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# ILLUSTRATIONS OF MASONRY.

## ON THE VALUE OF MASONIC PUBLICATIONS.

BY THE REV. JOHN OSMOND DAKEYNE, M.A.

The following Extract is copied from the Freemasons' Quarterly Review, for June, 1844, from the Speech of the Rev. J. Osmond Dakeyne, delivered on the occasion of his presiding at the Masonic Festival of the Oliver Testimonial at Lincoln, on the 9th of May, 1844.

“ I need not tell you, Brethren, what Freemasonry is: before I was initiated, now some twenty years ago, I had read a good deal about what it *is not*. I allude to a book published by Professor Robison, of Edinburgh, towards the close of the last century, entitled, ‘Proofs of a Conspiracy,’ &c., in which he, with great ingenuity and considerable ability, endeavoured to connect Freemasonry with the worst features of the Illuminati, &c., of the Continent. He was kind enough to say that he thought Masonry in England was, in some degree, free from the charges he had brought against it. And what were those charges? That we were disloyal, irreligious, and conspiring to overturn all sacred and settled institutions! This book made a great impression; but that impression is removed. And how! By these books which lie before me! [Great cheering as the Rev. Brother then held up splendidly bound copies of Dr. Oliver’s Masonic Works.] These have dissipated for ever the accusations brought against our Craft. *Disloyal!* Why, at the very moment when Professor Robison published his book, who were the heads of our Order? The chivalrous Earl of Moira, George Prince of Wales, and Edward Duke of Kent! *Disloyal!* Was not George the Fourth our Grand Master? Was not William the Fourth our Brother and Patron? Our last Grand Master was a Royal Duke. The Duke of York was one of the Brotherhood. The King of Hanover is a Freemason! Would all these princes have belonged to a disloyal society? Are we conspirators to overthrow settled institutions? Who is the present head of the army? The Duke of Wellington! Ay, the Duke of Wellington is a Freemason! Are we irreligious? The Archbishop of Canterbury, the Primate of all England, is a Freemason, and was once Master of a Bristol Lodge! But I need not pursue these points; but sure I am that neither I nor my Rev. Brothers near me would be present were it possible to bring any such charges to bear against us. These facts, and above all *these books*, have set our order in its true light. And who wrote these books? Our friend and Brother and guest, whom we are now assembled to honour! They are the witnesses to his exertions—they are the vouchers for his services. Our Brother Goodacre has aptly alluded to the spreading of Masonry in the East, and, indeed, over the world. Wherever our principles have gone, thither also has passed the name of Dr. Oliver, the historian and the sage of Masonry; and contributions to this offering from the distant climes prove in some measure that his labours are not unrecognized.”

\* \* See the end of this Volume for a list of Dr. Oliver’s Works on Freemasonry.

# ILLUSTRATIONS OF MASONRY.

BY THE LATE

WILLIAM PRESTON, ESQ.

///  
PAST MASTER OF THE LODGE OF ANTIQUITY.

WITH

ADDITIONS, EXPLANATORY NOTES,

AND THE HISTORICAL PORTION CONTINUED FROM 1820

TO THE PRESENT TIME.

BY THE

REV. GEORGE OLIVER, D.D.

*Past D.G.M. of the Grand Lodge of Massachusetts ; Past D.P.G.M. for Lincolnshire ;  
Honorary Member of Lodges :—No. 48, Bath ; 176, Newport, Isle of Wight ;  
191, New York, U.S. ; 319, Portsmouth ; 326, Madras ; Rising Star, Bombay ;  
329, London ; 348, Leicester ; 356, Warwick ; 374, Lincoln ; 523, Kidder-  
minster ; 607, Wolverhampton ; 643, Montreal ; 646, Peterborough ;  
689, Birmingham ; 690, Spalding ; 773, Melbourne,  
Australia ; and the Hiram, Londonderry.*

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*Original Dedication to the First Edition of this Work,  
printed in 1772.*

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TO THE  
RIGHT HONOURABLE  
L O R D   P E T R E,  
GRAND MASTER  
OF THE  
ANCIENT AND HONOURABLE SOCIETY  
OF  
FREE AND ACCEPTED MASONS,  
*These Illustrations*  
ARE, WITH THE GREATEST RESPECT, INSCRIBED,  
BY  
HIS LORDSHIP'S  
MOST OBEDIENT SERVANT AND BROTHER,  
WILLIAM PRESTON.

# The Sanction.\*

---

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

PETRE, *Grand Master.*

CHARLES DILLON, D.G.M.

PETER PARKER,  
WILLIAM ATKINSON, } *G. Wardens.*

JAMES HESELTINE, *G. Secretary.*

\* In the year 1772.

Dedication to the Thirtieth Edition.\*

TO

HIS ROYAL HIGHNESS

AUGUSTUS FREDERICK, DUKE OF SUSSEX,

EARL OF INVERNESS, BARON OF ARKLOW,

KNIGHT OF THE MOST NOBLE ORDER OF THE GARTER,

COLONEL OF THE HONOURABLE ARTILLERY COMPANY OF LONDON,

PRESIDENT OF THE SOCIETY FOR THE

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,

STEPHEN JONES.

\* Published in 1821.



## P R E F A C E.



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, in which are introduced the most remarkable occurrences of the Society, both at home and abroad, with some account of the principal Patrons and Protectors of the Fraternity at different periods. The progress

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

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.

W. P.

*Dean Street, Fetter Lane,  
Feb. 1812.*

---

\*<sub>\*</sub>\* In justice to a worthy and intelligent Brother, it may be necessary to note here that the above was Brother Preston's Preface to the Twelfth Edition, and that after his death in 1819 a new Edition was called for and intrusted to Brother S. Jones, a P.M. of the Lodge of Antiquity, who furnished two Sections of additional historical matter, extending from the year 1812 to 1820, and occupying the space between pages 297 to 327 of the present Edition. I hold myself responsible for the remainder.

G. O.

*19th August, 1861.*

## PREFACE TO THE SEVENTEENTH EDITION.

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THE utility of the following work has been attested, not only by the liberal patronage of three generations of English Masons, who have allowed it to pass through sixteen Editions, but also by the universal testimony of our Brethren in the New World. It forms the basis of several Masonic publications in the United States, and some of them, including "Webb's Monitor," were compiled *verbatim* from its pages. Public approbation having been thus unequivocally awarded, the Editor, in presenting another Edition to the Craft, begs leave to announce that he has bestowed considerable pains to make it worthy of being received as a text-book of unquestionable authority by the Fraternity in the nineteenth century, who, as he sincerely believes, are more deeply impressed than their Brethren of a preceding age with the genuine principles of Masonry, and the practical duties and obligations which it imposes upon them. *Venimus ad summum fortunæ.*

The history of Masonry in England, as originally written by Brother Preston, included much extraneous matter, which, though absolutely necessary to him, as his materials were very limited in extent, is comparatively useless, and would excite little interest in the present generations of Masons. The reader will, therefore, be glad to find that the historical portion of the work has

been relieved from a heavy burden which was a subject of regret to the Fraternity, and the narrative permitted to flow in a clear and uninterrupted current. Such a process of weeding will constitute a decided improvement on all former Editions, and cannot fail to secure an accession of readers.

Yet, notwithstanding the necessary erasures, Masonry has advanced so steadily in public opinion of late years, that the dignity and importance of its proceedings would require a still greater space for their record and discussion than is thus placed at his disposal, and, therefore, the Editor feels himself obliged to accept the necessity of avoiding, *as a rule*, all reference to the general transactions of private Lodges, lest in recording the proceedings of one he should be so unfortunate as to give offence to another (although many exceptional cases have arisen where it has been found expedient to transgress this conventional limit); for if a history of all the English Lodges were to be included in our programme, a quarto would be insufficient to contain even an abridgement of the materials; and, in the present palmy state of Masonry, it would require a Parliamentary blue-book to note down even a brief analysis of all the sayings and doings of the Brethren. Thus any attempt to reduce a full account of the events of thirty years within the compass of a hundred pages, would, after all possible pains had been taken to make the record perspicuous, be to a certain extent unsatisfactory. On a reference to the additional matter, the Editor confidently hopes it will be admitted that he has attained the happy medium of sustaining the interest of his performance without the sacrifice of any particulars which might be considered essential to the dignity and importance of historical truth.

In the additional historical notices introduced



by the present editor,<sup>a</sup> many questions have arisen which created considerable excitement while under discussion, in consequence of essential differences of opinion amongst the Craft. On these and all other subjects, it will be found that the editor has observed an even and straightforward course, without suffering himself to be biassed by personal or party feelings. He has carefully recorded every important fact exactly as it occurred, with the impartiality of a faithful historian. And, therefore, if any error should be detected, he trusts it will be ascribed to its proper cause,—a mistaken view of the transaction, and not a wilful misrepresentation of facts.

At the time when Brother Preston flourished, *harmony* was intimately connected with Lodge proceedings. Each section of the lecture was succeeded by an appropriate toast or sentiment,<sup>b</sup> proposed by the W. M., and drank in a small glass of punch; and, not unfrequently, an appeal was made to the chair, that the Brethren might be indulged with a Masonic song, and the petition was seldom refused. In consequence of this practice, almost every publication on Masonry contained a few pages of poetry, and sometimes a list of toasts, in accordance with the example set by the Grand Lodge of England in all the Books of Constitutions printed in this country previous to the union of the two Grand Lodges in 1813. These songs have been judiciously withdrawn since that time. It will be clear, therefore, that the insertion of songs was a *sine quâ non* to our author, which he could not consistently avoid; but under an improved *régime*, this necessity no longer exists; and, therefore, the editor has ventured to incur the responsibility of omitting the

<sup>a</sup> Commencing on p. 327.

<sup>b</sup> Vide infra p. 38 n.

poetry to make room for other and more important matter.

I must here trespass a moment on the patience and courtesy of my Brother Masons, by casting aside all formality, and speaking a few words respecting myself, in the first person; for as an octogenarian, I cannot, in the course of nature, have long to talk, and therefore I hope my Brethren will indulge me with a little personal gossip. It will probably be conceded by a majority of those whom I address, that my judgment in all matters of Masonry is entitled to some degree of respect, as I have devoted the leisure of sixty years of my life to a development of the true philosophy of the Order, for the purpose of placing it in a lofty position which should be inaccessible to the sneers and condemnation of those who persist in representing it as a heartless system, of infidelity and irreligion. And, unfortunately these charges have been revived in our own times by a few scientific men, who ought, before making their reveries public, to have examined into the truth of their allegations by the honourable and unfailing process which is open to all good men—INITIATION; accompanied by a close and candid investigation of its true principles. How far I have succeeded, it is not for me to predicate. My published works are before the world, and they will be existing evidences of my sincerity, whether it be attended with success or failure.

It may be said—indeed it has been said—that I might have employed my leisure to a much better purpose. Perhaps so. But I was of a different opinion. Yet, while indulging a predilection for Masonic pursuits, I never permitted them to absorb all my faculties, or to induce a neglect of professional duties of equal or superior importance. And I enjoy the satisfaction of

reflecting, at this advanced period of my life, that while engaged in displaying the resplendent beauties of the Order, I have never, in my numerous publications on the subject of Masonry, treated a cotemporary with harshness, or even discourtesy. And I can conscientiously say, with Sir Walter Scott, that "though I never will aim at popularity by what I think unworthy means, I will not, on the other hand, be pertinacious in the defence of my own errors against the voice of the public." Enough of this.

In writing the continuation of the historical portion of the work, I beg to acknowledge my obligations, amongst other sources of reference, to the "Freemason's Magazine," in the absence of which I should have possessed no reliable record of the general proceedings of the Craft; and, indeed, the spirit of improvement which the Order has exhibited in modern times, may be chiefly ascribed to the existence and influence of this useful periodical.<sup>b</sup>

GEORGE OLIVER.

*Villa Road, Nottingham,  
August, 1861.*

<sup>b</sup> Vide infra p. 471.



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\*\* The lines in *italics* refer to Notes introduced by the present Editor.

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# Illustrations of Masonry.

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## BOOK I.

### THE EXCELLENCY OF MASONRY DISPLAYED.

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§ 1. *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 grottos, the artful wilds, the flowery parterres, the opening vistas, the lofty cascades, the winding streams, the whole variegated scene, awaken his sensibility, and inspire his soul with the most exalted ideas? When he observed the delicate order, the nice symmetry, and beautiful disposition of every part, seemingly complete in itself, yet reflecting new beauties on the other, and all contributing to make one perfect whole, would

not his mind be agitated with the most agreeable sensations ; and would not the view of the delightful scene naturally lead him to admire and venerate the happy genius who contrived it ?

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

Beside all the pleasing prospects that everywhere surround us, and with which our senses are every moment gratified ; beside the symmetry, good order, and proportion, which appear in all the works of creation, something further attracts the reflecting mind, and draws its attention nearer to the Divinity ; 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 another, is, by observing the degrees of kindness and goodness 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?

§ 2. *The Advantages resulting from Friendship.*

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

Friendship is traced through the circle of private connections to the grand system of universal bene-

volence ; 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.

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

Though friendship appears divine when employed in preserving the liberties of our country, it shines with equal splendour in more tranquil scenes. Before it rises into the noble flame of patriotism, aiming destruction at the heads of tyrants, thundering for liberty, and courting danger in defence of rights ; we behold it calm and moderate, burning with an even glow, improving the soft hours of peace, and heightening the relish



for virtue. In those happy moments, contracts are formed, societies are instituted, and the vacant hours of life are employed in the cultivation of social and polished manners.

On this general plan the universality of 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.

§ 3. *Origin of Masonry, and its general Advantages.*

From the commencement of the world, we may trace the foundation of Masonry.<sup>a</sup> Ever since symmetry began, and harmony displayed her charms, our Order has had a being. During many ages, and in many different countries, it has flourished. No art, no science preceded it. In the dark periods of antiquity, when literature was in a low state, and the rude manners of our forefathers withheld from them that knowledge we now so amply share, Masonry diffused its influence. This science unveiled, arts arose, civilization took place, and the progress of knowledge and philosophy gradually dispelled the gloom of ignorance and barbarism. Government being settled, authority was given to laws, and the assemblies of the

<sup>a</sup> The arguments for this high antiquity may be seen at length in my "Antiquities of Masonry," pp. 26—51, new edition.—  
EDITOR.

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>b</sup> Wherever arts flourish, there it flourishes too. Add to this, that by secret and inviolable signs, carefully preserved among the Fraternity, it becomes a universal language. Hence many advantages are gained; the distant Chinese, the wild Arab, and the American savage, will embrace a brother Briton, and know, that besides the common ties of humanity, there is still a stronger obligation to induce him to kind and friendly offices. The spirit of the fulminating priest will be tamed, and a moral brother, though of a different persuasion, engage his esteem: for mutual toleration in religious opinions is one of the most distinguishing and valuable characteristics of the Craft. As all religions teach morality, if a brother be found to act the part of a truly honest man, his private speculative opinions are left to God and himself. Thus, through the influence of Masonry, which is reconcilable to the best policy, all those disputes which embitter life, and sour the

<sup>b</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.	Fetichées, . . . . .	124 millions.
Brahminists, . . . . .	115 millions.	Buddhists, . . . . .	170 millions.
Lamaites, . . . . .	58 millions.	Nanknists, . . . . .	4 millions.
Confucians, . . . . .	5 millions.	Zoroastrians, . . . . .	$\frac{3}{4}$ million.

EDITOR.

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>c</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 plea-

<sup>c</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 Frenchmen, 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.

sure 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.

§ 4. *Masonry considered under Two Denominations.*

Masonry passes under two denominations,—*operative* and *speculative*. By the former, we allude to a proper application of the useful rules of architecture, whence a structure derives figure, strength, and beauty; and whence result a due proportion and a just correspondence in all its parts. By the latter, we learn to 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 anti-

quity, 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>d</sup> 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.

§ 5. *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.

<sup>d</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—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.

Three classes are established among Masons, under different appellations. The privileges of each class are distinct; and particular means are adopted to preserve those privileges to the just and meritorious. Honour and probity are recommendations to the first class; in which the practice of virtue is enforced, and the duties of morality are inculcated; while the mind is prepared for a regular progress in the principles of knowledge and philosophy. Diligence, assiduity, and application, are qualifications for the second class; in which is given an accurate elucidation of science, both in theory and practice. Here human reason is cultivated, by a due exertion of the intellectual powers and faculties; nice and difficult theories are explained; new discoveries are produced, and those already known beautifully embellished. The third class is restricted to a selected few, whom truth and fidelity have distinguished, whom years and experience have improved, and whom merit and abilities have entitled to preferment. With them the ancient landmarks of the Order are preserved; and from them we learn the necessary instructive lessons which dignify the art, and qualify the professors to illustrate its excellence and utility.

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

§ 6. *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 rank as masters of the art, solicit and accept offices, and even assume the government of the lodge, equally unacquainted with the rules of the institution that they pretend to support, 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>e</sup>

<sup>e</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 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, Lec. 11, on the Government of a Lodge, p. 244, new ed.—EDITOR.



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 apprised of the importance of the offices they are chosen to support, a general reformation would speedily take place. This conduct would establish the propriety of our government, and lead men to acknowledge that our honours were not undeservedly conferred; the ancient consequence of the Order would be restored, and the reputation of the Society preserved. Till genuine merit shall distinguish our claim to the honours of Masonry, and regularity of deportment display the influence and utility of our rules, the world in general will not be led to reconcile our proceedings with our professions.

§ 7. *Few Societies exempted from Censure.—Irregularities of Masons no Argument against the Institution.*

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

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

It is an obvious truth, that the privileges of Masonry have long been prostituted for unworthy considerations, and hence their good effects have been less conspicuous. Many have enrolled their names in our records for the mere purposes of conviviality without inquiring into the nature of the particular engagements to which they are subjected by becoming Masons.<sup>f</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

<sup>f</sup> It is provided by the laws of Masonry, that no person shall be received as a candidate for initiation, except he be "a free-man 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, sec. 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, sec. 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.

careless indifference, must be the result of such conduct. But the evil stops not here. Persons of this description, ignorant of the true nature of the institution, probably without any real defect in their own morals, are induced to recommend others of the same cast to join the society for the same purpose. Hence the true knowledge of the art decreases with the increase of its members, and the most valuable part of the institution is turned into ridicule; while the dissipations of luxury and intemperance bury in oblivion principles which might have dignified the most exalted characters.

When we consider the variety of members of which the society of Masons is composed, and the small number who are really conversant with the tenets of the institution, we need not wonder that few should be distinguished for exemplary lives. 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 disposition of some men, though the fairest and best ideas were imprinted on the mind, they are so careless of their own reputation as to disregard the most instructive lessons. We have reason to regret, that even persons who are distinguished for a knowledge in the art, are too frequently induced to violate the rules, a pretended conformity to which may have gained them applause. The hypocrisy, however, is speedily unveiled; no sooner are they liberated from the trammels, as they conceive, of a regular and virtuous deportment, in the temporary government of the lodge, than, by abusing the innocent and cheerful repast, they become slaves to vice and intemperance, and not only dis-

grace themselves, but reflect dishonour on the Fraternity. By such indiscretions the best of institutions is brought into contempt; and the more deserving part of the community justly conceives a prejudice against the society, of which it is difficult afterwards to do away the impression.

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

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

degrades himself; and the generous heart will pity the mistakes of such ignorant presumption.

§ 8. *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 toward mankind; and show, that charity exerted on proper objects, is the greatest pleasure man can possibly enjoy.

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

§ "In 1739, after 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 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.

§ 9. *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>h</sup> The parents of a numerous offspring, who,

<sup>h</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 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

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

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

§ 10. *Friendly Admonitions.*

As useful knowledge is the great object of our desire, let us diligently apply to the practice of the art, and steadily adhere to the principles which it inculcates. Let not the difficulties that we have to encounter check our progress, or damp our zeal; but let us recollect, that the ways of wisdom

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.



are beautiful, and lead to pleasure. Knowledge is attained by degrees, and cannot everywhere be found. Wisdom seeks the secret shade, the lonely cell, designed for contemplation. There enthroned she sits, delivering her sacred oracles. There let us seek her, and pursue the real bliss. Though the passage be difficult, the farther we trace it the easier it will become.

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

## BOOK II.

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

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§ 1. *General Remarks.*

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

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

Some may be more able than others, some more eminent, some more useful; but all in their different spheres, may prove advantageous to the community; and our necessities, as well as our con-

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

§ 2. *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 a uniformity in the general practice prevails in the lodge; and the variation (if any) is solely occasioned by a want of method, which a little application will easily remove.

To conduct this ceremony with propriety, ought to be the peculiar study of 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.

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

<sup>1</sup> In the first degree the Lodge is technically declared to be open "for the purposes of Masonry;" in the second, "on the square;" and in the third, "on the centre."

A rehearsal of the Antient Charges properly succeeds the opening, and precedes the closing, of the lodge. This was the constant practice of our antient 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.—*See the Book of Constitutions: Antient Charges.*

beams alone light can be derived. Hence, in this ceremony, we are taught to adore God, and supplicate his protection on our well-meant endeavours. The Master assumes his government in due form, and under him his Wardens; who accept their trust, after the customary salutations. Then the brethren, with one accord, unite in duty and respect, and the ceremony concludes.

At closing the lodge, a similar form takes place. Here the less important duties of the Order are not passed unobserved. The necessary degree of subordination which takes place in the government of the lodge is peculiarly marked: while the proper tribute of gratitude is offered up to the beneficent Author of life, whose blessing is invoked, and extended to the whole Fraternity. Each brother then faithfully locks up 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 meetings. Hence, it is arranged as a general Section in every Degree of the Order, and takes the lead in all our illustrations.

§ 3. *Remarks on the First Lecture.*

Having illustrated the ceremony of opening and closing the lodge, 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 great importance, they serve as a proper introduction to subjects which are more amply explained in the following sections.<sup>k</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

<sup>k</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 farther instruction.

sceptical and hesitating mind their excellence and utility.<sup>1</sup>

*A Prayer used at Initiation.*

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

*The Third Section.*—The Third Section, by the reciprocal communication of our marks of distinction, proves the regularity of our initiation; and

<sup>1</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 a free man, 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 antient usages and established customs of the Order. Witness my hand, this day of [A.B.]

“Witness [C.D.]”

N.B. Copies bound up of this Declaration for the use of lodges may be had of the Publisher.

<sup>m</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.



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."*

BROTHER,—

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

As a Freemason, let me 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

<sup>a</sup> This Charge is the one used in the Lodge of Improvement founded by the late Brother Peter Gilks, which holds its meetings under the sanction of the Lodge of Unions, No. 318, every Friday evening, at the Freemasons' Tavern, Great Queen-street.

from the creature to his Creator; by imploring his aid on all your lawful undertakings, and by looking up to him in every emergency, for comfort and support. *To your neighbour*, by acting with him on the square; by rendering him every kind office which justice or mercy may require; by relieving his necessities, and soothing his afflictions, and by doing to him, as in similar cases, you would wish he would 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 those talents wherewith God has blest you, as well to his glory as the welfare of your fellow-creatures.

*As a citizen of the world*, I am 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 an indissoluble attachment towards that country, whence you derived your birth and infant nurture.

*As an individual*, let me 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, as a Freemason, there are other excel-

lences of character to which your attention may be peculiarly and forcibly directed. Among the foremost of these are, *Secrecy*, *Fidelity*, and *Obedience*.

*Secrecy* consists in an inviolable adherence to the obligation you have entered into, never improperly to disclose any of those Masonic Secrets which have now been, or may at any future period be, intrusted to your keeping, and cautiously to avoid all occasions which may inadvertently lead you to do so.

Your *Fidelity* must be exemplified by a strict observance of the constitutions of the fraternity; by adhering to the ancient land-marks 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 your choice.

Your *Obedience* must be proved by a strict observance of our laws and regulations; by prompt attention to all signs and summonses; by modest and correct demeanour in the lodge; by abstaining from every topic of political or religious discussion; by a ready acquiescence in all votes and resolutions duly passed by a majority of the Brethren; and by a perfect submission to the Master and his Wardens, while 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 at once enable you to become respectable in life, useful to mankind, and an ornament to the Society of which you have this day become a member; that you will more especially study 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 will feel yourself called on to make a daily advancement in Masonic knowledge.

From the very commendable attention you appear to have given to this Charge, I am led to hope you will duly appreciate the value of Freemasonry, and indelibly imprint on your heart, the sacred dictates of *Truth*, of *Honour*, and of *Virtue*.

This section usually closes with the following

#### EULOGIUM.

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

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

These are its general advantages; to enumerate

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

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

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

The usages and customs of Masons have ever corresponded with those of the antient 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>o</sup> never to reveal them. Pythagoras seems to have established his system on a similar plan; and many Orders of a more recent date have copied the example. Masonry, however, is not only the most antient, but the most moral Institution that ever existed; as every character, figure, emblem, depicted in the lodge, has a moral meaning, and tends to inculcate the practice of virtue on those who behold it.<sup>p</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 antient and venerable patron.

<sup>o</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 the words of this tremendous oath. Ου μα τον ἀμετερον, &c. “By the GREAT TETRACTYS, or name IAO, who hath communicated the fountain of eternity to our souls, &c.”—(Oliver’s Hist. Init. new ed. p. 125, in notâ).—EDITOR.

<sup>p</sup> This closes with a definition of Charity, for which see Sec. 8, p. 17.

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

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

This Section forcibly inculcates the most instructive lessons. *Brotherly Love, Relief, and Truth*, are themes on which we here expatiate.—By the exercise of *Brotherly Love* we are taught to regard the whole human species as one family, the high and low, the rich and poor; who, as children of the same Parent, and inhabitants of the same planet, are to aid, support, and protect each other. On this principle, Masonry unites men of every country, sect, and opinion;<sup>q</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

<sup>q</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.

sincere affection. To soothe calamity, alleviate misfortune, compassionate misery, and restore peace to the troubled mind, is the grand aim of the true Mason. On this basis he establishes his friendships, and forms his connections.—*Truth* is a divine attribute, and the foundation of every virtue. To be good men and true, is the first lesson we are taught in Masonry. On this theme we contemplate, and by its dictates endeavour to regulate our conduct: influenced by this principle, hypocrisy and deceit are unknown in the lodge, sincerity and plain-dealing distinguish us; while the heart and tongue join in promoting the general welfare, and rejoicing in each other's prosperity.

To this illustration succeeds an explanation of the four cardinal virtues, *Temperance*, *Fortitude*, *Prudence*, and *Justice*.—By *Temperance*, we are instructed to govern the passions, and check unruly desires. The health of the body, and the dignity of the species, are equally concerned in a faithful observance of it.—By *Fortitude*, we are taught to resist temptation, and encounter danger with spirit and resolution. This virtue is equally distant from rashness and cowardice; and he who possesses it, is seldom shaken, and never overthrown, by the storms that surround him. By *Prudence*, we are instructed to regulate our conduct by the dictates of reason, and to judge and determine with propriety in the execution of everything that tends to promote either our present or future well-being. On this virtue, all others depend; it is, therefore, the chief jewel that can adorn the human frame.—*Justice*, the boundary of right, constitutes the cement of civil society. This virtue, in a great measure, constitutes real goodness, and is therefore represented as the perpetual study of the accomplished Mason. Without the exercise of justice,



universal confusion would ensue; lawless force might overcome the principles of equity, and social intercourse no longer exist.

