, Deputy Grand Master, Grand Wardens, Grand Dignitaries, Grand Officers superior and inferior, and Worshipful Members,

UNION, CONTENT AND WISDOM.

Most Illustrious and Most Enlightened Brethren,

To contract an intimate, sincere, and permanent tie between the National Grand Lodge of Sweden and that of England, has long been ardently our object; but if temporary circumstances have delayed the effect of our wishes, the present moment leaves us at liberty. Our Order, which enjoys in the two States the same privileges and the same protection of government, is not obliged to seek for security in darkness; and our labours approved as known to promote the public good, are protected by the power of our Sovereigns; enjoying the sacred rites of true liberty, (their essence,) in being able without danger to exercise those charitable deeds towards the unfortunate, which are the principal objects of our duty.

This uniformity of situation, as well as the fundamental principles of the Craft, which we equally profess, authorize us to consolidate and to draw closer a confidence, friendship, and reciprocal union between two bodies, whose common object is the good of humanity, who mutually consider friendship as the nerve, and the love of our neighbour as the pivot of all our labours. Deeply penetrated by these principles, we send the Most Illustrious Brother George Baron de Silverhjelm, decorated with the highest Degrees of Masonry, as our Plenipotentiary, to present to the Most Enlightened, Most Sublime, and Most Venerable the National Grand Lodge of England, our affectionate greeting. He is charged on our part to express to you the sincere esteem we bear you, and how desirous we are to contract with you a fixed and permanent union. We pray, therefore, that you will receive him amongst you as the bearer of our fraternal sentiments, and that you will be pleased to give faith and credence to all that he may say on our part, conformable to these our cordial professions.

The union, which is the basis of our labours. being once established between two nations who reciprocally esteem each other, and who are both known to possess the requisite qualities of all Free and Accepted Masons, it will consolidate for ever the foundation of the Masonic Temple, whose majestic edifice will endure to future ages.

May the Most High, the Grand Architect of the Universe, deign to be favourable to the wishes we offer for the success of your endeavours; and we remain always, Most Illustrious and Most Enlightened Brothers, by the Sacred Numbers,

Your devoted Brother,

CHARLES, Duke of Sudermania.

G. A. REUTERHOLM,

Grand Chancellor.

Grand Lodge of Sweden,  
24th Jan., 5798.

This letter being read, it was resolved unanimously, that the Grand Master be requested to return an answer on the part of the Society to the Duke de Sudermania, expressive of every sentiment correspondent to the warm and brotherly Address received: and that the Baron de

Silverhjelm be received as the representative of the Grand Lodge of Sweden, and have a seat with the Grand Officers at all meetings of the Grand Lodge.

At the next Grand Lodge, which was held at Freemasons'-hall, on Wednesday, the 8th May, 1799, present the Right Hon. the Earl of Moira, Acting Grand Master, as Grand Master, in the chair; the Earl of Moira reported, that his Royal Highness the Grand Master had been pleased, on the part of the Society, to return the following Answer to the Letter received from the Duke de Sudermania, Grand Master of Sweden:—

*In the name of the Grand Architect of the Universe.*

GEORGE, Prince of Wales, &c., &c., &c.

STRENGTH, HEALTH, AND PROSPERITY.

To our very dear, very Illustrious, and very Enlightened Brother, Charles, Duke of Sudermania, &c., &c., &c.

UNION, CONTENTMENT, AND WISDOM.

It was with the truest satisfaction, Most Illustrious, Most Worshipful, and Most Enlightened Brother, that I received the Letter in which you express your desire to see an intimate connection established between the worthy and regular Masons of Sweden and those of England. The high opinion that I have of your character, and the fraternal esteem which is the consequence of it, add greatly to the pleasure I feel on your being on this occasion the voice of your Brethren. A reciprocal sentiment has long disposed these two brave nations to admire each other; but this admiration, howsoever generous, is barren; it is, therefore, to be wished that it should be improved by a close relation between the members of a Craft, the existence of which, in each of the countries, is founded on beneficence to mankind.

I am earnestly entreated by my Brethren of the Grand Lodge of England to request that you, very illustrious and very enlightened Brother, will impart their most unanimous and most cordial concurrence in these dispositions to the Grand Lodge of Sweden.

We are fully sensible how much a course of communication must contribute to preserve that simplicity which has for so many centuries distinguished the Craft; a simplicity at once dignified in itself, and satisfactory as a pledge towards every government that affords us protection. Let us unite to maintain it. Let us proscribe all those innovations which can enable either dangerous enthusiasts or profligate conspirators to work in darkness under the hallowed veil of our institution; and let our labours, like those of our predecessors, be characterized by our adoration of the Almighty, by our submission to the government of our country, and by our love to our neighbour. These principles will justify the protection which you receive from your august Sovereign, and which we similarly enjoy under our inestimable Father and King.

May the great Architect of the Universe be propitious to the vows which we will unceasingly offer to Heaven for the welfare of those two magnanimous Protectors of our Brotherhood: and may be shed upon you, most illustrious and most enlightened Brother, and upon your worshipful fellow-labourers in the Craft, the inexhaustible fruits of his benevolence!

I salute you by the Sacred Numbers.

(Signed) GEORGE, P.

London, 8th May, 1799.

By command of the Grand Master, (L. S.)

WM. WHITE, G. S.

From the above correspondence, and the happy opening of a regular communication between the Grand Lodges of England, Scotland, and Sweden, there is the greatest reason to believe that the best effects will result; and that, agreeably to the wish of every zealous Brother, a friendly and lasting intercourse will be preserved with the Freemasons of all the kingdoms.

In detailing the further events of this period, the following circumstance is too important to escape notice.

On the 15th of May, 1800, just as his late Majesty George III. entered his box at Drury-lane theatre, and was bowing to the audience with his usual condescension, a person who sat in the second row from the orchestra, towards the middle of the pit, got up on the seat, and levelling a horse-pistol towards the King's box, fired it. Fortunately at the moment, a gentleman who sat next him raised the arm of the assassin, so as to direct the contents of the pistol towards the roof of the box, by which means the life of his Majesty was happily preserved. The man dropt the pistol, and was immediately seized. He was conveyed to the Green-room, where he underwent a private examination. Terror, dismay, and rage were marked in every countenance, except that of his Majesty, who sat with the utmost serenity, while the Queen, who was just near enough to hear the report of the pistol and see the flash, collected confidence from his magnanimity. The royal family sat out the play of *She would and she would not*, with the farce of the *Humourist*, and enjoyed the happiness of receiving from every individual the warmest testimonies of affection. At the conclusion of the play, *God save the King* was thrice sung, accompanied by the ecstatic plaudits of every part of the audience; and at the end of the farce, it was again



repeated, with the following lines annexed, written by Mr. Sheridan on the spur of the moment :

From every latent foe,  
 From the assassin's blow  
     God save King;  
 O'er him thine arms extend,  
 For Britain's sake defend  
 Our father, prince, and friend—  
     God save the King.

Nothing could equal the indignation which was universally felt by the populace at this daring attempt on the life of a Sovereign who justly reigned in the hearts of his people, and who never by one act of his life provoked their resentment.

The name of the assassin was James Hatfield, who had served his apprenticeship to a working silversmith, and enlisted in the 15th regiment of light dragoons in which he had boldly fought for his king and country. On his examination at the theatre before the Duke of York, he turned to his Royal Highness and said, "I know you—God bless you—you are a good fellow. I have served with your Highness, and (pointing to deep cut over his eye, and another long scar on his cheek,) I got these, and more than these, in fighting by your side. At Lincelles I was left three hours among the dead in a ditch, and was taken prisoner by the French. I had my arm broke by a shot, and got eight sabre wounds in my head: but I recovered, and here I am." From this time he began to show manifest signs of mental derangement. He was committed to Cold Bath Fields prison for the evening, and in the morning brought before the Privy-Council for further examination. When ministers were pressing him to answer many questions, he sullenly replied, "I fired the pistol, loaded with two slugs, at the King;—what would you have more?" He refused to answer any other questions, and was fully committed to Newgate for trial. On the 26th of June, he was brought up to Westminster-hall, and tried in the court of King's Bench. After the examination of an immense number of witnesses, and a trial of eight hours, the jury found the prisoner "Not guilty, being under the influence of insanity at the time the act was done." He was then removed to Newgate, and ordered into confinement for life.

On this happy escape of his Majesty from so daring an attempt on his life, addresses poured in from every quarter of the kingdom; and in such general testimonies of loyalty and attachment, it could scarcely be expected that the Society of Freemasons, over which the Prince of Wales was the professed Patron, would be backward. At a special Grand Lodge, therefore, convened at Freemasons' hall on Thursday, the 3d of June, the following Address was unanimously voted, and afterwards presented to his Majesty by the Prince of Wales in person at the first levee:—

Most Gracious Sovereign,

The danger to which your Majesty was exposed in the atrocious attempt lately made against your sacred person, whilst it filled the hearts of all this country with alarm and abhorrence, has authorized every class of your subjects to offer at your throne the expressions of their ardent attachment, without fear of incurring the charge of intrusion.

Vouchsafe, Sire, under this construction, to admit the homage of a description of men who, in ordinary circumstances, could not as a body tender the profession of that devotion to your royal person, and to your government, which it is their boast to cherish, not in their individual capacities alone, but in their peculiar association.

The law, by permitting, under certain regulations, the meetings of Freemasons, has defined the existence of the Society; binding, at the same time, the members of it, by a new obligation of gratitude for the confidence extended towards them, to labour, as far as their feeble powers may apply, in inculcating loyalty to the King, and reverence to the inestimable fabric of the British constitution.

Being so acknowledged, we should think ourselves wanting in the first duty towards your Majesty, and towards that constitution, did we not approach your Majesty with the testimony of our feelings on this awful occasion.

Your Majesty is therefore implored to receive the humble congratulations of the GRAND LODGE of FREEMASONS under the constitution of England, (the Representative Assembly of all the Lodges under that constitution,) in the name of themselves and of all their Brethren, on your having been shielded by the hand of Providence from the desperate and execrable attempt of the assassin.

When principles were first promulgated in France, which, to our conception, tended to the overthrow of all peace and order in society, we felt ourselves called upon to depart from a rule which had been till then religiously observed in our association.

As a veil of secrecy conceals the transactions at our meetings, our fellow subjects have no assurance that there may not be in our association a tendency injurious to their interests, other than the general tenor of our conduct, and a notoriety that the door of Freemasonry is not closed against any class, profession, or sect, provided the individual desiring admission be unstained in moral character. To remove, therefore, as far as possible, any ground for suspicion, it has been from

time immemorial a fundamental rule, most rigidly maintained, that no political topic shall, on any pretence, be mentioned in the Lodge.

The singular juncture to which we have alluded seemed to call for some positive declaration, which might distinctly exhibit our opinions; we thence ventured to profess to your Majesty the loyalty with which the Freemasons of England glowed towards your royal Person, and their unalterable attachment to the present happy form of government in this country. But as no foresight could devise a motive of equal importance with that which then actuated us, the recent occurrence being of a nature too horrid to be in supposition as a possibility, it was strongly declared that no precedent should be drawn from that step; and that on no future occasion should the Grand Lodge exercise an advertence to events which might entail upon Freemasons the charge of assuming the privilege to deliberate as a body upon public affairs. Hence, Sire, our present Address has not been so early as our individual anxiety would have dictated; for it was requisite that a general concurrence should sanction the Grand Lodge, in a second relaxation of its rules, before we could jointly express that which we severally felt in the most ardent manner on the solemn subject.

We have poured forth to the Grand Architect of the Universe our humble thanksgiving, that, to the other blessings showered on this country, he has added that of defeating a crime, the sole attempt at which produced universal dismay throughout these realms: and we earnestly confide in his Divine bounty to preserve to us and to our fellow subjects for many, very many years to come, a life so important in its example, and so inestimable in its superintendence over our happiness, as that of your Majesty.

WILLIAM WHITE, G. S.

GEORGE, P.

Several salutary regulations were adopted this year to liquidate the debts of the Society. On a strict examination of the accounts, it appeared that those debts had considerably increased: that 7,000*l.* remained due from the Society on account of the hall and tavern, besides the tontine of 250*l.* *per annum*; and that the average income of the hall-fund, after paying the interest of the debt, the tontine, and incidental expenses, left but a very small sum towards the reduction of the principal; and that many years must elapse before the debt could be materially reduced. In order to discharge this debt, therefore, and to render the charity more extensively beneficial, it was resolved in Grand Lodge, that every Lodge in the list, until the debt be extinguished, should pay annually, in the month of February, to the hall-fund, two shillings for every subscribing member of each Lodge; and that any Lodge neglecting to conform to this regulation, should be considered in contempt, and

be subject to erasure from the list. It was also resolved, that a declaration, signed by the master, wardens, treasurer, and secretary, of each Lodge, or any two of them, certifying the number of subscribing members at Christmas, yearly, should be transmitted to the Grand Secretary, with a list of the members, containing their Christian and surnames, age, profession, and residence, when made masons, or admitted members, in order to be registered in the books of the Grand Lodge; and also the fees prescribed by the regulations to be paid for that purpose into the hall fund, viz., for every Mason made in London, or within ten miles thereof, ten shillings and sixpence, and in all other Lodges beyond that distance, five shillings; and for every brother made in one Lodge and joining another, two shillings and sixpence; and that no Brother whose name had not been registered, and the fees paid as above, should be entitled to relief from the fund of charity, admission to the benefit society as a member, or have his daughter received into the Freemasons' school. This measure had the intended effect; the Lodges readily concurred in the plan of liquidating the debts; the debts were paid, and the annual subscription ceased.

Among the numerous improvements in the city of London this year, the magnificent range of building at the East India House, in Leadenhall-street, deservedly claims our attention. The elegance of the structure confers equal honour on the Company for whose use it was built, and on the persons who were employed in its erection.<sup>109</sup> The architecture is the design of Richard

<sup>109</sup> The following is a description of the pediment:

COMMERCE, which is represented by *Mercury*, attended by NAVIGATION, and followed by *Tritons* and *Sea-horses*, is introducing ASIA to BRITANNIA, at whose feet she pours out her treasures. The KING is holding the shield of protection over the head of BRITANNIA, and of LIBERTY, who is embraced by her. By the side of his Majesty sits ORDER, attended by RELIGION and JUSTICE. In the back ground is the *City-Barge*, &c.; near to which stand INDUSTRY and INTEGRITY. The THAMES fills the angle to the right hand, and the GANGES the angle towards the East.

The sentiment of the composition is, "That a nation can only be truly prosperous when it has a King who makes Religion and Justice the basis of his Government, and a Constitution which, while it secures the Liberties of the people, maintains a due subordination in the several ranks of society; and when the Integrity of the People secures to each

Japp, Esq., the Company's surveyor, and the work is finished in a very good style.

The extended progress of the Society of Masons at this period was sufficiently displayed by the erection of some new halls for the Lodges in the country, and the institution of a school in London, for the education and support of the sons of distressed Brethren.

On the 20th of August, a new hall, built at Hull by the members of the Rodney Lodge, was dedicated in solemn form, according to the rites of Masonry, in the presence of three hundred Brethren. The great zeal which was manifested by the Lodge on this occasion justly merited the marked distinction which was conferred on it by the Corporation of Hull, who, with a numerous assemblage of the most eminent characters in the neighbourhood, honoured the Masons with their company. An elegant dinner was provided at the town-hall, at which all the principal civil and military officers attended; and the entertainment concluded early in the evening with the greatest cordiality and friendship.

#### SECT. XIV.

*The History of Masonry from the year 1800, to the end of the year 1801.*

THE Brethren of Scotland, ever emulous to excel in promoting the benefit and improvement of their country, had an opportunity of displaying their zeal in 1801, by giving their assistance in the erection of the Wet-docks at Leith; a measure well calculated for the convenience and accommodation of the numerous trading vessels which daily arrive in that port from different parts of the world.

The Grand Lodge received a message from the Magistrates of Edinburgh, requesting their company and assistance in laying the foundation-stone of those Docks on the 14th of May, 1801. The Earl of Dalkeith, the Grand Master, being absent, the direction of the ceremony was vested in his Deputy, Robert Dundas, Esq., of Melville, who conducted it in a very able and masterly style.

On the day appointed, the Brethren, amounting to about 1200, met in the Assembly-rooms at Leith, where the Lodge was opened; and from thence they marched in procession to the Docks a little before nine o'clock in the morning, preceded by the Lord Provost, Magistrates, and council of Edinburgh, with the Magistrates of Leith, in their robes; the Engineers and Architects of the proposed building; the Master, Wardens, and Brethren of the Trinity-house; and a number of respectable merchants and inhabitants of the town of Leith.

The Grand Master was supported by Sir James Stirling, Bart., the Past Grand Master, and Sir Patrick Murray, Bart., who acted as Deputy Grand Master. Lord Downe, and several other respectable characters, were present. The Substitute Grand Master, the Provincial Grand Masters for Peebles, Selkirk, &c., and the Masters of the Edinburgh Lodges, according to seniority, with their officers and members, walked in procession, having a band of music attached to each separate Lodge.

When they arrived at the spot where the stone was intended to be laid, the Lord Provost and Magistrates retired to a theatre erected for them on the west-side; and the Grand Master with his officers to another on the east-side, where a table was placed, on which were laid the jewels and other emblems of the Craft. The Substitute Grand Master then ordered the stone to be slung, and let down gradually, making three regular stops before it came to the ground, during which ceremony an anthem was sung. He then placed a large phial in the centre of the under-stone, containing all the present current coins of the country, with a number of beautiful medals of the first characters of the age, all of which had been previously enclosed in crystal. Above the phial were also deposited two plates, on one of which the following inscription was engraved:

In the reign of the Most Gracious Sovereign GEORGE III., and  
under the auspices of the Right Hon. WILLIAM FETTES,

Lord Provost of Edinburgh,

The Harbour of Leith,

Though formed at a remote period,

And, as Commerce in the course of ages increased,  
often repaired and extended;

Yet being still narrow and incommodious,  
ROBERT DUNDAS, of Melville, Esquire,

In the absence of the Right Hon. CHARLES, Earl of DALKEITH,  
 Grand Master-Mason of Scotland,  
 Laid the foundation-stone of these Docks;  
 In which the numerous vessels arriving from every quarter of the  
 Globe

Might receive ample and secure accommodation;  
 On the 10th day of May, A. D. 1801, A. L. 5801.

JOHN RENNIE being Engineer.

May the undertaking prosper,  
 By the blessing of Almighty God!

On the other plate was engraved—

The names of the present Town Council of Edinburgh.

The Right Hon. HENRY DUNDAS, Member for the City.

The Magistrates of Leith.

The Wet-dock Committee.

The Engineers.

The Contractor for the Work.

The Grand Lodge of Scotland; and

The Masters and Wardens of the Trinity-house, Leith.

The Grand Master, preceded by the officers of the Grand Lodge, having the jewels, &c., borne before them, was conducted by the Past Grand Master, Deputy, and Substitute, to the site of the stone, where, with the assistance of two Operative Masons, he turned the stone, and laid it in its proper bed. Then, placing himself on the east side, with the Past Grand Master on his right, and the Substitute on his left, his Wardens being in the west, the plumb, level, square, and mallet, were separately delivered to him by the Substitute, and applied to the stone in several positions; after which he gave three knocks with the mallet, saying, "May the Great Architect of the Universe enable us successfully to carry on, and finish the work, of which we have now laid the foundation-stone, and every other undertaking that may tend to the advantage of the City of Edinburgh and its harbour! May He be a guard and protection to them, and may they long be preserved from peril and decay!" The cornucopia, with the vessels containing the wine and oil, were then delivered, in the usual form, to the Grand Master, who poured out the contents successively upon the stone, saying, "May the bountiful hand of Heaven ever supply this country with abundance of corn, wine, and oil, and all the necessaries and comforts of life!" The Brethren then gave three cheers; after which

the Grand Master addressed the Provost and Magistrates as follows:—

‘ My Lord Provost and Magistrates,

“ It is with the highest satisfaction that I have now availed myself of the opportunity which the situation I have the honour to hold in the Grand Lodge of Scotland has afforded me, of assisting at the commencement of a work so essential to the welfare of this metropolis and which, I trust, will contribute, in an eminent degree, to the extension of the commerce, and the general prosperity of this portion of the united kingdom.

“ The respect and esteem which you enjoy in the community over which you have the honour to preside, are the surest pledges that nothing will be wanting on your part to second the efforts and fulfil the wishes of those public-spirited individuals who have promoted this undertaking, and that the just expectations of the legislature, to whose liberality you are also indebted, will not be disappointed.

“ It is impossible to contemplate the auspicious period at which this work is begun, without the strongest sensations of gratitude to that Providence which has inspired his Majesty’s councils with temperate firmness, and his fleets with irresistible valour, to assert and maintain the just rights of his subjects on that element which has ever been the scene of their triumphs, and the source of their envied prosperity and power. May the same bountiful Providence, in the blessings of an honourable and lasting peace, secure to the merchants of this, and of every other port in the British dominions, the free and uninterrupted enjoyment of their trade, and the well-earned fruits of industry and enterprising activity.

“ In the name of the Craft of Free and Accepted Masons, I have to offer our humble supplications to the Supreme Architect of the Universe, that He will afford his protection to your Lordship, and your Brethren in the Magistracy, and that you may continue to be the instruments, through Him, of promoting the happiness and welfare of the community entrusted to your charge.”

To which the Lord Provost made the following reply:—

“ Most Worshipful Sir,

“ Leith has long had reason to be proud of the enterprise and success of its merchants and sailors. The rapid increase of its commerce has made it necessary to extend the harbour, and improve the conveniences for its trade. The plan of that able engineer, Mr. Rennie, has been adopted; and I think it one of the happiest events of my life, that I have the honour to fill the chair of the city when the foundation-stone is laid of these extensive Wet-docks, which, I conceive, will not only be of great benefit to the City and its port, but to the country at large, as well as convenient for the admission of large ships of his Majesty’s Navy.

“ I assure you, Sir, that it is highly gratifying to me, and to my fellow-citizens, that the first stone of this important work has been laid by you. Allow me to remark, that there appears a fortunate propriety in this ceremony being performed by the son of a man, to



whom our City, the Navy of Britain, and the whole Empire, are under so many obligations.

“Permit me, in the name of the Magistrates and Council of the City of Edinburgh, to return our warmest thanks to you, to your Brethren, and to the gentlemen who have honoured us with their attendance on this occasion. And may that Almighty Being, whom winds and seas obey, accompany this undertaking with his blessing, and crown the work with success!”

The ceremony was then concluded; and the Brethren having given three cheers, a salute of twenty-one guns was fired from the vessels in the roads, under the command of Captain Clements, of the Royal Navy; after which, the procession was renewed, and returned to the Assembly-rooms at Leith, where the Grand Master received the thanks of the Brethren for the handsome manner in which he had conducted the ceremony of the day.

The Substitute Grand Master then addressed the Operative Brethren to the following effect:—

“The foundation-stone of the Wet-docks at Leith, planned in much wisdom by the ingenious architect, being now laid, and those implements in your hands having been applied to it by the Grand Master, and approved of, they are recommitted to you, with full confidence that, as skilful and faithful workmen, you will use them in such a manner, that the building may rise in order, harmony, and beauty; and, being perfected in strength, will answer every purpose for which it is intended, to your credit as Craftsmen, and to the honour of our ancient Fraternity.”

The Lodge was then closed in due form, and the Brethren departed in the greatest order and regularity, highly gratified with the proceedings of the day.

Notwithstanding the incredible number of spectators who were assembled on this occasion, no accident happened. The day being fine, and the ships in the roads and harbour having their colours displayed, rendered the spectacle peculiarly grand and pleasing.

Another incident occurred in Scotland, in 1803, which justly deserves to be recorded. At a meeting of the Grand Lodge, in Edinburgh, on the 30th of November, the Earl of Moira, the acting Grand Master of England, attended; and, in an impressive speech, he related the conduct of the Grand Lodge of England to the irregular Masons of that kingdom, with whom he understood the Grand Lodge of Scotland had established an intercourse. He stated, that the hearts and arms of the Grand Lodge which he had the honour to represent, had ever been

open for the reception of their seceding Brethren; but that they had obstinately refused to acknowledge their error, and return to the bosom of their Mother Lodge. He further observed, that though the Grand Lodge of England differed in a few trifling observances from that of Scotland, the former had ever entertained for Scottish Masons that affection and regard which it was the object of Freemasonry to cherish, and the duty of Freemasons to feel. His Lordship's speech was received with loud and repeated applause. From this circumstance, therefore, we may probably anticipate the renewal of an alliance between the Grand Lodges of Scotland and England.<sup>110</sup>

The state of the Society in England, from the year 1800, was regular and progressive. Under the patronage of the Earl of Moira, Masonry was cultivated and considerably extended. Many eminent and illustrious characters enrolled their names among the Fraternity; and, through various branches of the Royal Family application was made to the Grand Lodge, from the Masons in foreign countries, for renewing reciprocal alliances of permanent friendship.

At the Grand Lodge in February, 1802, the Earl of

<sup>110</sup> From Mr. Lawrie's valuable treatise on Freemasonry, lately published, the above particulars have been extracted. This gentleman has given a very satisfactory account of the misunderstanding between the regular and irregular Masons of London. After stating that the schism commenced with the secession of some Brethren from the Grand Lodge, in 1739, he observes, that the active promoters of it, calling themselves Ancient Masons, not only formed Lodges, in subversion of the rules of the Order, but actually established in London a nominal Grand Lodge, in open defiance of the Ancient Grand Lodge, on whom they invidiously bestowed the appellation of Modern Masons, on account of a few trifling innovations in the ceremonial observances, which had been inconsiderately sanctioned. The irregular Masons encouraged the revolt; and having chosen as their Grand Master the Duke of Athol, then Grand Master elect for Scotland, a friendly intercourse was opened between them and the Grand Lodge in Edinburgh. From this circumstance more than from any predilection in their favour, a correspondence has, since that time, been kept up, and the same prejudices imbibed by the Brethren of Scotland against the regular Masons of England. The business, however, being now more clearly understood, it is expected that a general union will soon terminate all differences, and that a regular communication will be speedily effected among the regular Masons of both kingdoms.\*

\* In a subsequent part of the work it will be found that this very desirable object has

Moira stated to the Brethren, that the Lodges in Berlin, under the auspices of the King of Prussia, had solicited the influence of the Duke of Sussex to carry on a friendly communication with the Grand Lodge of England; and had expressed a readiness, on their part, as far as was consistent with the duty they owed to their own Masonic jurisdiction, to act in unison with their Brethren of England, in promoting all the general principles of the Institution, and in extending relief to distressed Masons; on which it was immediately resolved, that a friendly communication should be kept up with our Brethren in Prussia, and every attention paid to their future recommendations.

At the Grand Lodge in May following, another application was made, through the same channel, from four Lodges in Portugal, which had empowered M. Hyppolito Joseph da Costa to act as their representative in the Grand Lodge of England, and in their name to solicit a regular authority to practise the rites of the Order under the English banner and protection. After mature deliberation, it was determined that every encouragement should be given to the Brethren in Portugal; and a treaty was immediately entered into and signed by Brothers Da Costa and Heseltiné, then Grand Treasurer of the Grand Lodge, and approved by the Grand Master, whereby it was agreed, that as long as the Portuguese Lodges should conform to the ancient constitutions of the Order, they should be empowered to have a representative in the Grand Lodge of England, and that the Grand Lodge of England should have a representative in the Grand Lodge of Portugal; and that the Brethren belonging to each Grand Lodge should be equally entitled to the privileges of the other.

In the private proceedings of the Society, few material incidents occurred. In consequence of the death of Thomas Sandby, Esq., the office of Grand Architect remained vacant till 1799, when Robert Brettingham, Esq., was appointed his successor. William Tyler, Esq., the Architect of the Tavern, having been proposed as a candidate for the office at the Grand Feast in May, 1801, the Grand Master observed, that the office of Grand Architect had been conferred on Brother Sandby only as a mark of personal attachment, he having been the

Architect of the Hall, but that it was never intended to be a permanent office in the Society. The Grand Lodge, therefore, resolved, that the office of Grand Architect should be discontinued; but that, in compliment to Brothers Brettingham and Tyler, both these gentlemen should be permitted to attend the Grand Lodge, and wear an honorary jewel as a mark of personal respect.

In November, 1801, a charge was presented to the Grand Lodge against some of its members, for patronizing, and officially acting as principal officers in an irregular society, calling themselves *Ancient Masons*, in open violation of the laws of the Grand Lodge. The charge being fully supported, it was determined that the laws should be enforced against these offending Brethren, unless they immediately seceded from such irregular meetings. They solicited the indulgence of the Grand Lodge for three months; in hopes that, during the interval, they might be enabled to effect a union of the two Societies. This measure was agreed to; and that no impediment might prevent so desirable an object, the charge against the offending Brethren was withdrawn; and a committee, consisting of the Earl of Moira, and several other eminent characters, was appointed, to pave the way for the intended union; and every means ordered to be used to bring back the erring Brethren to a sense of their duty and allegiance. Lord Moira declared, on accepting his appointment as a member of the committee, that he should consider the day on which a coalition should be formed, as one of the most fortunate in his life; and that he was empowered by the Prince of Wales to say, his Royal Highness's arms would ever be open to all the Masons in the kingdom indiscriminately. On the 9th of February, 1803, it being represented to the Grand Lodge that the irregular Masons still continued refractory,<sup>111</sup> and that, so far from soliciting re-admission among the Craft, they had not taken any steps to effect an union,

<sup>111</sup> It affords me the most heartfelt pleasure to observe, that all recollection of the bitterness which characterized this revolting controversy, is so entirely obliterated, that the distinction of *ancient* and *modern* are known only as matters of history, and remembered but with the sigh of regret that such disputes should have ever occurred to cloud the amiable and decent spirit which ought always to distinguish the science of Freemasonry.—EDITOR.

their conduct was deemed highly censurable, and the laws of the Grand Lodge were ordered to be enforced against them. It was also unanimously resolved, That whenever it shall appear that any Masons, under the English Constitution, shall in future attend, or countenance, any Lodge, or meeting of persons, calling themselves *Ancient Masons*, under the sanction of any person, claiming the title of Grand Master of England, who shall not have been duly elected in the Grand Lodge, the laws of the Society shall not only be strictly enforced against them, but their names shall be erased from the Lists and transmitted to all the regular Lodges under the Constitution of England.