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

Such is the arrangement of the sections in the

first lecture ;<sup>r</sup> 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.<sup>s</sup>

§ 4. *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 en-

<sup>r</sup> In practice, when the lodge was opened, the toast usually was "The king and the Craft," together with the E.A.P. song. At the end of the first Section, "The key of knowledge ;" at the conclusion of the second, "The heart that conceals and the tongue that never reveals ;" of the third, "To all distressed Masons ;" of the fourth, "May every brother arrive at the summit of his profession ;" of the fifth, "The pious memory of the two St. Johns, as the great parallels of Masonry ;" of the sixth, "The Lewis." Every brother will see that under this regime the lectures varied considerably from the present arrangement.—EDITOR.

<sup>s</sup> The Sections of this Lecture are at present rather differently arranged, but, as the disquisitions are nearly identical, I have not thought it necessary to disturb the programme of Preston. There was also another formula in use at the latter end of the last century, consisting of six Sections, and containing the same matter under a new classification.—EDITOR.

larged 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 intrusted 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>†</sup>

BROTHER,

Being advanced to the Second Degree of the

<sup>†</sup> The sentences inclosed in brackets [ ] may be occasionally omitted. I have let this and the Charge in the Third Degree remain, not knowing how to alter them to suit the present time. They can scarcely be improved.

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.

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

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

as they will admit of elucidation, and a fund of extensive science is explored throughout. Here we find employment for leisure hours; trace science from its original source; and, by drawing the attention to the sum of perfection, contemplate with admiration the wonderful works of the Creator. Geometry is displayed, with all its powers and properties; and in the disquisition of this science, the mind is filled with rapture and delight. Such is the latitude of this section, that the most judicious may fail in an attempt to explain it; the rational powers being exerted to their utmost stretch in illustrating the beauties of nature, and demonstrating the more important truths of morality.

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

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

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

The *Tuscan* is the most simple and solid of the five orders. It was invented in Tuscany, whence

it derives its name. Its column is seven diameters high; and its capital, base, and entablature, have but few mouldings. The simplicity of the construction of this column renders it eligible where solidity is the chief object, and where ornament would be superfluous.

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

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

The *Corinthian*, the richest of the five orders, is deemed a masterpiece of art, and was invented at

<sup>v</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 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.



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>w</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>x</sup>

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>w</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>x</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 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.

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 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 handiwork of an Almighty Creator!

When he surveys the watery element, and directs his attention to the wonders of the deep, with all the inhabitants of the mighty ocean, he perceives emblems of the same Supreme Intelligence. The scales of the largest whale, 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>y</sup> who were employed in building the Temple

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

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>z</sup>

<i>Harodim</i> , princes, rulers, or provosts . . . . .	300
<i>Menatzchim</i> , expert Master Masons . . . . .	3,300
<i>Ghiblim</i> , stone-squarers and sculptors	} able Fellow } 80,000 } Crafts }
<i>Ish Chotzeb</i> , men of hewing . . . . .	
<i>Benai</i> , layers or builders . . . . .	
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 Shabbal*, 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 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>z</sup> We can afford but 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 8.

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 pre-

*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 distinc-

sence of all the congregation of Israel, and spread forth his hands; saying,

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

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

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

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

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

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

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

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

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

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

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

In foreign Masonry this circumstance constitutes the essence of the degree of most excellent Master.—EDITOR.

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

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

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

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

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

*Arithmetic* teaches the powers and properties of numbers; which is variously effected by letters, tables, figures, and instruments. By this art reasons and demonstrations are given for finding out

any certain number, whose relation or affinity to others is already known.

*Geometry* treats of the powers and properties of magnitudes in general, where length, breadth, and thickness, are considered.<sup>a</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 durations 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

<sup>a</sup> Thus the progression is, from a *point* to a *line*, from a *line* to a *superfice*, and from a *superfice* 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 *superfice* has *two* dimensions,—length and breadth; and a *solid* has *three* dimensions,—length, breadth, and thickness.  
—EDITOR.



the use of the globes,<sup>b</sup> 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>c</sup>

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,

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

<sup>c</sup> The Lectures now in use add a fifth Section, which contains an account of the ornaments of the M. C., amongst which the Pythagorean triangle is particularly noticed, because it formed an illustration of that philosopher's system, and elucidated the relation between numerical and geometrical symbols. It consists of ten points arranged in the form of an equilateral triangle, divisible into nine similar triangles of smaller dimensions. The Lectures contain a long dissertation on this interesting subject. At my decease there will be found amongst my papers a dissertation on the Pythagorean triangle, in ten chapters.—EDITOR.

demonstrated on the clearest principles, and established on the firmest foundations.<sup>d</sup>

§ 5. *Remarks on the Third Lecture.*

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

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

*The First Section.*—The ceremony of initiation

<sup>d</sup> The observation at the conclusion of the E.A.P. Lecture (p. 45) will also be applicable here.—EDITOR.

into the Third Degree<sup>c</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 and affability; to superiors, kindness and condescension. Universal benevolence you are to inculcate; and, by the regularity of your own behaviour,

<sup>c</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.

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 rites, or a deviation from established usage and custom.

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

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

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

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

*The Fifth Section.*—The Fifth Section continues

the explanation of the historical traditions of the Order.

*The Sixth Section.*—The Sixth Section concludes the historical traditions of the Order.

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

The following Sections apply to the Installed Master :—

*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>g</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.

<sup>f</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, p. 134.—EDITOR.

<sup>g</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; and also the Book of the Lodge, *passim*.

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

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

Having thus given a general summary of the Lectures restricted to the three degrees of the Order,<sup>h</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.

§ 6. *Of the Ancient Ceremonies of the Order.*

We shall now proceed to illustrate the Ancient Ceremonies of the Order, particularly those ob-

<sup>h</sup> I have before me a list of 1,000 degrees which are practised in various parts of the world. 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 little authority to recommend them to our notice.

—EDITOR.

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

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

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

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>k</sup> be granted, the provincial

<sup>i</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>k</sup> *The following is the form of the Petition:—*

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

We, the undersigned, being regularly registered Masons of

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 Master is thoroughly satisfied of the truth of the allegation set forth in the petition, and has signified his approbation of the new Lodge, he appoints a day and hour for constituting [and consecrating<sup>1</sup>] it; and for installing the Master, Wardens, and Officers.

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 convenience 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; 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, or that authority recalled.

<sup>1</sup> This is frequently omitted.



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

who are nominated in the warrant to preside over them. This being signified accordingly, an anthem is sung, and an oration on the nature and design of the Institution is delivered.

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

### *Ceremony of Consecration.*

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

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

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

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

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

Flourish with drums and trumpets.

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

#### *Ceremony of Installation.*

The Grand Master<sup>o</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>p</sup> by the Grand Master’s order takes the candidate from among his fellows, and presents him at the pedestal; saying, “Most worshipful Grand Master, [or worshipful Master, as it happens,] I present my worthy brother A.B. to be installed Master of the Lodge. I

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

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

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>a</sup> to be read by the Grand

<sup>a</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 falsehood, and that yee know no treason or treachery, but yee shall give knowledge thereof to the King, or to his counsell; also yee shall be true one to another (that is to say), every Mason of the craft that is Mason allowed, yee shall doe to him as yee would be done unto yourselfe.

“Thirdly, And yee shall keepe 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.

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

Secretary [or acting Secretary] to the Master elect.

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

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

“First, That no Mason take on him no lord’s worke, nor any other man’s, unless he know himselfe well able to perform the worke, so that the craft have no slander.

“Secondly, Also, that no master take worke, but that he take reasonable pay for itt; so that the lord may be truly served, and the master to live honestly, and to pay his fellows truly. And that no master or fellow supplant others of their worke; (that is to say) that if he hath taken a worke, or else stand master of any worke, that he shall not put him out, unless he be unable of 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 of limbs whole as a man ought to be, and no bastard. And that no master or fellow take no allowance to be made a Mason without the assent of his fellows, at the least six or 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.

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

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

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

“Eightly, 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 every master and fellow shall come to the assembly, 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 and fellows to make him accord; and if they cannot accord, to go to the common law.

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.

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.

“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, whitherso it be.

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

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 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 innovations 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 Grand Lodge, or General Assembly of Masons, that is not subversive of the principles and groundwork 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>r</sup> shall be received

<sup>r</sup> At the Quarterly Communication, held at Freemasons' Hall, on Wednesday, June 2nd, 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

into the Lodge without passing under due examination, and producing proper vouchers of a regular initiation.

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

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

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

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

The new Master is then conducted to an adjacent room, where he is regularly installed,<sup>3</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

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.

<sup>3</sup> This part of the ceremony can only be orally communicated; nor can any but installed Masters be present.—EDITOR.



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, gavel, and chisel, the movable and immovable jewels, the skirret, pencil, and compasses, and all the insignia of his different Officers, are separately presented to him, with suitable charges to each.\* He is then

\* 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 of life, are upon this occasion carefully enumerated.

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

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

‘ Which nothing earthly gives, or can destroy,  
The soul’s calm sunshine, and the heart-felt joy.’

“The *Plumb* admonishes to walk upright in our station, to hold the scale of justice in equal poise, to observe the just medium between intemperance and pleasure, and to make our passions and prejudices coincide with the line of our duty.

“The *Level* demonstrates that we are descended from the same stock, partake of the same nature, and share the same

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>u</sup> and signify their subjection and obe-

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.

"With the *Pencil* the skilful artist delineates the plan of the intended building, for the instruction and guidance of the Fellow-crafts; and teaches us that our words and actions are noted down by the Almighty Architect, and for which he will make us responsible.

"The *Skirret* is an implement which acts on a centre pin, from whence a line is struck to mark out the foundation; and points out to us the necessity of observing that undeviating line of conduct which is marked out in the First Great Light."

In some rituals these illustrations are transferred to the Mark Degree.—EDITOR.

<sup>u</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." (CONST. 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-

dience 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 by the Grand Wardens; after which he<sup>u</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>x</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

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 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>v</sup> The Master and Wardens are installed as the representatives of all the Master Masons who are absent.

<sup>w</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>x</sup> Here specify its Moral excellence.

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 endeavour to promote ; and, by a due regard to the laws in your own conduct, enforce obedience to them in the conduct of others. Those columns,<sup>y</sup> the badges of your office, I entrust to your care, not doubting your vigilance and attention."

The Wardens retiring to their seats, the Treasurer<sup>z</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

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

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

doing you will merit the esteem and applause of your brethren.”

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

“Brothers I. K. and L. M., I appoint you Deacons of the Lodge. It is your province to attend on the Master, and to assist the Wardens in the active duties of the Lodge; such as the reception of candidates into the different Degrees, and the immediate practice of our rites.”

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 form, and to obey the commands of the Junior Warden.”

The Stewards<sup>b</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 the Stewards of the Lodge. The duties of your office are, to introduce visitors, and see that they are properly accommodated; to collect subscriptions and other fees, and keep an exact account of the Lodge 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:—

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

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

“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 moves in the order prescribed in the Book of Constitutions.<sup>c</sup>

<sup>c</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

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 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 Super-

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 the 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 framework 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 with the veil of blue, purple, and crimson, by four of the oldest Masons present."—EDITOR.



intendent 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>d</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.<sup>e</sup>


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


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

<sup>e</sup> See Book of the Lodge, p. 90.

placed in the centre, on a crimson velvet couch ;<sup>f</sup> and the Grand Master having taken the chair, under a canopy of state, the Grand Officers and the Master and Wardens of the Lodges, repair to the places which have been previously prepared for their reception : the three great lights, and the gold and silver pitchers, with the corn, wine, and oil, are placed on the Lodge, at the head of which stands the pedestal, on which is laid a crimson velvet cushion, with the Sacred Law, open, the Square and Compasses put thereon, and the

<sup>f</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 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, in-

tersecting 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.

Constitution Roll. An anthem is then sung, and an exordium on Masonry delivered: after which, the Architect, addressing the Grand Master, returns thanks for the honour conferred on him, and surrenders up the implements which had been entrusted to his care at laying the Foundation Stone. The Grand Master expresses his approbation of the Architect's conduct; an ode in honour of Masonry is sung, accompanied by the band; and the ladies retire, as do also such of the musicians as are not Masons.

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

then made, and an anthem sung ; after which the Lodge being covered, the Grand Master retires to his chair, and the business of Masonry is adjourned.

The ladies are again introduced ; an ode for the occasion is performed ; and an oration delivered by the Grand Chaplain, which is succeeded by an anthem. Donations for the charity are then collected, and the grand procession is resumed. After marching three times round the Hall, preceded by the Tylers carrying the Lodge as at the 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>g</sup>

<sup>g</sup> By an express law of the Grand Lodge, it is enacted "That no regular Mason do attend any funeral, or other *public*\* process-

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

he fixes the day and hour for the funeral, and issues his command to summon the Lodge ; if

sion, 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 any irregularity on such an occasion. It cannot be imagined that the Grand Master, who is generally of noble or royal birth, would either so far degrade the dignity of his office, or the character of the Society at large, as to grant a dispensation for a public procession upon so trifling an occasion as a private benefit at a playhouse, tea-garden, or other place of public resort ; where neither the interest of the Fraternity, nor the general good, can be concerned ; and which, though it may be of some private advantage, can never redound to the credit of Masonry, or the honour of its patrons.

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

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>h</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.\**

The Brethren being assembled at the place where the body of the deceased lies, the Master of the Lodge to which he be-

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and, by the charges of his office, must submit to their award; should he, however, be so imprudent as to act on this occasion improperly, the Brethren of the Lodge are warranted by the laws to refuse obedience to his summons; but they are also amenable to the General Lodge for contumacy.

<sup>h</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.

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\* I retain the funeral service as prescribed by Brother Preston, though I greatly doubt whether it could be consistently performed.—EDITOR.

longed opens the Lodge in the Three Degrees, 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 see death? Shall he deliver his soul from the hand of the grave?"

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

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

RES. "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 mote it be!"

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, with the regalia placed thereon, and two swords crossed ;	Pall Bearers.
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Chief Mourner ;  
 Assistant Mourners ;  
 Two Stewards ;  
 A Tyler.

One or two Lodges advance, before the procession begins, to the churchyard, to prevent confusion, and make the necessary preparations. The Brethren are not to desert their ranks, or change places, but keep in their different departments. When the procession arrives at the gate of the churchyard, 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 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 at the approach of Death when we least expect him, and at an hour which, amidst the gaities 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 resolutions of amendment. Life being uncertain, and all earthly pursuits vain, let us no longer postpone the important concern of preparing for eternity; but embrace the happy moment, while time and opportunity offer, to provide against 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 tribulation, 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 with this usage, and at the special request of our deceased Brother, whose memory we revere, and whose loss we 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 Three Degrees with a blessing.

## BOOK III.

THE PRINCIPLES OF MASONRY EXPLAINED.<sup>1</sup>

§ 1. *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 handwriting of K. Henry VI. Where that prince had it, is at present an uncertainty; but it seems to me to be an examination (taken perhaps before the king) of some one of the

<sup>1</sup> The contents of Book III. were originally published at Frankfort, in 1748, under the title of "Ein Brief von dem Beruchmten Herrn Herrn Johann Locke, betreffend die Frey-Baureren. So auf einem Schrieb-Tisch eines verstorbnen Bruders ist gefunden worden."—EDITOR.

brotherhood of Masons ; among whom he entered himself, as it is said, when he came out of his minority, and thenceforth put a stop to a persecution that had been raised against them : but I must not detain your Lordship longer by my preface from the thing itself.

I know not what effect the sight of this old paper may have upon your Lordship ; but for my own part I cannot deny that it has so much raised my curiosity, as to induce me to enter myself into the Fraternity, which I am determined to do (if I may be admitted) the next time I go to London, and that will be shortly.

I am, my Lord,  
Your Lordship's most obedient,  
and most humble Servant,  
JOHN LOCKE.

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

They be as followethe.

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

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

<sup>m</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.

ANSW. Ytt beeth the skylle of nature, the understandyng 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 thynges for mannes use; headlye, dwellinges, and buyldynges of alle kindes, and all other thynges that make gudde to manne.

QUEST. Where dyd ytt begynne?

ANSW. Ytt dydd begynne with the<sup>n</sup> ffyrste menne yn the este, whych were before the ffyrste menne of the weste; and comyng westlye, ytt hathe broughte herwyth alle confortes to the wylde and comfortlesse.

QUEST. Who dyd bryng ytt westlye?

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

QUEST. Howe comede ytt yn Engelonge?

ANSW. Peter Gower,<sup>p</sup> a Grecian, journeydde

<sup>n</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.

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

<sup>p</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

ffor kunnyng yn Egypte, and in Syria, and yn everyche londe, whereas the Venetians hadde plaunted maçonrye, and wynnynge entraunce yn al lodges of maçonnes, he lerned muche, and retournedde, and woned yn Grecia Magna,<sup>q</sup> wack-synge and becommynge a myghtye wyseacre,<sup>r</sup> and gratefully renowned, and her he framed a grate lodge at Groton,<sup>s</sup> and maked manye maçonnes, some whereoffe dyde journeye yn Fraunce and maked manye maçonnes; wherefromme, yn processe of tyme, the arte passed in Englonde.

QUEST. Dothe Maçonnes descouer here artes unto odhers?

ANSW. Peter Gower, whenne he journeyede to

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

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

<sup>s</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.

lerne, was ffyrste<sup>t</sup> made, and anonne techedde; evenne soe shulde all odhers beyn recht. Natheless<sup>u</sup> maçonnes hauethe always, yn everyche tyme, from tyme to tyme, communycatedde to mankynde soche of her secrettes as generallyche myghte be usefulle; they haueth keped back soche allein as shulde be harmfulle yff they comed yn euylle haundes, oder soche as ne myghte be 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 comyng to the confrerie herfromme.

QUEST. Whatte artes haueth the Maçonnes techedde mankynde?

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

QUEST. Howe commethe Maçonnes more teachers than odher menne?

ANSW. The hemselve haueth allein in<sup>x</sup> arte

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

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

<sup>w</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>x</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 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



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

QUEST. What dothe the Maçonnes concele and hyde?

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

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>y</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>z</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 secrets at all, even that must be a secret, which, been discovered, would expose them to the highest ridicule; and therefore it requires the utmost caution to conceal it.

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

<sup>b</sup> Faculty of Abrac.] Here I am utterly in the dark.

<sup>c</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

QUEST. Wylle he teche me thay same artes ?

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

QUEST. Dothe all Maçonnes kunne more then odher menne ?

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

QUEST. Are Maçonnes gudder men then odhers ?

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

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

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

[Here endethe the questyonnes and awnsweres.]

Masons pretend to have such a thing among them. If it be true, I guess it must be something like the language of the pantomimes among the ancient Romans, who are said to be able, by signs only, to express and deliver any oration intelligibly to men of all nations and languages. A man who has all these arts and advantages is certainly in a condition to be envied ; but we are told that this is not the case with all Masons ; for though these arts are among them, and all have a right and an opportunity to know them, yet some want capacity, and others industry, to acquire them. However, of all their arts and secrets, that which I most desire to know is, "The Skylle of becommynge gude and parfyghte ;" and I wish it were communicated to all mankind, since there is nothing more true than the beautiful sentence contained in the last answer, "That the better men are, the more they love one another : " Virtue having in itself something so amiable as to charm the hearts of all that behold it.

<sup>d</sup> A GLOSSARY of antiquated words in the foregoing Manuscript :—

§ 2. *Remarks on the preceding Manuscript, and the Annotations of Mr. Locke.*

This dialogue possesses a double claim to our regard: first, for its antiquity; and next, for the notes added to it by Mr. LOCKE, who, though not at that time enrolled in the order of Masons, offers 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

<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>Commodityte</i> , convenience.	<i>Onelyche</i> , only.
<i>Confrerie</i> , fraternity.	<i>Pernecessarye</i> , absolutely necessary.
<i>Façonnynge</i> , forming.	<i>Preise</i> , honour.
<i>Foresayinge</i> , prophesying.	<i>Recht</i> , right.
<i>Freres</i> , brethren.	<i>Reckenyngs</i> , numbers.
<i>Headlye</i> , chiefly.	<i>Sonderlyche</i> , particularly.
<i>Hem plesethe</i> , they please.	<i>Skylle</i> , knowledge.
<i>Hemselfe</i> , themselves.	<i>Wackysngs</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>Holpynge</i> , beneficial.	<i>Woned</i> , dwelt.
<i>Kunne</i> , know.	<i>Wunderwerckynge</i> , working miracles.
<i>Kunynge</i> , knowledge.	<i>Wylde</i> , savage.
<i>Make gudde</i> , are beneficial.	<i>Wynnynge</i> , gaining.
<i>Metynge</i> , measures.	<i>Ynn</i> , into.
<i>Mote</i> , may.	
<i>Myddlonde</i> , Mediterranean.	

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 89. 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 90. 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>e</sup>

<sup>e</sup> “And behold the glory of the God of Israel came from the way of the east.” Ezek. xliii. 2.—*Vide* “Signs and Symbols,” new ed. by the Editor, Lecture xi.

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

Page 90. Howe comede ytt in 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 master 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 everything 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>f</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

<sup>f</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. —EDITOR.

patience and docility. He afterwards divided them into the esoteric and exoteric classes : to the former he intrusted the more sublime and secret doctrines, to the latter the more simple and popular. This great man found himself able to unite the character of the legislator to that of the philosopher, and to rival Lycurgus and Orpheus in the one, Pherecydes and Thales in the other ; following, in this particular, the patterns set him by the Egyptian priests, his instructors, who 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 transmigrations 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 distinguished 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>s</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,

<sup>s</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.



and the pains he took to propagate his system, have justly transmitted his fame to posterity.<sup>h</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 91. Dothe Maçonnes discover 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 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 92. 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>i</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

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

<sup>i</sup> *Vide* "Star in the East," p. 4, et passim.

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>k</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 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

<sup>k</sup> *Vide* "Antiquities of Freemasonry," by the Editor, new ed. p. 13.

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.

Page 92. [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 93. What dothe the Maçonnes concele and hyde?] The answer imports, the art of finding new arts,<sup>1</sup> for their profit and praise; and then particularizes 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.

<sup>1</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 wicker-work; 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.

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>m</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 intrusted, 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, who was always represented holding his finger to his mouth.<sup>n</sup>

<sup>m</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.

<sup>n</sup> Hence, probably, originated the expression of “Under the Rose;” for the rose was the symbol of silence in ancient times. Lemnius, 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

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.

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 conceive how he could otherwise be. ABRAC is an abbreviation of the word ABRACADABRA. In the days of ignorance and superstition, that word had a magical signification; but the explanation of it is now lost. °

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.

° Mr. Hutchinson, in his ingenious treatise, intituled *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 ABRASAX or ABRAXAS, the denomination which Basilides gave to the Deity. He called him the Supreme God, and ascribed to him seven subordinate powers or angels, who preside over the heavens: and also, according to the number of the days in the year, held that three hundred and sixty-five virtues, powers, or intelligences, existed as the emanations from God; the value, or nu-

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, magnitude, distances, motions, and revolutions of the heavenly bodies; and according to the discoveries they made, pretended to foretell future events, and to determine concerning the secrets of Providence. This study afterwards became a regular science.

Page 94. Wylle he teche me thay same artes?] By the answer to this question, we learn the necessary qualifications which are required in a candi-

merical distinction of the letters in the word, according to the ancient Greek numerals, made 365.

A	B	P	A	X	A	Z
1	2	100	1	60	1	200

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

“There is deposited in the British Museum such a gem, which is a beril 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 Basilideans supposed three hundred and sixty-five dependent deities: it was the principle of the Gnostic heresy, whence sprang their multitudines of thæons. From ABRAXAS proceeded their PRIMOGENIAL MIND; from the Primogential 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 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.”

date for Masonry—a good character, and an able capacity.

Page 94. 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 94. Are Maçonnes gudder menne then odhers?]} Masons are not understood to be, collectively, more virtuous in their lives and actions than other men; but it is an undoubted fact, that a strict conformity to the rules of the profession may make them better men than they otherwise would be.

Page 94. Dothe Maçonnes love eidher odher myghtylye as beeth sayde?]} The answer to this question is truly great, and is judiciously remarked upon by the learned annotator.

By the answers to the three last questions, the objections of cavillers against Masonry are amply refuted; the excellency of the Institution is displayed; and every censure 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 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.

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## BOOK IV.

THE HISTORY OF MASONRY IN ENGLAND TO  
THE GREAT MASONIC RE-UNION IN 1813.

§ 1. *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>p</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>q</sup> and

<sup>p</sup> A full description of the Druidical ceremonies may be found in the "History of Initiation," new ed. Lecture ix. by the Editor.

<sup>q</sup> These sacred groves were usually of oak, but in Arabia

observed the most impenetrable secrecy in 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 on 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.

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 Hajira, to destroy this idol, demolished the chapel, and 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.

In this manner the Druids communicated their particular tenets, and concealed under the veil of mystery every branch of useful knowledge ; which tended to secure to their order universal admiration and respect ; while the religious instructions propagated by them were everywhere received with reverence and submission. They were intrusted 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>r</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,

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

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 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 myste-

ries of the Order. To this council the name of Assembly was afterwards given.<sup>s</sup>

Albanus was born at Verulam (now St. Alban's, in Hertfordshire), of a noble family. In his youth he travelled to Rome, where he served seven years under the emperor Diocletian. On his return home, by the example and persuasion of Amphibalus of 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>t</sup> and presented himself to the officers. Being

<sup>s</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 iiijd. 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.”

<sup>t</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

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\* A MS., written in the reign of James II., before cited in this volume (p. 72), contains an account of this circumstance, and increases the weekly pay to 3s. 6d. and 3d. a day for the bearers of burdens.

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.

§ 2. *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

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 protomartyr of England suffered death, under the cruel persecution of Diocletian against the Christians."

and ignorant heathens, despising everything 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>u</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 Rochester in 602; St. Paul's, London, in 604; St. Peter's, Westminster, in 605; and many others.<sup>v</sup> Several palaces 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.

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

<sup>v</sup> See the "Monasticon Anglicanum."



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 Ethelwolph, 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 understanding of his subjects than Alfred,<sup>w</sup> and no one ever proved a better friend to Masonry. By his indefatigable assiduity in the pursuit of knowledge, his example had a powerful influence in reforming the dissolute and barbarous manners of his people.

<sup>w</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 refection 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 sundials, 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."

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, industrious foreigners to re-people 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>x</sup>

<sup>x</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:—

Athelstane kept his court for some time at York, where he received several embassies from foreign

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

“That the said King’s brother, Prince Edwin, being taught Masonry, and taking upon him the charges of a Master Mason, for the love he had to the said Craft, and the honourable principles whereon it is grounded, purchased a free charter of King Athelstane for the Masons; having a correction among themselves (as it was anciently expressed), or a freedom and power to regulate themselves, to amend what might happen amiss, and to hold a yearly communication and general assembly.

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

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

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.

Auldby, near York. This carries with it some marks of confirmation ; for Auldby was the seat of Edwin.

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

To understand this matter more clearly, it may be necessary to advert to the original institution of that assembly called a *General* or *Grand Lodge*. It was not then restricted, as it is now understood to be, to the Masters and Wardens of private Lodges, with the Grand Master and Wardens at their head ; it consisted of as many of the Fraternity *at large* as, being within a convenient distance, could attend, once or twice a year, under the auspices of one general head, who was elected and installed at one of these meetings ; and who, for the time being, received homage as the sole governor of the whole body. The idea of confining the privileges of Masonry, by a warrant of constitution, to certain individuals convened on certain days at certain places, had then no existence. There was but one family among Masons, and every Mason was a branch of that family. It is true the privileges of the different degrees of the Order always centred in certain members of the Fraternity : who, according to their advancement in the Art, were 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.

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 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.

The activity and princely conduct of Edwin qualified him in every respect, to preside over the Masons,<sup>y</sup> 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 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

<sup>y</sup> A copy of the Constitutions made by this Grand Lodge may be found in the old Royal Library at the British Museum (Bib. Reg. 17A, I. ff. 32), and published by Mr. Halliwell in 1840. This document I take to be a veritable copy of the original York Constitutions, for reasons that I have stated *in extenso* in the American F. Q. R. for 1858, p. 546.—EDITOR.

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 Alcmain in 1209. Peter de Rupibus succeeded Peter de Colechurch in the office of Grand Master, and Geoffrey Fitz-

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

§ 3. *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 intrusted 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>z</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.

<sup>z</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 5d.; that of the other workmen, 3½d., 3d., and 2½d. 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 day.—EDITOR.

In the reign of Edward II. the Fraternity were employed in building Exeter and Oriel Colleges, Oxford; Clare Hall, Cambridge; and many other structures; under the auspices of Walter Stapleton, bishop of Exeter, who had been appointed Grand Master in 1307.

Masonry flourished in England during the reign of Edward III., who became the patron of science, and the encourager of learning. He applied with indefatigable assiduity to the Constitutions of the Order; revised and meliorated the Ancient Charges, and added several useful regulations to the original code of laws.<sup>a</sup> He patronized the Lodges, and

<sup>a</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 the possession of the late George Payne, Esq., Grand Master in 1718:—

“That when the Master and Wardens meet in a Lodge, if need be, the sheriff of the country, 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



appointed five deputies under him to inspect the proceedings of the Fraternity; viz., 1. John de Spoulee, who rebuilt St. George's chapel at Windsor, where the order of the garter was first instituted, A.D. 1350; 2. William a Wykeham, afterwards bishop of Winchester, who rebuilt the castle of Windsor, at the head of 400 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, Westminster; and 5. Simon Langham, abbot of Westminster, who rebuilt the body of that cathedral as it now stands. At this period, Lodges were numerous, and 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 supplanted his cousin, he mounted the throne by the name of Henry IV.,

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!"

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, succeeded 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. i., 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 ransome at the king’s will.”<sup>b</sup>

<sup>b</sup> Judge Coke gives the following opinion on this statute:—  
“All the statutes concerning labourers before this Act, and

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>c</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 worth attention, it may not be improper to state the circumstances

whereunto this Act doth refer, are repealed by the statute of 5 Eliz. cap. iv. 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 be repealed. Therefore this would be put out of the charge of justices of the peace."—INSTITUTES, part iii. fol. 19.

It is plain, from the above opinion, that this Act, though never expressly repealed, can have no force at present. The Masons may rest very quiet, continue to hold their assemblies, and propagate their 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>c</sup> The Latin Register of William Molart, prior of Canterbury, in manuscript, page 88, entitled "Liberatio generalis Domini Gulielmi Prioris Ecclesiæ 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.

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>d</sup> who was styled protector and guardian of the kingdom. The care of the young king's person and education was intrusted to Henry Beaufort, bishop of Winchester, the duke's uncle. The bishop was a prelate of great capacity and experience, but of an intriguing and dangerous character. As he aspired to the 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.

The animosity between the uncle and nephew daily increased, and the authority of Parliament was obliged to interpose. On the last day of April, 1425, the parliament met at Westminster. The servants and followers of the peers coming thither armed with clubs and staves, occasioned its being named **THE BATT PARLIAMENT**. Several laws were made, and, among the rest, the Act for abolishing the Society of Masons;<sup>e</sup> at least, for preventing

<sup>d</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.

<sup>e</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

their assemblies and congregations. Their meetings, being secret, attracted the attention of the aspiring prelate, who determined to suppress them.

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, 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 violators 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

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."

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

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!

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 sank into oblivion, and ended his days in misery.<sup>f</sup>

After the death of the cardinal, the Masons continued to hold their Lodges without danger of

<sup>f</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 policy to preserve it, or by money to purchase it. Will not death be bribed, and money do everything?" The inimitable Shakespeare, after giving a most horrible picture of despair and a tortured conscience, in the person of the cardinal, introduces King Henry to him with these sharp and piercing words:

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

*Hen. VI. part ii. act 3.*

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

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>g</sup>

Encouraged by the example of the sovereign, and allured by an ambition to excel, many lords and gentlemen of the court were initiated into Masonry, and pursued the Art with diligence and assiduity. <sup>h</sup> The king in person presided over

<sup>g</sup> A record in the reign of Edward IV. runs thus: "The company of Masons, being otherwise termed Freemasons, of auncient standing and good reckoning, by means of affable and kind meetyns dyverse tymes, and as a loving brotherhode use to doe, did frequent this mutual assembly in the tyme of Henry VI. in the twelfth yeare of his most gracious reign, A.D. 1434." The same record says farther, "That the charges and laws of the 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 auncient 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>h</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



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.

§ 4. *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; 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

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.

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 Islop, 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 VII.'s Chapel.<sup>1</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 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

<sup>1</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. v. 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 luxuriancy 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 statuary and the gorgeous elegance and peculiarly scientific construction of its vaulting."—EDITOR.

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 capstone 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. Brasenose 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, Christchurch 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 Thos. 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>k</sup> This design, however, was happily frustrated by the interposition of Sir Thomas Sackville: who took care to initiate some of the chief officers which she had sent on this duty. They joined in communication with the Masons, and made so favourable a report to the queen on their return, that she countermanded her orders, and never afterwards attempted to disturb the meetings of the Fraternity.

Sir Thomas Sackville held the office of Grand Master till 1567, when he resigned in favour of Francis Russell, earl of Bedford, and Sir Thomas Gresham, an eminent merchant, distinguished by his abilities and great success in trade. To the former, the care of the Brethren in the northern part of the kingdom was assigned, while the latter was appointed to superintend the meetings in the south, where the Society had considerably increased, in consequence of the honourable report which had

<sup>k</sup> This confirms the observations, in a former note, on the existence of the Grand Lodge at York, p. 120, et seq.

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.

§ 5. *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, Scotland, and Ireland, on the 25th 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 archi-

ecture. 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 patronized 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 was finished. In 1607 the foundation-stone of this elegant piece of true Masonry was laid by King James, in pre-

sence of Grand Master Jones, and his Wardens, William Herbert, earl of Pembroke, and Nicholas Stone, Esq., Master Mason of England, who were attended by many Brothers, clothed in form, and other eminent persons, 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 administration, he was re-elected the following year, and continued in office till his death, in 1646.<sup>1</sup>

<sup>1</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 were admitted into the Fellowship of Freemasons, Sir William Wilson, Knt., Captain Richard Borthwick, Mr. William Woodman,

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

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 Shortnose, 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.

The writer of Mr. Ashmole's Life, 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."

On the strength of the facts above recorded it has been thought that at this period Freemasonry had no Third Degree, and I confess there are some grounds for the conjecture; because if such a Degree had been in existence, Ashmole would certainly have known it, which it is pretty clear he did not.—

EDITOR.



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. Besides these, he 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>m</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>n</sup> and John Webb,

<sup>m</sup> Some Lodges in the reign of Charles II. were constituted by *permission* of the *several* noble Grand Masters, and many gentlemen and famous scholars requested at this time to be admitted among the Fraternity.

<sup>n</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

his Wardens. Several useful regulations<sup>o</sup> were made at this assembly, for the better govern-

of Dr. John Wilkins and Dr. Seth Ward, who were gentlemen of great learning, and afterwards promoted by King Charles II. to the mitre. His other numerous juvenile productions in mathematics prove him to be a scholar of the highest eminence. He assisted Dr. Scarborough in anatomical preparations and experiments upon the muscles of the human body; whence are dated the first introduction of geometrical and mechanical speculations in anatomy. He wrote discourses on the longitude; on the variations of the magnetical needle; *de re nautica veterum*; how to find the velocity of a ship in sailing; of the improvement of galleys; and how to recover wrecks. Beside these, he treated on the most convenient way of using artillery on shipboard; how to build in deep water; how to build a mole into the sea, without *Puzzolan* dust or cisterns; and of the improvement of river navigation, by the joining of rivers. In short, the works of this excellent genius appear to be rather the united efforts of a whole century, than the production of one man.

<sup>o</sup> Among other regulations made at this assembly were the following:—

1. That no person, of what degree soever, be made or accepted a Freemason unless in a regular Lodge, whereof one to be a Master or a Warden in that limit of 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 acceptance from the Lodge that accepted him, unto the Master of that limit or division where such Lodge is kept. And the said Master shall enrol the same in a roll of parchment to be kept for that purpose, and shall give an account of all such acceptations at every general assembly.

4. That every person who is now a Freemason shall bring to the Master a note of the time of his acceptance, to the end the same may be enrolled in such priority of place as the Brother deserves; and that the whole company and fellows may the better know each other.

5. That for the future the said Fraternity of 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

ment 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>p</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.

§ 6. *The History of Masonry in England from the Fire of London<sup>a</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 inha-

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>p</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.

<sup>a</sup> For many of the particulars contained in this Section, I am indebted to Mr. Noorthoucks's edition of the "Book of Constitutions," published in 1784; which, much to the honour of that gentleman, is executed in a masterly manner, and interspersed with several judicious remarks.

bitants fell a sacrifice,<sup>r</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 2nd 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 overran 373 acres within the walls, and burnt 13,000 houses, 89 parish churches, besides chapels, leaving only 11 parishes standing. The Royal Exchange, Custom-house, Guildhall, Blackwell Hall, St. Paul's Cathedral, Bridewell, the two Compters, fifty-two city companies' halls, and three city gates, were all demolished. The damage was computed at 10,000,000*l.* sterling.<sup>s</sup>

After so sudden and extensive a calamity, it became necessary to adopt some regulations to guard against any such catastrophe in future. It was therefore determined, that in all the new buildings to be erected stone and brick should be substituted in the room of timber. The king and the

<sup>r</sup> The streets were at this time narrow, crooked, and incommo-  
dious ; 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 un-  
wholesome 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>s</sup> Anderson's "History of Commerce," vol. ii. p. 130.

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 churchyards, 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>†</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

<sup>†</sup> This building was subsequently destroyed by fire, and an elegant structure erected in its stead.—EDITOR.

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 masterpiece 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.

The rebuilding of the city of London was vigorously prosecuted, and the restoration of St. Paul's cathedral claimed particular attention. Dr. Wren drew several designs to discover what would be most acceptable to the general taste; and finding persons of all degrees declare for magnificence and grandeur, he formed a design according to the very best 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>v</sup> attended by Grand Master Rivers, his architects and craftsmen,

<sup>v</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.

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 in the form of a long cross; the walls are wrought in rustic, and adorned with two rows of coupled pilastres, one over the other; the lower Corinthian, and the upper Composite. The spaces between the arches of the windows, and the architecture of the lower order, as well as those above, are filled with a variety of enrichments.

The west front is graced with a most magnificent portico, a noble pediment, and two stately turrets. There is a grand flight of steps of black marble that extend the whole length of the portico, which consists of twelve lofty Corinthian columns below, and eight of the Composite order above; these are all coupled and fluted. The upper series support a noble pediment, crowned with its acroteria; and in this pediment is an elegant representation in bas-relief of the conversion of St. Paul, executed by Mr. Bird, an artist whose name, on account of this piece alone, is worthy of being transmitted to posterity.<sup>w</sup>

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 pedi-

<sup>w</sup> 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.



ment, 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>x</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 circular projection for the altar, finely ornamented with the orders, and with sculpture.

The dome, which rises in the centre of the whole, is superlatively grand. Twenty feet above the roof of the church is a circular range of thirty-two columns, with niches placed exactly against others within. These are terminated by their entablature, which supports a handsome gallery, adorned with a balustrade. Above these columns is a range of pilasters, with windows between; and from the entablature of these, the diameter decreases very considerably; and two feet above that, it is again

<sup>x</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.

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.

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 cone over the internal cupola, so constructed as to support an elegant stone lantern on the apex. This 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 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>y</sup> and the last stone on the top of the lantern laid by Mr. Christopher Wren, the son of the architect, in 1710.<sup>z</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.<sup>a</sup>

<sup>y</sup> Howell's Medulla Hist. Ang.

<sup>z</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>a</sup> 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. A new edifice, for the same purpose, has been erected in St. George's Fields.—EDITOR.

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

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

Allhallows, Bread-street, finished 1694, and the steeple completed 1697; Allhallows the Great, Thames-street, 1683; Allhallows, Lombard-street, 1694; St. Alban, Wood-street, 1685; St. Anne and Agnes, St. 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, Cheapside, 1683; 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, 1670; St. Stephen's, Coleman-street, 1676; St. Stephen's, Walbrook, behind the Mansion House, 1676; St. Swithin's, Cannon-street, 1673; St. Vedast, Foster-lane, 1697.

While these churches, and other public buildings were going forward under the direction of Sir Christopher Wren, King Charles did not confine his improvements to England alone, but commanded Sir William Bruce, Bart., Grand Master of Scotland, to rebuild the palace of Holyrood House, at Edinburgh, which was accordingly executed by that architect in the best Augustan 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>b</sup> his Wardens. Masonry continued in a declining state for many years, and

<sup>b</sup> Both these gentlemen were members of the old Lodge of St. Paul with Sir Christopher Wren, and bore a principal share in all the improvements which took place after the Fire of London; the latter, in particular, displayed his abilities in the cathedral of St. Paul.

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>c</sup>

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

At a general assembly and feast of the Masons, in 1697, many noble and eminent Brethren were present, and among the rest, Charles, duke of Richmond and Lenox, who was at that time Master of 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

<sup>c</sup> See the "Book of Constitutions," 1738, p. 106, 107.

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>d</sup> The old Lodge of St. Paul, and a few others, continued to meet regularly, but consisted of few members.<sup>e</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.<sup>f</sup> In consequence of this resolution, many new regulations took place, and the Society once more rose into notice and esteem.

§ 7. *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 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

<sup>d</sup> "Book of Constitutions," 1738, p. 108.      <sup>e</sup> Ibid.

<sup>f</sup> Many good Masons on reading the above resolution have jumped at the conclusion that the Craft had hitherto been restricted to operative Masons only. But this conjecture is scarcely correct, for although the Institution at its origin was undoubtedly operative, yet scientific men, unconnected with building, were occasionally introduced; as witness Ashmole, Mainwaring, and their company in 1646. It would be a question of interesting discussion, but we have not space for it.

Apple-tree Tavern, in Charles-street, Covent-garden, and the Rummer and Grapes Tavern, in Channel-row, Wesminster (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, being 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>g</sup> should be vested in certain Lodges or Assemblies of Masons convened in certain places; and that every Lodge to be hereafter convened, except the four old Lodges at this time existing, should be legally 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

<sup>g</sup> A sufficient number of Masons met together within a certain district, with the consent of the sheriff or chief magistrate of the place, were empowered, at this time, to make Masons and practise the rites of Masonry, without warrant of Constitution. The privilege was inherent in themselves as individuals; and this privilege is still enjoyed by the two old Lodges now extant, which act by immemorial constitution.

enjoy ; and that no law, rule, or regulation, to be hereafter made or passed in 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 ; and while such Lodges acted in conformity to the ancient constitutions of the Order, to admit their Masters and Wardens to share with them all the privileges of the Grand Lodge, excepting precedence of rank.

Matters being thus amicably adjusted, 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 out-number 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>b</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 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 landmarks, as they are emphatically styled, or the boundaries set up as checks to innovation, were carefully secured against the attacks of future

<sup>b</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," was 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 Master 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.

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>i</sup>

<sup>i</sup> When the earlier editions of this book were printed, the author was not sufficiently acquainted with this part of the his-

During the administration of Mr. Sayer, the Society made little progress. Several Brethren

tory 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 in 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 Rummer and Grapes Tavern in Channel-row, Westminster, was thence removed to the Horn Tavern in New Palace-yard, where it continued to meet regularly till within these few years ; when, finding themselves in a declining state, the members agreed to incorporate with a new and flourishing Lodge under the constitution of the Grand Lodge, intitled *The Somerset House Lodge*, which immediately assumed their rank.

It is a question that will admit of some discussion, whether any of the above old Lodges can, while they exist as Lodges, surrender their rights ; as those rights seem to have been granted by the old Masons of the metropolis to them in trust : and any individual member of the four old Lodges might object to the surrender, and in that case they never could be given up. The four old Lodges always preserve their original power of *making, passing, and raising* Masons, being termed Masters' Lodges ; while the other Lodges, for many years afterwards, had no such power ; it having been the custom to *pass and raise* the Masons made by them at the Grand Lodge *only*.

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, Esq.; who was very assiduous in recommending a strict observance of the Communications. He collected many 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 shall be named and proposed to the Grand Lodge some time before the feast;<sup>k</sup> and, if approved, and present, he shall be saluted as Grand Master elect; and that every Grand Master, when he is installed, shall have the sole power of appointing his deputy and wardens, according to ancient custom.

At a Grand Lodge, held in ample form on Lady-day, 1721, Brother Payne proposed for his successor, John, duke of 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

<sup>k</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.

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 passed 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.

§ 8. *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>1</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 by Mr. Payne in 1721,<sup>m</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.

<sup>1</sup> The old Lodge of St. Paul's, now the Lodge of Antiquity, having been removed thither.

<sup>m</sup> See the "Book of Constitutions," printed in 1723.

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 Freemasons; 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 convened, in opposition to the resolutions of the Grand Lodge on the 25th of March, an irregular assembly of Masons at Stationers' Hall, on the festival of St. John the Baptist, in order to get himself elected Grand Master. 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>n</sup> was instituted.<sup>o</sup>

<sup>n</sup> Now called the Lodge of Benevolence.—EDITOR.

<sup>o</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, the Committee may order the payment of a sum not exceeding ten pounds; to a widow of a Brother, five pounds; if with a child

Lord Paisley, 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

or children, the grant may be extended to ten pounds. When cases of extraordinary distress occur, and the sum of ten pounds does not appear sufficient to afford adequate relief, the Committee may recommend such cases to the Grand Master, who may grant any sum not exceeding twenty pounds; any recommendation for a larger sum must be submitted to the Grand Lodge. 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.

Master<sup>P</sup> was instituted, and the first deputation granted by Earl Inchiquin, on the 10th of May, 1727, to Hugh Warburton, Esq., for North Wales; and on the 24th of June following, to Sir Edward Mansell, Bart., for South Wales. The Lodges in the country now began to increase, and deputations were granted to several gentlemen, to hold the office of Provincial Grand Master in different parts of England, as well as in some places abroad, where Lodges had been constituted by English Masons; 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

<sup>P</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 have been obtained, and the Grand Master has not disapproved thereof. He wears the clothing of a Grand Officer, and ranks in all public assemblies immediately after Past Deputy Grand Masters. He must, in person or by Deputy, attend the meetings of the Masters and Wardens of the Lodges in his district, and transmit to the Grand Lodge, once in every year, the proceedings of those meetings, with a regular state of the Lodges under his jurisdiction. 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 officers 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 lamb-skin, 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 officers in gold or blue in the centre. (*Vide* "Book of Const.," art. Regalia.)—EDITOR.

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.

§ 9. *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 privileges of voting in Grand Lodge to Past Grand Wardens;<sup>a</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

<sup>a</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.

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 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 Marylebone; when it was voted, that in future all Past Grand Masters, and their Deputies, shall be admitted members of the Quarterly Committees of Charity, and that 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>r</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 Inchiquin, and Lords Colerane and Montagu, with several other persons

<sup>r</sup> See the note in p. 169.

of distinction, generally attended; and though the subscriptions from the Lodges were inconsiderable, the Society was enabled to relieve many worthy objects with small sums. As an encouragement to gentlemen to accept the office of Steward, it was ordered, that in future each Steward should have the privilege of nominating his successor at every annual grand feast.

The most remarkable event of Lord Lovel's administration was, the initiation of Francis, duke of Lorraine, 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>3</sup> but the Society 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

<sup>3</sup> "Freemasons' Lodges in America date their origin from this 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.)—

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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 Hamburgh, under the patronage of the Grand Lodge of England, for which purpose his lordship was pleased to grant a deputation; and soon after several other Lodges were constituted in Holland under the English banner.

The earl of Strathmore was succeeded by the earl of Crawford, who was installed at Mercers' Hall on the 30th 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 apologized for his long absence. To

atone for past omission, he commanded two Communications to be held in little more than six weeks. The dukes of Richmond and Buccleugh, the earl of Balcarras, Lord Weymouth, and other eminent persons, honoured the Grand Lodge with their presence during the earl of Crawford's presidency.

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

Among the new 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 interests distinct from the Masons under the Grand Lodge in London.<sup>t</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

<sup>t</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.)

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. 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 waived, and the twelve Stewards are now permitted to vote in every Communication as individuals.<sup>u</sup>

<sup>u</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 a Master of each private Lodge only has a right to attend, to make a proper distinction between the Stewards' Lodge and the other Lodges, that the Master and three*



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. Anstis, 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 his presidency, viz., one for New England, another for South Carolina, and a third for Cape Coast Castle, in Africa.

The earl of Darnley was elected Grand Master, and duly installed at Fishmongers' Hall on the 28th of April, 1737, in presence of the duke of Richmond, the earls 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, at an occasional Lodge convened for the purpose at the palace of Kew, over which Dr. Desaguliers presided as Master. Lord Baltimore, Colonel 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 other members of that Lodge be permitted to attend at every succeeding committee on behalf of the said Lodge." This resolution, however, was declared not to be intended to deprive any Lodge, which had been previously constituted, of its regular rank and precedence. Notwithstanding this express provision, a privilege has been lately granted to the Stewards' Lodge of taking precedence of all the other Lodges, the two oldest not excepted.

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>v</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>w</sup> At this assembly, the

<sup>v</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>w</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 is merely stated that the Fraternity had spread far and wide, and were daily increasing; that they admitted men of every 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

duke of Richmond, the earls of Inchiquin, Loudon, and Kintore; Lords Colerane and Gray; and a numerous company of other Brethren were present. The marquis showed every attention to the Society during his presidency, and, in testimony of his esteem, presented to the Grand Lodge a gold jewel for the use of the Secretary: the device, two cross pens in a knot; the knot and points of the pens being curiously 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>x</sup> and for that

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>x</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. 3s.) for the First Degree; 50 rix-dollars (or £8. 6s.) on his being passed into the Second Degree; and 100 rix-dollars on his being raised

purpose obtained a patent from Edinburgh. In 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>y</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

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.

<sup>y</sup> Of late years, however, an institution has been established for educating and clothing the sons of Freemasons in London.

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 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 Hamburgh and the Circle of Lower Saxony; one for the West Riding of York, in the room of William Horton, Esq., deceased; and one for the island of Barbadoes.

The earl of Morton was elected on the 19th of March following, and installed with great solemnity the same day at Haberdashers' Hall, in 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 their 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 flourishing state. Under the auspices of George Drummond, Esq., the Grand Master of the Masons in that kingdom, the Lodges had considerably increased in numbers. This gentleman had thrice served the office of Lord Provost of Edinburgh; and being at the head of the senate in that city, he was anxious to promote every scheme which could add to the consequence and splendour of the metropolis of his native country. With this view he planned, and afterwards completed, that elegant range of buildings called **THE NEW EXCHANGE OF EDINBURGH**, the foundation-stone of which he laid on the 13th of September, 1753, as Grand Master. An event so remarkable in the annals of Masonry justly merits attention, and cannot fail to render an account of a ceremony so splendid, and conducted with so much regularity, interesting to every Brother who has the honour of the Society at heart.

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

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

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 reach the Parliament Close, the troops formed a line, as did also the Masons within that line. The Grand Master and the Officers of the Grand Lodge then made a stop at the north-west corner of the close, and despatched a message to the Council House, to acquaint the magistrates that the Brethren were ready to receive them; on which the lord provost, magistrates, and council, in their robes, preceded by the city officers, with the sword and mace, accompanied by several of the gentlemen in the direction of the intended buildings, proceeded through the lines formed by the soldiers and the Masons; when the Grand Master, properly supported as before, preceded by his officers, and having his jewels borne before him, marched to the place where the ceremony was to be performed, and passed through the triumphal arch erected for the occasion, the Lodges following according to seniority. On the west side of the place where the stone was to be laid was erected a theatre, covered with tapestry and decked with flowers, for the lord provost, magistrates, council, and attendants; on the east was erected another theatre for the Grand Master and his officers, on which was set a chair for the Grand Master. Before the chair was a table covered with tapestry, on which were placed two silver vessels, filled with wine and oil; the golden jewels; and the cornucopia, which had been carried in the procession. The Masters, Wardens, and Brethren of the several Lodges were then arranged in galleries properly fitted up for the occasion.

The ceremony of laying the stone now commenced. By order of the Substitute Grand Master, the stone was 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 appropriate devices and inscriptions.

The Grand Master then taking his station at the east of the stone, with the Substitute on the left, and his Wardens in the west, the operative who carried the square delivered it to the Substitute, who presented it to the Grand Master; and he having applied it to that part of the stone which was square, returned it back to the operative. The operative who carried the plumb then delivered it to the Substitute, who presented it also to the Grand Master; and he having applied it to the edges of the stone, holding it upright, delivered it back to the operative. In like manner the operative who carried the level delivered it to the Substitute, and he presented it to the Grand Master, who applied it above the stone in several positions, and returned it back to the operative. The mallet was then presented to the Grand Master, who gave three knocks upon the stone, which was followed by three huzzas from the Brethren. An anthem was then sung, accompanied by the music; during which the cornucopia and the two silver vessels containing the wine and oil were brought down to the stone. The

cornucopia was delivered to the Substitute and the vessels to the Wardens. The anthem being concluded, the Substitute presented the cornucopia to the Grand Master, who turned out the ears of corn upon the stone. The silver vessels were then delivered by the Wardens to the Substitute, and by him presented to the Grand Master, who poured the contents upon the stone, saying, "May the bountiful hand of Heaven supply this city with abundance of corn, wine, oil and all the other conveniences of life!" This was succeeded by three huzzas, after which an anthem was sung. The Grand Master then repeated these words: "As we have now laid this foundation-stone, may the Grand Architect of the universe, of his kind providence, enable us to carry on and finish the work which we have now begun; may he be a guard to this place, and the city in general; and may he preserve it from decay and ruin to the latest posterity." The ceremony was concluded with a short prayer for the sovereign, the senate of the city, the Fraternity of Masons, and all the people; the music was resumed, and the Grand Master returned to his chair, amid the plaudits of the Brethren.