In February, 1804, the Grand Lodge, desirous of expressing in the most public manner the high sense entertained of the services of the Right Hon. the Earl of Moira, the acting Grand Master, unanimously resolved, that his Lordship's Portrait should be painted by an able artist, and put up in the Hall, with those of the Past Grand Masters, as a lasting testimony of the gratitude and esteem of the Society for his Lordship. The Noble Earl afterwards sent to the Society, as a present, his portrait, painted by Shee.

## SECT. XV.

### *History of Masonry from 1801 to 1812.*

THE Scottish Masons had another opportunity of exemplifying their zeal and attachment to the Society on the 29th of June, 1801, being the birth-day of his Grace the Duke of Gordon; when the foundation-stone of the bridge over the Spey was laid. The concourse of people was immense. All the Lodges round were assembled in their different insignia. and the whole order of procession was arranged and conducted by the Marquis of Huntly, Provincial Grand Master for Bamffshire, &c. The different Lodges, Societies, and private gentlemen, were formed on the square of Fochabers, which was lined by the neighbouring volunteer companies; and an excellent band of music, belonging to the Fochabers' company, added much to the solemnity of the procession. From

the square the whole marched, according to their established rules, to the river, which the Provincial Grand Master, with his office-bearers, &c., passed on a temporary bridge of boats, as the stone was to be laid on the opposite side. The volunteers were drawn up on the south side, as the steepness of the rock, and the narrowness of the ground where the foundation-stone was laid, prevented more from crossing the river than were absolutely necessary. The Grand Master then laid the first stone with the usual solemnities. Two inscriptions were deposited in it. The first was engraved on plate, and is as follows:

In the reign of  
The most gracious Sovereign **GEORGE III.**  
And under the auspices of  
His Grace, **ALEXANDER**, Duke of **GORDON**,  
And the other Patrons of the undertaking,  
The Most noble **GEORGE**, Marquis of Huntly  
Provincial Grand Master for Bamfshire, &c.,  
Laid the foundation-stone of the Bridge  
over the Spey,  
On the 29th of June,  
Being the day on which the Duke of Gordon  
entered his 59th year,  
In the year of our Lord 1801,  
And of the æra of Masonry 5801.

The other inscription was sealed up in glass, and is as follows:

**DEO ANNUENTE,**  
**Pontis hujus**  
**In Spey, olim Tuessi, flumine,**  
**DUCIS de GORDON, magnopere,**  
**Civiumque finitimorum, munificentia,**  
**Æque ac ære publico,**  
**Extruendi,**  
**Lapidem hunc primarium**  
**Nobilissimus GEORGIUS Marchio de HUNTLY,**  
**Filius præalti potentissimique Principis,**  
**ALEXANDRI Ducis de GORDON, &c.**  
**Artium omnium bonarum et utilissimarum,**  
**Etiamque salutis publicæ**  
**Benigne, vindicis et amici,**  
**Posuit;**  
**GEORGIO III. Dei Gratia regnante,**  
**Anno Christi MDCCCI**  
**Æræque Architectonicæ VMDCCCI.**  
**Viator!**  
**Perge et plaude.**

A number of coins were deposited at the same time. The Rev. Mr. Gillon, of Speymouth, as chaplain, pronounced a very appropriate prayer; and the Provincial Grand Master, in a very elegant speech, expressed his felicity in seeing an undertaking, so magnificent and useful, at length happily begun. The whole was concluded with a feu-de-joie by the volunteers.

The procession returned in the same order to Fochabers, where ample stores of every thing necessary were provided, and the day was concluded with the highest festivity and happiness.

The inhabitants of the islands of Jersey, Guernsey, and Alderney, being extremely satisfied with the conduct of Sir John Doyle, during his residence among them as governor, presented him with two handsome gold cups; and the two Lodges of Freemasons in those islands presented him with two elegant gold vases. The following is a description of them:—

AN ELEGANT GOLD CUP.—On the foot are represented Faith, Hope, and Charity; in one compartment of the body, the battle of Hobkirk Hill, April 25, 1801; in the second, sundry Masonic emblems; in the third, an inscription. The handle is a chased crocodile; the lip, the Prince of Wales's crest. On one side of the cover are the Earl of Moira's arms; on the reverse, General Doyle's; the top was blue enamelled, set round with very large brilliants.

INSCRIPTION.—To the Honourable Major-General Sir JOHN DOYLE, Bart., Colonel of the 47th (or Prince of Wales's Irish) Regiment, Lieutenant-Governor and Commander-in-Chief of the Islands of Guernsey and Alderney.

We, the Free and Accepted Masons of Marinet Lodge, No. 222, penetrated with a lively and sincere sense of gratitude, esteem, and admiration, of your eminent talents, your public and private virtues, which have been most energetically displayed with the highest advantage to His Majesty's service, the greatest benefit to this island, and to the general interest of humanity, which our Lodge has experienced in common with every individual under the sphere of your government, and with profound deference and respect, we beg leave to offer you a box, with emblems, in some small degree characteristic of your distinguished and amiable qualities; but intended more as a lasting testimony of our gratitude and regard: and may the God of Light and Truth watch over, protect, and prosper all your public and private undertakings, is the prayer of, Sir,

Your grateful and attached Friends and humble Servants,

The Members of Lodge No. 222.

The second Gold Cup is similar to the former, and presented by Lodge No. 116

The third is a most superb Gold Vase, presented by the inhabitants of the island of Guernsey:

The foot is richly chased, with laurel leaves round it; on the bottom of the vase are represented the rose, thistle, and shamrock; on one side the body, General Doyle's arms, supporters, crest, &c., &c., chased; on the reverse, an inscription, and emblems of victory; on the neck of the vase are two battles which the General fought in Egypt, and a view of two forts which he captured; on the lower are chased the arms of the island of Guernsey; and on the top is Mars, holding in his right hand a wreath of laurel.

The inscription on the above vase is nearly the same as on the first.

On the 10th of April, 1805, the Grand Master in the chair (Col. Sherborne Stewart) stated, that a communication had been received by the Grand Secretary from the Earl of Moira, Acting Grand Master, relating to the Grand Lodge in Scotland; whereupon it was resolved, That, as the Grand Lodge of Scotland has expressed, through the Right Hon. the Earl of Moira, its earnest wish to be on terms of confidential communication with the Grand Lodge of England, under the authority of the Prince of Wales. this Grand Lodge, therefore, ever desirous to concur in a fraternal intercourse with regular Masons, doth meet that disposition with the utmost cordiality of sentiment, and requests the honour of the Acting Grand Master to make such declarations in their name to the Grand Lodge of Scotland.

On the 27th of November, 1805, a letter had been received by the Acting Grand Master from the Grand Lodge of Prussia, stating their desire to correspond on terms of amity and brotherly communication with the Grand Lodge of England; whereupon it was resolved, that the Acting Grand Master be requested to express the wishes of the Grand Lodge of England towards their Brethren in Prussia, and their desire to correspond with them on terms of fraternal amity.

On Tuesday, the 1st of September, 1807, another instance of the zeal of the Scottish Masons occurred; when the foundation-stone of the North Pier of Fraserburgh New Harbour was laid, with great solemnity, by Thomas Burnett, Esq., Master of the Aberdeen Lodge, and Dr Alexander Dauney, Deputy Master, in presence of the Magistrates and Town Council of Fraserburgh; the



Masters, Office-bearers, and Brethren of several Lodges and at least 1000 spectators; among whom were the Earl of Kintore, Lord Inverary, Alexander Harvey, Esq., of Broadland, and many other persons of distinction.

The Brethren and Magistrates assembled in the parish church at one o'clock, when a sermon was preached by the Rev. Mr. Simpson, for the occasion. On leaving the church, the procession moved through the principal streets of Fraserburgh, which were lined by nearly 300 of the Fraserburgh volunteers, on permanent duty, under the command of Lieut.-Colonel Fraser, in the following order:

A Guard of Volunteers.

Music.

Keith Lodge, of Peterhead.

Fraserburgh Lodge.

Solomon's Lodge, Fraserburgh.

Macduff Lodge.

Operative Lodge, Bamff.

Music.

Forbes Lodge, Rosehearty.

St. Andrew's Lodge, Bamff.

Magistrates, Town Council, and Subscribers.

Superintendent of the Building, carrying the plan.

Clergymen.

Tyler of the Aberdeen Lodge.

Inscription plate, carried by an Operative Brother.

The Cornucopia, filled with corn.

Two silver Cups, filled with wine.

The Brethren of the Aberdeen Lodge.

The Secretary and Treasurer.

The Senior and Junior Wardens.

The Holy Bible, carried by a Brother.

The Master and Deputy Master.

Three Grand Stewards.

A Guard of Volunteers.

On arriving at the spot (within the old harbour) where the stone was to be laid, the Lodges filed off, facing inwards; through which the Magistrates, Town Council, and Subscribers, moved to the west side of the stone, with the Clergymen, the Master, Deputy Master, and Office-bearers of the Aberdeen Lodge, moving to the east.

The stone being slung, an appropriate address was delivered by the Right Rev. Bishop Alexander Jolly; after which he invoked the blessing of God upon the undertaking in a suitable prayer.

The Deputy Master then proceeded (after a suitable address to the Brethren and Assembly) to place in the base-stone the inscription-plate, several coins of the present reign, an Aberdeen newspaper of the preceding week, an almanack of the year, and a writing on parchment, containing a list of the subscribers, and other particulars relative to the undertaking; which writing was inclosed in a phial, and the whole deposited in niches made in the stone for the purpose.

The following inscription and writing were previously read by the Deputy Master:

“The present Harbour of Fraserburgh, which was built, about 200 years ago, by Sir Alexander Fraser, ancestor of the present Lord Saltoun, being originally small, and of bad access, and now much decayed, the foundation-stone of the North Pier of the New Harbour of Fraserburgh, designed by John Rennie, of London, Esq., Civil Engineer, was laid 1st of September, 1807, of the æra of Masonry 5807, and of the reign of Geo. III. the 47th year, by the Right Worshipful Thomas Burnett, Esq., Master of the Aberdeen Lodge, and Alexander Daune, Esq., Deputy Master, the Right Hon. Alexander George Lord Saltoun, being Superior and Provost of the Burgh; William Kelman, Esq., Baillie Alexander Daune, LL.D., his Lordship's Commissioner; William Smith, Treasurer; Sebastian Davidson, Dean of Guild; William Fraser, Esq., of Menzie, H. C.; John Dalrymple, sen., William Walker, John Wallace, William Milne, John Milne, James Gray, Alexander Buchan, William Cooper, William Greig, Charles Wemyss, and John Alexander, Merchant Counsellors; John Dalrymple, jun., Robert Matthew, and John Barnett, Trades Counsellors; Lewis Chalmers, Town Clerk; Mr. W. Stewart, from Mid Lothian, Superintendent. Q.F.F.Q.S.”

The Master now ordered the stone to be lowered, making three regular stops; when, with the assistance of two Operative Brethren, he conducted the stone to its bed. The Master, with the Deputy on his right, standing towards the east, and the Wardens on the west, the square, the plumb, the level, and the mallet, being successively delivered by the Deputy to the Master, were by him applied to the sides, top, and square of the stone, in several positions: with the mallet he then gave three knocks, saying, “May the Grand Architect of the Universe grant a blessing on this foundation-stone which we have now laid, and by his Providence enable us to finish this and every other work which may be undertaken for the good and advantage of this town and harbour!” On which the Brethren gave three huzzas.

The cornucopia and the two silver cups were then brought and delivered, the cornucopia to the Deputy, and the two vessels to the Wardens, and were successively presented to the Master, who, according to ancient custom, poured the corn, wine, and oil, which they contained, on the stone, saying, "May the all-bounteous Author of Nature bless this town with abundance of corn, wine, and oil, and with all the necessaries, conveniences, and comforts of life!" On this the Brethren gave three huzzas.

After the ceremony, the Master, Lodges, and Magistrates, returned in reversed order to the Saltoun-inn, where nearly one hundred persons sat down to a dinner given by the town in honour of the day; and the remaining part of the evening was spent with that agreeable conviviality which so well characterizes the ancient Order of Masonry.

On the evening of next day, a ball and supper were given to the ladies of Fraserburgh, and neighbourhood also, in honour of the occasion, at which it may well be said no small share of the beauty of the North was present. Ninety-two sat down to supper. Dancing began after supper, and continued with much spirit till five o'clock in the morning.

On the 12th of February, 1806, the Earl of Moira, in the chair, informed the Grand Lodge, that during his residence in Edinburgh he had visited the Grand Lodge of Scotland, and taken the opportunity of explaining to it, the extent and importance of this Grand Lodge, and also the origin and situation of those Masons in England who met under the authority of the Duke of Athol; that the Brethren of the Grand Lodge of Scotland had expressed themselves, till then, greatly misinformed of those circumstances; having been always led to think, that this Society was of a very recent date, and of no magnitude; but now, being thoroughly convinced of their error, they were desirous that the strictest union and most intimate communication should subsist between this Grand Lodge and the Grand Lodge of Scotland; and as the first step towards so important an object, and in testimony of the wishes of the Scots Masons, his Royal Highness the Prince of Wales had been unanimously elected Grand Master of Scotland. The Grand Master,

in the chair, further informed the Grand Lodge, that the Grand Lodge of Scotland had expressed its concern that any difference should subsist among the Masons of England, and that the lodges meeting under the sanction of the Duke of Athol should have withdrawn themselves from the protection of the ancient Grand Lodge of England; but hoped that measures might be adopted to produce a reconciliation and that the Lodges now holding irregular meetings would return to their duty, and again be received into the bosom of the Fraternity. That, in reply, his Lordship had stated his firm belief, that this Grand Lodge would readily concur in any measures that might be proposed for establishing union and harmony among the general body of Masons; yet, after the rejection of the propositions made by this Grand Lodge three years ago, it could not now, consistent with its honour, or the dignity of its illustrious Grand Master, make any further advances; but that, as it still retained its disposition to promote the general interests of the Craft, it would always be open to accept of the mediation of the Grand Lodge of Scotland, if it should think proper to interfere on the subject. Whereupon it was resolved, that a letter be written to the Grand Lodge of Scotland, expressive of the desire of this Grand Lodge, that the strictest union may subsist between the Grand Lodge of England and the Grand Lodge of Scotland; and for that purpose, that the actual Masters and Wardens of the Lodges under the authority of the Grand Lodge of Scotland who may be in London, on producing proper testimonials, shall have a seat in this Grand Lodge, and be permitted to vote on all occasions.

The thanks of the Grand Lodge were unanimously voted to the Earl of Moira, for the happy settlement of this important business,

On the 6th of April, 1808, a communication was made from the Grand Lodge of Scotland relative to Dr. Mitchell; when the thanks of the Grand Lodge were voted for the communication. At this meeting it was resolved, That it is absolutely necessary for the welfare of Masonry, and for the preservation of the ancient landmarks, that there be a superintending power, competent to control the proceedings of every acknowledged Lodge; and that the Grand Lodge, representing by regular dele-

gation the will of the whole Craft, is the proper and unquestionable depository of such power.

That it is contrary to the principles of Masonry, for any Lodge to publish its sentiments on political subjects, inasmuch as the agitation of any political question, or the discussion of any public affair, is strictly forbidden among Masons; the Grand Lodge itself, though acting for the whole Craft, not being justifiable in departing from this rule, unless in some cases of obvious and extreme necessity.

That the Grand Lodge concurs entirely in the justice of the opinions which the Grand Lodge of Scotland thought itself bound to enforce; and trusts that no Lodge under the Constitution of England will, in any shape, countenance resistance to an authority exerted upon principles universally recognized by all true and faithful brethren.

On the 23rd November, 1808, the acting Grand Master informed the Brethren, that he had received a communication from the Grand Lodge of Ireland, applauding the principles professed by this Grand Lodge in its declaration to the Grand Lodge of Scotland, and desiring to cooperate with this Grand Lodge in every particular which might support the authority necessary to be maintained by the representative body of the whole Craft over any individual Lodge. That the Grand Lodge of Ireland pledged itself not to countenance or receive as a Brother any person standing under the interdict of the Grand Lodge of England for masonic transgression. Upon which it was resolved, that the Acting Grand Master be requested to express to the Grand Lodge of Ireland the due sense which this Grand Lodge entertains of so cordial a communication.

On the 31st of December, 1808, the foundation-stone of Covent-Garden Theatre was laid by his Royal Highness the Prince of Wales, as Grand Master-mason of England and Scotland. The foundation-stone was situated at the north-east angle of the ground, in weight nearly three tons, and containing sixty cubic feet. Previous to the ceremony, it hung, suspended by cordage, over a basement stone. Near to it was placed a marquée for the Prince. Two extensive covered galleries were erected, one to receive the body of Freemasons who

assisted at the ceremony; the other was appropriated to the spectators. Surrounding scaffolds were covered with many hundreds of workmen, who were engaged in the building. A detachment of the first regiment of guards was posted as a guard of honour, at the Prince's entrance, with a band of musicians; and four other military bands were stationed on elevated platforms, near the company, to enliven the scene.

At twelve o'clock the Grand Lodge was opened at Freemasons'-hall, in Great Queen-street; Charles Marsh, Esq., in the chair, attended by the Masters and Wardens of the regular Lodges; and at half-past twelve they walked in procession to Bow-street, the junior Lodges first. The representative of the Grand Master walked last; being preceded by the Chevalier Ruspini, bearing the Grand Sword, and by the Master of the Lodge of Antiquity, No. 1, bearing the Book of Constitutions.

On their arrival at the Theatre, they were welcomed to the places assigned them, by the band playing the old tune of "A Free and Accepted Mason." The Grand Officers proceeded to the marquee, and were arranged in order. The Master, Wardens, and nine members of the Stewards' Lodge, and nearly four hundred Masters and Wardens of Lodges attended, habited in the insignia of the Order. The several bands played, alternately, airs till one o'clock, the hour fixed for the appearance of the Prince; when his Royal Highness in his coach, accompanied by the Duke of Sussex, attended by General Hulse and Colonels M'Mahon and Bloomfield, arrived under an escort of horse-guards. His Royal Highness was received, on his entrance at the Bow-street door, by the Earl of Moira, acting Grand Master, the detachments of guards saluting, with grounded colours, and beating the "Grenadiers' March. Mr. Harris and Mr. Kemble, after paying their respects to his Royal Highness, ushered him to the marquee, where his arrival was announced by loud plaudits, the royal standard hoisted, and the discharge of a royal salute of artillery. His Royal Highness, who was dressed in blue, with a scarlet collar, wearing the insignia of his office as Grand Master, a pair of gold compasses set with brilliants and other jewelry, and a white apron bordered with purple, and fringed with gold, appeared in high health and spirits. Proceeding, uncover

ed, with his suite, through a railed platform spread with superfine broad green cloth, bound with scarlet and yellow, forty dismounted life-guardsmen, who were Masons, without arms, lining the sides of the railing, the company all rose as his Royal Highness passed the platform to the marquee, and gave him three cheers; when the united bands immediately struck up, "God save the King." His Royal Highness, as he passed, smilingly bowed to the ladies with the most fascinating affability.

The Grand Officers had previously placed the masonic instruments on a table in the marquee. A plan of the building, with its sections and elevations, was now presented to his Royal Highness, by Robert Smirke, Esq., the architect; and a gilt silver trowel by Mr. Copeland, the builder of the edifice. Having passed a short time in conversation with the proprietors, and with the Grand Masonic Officers in the marquee, his Royal Highness proceeded to the ceremonial. On a signal given, the corner stone was raised about four feet; the hodmen, in white aprons, instantly conveyed the necessary quantity of fine cementing mortar, which was neatly spread on the base-stone by the workmen of the building, similarly dressed. His Royal Highness now advanced, uncovered, to the north-east corner of the stone; when John Bayford, Esq., as Grand Treasurer, deposited, in a space cut for it in the basement stone, a brass box, containing the British gold, silver, and copper coins of the present reign. On a part of the stone was, "Long live George, Prince of Wales," and, "To the King," with a medallion of the Prince. There were also deposited two large medals, one of bronze, bearing a head of his Royal Highness on one side, and on the other, the following inscription:

GEORGIUS  
 PRINCEPS WALLIARUM  
 THEATRI  
 REGIIS INSTAURANDI AUSPICIIS  
 IN HORTIS BENEDICTINIS  
 LONDINI.  
 FUNDAMENTA  
 Sua Manu LOCAVIT  
 MDCCCVIII.

The other medal, engraved in copper, bore on one side this inscription:

Under the auspices of  
 His Most Sacred Majesty George III.

King of the United Kingdom of Great  
 Britain and Ireland,  
 The Foundation-stone of the Theatre of  
 Covent Garden  
 Was laid by his Royal Highness  
 GEORGE PRINCE OF WALES.  
 MDCCCVIII.

On the reverse is engraven :

ROBERT SMIRKE, Architect.

His Royal Highness now, as Grand Master, finished the adjustment of the mortar with his trowel; when the upper stone was lowered in the sling to its destined position; all the bands playing "Rule Britannia," a discharge of artillery being fired, and the people with the most animating cheers applauding the spectacle. The junior and senior Grand Wardens, and the acting Grand Master, the Earl of Moira, now severally presented his Royal Highness with the plumb, the level and the square; and the Prince, having applied them to the stone, pronounced the work correct, and gave the stone three strokes with his mallet.

Three elegant silver cups were then presented, successively, to his Royal Highness, containing corn, wine, and oil, which he scattered and poured over the stone, all the bands playing "God save the King." His Royal Highness then restored the plan of the building into the hands of the architect, approving that specimen of his genius, and desiring him to complete the structure conformably thereto. Then, graciously turning to Mr. Harris and Mr. Kemble, he wished prosperity to the building, and the objects connected with it, and success and happiness to its proprietors and managers.

The ceremony being finished, the band played "Rule Britannia:" and the Prince, the Duke of Sussex, and the Earl of Moira, were escorted back to the Prince's carriage by the managers and the Grand Officers, under a second royal salute of twenty-one guns.

Thus passed a ceremonial, which, by the excellent prearrangement of its managers, and the gracious yet dignified manner in which the illustrious chief actor performed his part, exhibited an interesting spectacle, that excited general admiration and applause. All who had the honour to approach the Prince speak in raptures of his



though the neighbouring houses were covered to the roof-tops, and many thousands of people were assembled in the street, it is with great satisfaction we state, that not a single accident happened to interrupt the splendid termination of the ceremony.

The Masters and Wardens of the Masonic Lodges then returned in procession to their hall in Great Queen-street; when the Grand Lodge was closed, after making a formal minute of the proceedings, and receiving, through the medium of the Grand Treasurer, the thanks of the Prince for the favour of their attendance.

The Brethren, after the Lodge was closed, sat down to a splendid dinner at Freemasons' Tavern; when mirth and conviviality closed the meeting.

The proprietors of Covent Garden Theatre soon afterwards received a letter from Colonel M'Mahon, dated from Carlton-house, in which he stated, that he had it in command from his Royal Highness the Prince of Wales, to express his high approbation of the very great order and regularity with which the whole arrangement of the ceremonial had been formed and conducted.

On the 12th April, 1809, it was resolved, That this Grand Lodge do agree in opinion with the committee of charity, that it is not necessary any longer to continue in force those measures which were resorted to in or about the year 1739, respecting irregular Masons; and do therefore enjoin the several Lodges to revert to the ancient landmarks of the Society. This measure was carried into effect by the appointment (with the sanction of the Grand Master) of an occasional Lodge named "The Lodge of Promulgation," which will appear to have been a step preparatory to the so-much-desired Union of Masons Ancient and Modern.

It appearing from the Grand Treasurer's account, that the liquidation fund for discharging the debts of the Society had effectually answered the purpose for which it was established, and that all the principal demands had been discharged, on the 7th of February, 1810, the Grand Lodge, being desirous of relieving the Fraternity from the payment of a contribution which a pressing emergency at the time rendered necessary, ordered, That the payment of two shillings per annum, from every member, to the liquidation fund for the discharge of the

debts of the Society, imposed by the Grand Lodge on the 7th of February, 1798, should, from and after the 21st day of December next, cease and determine. It was further resolved, that the thanks of the Grand Lodge be given to the Fraternity at large for their ready compliance in the measure of the liquidation fund, which had been the means of relieving the Society from its difficulties.

The Grand Lodge, however, recommended the London Lodges to continue the subscription till the expenses of the Lodge of Promulgation were discharged.

## SECT. XVI.

### *History of Masonry, from 1812 to 1813.*

ON the death of Sir Peter Parker, Baronet, Admiral of the Fleet, Dec. 21, 1811, his Royal Highness the Grand Master was pleased to confer the office of Deputy Grand Master upon his Royal Brother the Duke of Sussex, Master of the Lodge of Antiquity.

To no person had Masonry for many years been more indebted, than to the Earl of Moira (now Marquis of Hastings). Towards the end of the year 1812, his Lordship was appointed Governor General of India: and it was considered by the Fraternity as only a just mark of respect, to invite his Lordship to a farewell banquet, previous to his departure from England; and to present him with a valuable Masonic Jewel, as a memorial of their gratitude for his eminent services.

The 27th of January, 1813, was the day appointed, when a most sumptuous dinner was served up in Freemasons' Hall, to above five hundred Brethren, including six Royal Dukes; viz., Sussex, D. G. M., York, Clarence, Kent, Cumberland, and Gloucester. The gallery was filled with ladies of the first fashion and respectability, including the Countess of Loudon and Moira. The Duke of Kent's band attended in the music gallery; and the following professional gentlemen occasionally delighted the company with their vocal exertions: viz., Messrs. Bellamy, Hawes, Neild, Leete, Goss, Terrail, Taylor, Evans, Elliott, Clarke, Doyle, and Master King.

The Duke of Sussex, in proposing the health of the Prince Regent, said, "I am commanded by his Royal Highness to express his regret that he is not here amongst you this day; but his hearty good wishes are with you; and I also beg leave to recall to your recollection the many obligations which are due to His Royal Highness for his having brought forward the Noble Lord whom we this day have amongst us."

In a most eloquent oration, the Duke of Sussex afterwards proposed the health of "The Earl of Moira, the friend of his Prince, the friend of his country, and the friend of mankind."

To which the Noble Earl replied in the following speech; for the report of which, and of those that follow, we are indebted to Brother Alexander Frazer, of Thavies Inn:—

"BRETHREN, it has been said, that out of the fulness of the heart the tongue speaketh. I know not upon what grounds that statement was founded; but, at present at least, I cannot vouch for its accuracy: never did I more wish for a command of words, and never was I less confident of my powers, than I am upon this occasion; yet, God knows, my heart is full enough. But the overwhelming marks of regard and attachment with which you have honoured me, and still more the exaggerated compliments which I have just received from the Illustrious Personage who presides here this day, leave me little of that spring of spirit, which is necessary towards answering adequately. I thank that Illustrious Personage for his high eulogium, though he has left me a difficult line to draw between apparent acceptance of so overcharged an eulogy, and failure in due recognition of your kindness. I thank that Illustrious Personage, because I know the cordiality of his soul, and triumph in the impulse which it has given to his expressions, though it has raised him to a strain of eloquence, after which any language of mine must seem tame and feeble. You, Brethren, well know the medium through which our Illustrious Chairman has viewed me, and will thence not be at a loss to account for his fervour; but they who cannot construe those expressions by that key, which all of you understand, ought to be apprised, that there exists in the Society of Masons a brotherly affection, nay, an affection far more than brotherly, which delights in slackening the crest of judgment, and even rioting in the field of fancy, when the object is either to exalt the merits or to extenuate the defects of a member of the Craft. (Applause.) Such has been the practice of the Illustrious Personage who has just addressed you. He has allowed fraternal partiality to seduce him into all the indulgence of luxuriant imagination. He has sketched a picture with fairy tints. He has exhibited the hand of a master in the portraiture; but he has also displayed a master's licence; trusting that elegance of outline and brilliancy of colours would atone for deficiency of resemblance. What the Royal Duke has been pleased to ascribe to me, has been only the emanation of the

principles cultivated in this hallowed Institution,—the practical effect of those lessons which Masonry inculcates, not for purposes of mysticism, but in the hope of their influence on the interests of society. His Royal Highness has been pleased to dilate upon my humble services in the army. I am sufficiently conscious of the exiguity of the scale upon which it has been my lot to act. I have no pretensions to aught beyond credit for zeal; and with that I can be satisfied. If I know myself, I have ever held it of far higher value to possess the silent esteem which attends an useful member of the community, than to be followed by the clamorous, but unweighed and transient, applause of the multitude. Only believe of me that I have honestly considered myself the servant of the country, always liable to be called upon to support its interests, and always ready to obey with fervour the summons. *That merit* is all that I can be entitled to claim. The Illustrious Chairman has praised me as the friend of the Prince. Can I assume merit for my attachment, when all the honour of such a connexion through a length of years must have been bestowed upon me? If I had the happiness of being distinguished by such partiality, adherence was but a slender return, though the only one I could make. But were it possible for me to forget every other cause for pride and gratitude in such favour, there is one obligation which the circumstances of this day would present most emphatically to my memory. It was the Prince Regent who placed me in the situation whence I have derived all the flattering testimonies of your good-will. To him I owe the opportunities of endearing myself to you, if I dare indulge myself in listening to your friendly assurances of my having done so; to him I stand indebted for the means of manifesting what I thought ought to be the tenor of his representative in the Craft. You have approved my conception of that character. You have gone further; you have rewarded it by making this the proudest day of my life; and see how much his influence contributes to that pride! When I look round me and observe so many individuals of the Royal Family present on the occasion, I must feel what an indication it is of his generous wish that your kind enthusiasm should have his implied concurrence; not that I can thence be less grateful to each of these Illustrious Personages, for allowing me the boast, that their countenance on this night bore testimony to their ratifying your approbation. This, as a man, I feel deeply, but with no inferior sensibility as a Mason. Dignifying, indeed, it is to the Craft, to see those elevated Personages exhibit their fellowship with us. But it is not merely a superficial honour to which your minds should be alive. No, you ought to feel the incalculable benefit which the serious objects of Masonry must derive from this public display of the sentiment of Royalty towards the Brotherhood; this avowal from so many of those immediately connected with the Throne, that they make common cause with your welfare and your affections. Let us carry this thought farther. Let us exult in the advantage which may ensue to every class in Britain, from the circumstance, that these elevated individuals could not have been present here had they not previously received all those solemn inculcations with which Masonry endeavours to dispose the heart of each of the initiated to promote the comfort of his fellow. Every one of these Illustrious Persons has had the important lesson whispered into his ear, 'Be Simple, be Benignant, be Man!' And the germ planted in

minds like theirs cannot be unfruitful. They comprehend their rich reward. They share with us in the glowing confidence, that the beneficence of a superintending Father perpetually shields us. They participate with us in that sure hope of the future, which makes our present existence appear but a speck in the immensity of our immortal heritage. They are assimilated to us in all the generous affections of that charity, which tells us, that kindness to all must be the oblation most acceptable to Him, who, in creating all, could have no motive but their happiness. When Royalty cherishes such sentiments, its commixture with social life is a blessing. Need I remark, how proud the distinction is for our own beloved country, that the presence of these Illustrious Persons, in meetings of convivial society, so far from being a check upon hilarity, is an encouragement which renders enjoyment more grateful. Yes, the influence of Royalty in Britain is never felt, but as the genial zephyr which cheers and invites to expansion every bud it breathes upon; while in other realms, it is the wind from the desert, withering all over which it passes.