The Grand Master then addressed the lord provost, magistrates, and council, in an appropriate speech; in which he thanked them for the honour which they had done him in witnessing the act of laying the foundation-stone of the intended structure, and expressed his earnest wish that they and their successors might be happy instruments to forward the great and good work which was now begun, and offered so fair a prospect of success; and he sincerely hoped that it might add, not only to the ornament and advantage of the city of Edinburgh, but be the means of 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 Holyrood House, escorted by the military as before, amidst an immense crowd of spectators. On arriving at the palace, the Grand Master, in the name of himself and his Brethren, returned his most grateful acknowledgments to the commanding officer of the troops for the assistance which he had given. The Brethren then entered the inner court of the palace, and formed a square, to receive the Grand Master and his officers with all due honour; who, followed by the Lodges according to seniority, proceeded to the great gallery, where an elegant entertainment was provided, and the greatest harmony prevailed. At nine o'clock in the evening the company broke up.

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

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

Soon after the election of the marquis of Carnarvon, the Grand Lodge took into consideration a complaint against certain Brethren, for assembling, without *any* legal authority, under the denomination of *ancient masons*; and who, as such, considered themselves independent of the Society, and not subject to the laws of the Grand Lodge, or to the control of the Grand Master. Dr. Manningham, the Deputy Grand Master, pointed out the necessity of discouraging such meetings, as being contrary to the laws of the Society, and openly subversive of the allegiance due to the Grand Master. On this representation, the Grand Lodge resolved that the meeting of any Brethren under the denomination of Masons, other than as Brethren of the ancient and honourable Society of Free and Accepted Masons, established upon the universal system, is inconsistent with the honour and interest of the Craft, and a high insult on the Grand Master and the whole body of Masons. In consequence of this resolution, fourteen Brethren, who were members of a Lodge held at the Ben Jonson's head, in Pelham-street, Spitalfields, were expelled the Society, and that Lodge was ordered to be erased from the list.

No preceding Grand Master granted so many provincial deputations as the marquis of Carnarvon. On the 7th of October, 1755, his lordship appointed a Provincial Grand Master for Durham, and soon after a very respectable Lodge was constituted at Sunderland under his lordship's auspices.<sup>z</sup>

<sup>z</sup> 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



The marquis of Carnarvon continued to preside over the Fraternity till the 18th of May, 1757, when he was succeeded by Lord Aberdour, during whose mastership the Grand Lodge voted, among other charities, the sum of fifty pounds to be sent to Germany, to be distributed among such of the soldiers as were Masons in Prince Ferdinand's army, whether English, Hanoverians, or Hessians; and this sum was soon after remitted to General Kingsley for the intended purpose.

These were the principal proceedings of the Fraternity during the reign of George II., who, on the 5th of October, 1760, expired at his palace at 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.

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

ON the 6th of October, 1760, his 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

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.

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, and granted several deputations.<sup>a</sup>

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

<sup>a</sup> 1, for Antigua and the Leeward Caribbee Islands; 2, for the town of Norwich and county of Norfolk; 3, for the Bahama Islands, in the room of the governor deceased; 4, for Hamburgh and Lower Saxony; 5, for Guadaloupe; 6, for Lancaster; 7, for the province of Georgia; 8, for Canada; 9, for Andalucia 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 was 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 inspection for many years.

Lodge.<sup>b</sup> By the diligence and attention, however, of General John Salter, then Deputy Grand Master, the business of the Society was carried on with regularity, and the fund of charity considerably increased.<sup>c</sup>

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 committee, with a continuation of the proceedings of the Society since the publication of the last edition.

During Lord Blaney's presidency, the dukes of Gloucester and Cumberland, his Majesty's brothers,

<sup>b</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 Act of Parliament, the constituting of any new Lodges.

<sup>c</sup> 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 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.

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.<sup>d</sup>

Among several regulations respecting the fees of Constitutions, and other matters which passed during Lord Blaney's administration was the following: That, as the Grand Lodge entertained the highest sense of the honour conferred on the Society by the initiation of the dukes of Gloucester and Cumberland, it was resolved that each of their royal highnesses should be presented with an apron, lined with blue silk; and that, in all future processions, they should rank as Past Grand Masters, next to the Grand officers for the time being. The same compliment was also paid to their royal

<sup>d</sup> 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 superintendence of the Lodges in Dorsetshire, Essex, Gloucestershire, Somersetshire and Herefordshire.\* The revival of the Bengal and Madras appointments was also attended with considerable advantage to the Society, as is evident by the liberal remittances from the East Indies.

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\* 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.

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 Com-

mittee. 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 purchase 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>e</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>f</sup> From the return of the

<sup>e</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 into Lodges as members, &c.

<sup>f</sup> Before the Society had come to any determined resolution on the business, the members of a respectable Lodge, then held at the Half-Moon Tavern, Cheapside, entered a caveat in the attorney-general's office against the incorporation; and this circumstance being reported to the Grand Lodge, an impeachment was laid against 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

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 £1,300, then standing in the names of Rowland Berkeley, Esq., the Grand Treasurer, and Mr. Arthur Beardmore and Mr. Richard Nevison, his sureties, in the Three per Cent. Bank Consolidated Annuities, in trust for the Society, be transferred into the names of the present Grand Officers; and at an 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 his sureties had given bond, requesting their concurrence in the resolutions of the Grand Lodge of the 29th of October last. Mr. Beardmore, however, dying soon after, the desire of the Grand Lodge was complied with by Mr. Nevison, 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

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.

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 Hon. 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 £3,205 at the least, but that £3,180 was the sum contracted to be paid for the premises; that the front-house might produce £90 *per annum*, and the back house would furnish commodious committee-rooms, offices, kitchens, &c.; and that the garden was sufficiently large to contain a complete hall for the use of the Society, the expense of which was calculated not to exceed £3,000.<sup>g</sup> This report

<sup>g</sup> Notwithstanding this estimate, it appears by the Grand Treasurer's accounts, that in 1792 above £20,000 had been ex-

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>h</sup> the hall-committee reported to the Grand Lodge, that a plan had been proposed and approved for raising £5,000 to complete the designs of the Society, by granting annuities for lives, with benefit of survivorship; a plan now known under the name of *Tontine*. It

depended on this building; and that, exclusive of an annuity of £250 on account of a tontine, there then remained due from the hall fund to sundry tradesmen a considerable debt, which has been since paid off. The tavern has been rebuilt and enlarged within these few years, which has increased the expense to £30,000.

<sup>h</sup> "At the battle of Bunker's Hill, on the 17th 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," p. 292.) 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.—EDITOR.

was accordingly resolved, That there should be one hundred lives at £50 each; that the whole premises belonging to the Society in Great Queen Street, with the hall to be built thereon, should be vested in trustees, as a security to the subscribers, who should be paid £5 per cent. for their money advanced, the whole interest amounting to £250 *per annum*; that this interest should be divided among the subscribers, and the survivors or survivor of them; and, upon the death of the last survivor, the whole to determine for the benefit of the Society. The Grand Lodge approving 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 of the new hall was laid in solemn form, in the presence of a numerous company of the Brethren. After the ceremony, the company proceeded in carriages to Leathersellers' Hall, where an elegant entertainment was provided on the occasion; and at 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 23rd of May, 1776, it was opened, and dedicated, in solemn form, to MASONRY, VIRTUE, and UNIVERSAL CHARITY and BENEVOLENCE, in the presence of a brilliant assembly of the Brethren. A new ode, 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.<sup>1</sup>

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

<sup>1</sup> Within the foundation-stone was deposited a plate, with the following inscription :—

ANNO REGNI GEORGII 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 CONCURSU ;  
 QUO ETIAM TEMPORE REGUM, PRINCIPIUMQUE  
 VIRO RUM 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 ΣΕΑΥΤΟΝ.

that the finances of the Society will not admit of its being solely reserved for Masonic purposes.

The hall is as elegant and highly-finished a room as the metropolis can show. The entrance into it is from the Committee-room, through a small gallery, on the right of which is a commodious flight of steps leading to the under-croft, or ground apartments, and on the left a small room appropriated for the reception of wines on grand festivals; above this is a large music gallery, capable of containing three hundred spectators, exclusive of the band of music, supported by pillars and pilasters of the Composite order. The length of this building within the walls is 92 feet; it is 43 feet broad, and upwards of 60 feet high. At the upper end of the hall there is a place allotted for the Grand Officers and their attendants, when the Grand Lodge meets, which takes up about one-fourth of the whole length, and which is higher than the rest by two steps, at the extremity of which is a very beautiful alcove, of a semicircular form, in which is fixed a noble statue, in white marble, of H.R.H. the late duke of Sussex, G.M., executed by Brother Bailey, R.A. 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 present M.W. Grand Master the earl of Zetland, and the previous Grand Masters;<sup>k</sup> above them are places for such historical paintings as have some affinity to the royal art, or are expres-

<sup>k</sup> Those at present fixed are, the prince of Wales, the earl of Moira, the duke of Cumberland, the duke of Manchester, Lord Petre, the duke of Kent, the duke of Athol, the duke of Sussex, and the earl of Zetland, present Grand Master.

sive of the virtues of Freemasonry. All the other intermediate spaces are elegantly decorated with the most beautiful emblematical, symbolical, and hieroglyphical figures and representations of the mysteries of the royal art.

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

The roof of this magnificent hall is, in all probability, the highest-finished piece of workmanship in Europe, having gained universal applause from all beholders, and raised the character of the architect (Richard Cox) beyond expression. In the centre of this roof a most splendid sun is represented in burnished gold, surrounded by the twelve signs of the Zodiac, with their respective characters, viz., Aries, ♈. Taurus, ♉. Gemini, ♊. Cancer, ♋. Leo, ♌. Virgo, ♍. Libra, ♎. Scorpio, ♏. Sagittarius, ♐. Capricorn, ♑. Aquarius, ♒. and Pisces, ♓.<sup>1</sup>

The Brethren of St. John's Lodge, in Newcastle,

<sup>1</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. iv.) 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.

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 of that building was laid by 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>m</sup>

<sup>m</sup> How far the introduction of new ornaments is reconcilable to the original practices of the Society, I will not presume to

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 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." That this censure shall not extend to any Lodge or Mason made in Scotland or Ireland, under the constitution of either of these kingdoms, or to any Lodge or Mason made abroad, under the patronage of any foreign Grand Lodge in alliance with the Grand Lodge of England; but that such Lodge and Masons shall be deemed regular and constitutional."

An Appendix to the "Book of Constitutions,"

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.

<sup>n</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 p. 185. It cannot apply to the Grand Lodge in 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 their "Book of Constitutions," printed under their sanction in 1738, p. 185.



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, intitled "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;° 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 increased during his lordship's administration, an elegant hall was built in that town for their meetings.<sup>p</sup> On the 16th of July, 1778, this hall was

° The usual charitable donation at initiation in many Lodges is now seldom under five guineas, and more frequently double that sum.

<sup>p</sup> The following directions respecting the building of Lodges are contained in the "Book of Helvetic 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,

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<sup>q</sup> on the

&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.

<sup>q</sup> The Master, Wardens, and some of the members of this Lodge, having attended divine service at St. Dunstan's church in the clothing of the Order without a dispensation for that purpose, a complaint was made to the Committee of Charity, by whom it was determined to be a violation of Masonic law. The particulars of this dispute may be found in a pamphlet which was issued by Bro. Preston in his own defence, entitled, "A State of Facts."

festival of St. John the Evangelist, after his grace's 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>r</sup> and various opinions being formed, several Brethren were highly dissatisfied.

Another circumstance tended still farther 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>s</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

<sup>r</sup> For an explanation of the nature of public processions at funerals, see pp. 80, 81.

<sup>s</sup> For an account of this Lodge and its privileges, see p. 158.

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 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 mem-

bers 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 practise the rites of Masonry. The idea of investing Masters and Wardens of Lodges in Grand Lodge assembled, or the Grand Master himself, with a power to grant warrants of constitution to certain Brethren, to meet as Masons at certain houses, on the observance of certain conditions, had then no existence. The Fraternity were under no such restrictions. The Ancient Charges were the only standard for the regulation of conduct, and no law was known in the Society which those Charges did not inculcate. To the award of the Fraternity at large, in general meeting assembled, once or twice in a year, all Brethren were subject, and the authority of the Grand Master never extended beyond the bounds of that general meeting. Every private assembly or Lodge was under the direction of its particular Master, chosen for the occasion, whose authority terminated with the

meeting. When a Lodge was fixed at any particular place for a certain time, an attestation from the Brethren present, entered on record, was a sufficient proof of its regular constitution; and this practice prevailed for many years after the revival of Masonry in the south of England. By this authority, which never proceeded from the Grand Lodge, unfettered by any other restrictions than the constitutions of Masonry, the Lodge of Antiquity has always acted, and still continues to act.

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

Although I have considerably abridged my observations on this unfortunate dispute in the latter editions of this treatise, I still think it proper to record my sentiments on the subject, in justice to the gentlemen with whom I have long associated; and to convince my Brethren that

our re-union with the Society has not induced me to vary a well-grounded opinion, or deviate from the strict line of consistency which I have hitherto pursued.

§ 11. *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 intrusted.<sup>t</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

<sup>t</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.



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 letter<sup>a</sup> was ordered to be

<sup>a</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 Great Lodge thereof.*

“Much honoured SIR and BRETHREN,

“An early knowledge and participation of the benefits arising to our house, from its intimate union of councils and interests with the British nation, and a deep veneration for the laws, constitution, and manners of the latter, have, for many years of my life, led me to seize every opportunity of drawing the ties between us still closer and closer.

“By the accounts which have reached me of the principles and practices of your Fraternity, nothing can be more pleasing to the Sovereign Ruler of the Universe, whom we all, though in different ways, adore, or more honourable to His creatures; for they stand upon the broad basis of indiscriminate and universal benevolence.

“Under this conviction, I had long wished to be admitted of your Fraternity; and now that I am initiated, I consider the title of an English Mason as one of the most honourable that I possess; for it is at once a cement of the friendship between your nation and me, the friend of mankind.

“I have received from the advocate-general of Bengal, Sir John Day, the very acceptable mark of attention and esteem with which you have favoured me; it has been presented with every circumstance of deference and respect, that the situation of things here and the temper of the times would admit of; and I do assure your grace, and the Brethren at large, that he has done ample justice to the commission you have confided to him, and has executed it in such manner as to do honour to himself and me.

“I shall avail myself of a proper opportunity to convince your grace, and the rest of the Brethren, that Omdit-ul-Omrah is not an unfeeling Brother, or heedless of the precepts he has imbibed;

copied on vellum, and, with the original, elegantly framed and glazed, hung up in the hall at every public meeting of the Society. The first testimony which Omdit-ul-Omrah gave of his regard to the institution, was by the initiation of his brother Omur-ul-Omrah, who seems to be equally active with himself in promoting the welfare of the Society.

Another event has also taken place at Madras, which must be very satisfactory to the Brethren of England. The 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, a 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.

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 BHAUDER.”

Lieut.-Col. J. Campbell, Sen. Grand Warden.  
— Hamilton, Esq., Junior Grand Warden.  
James Grierson, Esq., Grand Secretary.  
James Amos, Esq., Grand Treasurer.  
Lieut.-Col. Moorhouse and Col. L. Lucas,  
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. I. 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. The preparatory business having been gone through in Grand Lodge, a procession 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 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 favourably 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 £2,000 to pay them off. For this purpose, in consequence of a plan offered to the consideration of the Grand Lodge in June, 1779, it was resolved that a subscription should be opened to raise the money by loan, without interest, at the discretion of the subscribers; that £25 should be the sum limited for each subscriber, and the number of subscribers to be one hundred; and that the moneys 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 a want of relief during the long summer recess; as there was seldom any Committee of

Charity held from the beginning of April to the end of October. To remedy this complaint, the Grand Lodge unanimously resolved, that an Extraordinary Committee should meet annually in the last week of July, or first week of August, to administer temporary relief to such distressed objects as might regularly apply, not exceeding £5 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 Leonhardi was appointed to that office. The request being complied with, a resolution passed, that in compliment to the Grand Lodge of Germany, Brother Leonhardi 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 £1,000 which had been advanced for the purposes of the hall from the charity fund, should cease to be paid; and further, that the principal should be annihilated, and sunk into the hall-fund. 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>v</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

<sup>v</sup> The regulations established at this meeting were as follow :—

1. That no Brother initiated since October 29, 1768, shall be appointed to the honour of wearing a blue or red apron, unless the Grand Secretary certifies that his name has been registered, and the fees paid.

2. That no Brother initiated since that time shall be appointed Master or Warden of a Lodge, or be permitted to attend any Committee of Charity, or Grand Lodge, unless his name has been registered, and the fees paid.

3. That every petitioner for charity, initiated since that time, shall set forth in his petition the Lodge in which, and the time when, he was made a Mason ; in order that the Grand Secretary may certify, by endorsement on the back of the petition, whether his name has been registered, and the fees paid.

4. That every Lodge shall transmit to the Grand Secretary, on or before the grand feast in every year, a list of all persons initiated, or members admitted, together with the registering fees ; or notice that they have not initiated or admitted any, that their silence may not be imputed to contempt.

5. That, to prevent the plea of ignorance or forgetfulness, a blank form shall be printed, and sent to each Lodge, to be filled up, and returned to the Grand Secretary.

6. That the Grand Secretary shall lay before the first Quarterly Communication after each grand feast, an account of such Lodges as have not registered their members within the preceding year, that they may be erased from the list of Lodges, or be otherwise dealt with as the Grand Lodge may think expedient.

7. That to prevent any injury to individuals, by being excluded from the privileges of the Society through the neglect of their Lodges, in their names not having been duly registered, any Brethren, on producing sufficient proofs that they have paid the due registering fees to their Lodges, shall be capable of enjoying all the privileges of the Society ; but the offending Lodges shall be rigorously proceeded against for detaining fees that are the property of the Society.

On the 20th of March, 1788, an additional regulation was made “That ten shillings and sixpence be paid to the Grand Lodge for registering the name of every Mason initiated in any Lodge under the Constitution after the 5th of May, 1788.” And at this meeting another resolution passed, “That no Lodge should be permitted to attend or vote in Grand Lodge, which had not complied with this regulation.”



that, in earlier periods of our history, such compulsory regulations were unnecessary.

At the Grand Lodge held on the 23rd of November, 1783, an addition was made to the Grand Officers, by the appointment of a Grand Portrait Painter; and, at the request of the duke of Manchester, that 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 regularly 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 being carried 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 in-

genious 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. The streets were lined by the 58th regiment, and the city guard.

Lord Haddo, Grand Master, having arrived at the place, laid the foundation-stone with the usual solemnities. His lordship, standing on the east, with the Substitute on his right hand, and the Grand Wardens on the west, the square, the plumb, the level, and the mallet, were successively delivered by an operative Mason to the Substitute, and by him to the Grand Master, who applied the square to that part of the stone which was square, the plumb to the 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 cornu-

copia 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!"

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 reign and an inscribed silver plate were deposited in the stone.

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 honour of the kingdom, that the whole plan may be completely executed agreeably to the intention of the original promoters. As this is an event worthy of record in the annals

of Masonry, I shall describe minutely the ceremony observed on the occasion.<sup>w</sup>

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 moved forward, and at one o'clock the Grand Master reached the site of the college; when the

<sup>w</sup> At this time the poet Burns was a regular member of the Canongate Kilwinning, and he thus wrote to a friend, under date Feb. 1, 1787:—"I went to a Mason Lodge yesternight, where the Grand Master and the Grand Lodge of Scotland visited. The meeting was numerous and elegant; all the different Lodges about town were present in all their pomp. The Grand Master, who presided with great solemnity, among other general toasts, gave 'Caledonia and Caledonia's Bard, Brother Burns,' which rung through the whole assembly with multiplied honours and repeated acclamations. As I had no idea such a thing would happen, I was thunderstruck, and trembling in every nerve, made the best return in my power. Just as I had finished, some of the Grand Officers said, so loud that I could hear, with a very comforting accent, 'Very well, indeed!' which set me something to rights again."—EDITOR.

foundation-stone was laid with the usual ceremonies. 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.

“ 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, and the Rev. Principal made an apposite reply.

After he had finished his speech, the Brethren concluded the ceremony with the honours.

Two crystal bottles, cast on purpose at the glass-house at Leith, were deposited in the foundation-stone. In one of these were put different coins of the 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, containing a short account of the original foundation and present state of the University, together with several other papers ; in particular, the different

newspapers, containing advertisements relative to the college, &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 wrapped 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.

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 im-

mense 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, being nearly 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, 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 patronized in different parts of Europe, there appears no record, previous to this period, of 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>x</sup>

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

<sup>x</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 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.



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, 1788, another event, worthy of notice in the annals of Masonry, took place—the institution of “The Royal Freemasons’ Charity,” 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 was owing its flourishing state, by her recommending it to the royal family, as well as to many of the nobility and gentry of both sexes. On the 1st of January, 1789, fifteen children were taken into a house provided for them at Somers Town, St. Pancras; but since that time, by the liberal encouragement which the charity received from the Fraternity in India as well as in England, the Governors have been enabled to augment the number of children at different periods to eighty.

The object of this Charity is, to train up children in the knowledge of virtue and religion; in an early detestation of vice and its unhappy consequences; in industry, as necessary to their condition; and to impress strongly in their minds, a due sense of subordination, true humility, and obedience to their superiors.

In 1793, the Governors, anxious still farther to extend the benefits of this Institution, hired on lease a piece of ground in St. George’s Fields,

belonging to the city of London, on which they erected a commodious and spacious school-house, at the expense of upwards of £2,500, in which the children were placed. This building was sufficiently extensive to accommodate one hundred children; and from the exertions of the Fraternity, at home and abroad, there was every reason to hope that the Governors would soon have it in their power to provide for that number.<sup>y</sup>

To the benevolent and indefatigable exertions of William Forssteen, Antony Ten Broeke, Adam Gordon, Esqrs., and a few other respectable Brethren, the Society are principally indebted for the complete establishment of this truly laudable Institution; and such have been the care and pains bestowed on the education of the children, that the

<sup>y</sup> In the year 1852, the lease of this building having expired, a more commodious one was erected on Wandsworth Common, which was dedicated by the M.W.G.M. the Earl of Zetland. (*Vide* pp. 404—410, "Institutes of Masonic Jurisprudence," by the Editor.)

#### OFFICERS OF THE INSTITUTION, 1861.

##### PATRON AND PRESIDENT.

The Right Hon. the Earl of Zetland, M.W.G.M.

##### TREASURER.

Benjamin Bond Cabbell, Esq., P.J.G.W.

##### TRUSTEES.

The Right Hon. the Earl of Zetland, M.W.G.M.

Benjamin Bond Cabbell, Esq., P.J.G.W.

William Henry White, Esq., P. Grand Secretary.

William Frederick Beadon, Esq., P.J.G.W.

##### VICE-PRESIDENTS.

His Grace the Duke of Leinster, G.M. of Ireland.

The Most Noble the Marquis of Salisbury, K.G., P.D.G.M.

The Right Hon. the Earl Howe, G.C.H., P.D.G.M.

The Right Hon. the Earl of Yarborough, P.D.G.M.

Benjamin Bond Cabbell, Esq., P.J.G.W., Provincial G.M., Norfolk.

Vernon, Henry Charles, Esq., Prov. G.M., Worcestershire.

Vernon, Lieut.-Col. George A., Prov. G.M., Staffordshire, and forty-six other Brethren, who have made themselves Vice-Presidents of this Institution by the payment of Fifty Guineas.

sums arising from their work, for several years together exceeded £200 annually.<sup>2</sup>

On the 10th of February, 1790, the Grand Lodge voted an annual subscription of £25 to this Charity, and particularly recommended it to the Lodges as deserving encouragement; in consequence of which considerable sums have been raised for its support; and among the very liberal subscriptions from the Lodges, the Shakspeare Lodge is particularly distinguished; having, as a Lodge, and from individuals belonging to it, paid above a thousand pounds to the fund. From these donations, and the increase of annual contributions, an Institution, which reflects great honour on the Fraternity, promises fair to have a permanent establishment.<sup>3</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, duke of Sussex, had been likewise initiated into the Order at a Lodge in Berlin.

<sup>2</sup> Of late years the Governors have discontinued the practice of taking in work, as the time of the children is now fully employed by the necessary work of the boys' school, added to that of their own establishment.—EDITOR.

<sup>3</sup> William Preston, Esq., the author of this book, bequeathed to this charity, by his will, £500 Three per Cent. Consols; and a like sum to the General Charity Fund of the Grand Lodge.—EDITOR.

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 reinstatement of the members of the Lodge of Antiquity in all their Masonic privileges, after an unfortunate separation of ten years; and among those who were reinstated, the author of this treatise had the honour to be included.

On the 24th of November, 1790, his royal highness the prince of Wales was elected to the high and important office of Grand Master; and he was pleased to appoint Lord Rawdon (afterwards 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.

§ 12. *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, 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. Testimonials 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 and property. This induced most of the corporate bodies in the kingdom, and all the true friends to the constitution, to stem the torrent of opposition, and promote, in their different departments, a just sense of the advantages enjoyed under the present government. Hence, addresses to the throne were daily presented, with assurances of a determination to support the measures of administration; and among the rest, it was deemed proper that the Society of Masons, by adding their mite to the number, should show that attachment to the king and constitution which the laws of the Order enjoined. Accordingly, on the 6th of February, 1793, the Grand Lodge unanimously resolved, that an address should be presented to his majesty, by his royal highness, who, in compliance with the request of his Brethren, condescended to present it in person to his royal parent, by whom it was most graciously received.<sup>b</sup>

<sup>b</sup> The interest which attached to these local occurrences having passed away, the editor does not think it expedient to publish the addresses *in extenso*; but this address to the throne contains passages which are worth preserving. "It is written, sire," says the document, "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,

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 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.<sup>c</sup>

Lords, and Commons, as established by the glorious Revolution of 1688.

“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 part 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.”

<sup>c</sup> An anecdote is told of Frederick the Great when, as a young man, he was on a visit to the prince of Orange with his father. One day, after dinner, the latter was declaiming with great violence against the whole body of Freemasons, when the reigning duke, Albert Wolfgang, of Schaumburg Lippe, confessed that he was one of the initiated, and defended the Fraternity with great eloquence and ability. The Crown Prince, afterwards Frederick the Great, struck by the duke's energy, at once conceived a desire to join the Fraternity, and on the same day made his intention known to the Orator of the body. He became the founder of a Lodge in Prussia, and was the most powerful defender of the Order, which had previously fallen into disrepute.  
—EDITOR.



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 an address.

From this time the Society of Freemasons in America continued to flourish under the auspices of General Washington, who continued his patronage to the Lodges till his death. This great man, who displayed in his own person the rare combination of military and pacific talents, of general and statesman, and evinced in private life the most endearing manners and unblemished probity, died at his seat at Mount Vernon, in Virginia, of an inflammation in his throat, on the 14th of December, 1799. On the 18th his remains were consigned to the tomb with the most solemn funeral pomp. The procession from Mount Vernon was formed about three o'clock in the afternoon, and moved to the place of interment.

Having arrived at the bottom of the elevated lawn on the banks of the Potomac, where the family vault was placed, the cavalry halted, and the infantry marched towards the Mount and formed their lines. The clergy, Masonic Brethren, and citizens then descended into the vault, where the funeral service was performed. After which, three general discharges were given by the infantry, while the cavalry, and eleven pieces of artillery, which lined the banks of the Potomac at the back of the vault, paid the last tribute of respect to their venerable departed hero, and the firing was repeated from the vessels in the river.

At a meeting of the House of Representatives at

Philadelphia, on the day following this ceremony, it was voted that a committee should be appointed, in conjunction with one from the senate, to consider on the most suitable means of paying honour to the memory of this great man, who ranked first in war, first in peace, and first in the hearts of his countrymen; it was also resolved, that the house should wait on the President of the United States, to express their condolence on the mournful event; that the speaker's chair should be covered with black, and that all the members and officers of the house should appear in deep mourning during the session. Thus was demonstrated the warmest testimonies of affection of a grateful people, to the memory of their truly benevolent chief, who justly merited the esteem of his country, his brethren, and his friends.

Under the auspices of his Royal Highness the prince of Wales, and the indefatigable exertions of the earl of Moira, the progress of the Society in England far exceeded at this time that of any former period. The Lodges not only considerably increased in numbers and consequence, but were in general better regulated; and the principles of the Institution being more clearly understood, the Brethren, both in town and country, vied with each other in promoting the useful purposes of the Society.

On the 24th of September, 1793, the Lodges in the county of Durham made a grand procession through the town of Sunderland, on laying the foundation-stone of the bridge over the river Wear, which was afterwards opened on the 9th of August, 1796, in the presence of his Royal Highness Prince William of Gloucester, the magistrates, a numerous assemblage of Masons, and a vast concourse of spectators. On this occasion a grand triumphal arch, decorated with flowers, was raised,

through which the procession passed, and proceeded along the bridge to the north side of the river, up to the limekilns, and returned by the low road through the dry arch of the bridge to the Pan Ferry, thence to the centre of the bridge, where the Lodge was formed, and an oration delivered by the Rev. Mr. Nesfield. The whole ceremony was conducted under the patronage of Rowland Burdon, Esq., M.P., Provincial Grand Master for the county. The Lincoln militia attended, and fired three volleys on the occasion.

The Brethren then proceeded to church, where an appropriate sermon was preached by the Rev. Mr. Brewster. From church the procession was resumed to the Assembly-room, where the evening was concluded with the greatest harmony.

On Monday, the 25th of November, 1793, the prince of Wales laid the first stone of the New Chapel at Brighthelmstone. His 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 protector of, their town and liberties.

The prince ordered a handsome distribution to the workmen, &c. The promenade gardens were laid open, and the company was entertained with refreshments. A party of gentlemen dined at the Castle, and some lines were composed and sung on the occasion.

Among the Masonic occurrences of this year, it may be proper to mention the publication of a periodical Miscellany, entitled, *The Freemasons' Magazine, or General and Complete Library*, the first number of which appeared in June, 1793, and a number was continued to be published monthly till the end of December, 1798, when its title was changed. Independent of this magazine being a general repository for everything curious and important in Masonry, it contained a choice selection

of miscellaneous and literary articles, well calculated for the purpose of general instruction and improvement, and was for some time honoured with the sanction of the Grand Lodge.

On the 4th of June, 1793, the 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 girls' Charity School.

On the 31st of July, 1794, the Lodge of Apollo, at Alcester, was constituted in due form, in the presence of 121 Brethren. At ten in the morning, a procession was made to the church, where a sermon was preached before the Lodge by the Rev. Brother Green; after which, the Brethren returned to the Hall, when the ceremonies of consecration and dedication took place, according to ancient usage.

The prince of Wales's marriage with the Princess Caroline of Brunswick having taken place on the 8th of April, 1795, the Grand Lodge, on the 15th of that month, unanimously voted an address to his royal highness on the occasion.

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 an appropriate answer.

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.

§ 13. *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>d</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 Masoury did not warrant the proceedings of this new system; and that new degrees had been instituted under the same appellation, to carry into effect the purposes of these new associates. The Masons of this country, and all the Lodges under the English constitution, were fully exempted from any share in the general censure; but, as the Society was much injured by these publications, a few remarks on their contents may not be unacceptable to the reader.

<sup>d</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.

The first tract which excited alarm was an octavo volume, intitled, "The Life of M. Zimmerman, first Physician to the King of England at Hanover. By Dr. Tissot." From this work it appears that one of the most distinguished incidents of Zimmerman's life was a summons which he received from the great Frederick, king of Prussia, to attend him in his last illness in 1786. This opportunity the doctor improved to enjoy a confidential intercourse with that illustrious character, from which he derived the materials of an interesting narrative, that he afterwards published. The partiality of this prince in favour of Zimmerman disposed him to a reciprocal good opinion of that monarch, and in 1788 he published "A Defence of Frederick the Great against the Count de Mirabeau;" which was followed, in 1790, by "Fragments on Frederick the Great," in 3 vols. 12mo. The publications of Zimmerman relative to this king gave offence to some individuals, and subjected him to many severe criticisms, which he felt with more sensibility than accorded with his peace of mind. The religious and political opinions which he had imbibed in his latter years were in wide contradiction to the principles which had so generally spread over Europe, and which operated as perpetual fuel to the irritability of his nervous system. About this time the rise of the Society of the Illuminati in Germany, who were said to have coalesced with the Freemasons, excited a violent commotion among men of letters and reflection. This Society was supposed to have in view nothing less than the abolition of Christianity, and the subversion of all constituted authorities. Its partisans expected from it the most beneficial reforms of every kind; and its opponents dreaded from it every mischief that could happen to mankind. Zimmerman, who is represented to have been a hunter of sects, was



among the first who took alarm at this formidable association, and stepped forth to oppose its progress. His regard for religion and social order led him to see in the most obnoxious light the pernicious principles of these new philosophers. Determined, therefore, to suppress the influence of their system, he painted in the strongest colouring all the maxims of this new sect, and addressed a memorial to the Emperor Leopold on the subject, with a view to check their further progress. The emperor very graciously received this memorial, and returned him an answer in his own handwriting, accompanied with a splendid present.<sup>e</sup> Leopold seemed to be well inclined to use the decisive interference of civil authority on this occasion, and would probably have had recourse to violent measures against the Illuminati, had not the death of Zimmerman prevented it.

The number of the affiliated members of this society, Zimmerman says, increased daily, chiefly by the assiduity of Baron de Knigge, who, in 1782, first suggested the idea of *illuminating* the Society of Freemasons, and who succeeded in that object, from Hanover to Copenhagen on one hand, and to Naples on the other. In 1788, the Brotherhood, he observes, were unmasked, and driven out of Bavaria; and in 1791 their papers were seized at Munich and printed, but no discovery of importance was made.<sup>f</sup>

<sup>e</sup> This was a locket, adorned with diamonds and the emperor's cypher.

<sup>f</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 Ingolstadt has been regarded as the founder. This society, under pretext of consulting the happiness of the people, and supposing

Previous to the death of Zimmerman, in conjunction with M. Hoffman, of Vienna, he began a periodical work on the old principles. In this work all his former zeal was displayed, and the new philosophers were attacked with vehemence. This occasioned a violent repulse on their part; and the writers of the *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 Hoffman; till the former got himself embroiled in a court of law, by a publication in the journal, entitled "The Baron de Knigge unmasked, as an Illuminati, Democrat, and Seducer of the People." This charge

that happiness to be incompatible with every species of religious and civil establishment at present existing, said with one voice, *Let us destroy them all, and raze their very foundations.* The secret Order of the Illuminati included among its mysterious principles, at present exposed to the whole world, the whole of the doctrine which the Jacobins of Paris have since put in practice; and it has been proved, by the most irrefragable documents, that they maintained an intimate correspondence together before the French revolution. The destruction of the Christian religion, and the subversion of every throne and of all governments, have been their aim ever since the year 1776. It was well understood, by the new associates of this Order, that the magic words, *the happiness of the people*, were the surest means to recruit their number with ease, and by which, in fact, the recruits became so numerous and well disciplined. Young men were chiefly pitched upon, who, not having yet formed a strong attachment to any particular opinion, were the more easily led away to embrace whatever was offered to them; and men of literary talents, whom it is important to secure when the propagation of any new opinion is in agitation. When once a person was enlisted, and fully penetrated with the enticing words, '*The happiness of the people—let us labour to procure the happiness of the people,*' he became impatient to know the obstacles which were in the way of this purpose, and the means to be made use of to remove them; these were therefore offered to his view in succession.

"The Order has five degrees: in the lower, the mysteries are not unveiled; they are only preparatory, on which the minds of the noviciates are founded and prepared; then, by degrees, those who are found worthy are initiated into the higher ranks."

was founded on a work not openly avowed by the baron, who commenced a suit against Zimmerman on this account as a libeller; in which the doctor, being unable to exculpate himself, was cast. This state of warfare proved very unfriendly to the doctor's nerves, and sensibly affected his mind, which had been much agitated from a personal fear of the approach of the French towards Hanover in 1794. The idea of his becoming a poor emigrant perpetually haunted him; nor could the negotiations which afterwards took place, and secured that country, restore him to 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 fancying that he was entirely ruined. This notion so strongly impressed his mind, that, together with his abstinence from food, for fear of poverty, he wore away to a skeleton, became decrepit, and at last died on the 7th of October, 1795, at the age of 67.

The next tract which deserves notice is a translation of "The Memoirs of Jacobinism in France," in 4 vols. 8vo., by the Abbé Barruel. In this work the abbé endeavours to 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

§ By the Hon. Robert Clifford.

that institution the secrets of their occult lodges ; and the third passed under the denomination of *Illuminati*, or *enlightened*, who formed a union with the two former, and aimed at the subversion of all social order, property, and science. This coalition, the abbé observes, gave rise to the club of Jacobins in France, which was so denominated from holding their meetings in a convent of the order of Jacobins that they had seized in Paris.

Of these three conspiracies, antichristian, 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>b</sup> Although he makes

<sup>b</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 de-

France the theatre for their exhibition, he is obliged to have recourse to a strange language and to a Bavarian cloister for their origin; and from a want of facts, to supply, from his own imagination, by ingenious interpretations, the lessons which he can nowhere else discover.

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 un-

sign, had the English Masons adopted either the means or the plans and plots of the occult Lodges.

"This argument alone might suffice to except the English Masons in general from what I have to say of the sect. But there exist many passages in the history of Masonry which necessitate this exception. The following appears convincing:—At the time when the Illuminees of Germany, the most detestable of the Jacobin crew, were seeking to strengthen their party by that of Masonry, they affected a sovereign contempt for the English Lodges."

known superiors, and whose emissaries were everywhere busy to complete the scheme. Of the rise and progress of this society in France he affects to give an account, which agrees in the main with that of the Abbé Barruel, by alleging that several of its most ingenious and indefatigable members were active Freemasons, who spread their infectious principles in most of the Freemasons' Lodges in Europe.<sup>1</sup> 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

<sup>1</sup> In a word, he identified the Masonic Order with Templary. The only English author who promulgates the idea that the Templars were a branch of Freemasonry is Sir David Brewster, in the *History of Freemasonry*, published by Alexander Laurie (at least I have always understood that this distinguished philosopher was the real author). The article was reprinted in the "Encyclopædia Britannica." The whole memoir, although erroneous on many points, is on the whole admirable, and well worth the perusal.—EDITOR.

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>k</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>l</sup> who has entered into a serious investigation of them in a monthly miscellany.<sup>m</sup> If the principles adopted by foreign Masons be such (says he) as the professor represents, whence is it that so many loyal and pious members of the Fraternity continue their patronage of the Society, and are still ignorant of the real quality of our principles? Is it that Masonry is one thing on the Continent, and another in England? This cannot be; for Masonry is a universal establishment, and a mutual communication and agreement has long subsisted between the British and Foreign Lodges. Some of the wisest and most upright English Masons have visited their Brethren abroad, and have not been able to discover the wonderful disparity, or been shocked at the abominable practices said to be carried on among them. Even Mr. Robison himself saw nothing of all this mischievous system while he was in the closest habits of intimacy with the foreign Masons: and this surely must be some proof that Masonry, as it was then practised, had not the tendency which he has since been pleased to attribute to it. All the conspiracy, therefore, which he pretends to have discovered, if it ever did exist, must be charged to

<sup>k</sup> In the "Masonic Miscellanies," edit. 1811, will be found an Essay on this subject, by Bro. Stephen Jones, p. 195; and another (p. 221) by Bro. Preston.

<sup>l</sup> Dr. Watkins.

<sup>m</sup> See "Freemasons' Magazine," vol. x. p. 35.

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 alterations. They will, on the contrary, see much in the natural constitution of things—much in the very principle of society itself—more in the corruptions of society—a great part in the general diffusion of letters—not a little in the various arts of life, and in the extension of commerce—and, above all the rest, in the increase and high pitch of luxury. Connecting all these with circumstances and persons, they will come to a fairer conclusion than either the 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, secondly, the profligate doctrines which may have been nurtured in any such self-established assemblies, could never have been tolerated for a moment in any Lodge meeting under regular authority. We aver, therefore, that not only such laxity of opinion has no sort of connection with the tenets of Masonry, but is diametrically opposite to the junction which we regard as the foundation-stone of the Lodge—namely, FEAR GOD, AND HONOUR THE KING. In confirmation of this solemn assertion, what can we advance more irrefragably, than that so many of his majesty's illustrious family stand in the highest order of Masonry, are fully instructed in all its tendencies, and have an intimate knowledge of every particular in its current administration under the Grand Lodge of England."

After so public a testimony of approbation of the Society, and of the purposes for which it is instituted, little more can be wanted to refute the ungenerous aspersions which have been wantonly thrown out against it.

On the 12th of July, 1798, an act of Parliament was passed for the more effectual suppression of societies established for seditious and treasonable purposes, and for preventing treasonable and seditious practices.<sup>n</sup>

<sup>n</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:—

On our conforming to which, as I am convinced every Mason in this country will most cheerfully

“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 the major part of them, at any of their general sessions, if they shall so think fit, upon complaint made to them upon oath by any one or more credible persons, that the continuance of the meetings of any such Lodge or Society is likely to be injurious to the public peace and good order, to direct that the meetings of any such Society or Lodge within such county, stewartry, riding, division, shire, or place, shall, from thenceforth, be discontinued; and any such meeting held, notwithstanding such order of discontinuance, and

do, we may, in defiance of all the false charges against the Society, rest secure in our Lodges,

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 thirty-ninth 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 thirty-ninth 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.

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 jurisdiction. The anniversary festivals in the different counties were observed with the strictest regularity, and all the Brethren seemed to vie in their exertions to add 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. This Society was established under the patronage of the prince of Wales, the earl of Moira, and all the other acting Officers of the Grand Lodge, who, in order to render its advantages more generally known, particularly recommended it to all the Provincial Grand Masters in their several dis-

tricts. 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 towards the improvement of morals and strict regularity of conduct; while the subscribers are gratified with the pleasing prospect of extending relief to the truly industrious and deserving. Above 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 patronized 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 recom-

mended by a member of this Society who is master of a Lodge, is capable of admission.

No person above forty-five 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>o</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,

<sup>o</sup> See page 244.



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 re-united under the Grand Lodge of Sweden working in the Royal Art within the states and dominions dependant on our august Sovereign, Master, and Protector, His Majesty the King of Sweden.

STRENGTH, HEALTH, AND PROSPERITY.

To the Most Illustrious, Most Enlightened, Most Sublime, Most Venerable and Venerable the National Grand Lodge of England, the National Grand Master, Deputy Grand Master, Grand Wardens, Grand Dignitaries, Grand Officers superior and inferior, and Worshipful Members,

UNION, CONTENT, AND WISDOM.

Most Illustrious and Most Enlightened Brethren,

To contract an intimate, sincere, and permanent tie between the National Grand Lodge of Sweden and that of England, has long been ardently our object; but if temporary circumstances have delayed the effect of our wishes, the present moment leaves us at liberty. Our Order, which enjoys in the two States the same privileges and the same protection of government, is not obliged to seek for security in darkness; and our labours approved, as known to promote the public good, are protected by the power of our Sovereigns; enjoying the sacred rights of true liberty (their essence), in being able without danger to exercise those charitable deeds towards the unfortunate, which are the principal objects of our duty.

This uniformity of situation, as well as the fundamental principles of the Craft, which we equally profess, 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 please to give faith and credence to all that he may say on our part, conformable to these our cordial professions.

The union which is the basis of our labours being once established between two nations who reciprocally esteem each other, and who are both known to possess the requisite qualities of all Free and Accepted Masons, it will consolidate for ever the foundation of the Masonic Temple, whose majestic edifice will endure to future ages.

May the Most High, the Grand Architect of the Universe, deign to be favourable to the wishes we offer for the success of your endeavours : and we remain always, Most Illustrious and Most Enlightened Brothers, by the Sacred Numbers,

Your devoted Brother,

CHARLES, Duke of Sudermania.

Grand Lodge of Sweden,  
24th Jan., 1798

G. A. REUTERHOLM,  
Grand Chancellor.

This letter being read, it was resolved unanimously, that the Grand Master be requested to return an answer on the part of the Society to the Duke de Sudermania, expressive of every sentiment correspondent to the warm and brotherly address received, and that the Baron de Silverhjelm be received as the representative of the Grand Lodge of Sweden, and have a seat with the Grand Officers at all meetings of the Grand Lodge.

At the next Grand Lodge, which was held at Freemasons' Hall, on Wednesday, the 8th of May, 1799, present the right hon. the earl of Moira, Acting Grand Master, as Grand Master, in the chair ; the earl of Moira reported, that his royal highness the Grand Master had been pleased, on

the part of the Society, to return the following answer to the letter received from the Duke de Sudermania, Grand Master of Sweden : —

*In the name of the Grand Architect of the Universe,*

GEORGE, *Prince of Wales, &c. &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 he shed upon you, most illustrious and most enlightened

Brother, and upon your worshipful fellow-labourers in the Craft, the inexhaustible fruits of his benevolence!

I salute you by the Sacred Numbers.

(Signed) GEORGE, P.

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 dropped the pistol, and was immediately seized. He was conveyed to the green-room, where he underwent a private examination. Terror, dismay, and rage were marked in every countenance, except that of his majesty, who sat with the utmost serenity, while the queen, who was just near enough to hear the report of the pistol and see the flash, collected confidence from his magnanimity. The royal family sat out the play of, "She would and she would not," with the farce

of "The Humourist," and enjoyed the happiness of receiving from every individual the warmest testimonies of affection. At the conclusion of the play, "God Save the King" was thrice sung, accompanied by the ecstatic plaudits of every part of the audience, and at the end of the farce it was again repeated, with the following lines annexed, written by Mr. Sheridan, on the spur of the moment :

From every latent foe,  
From the assassin's blow,  
God save the King ;  
O'er him thine arms extend,  
For Britain's sake defend  
Our father, prince, and friend—  
God save the King.

Nothing could equal the indignation which was universally felt by the populace at this daring attempt on the life of a sovereign who justly reigned in the hearts of his people, and who never by one act of his life provoked their resentment.

The name of the assassin was James Hatfield, who had served his apprenticeship to a working silversmith, and enlisted in the 15th regiment of Light Dragoons, in which he had boldly fought for his king and country. On his examination at the theatre before the duke of York, he turned to his royal highness and said, "I know you—God bless you—you are a good fellow ! I have served with your highness, and (pointing to a deep cut over his eye, and another long scar on his cheek) I got these, and more than these, in fighting by your side. At Lincelles, I was left three hours among the dead in a ditch, and was taken prisoner by the French. I had my arm broke by a shot, and got eight sabre wounds in my head : but I recovered, and here I am." From this time he began to show manifest signs of mental derangement. He

was committed to Cold Bath Fields prison for the evening, and in the morning brought before the Privy-Council for further examination. When ministers were pressing him to answer many questions, he sullenly replied, "I fired the pistol, loaded with two slugs, at the king;—what would you have more?" He refused to answer any other questions, and was fully committed to Newgate for trial. On the 26th of June, he was brought up to Westminster Hall, and tried in the Court of King's Bench. After the examination of an immense number of witnesses, and a trial of eight hours, the jury found the prisoner "Not guilty, being under the influence of insanity at the time the act was done." He was then removed to Newgate, and ordered into confinement for life.

On this happy escape of his majesty from so daring an attempt on his life, addresses poured in from every quarter of the kingdom; and in such general testimonies of loyalty and attachment, it could scarcely be expected that the Society of Freemasons, over which the prince of Wales was the professed patron, would be backward. At a special Grand Lodge, therefore, convened at Freemasons' Hall, on Thursday the 3rd of June, an address was unanimously voted, and afterwards presented to his majesty by the prince of Wales in person at the first levee.

Several salutary regulations were adopted this year to liquidate the debts of the Society. On a strict examination of the accounts, it appeared that those debts had considerably increased: that £7,000 remained due from the Society on account of the hall and tavern, besides the tontine of £250 per annum; and that the average income of the hall-fund, after paying the interest of the debt, the tontine, and incidental expenses, left but a very

small sum towards the reduction of the principal; and that many years must elapse before the debt could be materially reduced. In order to discharge this debt, therefore, and to render the charity more extensively beneficial, it was resolved in Grand Lodge, that every Lodge in the list, until the debt be extinguished, should pay annually in the month of February, to the hall-fund, two shillings for every subscribing member of each Lodge; and that any Lodge neglecting to conform to this regulation should be considered in contempt, and be subject to erasure from the list. It was also resolved, that a declaration, signed by the Master, Wardens, Treasurer, and Secretary, of each Lodge, or any two of them, certifying the number of subscribing members at Christmas, yearly, should be transmitted to the Grand Secretary, with a list of the members, containing their Christian and surnames, age, profession, and residence, when made Masons, or admitted members, in order to be registered in the books of the Grand Lodge; and also the fees prescribed by the regulations to be paid for that purpose into the hall-fund, viz. :—For every Mason made in London, or within ten miles thereof, ten shillings and sixpence, and in all other Lodges beyond that distance, five shillings; and for every Brother made in one Lodge and joining another, two shillings and sixpence; and that no Brother whose name had not been registered, and the fees paid as above, should be entitled to relief from the fund of charity, admission to the benefit society as a member, or have his daughter received into the Freemasons' School. This measure 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. The architecture was designed by Richard Jupp, Esq., the Company's surveyor, and the work was 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.

§ 14. *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 accom-



modation 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 1,200, met in the Assembly-rooms at Leith, where the lodge was opened; and from thence they marched in procession to the Docks, a little before nine o'clock in the morning, preceded by the Lord Provost, magistrates, and council of Edinburgh, with the magistrates of Leith, in their robes; the Engineers and Architects of the proposed building; the Master, Wardens, and Brethren of the Trinity-house; and a number of respectable merchants and inhabitants of the town of Leith.

The Grand Master was supported by Sir James Stirling, Bart., the Past Grand Master, and Sir Patrick Murray, Bart., who acted as Deputy Grand Master. Lord Downe, and several other respectable characters, were present. The Substitute Grand Master, the Provincial Grand Masters for Peebles, Selkirk, &c., and the Masters of the Edinburgh Lodges, according to seniority, with their officers and members, walked in procession, having a band of music attached to each separate Lodge.

When they arrived at the spot where the stone was intended to be laid, the Lord Provost and magistrates retired to a theatre erected for them on the west side; and the Grand Master with his

officers to another on the east side, where a table was placed, on which were laid the jewels and other emblems of the Craft. The Substitute Grand Master then ordered the stone to be slung, and let down gradually, making three regular stops before it came to the ground, during which ceremony an anthem was sung. He then placed a large phial in the centre of the under-stone, containing all the present current coins of the country, with a number of beautiful medals of the first characters of the age, all of which had been previously enclosed in crystal. Above the phial were also deposited two inscribed plates.

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, and after the Grand Master had addressed the Provost and magistrates, the Lord Provost made an able reply.

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 resumed, and returned to the Assembly-rooms at Leith, where the Grand Master received the thanks of the Brethren for the handsome manner in which he had conducted the ceremony of the day.

The Lodge was then closed in due form, and the Brethren departed in the greatest order and regularity, highly gratified with the proceedings of the day.

Notwithstanding the incredible number of spectators who were assembled on this occasion, no accident happened. The day being fine, and the ships in the roads and harbour having their flags and colours displayed, rendered the spectacle peculiarly grand and pleasing.

Another incident occurred in Scotland in 1803, which justly deserves to be recorded. At a meeting of the Grand Lodge, in Edinburgh, on the 30th of November, the earl of Moira, the acting Grand Master of England, attended; and in an impressive speech, he related the conduct of the Grand Lodge of England to the irregular Masons of that kingdom, with whom he understood the Grand Lodge of Scotland had established an intercourse. He stated that the hearts and arms of the Grand Lodge, which he had the honour to represent, had ever been open for the reception of their seceding Brethren; but that they had obstinately refused

to acknowledge their error, and return to the bosom of their Mother Lodge. He 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>p</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

<sup>p</sup> From Mr. Lawrie's valuable treatise on Freemasonry, 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 Brethern 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 been happily effected.—EDITOR.

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 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 Heseltine, then Grand Treasurer of the Grand Lodge, and approved by the Grand Master; whereby it was agreed, that as long as the Portuguese Lodges should conform to the ancient constitutions of the Order, they should be empowered to have a repre-

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>9</sup> and that, so far from soliciting re-admission among the Craft, they had not taken any steps to effect a union, their conduct was deemed highly censurable, and the laws of the Grand Lodge were ordered to be enforced against them. It was also unanimously resolved, That whenever it shall appear that any Masons under the English Constitution shall in future attend, or countenance, any Lodge, or meeting of persons, calling themselves *Ancient Masons*, under the sanction of any person, claiming the title of Grand Master of England, who shall not have been duly elected in the Grand Lodge, the laws of the So-

<sup>9</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.

ciety shall not only be strictly enforced against them, but their names shall be erased from the List, and transmitted to all the regular Lodges under the Constitution of England.

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.