“One word upon a point more immediately referrible to myself. I have called this the proudest day of my life. I ought to feel it so. For above one-and-twenty years I have had the honour and satisfaction of presiding in this society; a society formed to stimulate men to the practical application of doctrines, at which I have slightly glanced, but on which I should have been happy (had it been allowable) to expatiate. The prodigious extent of this Society in England is little imagined by those who are not called upon to look to its numbers. Its perfect tranquillity attracts no attention. That so vast a body should exist in such silence, and move with such invariable regularity, while it would appear to the casual observer that no eye watches or hand directs its procedure, is the best proof of its rigid adherence to principles, in their nature unalterably advantageous to society. It is, then, a pride to hold a leading station among such men. But while I have enjoyed that distinction, I have, on the other hand, been subjected to their scrutiny. It has been not only the right, but the duty of Masons to keep a vigilant eye over my conduct in life, that, if censure were due, their remonstrance and rejection might prevent the credit of the Craft from being tainted by the ostensible superintendance of an unworthy individual. After that observation of me for one-and-twenty years, my Brethren have this day pronounced their judgment. I therefore ought to know how to appreciate this testimony of your approbation. I do appreciate it justly. I should believe your verdict to be partial; perhaps I must be conscious it is so; but in the eyes of the world it is the stamp of honour affixed upon me; and I thank you, Brethren, with a gratitude commensurate to the magnitude of the boon.”

This speech was, as might naturally be expected, followed by the most enthusiastic bursts of applause.

The Duke of Sussex then requested the attention of the company to a song, written expressly for the occasion.

The following elegant and appropriate stanzas, written for the occasion by Waller Rodwell Wright, Esq., (the

author of *Horæ Ionicae*, a poem descriptive of the Ionian Islands, where he formerly resided as his Majesty's Consul, and of which he has lately had the honour of being appointed Grand Master), were accordingly sung by Mr. Bellamy, with much and deserved applause; the last verse being encored by the company, and again encored by the Royal Chairman:—

OCCASIONAL STANZAS,

ADAPTED TO THE GERMAN AIR,

“*Erschall, O Gefühl.*”

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FREE-MASONS' HALL, JAN. 27, 1813.

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THOU, soft-breathing Lyre, for a while be suspended  
 The social delight which thy numbers impart:  
 While sighs of regret with our raptures are blended,  
 And strains of affection flow warm from the heart.

Hail! hail! hail! to ev'ry bosom dear,  
 Thou, to whose honour'd name  
 We consecrate the parting tear.

Ye realms, where the day-star first springs from the ocean,  
 Now welcome the dawn of Philanthropy's ray;  
 Ye nations that tremble in abject devotion,  
 By Gangus or Indus—rejoice in her sway.

Hail! hail! hail! &c., &c.

Go on, noble Spirit! still guerdon'd with glory,  
 Pursue the bright track which thy fate has assign'd;  
 For thus shall thy name live ennobled in story,  
 Of Britain the Pride, and the Friend of Mankind.

Hail! hail! hail! &c., &c.

Oh, deem not our hearts can e'er cease to revere thee,  
 Or still on thy virtues with rapture to dwell,  
 Recalling those scenes to our souls that endear thee,  
 And the pain of that hour when we bade thee farewell!

Hail! hail! hail! &c., &c.

E'en then, while between us wide oceans are rolling,  
 Whene'er we assemble these rites to renew,  
 With magic illusion our senses controlling,  
 Shall Fancy restore thee again to our view.

Hail! hail! hail! &c., &c.

And when on that breast, where bright honour, still beaming,  
 Sheds lustre, excelling what Kings can bestow,  
 The pledge of Fraternal Affection is gleaming,  
 With kindred emotions thy bosom shall glow.

Hail! hail! hail! &c., &c.

Oh, think, while glad millions their gratitude breathing,  
 For Freedom and Justice, thy name shall adore,  
 Fond Friendship and Joy rosy chaplets are wreathing,  
 To greet thy return to thy lov'd native shore.

Hail! hail! hail! &c., &c.

On a signal being given, which had been previously mentioned, the ladies retired from the gallery; and the Duke of Sussex opened the Special Grand Lodge.

After several of the accustomed toasts had been given and drunk, the *Jewel* which was to be presented to the Earl of Moira, as Acting Grand Master of the Fraternity, was paraded round the Hall by the managers in procession, carried on a velvet cushion by T. H. Farquhar, Esq., P. S. G. W., as Master of the Ceremonies, in order that all the Brethren might have an opportunity of beholding it.<sup>112</sup>

The Duke of Sussex, after addressing the Brethren in the usual manner, spoke as follows:—

“I now rise with those sensations which are more easily conceived than expressed. To have been placed by you in this chair to communicate, or to be the organ of your respectful, affectionate, and grateful feelings, toward your most worthy Acting Grand Master, when so many more able Masons than myself are here collected, and so many elder Brethren of the Royal Family are here present, is an honour conferred upon me of greater magnitude than I can express; I consider it as one of the highest compliments my Masonic zeal can ever aim at attaining. Most worthy Acting Grand Master, (the Royal Chairman turning towards and addressing the Earl of Moira,) much as I esteem, and much as I respect you as my friend, still you must, upon this occasion, be convinced that I am not speaking merely my own sentiments, but that I am endeavouring to utter the feelings and to express the sensations of the whole Craft, in now addressing *you individually*. We, having laboured for no less than twenty-one years under your vigilant care and superintendence, feel ourselves most closely attached by sentiments of gratitude and esteem towards you: impressed as we are with the conviction that we owe much to

<sup>112</sup> This superb Jewel is suspended from a collar three feet long, composed of seven rows of fine gold Maltese chain, intersected by five gold parallelograms, with brilliant centres.

The Fraternity were indebted for the design and execution of this chaste and elegant production of art to Brother J. C. Burckhardt, of Northumberland street, Strand: who most liberally executed it in the very first style of workmanship, at the cost price of the materials and labour. The Collar and Jewel were examined by one of the most eminent jewellers in the metropolis, who estimated it at about fifteen hundred pounds: whereas Brother Burckhardt's charge was under six hundred and seventy pounds.

you for your constant anxiety and unabating zeal for the welfare of the Brethren collectively and individually. Masonry, as you well know, is one of the most sublime and perfect institutions that ever was formed for the advancement of happiness and general good to mankind, creating, in all its varieties, universal benevolence and brotherly love. It holds out allurements so captivating, as to inspire the Brotherhood with emulation to deeds of glory, such as must command, throughout the world, veneration and applause, and such as must entitle those who perform them to dignity and respect. It teaches us those useful, wise, and instructive doctrines, upon which alone true happiness is founded; and, at the same time, affords those easy paths, by which we attain the rewards of virtue; it teaches us the duties which we owe to our neighbour, never to injure him in any one situation, but to conduct ourselves with justice and impartiality; it bids us not to divulge the mystery to the public, and it orders us to be true to our trust, to be above all meanness and dissimulation, and in all our avocations to perform religiously that which we ought to do. As Masons and Brethren, we always stand upon a level by the principles which we are taught: we are all of the same family—high and low, rich and poor, created by the same Almighty Power and preserved in existence by a consolation and support originating from the same source. Still, however, Masonry teaches us to show respect and honour to each man to whom respect and honour are due, according to the respective characters of each individual; and when individuals deserve well of the whole Fraternity, it displays that additional lustre, that Masons unite heart and hand, to evince conjointly their high estimation of meritorious services. We, therefore, my Lord, behold in you that illustrious character who call forth the respect and approbation of the whole Fraternity; who, forsaking your own comforts in your native country, and, as it were, even your high station in society, deigned to turn your philosophical mind, with all its energies, to promote the welfare and happiness of this particular Association, as if sent by the bounty of Providence to guard the best interests of this people. You, who possess that character, commanding respect and confidence, have laboured with effect to impose and to enforce those duties which are necessary to the welfare and success of the Craft. When we behold such a character, we cannot help feeling how much virtue has been hid in the shade, and, at the same time, how much your high intellect has been exerted for the advancement and prosperity of this Society. These are the sentiments, most worshipful Acting Grand Master, which I, on behalf of myself, and of the Society at large, communicate as our feelings upon this important occasion; impressed with conviction, that to you, above all others, we owe obligations which we never can forget. At a moment when this Society was pregnant with total destruction, your patriotic exertions excited and created new energies, and, like the Phoenix which rises from the flame, we rose again. (*Applauses.*) Impressed, I say, with these ideas, and seeing the whole Craft inspired by similar sentiments. I have been deputed by them to invest you, as the most worshipful Acting Grand Master of this Order, with this badge of honour, as a small testimonial of our veneration and esteem. (*Here the Royal Chairman invested the Noble Earl with the Jewel, purchased by the voluntar-*



*contributions of the Society at large. The applause and cheering were here so great, that some observations which fell from the Chair could not be distinctly heard.*) We wish," continued his Royal Highness, "that you should carry this Jewel as a signal of our marked attention and favour; and that that bright star which is in the centre of it, may conduct you to that shore to which you are destined, and also to that glory, which we, as Masons, earnestly wish may be ever attendant upon one of our number who has rendered himself, by his meritorious services, so dear to us. Brethren, I shall now propose to drink the health of our most worshipful Acting Grand Master; after which, I shall give up the hammer into his Lordship's hands, craving him to take that situation in which I am sure he will, as he has hitherto done, afford satisfaction and joy to the Fraternity." His Royal Highness then concluded with drinking "*The Health of the Earl of Moira, our worthy Acting Grand Master.*"

This toast was drunk by all the Brethren with the utmost enthusiasm, and with the accustomed honours; after which, his Royal Highness the Duke of Susséx resigned the chair to the Earl of Moira.

The Earl of Moira then rose, and addressed the Brethren from the Chair, to the following purport:

"Brethren, it would at any moment give me infinite pain and concern to remove from this Chair one who so ably fills it, and one who so firmly possesses the admiration and affection of this Fraternity; and it particularly grieves me upon this occasion, when, in doing so, I may appear ungrateful, after the generosity of his effusion towards me. But I am not at liberty, now that the Lodge is resumed, to waive that which is not to be regarded as a right, but as the duty of my function. It is your authority which I represent, and I must not let my personal feelings compromise it. The station in which I am placed, and the Jewel which I now wear, admit of no deviation, upon my part, from that principle in your regulations, which gives me here superintendence. I shall thereby be enabled to offer myself more conspicuously to your notice, and be heard more distinctly in the profession of that gratitude which is imprinted upon my heart to the utmost extent of human feelings. It will be everlastingly engraven there; for so long as I exist, it is impossible there can ever be the slightest deduction from that extraordinary degree of obligation I must feel towards *you*, whose kindness has been so unprecedented and unmeasured. Believe me, if the most transient shade of repugnance passed over my mind in regard to accepting a present of so much intrinsic value, the hesitation was instantly chastened by a correcter sentiment, I must have felt the unworthiness of a doubt about meeting with confidence the wishes of my Brethren; although I must regret that they have suffered their kindness so to tax their purses. I should be unworthy of your fraternal esteem, could I not answer it with as cordial a confidence. As long as I wear this badge of honour upon my breast, the recollection of your extraordinary kindness and regard shall be *most lively*, and shall animate my spirit to any exertion which may give me the chance of justifying to the

world your opinion of me. It shall be my constant *Monitor* in all my future duties. *In it* I shall find a perpetual admonition to practise, with still greater activity than ever, those philanthropic and benevolent principles of Masonry in the situation of Rule which I am about to hold over that vast territory whither I am destined. I will appeal to it with a consciousness of having, at least, endeavoured to fulfil my duties; if ever my spirits flag, that they be roused anew by reflecting on the testimony of those sentiments you have been pleased to entertain of my exertions for the advancement of the interests and welfare of this Institution. I felt a diffidence in addressing you upon the occasion of the first speech of our most Illustrious Deputy Grand Master; and if so, what must be my feelings *now*? I feel myself totally unable to enter into any minute discussion; I can only say, that, when he is pleased to represent me in such a flattering light as he has done, I think he has slidden into some confusion as to the object of his applause. The lustre which he praises, and which his friendship misleads him to consider as essentially mine, is only the splendour of Masonry reflected from me. The prominent station which I hold here, concentrates all the rays of the Craft upon my person, as it would upon the person of any other placed in the same elevation; and the Illustrious Deputy Grand Master makes an effort to persuade himself that this lunar brilliancy is the genuine irradiation of the sun. My real relation to you may be best explained by an Asiatic apologue.<sup>113</sup> In the baths of the east, perfumed clay is used instead of soap. A poet is introduced, who breaks out into an enthusiastic flow of admiration at the odour of a lump of clay of this sort. "Alas!" answers the clay, "I am only a piece of ordinary earth, but I happened to come in contact with the rose, and I have borrowed some of its fragrance." I have borrowed the character of the virtues inherent in this Institution; and my best hope is, that however minute be the portion with which I have been thus imbued, at least, I am not likely to lose what has been so fortuitously acquired. Gratitude holds a high rank among those virtues; and if I can be confident of any thing, it must be of this, that earnest gratitude towards you cannot depart from my breast but with the last pulse of life. With the sincerest attachment, and an affection truly fraternal—with a just return of soul to all that you have been pleased to express through our worthy Deputy Grand Master on my account—in regard to all the kindness you have exhibited towards me, I beg leave to drink Health and Happiness to every individual present." (*The most unbounded applause ensued.*)

After a variety of appropriate toasts and songs, Lord Moira, in his capacity of Chairman and Acting Grand Master, then proposed as a toast,

"*The King of Sweden, Grand Master of the Masons of the North.*"

The Swedish Ambassador then rose, and said—

"Brethren, for the King, my master, I beg leave to return you all my hearty thanks for the honour you have done him. I shall take

<sup>113</sup> The prophecy of Sadi.

care to embrace the first opportunity I may have, to acquaint my master, the King of Sweden, and all the Brethren of my country, with the honour which this grand and noble Society has been pleased to confer upon him, and also upon them."

The health of Lord Kinnaird, D.G.M. of Scotland, was drunk, who returned thanks in a very handsome manner. The officers of the Grand Lodge were afterwards drunk.

Lord Moira then said,—

"Brethren, I should be deemed deficient in that attachment and regard usual upon such occasions, if I did not drink the Health of the Provincial Grand Masters, Sir John Doyle and his colleagues, who attend us upon this occasion, and whose sentiments I know are those of reciprocal attachment and fraternal love, both upon their own part, and on behalf of the provincial lodges which they superintend."

This toast being drunk with great cordiality and joy, Sir John Doyle rose, and addressed the Brethren nearly to the following effect:—

"Most worshipful Acting Grand Master, and Brethren—Honoured as I have been by the personal notice of the Chair, and deputed by my colleagues, the Provincial Grand Masters, I rise to return our joint thanks for the honour which has been conferred upon us. The value of the compliment is considerably enhanced by the kindness with which the toast has been received by all the worthy Brethren present, and the gracious approbation given to it by our Illustrious Visitors; it is doubly gratifying to us in coming from a body, the basis of whose Institution is, *to fear God, to honour the King, and to love one's neighbour as one's self*; an Institution whose principles, if universally diffused, would tend to calm those angry storms that agitate and convulse an affrighted world, and man would no longer be the bitterest enemy of his fellow man. Upon the interesting occasion which has brought us together this day, and which has excited the best feelings of the human breast, it is impossible to be wholly silent. I am, indeed, sensible of the difficulty, nay, the impossibility of engaging your attention, unless you could do, what you never will do, forget the brilliant display of impressive eloquence which you have heard from the Chair, and from the distinguished person who has been the subject of its just and elegant eulogium. But, Brethren, difficult as the task may be, that heart must be cold and callous indeed that could remain unmoved at such a scene as this, and not catch some sparks of that enthusiastic fire which seems to animate the whole,—an enthusiasm which must be as honourable to those who feel it, as gratifying to him whose virtues have called it forth. (*Much applause.*) If this could be applicable to a casual observer, how must it affect the feelings of one, who, from earliest youth, has been honoured with the unvaried friendship of this highly-gifted man. I know him *well*, and he who knows him best must love him most; I know his virtues, but I also know the refined delicacy of his manly mind; and I am fearful, that, in endeavouring, however

inadequately, to describe the one, I should insensibly inflict a wound upon the other. Were it not for fear of this offence, what countless instances could I state of modest merit brought forward and sustained; of rising genius fostered and protected; of human misery relieved and comforted. The helpless orphan, the wretched widow, the aged parent, the houseless stranger, the prostrate foe, all shared the bounty of his generous hand—(*here ensued loud and reiterated applauses and joyful approbation*):—thus embracing in the vast scope of his comprehensive and philanthropic mind every gradation of human woe, from childish infancy to decrepit age. He was in heart a true Mason, ‘and every child of sorrow was a brother; *self* was the only *being* that seemed by him forgot.’ Happy Hindoo! how will thy sable sons have cause to bless the power that sends them a father and protector to diffuse happiness among countless millions! But I dare not trust my feelings further; delicacy forbids me to say more, —*truth and justice would not allow me to say less.*”

The Grand Lodge was soon afterwards closed in the usual form. Lord Moira, on retiring, said, “May God bless you all;” and, agreeably to a previous hint, no person remained after his Lordship had quitted the Hall.

When, by the accession of the Prince of Wales to the Regency of the United Kingdom, etiquette seemed to require his resignation as Grand Master, the Duke of Sussex was, by the unanimous acclamation of the Grand Lodge, elected to fill that high and important situation; and the Prince Regent soon after graciously condescended to accept the title of GRAND PATRON of the Order.

It was early discovered, that the Duke of Sussex’s whole heart was bent on accomplishing that great *desideratum* of Masons, the Union of the two Fraternities who had been mis-termed *Ancient* and *Modern*; and his high station in life certainly carried with it an influence which could not have been found in an humbler individual.

It has been already said, that his Grace the Duke of Athol was at the head of the Ancient Fraternity—for, to be explicit without circumlocution, we must at present make use of these terms relatively. The fact is, that the Ancients, after their secession, continued to hold their meetings without acknowledging a superior, till 1772; when they chose for their grand master the Duke of Athol, who was then Grand Master Elect for Scotland.

This venerable nobleman, we may presume, was con-

vinced by the Royal Duke's arguments, strengthened by his own good sense and benevolent mind, how desirable must be an actual and cordial union of the two societies under one head; because, to pave the way for the measure, his Grace, in the handsomest manner, shortly after resigned his seat of Grand Master, recommending his Royal Highness the Duke of Kent (who had been made a Mason under that constitution) as his successor; who was accordingly elected and installed Grand Master of that body of Masons, at Willis's Rooms, St. James's Square, on the 1st of December, 1813: on which occasion his Royal Highness most liberally professed, that he had accepted the office with the sole view of cooperating, more effectually, perhaps, with his illustrious Brother of Sussex, in promoting and cementing the so-much-desired Union.

Zealously did the two Royal Brethren devote themselves to the arduous task; and, taking to their council three distinguished Brethren belonging to each society, they at length arranged the following (among other)

ARTICLES of UNION between the TWO GRAND LODGES of  
ENGLAND.

In the name of GOD, Amen.

The Most Worshipful His Royal Highness Prince EDWARD, Duke of Kent and Strathearn, Earl of Dublin, Knight Companion of the Most Noble Order of the Garter, and of the Most Illustrious Order of Saint Patrick, Field Marshal of his Majesty's Forces, Governor of Gibraltar, Colonel of the First or Royal Scots Regiment of Foot, and Grand Master of Free and Accepted Masons of England, according to the *Old Institutions*; the Right Worshipful THOMAS HARPER, Deputy Grand Master; the Right Worshipful JAMES PERRY, Past Deputy Grand Master; and the Right Worshipful JAMES AGAR, Past Deputy Grand Master; of the same Fraternity: for themselves and on behalf of the Grand Lodge of Freemasons of England, according to the Old Institutions: being thereto duly constituted and empowered:—on the one part.

The Most Worshipful His Royal Highness Prince AUGUSTUS FREDERICK, Duke of Sussex, Earl of Inverness, Baron Arklow, Knight Companion of the Most Noble Order of the Garter, and Grand Master of the Society of Free and Accepted Masons under the *Constitution of England*; the Right Worshipful WALLER RODWELL WRIGHT, Provincial Grand Master of Masons in the Ionian Isles; the Right Worshipful ARTHUR TEGART, Past Grand Warden; and the Right Worshipful JAMES DEANS, Past Grand Warden; of the same Fraternity; for themselves and on behalf of the Grand Lodge of the Society of Freemasons under the Constitution of Eng-

land: being thereunto duly constituted and empowered:—on the other part,

Have agreed as follows—

I. There shall be, from and after the day of the festival of Saint John the Evangelist next ensuing, a full, perfect, and perpetual Union of and between the two Fraternities of Free and Accepted Masons of England above-described: so as that in all time hereafter they shall form and constitute but one Brotherhood; and that the said community shall be represented in one Grand Lodge, to be solemnly formed, constituted, and held, on the said day of the festival of Saint John the Evangelist next ensuing, and from thenceforward for ever.

II. It is declared and pronounced, that pure Ancient Masonry consists of three degrees, and no more; viz., those of the Entered Apprentice, the Fellow Craft, and the Master Mason (including the Supreme Order of the Holy Royal Arch). But this article is not intended to prevent any Lodge or Chapter from holding a meeting in any of the degrees of the Order of Chivalry, according to the constitutions of the said Orders.

III. There shall be the most perfect unity of obligation, of discipline, of working the lodges, of making, passing, and raising, instructing and clothing, Brothers; so that but one pure, unsullied system, according to the genuine landmarks, laws, and traditions, of the Craft, shall be maintained, upheld, and practised, throughout the Masonic World, from the day and date of the said Union until time shall be no more.

IV. To prevent all controversy or dispute as to the genuine and pure obligations, forms, rules, and ancient traditions, of Masonry, and further to unite and bind the whole Fraternity of Masons in one indissoluble bond, it is agreed, that the obligations and forms that have, from time immemorial, been established, used, and practised, in the Craft, shall be recognized, accepted, and taken, by the members of both Fraternities, as the pure and genuine obligations and forms by which the incorporated Grand Lodge of England, and its dependant Lodges in every part of the World, shall be bound: and for the purpose of receiving and communicating due light, and settling this uniformity of regulation and instruction (*and particularly in matters which can neither be expressed nor described in writing*), it is further agreed, that brotherly application be made to the Grand Lodges of Scotland and Ireland, to authorize, delegate, and appoint, any two or more of their enlightened members to be present at the Grand Assembly on the solemn occasion of uniting the Fraternities; and that the respective Grand Masters, Grand Officers, Masters, Past Masters, Wardens, and Brothers, then and there present, shall solemnly engage to abide by the true forms and obligations (*particularly in matters which can neither be described nor written*), in the presence of the said Members of the Grand Lodges of Scotland and Ireland; that it may be declared, recognized, and known, that they are all bound by the same solemn pledge, and work under the same law.

V. For the purpose of establishing and securing this perfect uniformity in all the warranted Lodges, and also to prepare for this Grand Assembly, and to place all the members of both Fraternities on the level of equality on the day of Re-union it is agreed that as

tive Grand Lodges, the two Grand Masters shall appoint, each, nine worthy and expert Master Masons, or Past Masters, of their respective Fraternities, with warrant and instructions to meet together at some convenient central place in London; when, each party having opened (in a separate apartment) a just and perfect Lodge, agreeably to their peculiar regulations, they shall give and receive mutually and reciprocally the obligations of both Fraternities, deciding by lot which shall take priority in giving and receiving the same; and, being thus all duly and equally enlightened in both forms, they shall be empowered and directed, either to hold a Lodge under the warrant or dispensation to be entrusted to them, to be entitled "The Lodge of RECONCILIATION;" or to visit the several Lodges holding under both the Grand Lodges for the purpose of *obligating*, instructing, and perfecting the Master, Past Masters, Wardens, and Members, in both the forms, and to make a return to the Grand Secretaries of both the Grand Lodges of the names of those whom they shall have thus enlightened. And the said Grand Secretaries shall be empowered to enrol the names of all the members thus re-made in the register of both the Grand Lodges, without fee or reward: it being ordered, that no person shall be thus obligated and registered whom the Master and Wardens of his Lodge shall not certify, by writing under their hands, that he is free on the books of his particular Lodge. Thus, on the day of the Assembly of both Fraternities, the Grand Officers, Masters, Past Masters, and Wardens, who are alone to be present, shall all have taken the obligation by which each is bound, and be prepared to make their solemn engagement, that they will thereafter abide by that which shall be recognized and declared to be the true and universally accepted obligation of the Master Mason.

VI. As soon as the Grand Masters, Grand Officers, and Members, of the two present Grand Lodges, shall, on the day of their Re-union, have made the solemn declaration in the presence of the deputation of grand or enlightened Masons from Scotland and Ireland, to abide and act by the universally recognized obligation of Master Mason, the Members shall forthwith proceed to the election of a Grand Master for the year ensuing; and, to prevent delay, the Brother so elected shall forthwith be obligated, *pro tempore*, that the Grand Lodge may be formed. The said Grand Master shall then nominate and appoint his Deputy Grand Master, together with a Senior and Junior Grand Warden, Grand Secretary, or Secretaries, Grand Treasurer, Grand Chaplain, Grand Sword-Bearer, Grand Pursuivant, and Grand Tyler, who shall all be duly obligated and placed; and the Grand Incorporated Lodge shall then be opened, in ample form, under the style and title of "The UNITED GRAND LODGE OF ANCIENT FREEMASONS OF ENGLAND."

The Grand Officers who held the several offices before (unless such of them as may be re-appointed) shall take their places, as Past Grand Officers, in the respective degrees which they held before; and in case either or both of the present Grand Secretaries, Pursuivants, and Tylers, should not be re-appointed to their former situations, then annuities shall be paid to them during their respective lives out of the Grand Fund.

VII. "The UNITED GRAND LODGE OF ANCIENT FREEMASONS OF ENGLAND" shall be composed, except on the days of festival, in the

following manner, as a just and perfect representative of the whole Masonic Fraternity of England; that is to say, of

The GRAND MASTER.

Past Grand Masters.

Deputy Grand Master.

Past Deputy Grand Masters.

Grand Wardens.

Provincial Grand Masters.

Past Grand Wardens.

Past Provincial Grand Masters.

Grand Chaplain.

Grand Treasurer.

Joint Grand Secretary, or Grand Secretary, if there be only one.

Grand Sword-Bearer.

Twelve Grand Stewards, to be delegated by the Stewards' Lodge, from among their Members existing at the Union; it being understood and agreed, that, from and after the Union, an annual appointment shall be made of the Stewards, if necessary.

The actual Masters and Wardens of all Warranted Lodges.

Past Masters of Lodges, who have regularly served and passed the chair before the day of Union, and who have continued, without secession, regular contributing Members of a Warranted Lodge. It being understood, that of all Masters who, from and after the day of the said Union, shall regularly pass the chair of their respective Lodges, but one at a time, to be delegated by his Lodge, shall have a right to sit and vote in the said Grand Lodge; so that after the decease of all the regular Past Masters of any regular Lodge, who had attained that distinction at the time of the Union, the representation of such Lodge shall be by its actual Master, Wardens, and one Past Master only.

And all Grand officers in the said respective Grand Lodges shall retain and hold their rank and privileges in the United Grand Lodge, as Past Grand Officers, including the present Provincial Grand Masters, the Grand Treasurers, Grand Secretaries, and Grand Chaplains, in their several degrees, according to the seniority of their respective appointments; and where such appointments shall have been contemporaneous, the seniority shall be determined by lot. In all other respects the above shall be the general order of precedence in all time to come; with this express provision, that no Provincial Grand Master, hereafter to be appointed, shall be entitled to a seat in the Grand Lodge, after he shall have retired from such situation, unless he shall have discharged the duties thereof for full five years.

VIII. The Representatives of the several Lodges shall sit under their respective banners according to seniority. The two first Lodges under each Grand Lodge to draw a lot in the first place for priority; and to which of the two the lot No. 1 shall fall, the other to rank as No. 2; and all the other Lodges shall fall in alternately; that is, the Lodge which is No. 2 of the Fraternity whose lot it shall be to draw No. 1 shall rank as No. 3 in the United Grand Lodge, and the other No. 2 shall rank as No. 4, and so on alternately, through all the



numbers respectively. And this shall for ever after be the order and rank of the Lodges in the Grand Lodge, and in Grand Processions, for which a plan and drawing shall be prepared previous to the Union. On the renewal of any of the Lodges now dormant, they shall take rank after all the Lodges existing at the Union, notwithstanding the numbers in which they may now stand on the respective rolls.

IX. The United Grand Lodge being now constituted, the first proceeding, after solemn prayer, shall be to read and proclaim the Act of Union, as previously executed and sealed with the great seals of the two Grand Lodges; after which, the same shall be solemnly accepted by the Members present. A day shall then be appointed for the installation of the Grand Master, and other Grand Officers, with due solemnity; upon which occasion, the Grand Master shall, in open Lodge, with his own hand, affix the new great seal to the said instrument, which shall be deposited in the archives of the United Grand Lodge, and to be the bond of union among the Masons of the Grand Lodge of England, and the Lodges dependant thereon, until time shall be no more. The said new great seal shall be made for the occasion, and shall be composed out of both the great seals now in use; after which, the present two great seals shall be broken and defaced; and the new seal shall be alone used in all warrants, certificates, and other documents, to be issued thereafter.

X. The Regalia of the Grand Officers shall be, in addition to the white gloves, and apron, and the respective jewels or emblems of distinction, garter-blue and gold; and these alone shall belong to the Grand Officers, present and past.

XI. Four Grand Lodges, representing the Craft, shall be held for quarterly communication in each year, on the first Wednesday in the months of March, June, September, and December; on each of which occasions the Masters and Wardens of all the warranted Lodges shall deliver into the hands of the Grand Secretary and Grand Treasurer a faithful list of all their contributing Members; and the warranted Lodges in and adjacent to London, shall pay towards the grand fund one shilling per quarter for each Member, over and above the sum of half-a-guinea for each new made Member, for the registry of his name; together with the sum of one shilling to the Grand Secretary, as his fee for the same; and that this contribution of one shilling for each Member shall be made quarterly, and each quarter, in all time to come.

XII. At the Grand Lodge to be held annually on the first Wednesday in September, the Grand Lodge shall elect a Grand Master for the year ensuing, (who shall nominate and appoint his own Deputy Grand Master, Grand Wardens, and Secretary,) and they shall also nominate three fit and proper persons for each of the offices of Treasurer, Chaplain, and Sword-Bearer; out of which the Grand Master shall, on the first Wednesday in the month of December, choose and appoint one for each of the said offices; and, on the festival of St. John the Evangelist, then next ensuing, or on such other day as the said Grand Master shall appoint, there shall be held a Grand Lodge for the solemn installation of all the said Grand Officers, according to ancient custom.

XIII. After the day of the Re-union, as aforesaid, and when it shall be ascertained what are the obligations, forms, regulations, working, and instruction, to be universally established, speedy and

effectual steps shall be taken to obligate all the Members of each Lodge in all the degrees, according to the form taken and recognized by the Grand Master, Past Grand Masters, Grand Officers, and Representatives of Lodges, on the day of Re-union; and, for this purpose, the worthy and expert Master Masons, appointed as aforesaid, shall visit and attend the several Lodges, within the Bills of Mortality, in rotation, dividing themselves into quorums of not less than three each, for the greater expedition: and they shall assist the Master and Wardens to promulgate and enjoin the pure and unsullied system, that perfect reconciliation, unity of obligation, law, working, language, and dress, may be happily restored to the English Craft.

XIV. When the Master and Wardens of a warranted Lodge shall report to the Grand Master, to his satisfaction, that the Members of such Lodge have taken the proper enjoined obligation, and have conformed to the uniform working, clothing, &c., then the Most Worshipful Grand Master shall direct the new great seal to be affixed to their warrant, and the Lodge shall be adjudged to be regular, and entitled to all the privileges of the Craft; a certain term shall be allowed (to be fixed by the Grand Lodge) for establishing this uniformity; and all constitutional proceedings of any regular Lodge, which shall take place between the date of the Union and the term so appointed, shall be deemed valid, on condition that such Lodge shall conform to the regulations of the Union within the time appointed; and means shall be taken to ascertain the regularity, and establish the uniformity, of the Provincial Grand Lodges, Military Lodges, and Lodges holding of the two present Grand Lodges in distant parts; and it shall be in the power of the Grand Lodge to take the most effectual measures for the establishment of this unity of doctrine throughout the whole community of Masons, and to declare the warrants to be forfeited, if the measures proposed shall be resisted or neglected.

XV. The property of the said two Fraternities, whether freehold, leasehold, funded, real, or personal, shall remain sacredly appropriate to the purposes for which it was created; it shall constitute one grand fund, by which the blessed object of masonic benevolence may be more extensively obtained. It shall either continue under the trusts in which, whether freehold, leasehold, or funded, the separate parts thereof now stand; or it shall be in the power of the said United Grand Lodge, at any time hereafter, to add other names to the said trusts; or, in case of the death of any one Trustee, to nominate and appoint others for perpetuating the security of the same; and, in no event, and for no purpose, shall the said united property be diverted from its original purpose. It being understood and declared, that at any time after the Union, it shall be in the power of the Grand Lodge to incorporate the whole of the said property and funds in one and the same set of Trustees, who shall give bond to hold the same in the name and on the behalf of the United Fraternity. And it is further agreed, that the Freemasons' Hall be the place in which the United Lodge shall be held, with such additions made thereto as the increased numbers of the Fraternity, thus to be united, may require.

and solely devoted to charity; and pains shall be taken to increase the same.

XVII. A revision shall be made of the rules and regulations now established and in force in the two Fraternities; and a Code of Laws for the holding of the Grand Lodge, and of private Lodges, and, generally, for the whole conduct of the Craft, shall be forthwith prepared, and a new book of Constitutions be composed and printed, under the superintendence of the Grand Officers, and with the sanction of the Grand Lodge.

Done at the Palace of Kensington, this 25th day of November, in the Year of our Lord 1813, and of Masonry 5813.

EDWARD, G. M.

THOMAS HARPER, D. G. M.

JAMES PERRY, P. D. G. M.

JAMES AGAR, P. D. G. M.

In Grand Lodge, this first day of December, A.D. 1813. Ratified and Confirmed, and the Seal of the Grand Lodge affixed.

EDWARD, G. M.



ROBERT LESLIE, G. S.

AUGUSTUS FREDERICK, G. M.

WALLER RODWELL WRIGHT, P. G. M. Ionian Isles.

ARTHUR TEGART, P. G. W.

JAMES DEANS, P. G. W.

In Grand Lodge, this first day of December, A.D. 1813. Ratified and Confirmed, and the Seal of the Grand Lodge affixed.

AUGUSTUS FREDERICK, G. M.



WILLIAM H. WHITE, G. S.

A meeting of the two Grand Lodges, in pursuance of Article V., was held on the 1st of December, 1813, at the Crown and Anchor Tavern, in the Strand. The articles of Union were laid before these Lodges, and received with masonic acclamation; the Articles were unanimously ratified and confirmed. "THE LODGE OF RECONCILIATION" was then constituted; the Royal Grand Masters, respectively, having nominated the following Brethren to form the same:

*Old Institutions.*

|                                     |   |   |     |
|-------------------------------------|---|---|-----|
| R. F. Mestayer, of the Lodge No. 1. |   |   |     |
| Thomas Harper, Jun.                 | - | - | 1.  |
| J. H. Goldsworthy                   | . | . | 2.  |
| W. Fox                              | - | - | 4.  |
| J. Ronalds                          | . | . | 16. |
| William Oliver                      | - | - | 77. |

|                  |   |   |   |      |
|------------------|---|---|---|------|
| Michael Corcoran | - | - | - | 194. |
| R. Bayley        | - | - | - | 240. |
| James M'Cann     | - | - | - | 244. |

And Brother Edwards Harper, Secretary thereof.

*Constitution of England.*

|  |          |
|--|----------|
| Rev. Samuel Hemming, D.D., of the Lodge No. 384, | R. W. M. |
| William Meyrick, P. M.                           | 1, S. W. |
| William Shadbolt, G. Stewards' Lodge             | J. W.    |
| Stephen Jones, P. M.                             | 1.       |
| Laurence Thomson                                 | 54.      |
| Joseph Jones                                     | 66.      |
| Jacob Henry Sarratt                              | 118.     |
| Thomas Bell                                      | 180.     |
| J. Joyce   | 453.     |

And Brother William Henry White, Secretary thereof.

Their Royal Highnesses the Grand Masters then signed the Articles of Union, and each affixed the Great Seal thereto in Grand Lodge; and the same was countersigned by the Grand Secretary of each of the two Grand Lodges respectively.

**GRAND ASSEMBLY OF FREEMASONS, FOR THE UNION OF THE TWO GRAND LODGES OF ENGLAND.**

On St. John's Day, 27th December, 1813.

The important event of the Re-union of Ancient Freemasons of England, after a long separation, took place, with great solemnity, this day.

The following order of proceedings, which had been previously settled, was strictly observed:

Freemasons' Hall having been fitted up agreeably to a plan and drawing for the occasion, and the whole house tiled from the outer porch; the platform on the East was reserved for the Grand Masters, Grand Officers, and Visitors.

The Masters, Wardens, and Past Masters of the several Lodges, who had been previously re-obligated and certified by the LODGE OF RECONCILIATION, and provided with tickets, signed and countersigned by the two Secretaries thereof, were arranged on the two sides in the following manner; that is to say: The Masters were placed in the front. The Wardens on benches behind. The Past Masters on rising benches behind them. And the Lodges were ranked so that the two Fraternities were completely intermixed.

The Masters, Wardens, and Past Masters, all dressed in black. (regimentals excepted,) with their respective insignia, and in white aprons and gloves, took their places by eleven o'clock in the forenoon.

The Grand Masters, Past Grand Masters, Deputy Grand Masters, Grand Officers, and distinguished Visitors of the two Fraternities, assembled in two adjoining rooms, in which they opened two Grand Lodges, each according to its peculiar solemnities, and the Grand Procession moved towards the Hall of Assembly, in the following order:

Grand Usher with his Staff.

Grand Usher with his Staff.

The Duke of Kent's Band of Music, 15 in number, all Masons, three and three.

- Two Grand Stewards.  
**A cornucopia, borne by a Master Mason**  
 Two Grand Stewards.  
 Two Golden Ewers, by two Master Masons.  
 The nine worthy and expert Masons, forming  
*The Lodge of Reconciliation,*  
 In single file, rank opposite to rank, with  
 The Emblems of Masonry.  
 The Grand Secretary bearing the Book of Constitutions, and Great Seal.  
 The Grand Treasurer, with the Golden Key.  
 The Corinthian Light.  
 The Pillar of the Junior Grand Warden on a Pedestal.  
 The Junior Grand Warden, with his Gavel.  
 The Deputy Grand Chaplain, with the Holy Bible.  
 The Grand Chaplain.  
 Past Grand Wardens.
- The Doric Light.  
 The Pillar of the Senior Grand Warden on a Pedestal.  
 The Senior Grand Warden with his Gavel.  
 Two Past Deputy Grand Masters.  
 The Deputy Grand Master.  
 His Excellency the Count de Lagardje, the Swedish Ambassador, Grand Master of the first Lodge of the North, Visitor.  
 The Royal Banner.
- The Ionic Light.  
 The Grand Sword Bearer.
- THE  
**GRAND MASTER OF ENGLAND,**  
 His R. H. the DUKE of KENT,  
 with the Act of Union, in duplicate.  
 Two Grand Stewards.  
 Grand Tyler.
- Two Grand Stewards.  
**A Cornucopia borne by a Master Mason**  
 Two Grand Stewards.  
 Two Golden Ewers, by two Master Masons.  
 The nine worthy and expert Masons, forming  
*The Lodge of Reconciliation,*  
 In single file, rank opposite to rank, with  
 The Emblems of Masonry.  
 The Grand Secretary, bearing the Book of Constitutions, and Great Seal.  
 The Grand Treasurer with the Golden Key.  
 The Corinthian Light.  
 The Pillar of the Junior Grand Warden on a Pedestal.  
 The Junior Grand Warden, with his Gavel.  
 The Grand Chaplain with the Holy Bible  
 Past Grand Wardens.  
 Provincial Grand Masters with their Gavels.  
 The Doric Light.  
 The Pillar of the Senior Grand Warden on a Pedestal.  
 The Senior Grand Warden, with his Gavel.  
 The Acting Deputy Grand Master.
- The Ionic Light.  
 The Grand Sword Bearer.
- THE  
**GRAND MASTER OF ENGLAND,**  
 His R. H. the DUKE of SUSSEX,  
 with the Act of Union, in duplicate.  
 Two Grand Stewards.  
 Grand Tyler.

On entering the Hall, the Procession advanced to the Throne, and opened and faced each other, the music playing a march composed for the occasion.

The two Grand Masters then proceeded up the centre, followed by the Grand Master Visitor, the Deputy Grand Master, &c., all in the order reversed; those the most advanced returning in single file, to turn, re-advance, and take their places. The musicians ranging themselves in the gallery over the Throne. The Brothers bearing the Cornucopias, Vases, &c., placing themselves in the seats assigned them.

The two Grand Masters seated themselves, in two equal chairs, on each side of the Throne.

The Visiting Grand Master, and other Visitors of distinction, were seated on each side.

The other Grand Officers and Visitors all according to degree.

The Director of the Ceremonies, Sir George Nayler, having proclaimed silence, the Rev. Dr. Barry, Grand Chaplain to the Fraternity under the Duke of Kent, commenced the important business of the Assembly with holy prayer, in a most solemn manner.

The Act of Union was then read by the Director of the Ceremonies

The Rev. Dr. Coghlan, Grand Chaplain to the Fraternity under the Duke of Sussex, proclaimed aloud, after sound of trumpet—"Hear ye: This is the Act of Union, engrossed, in confirmation of Articles solemnly concluded between the two Grand Lodges of Free and Accepted Masons of England, signed, sealed, and ratified, by the two Grand Lodges respectively; by which they are to be hereafter, and for ever known and acknowledged by the style and title of **The United Grand Lodge of Ancient Freemasons of England**. How say you, Brothers, Representatives of the two Fraternities? Do you accept of, ratify, and confirm the same? To which the Assembly answered, "We do accept, ratify, and confirm the same." The Grand Chaplain then said, "And may the Great Architect of the Universe make the Union perpetual!" To which all the Assembly replied, "So mote it be." The two Grand Masters and six Commissioners signed the Instruments, and the two Grand Masters then affixed the Great Seals of their respective Grand Lodges to the same.

The Rev. Dr. Barry, after sound of trumpet, then proclaimed—"Be it known to all men, That the Act of Union between the two Grand Lodges of Free and Accepted Masons of England is solemnly signed, sealed, ratified, and confirmed, and the two Fraternities are one, to be from henceforth known and acknowledged by the style and title of **The United Grand Lodge of Ancient Freemasons of England**; and may the Great Architect of the Universe make their Union perpetual!" And the Assembly said, "Amen." Brother Wesley, who was at the organ, performed a symphony.

The two Grand Masters, with their respective Deputies and Wardens, then advanced to the Ark of the Masonic Covenant, prepared under the direction of the W. Brother John Soane, R. A. Grand Superintendent of the Works, for the Edifice of the Union, and in all time to come to be placed before the Throne.

The Grand Masters standing in the East, with their Deputies on the right and left; the Grand Wardens in the West and South; the square, the plumb, the level, and the mallet, were successively delivered to the Deputy Grand Masters, and by them presented to the two Grand Masters, who severally applied the square to that part of the said Ark which is square, the plumb to the sides of the same, and the level above it in three positions; and, lastly, they gave it three knocks with the mallet; saying, "May the Great Architect of the Universe enable us to uphold the Grand Edifice of Union, of which this Ark of the Covenant is the symbol, which shall contain within it the instruments of our brotherly love, and bear upon it the Holy Bible, square, and compass, as the light of our faith, and the rule of our works. May He dispose our hearts to make it perpetual!" And the brethren said, "So mote it be."

The two Grand Masters placed the said Act of Union in the interior of the said Ark.

The cornucopia, the wine, and oil, were in like manner presented to the Grand Masters, who, according to ancient rite, poured forth corn, wine, and oil, on the said Ark, saying—"As we pour forth corn, wine, and oil, on this Ark of the Masonic Covenant, may the bountiful hand of Heaven ever supply this United Kingdom with abundance of corn, wine, and oil, with all the necessaries and comforts of life; and may He dispose our hearts to be grateful for all his gifts!" And the

Assembly said, "AMEN." The Grand Officers then resumed their places.

A letter was read from the R. W. Brother Lawrie, Grand Secretary of the Grand Lodge of Scotland, transmitting Resolutions of that Grand Lodge, in answer to the letter of the M. W. the Grand Masters of the two Grand Lodges, announcing to them the happy event of the Union, and requesting them to appoint a deputation, agreeably to Art. IV. of the Act of Union. And it was ordered that these Resolutions be inserted on the minutes of this day.

A letter was also read from the W. Brother W. F. Graham, Deputy Grand Secretary of the Grand Lodge of Ireland, transmitting Resolutions of that Grand Lodge, in answer to a similar communication from their Royal Highnesses the two Grand Masters of the respective Fraternities in England. It was ordered that these resolutions be entered on the minutes of this day.

In consequence of its having been found impracticable, from the shortness of the notice, for the Sister Grand Lodges to send deputations to this Assembly, according to the urgent request of the two Fraternities, conferences had been held with all the most distinguished Grand Officers and enlightened Masons resident in and near London, in order to establish perfect agreement upon all the essential points of Masonry, according to the ancient traditions and general practice of the Craft. The Members of the Lodge of Reconciliation, accompanied by the Most Worshipful his Excellency Count de Lagardje, Grand Master of the First Lodge of Freemasons in the North, the Most Worshipful Dr. Van Hess, of the Grand Lodge of Hamburgh, and other distinguished Masons, withdrew to an adjoining apartment, where, being congregated and tiled, the result of all the previous conferences was made known.

The Members of the Lodge of Reconciliation, and the distinguished Visitors, on their return, proceeded slowly up the centre in double file; and as they approached the two Grand Masters they opened, and the Grand Visitors advanced; when his Excellency the Grand Master of the First Lodge of the North audibly pronounced that the forms settled and agreed on by the Lodge of Reconciliation were pure and correct. This being declared, the same was recognized as the forms to be alone observed and practised in the United Grand Lodge, and all the Lodges dependant thereon, until time shall be no more.

The **Holy Bible**, spread open, with the square and compasses thereon, was laid on the Ark of the Covenant, and the two Grand Chaplains approached the same. The recognized obligation was then pronounced aloud by the Rev. Dr. Hemming, one of the Masters of the Lodge of Reconciliation; the whole Fraternity repeating the same, with joined hands; and declaring, "By this solemn obligation we vow to abide, and the Regulations of Ancient Freemasonry now recognized strictly to observe."

The Assembly then proceeded to constitute one Grand Lodge; in order to which, the Grand Masters, Deputy Grand Masters, Grand Wardens, and other acting Grand Officers of both Fraternities, divested themselves of their insignia, and Past Grand Officers took the chairs; *viz.*, the R. W. Past Deputy Grand Master Perry in the chair, as Deputy Grand Master; the R. W. Robert Gill, as Senior Grand Warden; and the R. W. James Deans, as Junior Grand Warden.

His Royal Highness the Duke of Kent then, in an eloquent address, stated that the great view with which he had taken upon himself the important office of Grand Master of the Ancient Fraternity, as declared at the time, was to facilitate the important object of the Union which had been that day so happily concluded. And now it was his intention to propose his illustrious and dear relative to be the Grand Master of the United Grand Lodge; for which high office he was in every respect so eminently qualified. He therefore proposed his Royal Highness the Duke of Sussex to be Grand Master of the United Grand Lodge of Ancient Freemasons of England for the year ensuing. This was seconded by the R. W. the Hon. Washington Shirley; and being put to the vote, was unanimously carried in the affirmative, with masonic honours.

His Royal Highness was placed on the Throne by the Duke of Kent and the Count Lagardje, and solemnly obligated. The Grand Installation was fixed for St. George's Day.

Proclamation was then made, that the most Worshipful Prince Augustus Frederick, Duke of Sussex, Earl of Inverness, Baron Arklow, Knight Companion of the Most Noble Order of the Garter, was elected and enthroned Grand Master of the United Grand Lodge of Ancient Freemasons of England. And his Royal Highness received the homage of the Fraternity.

H. R. H. the Grand Master then nominated the Grand Officers for the year ensuing; and, as it will be interesting to all our masonic readers to know who were the first officers under the Union, we shall here insert their names:

|                                       |   |
|---------------------------------------|---|
| Brother the Rev. Samuel Hemming, D.D. | Senior Grand Warden.                    |
| Isaac Lindo, Esq.                     | Junior Grand Warden.                    |
| John Deut, Esq.                       | Grand Treasurer.                        |
| William Meyrick, Esq.                 | Grand Registrar.                        |
| William Henry White                   | } Grand Secretaries.                    |
| Edwards Harper                        |   |
| Rev. Edward Barry, D.D.               | } Grand Chaplains.                      |
| Rev. Lucias Coghlan, D.D.             |   |
| Rev. Henry Isaac Knapp                |   |
| John Soane, Esq.                      | } Grand Superintendent<br>of the Works. |
| Sir George Nayler                     |   |
| Captain Jonathan Parker               | Grand Sword Bearer.                     |
| Samuel Wesley, Esq.                   | Grand Organist.                         |
| Benjamin Aldhouse                     | Grand Usher.                            |
| William V. Salmon                     | Grand Tyler.                            |

It was then solemnly proclaimed, that the two Grand Lodges were incorporated and consolidated into one, and the Grand Master declared it to be open in due form according to ancient usage.

The Grand Lodge was then called to refreshment; and the cup of Brotherly Love was delivered by the Junior Grand Warden to the Past Deputy Grand Master, who presented the same to the Grand Master; he drank to the Brethren—"Peace, good will, and brotherly love, all over the world;"—and he passed it. During its going round the vocal band performed a song and glee.



The Grand Lodge was re-called to labour; when, as the first act of the United Fraternity, his Royal Highness the Duke of Kent, after an elegant introduction, moved—"That an humble Address be presented to his Royal Highness the Prince Regent, respectfully to acquaint him with the happy event of the Re-union of the two Grand Lodges of Ancient Freemasons of England—an event which cannot fail to afford lively satisfaction to their illustrious Patron, who presided for so many years over one of the Fraternities, and under whose auspices Freemasonry has risen to its present flourishing condition. That the unchangeable principles of the Institution are well known to his Royal Highness, and the great benefits and end of this Re-union are to promote the influence and operation of these principles, by more extensively inculcating loyalty and affection to their Sovereign—obedience to the laws and magistrates of their country—and the practice of all the religious and moral duties of life—objects which must ever be dear to his Royal Highness in the Government of his Majesty's United Kingdom. That they humbly hope and pray for the continuance of the sanction of his Royal Highness's fraternal patronage; and that they beg leave to express their fervent gratitude for the many blessings which, in common with all their fellow-subjects, they derive from his benignant sway. That the Great Architect of the Universe may long secure these blessings to them and to their country, by the preservation of his Royal Highness, their illustrious Patron!" This motion was seconded by the Honourable Washington Shirley, and passed unanimously, and with masonic honours.

This was followed by a motion,—“That the grateful thanks of this United Lodge be given to the Most Worshipful their Royal Highnesses the Duke of Kent and Duke of Sussex, for the gracious condescension with which they yielded to the prayer of the united Fraternities to take upon themselves the personal conduct of the negotiation for a Re-union, which is this day, through their zeal, conciliation, and fraternal example, so happily completed. To state to them that the removal of all the slight differences which have so long kept the brotherhood asunder, will be the means of establishing in the Metropolis of the British Empire one splendid edifice of Ancient Freemasonry, to which the whole masonic World may confidently look for the maintenance and preservation of the pure principles of the Craft, as handed down to them from time immemorial under the protection of the illustrious branches of the Royal House of Brunswick; and may their Royal Highnesses have the heartfelt satisfaction of long beholding the beneficent effects of their work, in the extension and practice of the virtues of loyalty, morality, brotherly love, and benevolence, which it has been ever the great object of Masonry to inculcate, and of its laws to enforce.” This was also unanimously approved; and was followed by a motion of thanks to the six Commissioners appointed by the two Fraternities to assist the illustrious Princes in the said negotiation—for the zeal, conciliation, and ability, with which they discharged their important trust therein.

The following Resolutions were also severally put, and carried in the affirmative unanimously.

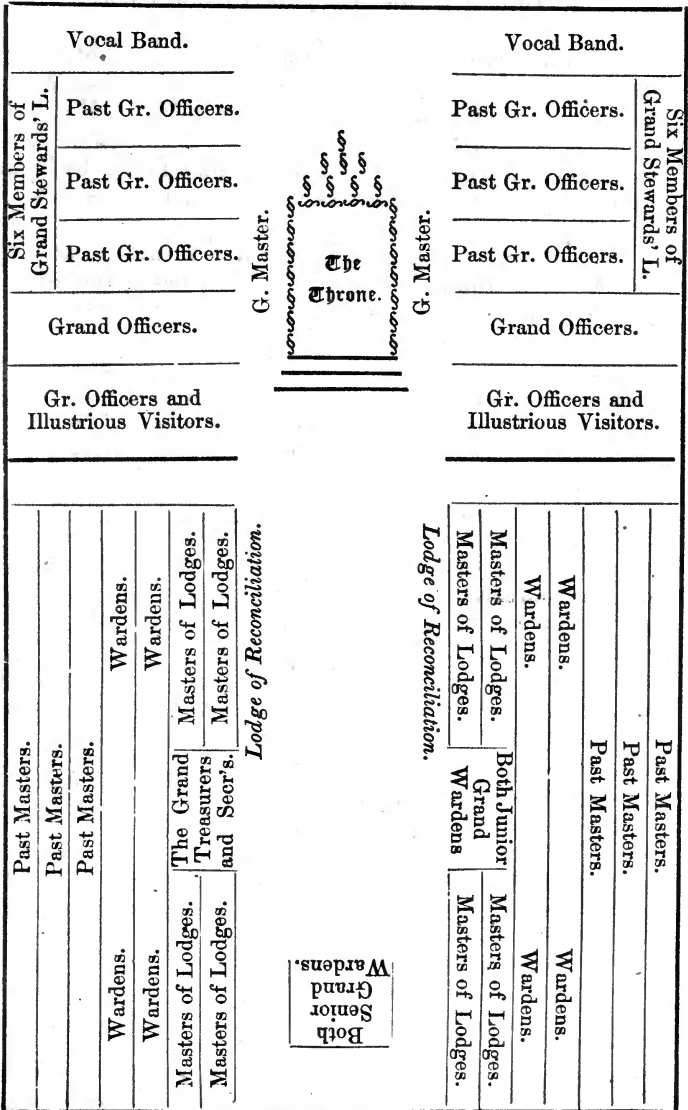
That Books be opened by the Grand Secretaries for the regular entry and record of the proceedings of this *United Grand Lodge*;

and that there be inserted therein, in the first instance, an account of all the Resolutions and Proceedings of both Grand Lodges with respect to the negotiation for the Union, and of the conferences of the Commissioners thereon; together with a copy of the Articles of Union, and the confirmation thereof; also copies of the letters written by their Royal Highnesses the two Grand Masters, and Grand Secretaries, addressed to the Most Worshipful the Grand Masters and Grand Secretaries of Scotland and Ireland, announcing the same, together with the Resolutions of the Grand Lodges in reply.

That the proceedings of this day be communicated to the Grand Lodges of Scotland and Ireland, and to express to them that this United Grand Lodge feels, with the most sensible satisfaction, the fraternal interest which they take in the important event of this day. To assure them that it is the anxious desire of this Grand Lodge to maintain the most constant, cordial, and intimate communion with the sister Grand Lodges of the United Kingdom; to which end they are persuaded that nothing is so essential as the preservation of one pure and unsullied system, founded on the simple and ancient traditions of the Craft.

Several other Resolutions were also passed relative to the internal management of the Fraternity; after which the United Grand Lodge was closed in ample form, and with solemn prayer.

*Plan of Freemasons' Hall, on the occasion of the Grand Assembly of Masons, for the Union of the Two Grand Lodges of England, Dec. 27, 1813.*



## SECT. XVII.

*History of Masonry from 1813 to 1820.*

MASONRY is, in itself, of so retiring and unobtrusive a nature, that, except in the case of processions, &c., it rarely comes in contact with the public. We have, however, to record, that in January, 1815, it came under the cognizance of the law, in an action tried in the Palace Court, Westminster, wherein Thomas Smith was plaintiff, and William Finch defendant.

The plaintiff was a copper-plate printer; and the action was brought to recover 4*l.* 2*s.*, being the amount of work done for the defendant. A plea was set up by Finch, stating, that the plaintiff was indebted to him 16*l.* 19*s.* 6*d.* for making him a Mason, and giving him instructions in the various degrees in his Independent Lodge, at his own house near Westminster-bridge. It was proved by the evidence of the Rev. Dr. Hemming, Past Senior Grand Warden, as well as of Mr. White and Mr. Harper, Joint Secretaries to the Grand Lodge, that the defendant was not authorized to make Masons; on the contrary, that his whole system was an imposition on the parties who were so deceived by him; and that no man had a right to make Masons for private emolument. The trial occupied a considerable portion of time; and, after an excellent charge from the judge, stating, that from the whole evidence it appeared that Finch's conduct was altogether unjustifiable; that he could neither make Masons nor procure them admission to any Lodge, and that he was totally disavowed by the Fraternity, the jury, without hesitation, gave a verdict against Finch, to the full amount of the printer's demand.

In the year 1816, Freemasonry was revived in Russia, under the protection of his Imperial Majesty the Emperor; and the Grand Lodge of Astrea, at St. Petersburg, forwarded a communication to the Grand Lodge of England, inviting that august body to hold a regular correspondence with it; and also a reciprocal admission of Brethren of the two countries who should bear proper certificates or diplomas. The letter was ordered to be recorded in the proceedings of the Grand Lodge, and his Royal Highness

the M. W. Grand Master was solicited to reply to the communication, and to express the great satisfaction the Grand Lodge felt at the revival of Freemasonry in Russia, and the cheerfulness with which it embraced the proposals of the Grand Lodge of Astrea.