§ 15. *History of Masonry from 1801 to 1812.*

The Scottish Masons had another opportunity of exemplifying their zeal and attachment to the Society on the 29th of June, 1801, being the birthday of his grace the duke of Gordon, when the foundation-stone of the bridge over the Spey was laid.<sup>r</sup> The concourse of people was immense. All

<sup>r</sup> A learned and intelligent Brother has favoured me with the following extract from a charter purporting to be signed the 5th March, 1147, before the witnesses—Prince Henry my son; Earl John of Menteith; Earl Duncan of Lennox; Herbert, bishop of Glasgow, &c. &c. In the preamble some reference is made to “unskilled workmen” at the Abbey of Cambus Kenneth, who had superseded the true Freemasons by “erecting Lodges contrary to the rules of Masonry,” and this charter was intended to restore the genuine Brethren to their legitimate rights. It contains a clause to the following effect:—“Item, and that you mack, instruck, and teach the masonry of St. John in all its points and secrets for the use and keeping of our holy religion; and that at all times of meeting there be no scurrility or banning among you in the Lodge; and any so offending shall forfeit and pay five pounds scots, the one-half to the Lodge and the other half to the altar of St. Mary's, to say mass for their souls.” It may be observed, however, that this could only be a modern translation.—EDITOR.



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.

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.

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 cordialty of sentiment, and requests the honour of the Acting Grand Master to make such declarations in their name to the Grand Lodge of Scotland.

On the 27th of November, 1805, a letter had been received by the Acting Grand Master from the Grand Lodge of Prussia, stating their desire to correspond on terms of amity and brotherly communication with the Grand Lodge of England; whereupon it was resolved, that the Acting Grand Master be requested to express the wishes of the Grand Lodge of England towards their Brethren in Prussia, and their desire to correspond with them on terms of fraternal Amity.

On Tuesday, the 1st of September, 1807, another instance of the zeal of the Scottish Masons occurred, when the foundation-stone of the North Pier of Fraserburgh New Harbour was laid, with great solemnity, by Thomas Burnett, Esq., Master of the Aberdeen Lodge, and Dr. Alexander Dauney, Deputy Master, in presence of the magistrates and town council of Fraserburgh, the

Masters, Office-bearers, and Brethren of several Lodges, and at least 1,000 spectators, among whom were the earl of Kintore, Lord 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.

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 almanac 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 Master now ordered the stone to be lowered, making three regular stops, when, with the assistance of two operative Brethren, he conducted the stone to its bed. The Master, with the Deputy on

his right, standing towards the east, and the Wardens on the west, the square, the plumb, the level, and the mallet, being successively delivered by the Deputy to the Master, were by him applied to the sides, top, and square of the stone, in several positions; with the mallet he then gave three knocks, saying, "May the Grand Architect of the Universe grant a blessing on this foundation-stone which we have now laid, and by His providence enable us to finish this and every other work which may be undertaken for the good and advantage of this town and harbour!" on which the Brethren gave three huzzas.

The cornucopia and the two silver cups were then brought and delivered, the cornucopia to the Deputy, and the two vessels to the Wardens, and were successively presented to the Master, who, according to ancient custom, poured the corn, wine, and oil, which they contained, on the stone, saying, "May the all-bounteous Author of Nature bless this town with abundance of corn, wine, and oil, and with all the necessaries, conveniences, and comforts of life!" On this the Brethren gave three huzzas.

After the ceremony, the Master, Lodges, and magistrates returned in reversed order to the Saltoun Inn, where nearly one hundred persons sat down to a dinner given by the town, in honour of the day, and the remaining part of the evening was spent with that agreeable conviviality which so well characterizes the ancient Order of Masonry.

On the evening of the next day a ball and supper were given to the ladies of Fraserburgh, and neighbourhood also, in honour of the occasion, at which, it may well be said, no small share of the beauty of the north was present. Ninety-two sat down to supper. Dancing began again after supper, and

continued with much spirit till five o'clock in the morning.

On the 12th of February, 1806, the earl of Moira, in the chair, informed the Grand Lodge, that during his residence in Edinburgh he had visited the Grand Lodge of Scotland, and taken the opportunity of explaining to it the extent and importance of this Grand Lodge, and also the origin and situation of those Masons in England who met under the authority of the duke of Athol; that the Brethren of the Grand Lodge of Scotland had expressed themselves, till then, greatly misinformed of those circumstances, having been always led to think that this Society was of a very recent date, and of no magnitude; but now, being 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 har-

mony among the general body of Masons; yet that after the rejection of the propositions made by this Grand Lodge three years ago, it could not now, consistent with its honour or the dignity of its illustrious Grand Master, make any further advances; but that, as it still retained its disposition to promote the general interest of the Craft, it would always be open to accept of the mediation of the Grand Lodge of Scotland, if it should think proper to interfere on the subject. Whereupon it was resolved that a letter be written to the Grand Lodge of Scotland, expressive of the desire of this Grand Lodge, that the strictest union may subsist between the Grand Lodge of England, and the Grand Lodge of Scotland; and for that purpose, that the actual Masters and Wardens of the Lodges under the authority of the Grand Lodge of Scotland, who may be in London, on producing proper testimonials, shall have a seat in this Grand Lodge and be permitted to vote on all occasions.

The thanks of the Grand Lodge were unanimously voted to the earl of Moira, for the happy settlement of this important business.

On the 6th of April, 1808, a communication was made from the Grand Lodge of Scotland relative to Dr. Michell, when the thanks of the Grand Lodge were voted for the communication. At this meeting it was resolved, That it is absolutely necessary for the welfare of Masonry, and for the preservation of the ancient landmarks, that there be a superintending power, competent to control the proceedings of every acknowledged Lodge; and that the Grand Lodge, representing by regular delegation the will of the whole Craft, is the proper and unquestionable depository of such power.

That it is contrary to the principles of Masonry for any Lodge to publish its sentiments upon political subjects, inasmuch as the agitation of any

political question, or the discussion of any public affair, is strictly forbidden among Masons; the Grand Lodge itself, though acting for the whole Craft, not being justifiable in departing from this rule, unless in some cases of obvious and extreme necessity.

That the Grand Lodge concurs entirely in the justice of the opinions which the Grand Lodge of Scotland thought itself bound to enforce, and trusts that no Lodge under the constitution of England will, in any shape, countenance resistance to an authority exerted upon principles universally recognized by all true and faithful Brethren.

On the 23rd November, 1808, the Acting Grand Master informed the Brethren, that he had received a communication from the Grand Lodge of Ireland, applauding the principles professed by this Grand Lodge in its declaration to the Grand Lodge of Scotland, and desiring to cooperate with this Grand Lodge in every particular which might support the authority necessary to be maintained by the representative body of the whole craft over any individual Lodge. That the Grand Lodge of Ireland 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, 1809, the foundation-stone of Covent-Garden Theatre was laid by his royal highness the prince of Wales, as Grand Master-mason of England and Scotland. The foundation-stone was situated at the north-east angle of the ground, in weight nearly three tons, and containing sixty cubic feet. Previous to the

ceremony, it hung, suspended by cordage, over a basement-stone. Near to it was placed a marquee for the prince. Two extensive covered galleries were erected, one to receive the body of Freemasons who assisted at the ceremony, the other was appropriated to the spectators. Surrounding scaffolds were covered with many hundreds of workmen, who were engaged in the building. A detachment of the first regiment of guards was posted, as a guard of honour, at the prince's entrance, with a band of music, and four other military bands were stationed on elevated platforms, near the company, to enliven the scene.

At twelve o'clock the Grand Lodge was opened at Freemasons' Hall, in Great Queen Street, Charles Marsh, Esq. in the chair, attended by the Masters and Wardens of the regular Lodges, and at half-past twelve they walked in procession to Bow Street, the junior Lodges first. The representative of the Grand Master walked last, being preceded by the Chevalier Ruspini, bearing the Grand Sword, and by the Master of the Lodge of Antiquity, No. 1, bearing the Book of Constitutions.

On their arrival at the theatre, they were welcomed to the places assigned them, by the band playing the old tune of "A Free and an Accepted Mason." The Grand Officers proceeded to the marquee, and were arranged in order. The Master, Wardens, and nine members of the Steward's Lodge, and nearly four hundred Masters and Wardens of Lodges attended, habited in the insignia of the Order. The several bands played, alternately, airs till one o'clock, the hour fixed for the appearance of the Prince; when his royal highness in his coach, accompanied by the duke of Sussex, attended by General Hulse and Colonels 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 jewellery, and a white apron bordered with purple and fringed with gold, appeared in high health and spirits. Proceeding, uncovered, with his suit, through a railed platform spread with superfine broad green cloth bound with scarlet and yellow, forty dismounted life-guardsmen, who were Masons, without arms, lining the sides of the railing, the company all rose as his royal highness passed the platform to the marquee, and gave him three cheers; when the united bands immediately struck up "God save the King." His royal highness, as he passed, smilingly bowed to the ladies with the most fascinating affability.

The Grand Officers had previously placed the Masonic implements 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 paused a short time in conversation with the proprietors, and with the Grand Masonic Officers in the marquee, his royal highness proceeded to the ceremonial. On a signal given, the corner-stone was raised about four feet; the hod-men, in white aprons, instantly conveyed

the necessary quantity of fine cementing mortar, which was neatly spread on the base-stone by the workmen of the building, similarly dressed. His royal highness now advanced, uncovered, to the north-east corner of the stone; when John Bayford, Esq., as Grand Treasurer, deposited, in a space cut for it in the basement-stone, a brass box, containing the British gold, silver, and copper coins of the present reign. On a part of the stone was, "Long live George Prince of Wales," and "To the King," with a medallion of the Prince. There were also deposited two large medals.

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. *Digitized by Microsoft®*

The ceremony being finished, the band played "Rule Britannia:" and the prince, the duke of Sussex, and the earl of Moira, were escorted back to the prince's carriage by the managers and the Grand Officers under a second royal salute of twenty-one guns.

Thus passed a ceremonial, which by the excellent pre-arrangement of its managers, and the gracious yet dignified manner in which the illustrious chief actor performed his part, exhibited an interesting spectacle, that excited general admiration and applause. All who had the honour to approach the prince spoke in raptures of his polite and captivating manners on the occasion. Although the neighbouring houses were covered to the roof-tops, and many thousands of people were assembled in the street, it is with great satisfaction we state that not a single accident happened to interrupt the splendid termination of the ceremony.

The Masters and Wardens of the Masonic Lodges then returned in procession to their hall in Great Queen Street; when the Grand Lodge was closed, after making a formal minute of the proceedings, and receiving, through the medium of the Grand Treasurer, the thanks of the prince for the favour of their attendance.

The Brethren, after the Lodge was closed, sat down to a splendid dinner at Freemasons' Tavern; when mirth and conviviality closed the meeting.

The proprietors of Covent Garden Theatre soon afterwards received a letter from Colonel 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 accounts, that the liquidation fund for discharging the debts of the Society had effectually answered the purpose for which it was established, and that all the principal demands had been discharged, on the 7th of February, 1810, the Grand Lodge being desirous of relieving the Fraternity from the payment of a contribution which a pressing emergency at the time rendered necessary, ordered, That the payment of two shillings per annum, from every member, to the liquidation fund for the discharge of the debts of the Society, imposed by the Grand Lodge on the 7th of February, 1798, should, from and after the 21st day of December next, cease and determine. It was further resolved, that the thanks of the Grand Lodge be given to the Fraternity at large for their ready compliance in the measure of the liquidation fund, which had been the means of relieving the Society from its difficulties.

The Grand Lodge, however, recommended the London Lodges to continue the subscription till the expenses of the Lodge of Promulgation were discharged.

§ 16. *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). Toward 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 recal 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 a speech; which was, as might naturally be expected, followed by the most enthusiastic bursts of applause.

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>5</sup>

The duke of Sussex, after addressing the Brethren in the usual manner, *invested the noble Earl with the Jewel, purchased by the voluntary contributions of the society at large. The applause and cheering were here so great, that some obser-*

<sup>5</sup> This superb jewel was 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.

*vations 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 Sussex resigned the chair to the earl of Moira.

The earl of Moira then rose, and addressed the Brethren from the chair, and in the course of his speech referred to the following beautiful allegory:—

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.\* 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,

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\* The prophecy of Sadi.

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 anything, 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 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 ; as was also that of the officers of the Grand Lodge.

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 returned thanks.



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 misnamed *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 convinced 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 as 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 co-operating 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

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 Aiklow, 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 England ; being thereto 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 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 Orders 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 dependent 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 said 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 de-

clared, 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 soon as these presents shall have received the sanction of the respective 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 intrusted to them, and 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 the 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, regularly 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 dependent 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 shall alone 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 their Grand Secretary and Grand Treasurer a faithful list of all the 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.

XVI. The fund, appropriate to the objects of Masonic benevolence, shall not be infringed on for any purpose, but shall be kept strictly 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 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	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 inter-mixed.

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.	Two Grand Stewards.
A Cornucopia, borne by a Master Mason.	A Cornucopia, borne by a Master Mason.
Two Grand Stewards.	Two Grand Stewards.
Two Golden Ewers, by two Master Masons.	Two Golden Ewers, by two Master Masons.
The nine worthy and expert Masons, forming	The nine worthy and expert Masons, forming
<i>The Lodge of Reconciliation.</i>	<i>The Lodge of Reconciliation.</i>
In single file, rank opposite to rank, with the emblems of Masonry.	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 Secretary, bearing the Book of Constitutions and Great Seal.
The Grand Treasurer, with the Golden Key.	The Grand Treasurer, with the Golden Key.
The Corinthian Light.	The Corinthian Light.
The Pillar of the Junior Grand Warden on a Pedestal.	The Pillar of the Junior Grand Warden on a Pedestal.
The Junior Grand Warden, with his Gavel.	The Junior Grand Warden, with his Gavel.
The Deputy Grand Chaplain, with the Holy Bible.	The Deputy Grand Chaplain, with the Holy Bible.
The Grand Chaplain.	The Grand Chaplain, with the Holy Bible.
Past Grand Wardens.	Past Grand Wardens.
	Provincial Grand Masters, with their Gavels.
The Doric Light.	The Doric Light.
The Pillar of the Senior Grand Warden on a Pedestal.	The Pillar of the Senior Grand Warden on a Pedestal.
The Senior Grand Warden, with his Gavel.	The Senior Grand Warden, with his Gavel.
Two Past Deputy Grand Masters.	
The Deputy Grand Master.	The Acting 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 Ionic Light.
The Grand Sword-bearer.	The Grand Sword-bearer.
THE	THE
GRAND MASTER OF ENGLAND,	GRAND MASTER OF ENGLAND,
His R. H. the DUKE OF KENT,	His R. H. the DUKE OF SUSSEX,
with the Act of Union, in duplicate.	with the Act of Union in duplicate.
Two Grand Stewards.	Two Grand Stewards.
Grand Tyler.	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 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 the 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 instrument 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 Article 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 Brother Van de Hess, of the Grand Lodge of Hamburg, 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 dependent 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, as 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 Dent, Esq. - -	Grand Treasurer.
William Meyrick, Esq. -	Grand Register.
William Henry White -	} Grand Secretaries.
Edwards Harper - -	
Rev. Edward Barry, D.D.	} Grand Chaplains.
Rev. Lucius Coghlan, D.D.	
Rev. Henry Isaac Knapp -	Deputy Grand Chaplain.
John Soane, Esq. - -	} Grand Superintendent of the Works.
Sir George Nayler - -	
Captain Jonathan Parker -	} Grand Director of the Ceremonies.
Samuel Westley, Esq. -	
Benjamin Aldhouse - -	Grand Sword-bearer.
William V. Salmon - -	Grand Organist.
	Grand Usher.
	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, goodwill, 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 recalled 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 reunion of the two Grand Lodges of Ancient Freemasons of England—an event which cannot fail to afford lively satisfaction to their illustrious patron, who had 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 Grand 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 effect of their work, in the extension and practice of the virtues of loyalty, morality, brotherly love, and benevolence, which it has ever been 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, an-



nouncing the same, together with the resolutions of these 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.



## BOOK V.

HISTORY OF MASONRY FROM THE UNION TO  
THE PRESENT TIME.§ 1. *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. 2s., 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. 19s. 6d. 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 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.

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 the 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 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 exist 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 an increasing attachment to the ex-



isting 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 Briton;" 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.

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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,<sup>t</sup>

<sup>t</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 1829, entitled, 'La Maçonnerie,' that 'Jacques, 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

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, with an inscription.

After which the most Worshipful Deputy Grand Master exhibited the corn and the wine, &c. in true Masonic style, and delivered an appropriate address, with much energy and feeling, which 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 saluting 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.

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.

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.<sup>u</sup>

§ 2. *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

<sup>u</sup> In this year, 1819, Brother W. Preston bequeathed by will £500 Consols to the Fund of Benevolence, and the same sum to the Girls' School, and £300 Consols for a Prestonian lecture.

to the person, and adherence to the laws and institutions, of their revered monarch. At a quarterly communication, holden the 8th 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 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.

His Majesty was most graciously pleased to receive them 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.

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>v</sup> and being found contumacious by the Provincial Grand Master, was regularly suspended. The disputes 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

<sup>v</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.)

laws. But it is a matter of so much delicacy and difficulty, that it was thought advisable not to depart from 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 despatched 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 satisfactory 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 manifestoes, full of harsh and indecorous language ; and in their zeal for the production of evidence 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 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 Sept. 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 July; thus violating a fundamental law of Masonry,<sup>w</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>x</sup>

<sup>w</sup> “The Masters 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 so to do, *under pain of suspension*, and being reported to the next Grand Lodge.” (Const. Art. 2. “Of Masters and Wardens of Lodges.”)

<sup>x</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 Liverpool, 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

The primitive intention of these Brethren might spring from a right principle; for their motive,

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 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

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; 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,

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, }

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 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>y</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

<sup>y</sup> Const. "Of Members and their Duty." Art. 14.

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 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, November 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 November, 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>2</sup>

<sup>2</sup> The expelled and suspended Brethren were sixty-eight in number, and were members of the following Lodges:—Twelve

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. W. L.

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,

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 No. 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.

were finally and for ever excluded from any participation in the business of the Craft.

The agitation which these events produced did not 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.

§ 3. *History of Freemasonry from 1823 to 1830.*

IN the year 1823, the installation of his Royal Highness the Duke of York, as Master of the Prince of Wales' 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.

All the necessary forms in the Lodge being 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>a</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

<sup>a</sup> Printed and published by Brother Thistleton, Goodge Street.

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.”

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. 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 Africa in the year 1825, in which quarter of the globe he was initiated into Masonry,<sup>b</sup> and

<sup>b</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 ressort*, 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

which was the scene of 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 out of the Fund of Benevolence in aid of the public subscription in her behalf."

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

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*.

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 seaport. 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>c</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 anything 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?"

<sup>c</sup> Having had the honour to assist at this imposing ceremony, I am able to describe it minutely.—EDITOR.

W.M. "We have none, Right Worshipful Master."

D.P.G.M. "Have you any brother who in open Lodge 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.

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.

The plan was 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 transferréd 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 Prayer of Benediction was recited by the Provincial Grand Chaplain for the county of Lincoln.

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 22nd 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 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, therefore, 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 was accordingly 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>d</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.

<sup>d</sup> Const. "Of Contributions," p. 119.

Notwithstanding this severe example, it was reported in the following year by the Board of Finance that several Lodges had neglected, for a long time past, to make their returns and remittances, pursuant to the laws of the craft, notwithstanding repeated applications had been made to them for that purpose: It was ordered that the said Lodges be written to, requiring that their returns and payments be made by the under-mentioned periods; or in default thereof, that the Masters and Wardens of those Lodges neglecting, do show cause, at the respective meetings, why their warrants should not be declared forfeited, and their Lodges erased.

The year 1829 was distinguished by the privilege which his Royal Highness graciously conferred on Past Grand Stewards, of wearing an honorary Jewel; and an appropriate design was submitted at the Quarterly Communication in September. The Grand Master stated, that he approved the design for a medal to be worn by Brethren who had served the office of Steward to both the Charities, viz. The Royal Freemason's Female School, and the Masonic Institution for Clothing and educating the Sons of deceased and indigent Freemasons, and that those Brethren who had so served both stewardships, and are desirous of possessing the medal, must communicate their wish to his Royal Highness, through the Grand Secretary, on or before the 1st February next, that the numbers wanted may be ascertained, because the price to be charged for the medal must necessarily depend upon the numbers struck off; that is to say, the greater the number, the smaller will be the cost of each medal.

To render this honour the more conspicuous, the Grand Master remarked, that he had observed recently, some Brethren wearing jewels or medals designating their particular Lodges, such jewels

not having been sanctioned by the Grand Lodge ; which proceeding is contrary to the regulations of the Craft. His Royal Highness, however, refrained from naming the individuals, in the hope that this notice would be sufficient to cause a discontinuance of the irregularity.

§ 4. *State of Freemasonry from the demise of the Grand Patron to the proposal of a Masonic Offering to his royal highness the Grand Master.*

In the year 1830, our Royal Patron King George the Fourth died. Now according to the practice of old Masons, "Kings and other male sovereigns when made Masons, are Grand Masters, by prerogative, during life ; and appoint a deputy or approve of his election, to preside over the Fraternity with the titles and honours of Grand Master ; but if the Sovereign is a female, or not a Brother ; or a Junior under a Regent, not a Brother ; or if the male Sovereign or the Regent, though a Brother, is negligent of the Craft ; then the old Grand Officers may assemble the Grand Lodge in due form, to elect a Grand Master, to be annually re-chosen while it is mutually agreeable."

Accordingly at an especial Grand Lodge, holden 17th July, 1830, the Grand Master addressed the Brethren on the great loss which the Craft had sustained by the decease of his late Majesty, King George the Fourth, who had so long and anxiously afforded his support and protection to the Order, first as Grand Master, and subsequently as Patron ; and stated that he had ordered this Special Grand Lodge to be convened, for the purpose of considering an address to be presented to his present Majesty, upon the melancholy event ; at the same time to congratulate His Majesty upon his accession to the throne, and to implore his Majesty's protection as Patron of the Craft.

At the quarterly communication of March 1831, the Grand Master stated to the Brethren that having learned it was the wish of the Masters of Lodges, that he should record his opinion on the proper Rule to be observed in the election and installation of the Master of a Lodge; his Royal Highness was pleased to declare that it was necessary, previous to such installation, that the minutes of the preceding Lodge should be read and confirmed; after which the usual ceremonies of swearing in and placing the W. Master in the chair were to be performed. Should the minutes not be confirmed, then the summons issued for the following regular meeting of the Lodge must set forth that the Brethren would proceed to elect a new Master, and on the confirmation of those minutes at the next ordinary Lodge-night, as provided in the Book of Constitutions, p. 57, sec. 2, the installation of the new Master might be legally performed.\*

\* The Board of General Purposes reported, at the Grand Lodge in June 1831, that a complaint having been preferred by the Lodge of Benevolence against the Lodge No. 335, for having attached to the petition of a widow of a late Brother a certificate that the deceased Brother had been twelve years a subscribing member to that Lodge, while it appears, from the Grand Lodge books, that he has been only three years a member; the Master and Wardens of that Lodge were summoned to attend the Board with their books, which they accordingly did. Upon an inspection of the books, it appeared, that the deceased Brother was initiated in the year 1800, that he paid two quarters from that date, and at subsequent periods, but very irregularly, he paid three years and three quarters more, making together four years and a quarter, the last of such payments being in 1812. The W. Master stated, in explanation, that upon referring to the books, when the petition was laid before the Lodge, it was found that the Brother had been initiated in 1800, and made his last payment in 1812, it was therefore concluded that he had been twelve years a member, and the certificate was signed accordingly. The Board, feeling that this proceeding manifested a great want of attention on the part of the Officers of the Lodge, calculated to mislead the Lodge of Benevolence, it was resolved,

In September, his royal highness was requested to superintend the deposition of the foundation-stone of a new building to be erected in Agar Street, Strand, and to be called the Charing Cross Hospital, to which his royal highness graciously consented; and for this purpose opened a Grand Lodge in the vestry-room, near the parish church of Saint Martin's, Westminster; where he was attended by His Grace the duke of Leinster, Grand Master of Ireland; Lord Dundas, D.G.M.; James Agar, P.D.G.M.; Lord George Lennox, S.G.W.; Lord H. John Churchill, J.G.W.; Earl Ferrers, P.G.M. for Staffordshire; as well as all the Grand Officers Present and Past, several Provincial Grand Masters, and the Masters and Wardens of many private Lodges.

When the head of the procession arrived at the place where it was to halt, the Brethren divided to the right and left, and faced inwards, forming an avenue for the M.W. Grand Master to pass through, preceded by the Steward of the Grand Patron and the Grand Sword-bearer, and followed by his royal highness's Banner, the Ionic Light, the Grand Master of Ireland, Deputy Grand Master, and Grand Officers, who took their respective situations on the platform. The Vice-Patrons of the Institution, the Vice-Presidents, and the Building Committee also took their places on the platform.

The stone was then raised, and, after the lower one was adjusted, the Grand Secretary read aloud the inscription engraven on the brass plate. The Grand Treasurer then deposited the phial containing the coins in the cavity of the lower stone, and the Grand Secretary placed the inscription-plate over the mouth of the cavity. The cement was then placed on the upper face of the bottom stone,

that the Master be severely reprimanded for this irregularity, and cautioned that his Lodge be more circumspect in future.

and the Grand Master adjusted the same with a trowel handed to him for that purpose. After which the upper stone was lowered slowly, the band playing "Rule Britannia."

The Grand Master then proved the just position and form of the stone by the plumb, level, and square, which were successively delivered to him by the Junior and Senior Grand Wardens, and the Deputy Grand Master. Being satisfied in these particulars, his royal highness gave the stone three knocks with the mall, which was delivered by his grace the duke of Leinster. The cornucopia, containing the corn, and the ewers, with the wine and oil, were then handed to his royal highness, who strewed the corn, and poured the wine and oil over the stone with the accustomed ceremonies. The Grand Master having inspected the plan of the intended building, delivered the same to the Architect, together with the several tools used in proving the position of the stone, and desired him to proceed, without loss of time, to the completion of the work in conformity with the plan.

At the commencement of the year 1832, Sir John Soane, Grand Superintendent of Works, reported to the Grand Master that he had had the gratification to complete, by order of the Grand Lodge, the new Masonic Hall, as a temple to be devoted exclusively to Masonry; that, notwithstanding every attention to economy, consistent with the substantial erection of the building, the outlay had unavoidably been considerable. But, as an ardent lover of the Fraternity, he was anxious to contribute his mite towards defraying the expense of a structure consecrated to the purposes of the Craft, and felt that he could not avail himself of a more appropriate time for so doing than the anniversary of the Grand Master's birth; and he accordingly enclosed a draft for £500. At the Quarterly

Communication in March, therefore, it was unanimously resolved, that the Grand Lodge accepts with gratitude this munificent donation; and whilst tendering their thanks to Brother Sir John Soane for this renewed manifestation of his liberality and zealous attachment to the Craft, the Grand Lodge cannot but record, with feelings of brotherly and affectionate regard, their esteem and approval of the skill and talent displayed by him in the progress and completion of the work.