On the 24th of September, 1819, a Grand Masonic Festival took place at Bath; being the DEDICATION of the BATH MASONIC HALL, with all the splendid ceremonials which characterize the public processions of our ancient and honourable Fraternity.

His Royal Highness the Duke of Sussex, Grand Master of the Order, having graciously signified his intention of honouring the ceremony with his august presence, the meeting assumed the higher title of an Assembly of the SUPREME GRAND LODGE OF ENGLAND, instead of that of a *Provincial Grand Lodge*.

The procession moved from the Guildhall, to the number of between 800 and 900 Brethren, decorated with their different orders, emblems, ensigns, and ornaments, many of them of the most elegant and costly description. The Royal Grand Master joined the procession at York House, and walked uncovered to the Masonic Hall, returning most graciously the salutations of the immense throngs, consisting of nearly the whole population of the city and surrounding country; who, delighted with the interesting appearance of the sacred Craft, gave way for them to pass unobstructed, and otherwise conducted themselves in the most orderly and admirable manner. In the procession, the appearance of a venerable Brother, with four of his sons, formed a principal feature in one of the Lodges, and was pointed out as a truly interesting sight.

*The Ceremony was honoured with the presence of*  
His Royal Highness AUGUSTUS FREDERICK  
DUKE OF SUSSEX,  
K.G. and M.W.G.M. of ENGLAND.

His Grace the DUKE of LEINSTER, K.P. and M.W.G.M. of  
IRELAND.

The Hon. WASHINGTON SHIRLEY, R.W.P.G.M. for  
WARWICKSHIRE.

Sir CHARLES WARWICK BAMPFYLDE, Bart., R.W.P.G.M. for  
DEVONSHIRE.

Sir Wm. C. DE CRESPIGNY, Bart., M.P. and R.W.P.G.M. for  
HAMPSHIRE.

WILLIAM WILLIAMS, Esq., M.P. and R.W.P.G.M. for  
DORSETSHIRE.

W. H. GOLDWYER, Esq., R.W.P.G.M. for BRISTOL.

And many of the M.W. Officers of the GRAND LODGE of ENGLAND,  
with the OFFICERS of the several PROVINCIAL GRAND LODGES of  
GLOUCESTERSHIRE, DEVONSHIRE, BRISTOL, SOMERSET, DORSET,  
HANTS, and WARWICKSHIRE.

*The following were the Lodges that attended:—*

|         |   |
|---------|---|
|         | Grand Lodge of England.                 |
|         | Somerset Provincial Grand Lodge.        |
|         | Devon ditto                             |
|         | Gloucester ditto                        |
|         | Bristol ditto                           |
|         | Dorset ditto                            |
|         | Hants ditto                             |
|         | Warwick ditto                           |
| BATH    | Royal Cumberland Lodge.                 |
| —       | Royal York Lodge of Perfect Friendship. |
| —       | Lodge of Virtue.                        |
| —       | Royal Sussex Lodge.                     |
| BRISTOL | Moirs.                                  |
| —       | Beaufort.                               |
| —       | Jerusalem.                              |
| —       | Royal Lodge of York Union.              |
| —       | Royal Sussex Lodge of Hospitality.      |
| —       | Mariners.                               |

*Also the respective Lodges of*

|              |              |
|--------------|--------------|
| NEWBURY.     | BRIDGEWATER. |
| POOLE.       | CIRENCESTER. |
| WEYMOUTH.    | SALISBURY.   |
| SHAFTESBURY. | BRADFORD.    |
| BLANDFORD.   | HINDON.      |
| SHEPTON.     | SWINDON.     |

The Officers and Brethren of the several Lodges assembled in the Great Banqueting Room of the Guildhall, at an early hour in the morning, and, at eleven o'clock, the Grand Lodge was opened in ample form. The procession moved up High-Street, through Broad-Street, York-Buildings, Milsom-Street, Burton-Street, Union-Street, Stall-Street, and York-Street, to the Hall, in the following order:

The Grand Tyler.  
A BAND OF MUSIC.  
Brethren, not members of any Lodge, two and two.  
The above enumerated Lodges, according to their numbers, the Juniors walking first.  
A BAND OF MUSIC.

*Members of the Provincial Grand Lodge of the County of Somerset,  
viz.*

Provincial Grand Tyler.  
 Provincial Grand Organist.  
 Provincial Grand Sword-Bearer.  
 Provincial Grand Superintendent of Works.  
 Provincial Grand Director of Ceremonies.

Provincial Grand Deacons.  
 Provincial Grand Secretary.  
 Provincial Grand Registrar, bearing the Seal of the  
 Provincial Grand Lodge.  
 Provincial Grand Treasurer.  
 Provincial Grand Chaplain.  
 Provincial Junior Grand Warden.  
 Provincial Senior Grand Warden.

A BAND OF MUSIC.

A Steward. { Banner of the United Grand Lodge } A Steward.  
 of England. }

*Officers of the Grand Lodge of England.*

The Grand Usher with his staff.  
 Two Grand Stewards.  
 Grand Organist.  
 Grand Superintendent of Works.  
 Grand Director of Ceremonies.  
 Grand Deacons.

The Grand Secretary bearing the Book of Constitutions.  
 The Grand Registrar, bearing the Great Seal.  
 The Grand Treasurer.  
 The Grand Chaplain.

Provincial Grand Masters, each preceded by his Banner.

Deputy Provincial<sup>114</sup> Grand Master for Somerset.

The pillar of the Junior Grand Warden.

The Junior Grand Warden.

The pillar of the Senior Grand Warden.<sup>115</sup>

The Senior Grand Warden.

The Right Worshipful the Deputy Grand Master.

A Steward. { *Visitor.* His Grace the Duke of } A Steward.  
 LEINSTER, Grand Master of }  
 Ireland, preceded by his Banner. }

A Steward. { The Banner of H. R. H. the Duke } A Steward.  
 of Sussex, Grand Master. }  
 Grand Sword-Bearer.

[<sup>114</sup> *Vice* the P. G. M., absent, through indisposition.]

<sup>115</sup> In consequence of an irregularity on the part of one of the Lodges attending this meeting, it may be useful for the masonic world to know, that the M. W. Grand Master has given directions, that in all future processions, whether of the United Grand Lodge, or of a Provincial one, the Wardens of the subordinate Lodges cannot be permitted to carry their columns.

|                 |  |                 |
|-----------------|--|-----------------|
| Two Stewards. { | The Most Worshipful Grand Master, his Royal Highness<br>The DUKE OF SUSSEX.<br>Two Grand Stewards. | } Two Stewards. |
| Two Stewards. { | The Standard of H. R. H. the<br>Grand Patron.<br>Grand Stewards.<br>Grand Tyler.                   | } Two Stewards. |

When the head of the procession arrived at the Hall, the Brethren divided to the right and left, for the Most Worshipful Grand Master, his Officers, the Provincial Grand Masters, &c., to pass up the centre, preceded by their banners. None but Masters, Past Masters, Wardens, and the several Provincial Grand Lodges, were present at the **DEDICATION**, which ceremony was performed by the Royal Grand Master with most impressive effect; in the course of which were introduced occasional strains of instrumental music, and the duet of "*Here shall Soft Charity,*" by Brothers Harrington and Rolle. The members then returned in due order to the Guildhall, where they met their other Brethren, and immediately afterwards the Royal Grand Master entered the large room, where the Lodge had been opened.

His Royal Highness then addressed the Brethren in an oration replete with the most affectionate sentiments, and, in the true spirit of Masonry, identifying himself with those by whom he was surrounded. He expressed the very great satisfaction he enjoyed at the kind manner in which he had been received, and said he had journeyed from town actuated by the same fraternal feelings. His Royal Highness proceeded to enlarge upon several points connected with the Sacred Order, which it would be improper to publish. He felt the highest gratification in observing that the spirit and principles of Masonry were daily extending themselves. It was an Institution, the rules of which, if duly followed, could not fail to make its Brethren valuable members of society. Some years ago, when all other secret societies were looked upon by the legislature of the country with a jealous eye, the government had expressed itself satisfied of the honest intentions of the members of this Institution: a protection and approbation for which the Craft were in a great measure indebted to the exertions of their patron,



his Royal Highness the Prince Regent, and their most Noble Brother the Marquis of Hastings, now Governor-General of India. His Royal Highness concluded his address amidst the most enthusiastic marks of approbation from the assembled Brethren; indeed, the fraternal spirit which breathed throughout the whole of his Royal Highness's speech excited feelings in the auditors which it would be impossible for us adequately to describe.

The officers of the several Provincial Grand Lodges were then individually presented to his Royal Highness, and were delighted with the condescending and fraternal manner in which they were received; after which the Lodge was closed in due form, and the Brethren adjourned.

About six o'clock the Brethren, amounting to between four and five hundred in number, sat down to a most elegant dinner, at the Kingston Rooms. His Royal Highness the Duke of Sussex presided, supported on his left by his Grace the Duke of Leinster, the table at which he sat being elevated above the others. The several Provincial Grand Officers had the privilege of being admitted to the table of the M. W. G. Master. At intervals, during dinner, his Royal Highness, in the most condescending manner, invited the Brothers at each table separately, to take a cup of good fellowship with him. On the removal of the cloth, his Royal Highness gave a variety of masonic and other toasts, introducing each in the happiest way; the first being:—" *The King, God bless him;*" after which the national anthem, God save the King, was sung, the whole of the company standing and joining in chorus with heart and voice. Between each toast the party were much delighted with some most beautiful glees sung by the professional Brethren present with infinite taste and science.

About ten o'clock the Duke of Sussex took his leave of the company, amid peals of applause, the heart of each Brother present overflowing with zeal, gratitude, and affection, elicited by the remarkable amenity of his manners and the attention he had shown to every Mason present. The Duke of Leinster then took the chair for a short time, when the health of his Royal Highness was again drunk with the utmost enthusiasm.

The fraternal band did not break up till a late hour.

The next day (his Royal Highness having first received the Sheriffs of Bristol, deputed, we believe, to invite his Royal Highness to that city) the Royal Duke arrived at the Guildhall, where he was received by the Mayor, and the greater part of the Body Corporate, in their civic robes. Being ushered into the Banqueting Room, G. H. Tugwell, Esq., (the Mayor) addressed the Royal Visitor in nearly the following words:—

“I have the honour to present to your Royal Highness the **FREEDOM OF THE ANCIENT AND LOYAL CITY OF BATH**, which has been unanimously voted to your Royal Highness, by the Mayor, Aldermen, and Common Council, in Common Hall assembled; and which we humbly beg your Royal Highness will be graciously pleased to accept, as a proof of our most profound respect for your Royal person, and of our firm attachment to your illustrious house.”

The Freedom was delivered to his Royal Highness in a gold box, of exquisite workmanship, on the inside of which the Bath Arms were admirably engraved—the outside was beautifully chased in coloured gold; the border displaying the rose, thistle, and shamrock.

His Royal Highness then addressed the Corporation in a manner at once eloquent, affable, and dignified; the substance of which is embodied in the following brief sketch:—

“*Mr. MAYOR, ALDERMEN, and GENTLEMEN of the COMMON COUNCIL:—*

“Believe me, that I truly appreciate the honour you confer on me in thus enrolling my name among the Freemen of this ancient and loyal city. I feel it peculiarly so, as the names of several of my family appear on the same list; and as I have always heard of the distinguished attention paid in this City to Members of the Royal Family who have occasionally visited it. I regard this mark of esteem as an additional link in that chain of affection which I am proud to see exists between his Majesty’s subjects and our afflicted Monarch; as every tribute of regard to any individual Branch of the Royal Family must be considered as a loyal testimony of veneration to the best of men, now labouring under afflictions which we all poignantly deplore. I have lately visited several parts of this kingdom, and am highly gratified in observing increasing attachment to the existing government. It will be recollected that our gracious Monarch, in his first speech after he ascended the throne, said:—‘Born and educated in this country, I glory in the name of Britain;’—and with the like proud feelings, I boast of belonging to a people so firmly devoted to the enviable Constitution of this United Kingdom.”

The Mayor then presented the Members of the Corporation individually to his Royal Highness; to each of

whom he spoke with the utmost politeness, attention, and affability.

His Royal Highness accepted the invitation of the Corporation to dinner at the Hall on the following day.

The next masonic ceremony, of any particular distinction, took place in Scotland. It was the laying of the foundation-stone of a monument to the memory of Burns, the Ayrshire poet, at Alloway Kirk, in Ayrshire, on the 25th of January, 1820; being the anniversary of his natal day.

The several neighbouring Lodges assembled, agreeably to intimation, on the Race-ground, about 11 o'clock, in separate detachments, bearing their various insignia, and accompanied with bands of music. After having been arranged in due order, viz.:—

|  | No.— |
|--|------|
| Mother Kilwinning <sup>116</sup> - - - - | 10   |
| Maybole - - - -                          | 24   |
| Kilmarnock St. John's - - - -            | 46   |
| Newmills - - - -                         | 64   |
| Glasgow Patrick Kilwinning - - - -       | 41   |
| Monkton Navigation - - - -               | 123  |
| Ayr Kilwinning - - - -                   | 124  |
| Newton Ayr St. James's - - - -           | 125  |
| Kilmarnock St. Andrew's - - - -          | 126  |
| Stewarton Thistle - - - -                | 131  |
| Tarbolton St. David's - - - -            | 133  |
| Tarbolton St. James's - - - -            | 147  |
| Irvine St. Andrew's - - - -              | 163  |
| Ayr Royal Arch - - - -                   | 167  |
| Stevenson Thistle and Rose - - - -       | 197  |
| Maybole Royal Arch - - - -               | 200  |
| Muirkirk St. Thomas's - - - -            | 201  |
| Riccarton St. Clement's - - - -          | 203  |
| Ayr and Renfrew St. Paul's - - - -       | 209  |
| Ayr Newton St. Andrew's - - - -          | 221  |
| Fenwick Moira - - - -                    | 230  |
| Old Cumnock St. Barnabas' - - - -        | 240  |
| Mauchline St. Mungo's - - - -            | 270  |
| Kilmarnock St. James's - - - -           |      |

<sup>116</sup> A communication from my friend James Dobie, Esq., of Beith, in Scotland, contains the following remarks on the origin and progress of Freemasonry in that part of the island. "It is generally admitted that Masonry was first established at Kilwinning, where a stately monastery was founded A. D. 1140. I find in the notes to a poem published at Paris in 1820, entitled, 'La Maçonnerie,' that 'Jacques,

they walked in procession to the site of the Monument; and there, having formed themselves into an extensive circle, the most Worshipful Depute Grand Master, Alexander Boswell, of Auchinleck, Esq., proceeded to lay the foundation-stone, and also deposited a plate, bearing the following inscription:—

BY THE FAVOR OF ALMIGHTY GOD,  
 On the Twenty-fifth day of January, A.D. M.DCCCXX.  
 Of the Æra of Masonry 5820,  
 And in the Sixtieth Year of the Reign of our beloved  
 Sovereign George the Third,  
 His Royal Highness George Prince of Wales being  
 Regent of the United Kingdom,  
 And a munificent Subscriber to the Edifice,  
 The Foundation Stone of this Monument,  
 Erected by public Subscription in honour of the Genius of  
**ROBERT BURNS.**  
 THE AYRSHIRE POET,  
 was laid  
 By Alexander Boswell, Esq., of Auchinleck, M.P.  
 Worshipful Depute Grand Master of the Most Ancient  
 Mother Lodge Kilwinning,  
 (Attended by all the Mason Lodges in Ayrshire)  
 According to the ancient usages of Masonry,  
 THOMAS HAMILTON, junior, Edinburgh, Architect,  
 JOHN CONNEL, junior, Builder and Contractor.

Lord Stewart, reçut dans sa loge à Kilwin en Ecosse, en 1286, les comtes de Gloucester et Ulster, l'un Anglois, l'autre Irlandois.' This was the year in which Alexander III. died; and, if the authority be correct, it shows that the Stewart family were distinguished in Scotland before they came to the Crown. James I. patronized Kilwinning Lodge, and presided as Grand Master until he got one chosen by the brethren, and approved of by him. To this officer an annual salary was paid by all the Lodges in the kingdom, and he had deputies in the different counties. In the reign of James II. the office was made hereditary in the noble family of St. Clair of Rosslyn, where it continued until 1736, when William St. Clair of Rosslyn, Esq., resigned in favour of the Brethren, and with the view of instituting the Grand Lodge of Scotland. The Mother Lodge of Kilwinning, long after the institution of the Grand Lodge, continued to act independently, and to grant charters to other Lodges as formerly. This gave rise to disputes, which it was desirable for the credit of the Fraternity to avoid; and at length, in 1807, Mother Kilwinning agreed to hold of the Grand Lodge, thereby renouncing all right to grant charters in future. Kilwinning was placed at the head of the Roll of the Grand Lodge under the denomination of 'Mother Kilwinning,' and its Master for the time being was declared the Provincial Grand Master over the Ayrshire district. Other minor regulations were adopted, and these put an end to all disputes about masonic precedence."—EDITOR.

After which, the most Worshipful Depute Grand Master exhibited the corn and the wine, &c., in true masonic style, and delivered the following address:—

BRETHREN:—May corn, wine, and oil abound; may all that is useful and ornamental be cultivated amongst us; and may all that can invigorate the body or elevate the soul shed their blest influence on our native land.

We have at length assembled to pay a grateful, although a tardy, tribute to the genius of Robert Burns, our Ayrshire Poet, and the Bard of Coila. There surely lives not the man so dull, so flinty, or phlegmatic, who could witness this event without emotion. But to those whose heart-strings have thrilled responsive to the chords of the Poet's lyre—whose bosoms have swelled, like his, with love and friendship, with tenderness and sympathy, have glowed with patriotism, or panted for glory—this hour must be an hour of exultation. Whether we consider the time, the place, or the circumstances, there is enough to interest in each; but these combined, and at once in operation on our feelings and our fancies—his muse, alas! is mute, who could alone have dared to paint the proud breathings of such an assembly at such a moment.

When we consider the time, we cannot forget that this day is the anniversary of that which gave our Poet to the light of Heaven. Bleak is the prospect around us; the wood, the hawthorn, and “the birken-shaw,” are leafless; not a thrush has yet essayed to clear the furrowed brow of winter; but this we know shall pass away, give place, and be succeeded by the buds of spring and the blossoms of summer. Chill and cheerless was our Poet's natal day; but soon the wild flowers of poesy sprung as it were beneath his boyish tread; they opened as he advanced, expanded as he matured, until he revelled in all the richness of luxuriance. Poverty and disappointment hung frowning around him, and haunted his path; but, soothed and charmed by the fitful visits of his native muse, and crowned, as in a vision, with the holy wreath, he wantoned in a fairy land, the bright creation of his own vivid and enwrought imagination. His musings have been our delight. Men of the loftiest talents, and of taste the most refined, have praised them;—men of strong and sterling, but untutored intellect, have admired them:—the poet of the heart is the poet of mankind.

When we consider the place, let us remember that these very scenes which we now look upon awakened in his youthful breast that animating spark which burst upon the world in a blaze of inspiration. In yonder cottage he first drew breath: in that depository of the lowly dead sleeps the once humble, now immortal, model of the cottage life—there rests his pious father—and there it was his fond and anxious wish that his dust should have been mingled with the beloved and kindred ashes. Below us flows the Doon, the classic Doon, but made classic by his harmony; there, gliding through the woods, and laving his banks and braes, he rolls his clear and “far-fetch'd waters” to the ocean. Before us stand the ruins of Kirk Alloway, shrouded in all the mystic imagery with which it is enveloped by his magic spells—Kirk Alloway! to name it is enough.

If then, the time and place are so congenial with our fond impres-

sions. the circumstances which have enabled us to carry into effect this commemoration of our Bard, must give delight to every enthusiastic mind. In every region where our language is heard, the song of Burns gives rapture—and from every region, and from climes the most remote, the votive offerings, if poured in to aid our undertaking, and the edifice which we have now begun, shall stand a proud and lasting testimony of the world's admiration. Not on the banks of Doon alone, or hermit Ayr, or the romantic Lugar, echo repeats the songs of Burns; but amid the wild forests of Columbia, and scorching plains of Indostan—on the banks of the Mississippi, the St. Lawrence, and the Ganges, his heart-touching melody floats upon the breeze.

This monument rises like the piled cairn over our warriors of old—each man casts a stone; and in honour of him, the son of a cotter, and himself a ploughman, our Prince, with the true feelings of true greatness, and more illustrious by this act of generosity, pays here his tribute at the shrine of genius. May the work prosper; and when happily completed, then may it tell to future generations that the age which could produce a Burns, was rich also in those who could appreciate his talents, and who, while they felt and owned the power of his muse, have honoured his name.

This speech, which was delivered with much energy and feeling, was received with enthusiastic applause. The Rev. H. Paul, of Broughton, then concluded the ceremony with a suitable Prayer; when the whole masonic body, joined by an immense crowd of spectators, gave three hearty cheers, and the procession returned in order to the town of Ayr.

After lodging the Most Worshipful Grand Master in due form, the several Lodges proceeded to their respective Lodge Rooms, where they spent the evening in the greatest harmony. The decorations of some of the Lodges were very splendid; and the bands of music which accompanied them had a very imposing effect, and, notwithstanding the unfavourableness of the day, brought forth an immense crowd of spectators.

About seven o'clock, deputations arrived at the Grand Lodge; when many patriotic toasts were given, together with many songs and speeches, highly appropriate to the occasion.

Mr. Boswell, in drinking as a toast, "The Admirers of Burns," took occasion to notice some particulars relative to the subscriptions which had been obtained for the monument; and, among those gentlemen who had particularly interested themselves in the business, he mentioned in terms of high respect Sir James Shaw Bart.

and William Fairlie, Esq., of London. He said, that through the exertions of these gentlemen large sums had been remitted, in furtherance of the undertaking, from the East Indies, from America, and from the Metropolis, where a higher enthusiasm in favour of Burns and his writings seemed to prevail than in his native country. This, however, was not to be wondered at; because the glowing descriptions which he gives of scenes and feelings so congenial to Scotchmen, must have an effect proportionate to the distance to which they are removed from their native land.

### SECT. XVIII.

#### *History of Masonry from 1820 to 1823.*

A new era of Masonry now opens to our view. By the accession of his Most Gracious Majesty King George IV. to the throne of his ancestors, we are furnished with a decisive weapon to counteract the foul imputations of Barruel, Robison, and others, that our Society is the cradle where insubordination and treason are nurtured and brought to maturity. Nor did the Grand Lodge omit this opportunity of declaring their attachment to the person, and adherence to the laws and institutions, of their revered monarch. At a quarterly Communication, holden the 8th of March, 1820, the Grand Master, in the chair, called the attention of the Grand Lodge to the heavy and melancholy loss which the nation had sustained by the death of the late venerable sovereign King George III., and also of his Royal Highness the Duke of Kent, and submitted, that, before any other business was transacted, it would be proper to move addresses of condolence to be presented to his present Majesty on these melancholy events; which was unanimously agreed to, and the following addresses were presented in the name and on the behalf of the Fraternity, by his Royal Highness the Duke of Sussex, G.M., on the 10th of May:—

#### ADDRESS TO HIS MAJESTY KING GEORGE IV., ON HIS ACCESSION.

To the KING'S Most Excellent MAJESTY.

MOST GRACIOUS SOVEREIGN:

We, your Majesty's most dutiful and faithful subjects, the Grand Master, Deputy Grand Master, Officers, and Brethren of the United

Grand Lodge of Free and Accepted Masons of England, with all humility and respect, approach your royal presence.

We request, Sire, your gracious permission to condole with your Majesty on the death of our late most excellent Sovereign, your revered and venerable father.

We beg leave also, at the same time, to offer our most cordial congratulations on your Majesty's accession to the Throne of this United Kingdom.

While the signal events which have characterized, and the splendid triumphs which have accompanied, a reign of unexampled length, extended by the wisdom and energies of your Majesty when holding the reins of Government, during a Regency of many years, will be commemorated by the pen of the historian, it is our more pleasing duty to contemplate and dwell on the peaceful virtues and the moral qualities which adorned his late Majesty, and endeared him to his people.

As Masons, interested in the progress of useful knowledge, and the dissemination of intellectual truth, we beheld with delight the encouragement which his late Majesty afforded to science, the patronage which he bestowed on the liberal arts, and the facility he gave to the diffusion of learning, by supporting the cause of early and general education.

To your Majesty we do not look in vain for the exercise of similar virtues, for the continuance of such blessings to the whole community. In the native benevolence of your Majesty's mind we place our fullest confidence, whilst we indulge the fondest hopes.

The sceptre of this kingdom is now wielded by the hand of a FREEMASON: the honour, Sire, which is thus conferred on the Craft, must be duly felt and appreciated by every individual brother. Fortunately for the best interests of Masonry, the supreme authority over our Order was vested in your Majesty at an early period; and, from a thorough knowledge of the principles of our fraternity, your Majesty was graciously pleased, in presenting the dutiful Address of our community to your Royal Father in the year 1793, to declare that "the Freemasons of England yielded to no subjects of the realm, in the love of their country, and in loyal attachment to the sacred person of the Sovereign of these Rea'ns."

These sentiments are now further confirmed by the exertion of your Royal influence in procuring for the brethren that facility and tranquillity of assembling, of which they otherwise would have been deprived by Acts of Parliament, prohibiting, in general, all secret meetings.

In the confidence of entertaining the same sentiments of duty and affection for your Majesty's sacred person, we humbly entreat your Majesty will continue to us your fostering care and protection as Patron of our community; which title, Sire, you were graciously pleased to accept from the fraternity at large, whilst presiding as Regent over the destinies of this country.

It remains for us now to invoke, with fervent prayer, the Great Architect and Ruler of the Universe, that the blessings of Heaven may descend upon your Royal person; that your Majesty's gracious intentions to promote the welfare of your subjects, and to support the honour of your Crown, may be brought to a successful issue; and that your Majesty's throne may be permanently fixed upon the



same sure and solid foundation upon which it now stands—the united affections of a free and loyal people.

Given in Grand Lodge, at Freemasons' Hall, this 8th day of March, 1820.

AUGUSTUS FREDERICK, G.M.  
DUNDAS, D.G.M.

WILLIAM H. WHITE, }  
EDW. HARPER, } G.S.

His Majesty was most graciously pleased to receive this and the following address with the utmost complacency, and to confirm to the Society the continuance of his royal patronage, which must for ever silence the voice of calumny, and satisfy the world that the opinions of those who would impute treasonable designs to our Institution, are nothing but the crude offspring of jealous doubt and dark conjecture. The royal arms, and title of his Majesty, as Patron, were then engraven at the head of the Grand Lodge certificate, as a public testimony of the exalted sanction under which Masonry had now the honour of being placed.

ADDRESS TO HIS MAJESTY ON THE DEATH OF HIS  
ROYAL HIGHNESS THE DUKE OF KENT.

To the KING'S Most Excellent MAJESTY.

MOST GRACIOUS SOVEREIGN,

We, the Grand Master, Deputy Grand Master, Officers, and Brethren of the United Grand Lodge of Free and Accepted Masons of England in Grand Lodge assembled, most sensibly participating in every subject of grief to your Majesty and your august family, thus most dutifully crave leave to offer our heartfelt condolence on the demise of your Majesty's illustrious brother, his Royal Highness the Duke of Kent, a Past Grand Master of our ancient and venerable Order.

Our devoted attachment to your Majesty's august person did not permit us to blend our sorrows, on this melancholy event, with the declaration of our affliction occasioned by the death of our late Sovereign of blessed memory; but, although ceremonial forms may have separated these expressions, our augmented feelings of grief on this twofold calamity were united.

In all humility, therefore, we fervently pray the Great Architect of the Universe to take your Majesty, and every member of the Illustrious House of Brunswick, under his most especial favour and protection; that he will deign to bless them with uninterrupted health and long life, to their own felicity and comfort, and to the never-ceasing prosperity of this United Kingdom.

Given in Grand Lodge, at Freemasons' Hall, this 8th day of March, 1820.

AUGUSTUS FREDERICK, G.M.  
DUNDAS, D.G.M.

WILLIAM H. WHITE, }  
EDW. HARPER, } G.S.

To commemorate the auspicious circumstances which placed the patronage of Masonry under the superintendence of the sovereign of these realms, his Royal Highness the Grand Master was pleased to present to the Grand Lodge a superb carved and gilt chair, the back and seat of which are covered with very rich blue velvet, to be used as a chair for the Deputy Grand Master; and also four smaller chairs to correspond, as seats for Brethren of distinction. This splendid present was received with gratitude, and it was unanimously "Resolved, that the Grand Lodge, highly honoured at all times by the zeal and attention which his Royal Highness the Duke of Sussex, the M. W. Grand Master, manifests for the best interests and comfort of the Craft, cannot refrain, on this particular occasion, from expressing to his Royal Highness its grateful acknowledgments for this additional mark of his liberality and paternal kindness."

About this time, some incipient symptoms of an inclination to disturb the harmony and tranquillity which had characterized the proceedings of Masonry since the union, appeared in the proceedings of certain lodges in the north of England. The lodge No. 31, holden at Liverpool, having violated an essential regulation of Masonry,<sup>117</sup> and being found contumacious by the Provincial Grand Master, was regularly suspended. The dispute had commenced so early as 1818; and in December of that year, a communication was made to the Grand Lodge, by the Provincial Grand Secretary for Lancashire, suggesting that some regulation was necessary relative to the number of Brethren requisite to constitute a legal Lodge, with competent powers to perform the rite of initiation, and transact other general business. To this application the Board for General Purposes replied, that "The subject is one which has undergone a great deal of discussion and consideration, especially on the late revision of the laws. But it is a matter of so much delicacy and difficulty, that it was thought advisable not to depart from

<sup>117</sup> This rule is as follows: "No brother shall presume to print or publish, or cause to be printed or published, the proceedings of any Lodge, nor any part thereof, or the names of the persons present at such Lodge, without the direction of the Grand Master, or the Provincial Grand Master, under pain of being expelled from the Order." (Const. "Of Members." Art. 6.)

that silence on the subject, which had been observed in all the Books of Constitution.”

In the latter end of 1819, a memorial was addressed to the M. W. Grand Master, from the Provincial Grand Lodge of Lancashire, on a subject which, at a subsequent meeting of that body, was considered improper, and the Grand Master was requested to allow it to be withdrawn. His Royal Highness, therefore, did not deem it necessary to intimate to the Grand Lodge, or to the Board of General Purposes, that such a document had been transmitted to him. Although this withdrawal was perfectly voluntary on the part of the Provincial Grand Lodge, yet the Brethren of No. 31, having taken an erroneous view of the circumstances, elevated it into an occasion of dissatisfaction and complaint, and instituted an accusation against the Board of General Purposes, in which they cited this as a “case where the Board had detained a communication from the Provincial Grand Lodge for the county of Lancaster, which consists of sixty-two Lodges on record; consequently, if the Board for General Purposes acted thus, without the authority of the Grand Lodge, we consider their conduct highly reprehensible, and if, on the other hand, the Grand Lodge gave them power to act in this manner, then we consider it a dangerous innovation upon the landmarks of our Order,” &c., &c., &c. Thus they argued upon false grounds, for the Board had no knowledge of the document which had been restored to the P. G. Lodge at its own request.

From this time until the beginning of the year 1821, it should appear that the breach was widened, for in the month of March the P. G. Master dispatched a parcel to the Board, containing charges preferred by Brother H. Lucas against Brothers Thomas Page and M. A. Gage, of the Lodge No. 31; and a copy of the order for the suspension of that Lodge. As that officer had not investigated the charges himself, the papers were returned, and the Board declined interfering with them in their present shape.

It might be rationally conceived that the members of Lodge No. 31, on receiving the order of suspension, would have endeavoured to reduce the points in dispute into as narrow a compass as existing circumstances would allow, for the purpose of eliciting an amicable and satis-

factory termination, that the science of Masonry might not be brought into disrepute by the effects of division and disunion amongst its professors. This they unfortunately failed to do. They omitted to seize the critical moment; and having passed the Rubicon, all hope of future arrangement was at an end. They did not even appeal to the Grand Lodge against the order of suspension, although it was denounced as arbitrary and unjust; but held their accustomed meetings, and transacted masonic business as usual: they materially aggravated their case by the circulation amongst the lodges of intemperate manifestos, full of harsh and indecorous language; and, in their zeal for the production of authorities in justification of their own conduct, and the crimination of the constituted authorities, they entirely overlooked that one grand charge, which, like a crown of pure gold, decorates and adorns the glorious superstructure of Freemasonry, "The rulers and governors, supreme and subordinate, are to be obeyed in their respective stations, by all the Brethren, according to the old charges and regulations, with all humility, reverence, love, and alacrity."

To terminate these unhappy disputes successfully, the P. G. Master summoned the erring Brethren before him, without effect; and his precept was met by the following Resolution, which was agreed to by the members of Lodge No. 31, on the 9th of July, 1821:—

"Resolved unanimously, that we will not enter into any negotiation, nor appear before any committee or masonic tribunal whatever, until the P. G. Master has furnished us with a copy of the charge exhibited against our Lodge, and with the names of our accusers, nor until he has commanded Richard James Greesham to restore the property which he removed from our Lodge, under the pretence of committing it to the care of the P. G. Master for safety."

The P. G. Master, under a suspicion that some latent prejudice might exist in the minds of these Brethren against himself, deputed his authority to the Master of another Lodge in Liverpool (No. 38), directing him to convene a meeting of all the Masters, Past Masters, and Wardens, of every Lodge in that place, to investigate the conduct of the accused Brethren; for the defection

had extended to other Lodges, whose members appeared determined to advocate the cause of No. 31. In the month of August this committee met, and the charges were regularly brought forward; but after two or three days of fruitless discussion, the meeting dissolved without having accomplished any satisfactory result; and the Brethren of No. 31 published a detailed account of these proceedings, under date of September 19, 1821, highly impregnated with the angry feelings which then prevailed in their minds; and this document was pronounced by the Grand Lodge, at the succeeding quarterly Communication, to be "a direct violation of the laws of the Craft, p. 84, Art. 6, Book of Constitutions, and forming a sufficient ground to continue the suspension of the Lodge No. 31."

In November, 1821, another attempt was made for the adjustment of this unhappy dispute. The Deputy P. G. Master went over to Liverpool, and, having formed a meeting composed of the chairman of the late committee, and six other brothers, issued an especial summons to the Master of No. 31, to appear personally before him with the warrant papers and evidences of the Lodge. No attention was paid to this summons, except by referring the D. P. G. Master once more to the Resolution of the 9th of July; thus violating a fundamental law of Masonry;<sup>118</sup> and the former suspension was again confirmed. The Lodge now, with the advice and concurrence of its abettors, published that fatal manifesto which was decisive of its fate.<sup>119</sup>

<sup>118</sup> "The Master and Wardens of every Lodge shall attend the Grand Master or his deputy, or the Provincial Grand Master or his deputy, or any board or committee authorized by the Grand Lodge; and produce the warrant, minutes, and books of the Lodge, when summoned to do so, *under pain of suspension*, and being reported to the next Grand Lodge." (Const. Art. 11, Of Masters and Wardens of Lodges.)

<sup>119</sup> This paper attracted the attention of the Grand Master, in his private capacity as Master of the Lodge of Antiquity, and he addressed the following letter to the P. G. Master:—

*Freemasons' Hall, London, 15th Dec. 1821.*

R. W. BROTHER,

We have received the commands of the M.W. Grand Master, the Duke of Sussex, to acquaint you, that his Royal Highness has received, as Master of the Lodge of Antiquity, No. 2, the Copy of a printed circular, dated "Masonic Committee Room, Castle Inn, North Liver-

The primitive intention of these Brethren might spring from a right principle; for their motive, as they themselves profess, was *a jealous concern for the maintenance of the ancient laws and usages of the Order*; but how proper soever this feeling might be, they failed altogether in the details; and their subsequent conduct violated almost every law that was applicable to their case. Their disobedience could not be palliated by the plea of necessity or expediency: and the language which they made use of in their communications to the Brethren and the Grand Lodge, was neither masonic nor respectful. Instead of a calm and temperate recapitulation of the points they desired to illustrate, they dealt largely in amplification;

pool, 26th November, 1821," and which paper purports to come from Brothers Thomas Page, W. M. of No. 31, M. A. Gage, P. M. of same, and thirty-two other Brethren, Officers or Past Officers of various Lodges in your Province; and to give the proceedings or sentiments of a meeting held on the said 26th November. Annexed to the said letter is the copy of an Address transmitted to the M. W. Grand Master by the Provincial Grand Lodge, on 27th September, 1819; and, also, copy of a letter sent by the Lodge, No. 31, to the R. W. Provincial Grand Master, under date of 30th August last. The Grand Master views the publication of these matters as a most offensive proceeding, and in direct violation of the Laws of the Craft. He, therefore, directs that you will ascertain whether the individuals whose names appear to that paper did actually subscribe the original from which it is copied, and also gave their sanction to its publication. And, further, that you will suspend from their privileges as Masons, such Brethren as shall be proved to have so acted, and make a report to his Royal Highness what you may do, that he may take the measures requisite in the said affair.

In making this communication, the M. W. Grand Master commands us further to remark upon the contents of the paper, dated 26th November last, that, as to the observations made by the Provincial Grand Lodge upon the number of Members necessary to remain together, to enable them to continue their Lodge in existence, an answer was sent to the Provincial Grand Secretary, on 5th January, 1819, by order of the Board of General Purposes, stating, that the subject was one of great delicacy; and, therefore, it had been felt advisable, in the new Book of Constitution, to preserve the same silence in regard thereto as had been observed in all the former editions; and such opinion has ever been held by the Grand Lodge.

That the Address of the 27th September, 1819, *was received by the M. W. Grand Master sealed, having been transmitted direct to him, and not sent through the Board*; that, upon perusal, his Royal Highness found it to contain questions relative to the Order of the Royal Arch, which could not, under any circumstances, be discussed in the Grand Lodge; and he, therefore, never communicated the receipt of it, nor any part of its contents, either to the Grand Lodge or to



made use of irritating and exaggerated statements of facts; and even bordered upon menaces, with the intention of intimidating the Grand Lodge by the dread of another schism. They laboured under the grievous error of supposing that Boards and superior officers, although lawfully constituted, possessed no authority; and that as all Masters, Past Masters, and Wardens, are *ex-officio* members of the Grand Lodge, so the acts of a competent number of such members, wheresoever assembled, are equally valid and binding; forgetting, that as no private Lodge can be legally held without its Master, or his legitimate substitute, so no Grand Lodge can possibly

the Board of General Purposes; consequently the Board was wholly ignorant of such address having been sent; and, *as it was subsequently withdrawn as improper*, the Grand Master had hoped the matter had been set at rest.

*That the Board of General Purposes possesses no powers but such as have been delegated to it by the United Grand Lodge, and to which body an appeal is reserved in all cases.*

That the Board is not the only channel of communication with the Grand Lodge; on the contrary, all petitions, appeals, &c., for that Body, addressed to the Grand Secretary, and transmitted at least seven days prior to any Quarterly Communication, so that the same may be read at the General Committee, which meets on the Wednesday previous to the Grand Lodge, must, as a matter of course, go to the Grand Lodge, provided the language be proper; and every member of the Grand Lodge is at liberty to bring any subject under discussion there, provided he give notice at the said General Committee of his intention so to do.

If the meeting of the Provincial Grand Lodge, held at Preston, in 1820, or any of the proceedings there adopted, were irregular, the Members who held such an opinion might have preferred their complaint in the proper quarter; but which they have never done.

His Royal Highness directs, that this letter may be communicated to the Provincial Grand Lodge on Monday next, for the information of the Brethren who may be then assembled, not as an answer to the printed paper alluded to, because *the printing of such paper, and the meeting on the 26th November last, are both so illegal, that no answer could be given to them*; but because the Grand Master is desirous that the Brethren who have seen the paper may, at least, be informed of the fallacious grounds on which it is framed, although such paper, being illegal, could form no part of the proceedings of a Lodge, or be recognized by them.

We have the honour to be,

Right Worshipful Brother,

Your most obedient servants and faithful Brothers,

WILLIAM H. WHITE, } G. S.  
EDW. HARPER, }

be constituted, how numerous soever its members may be, except the Grand Master, or a Deputy regularly appointed by himself, were actually present. They even pursued this principle so far as to convene a general meeting of Masons in the county palatine of Lancaster, without the concurrence of the P. G. Master, or his Deputy; and, in their eagerness to confirm their own acts by the countenance of such an authority, they totally lost sight of the plain construction of that simple law, by virtue of which the decree of suspension had been issued and confirmed, that "if any Brother be summoned to attend the Grand Master or his Deputy, or the P. G. Master or his Deputy, or any board or committee authorized by the Grand Master, and do not comply, or give sufficient reason for his non-attendance, the summons is to be repeated, and if he still persists in his contumacy, he shall be suspended from all masonic rights, and the proceeding notified to the Grand Lodge."<sup>120</sup>

The P. G. Master, finding all attempts to settle the question ineffectual, transmitted the documents to the Board of General Purposes; and that body, now that the subject was brought regularly before them, proceeded without delay to the performance of their duty; and, in the examination of the charges, they appear to have been actuated by a desire to discharge that duty faithfully and impartially. On the 5th of December, 1821, they made their Report to the Grand Lodge, which was read and approved; and it was then ordered, that "the Lodge No. 31 be further suspended from the exercise of its masonic privileges until the next Quarterly Communication, reserving to the Grand Master the power to restore it previously, if he should see sufficient cause so to do." The Lodge took no notice of this order, but continued occasionally to meet; and it was therefore resolved by the Grand Lodge, on the 6th March, 1822, "that the Master and Wardens of No. 31 be summoned to show cause, at the next Quarterly Communication, why the Lodge should not be erased from the list of Lodges, and its warrant be withdrawn, for disobedience of the order of the Grand Lodge; and that, in the mean time, it be suspended from its functions, allowing the members only

<sup>120</sup> Const. "Of Members, and their Duty." Art. 14.



to assemble in Lodge for the purpose of considering their defence." It was also resolved unanimously, that "the thirty-four Brethren, whose names appeared to a printed paper, dated Masonic Committee Room, Castle Inn, North Liverpool, Nov. 26, 1821, circulated to many Lodges, be suspended from their masonic privileges until the next Quarterly Communication, reserving to the Grand Master the power previously to reinstate the whole, or such of them as he may see cause to restore." Copies of these resolutions were sent to the Lodge, and to the thirty-four Brethren respectively.

The Lodge No. 31 now transmitted a paper, bearing date the 1st of April, in which the members denied to the Grand Lodge the right and power of passing the above resolutions, and remonstrated, in very unbecoming and offensive language, against its proceedings on their case. This was followed up by another paper of similar tendency in June, wherein it was avowed "that the Lodge No. 31, notwithstanding the prohibition of the 5th of December last, had continued to hold its masonic meetings in the usual manner; that, in consequence of a resolution passed in the Lodge, it was impossible for the members to pay any attention to the commands of the Grand Lodge; and that, under existing circumstances, it was their determination not to do so." Such a flagrant instance of contumacy, and violation of discipline, could not be overlooked; and, therefore, on motions duly made at the Quarterly Communication in June, 1822, it was resolved unanimously, "That the Lodge No. 31, at Liverpool, be erased from the list of Lodges, and its warrant forfeited; that notice of such erasure be transmitted to every Lodge upon the registry of the Grand Lodge; and that no Brother, being at present a member of the said Lodge No. 31, be received, even as a visitor, in any other Lodge; that these resolutions be communicated to the Grand Lodges of Scotland and Ireland, and to all Lodges in communion with the Grand Lodge of England; that the several Brothers who signed the papers published under the date of the 26th of Nov., 1821, and the 1st of April, 1822, be summoned to show cause, at the next Quarterly Communication, why they should not be expelled the Fraternity; and that, in the mean time, they be suspended from their masonic privileges; and

that notice of such suspension, with the names of the individuals so suspended, be transmitted to all the Lodges, in order that those Brethren may not be received, even as visitors, in any Lodge, under the penalty attached to the Lodges admitting irregular Masons.<sup>121</sup>

It is to be regretted that expelled and suspended Brothers, at this extreme period of the business, should have still indulged in the spirit of bitterness, which was calculated to exclude the sympathy and commiseration of Brethren uninterested in the dispute. They issued another appeal to the Lodges, in which they condemn the Brethren who had been reinstated on petition, in no measured language; and declare that “they wish it to be perfectly understood that *they shall not petition to be reinstated*; nor shall they be satisfied with reinstatement, unless a full and impartial inquiry be made into the abuses and innovations of which they have complained.”

Petitions for readmission continued still to be received and attended to by the Grand Lodge, for the door of forgiveness was not finally closed until the month of March, 1823, when, at the Quarterly Communication, held on the 5th of that month, the Grand Lodge declared “that every possible opportunity had been afforded for the offending Brethren to reconsider and make atonement for their past misconduct; but, instead of profiting by the indulgence thus granted, they this day transmitted a statement replete with additional insult to the Grand Lodge and other masonic authorities; whereupon, on a motion duly made and seconded, it was resolved unanimously, that the said Brethren be for ever expelled from Masonry;” and thus twenty-six individuals, who remained refractory, were finally and for ever excluded from any participation in the business of the Craft.

The agitation which these events produced did not

<sup>121</sup> The expelled and suspended Brethren were sixty-eight in number, and were members of the following Lodges:—Twelve belonged to No. 31, three of whom had been reinstated by petition to the Grand Master; four belonged to No. 59, who had all been restored by petition; nine to No. 74; seven to No. 140, two of whom had been restored; one to No. 182; five to No. 348, four of whom had been readmitted; one to No. 378; one to number 380, and he had been restored; five to No. 442, four of whom had been reinstated; seven to No. 466, four of whom were restored; twelve to No. 486, three of whom had been restored; and four to No. 655, who had all been restored.

easily subside. The leaven continued to work; and those who refused to submit to the authoritative mandate of the Grand Lodge, or to conciliate by a respectful submission, resolved once more to have recourse to the old system of menace; and, in September, 1823, the Sea Captains' Lodge at Liverpool, No. 140, having transmitted to the Grand Lodge, at its last meeting, a paper dated 29th May, 1823, and signed by John Thompson, W. M., Peter Bainbridge, S. W., Thomas Read, J. W., and Thomas Berry, Sec., in which paper it was declared to be the fixed resolution of the said Lodge to separate itself from the Grand Lodge, unless the warrant of the late Lodge No. 31, at Liverpool, should be reinstated, and the privileges of the twenty-six individuals, who had been expelled from the Craft, were restored; and it appearing that three of the individuals who had signed the said paper were amongst those who had been so expelled, and the fourth was not registered as a member of the Lodge, it had been ordered, that the Lodge, No. 140, should be summoned to show cause, at this meeting, why its warrant should not be declared forfeited, and the Lodge erased, for continuing or admitting as members, individuals who had been expelled from Masonry, and for transmitting or sanctioning the said paper. And, as no communication could be held with the expelled members, it was intimated to the Lodge that its only admissible representatives would be the regular Past Masters and Past Wardens. And it was ordered, that Thomas Read, who signed the above paper as Junior Warden, without being registered as a member of the Lodge, should be summoned to show cause why he should not be expelled from Masonry, for having affixed his signature to the paper in question. The parties thus summoned not having appeared to answer to the complaint, it was ordered "that the warrant of the Sea Captains' Lodge at Liverpool, No. 140, be, and the same is, hereby declared forfeited, for violating the laws of the Craft, and for contumacy, and that the Lodge be accordingly erased from the list of Lodges: and that the said Thomas Read, so signing himself as J. W. of the Lodge, No. 140, although not registered as a member thereof, be henceforth disqualified from acting as a Mason, or from being recognized or received as such in any Lodge

whatever." This prompt example was completely efficacious, and from hence we hear no more of opposition or intemperate resistance to the decrees of the Grand Lodge.

## SECT. XIX.

### *History of Freemasonry from 1823 to 1829.*

IN the year 1823, the installation of his Royal Highness the Duke of York, as Master of the Prince of Wales's Lodge, was performed; and was attended by some circumstances which may be interesting to the Craft. The warrant of constitution had been granted to this Lodge in the year 1787, by his Royal Highness the late Duke of Cumberland, at the instance of his present Majesty, then Prince of Wales. In this warrant, Sir Samuel Hulse, the Honourable Colonel Stanhope, and the late Lord Lake, were nominated as the Master and Wardens; but in the year 1792, their Royal Highnesses the Dukes of York and Clarence were appointed to the latter offices, which they continued to hold till his Majesty's accession in 1820.

The following Memorial was shortly afterwards presented to his Majesty, who was graciously pleased to accede to the prayer of it, in terms as flattering to the Lodge as they were characteristic of that accomplished urbanity so peculiarly possessed by the revered sovereign of these realms:—

WE, your Majesty's most dutiful and loyal subjects, the Acting Master, Wardens, and Brethren of the Prince of Wales's Lodge, humbly entreat permission to approach your Majesty with the expression of our affectionate attachment to your Majesty's person. Unwilling to break in upon your Majesty's privacy during the first period of your happy accession to the throne of these realms, we have hitherto refrained from presenting this our humble Petition. For many years past it has been the highest honour of which our Lodge can boast, and, at the same time, its greatest pride, to recognize your Majesty as its patron and protector, in the character of Master of the Lodge.

In making this our earnest solicitation, that the same high patronage may be continued to us, we trust we are not acting incompatibly with our respectful duty to a beloved Sovereign, or presuming too much upon that condescending benignity which has hitherto been so graciously manifested towards us.

We further humbly petition, that the Lodge may be permitted to

retain the jewel so long worn by its members, as their most honourable and distinctive badge, and be empowered to present it to all future members of the Lodge; or if your Majesty should be pleased to make any alteration herein, we shall bow with dutiful submission to the royal will: and, under every circumstance, feel the deepest sense of gratitude, veneration, and affection, for past acts of kindness and beneficence. As your Majesty has long possessed the love and confidence of the Society of Freemasons, so may you, Sire, continue to live in the hearts of all men; from no class, however, can this prayer be offered up to the Great Architect of the Universe with more fervour and sincerity, than from those individuals who have the high honour to be members of the Prince of Wales's Lodge.

(Signed, &c.)

The first duty of the Lodge being thus performed, and happily sanctioned by the gracious reception which this Memorial had the good fortune to meet with; the attention of the Brethren was next directed to the Royal Senior Warden, the Duke of York, whose support, under existing circumstances, would so effectually preserve and perpetuate the proud connexion which had so long existed between the Lodge and its Royal Founder. The following letter was therefore transmitted to his Royal Highness by Lord Dundas, the Master:—

MAY IT PLEASE YOUR ROYAL HIGHNESS,

We, the undersigned, the Acting Master, Wardens, and Brethren of the Prince of Wales's Lodge, having, for many years, been honoured with the name of your Royal Highness as Senior Warden, together with that of his Royal Highness the Duke of Clarence, as Junior Warden of the Lodge, by the especial appointment of his present Majesty when Prince of Wales, most respectfully beg leave to represent, that the Lodge has, upon a recent Memorial presented to the King, received the proud distinction of his Majesty's gracious permission to act under the royal patronage; it being, however, incompatible with the dignity of the throne, that the Lodge should continue to recognize his Majesty as its Master, with great humility we crave permission to tender this office to your Royal Highness's acceptance.

Should we be fortunate enough to obtain your Royal Highness's assent to this our respectful solicitation, we shall, indeed, feel ourselves most highly honoured; and we can only add, that it will be an additional stimulus to our exertions, in promoting the welfare, respectability, and prosperity of a Lodge, which is already deeply sensible of the lustre it has acquired by having their beloved Sovereign for its immediate patron.

With every sentiment of respect and dutiful attachment, we have the honour to subscribe ourselves,

Your Royal Highness's  
Most devoted and obedient humble Servants,  
(Signed, &c.)

His Royal Highness, with the greatest kindness and condescension, acceded to the request of the Brethren; and, the preliminary measures being completed, the installation of the Master Elect took place on Saturday, March 22, 1823, at the Thatched House Tavern, St. James's Street. His Royal Highness the Duke of Sussex performed the ceremony, and conducted the whole proceedings with the greatest masonic dignity. When the new Master had been installed, and had received the customary salutations, he appointed and invested his Deputy Master, Wardens, and other officers; after which the warrant, the book of constitutions, the Bible, square, and compasses, the bye-laws, and the working tools, were presented by different Brethren, accompanied by appropriate addresses. The former were presented by Sir Frederick Fowke, P. S. G. W. the Deputy Master, with the following address:—

I have peculiar pleasure in presenting to your Royal Highness a document of equal interest to you, Sir, and to ourselves. It is the Warrant of Constitution of the Prince of Wales's Lodge, which was granted by your Royal Highness's uncle, the late Duke of Cumberland, as Grand Master, at the instance of his present Majesty, then Prince of Wales.

The instrument, Sir, is now rendered doubly valuable to us, from the proud accession we have this day acquired in the person of your Royal Highness as Master of the Lodge, who received your appointment as Senior Warden soon after the first formation of the Lodge. May we, Sir, long continue to act under the sanction of this warrant, which so closely connects the Lodge with your Royal Highness's family; and which, while it elicits our affectionate attachment to its illustrious members, will ever be a gratifying memento of that duty and allegiance which, as men and Masons, we owe to our Sovereign and immediate patron. I have also to present to your Royal Highness the Book of Constitutions, which contains the general Laws of Masonry, and the Orders and Regulations established by the United Grand Lodge of England, for the guidance and orderly government of the Society. To these Orders and Regulations it is our duty, as good and faithful Masons, to submit, in the perfect confidence, that, as they have been framed with great deliberation and wisdom, so we may be satisfied that the interests of the Fraternity will be best consulted by a strict and willing adherence to the salutary provisions which they contain.

All the necessary forms in the Lodge being now concluded, the newly installed Master, accompanied by his Royal Brother, retired into a private room, and the rest of the Brethren adjourned to the drawing-room. When dinner was announced, they were marshalled by the

Director of Ceremonies, and went in procession to the Banqueting-room, where they took their seats according to a previous arrangement, that they might receive their Royal Highnesses in due form.

The two Princes entered the room at seven o'clock, amidst the cheers and congratulations of the assembly; and the newly installed Master took the chair, supported on the right by the Duke of Sussex and Sir John Doyle, and on the left by Lord Dundas and Sir F. Fowke, Bart. About ninety distinguished Brethren, including upwards of forty Grand Officers, sat down to this animating banquet, exhibiting a magnificent display of masonic talent, character, and respectability. Several addresses were delivered after dinner by his Royal Highness the Duke of Sussex, Sir John Doyle, and other individuals; and nothing could exceed the perfect satisfaction and pleasure which were visible on every countenance; heightened by beholding the Royal Brothers "in the badge of innocence, and bond of friendship," seated by each other's side, and contributing largely to the sociality of all around them. They retired soon after eleven o'clock, which was the signal for the meeting to break up, as the Brethren were unwilling, from a respectful feeling towards the Illustrious Brothers, to protract their conviviality beyond the hour at which the Royal Chairman had quitted his post.

The author of the little pamphlet<sup>122</sup> from which the above particulars have been extracted, concludes his account of this festival with the following observation:—"Men, ignorant of the real objects of Masonry, and accustomed to speak slightly of it, may, from occurrences like these, be induced to entertain a more favourable opinion of an institution which folly may misrepresent, or malevolence calumniate; but while, in conformity with its precepts, we continue to be peaceable subjects, and while kings and princes are enrolled under its banners, we may defy the darts of slander, and claim the respect and confidence of the community; for the principles of Freemasonry invariably lead its members TO FEAR GOD, LOVE THEIR NEIGHBOUR, AND HONOUR THEIR KING.

<sup>122</sup> Printed and published by Brother Thiselton, Goodge-street.

The enterprising traveller, Belzoni, to whose researches science is so much indebted, prosecuted his antiquarian inquiries with such independent perseverance, that, neglecting his own emolument, he consigned the results of his labours and discoveries to the sole benefit of this country.<sup>123</sup> In stature he was gigantic; and to this accidental perfection he himself modestly attributes some portion of his success amongst a people little better than savages. It is well known that he lost his life in

<sup>123</sup> He gives the following summary of his labours in the year 1820:—"My native place is the city of Padua; I am of a Roman family, which had resided there for many years. The state and troubles of Italy in 1800, which are too well known to require any comment from me, compelled me to leave it, and since that time I have visited different parts of Europe, and suffered many vicissitudes. The greater part of my younger days I passed in Rome, the former abode of my ancestors, where I was preparing myself to become a monk; but the sudden entry of the French army into that city altered the course of my education, and, being destined to travel, I have been a wanderer ever since. My family occasionally supplied me with remittances; but, as they were not rich, I did not choose to be a burthen to them, and contrived to live on my own industry, and the little knowledge I had acquired in various branches. I turned my chief attention to hydraulics, a science that I had learned at Rome, which I found much to my advantage, and which was ultimately the very cause of my going to Egypt. For I had good information that an hydraulic machine would be of great service in that country, to irrigate the fields, which want water only to make them produce at any time of the year. But I am anticipating. In 1803 I arrived in England; soon after which I married; and after residing in it nine years, I formed a resolution of going to the south of Europe. Taking Mrs. Belzoni with me, I visited Portugal, Spain, and Malta, from which latter place we embarked for Egypt, where we remained from 1815 to 1819. Here I had the good fortune to be the discoverer of many remains of antiquity of that primitive nation. I succeeded in opening one of the two famous pyramids of Ghizeh, as well as several of the tombs of the kings of Thebes. Among the latter, that which has been pronounced by one of the most distinguished scholars of the age to be the tomb of Psammuthis, is at this moment the principal, the most perfect and splendid monument in that country. The celebrated bust of young Memnon, which I brought from Thebes, is now in the British Museum; and the alabaster sarcophagus, found in the tomb of the kings, is on its way to England.

"Near the second cataract of the Nile, I opened the temple of Ybsambul; then made a journey to the coast of the Red Sea, to the city of Berenice, and afterwards an excursion in the western Elloah, or Oasis. I now embarked for Europe; and, after an absence of twenty years, returned to my native country, and to the bosom of my family, from whence I proceeded to England."—*Discoveries in Egypt. Preface.*



Africa, in the year 1825, in which quarter of the globe he was initiated into Masonry,<sup>124</sup> and which was the scene of all his active achievements: and so little was he blessed with the benefits of fortune, that, on receiving the unhappy tidings of his loss, his widow found herself wholly destitute of support. She had heard of Masonic benevolence, and made her appeal to the Grand Lodge, where the simple tale of real distress is never preferred in vain. The M. W. Grand Master brought to the notice of that august body the distresses of the widow. He stated that Brother Belzoni, who had recently lost his life during his travels in Africa, was initiated at Cairo, in the Lodge of the Pyramids, and during his residence at Cambridge had become a member of the Lodge of the School of Plato, No. 549, in that place; and, as notice had been given in the General Committee of an intention to submit the matter to the Grand Lodge, his Royal Highness moved, and it was resolved unanimously, "That the United Grand Lodge of Freemasons of England, deeply sympathizing with Mrs. Belzoni, on the irreparable loss which she, as well as the lovers of science and literature, has sustained by the premature death of the late Brother Belzoni, do contribute the sum of 50*l.* out of the Fund of Benevolence, in aid of the public subscription in her behalf."

<sup>124</sup> The Mason, however, is a citizen of the world; and, in whatever clime misfortune may overtake him, should he meet with Brothers, his relief is certain. In this particular Masonry is respected even by pirates, who are a terror to every other order of men; and I rejoice that it is in my power to record a triumphant and well-authenticated illustration of the fact. At a meeting of the Leith and Canongate Lodge on Thursday evening, March 5th, 1829, a visitor, who was the captain of a ship, stated, that, when sailing in the South American seas, he was boarded by pirates, whose numbers were so overpowering as to render all resistance unavailing. The captain and several of the crew were treated with rudeness, and were about to be placed in irons while the plunder of the ship went on. In this situation, when supplication and entreaty were disregarded, the captain, as a dernier resort, made the mystic sign, "which none but Craftsmen ever knew." The commander of the piratical crew immediately returned the sign, and gave orders to stop proceedings. He grasped his newly-discovered Brother by the hand with all the familiarity of an old acquaintance, and swore he should sustain no injury. Mutual acts of kindness then passed between them; every article that had been seized was restored to its place, and the two ships parted company with three hearty cheers.—*Stirling Journal*.