At the Quarterly Communication in March, 1833, the Deputy Grand Master, Lord Dundas, informed the Brethren that he was charged by the duke of Sussex to present to the Grand Lodge a marble bust of his present Majesty King William IV., the patron of Masonry, and, in the name of his royal highness, to request their acceptance of it; and, also, to present three gilt silver trowels used by the Grand Master in laying the first stones of the London University, the Licensed Victuallers' Asylum, and the Charing Cross Hospital. On which it was unanimously resolved, that the thanks of this Grand Lodge be offered to the M.W. Grand Master for these gracious gifts, which will ever be ranked amongst its most valued possessions, and furnish to the Brethren an additional proof of the constant regard manifested by his royal highness to the best interests of the Masonic Fraternity. They will remain a perpetual memorial of the honours and protection conferred upon the Fraternity by having the sovereigns of the country for its patrons, and a prince for its Grand Master; whose gifts establish the important truth that the peculiar duties of a Freemason will be best performed by endeavouring to follow his example; proving that every institution by which education may be promoted, want relieved, or calamity alleviated, may rely upon the active support and co-operation of

the Grand Master of that Order, whose characteristic principle is benevolence.<sup>f</sup>

In September, 1833, his royal highness the Grand Master was graciously pleased to honour the Lodges at Nottingham with a visit; for which purpose a Grand Lodge being convened, was numerously attended by Brethren from the adjoining provinces of Lincoln, Leicester, Warwick, and Derby, from a sense of duty to his royal highness, as well as anticipated gratification to themselves.

At this Grand Lodge an address was presented to the Grand Master by Colonel Wildman, as Deputy Grand Master, which stated, that "the Brethren gladly embraced the opportunity thus afforded them of expressing to his royal highness how deeply they appreciated that fraternal countenance and support which, as members of the Craft, they have ever received from him. Being fully confident that, under the benefits of such influence and example, the mystic, ancient, and universally-extended Order in which they had been enrolled, will not only in this province, but in

<sup>f</sup> In this year a question of great importance was decided in Grand Lodge. The Board of General Purposes reported, that a complaint had been preferred by a Brother against a Lodge in the London district, alleging that he had been initiated therein in the year 1817; but that the Lodge had omitted to register his name with the Grand Lodge, and consequently, that he was unable to procure a Grand Lodge certificate. Upon examination of the books of the Lodge and its returns, it appeared, that the complaint was correctly founded. In answer to this charge, the Officers of the Lodge stated, that all the present members had joined since the period of the Brother's initiation, and, therefore, they did not conceive that they were liable to the payment. The Grand Lodge, however, entertained a different view of the case, and it was resolved, that every Lodge is responsible for the payment of all register fees and dues which they had received, and that no lapse of time can exonerate a Lodge from such liability; the Board, therefore, ordered the payment of the register fees, which the Lodge paid accordingly.



every other under his royal highness's guidance and control, continue to maintain the exalted position it has already attained, and spread wider and wider those blessings which it is so well calculated to confer upon mankind."

To which address his royal highness was pleased to return a gracious answer.

About this time circumstances of a public nature transpired, which drew the attention of his royal highness to the subject of Masonic registration, pursuant to an Act of Parliament passed in the thirty-ninth year of the reign of Geo. III. cap. 79. It appears that great numbers of the provincial Lodges had neglected to comply with the terms of protection named in that statute.<sup>§</sup> To remedy an evil which might operate unfavourably for the institution, the Grand Master, with that paternal care which he has always evinced for Freemasonry, and actuated, as he expressed himself at the Grand Festival of this year, by a desire to preserve a due obedience to the laws by which the Order has been protected and supported; and to extend the respectability and high character of the Craft, addressed the following communication to the Masters of Lodges:—

*Freemasons' Hall, London, April 29th, 1834.*

W. MASTER,

We are especially commanded by the M. W. Grand Master to direct that you will immediately, upon receipt of this, register with the clerk of the peace for the County, Stewartry, Riding, Division, or place in which your Lodge is situated, a correct list of the members of your Lodge, with their titles professions, trades, or business, and also their residences, in which return you are also to state the times and place of your meetings; and you will forthwith apprise us, for the Grand Master's infor-

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<sup>§</sup> The forms and provisions of this Act may be found on p. 265.

mation, when you have complied with this direction. In default of your so doing, your Lodge will be liable to erasure.

For your guidance and instruction, a form of the return to be made to the clerk of the peace accompanies this.

By command of the M.W. Grand Master,  
 WILLIAM H. WHITE, } G.S.  
 EDW. HARPER, }

A notice of a benevolent project for erecting and endowing an asylum for aged and decayed Freemasons of good character, was promulgated in the July number of the *Freemasons' Quarterly Review* for 1834. The original sketch comprehended a union of the intended establishment with the existing charities or schools for the male and female orphans of Freemasons, and stated the requisite amount of capital at £5,000. The conception was noble, but the plan was undigested; and subsequent experience modified its details, and placed it on the basis of its own individual merits. The announcement, however, was received by the Brethren with general approbation, as a project of benevolence worthy the great and flourishing institution to which it was proposed to be attached, and to which it would look for exclusive support; and many professions of co-operation and assistance were publicly avowed from the Lodges as well as from individual Brethren.

An institution was formed in this year which became, in a very brief period, of great importance as a medium of communication with the Grand Lodge. The Masters' and Past Masters' Club was embodied in December, 1834, to insure a full attendance at the quarterly committees, and to facilitate the business of the Grand Lodge by a previous discussion of important motions to be brought forward and disposed of there. In addition to the Masters and Past Masters of private Lodges, Provincial Grand Masters are eligible for admission to this club, which thus affords to the

country Brethren an opportunity of Masonic intercourse that cannot fail to be mutually agreeable and beneficial. The institution became extremely useful, inasmuch as on all questions of importance the Provincial Brethren made a point of assembling for the purpose of discussion, and the interests of both thus become agreeably identified.

Some very extensive repairs had just been completed in the school-house of the Royal Freemasons' Female Orphan School, at an expense amounting to more than two thousand pounds. To meet this heavy outlay, the Grand Master, by a public circular, called the attention of the various Chapters and Lodges, and also of the individual members to the subject, relying with confidence that they will not suffer this excellent charity to decline from the effects of a misfortune, attended with serious expense, which was as unavoidable as it was necessary. The appeal was promptly answered. The Grand Lodge contributed £100, the Grand Chapter £50, and after the annual dinner the Brethren present subscribed £700, and many private Lodges contributed liberally.

The year 1836 opened with a bright prospect for Freemasonry. The debt of the Grand Lodge was liquidated; the schools were prosperous; the General Fund of Benevolence was efficient; new Lodges were constituted in many of the provinces; and, in a word, the institution flourished in all its details. At the Festival of the Boys' School, Bro. Lythgoe gave a cheering account. He said, "A few years ago, thirty-five boys only were educated, and the institution was in a state little short of bankruptcy; but, by the liberality of the Brethren, and the zeal of the Committee, at the present moment the number of children is increased to fifty-five, while the funded stock has reached £5,000." After dinner the subscriptions exceeded five hundred guineas.

The discussion in Parliament respecting the Irish constabulary force, assumed a character which was considered hostile to the existence of Freemasonry in that country; and fears were entertained lest the order should be included in the description of "secret or political societies" contained in that bill. To prevent any misconception therefore, the Duke of Leinster, Grand Master for Ireland, "moved that Freemasons be exempted from taking the oath that they do not belong to any secret society." This clause was opposed by Lord Winchelsea and others, who expressed opinions on the tendency of Freemasonry, which are not borne out by fact. After an animated debate the clause was carried in the affirmative, and the science of Freemasonry was exempted from a test which would have materially impeded its progress in that country.<sup>h</sup> The Irish Grand Master by his conduct on this occasion, won golden opinions from his Brethren throughout the United Kingdom; and received a unanimous vote of thanks from the Grand Lodge of England, at the recommendation of his Royal Highness the duke of Sussex; which was splendidly engrossed on vellum, and verified by the signatures of Lords Dundas, Churchill, Scarborough, and Suffield. In like manner the thanks of the fraternity in Ireland were embodied in an address, and presented to His Grace by the Officers of his own Grand Lodge.

The Ambassador from the King of Oude to this

<sup>h</sup> The following correspondence on this subject appears in *Bell's Life*: "Are Freemasons exempted from the necessity of complying with the same prescribed form of declaration as the members of any other secret society, on or previous to their accepting public office? A Freemason must take all the oaths and make all the declarations which must be taken or made by any other persons, but there are none directed against him as a Freemason. In respect of that particular character he takes none."

country was initiated into Masonry in the Lodge of Friendship, at the Thatched House Tavern, on Thursday, the 14th April. The young Persian princes, Zade Meerza, and his brother, sons of the king of Persia, were also initiated into Freemasonry in the Lodge of Friendship on the 16th of June.

This year was further distinguished by the initiation of three Persian princes Reeza Koolee Meerza, Nejeff Koolee Meerza, and Timoor Meerza. They are grandsons of the late Futeh Alle Shah, and children of Hoossein Allee Meerza, late Prince Governor of the Provinces of Tars, who was the fourth or fifth son of that monarch. Thus they are the first cousins of Mohammed Shah, who at present occupies the throne, and who is the son of Abbas Meerza, late Prince Royal of Persia. The Moolavee Ismael Khan was invested by his royal highness the Grand Master with the jewel and rank of a Past Grand Warden.

At a meeting of many influential Brethren, holden at Freemasons' Hall, September 15, 1836, Brother R. T. Crucefix, M.D., J.G.D., in the chair, it was resolved, that "in testimony of grateful and respectful acknowledgement from the Members of the Masonic Fraternity to their Grand Master, his royal highness the duke of Sussex; and to commemorate the benefits derived by the Craft from his royal highness's personal superintendence, unwearied attention, and judicious conduct, in the exercise of his high functions as Grand Master during a period of nearly twenty-five years;" a masonic offering should be made to his royal highness, and a general subscription throughout the Craft be immediately entered into for that purpose. These resolutions were confirmed at a subsequent meeting, and a committee appointed to carry them into effect, consisting of

all Grand Officers, and Masters of Lodges under the Constitution of England, of which his royal highness is Grand Master.

In pursuance of these regulations, a circular was addressed to the Lodges by Brother S. C. Norris, Honorary Secretary, recommending the subject to the attention of Provincial Grand Masters of Lodges, and the Brethren at large, and requesting their co-operation in an object so congenial to the feelings of the Masonic community. Subscriptions poured in from all quarters. One spirit appeared to animate the fraternity; and the Brethren emulated each other in their zeal to testify their affection and respect to their Princely Chief. The Provincial Grand Masters offered an example of activity in this noble strife, and it was followed by the Private Lodges with avidity and success.

From the scale on which the Committees were formed, it was anticipated that a magnificent trophy would be accomplished, alike worthy of a great society to present, and of a Prince of the Blood Royal to accept; for contributions flowed in one continued stream.

§ 5. *History of Masonry in England during the years 1837 and 1838.*

At the March Quarterly Communication, 1837, a motion was made by Brother Lythgoe, materially affecting the principle of Art. vi. page 19 of the Constitutions. Brothers Philipe, Bell, Sangster, McGillivray, and Crucefix, severally expressed their opinions against the proposed motion, which was ultimately withdrawn. Some other notices of motion were offered, but the time having elapsed, they could not be received; and it was intimated from the throne, that in future all notices of

motion must come through the Committee of Masters. One of these notices was to the following effect: "That the state of the funds of the Royal Freemasons' School for Female Children be taken into consideration at the next Quarterly Communication, with a view that the financial difficulties of that Institution may be relieved by the Grand Lodge."

In this year our royal patron King William IV. paid the debt of nature, after a brilliant Masonic career of half a century. He was initiated in the Prince George Lodge, No. 102, and raised to the third degree on the 13th of March 1786; and two years afterwards enrolled himself a Member of the Prince of Wales's Lodge. In 1790 his royal highness was constituted patron of Royal Arch Masons, on the demise of the duke of Cumberland, his uncle; and in 1792 served the office of Junior Warden in the above Lodge; the duke of York being Senior Warden; and the Prince of Wales, Worshipful Master. Later in life he succeeded to the chair of the Lodge; and when he ascended the throne of these realms, signified his gracious pleasure to become the Grand Patron of the Order. His Majesty contributed to the Masonic Schools, and other benevolent institutions; and his royal consort, Queen Adelaide, liberally supported the Female Charity of which she allowed herself to be nominated the patroness. His royal highness the Grand Master, in a speech before the Grand Lodge, after describing his royal brother's attachment to the Craft, moved an address of condolence to the Queen Dowager on this melancholy event; and of congratulation to Queen Victoria on her accession to the throne. And after his royal highness had retired, Brother Cru-

<sup>1</sup> See p. 348.

cefix moved, and Brother Moran seconded an address of condolence to the Grand Master, which was unanimously agreed to. Similar addresses were presented from the Grand Lodges of Scotland and Ireland.

All this time the institution for educating, clothing, and apprenticing the orphan children of indigent deceased Brethren, continued to flourish and increase; affording an unobjectionable evidence of the general tendency of Freemasonry, by the blessings which were conferred upon these destitute children, thus rescued from calamity and perhaps crime; and furnished with the means of securing and maintaining a position in society, that, even their parents, had they lived, would have been unable to effect. Some judicious arrangements, in behalf of these schools, were made at the Quarterly Communication in June, at the earnest recommendation of the Grand Master, which received the sanction of the Grand Lodge.

Our Hibernian Brethren, in Grand Lodge assembled, agreed on a resolution at the June meeting, which, if it were adopted as a general rule on the election of Officers even in private Lodges, would operate for the benefit of the Craft. The regulation requires, as a test of fitness for office, some previous regularity of attendance, and provides, "that no Officer shall be approved of, who, having served a former office, shall be found not to have attended, either by person or proxy, four times at least, in his half-year of office."

This regulation might be beneficially introduced into the by-laws of all our Lodges, which can only be successful in their operation, by a strict regularity amongst the Brethren in the performance of every duty which their situation in the Lodge imposes. Hence no Brother should be admitted to an office, whether supreme or subordinate, until



he has previously made himself acquainted with its duties; nor without he has shown a promptitude and decision in his attendance on the stated Meetings of the Order. It is a regulation founded on the spirit of our constitutions, having reason for its basis, and the prosperity of the Lodge for its superstructure. If tried and experienced Brethren be placed in exalted offices, their example becomes influential to instruct the younger members in the rules and ceremonies of Masonry; to display the details of office to the best advantage, and to guide the Brethren in the path of duty, both in the Lodge and in the world.

The Grand Lodge began about this time to entertain the idea of forming a Masonic Library. The notion is excellent, not merely because it will furnish the Brethren with the means of access to all Masonic publications, but as it forms an unequivocal expression, on the part of the rulers of the Craft, that the day is gone by which prohibits the use of the pen; and that the publication of works on Freemasonry, judiciously written, promises to be of great utility. By this means meritorious conduct is displayed and receives its recompense in the approbation of the Brethren; while indifference and neglect is roused and warmed into industry by the details of flourishing Lodges; and of the admiration of mental reward which are sure to attend the exercise of Masonic zeal and activity. This expression may be hailed by the Brethren with joy; because it precludes all prohibition against a public discussion of the general principles of Masonry; provided the writer possess sufficient tact to steer clear of any innovation on our peculiar rites and ceremonies; and abstain from printing such private transactions of his Lodge, as it might be prudent to withhold.

A formal motion for pledging the Grand Lodge

to the support of the Asylum for aged and decayed Freemasons, pursuant to notice, was made at the Quarterly Communication in December, and the following communication was put and carried unanimously:—

“That this Grand Lodge recommend the contemplated Asylum for aged and decayed Freemasons to the favourable consideration of the Craft,” and confirmed at the subsequent Quarterly Communication in March.

During this period the provinces were gaining strength by the appointment of efficient Provincial Grand Masters; and as their duties became more exemplified by practice, the Brethren increased in zeal, by the efficacy of their example. Activity on the part of the presiding Officers, always produces energy and emulation amongst the Members. In Oxfordshire, for instance, the seat of learning and science, Freemasonry had previously made but a slow and partial progress, although the Brethren were not deficient in those requisites by which strength and consistency are to be acquired. But the absence of a master mind, invested with authority to fan the glowing embers into a flame, caused a general listlessness which rendered individual energy incapable of producing that reformation in the construction of the Lodges, which is the mark of a healthy moral state.

To remedy this defect, the Grand Master, with his usual tact, nominated to the office of P.G.M. for Oxford, one of the best and most influential Brethren of the Order, the D.G.M. of England, Lord John Churchill, who was installed in that city, and appointed his assistant officers with great judgment. In his Address after Installation, his lordship made a few very useful observations, which some of his Brethren, who hold a similar office in other Provinces, would do well to treasure

up in their minds. He said "that there existed no record whatever of any former meetings of the Grand Lodge, and that to prevent any excuse for further neglect, he should present them with the necessary books to enter their proceedings. Without due order and regularity, continued his lordship, little good can be effected; but with two such Lodges as are now existing in Oxford, I look forward with the greatest expectation. I have been bred in a service where the printed regulations are clearly laid down, and any infraction of an article contained in them has the penalty affixed, so that any one who offends, knows well what he will suffer. In like manner, the Book of Constitutions points out the duties to be performed, and declares that a breach of moral conduct or discipline is to be considered a breach of Masonic law. I have been pretty well drilled into duty at the Board of General Purposes, where I have sat for some years, and have very intently watched many cases of importance that have come before that meeting, so that I cannot plead ignorance of my duty; and among the directions which regulate the office of Provincial Grand Master I find these words:—"The Provincial Grand Lodge of each Province is to be assembled by the P.G.M., or his Deputy, at least *once in every year* for business, &c.," so that I have no alternative but to obey. The orders do not simply intimate that the Provincial Grand Lodge *may* be assembled; but they declare it *is* to be assembled; and as I point out what my construction of the law is as regards myself, I do not hesitate to tell you that I fully expect you will use your best endeavours to prove expert and proficient Masons."

The appointment of Lord Ramsay to the Presidency of the Order in Scotland, gave a favourable impulse to Freemasonry in the north; and the pure

sentiments which his lordship addressed to the Brethren at his installation, infused a favourable anticipation of his future usefulness, which has been abundantly verified by facts. Our Scottish brethren, being now impressed with that true principle of Masonic benevolence, that the connection with a Brother Mason, united by a common obligation and the practice of mutual observances, is not severed by death, if he leave behind him a family of destitute orphans, this year projected a Masonic Institution in Edinburgh for educating and advancing the prospects in life of the daughters of indigent and deceased Freemasons.

The Brethren still further distinguished themselves during the present year, by holding a Grand Assembly at Glasgow, under the authority of the Lord Provost, the Honourable W. Mills, who was also Provincial Grand Master, to level the footstone of a monument to the memory of our talented and worthy Brother, Sir Walter Scott, Bart., who was initiated into Masonry in the Lodge of St. David's, Edinburgh. As everything connected with this distinguished individual is of interest to society at large, it will be necessary to go somewhat into detail on such a memorable occasion to Freemasonry. The Magistrates of Glasgow, Gorbals, Calton, and Anderton, were in attendance, as well as the entire *élite* of the country, and the Brethren of numerous Lodges, who were formed into a general procession, protected by troops of the 9th Lancers, and the 42nd regiment of foot, from the Court Hall to St. George's Square, the site of the intended column. The Brethren, clothed in full Masonic costume, and decorated with official and honorary jewels, marched four abreast; each Lodge being preceded by a band of music, and recognized by its appropriate banner. The proceedings were conducted with extraordinary regularity. "When

the junior lodge arrived at the entrance of St. George's Square it halted, and opened right and left, and so on with the other Lodges in succession, according to their seniority, in order to allow the Grand Lodge of Scotland to advance to the site of the monumental column. On arriving, the Grand Master proclaimed silence, and the Rev. Dr. M'Leod mounted a temporary rostrum erected for the occasion, and offered up an eloquent and impressive prayer. After which the ceremony of laying the foundation-stone was completed, with the usual Masonic benediction—"May corn, wine, and oil, and all the necessaries of life, abound among men throughout the world, and may the blessing of the Supreme Grand Architect of the Universe be upon this undertaking, and may it be preserved to the latest ages, in order that it may promote the views for which this monument is to be erected." The Band then played the "Mason's Anthem," and the Brethren moved off to their respective Lodge-rooms.

In other parts of Scotland the Brethren were equally active and zealous; and took a part in all public works. At Aberdeen the foundation-stone of the Marischal College was laid with Masonic honours, by the Duke of Richmond. The Brethren of the Operative Lodge at Dundee assembled in procession at Carnousie to open the Royal Victoria Railway. At Dumfries, the Provincial Lodges, to the number of twelve, under the direction of the D.P.G.M., were convened to assist at the ceremonial of laying the foundation-stone of St. Mary's Church; and about the same time several Lodges assembled under the proper authorities, to lay the first stone of the new Harbour at Stotfield Point.

This year was also distinguished by an important petition from Western India, which shows

the anxiety of our Colonial Brethren to augment the influence of Freemasonry in those distant provinces of the empire. The object of the petition was to induce his royal highness the Grand Master, to constitute a Grand Lodge for those parts, and appoint a District Grand Master, with power to nominate his officers: and also Special Deputies for the more remote parts of the extensive province of North-Western India; and to legislate generally for the benefit of Masonry there. At a subsequent Quarterly Communication of Grand Lodge, the Grand Master announced, that in consideration of the above petition, it was his intention to place those Provinces under the care of the Grand Registrar, with power to nominate a Deputy Grand Master and other Officers, until his royal highness shall appoint his own immediate representative. The intelligence was received in India with the greatest satisfaction.<sup>k</sup>

<sup>k</sup> The following interesting account of Dutch Masonry at the Cape of Good Hope will be found interesting:—"In Table Valley, in a beautiful grove, stands the Dutch Lodge, consisting of two elegant buildings—one (the Temple) appropriated entirely to the mysteries of the Craft. It contains a very spacious and elegantly-adorned hall, something resembling Freemasons' Hall in London. In this room it is customary, on the death of a Brother, to invite the friends of the deceased. The Lodge is assembled, and the orator delivers an address, in which he sets forth the merits of the departed Brother. This is considered a mark of great respect towards the memory of the deceased. In this building are also rooms set apart for each Degree, and containing every requisite for each. The other building, separate from the former, consists of an elegant suite of banqueting-rooms, committee-rooms, and apartments for the housekeeper. From the walls of the banqueting-room are suspended portraits of the different Grand Masters and Past Masters. In this room, which is capable of accommodating from five to seven hundred guests, our Dutch Brethren give frequent entertainments to the fair sex, thus permitting the gentler portion of the human race to participate, if not in the mysteries, at least in the sweets of Freemasonry. In this Lodge there is a fund, amounting to several thousand pounds, from which the son of every member

The provinces in our own country also showed this year a considerable degree of activity. Grand meetings were holden in every part of the united kingdom, attended by the rich and talented, the nobility and clergy, as well as the more humble brethren who swell out our ranks by their numbers, respectability, and moral worth. In many instances processions were used, which bore a character of imposing splendour unknown to the fraternity fifty years ago.

It is quite clear that a great moral revolution has been effected in the public mind, respecting the science of Freemasonry. The mists of prejudice which floated before the eyes of our forefathers, and occasioned feelings and impressions unfavourable to the Craft, have been cleared away by the undisguised record of our social meetings; and suspicions which were formerly indulged against us, for want of Masonic information, which has been recently furnished freely, are no longer allowed to operate to our disadvantage. Hence those who regarded Freemasonry with feelings allied to horror and disgust, now look on it with indulgence; and many of its prejudiced opposers have joined its ranks; and laud the Institution which was once a stumbling-block and an object of detestation. Such is the present influence of our noble Order.

(indeed, we believe, any Mason) wishing to complete his education in Europe, but whose circumstances will not admit of it, on forwarding an application to the Lodge, will, under certain regulations, be allowed an annual sum, to enable him to carry out his intentions. On the return of the individual to the colony, and after having established himself in his profession, the sums received from the Lodge are repaid. There is also a school supported by the Lodge for the instruction of the children of Masons. Our correspondent states, that some time ago a letter was forwarded to the Grand Lodge of Holland, conveying the request of the Cape Masons to be relieved from their allegiance, as it was their intention to frame a constitution for their own government, and appoint their Grand Master."

Let the Brethren be careful to defend the ancient landmarks, and to adorn the science by the practice of moral virtue ; and soon Freemasonry will cover the earth as the waters cover the sea.

We have now arrived at an epoch in Masonry. The subscriptions were completed for presenting a trophy to the Grand Master, on his having occupied the throne of the Grand Lodge for a quarter of a century ; a fact unexampled in the history of Masonry, and the offering being ready for presentation, the Brethren assembled numerously at Freemasons' Hall, to celebrate the Grand Festival, at which the ceremony was to take place. Nearly five hundred Brethren were present. His royal highness occupied the throne, being in excellent health and spirits. When the routine business was disposed of, Lord John Churchill read the address of the committee of the Masonic Offering, during which he appeared much affected, and the honoured object of its acceptance betrayed considerable emotion.

The offering was a Candelabrum, the base being about twenty-eight inches long by twenty-four inches broad ; the greatest extent of the branches for the lights is three feet by two feet six inches ; and the whole height is three feet seven inches. The principal feature of the design is a circular temple of architecture, formed by six columns of the Corinthian order, supporting an enriched dome, crowned by the figure of Apollo. On the frieze are represented the twelve signs of the Zodiac. In the interior of the temple, resting on a tessellated pavement, is seen the altar with the volume of the sacred law unfolded, and the square and compasses thereon. The temple is raised on a circular pedestal, which again rests on a square plinth or step ; on the projecting angles of which are seated four figures emblematical of astronomy, geometry,



sculpture, and architecture. Astronomy is contemplating the heavens, and holding in one hand a sextant, and in the other a telescope, her head crowned with stars as with a diadem, five in number. Geometry is depicted as contemplating the globe, measuring its parts and ascertaining its proportions with the compasses; and the mystic triangle is marked on her pedestal correct. Sculpture is represented with the mallet and chisel, having just completed the bust of Socrates, emblematical of the devotion of the fine arts to the promotion of the moral virtues. Architecture is typified by the plan of a temple which she is unfolding to view. The whole of the temple, with its classical accompaniments, is placed on a superb base. From the angles spring four branches for lights, the cup to receive the lights being in the form of the lotus-leaf. The whole may be used as a candelabrum when artificial light is required, or otherwise without the branches in its more simple form, without appearing imperfect. The base has on each of its four faces an ornamental panel. Three of these are enriched with historical tablets in low relief, and the fourth contains the inscription. The frames of these tablets are ornamented with the olive, corn, and pomegranate, emblematical of those blessings of Providence which Masonry teaches us to diffuse and employ for the welfare of our fellow-creatures. The tablet on the principal face represents the Union of the two Fraternities of English Freemasons, so happily accomplished by his royal highness the duke of Sussex, in conjunction with his royal highness the late duke of Kent, in the year 1813. The two illustrious Grand Masters, surrounded by their respective Grand Officers and other Brethren, are represented as ratifying and completing the Act of Union; the instrument of which was forthwith deposited in the

Ark of the Covenant, the symbol of the Grand Edifice of Union. The all-seeing Eye of Providence is represented as casting its refulgent rays on the deed. The tablet to the left of the above represents Solomon receiving from his father, King David, the plan of the temple to be erected at Jerusalem, according to the instructions which the Almighty had communicated to him in a vision. The third tablet represents the temple completed, and King Solomon in the act of dedicating it to God's holy service. The fourth tablet contains the inscription, which is as follows :—

TO  
 HIS ROYAL HIGHNESS  
 PRINCE AUGUSTUS FREDERICK  
 DUKE OF SUSSEX, K.G.,  
 &c. &c. &c.  
 IN COMMEMORATION OF COMPLETING  
 TWENTY-FIVE YEARS  
 GRAND MASTER OF ENGLISH FREEMASONS,  
 FROM HIS AFFECTIONATE BRETHERN.  
 1838.