The flourishing state of Masonry, in a provincial town, is a subject not unworthy of notice in a general history of the Craft. In the year 1827, the members of the Humber Lodge, No. 73, in Kingston-upon-Hull, finding that the room occupied by them, at the Turk's Head, was much too small and incommodious to accommodate their increasing numbers, entered into a subscription for the purpose of erecting a masonic Hall, in addition to the two already existing in that opulent sea-port. The requisite sum being speedily raised, a deputation of the officers and brethren waited on R. Mackenzie Beverley, Esq., G. S. and D. P. G. M. for the North and East Ridings of the county of York, to request his assistance in laying the foundation-stone of the intended building; to which he immediately assented, and named the 7th of May for the performance of that solemnity. On the day proposed, a large body of the members of the Humber Lodge, attended by a numerous company of visitors from other Lodges in the town and neighbourhood, assembled at the appointed hour. The Lodge was opened in due form at the Neptune Inn, by the D.P.G.M., and the preparatory ceremonies were performed.<sup>125</sup> The D.P.G.M. inquired of the building Master, if his Lodge was lawful, and being answered in the affirmative, he proceeded to a more accurate investigation.

D.P.G.M. "I hereby, in the presence of all these worshipful Masters, Wardens, and Deacons, and in the presence of all these Master Masons, worthy and diligent workmen of our secret Craft, do ask of you and of your company, if you know yourself, at this time, to have done any thing contrary to the laws of Masonry, which has not been told to the Provincial Authorities, and whereby you should be suspended from your work?"

W.M. "We are good Masons at this very time."

D.P.G.M. "Have you, amongst your company, any brother guilty of brawlings, strife, and disobedience in open lodge?"

W.M. "We have none, Right Worshipful Master."

D.P.G.M. "Have you any brother who, in open lodge,

<sup>125</sup> Having had the honour to assist at this imposing ceremony, I am able to describe it minutely.—EDITOR.

is guilty of drunkenness, common swearing, or profane words?"

W.M. "We have none, Right Worshipful Master."

D.P.G.M. "Have you authority to do this day's work?"

W.M. "We have, Right Worshipful, and, with your permission, will here read it."

The authority was then read, after which the D.P.G.M. resumed, "Masters, Wardens, Deacons, and all working Masons, all is right and as it should be; and I give you all joy of this day's work. It has begun in zeal—let it end in charity; and let us give due praise to the Master and Brothers of the Humber Lodge, for wishing to raise a temple to Masonry. May the blessing of Heaven be with us all; and may the new Lodge increase in virtue, harbour the poor Brethren, and console the rich! Amen and Amen."

The Ark of the covenant was now introduced and furnished, and the veil was consecrated with the usual ceremonies; after which the procession was formed to the site of the intended building, in Osborne-street, in the following order:—

Two Tylers with drawn Swords.

Band of Music.

Masons not being members of any Lodge, two and two.

Visiting members of neighbouring Lodges, two and two.

The Foundation-stone, carried by four Masons.

|              |   |                              |   |              |
|--------------|---|------------------------------|---|--------------|
| Deacons      | { | Banner of the Humber Lodge.  | } | Deacons      |
| with Staves. | { | Members of the Humber Lodge. | } | with Staves. |

Two Stewards with Wands.

A Banner.

Royal Arch Masons, in sashes and aprons, two and two.

The Corn, Wine, Oil, and Salt, borne by Master Masons.

Chaplain of the Humber Lodge.

Past Masters.

The Bible, Square, and Compasses, on a crimson velvet cushion, borne by a Master Mason.

The Ark, with its covering, borne by four Master Masons.

Secretary and Treasurer with their Jewels.

Senior and Junior Wardens with their Pillars.

|              |   |                             |   |              |
|--------------|---|-----------------------------|---|--------------|
| Steward      | { | Master of the Humber Lodge. | } | Steward      |
| with a wand. | { | Marshal with a Baton.       | } | with a wand. |

The Globes, borne by two Master Masons.

Banner of the D.P.G.M.

Acting Provincial Grand Sword Bearer,

Provincial Grand Secretary.

Provincial Grand Architect, with a plan of the building.

**Two Marshals with Batons.**

|   |   |                            |
|---|---|----------------------------|
| Two<br>Sword<br>Bearers. {  | Brother R. M. BEVERLEY, Esq., D.P.G.M.,<br>in his robes, under a canopy of silk, borne<br>by six Master Masons. | { Two<br>Sword<br>Bearers. |
| Brother REV. G. OLIVER, P.G.C. for Lincolnshire, in his robes,<br>attended by four Master Masons with wands.<br>Banner of the Apollo Lodge, Grimsby.<br>Two Tylers with Swords. |   |                            |

On arriving at the ground, the Brethren formed themselves into a square about the foundation, although they were somewhat incommoded by the immense concourse of people who had assembled to witness the ceremony. The canopy of the D.P.G.M. was placed to the east of the foundation-stone, and before the ceremonies commenced, he addressed the spectators as follows.—

“Men, women, and children, here assembled to-day, to behold this ceremony, know all of you that we are lawful Masons, true to the laws of our country, and professing to fear God, who is the Great Architect of all things, to confer benefits on our Brethren, and to practise universal benevolence to all mankind. We have amongst us, concealed from the eyes of all men, secrets which may not be revealed, and which no man has discovered. But these secrets are lawful and honourable, and are placed in the custody of Masons, who alone have the keeping of them to the end of time. Unless our Craft were good and our calling honourable, we should not have existed for so many centuries; nor should we have had so many illustrious Brothers in our Order, ever ready to sanction our proceedings, and contribute to our prosperity. To-day we are assembled in the face of you all to build a house for Masonry, which we pray God may prosper, if it seem good unto Him; that it may become a house for great and worthy men to practise beneficent actions, and to promote harmony and brotherly love till the world itself shall end.”

The plan was then produced by the architect, which was handed round to the Brethren, after being inspected by the D.P.G.M., who anointed the tools of Masonry with oil, and delivered them to the Master of the building Lodge, who transferred them to the architect. When the foundation-stone was lowered into its bed, the D.P.G.M. struck it three times with the gavel, and the following Prayer of Benediction was recited by the Provincial Grand Chaplain for the county of Lincoln:—

“May the Almighty Architect of the Universe, who has disposed all things in order according to the excellency of his will, who made the heavens for his majesty, the sun and stars for his glory and our comfort, and the earth as a place for the exercise of our obedience to his laws, look down upon us Master Masons, now endeavouring to

build a house according to the rules of charity, in the bond of love. May this house, of which we have placed the first stone in the earth, be a habitation for worthy men to meet together to do good; may their secret assemblies be convened in law, proceed in honour, and end in charity; may all Masons that enter under the shadow of its roof, remember that *the secret of the Lord is with them that fear him*. May the work done here prosper: may the workmen be comforted; may no strife, brawling, or unseemly words be heard within its walls; may the master love the Brethren, and the Brethren honour and obey the master; may our going out and our coming in be blessed for evermore; may our baskets be filled with plenteousness, and the voice of joy and thanksgiving abound; may there be no mourning nor sorrow of heart, and may the wayfaring Mason find comfort in his journey to his home when he passeth by the gates of this house. O Lord, prosper thou our work, yea, prosper thou our handy work, and teach us at all times, and in all places, to build up in the beauty of holiness that temple of our souls which thou hast given us to adorn with all good works, till we arrive at that glorious mansion in the skies, where all things are perfect, and there is no more labour, but peace and happiness for ever and ever. Amen."

The D.P.G.M. then anointed the foundation-stone with oil, and strewed upon it some grains of wheat and salt, and drops of wine, repeating the one hundred and thirty-third Psalm; after which the procession returned in the same order to the Neptune Inn, where about one hundred Brethren sat down to an excellent dinner, and the evening was spent with the greatest harmony and brotherly love.

The building was completed in the ensuing September, when Brother R. Mackenzie Beverley, the Grand Superintendent of the Province, issued his summonses for a Grand Provincial Arch-Chapter, to be held at the new masonic Hall, at which time the Lodge was dedicated with the usual ceremonies.

After the death of H. R. H. the Duke of York, the Prince of Wales's Lodge continued to receive a more than ordinary meed of honour and distinction. H. R. H. the Duke of Sussex, G.M., convened an especial Grand Lodge on Friday, the 22d of February, 1828, for the purpose of securing to that Lodge a continuance of the royal patronage, which it had hitherto enjoyed. The Grand Lodge, numerously attended, was opened in ample form at the Thatched House Tavern. The following distinguished Brethren were present:—

H. R. H. Prince Augustus Frederick, Duke of Sussex,  
M. W. Grand Master, on the Throne.

His Grace the Duke of Leinster, Grand Master of Ireland.

The Right Honourable Lord Dundas, D.G.M.

Gen. Sir John Doyle, Bart., G.C.B., D.P.G.M.

Richard Percival, Esq., S.G.W.

William W. Prescott, Esq., P.S.G.W. as J.G.W.

The Right Hon. Lord Yarborough, P.G.M. Isle of Wight.

Charles Tennyson, Esq., M.P., P.G.M. Lincolnshire.

C. K. K. Tynte, Esq., M.P., P.G.M. Somersetshire.

Rev. S. S. Colman, Past P.G.M. Norfolk, and G.C.

Sir William Rawlins, P.S.G.W.

Sir Frederick Fowke, Bart., P.S.G.W.

Rev. Barnard Hanbury, G. Chaplain.

Rev. Lucius Coghlan, D.D., Past G. Chaplain.

William Meyrick, Esq., G. Registrar.

William H. White, }  
Edwards Harper, } G.S.

With the rest of the Grand Officers, the Grand Stewards for the year, and the Masters, Past Masters, and Wardens of the Grand Stewards' and many other Lodges.

The Grand Master observed, that feeling it to be of the first importance to obtain the sanction and protection of the members of the Royal Family to the proceedings of the Craft, and being anxious that the Prince of Wales's Lodge, No. 493, which had for so many years past been honoured by the presidency of the Royal Family—first, in the person of his present Majesty when Prince of Wales, and afterwards by his late Royal Highness the Duke of York—should still continue to have a royal personage at its head,—for this purpose, he had solicited his illustrious relative, the Duke of Clarence, the Lord High Admiral, a Past Deputy Grand Master of the Craft, to take the command of that Lodge, and he had now the satisfaction to announce to the Grand Lodge that his solicitation had met the desired result, his Royal Highness having been graciously pleased to accede to the request. Feeling that this important occurrence and manifestation of regard towards the fraternity by H. R. H. the Duke of Clarence should be met by the Craft with every demonstration of respect, gratitude, and duty; and considering also, that the Master's jewel of the Prince of Wales's Lodge had, under very peculiar circumstances, been received by him, the M. W. Grand Master, in Grand Lodge, his Royal Highness deemed it expedient that he should deliver it to the care of his royal brother in the most effective and ample form possible; he had there-

fore, convened this meeting, that the ceremony of investiture might be performed in a Grand Lodge.

His Royal Highness the Duke of Clarence having arrived, was conducted into the Lodge, and according to ancient custom, was installed by the M. W. Grand Master as Master of the Prince of Wales's Lodge, and was proclaimed and saluted with the usual honours.

In conducting the affairs of such an unwieldy body as Masonry has now become, it is evident that considerable expenses must be periodically incurred, besides the vast sums annually voted from the Fund of Benevolence for the relief of distressed Brethren, or their widows and orphan children; and these expenses can be provided for by no other means so equitably as the periodical contributions of the members. It has accordingly been agreed, with the general consent of the Craft, that the fee for "registering a Mason within the London district, be one guinea; for a Mason made in a country, foreign, or military lodge, ten shillings and sixpence; for a Brother joining a Lodge in the London district, he having been initiated in another Lodge, five shillings; and for a Brother so joining a country, foreign, or military Lodge, two shillings and sixpence. Every member of each lodge in the London district, to pay towards the fund for masonic benevolence, one shilling per quarter, or four shillings per annum; and every member of each country, foreign, or military Lodge, sixpence per quarter, or two shillings per annum."<sup>126</sup>

These payments, so trifling to each individual Lodge, are expected to be punctually and regularly discharged, and a non-compliance with the ordinance subjects the offending Lodge, very justly, to censure, and, in extreme cases, to erasure. The Grand Lodge, however, is generally indulgent in this particular; but if, after repeated admonitions, its clemency be abused, it will not fail to put its powers into execution, and rigorously enforce the penalty. These observations have been elicited by a very extensive example, which was made at a Quarterly Communication of the 5th March, 1828; by which fifty-nine Lodges, having neglected, for a considerable space of time, to make any returns or communications to the

Grand Lodge, although repeatedly called on for that purpose, were erased from the books, and their warrants declared forfeited.

Having thus brought down the History of Masonry to the year 1828, the Editor takes leave of his Brethren by recommending to them, as the most efficient means of ensuring the permanency and extending the influence of the Craft, the cultivation of that beautiful code of morals which runs like a rich vein through the entire system of Freemasonry; assured that nothing can tend so effectually to crown the science with the verdant wreath of public approbation, as the virtuous life and guileless demeanour of its assiduous professors.



## MASONIC POETRY:

## A COLLECTION

OF

## ODES, ANTHEMS, AND SONGS

## ODE I.

BY MR. CUNNINGHAM.

**HAIL** to the Craft! at whose serene command  
 The gentle Arts in glad obedience stand:  
 Hail, sacred Masonry! of source divino,  
 Unerring sov'reign of th' unerring line:  
 Whose plumb of truth, with never-failing sway,  
 Makes the join'd parts of symmetry obey:  
 Whose magic stroke bids fell confusion cease,  
 And to the finish'd Orders gives a place:  
 Who calls vast structures from the womb of earth,  
 And gives imperial cities glorious birth.

To works of Art her merit not confin'd,  
 She regulates the morals, squares the mind;  
 Corrects with care the sallies of the soul,  
 And points the tide of passions where to roll:  
 On virtue's tablet marks her moral rule,  
 And forms her Lodge an universal school;  
 Where Nature's Mystic laws unfolded stand,  
 And Sense and Science join'd, go hand in hand.

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

## ODE II.

*Written by a Member of the Alfred Lodge at Oxford, set to Music by Dr. FISHER, and performed at the dedication of Freemasons' Hall.*

## STROPHE.

## AIR.

WHAT solemn sounds on holy Sinai rung,  
When heavenly lyres, by angel fingers strung,  
Accorded to th' immortal lay  
That hymn'd creation's natal day!

RECITATIVE, *accompanied.*

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

## CHORUS.

The mighty Master's pencil warm  
Trac'd 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 Sovereign 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 every vocal throat  
Dissolve in tender votive strain.

## AIR.

Now, while yonder white-rob'd train <sup>127</sup>  
Before the mystic shrine  
In lowly adoration join,  
Now sweep the living lyre, and swell the melting note.

## RECITATIVE.

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

<sup>127</sup> The Brethren in their white aprons.

## 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.

## EPODE.

RECITATIVE, *accompanied.*

Daughter of gods, fair Virtue, if to thee,  
 And thy bright sister, Universal Love,  
 Soul of all good, e'er flow'd the soothing harmony  
 Of pious gratulation;—from above,  
 To us, thy duteous votaries, impart  
 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 listening ear,  
 To drink the cadence clear  
 That swells the choral symphony.

## CHORUS.

To thee, by foot profane untrod,  
 Their votive hands have rear'd the high 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 spurns  
 Gay vanities of life, and tinsel joys,  
 For which unpurged fancy burns.

## CHORUS.

What pain he shuns, who dares be wise,  
 What glory wins, who dares excel.

## ODE III.

*Performed at every Meeting of the Grand Chapter of HARODIM.*

*Written by Brother NOORTHOUCK.*

*Set to Music by Companion WEBBE.*

*Sung by Companions WEBBE, GORE, and PAGE.*

## OPENING.

“ORDER is Heaven’s first law;” through boundless space  
 Unnumber’d orbs roll round their destin’d race;  
 On earth, as strict arrangements still appear,  
 Suiting the various seasons of the year,  
 Beneficence divine presents to view  
 Its plenteous gifts to man, in order true;  
 But chief a mind, these blessings to improve,  
 By arts, by science, by fraternal love.

## DIVISION.

When men exalt their views to Heaven’s high will,  
 With steady aim their duty to fulfil.  
     The mind expands, its strength appears,  
     Growing with their growing years,  
 Mounting the apex of Masonic skill,  
 Be this the earnest purpose of our lives;  
 Success must crown the man who nobly strives!

## CONCLUSION.

Loud let us raise our swelling strains,  
 And Harodim proclaim,  
 Of excellence the name;  
 Good-will to all, love to each other,  
 The due of every skilful Brother  
 Who worthily our ancient lore maintains.  
 Indulgence in pleasure  
 By prudence we measure;  
 And cheerfully parting, exchange an adieu,  
 Till we meet with fresh ardour our tasks to renew.

## ODE IV.

*Performed at Coach-makers’ Hall. Written by MR. BROWN.*

*Set to Music by MR. REMY.*

## RECITATIVE.

WHEN first the golden morn aloft,  
 With maiden breezes whisp’ring soft,  
 Sprung from the east with rosy wing,  
 To kiss the heav’nly first-born spring;  
 Jehovah then, from hallow’d earth,  
 Gave Masonry immortal birth.  
 ’Twas then, the new creation rung

## AIR.

Hail, hail, O hail, thou source of love,  
Great Artist of this goodly frame!  
The earth and sea, the sky above,  
Thou form'st to thy immortal fame.

## SEMI-CHORUS.

To thee, our sire,  
The cherub choir  
The air move with seraphic sound;  
Ye breezes sweet  
The cadence meet,  
And waft it o'er the hallow'd ground.

## AIR.

Ten thousand orbial beauties bright,  
Which long confus'd in chaos lay,  
Thou brought'st them forth to give delight,  
And make the face of Heaven gay.

## SEMI-CHORUS.

To thee, our sire, &c.

## RECITATIVE.

'Twas thus the Heavens in concert rung,  
While Nature kind from chaos sprung,  
Brought forth her tender infant green,  
And flowery sweets, to deck the scene:  
To finish then the artist's plan,  
Of purest mould he form'd the man,  
Then gave him an immortal soul,  
And bid him live and rule the whole;  
While angels, from their golden shrine,  
Sung with angelic strains divine:

## AIR.

Happy, happy mortals, rise,  
Taste with us immortal joys,  
Blooming on yon sacred tree,  
Planted by the Deity;  
The hallow'd fruit is Masonry.

Far beyond the pregnant sky,  
There the hopes of Masons lie;  
Masons' happy choice above,  
Masons every blessing prove,  
Friendship, harmony, and love.

## RECITATIVE.

As perfect love and power divine  
First gave our science birth,  
So Friendship shall our hearts entwine,  
And harmonize the earth:  
Behold the virgin hither flies,  
To crown us with her blissful joys.

## AIR.

Blooming as fair Eden's bower,  
 Friendship, goddess heavenly bright,  
 Dropping in a balmy shower,  
 Breathing concord and delight;  
 Each Mason feels the sacred fire  
 Glow with ardour in his heart;  
 The flame inspires him with desire,  
 To relieve each other's smart.

## FULL CHORUS

From Heaven since such blessings flow,  
 Let every Mason while below  
 Our noble science here improve:  
 'Twill raise his soul to realms above,  
 And make his lodge—a lodge of love.

## ODE V.

BY MR. THOMAS DERMODY.

THOU fairest type of Excellence divine,  
 Whose social links the race of man combine,  
 Whose awful mandates toward Vice control,  
 And breathe through Nature one enlighten'd soul;  
 From thy mild sway benignant virtues rise,  
 Pour on the heart, and emulate the skies;  
 From thy sage voice sublime Instruction springs,  
 While Knowledge waves her many-colour'd wings,  
 And star-ey'd Truth, and Conscience, holy zest,  
 Enthron'd true feeling in the glowing breast,  
 Then deign the labour of thy Sons to guide,  
 O'er each full line in nervous sense preside,  
 Adorn each verse, each manly thought inflame,  
 And what we gain from Genius give to Fame!

## ODE VI.

BY MR. WILLIAM WALKER.

STRIKE to melodious notes the golden lyre!  
 Spread wide, to all around, the ardent flame,  
 Till each rapt bosom catch the sacred fire,  
 And join the glorious theme!  
 'Tis Masonry,  
 The Art sublimely free,  
 Where Majesty has bow'd, and own'd a Brother's name!

Through ample domes wide let the chorus roll,  
 Responsive to the ardour of the soul,

Hail! inspiring Masonry!  
 To thy shrine do myriads bend;

Yet more glorious shalt thou be,

Till o'er the world thy power extend,  
 Still to the sons of Earth thy light dispense,  
 And all shall own thy sacred influence

Though Genius fires, yet faint his rays appear,  
 Till thy mysterious lore the soul refine;  
 'Tis thou to noblest heights his thoughts must rear,  
 And make them doubly shine.

O, Masonry!

Thou Art sublimely free.

'Tis thou exalt'st the man, and mak'st him half divine.  
 Ye Masons, favour'd men, your voices raise!  
 You speak your glory while you sing its praise.  
 Hail! inspiring Masonry, &c.

Blest be the man, and blest he is, who bears  
 With virtuous pride a Mason's sacred name;  
 And may each Brother, who the blessing shares,  
 Enrich the list of Fame.

Blest Masonry!

Thou Art sublimely free!

Heav'n bids thy happy sons, and they thy worth proclaim  
 With loud assent! their cheerful voices raise,  
 Their great, immortal Masonry to praise,  
 Hail! inspiring Masonry, &c.

The tower sky-pointing, and the dome sublime,  
 Rais'd by the mystic rules and forming power,  
 Shall long withstand the iron tooth of time,  
 Yet still their fall is sure:

But Masonry,

The Art sublimely free,

Founded by God himself, thro' time shall firm endure.

Still shall its sons their grateful voices raise,  
 And joyful sound their Great Grand Master's praise.  
 At thy shrine, O Masonry!

Shall admiring nations bend;

In future times, thy sons shall see

Thy fame from pole to pole extend.

To worlds unknown thy heav'n-born light dispense  
 And systems own thy sacred influence.

#### ODE VII.

WAKE the lute and quiv'ring strings,  
 Mystic truths Urania brings;  
 Friendly visitant, to thee  
 We owe the depths of Masonry;  
 Fairest of the virgin choir,  
 Warbling to the golden lyre,  
 Welcome; here thy art prevail!  
 Hail! divine Urania, hail!

Here in Friendship's sacred bower,  
 The downy-wing'd and smiling hour,  
 Mirth invites, and social song,  
 Nameless mysteries among:

Crown the bowl and fill the glass.  
 To every virtue, every grace,  
 To the Brotherhood resound  
 Health, and let it thrice go round.

We restore the times of old,  
 The blooming glorious age of gold;  
 As the new creation free,  
 Blest with gay Euphrosyne;  
 We with godlike Science talk,  
 And with fair Astræa walk;  
 Innocence adorns the day  
 Brighter than the smiles of May.

Pour the rosy wine again,  
 Wake a brisker, louder strain.  
 Rapid Zephyrs, as ye fly,  
 Waft our voices to the sky;  
 While we celebrate the Nine,  
 And the wonders of the Trine,  
 While the angels sing above,  
 As we below, of peace and love.

#### ODE VIII.

*For an Exaltation of Royal Arch Masons. By Brother  
 DUNCKERLEY.*

[Tune, *Rule, Britannia.*]

ALMIGHTY Sire! our heavenly King,  
 Before whose sacred name we bend,  
 Accept the praises which we sing,  
 And to our humble prayer attend!  
 All hail, great Architect divine!  
 This universal frame is thine.

Thou, who didst Persia's king command  
 A proclamation to extend,  
 That Israel's sons might quit his land,  
 Their holy temple to attend;

That sacred place, where three in one  
 Compris'd thy comprehensive name;  
 And where the bright meridian sun  
 Was soon thy glory to proclaim.

Thy watchful eye, a length of time,  
 The wond'rous circle did attend;  
 The glory and the power be thine,  
 Which shall from age to age descend.

On thy omnipotence we rest,  
 Secure of thy protection here;  
 And hope hereafter to be blest,



Grant us, great God! thy powerful aid  
 To guide us through this vale of tears  
 For where thy goodness is display'd,  
 Peace soothes the mind, and Pleasure cheers.

Inspire us with thy grace divine,  
 Thy sacred law our guide shall be :  
 To every good our hearts incline,  
 From every evil keep us free.  
 All hail! &c.

## ODE IX.

*By the SAME. For solemn Ceremonies.*

[Tune, *God save the King.*]

HAIL! universal Lord!  
 By heaven and earth ador'd:  
 All hail! great God!  
 Before thy name we bend,  
 To us thy grace extend,  
 And to our prayers attend,  
 All hail! great God!

## ODE X.

*Set to Music by DR. ARNOLD.*

[Tune, *My fond Shepherd.*]

ASSIST me, ye fair tuneful Nine,  
 Euphrosyne, grant me thy aid;  
 While the honours I sing of the Trine,  
 Preside o'er my numbers, blithe maid  
 Cease, Clamour and Faction, oh cease!  
 Fly hence, all ye cynical train:  
 Disturb not the Lodge's sweet peace,  
 Where silence and secrecy reign.

Religion untainted here dwells;  
 Here the morals of Athens are taught;  
 Great Hiram's tradition here tells  
 How the world out of chaos was brought.  
 With fervency, freedom, and zeal,  
 Our Master's commands we obey;  
 No Cowan our secrets can steal,  
 No babbler our myst'ries betray.

Here Wisdom her standard displays,  
 Here nobly the sciences shine;  
 Here the temple's vast column we raise,  
 And finish a work that's divine.  
 Illum'd from the East with pure light,  
 Here arts do their blessings bestow;  
 And, all perfect, unfold to the sight,

If on earth any praise can be found,  
 Any virtue unnam'd in my song,  
 Any grace in the universe round,  
 May these to a Mason belong!  
 May each Brother his passions subdue,  
 Proclaim Charity, Concord, and Love;  
 And be hail'd by the thrice happy few  
 Who preside in the Grand Lodge above.

## ODE XI.

Written for (and performed at) the Union of the two Grand Lodges,  
 by WALLER RODWELL WRIGHT, Esq.; and recited by Brother  
 POPE, of the Theatre Royal, Drury-lane.

## STROPHE I.

Oh for a hand, whose magic power,  
 Might wake the lyre of other days  
 To lofty and immortal lays,  
 Such as, in bold majestic swell,  
 Burst from the Theban's classic shell.  
 Where through Olympia's consecrated shade,  
 Alpheus rolls his turbid course,  
 That linger'd oft those shades among  
 And listen'd to the mighty song;  
 Or those melodious strains,  
 Whose gentle but resistless force  
 Bœotia's very rocks obey'd  
 What time amidst her wild and desert plains,  
 The sacred dome and high embattled tow'r  
 In self-compacted order rose;  
 And taught the wond'ring Sons of Greece,  
 Unfelt before, the happiness that flows  
 From social union, harmony, and peace.

## ANTISTROPHE I.

Or rather, for that holy ecstasy,  
 Which bade the Royal Bard of Jesse's line  
 Attune his harp's inspir'd minstrelsy  
 To songs of seraphim and themes divine;  
 For while, in this auspicious hour,  
 Our hands and hearts we thus unite,  
 And seek in closer folds to bind  
 The compact of fraternal love,  
 The vow which Angels might approve,  
 Of peace and charity to all mankind;  
 While taught by Faith, before the throne  
 Of heaven's High Architect we bend,  
 With hope that rests on Him alone,  
 While stars like these their radiance blend  
 Their genial influence deign to pour  
 On this our high and solemn rite;

## EPODE I.

Vain is the hope—no Master's hand  
 To-day explores the breathing lyre ;  
 No gifted bard, whose Heaven-imparted fire  
 Subdues the yielding soul to his command ;  
 But simple are the votive lays,  
 That breathe our gratitude and praise  
 To that creative Pow'r,  
 Whose wisdom sketched the vast design  
 Of Nature's universal plan :  
 Whose mighty fiat o'er the realms of night,  
 Shed the first glories of eternal light ;  
 Whose spirit, hov'ring on the vast profound,  
 Laid the foundation sure, and wide,  
 By Truth's unerring geometric line,  
 Above, below, on every side,  
 Life, harmony, and beauty breath'd around ;  
 The orbs of Heav'n their circling course began ;  
 And angels hail'd Creation's natal hour.

## STROPHE II.

One last and greatest work remain'd.  
 Hush'd was the strain ; in silent awe  
 The host of Heaven with wonder saw  
 The cold and senseless mass that lay,  
 Uniform'd, amidst its native clay,  
 Now kindling with a spark divine,  
 True to the laws of that mysterious spell,  
 Which binds in one concordant chain  
 The earth, the air, the ambient main,  
 Its latent powers unfold—  
 Each limb in due proportion swell,  
 In beauteous symmetry combine  
 To frame a structure of immortal mould.  
 But when in this fair form its Maker deign'd  
 To breathe an intellectual soul ;  
 Then first the angelic hymn began,  
 Which the bright spheres still echo as they roll,  
 Glory to God in Heav'n, and peace to man.

## ANTISTROPHE II.

And shall the heir of immortality,  
 Alone regardless of this high behest,  
 Quench the celestial glow of charity  
 Which heav'nly love hath kindled in his breast ?  
 Perverting reason's holy light,  
 Deny the Power by which 'twas given ?  
 Or arrogantly deem it just,  
 To close with wild fanatic hate  
 Fair Mercy's everlasting gate,  
 Against his erring brother of the dust ?

Far, far from such unhallow'd strife,  
 In man a kindred soul we view;  
 To all who share the ills of life  
 Our pity and relief are due:  
 Nor ask we what religious rite  
 Conveys his orisons to Heaven,  
 Enough for us if comfort we impart,  
 Or soothe the anguish of a breaking heart

## EPODE II.

Lo, where our silent emblems breathe  
 Their sacred influence o'er the soul,  
 In mystic order rang'd : while round the whole  
 A starry zone the sister virtues wreath.  
 Ye, who by compass, square, and line,  
 Those hidden truths can well divine,  
 To all besides unknown.  
 In each symbolic form pourtray'd—  
 Ye, who with firm undaunted mind,  
 Have pierc'd the vaulted cavern's awful gloom  
 And mark'd the holy secrets of the tomb;  
 Still let our actions to the world proclaim,  
 The secret lessons of our art,  
 By whatsoever mystic rite convey'd,  
 The rules of moral life impart;—  
 Nourish bright charity's æthereal flame;  
 And breathing love and peace to all mankind,  
 Like incense rise at Heaven's eternal throne.

## STROPHE III.—IRREGULAR.

Fair Queen of science, nurse of ev'ry art  
 That crowns the happiness of social life,  
 Whose dictates from the desolating strife  
 Of warring passions, purify the heart—  
 In ev'ry clime, through ev'ry age,  
 The Prince, the Poet, and the Sage  
 Have knelt before thy hallow'd shrine;  
 And nations own'd thy origin divine.—  
 Great HERMES, founder of the Memphic rite  
 And MITHRAS erst through Persia's realm rever'd;  
 And he, who to ELEUSIS bore  
 The treasures of thy mystic lore,  
 But chiefly those by holy truths inspired;  
 The chosen servant of the living God  
 Who Sinai's holy precinct trod,  
 And he with love of sacred wisdom fir'd,  
 The Mighty Prince, whose pious hand,  
 To the eternal fount of truth and light  
 That holy temple rear'd,  
 The pride and wonder of Judea's land—

His great and comprehensive mind  
 A nobler edifice design'd,  
 That time and envy should defy—  
 Founded on truth's eternal base,  
 Vast as the ample bounds of space,  
 And sacred to fraternal unity.

## ANTISTROPHE III.—IRREGULAR.

Long were the task, and arduous, to recount  
 What streams deriving from the sacred source  
 Of Sion's pure and unpolluted fount,  
 Through ev'ry clime have roll'd their devious course—  
 From where Phœnicia greets the eastern tide,  
 To fair Crotona's western tow'rs;  
 Or where, amidst Athenian bow'rs,  
 Ilissus bids his waters glide  
 In gentle course to meet th' Ægean main;  
 Or how, in later times, 'midst dire alarms,  
 When fierce contending nations rush'd to arms,  
 And delug'd Palestine's ensanguin'd plain,  
 The vanquish'd victor cast aside his sword,  
 Yielding his stubborn pride to thy command,  
 With humble soul the God of Peace ador'd,  
 And turn'd repentant to his native land.  
 Yes; from that memorable hour,  
 The Western World has own'd thy pow'r,  
 And though Ambition's frantic strife  
 Will sometimes blast the joys of life,  
 Thy influence bade her feudal discords cease,  
 And taught her sons the nobler arts of Peace.  
 Before the brightness of thine orient ray,  
 The Shades of Prejudice and Error fled,  
 And languid Science raised her drooping head,  
 To greet the fervid blaze of thy advancing day.

## EPODE III.—IRREGULAR.

Alas! that e'er a cloud should rise,  
 To dim the glories of thy name—  
 Or little jealousies divide  
 The souls by kindred vows allied;  
 But see! while thus our rites we blend,  
 The mingled sacrifice ascend,  
 And, borne to heaven in one united flame,  
 Chase every ling'ring shadow from the skies.  
 And as the sea-worn mariner,  
 When darkness shrouds each guiding star,  
 With transport greets the polar orb of light,  
 Piercing the murky veil of night;  
 Or those twin stars, whose milder beams assuage  
 The tempest in its wildest rage,  
 And pours his tributary strain  
 To the propitious rulers of the main;  
 Such joy is ours: be such the lay  
 That celebrates this happy day

Join then, ye sons of Art, in triumph join!  
 To hail the ruling star of Brunswick's royal line.  
 And ye fraternal stars whose gentle sway  
 Our sever'd powers have gloried to obey,  
 EDWARD! AUGUSTUS! Hail! illustrious names!  
 Whose princely souls confess a nearer tie  
 Than birth and kindred blood alone supply,  
 Accept the tribute each so justly claims:  
 While thus our former pledges we renew  
 Of grateful homage and affection true.  
 And though to one alone be given  
 To bear the ensign of supreme command,  
 And rule our free united band;  
 In all our orisons to Heav'n,  
 Your blended names shall still be found,  
 To both the votive goblet shall be crown'd;  
 And both, while life and memory remain,  
 Hold in our grateful hearts your undivided reign.

## ANNIVERSARY ODE.

*Composed for the Annual Meeting of the Glasgow Ayrshire Friendly Society, 25th Jan., 1820.*

THY sorrows, AYR, are like the dews of night,  
 In pearly drops, o'er Nature's cheek descending,  
 To bid her vernal beauty beam more bright,  
 The tear and smile in lovely union blending;  
 For like the hymn of gratitude ascending  
 With incense ever pleasing to the skies,  
 Thine and thy darling poet's fame extending,  
 Thou hear'st the voice of gratulation rise.  
 And lo! on this auspicious holiday,  
 The *Sons of Light* in bright array.  
 With many a *mystic streamer flying*,  
 To minstrelsy with measur'd steps advance,  
 And seem, at times, to weave the festive dance,  
 At times to shake the spear or couch the lance,  
 To feet unhallow'd all access denying;  
 The while they place, by plummet, rule, and square,  
 The corner stone pre-destined to bear  
 The precious monumental pile,  
 Of Ayr the glory, and the boast of Kyle.  
 Though frail the fabric which you raise  
 The poet's memory to prolong,  
 Compared with that which speaks his praise,  
 The energy divine of song:  
 Yet still our gratitude is due,  
 Thrice-lov'd, thrice honour'd friends, to you  
 Who bid the beauteous structure rise;  
 And as our fond regrets were one  
 When Coila wept her favourite son,  
 So in your joys we sympathize,  
 When the whole world of taste and feeling turns

## ANTHEM I.

“LET there be light!”—the Almighty spoke,  
 Refulgent streams from chaos broke  
 To illumine the rising earth!  
 Well pleas'd the Great Jehovah stood—  
 The Power Supreme pronounced it good,  
 And gave the planets birth!  
 In choral numbers Masons join,  
 To bless and praise this light divine.

Parent of light! accept our praise!  
 Who shedd'st on us thy brightest rays,  
 The light that fills his mind.  
 By choice selected, lo! we stand,  
 By friendship join'd, a social band!  
 That love—that aid mankind!  
 In choral numbers, &c.

The widow's tear—the orphan's cry,  
 All wants—our ready hands supply,  
 As far as power is given!  
 The naked clothe—the prisoner free!  
 These are thy works, sweet Charity!  
 Reveal'd to us from heaven!  
 In choral numbers, &c.

## ANTHEM II.

By HENRY DAGGE, Esq., *sung at the Founding of Freemasons' Hall.*

[Tune, *Rule, Britannia.*]

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

## CHORUS.

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

*The following ANTHEMS, GLEES, &c., were performed at the Union.*

ANTHEM,

*Composed by Brother WESLEY.*

(The vocal parts in this, and the following Pieces, written by the R. W. Brother Perry, were sustained by Brothers Kelly, Bellamy, Taylor, Phillips, Pyne, Dignum, Leete, Evans, Clark, &c., &c.)

BEHOLD! how good a thing it is,  
And how becoming well,  
For Brethren such as Masons are,  
In unity to dwell.

Oh! 'tis like ointment on the head,  
Or dew on Sion hill!  
For then the Lord of Hosts hath said  
Peace shall be with you still.

SONG,

*Composed by Brother KELLY.*

MOUNTAINS may fall, and rocks decay,  
And isle on isle be swept away—  
But Masonry's primeval truth,  
Unbroke by force, unchanged by time,  
Shall bloom in renovated youth,  
And energy sublime.

GLEE,

*Composed by Brother KELLY.*

Lo! see from Heaven the peaceful dove,  
With olive-branch descend!  
AUGUSTUS shall with EDWARD join,  
All rivalry to end;  
And taught by their fraternal love,  
Our arms, our hearts shall intertwine,  
The union to approve.

CHORUS,

*Composed by Brother KELLY.*

Royal AUGUSTUS FREDERICK, hail!  
For now, beneath the BRUNSWICK line,  
Our system shall prevail:  
O'er all the earth, with truths divine,  
Shall Masonry extend its sway,  
Till time itself shall pass away.



## GLEE,

*Composed by Brother KELLY.*

THE well-known sign we mark, and fly  
 The wound to heal—to still the sigh—  
 And wipe the tear from sorrow's eye.  
 For our's the aim is, our's the art  
 To meliorate the human heart ;  
 Of wild desires to stem the flood,  
 And act as if of kindred blood.

## SONG,

*Composed by Brother KELLY.*

HARK ! I hear the Warden call—  
 “Masons, to your sports away ;  
 “Join the banquet in the hall ;  
 “Give your hearts a holiday !”  
 When around the festive bowl,  
 We delight in song and glee ;  
 Gay and open is the soul  
 When it feels secure and free.  
 Joyous as the jest goes round,  
 Taunt nor gibe can Masons fear ;  
 None, by sacred pledges bound,  
 Prate again of what they hear.  
 When we toast the fair we prize,  
 Not a tongue shall slander tell ;  
 Masons' hearts, by honour's ties,  
 Guard the sex they love so well.  
 And though we fill our glasses high,  
 Feeling still shall warm the breast ;  
 We have not left the poor man dry—  
 So the cheerful cup is blest.

## GLEE,

*Composed by Brother ATTWOOD, for three Voices*

IN Masons' hearts let joy abound !  
 Let the fraternal health go round !  
 Fill up the bowl, then !—fill it high !  
 Fill all the goblets there !—for why  
 When Masons meet should they be dry ?  
 Why, sons of candour, tell me why ?  
 Our work is done. We've fed the poor ;  
 We've chased the wolf from sorrow's door,  
 Fill up the bowl, then !—fill it high !  
 Fill all the goblets there !—for why  
 Should ev'ry mortal drink but I ?  
 Why, sons of mortals, tell me why ?



From thence proceeded all our woes,  
 Nor could mankind one comfort cheer;  
 Until Freemasonry arose,  
 And form'd another Eden here:  
 'Tis only on Masonic ground  
 Pleasure with innocence is found.

'Tis here the purest fountains flow,  
 Here nought corrupt can enter in:  
 Here trees of knowledge stately grow,  
 Whose fruit we taste, exempt from sin;  
 In friendship sweet we still abound,  
 While guardian angels hover round.

## SONG III.

By J. F. STANFIELD, *Sunderland.*

A MASTER-MASON'S SONG. [Tune, *To Anacreon in Heaven.*]

NOT the fictions of Greece, nor the dreams of old Rome,  
 Shall with visions mislead, or with meteors consume;  
 No Pegasus' wings my short soarings misguide,  
 Nor raptures detain me on Helicon's side,  
 All clouds now dissolve; from the east beams the day—  
 Truth rises in glory, and wakens the lay.  
 The eagle-ey'd muse—sees the light—fills the grove  
 With the song of Freemasons, of friendship and love!

Inspired with the theme, the divinity flies,  
 And, thron'd on a rainbow, before her arise  
 Past, present, and future, with splendid array,  
 In Masonic succession, their treasures display;  
 She views murder'd merit by ruffian-hand fall,  
 And the grave give its dead up, at fellowship's call!  
 While the Craft, by their badges, their innocence prove;  
 And the song of Freemasons is—friendship and love!

From those ages remote see the muse speeds her way,  
 To join in the glories the present display.  
 In freedom and friendship she sees the true band  
 With their splendour and virtues illumine the land.  
 Religion's pure beams break the vapours of night,  
 And from darkness mysterious the word gives the light!  
 While the Lodge here below, as the choirs from above,  
 Join the song of Freemasons, in friendship and love!

That the future might keep what the present bestows,  
 In rapture prophetic the goddess arose;  
 As she sung through the skies, angels echo'd the sound,  
 And the winds bore the notes to the regions around;  
 The kind proclamation our song shall retain;  
 'Twas—"that Masonry long may its lustre maintain:  
 "And till Time be no more, our fraternity prove,  
 "That the objects we aim at, are friendship and love!"

## SONG IV.

*Written and composed for the Masonic Meeting, by a Lady of Bath. and sung by Brother A. LOADER, at the Banquet at Kingston Rooms.*

ALL hail! ye dear lov'd social band,  
 The boast, the glory of our land!  
 Whose mystic meetings ever prove  
 The feast of Charity and Love.  
 Though far apart, where'er ye tread,  
 Alike by one great motive led,  
 In heavenly union still ye move,  
 The friends of Charity and Love.  
 What though without the tempest raves,  
 The loyal heart each danger braves;  
 Within these walls no murmurs sound,  
 Here, Love and Peace are ever found;  
 Here, brother's hand to brother's joined,  
 Bespeaks the union of the mind:  
 Then fill the sparkling goblet high;  
 For Church and King, we live or die;  
 To thee, illustrious Prince, we raise  
 A lasting monument of praise  
 In hearts from which thy honour'd name  
 The warmest gratitude may claim;  
 Hearts which, in brother's love close bound,  
 To thee will e'er be faithful found;  
 And still, as now, united sing  
 Long live our Prince!—God save our King!

## SONG V.

*Composed by Mr. BOSWELL.*

VAIN thought! but had Burns ever witness'd a meeting  
 Of souls so congenial, and warm'd with such fire,  
 The wild flow of fancy in ecstasy greeting,  
 Ah! what might have been the bold notes of his lyre?

As rays by reflection are doubled, and doubled,  
 His bosom had swell'd to your cheering reply;  
 Soft sympathy soothing the heart that was troubled—  
 A smile for his mirth—for his sorrow a sigh.

Admir'd, but unaided, how dark was his story;  
 His struggles we know, and his efforts we prize;  
 From murky neglect, as the flame bursts to glory,  
 He rose, self-embalm'd, and detraction defies.

A ploughman he was:—would that smiles of false favour  
 Had never decoyed him from home and his team;  
 And taught all his hope and his wishes to waver,  
 And, snatching reality, left him—a dream.

To rank and to title, due deference owing,

We bow, as befitting society's plan ;

But judgment awaken'd, and sympathy glowing,

We pass all distinctions, and rest upon—Man.

And from the poor hind, who, his day's task completed

With industry's pride to his hovel returns,

To him, who in royalty's splendour is seated,

If soul independent be found, 'twas in BURNS.

His birth-right, his muse! like the lark in the morning,

How blithely he caroll'd in praise of the fair ;

With nature enraptur'd, and artifice scorning,

How sweet were his notes on the banks of the Ayr!

And near to that spot where his kindred dust slumbers,

And mark'd by the bard on the tablets of fame,

And near the thatch'd shed where he first lisp'd in numbers,

We'll raise a proud tribute to honour his name.

## SONG VI.

[Tune, *Rural Felicity*.]

YE dull stupid mortals, give o'er your conjectures,

Since Freemasons' secrets ye ne'er can obtain ;

The Bible and compasses are our directors,

And shall be as long as the world doth remain.

Here Friendship inviting, here Freedom delighting,

Our moments in innocent mirth we employ.

### CHORUS.

Come, see, Masons' felicity,

Working and singing with hearts full of joy.

No other society that you can mention,

Which has been, is now, or hereafter shall be,

However commendable be its intention,

Can ever compare with divine Masonry.

No envy, no quarrels, can here blast our laurels,

No passion our pleasure can ever annoy.

*Cho.* Come, see, &c.

To aid one another we always are ready ;

Our rites and our secrets we carefully guard ;

The Lodge to support, we like pillars are steady ;

No Babel confusion our work can retard.

Ye mortals, come hither, assemble together,

And taste of those pleasures which never can cloy.

*Cho.* Come, see, &c.

We are to the Master for ever obedient,

Whenever he calls, to the Lodge we repair ;

Experience has taught us that 'tis most expedient

To live within compass and act on the square.

Let mutual agreement be Freemasons' cement,

Until the whole universe time shall destroy.

*Cho.* Come, see, &c.

## SONG VII.

[Tune, *Ye Lads of true spirit, pay Courtship to Claret.*]

IN times of old date, when (as stories relate)  
 Good men to the gods had admission,  
 When those who were griev'd might with ease be reliev'd  
 By offering an humble petition ;  
 Some few who remain'd in their morals unstain'd,  
 Submissively made application  
 To build a retreat, if the gods should think meet,  
 To shield them from wicked invasion.

Delighted to find there were yet in mankind  
 Some laudable sentiments planted,  
 Without hesitation they gave approbation,  
 And instant their wishes were granted.  
 Then for artists they sought, and fam'd architects brought,  
 Who the various employments were skill'd in ;  
 Each handled his tools, and by science and rules  
 They straightway proceeded to building.

Fair Wisdom began first to sketch out the plan  
 By which they were all to be guided ;  
 Each order she made was exactly obey'd,  
 When the portion of work she divided.  
 The great corner-stone was by Charity done,  
 But Strength was the principal builder ;  
 When for mortar they cried, 'twas by Friendship supply'd,  
 And Beauty was carver and gilder.

Having long persever'd, a grand temple they rear'd.  
 A refuge from folly and scandal,  
 Where all who reside are in Virtue employ'd,  
 Nor fear the attacks of a Vandal.  
 But if in their rage they should ever engage  
 In the attempt, 'twould be always prevented ;  
 The door is so high, 'twould be madness to try,  
 And the walls are all strongly cemented.

The gods all agreed 'twas an excellent deed,  
 And, to show the affection they bore 'em,  
 A treasure they gave, which the tenants still have,  
 Secured in the *sanctum sanctorum*.  
 Thus blessed from above with a token of love,  
 Each brother with joy should receive it :  
 Safe lock'd in his heart, it should never depart,  
 Till call'd for by Heaven that gave it.

## SONG VIII.

*Written by the EDITOR, and intended to have been sung at the Grand Feast, May 11, 1796.*

[Tune, *Hearts of Oak.*]

A SYSTEM more pure ne'er was modell'd by man,  
Than that which we boast as the Freemasons' plan;  
It unites all the world by the strongest of ties,  
And adds to men's bliss, while it makes them more wise.

From the prince to the boor,  
Be he rich, be he poor,  
A Mason is a brother,  
And each will help the other;  
So grateful the tie is of Freemasonry.

That hence flow the purest enjoyments of life,  
That banish'd from hence are dissension and strife,  
That the lessons are good which we practise and teach,  
Are truths that our foes vainly strive to impeach.

From the prince, &c.

The greatest of monarchs, the wisest, and best,  
Have Masons become, and been true to the test;  
And still with royal sanction our rites are pursu'd,  
Approv'd by the wise, and admir'd by the good.

From the prince, &c.

To George our good king much affection we owe;  
To his health let libations with due honours flow;  
With zeal let "Our Royal Grand Master" be giv'n,  
And the blessings of Masons be sanctioned by Heav'n.

From the prince, &c.

As the task were too tedious the deeds to record  
Of the great and the good that our annals afford;  
In a word, let us vouch for this truth to mankind,  
There's no temple more pure than the true Mason's mind.

From the prince, &c.

## SONG IX.

[Tune, *Goddess of Ease.*]

GENIUS of Masonry, descend,  
And with thee bring thy spotless train:  
Constant our sacred rites attend,  
While we adore thy peaceful reign;  
Bring with thee Virtue, brightest maid,  
Bring Love, bring Truth, bring Friendship here;  
While social Mirth shall lend her aid,  
To smooth the wrinkled brow of Care.

Come, Charity, with goodness crown'd,  
Encircled in thy heavenly robe,  
Diffuse thy blessings all around,  
To every corner of the globe.

See where she comes, with power to bless  
 With open hand and tender heart,  
 Which wounded feels at man's distress.  
 And bleeds at every human smart.

Envy may every ill devise,  
 And falsehood be thy deadliest foe,  
 Thou, Friendship, still shalt towering rise,  
 And sink thine adversaries low :  
 Thy well-built pile shall long endure,  
 Through rolling years preserve its prime.  
 Upon a rock it stands secure,  
 And braves the rude assaults of time.

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

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

## SONG X.

[Tune, *Arno's Vale*.]

WHEN my divine Althæa's charms  
 No more shall kindle soft alarms,  
 And the keen lightning of her eye  
 Passes unfelt, unheeded by ;  
 When Moral Beauty's heavenly form  
 Shall cease the frozen snow to warm ;  
 When manners thus corrupt we see,  
 Farewell the sweets of Masonry !

When Science shall withdraw her light,  
 And Error spread a Gothic night ;  
 When Pity's sacred source is dry,  
 No pearly drop to melt the eye ;  
 When Truth shall hide her blushing head,  
 And famish'd Virtue beg her bread ;  
 When manners thus corrupt we see,  
 Farewell the sweets of Masonry !



But while the fair transport our sight,  
 And Moral Beauty's charms delight ;  
 While Science lifts her torch on high,  
 And Pity shows the melting eye ;  
 While Truth maintains despotic power,  
 And Virtue charms without a dower ;  
 While manners thus unstain'd we see,  
 All hail, the sweets of Masonry !

## SONG XI.

## THE DEPUTY GRAND MASTER'S SONG.

ON, on, my dear Brethren, pursue your great lecture,  
 Refine on the precepts of old architecture ;  
 High honour to Masons the Craft daily brings,  
 Who are brothers of Princes, and fellows of Kings.

We drove the rude Vandals and Goths off the stage,  
 Reviving the art of Augustus' fam'd age ;  
 And Vespasian destroy'd the vast temple in vain.  
 Since so many now rise where our principles reign.

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

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

See, see, behold here, what rewards all our toil,  
 Invigorates genius, and bids nature smile :  
 To our noble Grand Master let bumpers be crown'd,  
 To all Masons a bumper, so let it go round.

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

## SONG XII.

A FELLOW-CRAFT'S SONG. [Tune, *Rule, Britannia*]

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

All craftsmen true distinguish'd are,  
 Our code all other laws excels :  
 And what's in knowledge choice and rare,  
 Within our breasts securely dwells.  
 The silent breast, the faithful heart,  
 Preserve the secrets of the art.

From scorching heat and piercing cold,  
 From beasts, whose roar the forest rends ;  
 From the assaults of warrior's bold,  
 The Mason's art mankind defends.  
 Be to this art due honour paid,  
 From which mankind receives such aid.

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

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

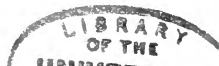
Then let us celebrate the praise  
 Of all who have enrich'd the art ;  
 Let gratitude our voices raise,  
 And each true brother bear a part.  
 Let cheerful strains their fame resound.  
 And living Masons' healths go round.

## SONG XIII.

[Tune, *In Infancy, &c.*]

LET Masonry from pole to pole  
 Her sacred laws expand,  
 Far as the mighty waters roll,  
 To wash remotest land ;  
 That Virtue has not left mankind,  
 Her social Maxims prove !  
 For stamp'd upon the Mason's mind  
 Are unity and love.

Ascending to her native sky,  
 Let Masonry increase ;  
 A glorious pillar rais'd on high,  
 Integrity its base.  
 Peace adds to olive boughs, entwin'd,  
 An emblematic dove,  
 As stamp'd upon the Mason's mind  
 Are unity and love.



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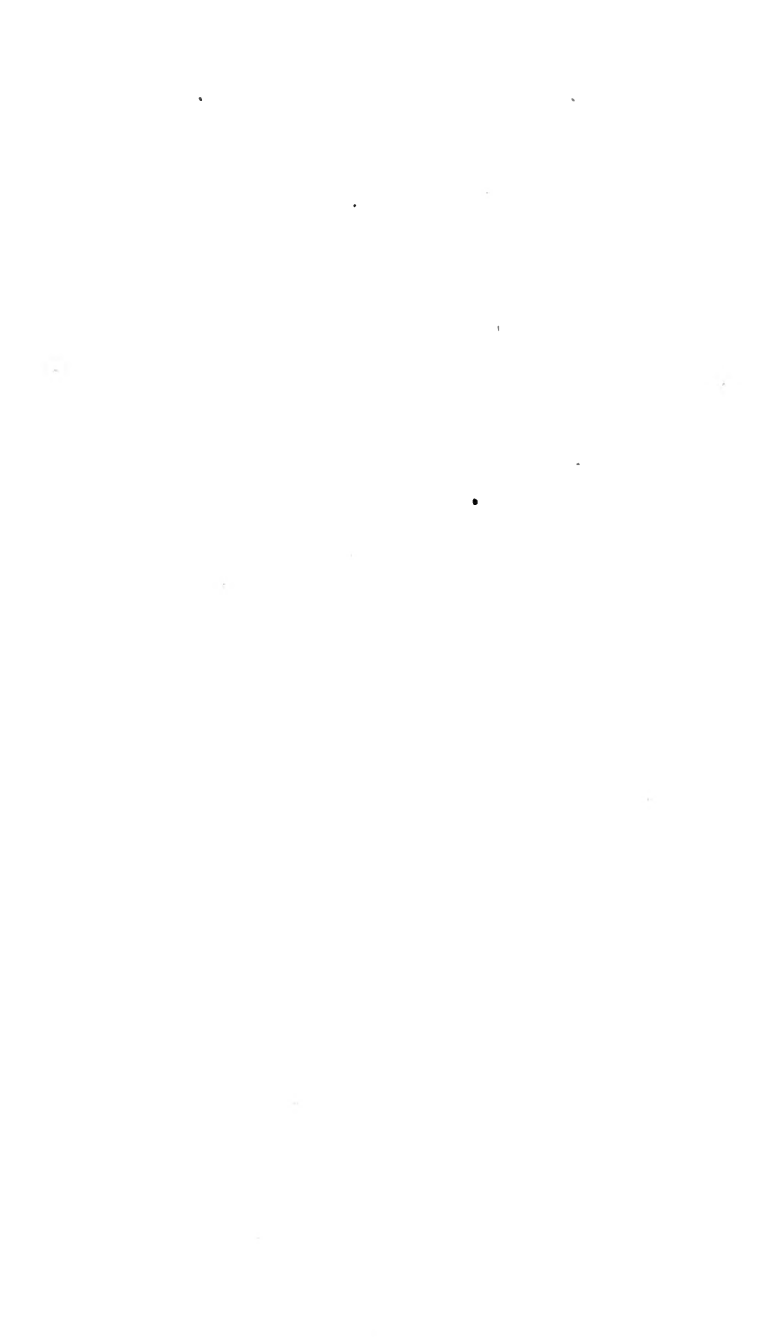
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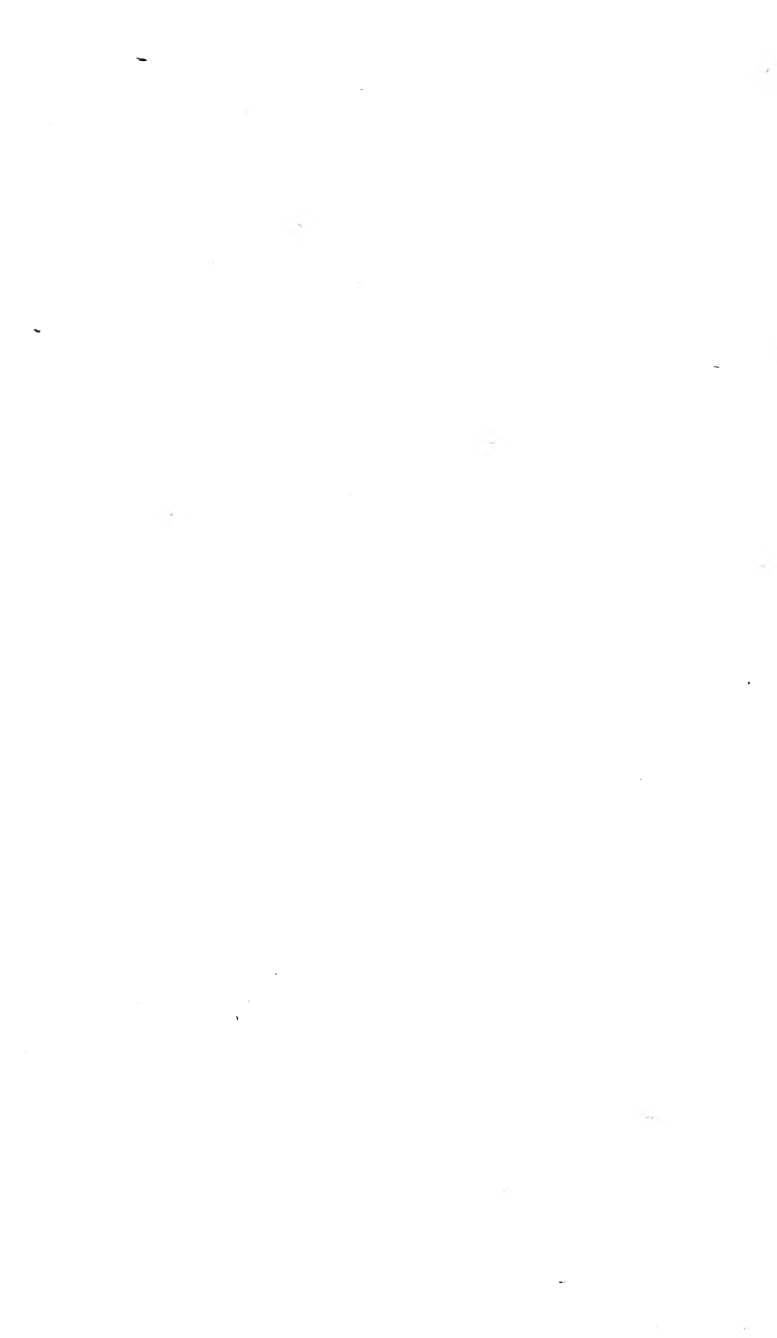
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