A grand masonic fête was this year given in Dublin by the brethren of St. Patrick's Lodge, No. 50, to upwards of a thousand of the *élite* of that city, including the viceroy, and her excellency the countess of Mulgrave and suite, who arrived at the Rotunda, where the entertainment was given, in six carriages, escorted by the 8th Hussars; and were received by Past Masters Baldwin, Tenison, Wright, and Fitton; and a procession was formed to conduct the viceregal party to the throne-room. The apartments for dancing and refreshments were beautifully decorated with masonic banners and devices; and brilliantly illuminated with ormolu lustres, disposed with great taste and magnificence. The band of the Royal Fusiliers, in full uniform, was in attendance. When the doors were opened, the throng of carriages

commenced setting down their company in Cavendish Row, where a covered canopy, curtained with light blue moreen and carpeted with scarlet, had been erected for their reception.

When the rooms were filled, the scene was very gay and imposing. The radiant array of white and blue plumage; the exquisitely-wrought dresses of every tint and hue, which varied taste could suggest; the sparkling of diamonds, and eyes still brighter, flashing from the countless beauties whose presence graced this gorgeous assembly, combined with the various military uniforms, and the costly insignia of the Brethren, rich in "the grandeur and glory of jewelled gold," tended to heighten the effect, and throw a pleasing variety over a scene which looked like a fairy festival in an eastern romance.

The annual festival of the Asylum for Aged and Decayed Freemasons was celebrated in the month of June, and numerously attended, Brother Alderman Thomas Wood in the chair, who, in the course of the evening, advocated the wants and distresses of his aged Brethren, with equal ability and zeal. He met every objection with deliberate argument and unanswerable fact; and in a speech of great extent and power, pleaded the sacred cause of charity with such overwhelming effect, that the subscriptions exceeded £800.

Communications of great importance were submitted to the Grand Lodge of Ireland, at the July meeting, from the Grand Lodges of Scotland, New York, and Virginia, praying for the establishment of a friendly intercourse between the Brethren of all the respective countries; which being referred to a committee, it was resolved, that a friendly communication between the several Grand Lodges is most desirable, inasmuch as it will promote that good feeling and fraternal intercourse which is to

be advocated among the Craft all over the globe, and will operate to a considerable extent in checking impropriety; as by mutual exposure of such cowans and bad masons as have been excluded from the Craft, for their improprieties in other Grand Lodges, imposition on the charitable and true Mason will be checked; exclusive of saving the Craft from the contamination which they must suffer by association with such excluded Masons.

In like manner, during the following year Brother Hebler, of the Grand Lodge of Berlin, and Brother Burmester, of the Grand Lodge of Hamburg, were respectively introduced as representatives of those Grand Lodges in the Grand Lodge of England; and, by the appointment of his royal highness the Grand Master, took their seats as Past Senior Grand Wardens; and Brother J. Peter Esser was delegated, with the same rank, to represent the Grand Lodge of England in the Grand Royal York Lodge of Berlin.

Such a friendly intercourse amongst the great bodies of Masons in every nation and province, would be most beneficial, for the Order is universal. It gives a preference to no country or people; regards neither colour, language, nor climate; but proceeds in its sober course, on the broad principle of that general relationship which exists amongst all people as the children of a common parent, and the creatures of a benevolent God; and stretches out its arms of love to all mankind, without respect of persons, because all the world are brethren.

This year the "New Temple," Freemasons' Hall, was altered, enlarged, and beautified, under the superintendence of Brother Philip Hardwicke, Esq., Grand Superintendent of Works. On removing some portion of the roof of the New Temple, the timbers were found so affected with the dry-rot as

to render it necessary to take off the entire roof, and renew it in a more substantial manner. It was the opinion of the architect, that had this examination been delayed, the structure itself would not have lasted four years longer; so subtle and so destructive is the dry-rot, that from the wood-work it affects gradually the bricks and even stone, in the very heart of which it is often found. It has the character of a "mushroom" in the rapidity of its growth, with that of the mildew in its destructive effect. Whatever difference of opinion may exist on the propriety of incurring the expense, necessity appeared to sanction the policy of a complete restoration of the Temple. From the effect of this improvement, the Brethren are furnished with ample accommodation at the Quarterly Committees of the Craft, and the Convocations of the Supreme Chapter of the Royal Arch. It is better adapted for hearing; and the display of Grand Officers on the elevated platform is a sight cheering and imposing to the Brethren beneath.

The Brethren localized in Sydney now began to constitute themselves into Lodges; and the Masonic body presented an address to Sir Richard Bourke, K.C.B., the Governor, on his departure from New South Wales, which was graciously received. In his reply, the Governor bore testimony to the praiseworthy manner in which the Craft was conducted in the colony. "To your Society," he said, "I am a stranger, except by the knowledge I possess of the charitable and peaceful conduct which has distinguished its members in this colony. Your public processions have been orderly and well conducted. Your intercourse amongst yourselves, I am happy to learn, is conciliatory and friendly in a high degree; and wishing you a continuance of the happiness and harmony that prevails amongst you, I sincerely

reciprocate your kind expressions of good will and regard.”

§ 6. *History of Freemasonry in the Years 1839 and 1840.*

The best evidence that can be adduced of the interest which Freemasonry is assuming amongst all ranks and descriptions of men, is found in the gratifying fact, that the nobility and gentry are not only leaders of the Grand and Provincial Grand Lodges; but in every province are devoting their time, and talents, and influence, to the extension of the Craft, by a regular attendance on the stated meetings of private Lodges, and a free participation in their offices. And these constitute the best preparation for the highest honours Masonry can bestow. The Right Hon. Lord Southampton filled the Senior Warden's chair in the Lodge of Fidelity, Towcester; the Earl of Aboyne held the same situation in the Lodge of St. Peter, in the city of Peterborough, and was W.M. of the Aboyne Lodge, in Scotland; the Right Hon. Lord Monson was W.M. of the Surrey Lodge, Reigate; Sir Edward Brackenbury filled the same office in the Shakspeare Lodge, at Spilsby; and Sir Cuthbert Sharpe, Bart., in the Palatine Lodge, Sunderland; Sir Edward French Bromehead, Bart., was Senior Warden of the Witham Lodge, in the city of Lincoln, of which Colonel Sibthorpe was a Past Master, having actually occupied the chair of the Lodge; the Hon. G. Fitzwalter Butler was the Senior Deacon of St. Patrick's Lodge, Dublin. In the Lodge of St. Brandon, W. Justin O'Driscoll, Esq., was W. M.; and Captain Corrigan and Dr. Waters were the Wardens.<sup>1</sup>

<sup>1</sup> The duke of Wellington, when Colonel in the 33rd Regiment of Foot, was initiated into Freemasonry in Lodge 494, which was at that time held in the Castle of Dangan, County Meath; the late earl of Mornington, his grace's father, being W. M. at the time. He was duly passed, after the usual exami-

A great increase took place about this time, in the Provincial Lodges, amongst the clergy; who appear to have been impressed with a favourable opinion of the Order, by the fact, that numerous other admissions were effected by the recommendation of their example. It is not one of the least honourable circumstances, in our view of the Freemasonry of these times, that in every province many Brethren in holy orders, were actively employed in purifying its details and disseminating its principles upon a sound religious basis; and the efficacy of their co-operation has become visible, in the moral ascendancy which the science acquires and maintains, wherever their influence is exerted in its behalf.

Amongst the clerical Brethren may be enumerated the following dignitaries:—the late archbishop of Canterbury; the bishops of Kildare and Elphin; the archdeacon of Down; the Rev. Sir Wm. Dunbar, Bart.; the Rev. Doctors Chalmers, Baird, Carwithen, Brown, Ritchie, Flynn, Burrow, senior, Wall, Humphrey, Oliver, and many others; not to mention the venerated names of Doctors Hemming, Barry, Coghlan, and other worthies deceased, which will be long remembered with honour. It is, indeed, impossible to enumerate all the clergy who do honour to the Craft, and nation; and in the phraseology of the Lodge, entered at the southern gate, and afterwards raised. The following Brethren, being members, were present: many of them, in the words of the Irish bard, “have been famous in story.”

Bro. Sir James Somerville, Bt.	Bro. George Lowther, M.P.
— Sir Benj. Chapman, Bart.	— Earl Mornington.
— Ham. Georges, M.P.	— Marquess Wellesley.
— Delvin, late earl of Westmeath.	— F. North, earl of Guildford.
— Robt. Uniacke, M.P.	— Robt. Perceval.
— Richd. Boyle, M.P.	— Robt. Waller.
— John Pomeroy.	— Richd. Leslie.
— Willm. Forster.	— Arthur Wellesley.

are at this time improving it by their effective patronage. They abound in every province of the United Kingdom; and stand forth nobly in this holy cause. Should a reason be demanded for this, it is supplied in the nature of the institution, which is founded on the knowledge and acknowledgment of a God; and the superstructure is a beautiful combination of morality, science, and universal benevolence. The true philosophy of Masonry is embodied in its lectures; which are a mine of gold and precious stones; and the industrious and learned Mason who takes the trouble to search for them, will find himself enriched with the stores of knowledge there deposited; for Masonry is a system of morality, which, though veiled in allegory, is illustrated by symbols which he may readily understand. The great excellence of our allegorical system consists in the happy distribution of history, science, morals, and metaphysics, in the lectures of the Three Degrees. The plan is so judicious that it is always attended with complete success. The candidate is first taught the elementary principles of the science in a few qualification questions, which prepare the mind for the communication of that perfect system of morality which is contained in the first lecture. He is then passed on to the second degree where he is furnished with a view of science, together with certain traditions, which are the necessary preliminaries to a full revelation of our history and antiquities, doctrines and legends, rites and usages, developed in the several sections of the third lecture.

Thus it appears that the science of Freemasonry teaches its candidates, after they have professed their belief in the being of a God, and their reliance on him for protection in times of difficulty and danger—to be good men and true—to rule and



govern their passions, and to keep a tongue of good report; it teaches them the theological and cardinal virtues; it exhorts them to practise the principal point of the Order, and to circumscribe their actions by the point within a circle;—it draws their attention to secrecy, fidelity, and obedience, and endeavours to imprint upon their minds the sacred dictates of virtue, honour, and mercy. These are accounted preparatory steps, and of indispensable attainment before the newly-initiated Brethren are intrusted with the mysteries of scientific knowledge. Thus trained to the practice of virtue in the school of morality; they are introduced into the walks of science; for it is necessary to become expert fellow crafts, before the true mysteries—the antiquities—the historical legends, and landmarks of the Order, are finally communicated to them. These are the reasons why our learned Brethren in holy orders are so frequently found amongst the patrons and supporters of Freemasonry. They are triumphant and unanswerable, because they prove that Freemasonry has a tendency to improve the morals of mankind; and that hence its practice will materially assist the clerical Brother in the discharge of his professional duties.<sup>m</sup>

In the spring of 1839, the Pro-Grand Master, the earl of Zetland, who had been an active and zealous officer, and had conferred essential benefits on the Craft, paid the debt of nature somewhat

<sup>m</sup> In Belgium the same liberality of sentiment does not prevail; and Freemasonry appears to have fallen into terrible disrepute. One particular proceeding of the dignitaries of the Church rather astonishes us. "The Belgium pastors have proscribed the institution, and are so pregnant with spiritual horror, that they have desired the poor not even to receive alms from a Freemason. Such self-denial as this, and we may regard it as such, could scarcely have been expected."—*Sunday Times*, February 4, 1838.

suddenly. In commemoration of his services, the Grand Master ordered that the fraternity throughout England should be placed in mourning for six months. The mourning to be worn by Brethren individually was directed to be as follows:—

*Grand Officers, Present and Past.*—Three rosettes of black crape on the badges; the collar suspending the jewel to be completely covered with crape, but the jewel to be uncovered.

*Masters, Past Masters, Wardens, and other Officers of Lodges.*—Three crape rosettes on the badge, and one at the point of the collar just above the jewel.

*All other Master Masons.*—Three black crape rosettes on the badge.

*Fellow Crafts and entered Apprentices.*—Two black crape rosettes at the lower part of the badge.

The deceased nobleman was a true specimen of what “a good and worthy Mason” ought to be. He was benevolent and condescending, without the least taint of vanity or worldly pride; and hence universally respected and beloved by the fraternity. His natural sweetness of temper made an indelible impression on every heart; and his amiable manners produced a quiet influence which he exercised for the general benefit of the Craft at large. He had been a Mason about forty years; and was succeeded in his high office by the earl of Durham.

A considerable sum of money having been subscribed towards the proposed asylum for aged and decayed Freemasons, it was resolved by the general committee, that from and after the 31st of July in the present year, “an amount equal at least to the interest on the sums invested, shall be applied out of the current collections of the year, by way of annuities, among destitute and deserving Brethren in London and the provinces.”

Thus the institution was brought into actual operation; although its establishment did not enjoy the approval of a section of the Craft in London; while the provincial Lodges, as well

in the sister countries and the colonies as in England, who saw nothing in the measure but its benefits, recorded their approbation in great numbers. At the festival in April, his royal highness delivered some sentiments in reference probably to the difference of opinion on this great question, which are as princely as they are Masonic, and do honour equally to the head and the heart. He observed that—

“The confidence reciprocated between the Brethren and himself, under circumstances of the most varying character, might be fairly considered as reflecting mutual credit, and being indicative of mutual affection. If he had experienced any difficulty in the performance of his duty, or if his intentions and motives had on any occasion been misconstrued or misunderstood, he could assure those who heard him, that he had always had the best interests of the Order at heart, and had entertained no other wish than their advancement. Man, like the different countries he inhabited, varied in some respects from his fellow-men. Men of perfect similarity of idea were never found. No two places in the world were entirely alike, nor could the views of any two persons on the same subject be expected to be in perfect accord. It was not just, therefore, that fault should be attributed on either side, because of a trifling difference of opinion when there existed an identity of purpose, and that identity of purpose tended to the performance of something beneficial to society. One man might be exceedingly bland, another might be exceedingly blunt, yet both might be equally honest; by his intention each should be tried, and not by the contrast that might exist in manner or conversation. And satisfied that the intention was correct, no difference of opinion should be permitted to militate against the harmony of feeling by which Freemasons should ever be bound together.”

The pecuniary affairs of the asylum thus flourishing, and the provinces thus pouring in the streams of their bounty into its funds, unalloyed prosperity might be expected to follow. Unfortunately this was not the case; and however irksome the task, the historian is bound to record circumstances with truth and fidelity, which occur within the compass of his undertaking, however they may be at variance with his own feelings and opinions.

The opposition gathered strength, and assumed a form of determined hostility. Placards of a violent character were privately circulated amongst the Brethren, which were repelled in language equally strong, and a breach between the two parties appeared inevitable. Moderate men in both were grieved at the unfavourable prospect, because the great principle of Freemasonry, brotherly love, could not fail to suffer in the contest.

His royal highness, with his usual benevolence of character, was favourable to the principle of granting annuities to poor and deserving Brethren, but declined to extend the influence of his sanction to a building for the residence of the annuitants; because he considered it a useless expenditure of capital. And it must be confessed that the same feeling was entertained by some of the warmest friends to the new charity.

The question to be considered was, how the two opinions were to be reconciled. The building appears to have constituted the only stumbling-block in the way of mutual accommodation. The sum of £2,000 had been subscribed chiefly for the purpose of an edifice; and the Asylum Committee had to consider how they could, in good faith, apply this money to any other purpose. It was a dilemma full of difficulty. The Committee appeared desirous of meeting and silencing all objections by any measures short of a renunciation of the principle; and therefore came to a resolution that, under the circumstances, it would be expedient to postpone the erection of an asylum until the sum of £7,000, clear of the sum of £2,000, shall have been raised; and in the intermediate time, the interest of all the funded property shall be applied to the purpose of annuities.

About this time an alteration was made in the Masonic Boards, which it was conceived would

tend to accelerate the dispatch of business. By the direction of the Grand Lodge, the Board of General Purposes and Finance were united. The new board to consist of eleven members, nominated by the Grand Master, and fourteen by the Grand Lodge, of which latter number seven may be Past Masters.

Much inconvenience having arisen in Grand Lodge from the late attendance of the Officers, it was thought expedient to legislate on the subject. A motion was made and seconded, that "the hour stated in the summons, shall be the time to commence masonic business."

In the discussion of this question, it was argued that late hours are sure to be attended with great disadvantages. Either the business of the Lodge will be hurried over in a slovenly and indecent manner—or the hour of closing specified in the by-laws will be exceeded—both of which it is desirable to avoid. If there be an initiation, the ceremony will either be imperfectly performed, and the candidate permitted to retire to his own home, and his own reflections, with very unworthy notions of the dignity and usefulness of the Craft; or, if the latter alternative be adopted, he will be detained beyond his usual hour of rest, and imbibe an opinion unfavourable to the morality of the Institution. In either case his first impressions will not be likely to produce in his mind such a love and veneration for Masonry as will prompt him to pursue its investigations with freedom, fervency, and zeal, by which alone pleasure and profit can mutually result.

These evils, it was urged, would be avoided, were the Masters and Wardens to be firm and determined on this point; and always, under whatever circumstances, to open their Lodges, and commence their Masonic business, at the exact

hour mentioned in the summons; assured that if they persevere in the punctual performance of this duty, they will excite regularity in the Brethren, and the consequences will be, that their families, and the world at large, will laud an institution which produces such fruits of regularity and sound discipline;—their lodges will increase in numbers and reputation, and through their instrumentality Freemasonry will secure a triumphant ascendancy, and excite general admiration and respect. The motion was carried by a majority of one; but unfortunately at the subsequent Grand Lodge the confirmation was rejected by a majority of three. The doctrine of the necessity of early hours, however, was established; and the P. G. Masters thought it of sufficient importance to notice in their charges to the Brethren; and in some provinces the Lodges, having had their attention called to the subject from authority, saw at once the benefit of the measure, and introduced it into practice.

The following circular was forwarded to the several Town Lodges in September, 1839; and it contains a judicious regulation, which we are surprised did not occur at a much earlier period. It will, for the future, prevent the confusion which has sometimes occurred by the accidental admission of unqualified persons into the Grand Lodge, whose right of entrée has been questioned by one party and defended by another, to the delay and frequent postponement of business much more important.

“W. Master,—I am commanded by the M. W. Grand Master, to require that you will, on or before Tuesday, the 26th day of November next, make out and forward to me, according to the annexed form, a return of the names of the Masters and Wardens, and also of all other subscribing members of your Lodge who are of the rank of Past Master, and who, as such, claim a right to sit and vote in the Grand Lodge, specifying, against each Past Master’s name, whether the Brother served the office of Master in your Lodge or in some other; and if in another, the

name and number of the Lodge, and the year in which he filled the chair.

“By command of the M. W. Grand Master

“W. H. White, G. S.

“Freemasons’ Hall, Sept. 18, 1839.”

“A return of Subscribing Members to the No. being the Master, Wardens, and Past Masters, who claim a right to sit and vote in the United Grand Lodge, made out pursuant to the order of the M. W. Grand Master.

Names of Brethren claiming to sit in the Grand Lodge.	Rank.	Name and number of the Lodges in which they served as Master.	Date when in the Chair.
	W.M. S.W. J.W. P.M. P.M. P.M. P.M.		

“I hereby certify that the above is a correct return.

(Signed)

“W.M.”

If this requisition be strictly enforced, and the rule extended to the provinces, the introduction of improper persons will be attended with so much difficulty, that few attempts will be made to encroach on this high principle; because detection and disgrace are almost certain to follow.

An Act of Parliament passed in this session for preventing the administration and taking of unlawful oaths in Ireland, and a special clause was inserted to exempt Freemasons from the penalties of the Act; provided—

“That this exemption shall not extend to any such Society or Lodge, 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; or if so formed after the passing of this act, has been so formed, under the denomination of a Lodge of Freemasons, or Society of Friendly Brothers of the said Order, and in conformity to the

rules prevailing among the Societies or Lodges of Freemasons, or of such Societies of such Friendly Brothers in this kingdom; which certificate, duly attested by the magistrates 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, or within the space of two calendar months after such formation of such Society or Lodge as aforesaid, be deposited with the clerk of the peace for the county, riding, division, shire, or place where such Society or Lodge hath been usually held, or shall be so formed; 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 such two months, and also on or before the 25th day of March in every succeeding year, while this act shall continue in force."

A ceremony of a very imposing nature took place at Sunderland, while his royal highness the Grand Master was on a visit to the earl of Durham; and it will be necessary to deviate in this instance from our accustomed practice, for the purpose of giving a brief description of the observances which were used in depositing the foundation stone of the Athenæum in that flourishing town, under the Grand Master's personal superintendence. His royal highness had consented to perform the ceremony; and in the expectation of so great an honour, the inhabitants devoted the 12th of November to the sole purposes of enjoyment. The cares of business were thrown aside; the shops were closed—banners streamed from the upper windows of the principal dwellings, and the vessels in the harbour were decked out in their gayest flags, streamers, and garlands of every colour. As it was understood that the ceremonies were to be conducted masonically by the first Freemason in the world, the public interest became unbounded. Strangers flocked in from all quarters, till the streets were blocked up with a dense mass of people, and the houses were



thronged at the windows, balconies, and roofs, till the streets through which the royal cortége was expected to pass presented an animated picture of life and motion. In the midst of this excitement the expected visitor arrived.

About mid-day his royal highness and his suite were received at the gate by a guard of honour, composed of the 98th regiment of foot; and as he alighted from his carriage, the band struck up the national anthem, and the people uttered the most enthusiastic cheers. Proceeding to the Exchange, an address was presented by the mayor and corporation, to which his royal highness most graciously replied; and then retired to the Phoenix Lodge-room, whence a splendid procession issued, in which his royal highness took his place as Grand Master of England.

At the site of the intended building a triumphal arch was erected, and a flight of steps covered with carpeting led down to the spot where the stone was to be deposited.

When his royal highness had descended the steps which led to the foundation, and taken a position convenient for the part he was to perform in the ceremony, the stone, the two parts of which had been temporarily clamped together, was removed from its place, and as it remained suspended in the air, the Grand Chaplain offered up a brief and suitable prayer. The builder then handed the cement to his royal highness, who spread and adjusted it with a silver trowel provided for the occasion; this done, the stone was lowered to its place, the temporary clamps removed, and the upper portion again raised.

This finished, the Grand Treasurer presented to the Grand Master the phial containing the medals and coins; and these having been deposited by his royal highness in the hollow formed in the

stone; the cavity was covered over with the brass-plate upon which the inscription was engraven. The upper portion of the stone was then lowered, the band playing the national anthem. His royal highness then proceeded to prove the just position and form of the stone by the plumb, level, and square, which were successively handed to him by the Junior and Senior Grand Wardens and the Deputy Grand Master. Being satisfied in these respects, his royal highness gave the stone three knocks with the mallet, which was handed to him by the Pro-Grand Master. He then said, "May the Great Architect of the Universe grant a blessing on this foundation-stone which we have now laid, and by His providence enable us to finish every other work which may be undertaken for the benefit and advantage of this city." The cornucopia, containing the corn, and the two ewers with the wine and oil, were then handed to his royal highness, who scattered the corn and poured the wine and oil upon the stone with the accustomed ceremonies. He then again said, "May the all-bounteous Author of nature grant an abundance of corn, wine, and oil, with all other necessaries, conveniences, and comforts, to this city; and may the same Providence preside over and preserve it from ruin and decay to the latest posterity."

The members of the Committee were then severally presented to his royal highness, who again congratulated them upon this undertaking, expressing his conviction that such institutions afforded the best means of keeping society together.

The whole of this part of the day's business having been thus completed, his royal highness, addressing the assemblage which was about to prepare for the return of the procession, said, "There is one duty I have still to perform. Upon

such occasions as these, we should never lose sight of the illustrious lady who presides over this country. We have placed her effigy beneath this stone. I hope her memory will be borne down to posterity with the value it deserves. I propose, therefore, that we should say 'God bless the Queen!' with three times three."

The proposition was received with the utmost enthusiasm, and responded to with cheers that awakened many distant echoes. After this expression of loyalty, the procession returned to the Phoenix Lodge in the same order it set out.

The year 1840 commenced with some judicious measures which were intended to give consistency to the Order by a general digest and improval of its laws. It had long been seen that some revisal of the Constitutions was necessary; for, though originally drawn up with great wisdom and care, cases were of constant occurrence for which no provision appeared in that code; and the Brethren were often placed in a dilemma, from which even the Grand Lodge did not possess the power to extricate or assist them. One of these cases had just arisen, in the resignation of Bro. Key as a member of the Board of Management. The Grand Lodge did not feel empowered to accept the tender, because the laws of Masonry had not provided for such a contingency. The announcement of an intended revision of the Constitutions was received in the provinces with apathy, although it was admitted that some judicious alterations were necessary. The intended measure does not appear to have created much interest amongst the country Brethren; for the private Lodges generally made no communication to the Grand Lodge on the subject; nor were any public meetings of the Craft convened to express an opinion, or to resolve on any steps for becom-

ing parties to a declaration of either satisfaction or remonstrance. The announcement passed away unnoticed, and the alterations were ultimately agreed to without the concurrence or disapprobation of the provincial authorities.

At the Committee of Masters in February, the Report of the Committee of Laws was read, declaring that they had carefully revised the alterations and additions that had from time to time been made, and recommended particularly the repeal of Article I., p. 18. And that after Article III., p. 19, there should be an article introduced to the effect that no Brother should claim to enter Grand Lodge until his name and appointment should be returned to the Grand Secretary's Office. The committee recommended that the re-publication of the Constitutions be delayed for the present.

The zeal and loyalty of the Craft were strongly excited and displayed in the summer of this year, by an attempt to assassinate the queen and her royal consort. The ancient charges declare that "Masonry has ever flourished in times of peace, and been always injured by war, bloodshed, and confusion, so that kings and princes, in every age, have been much disposed to encourage the Craftsmen *on account of their peaceableness and loyalty*, whereby they practically answer the cavils of their adversaries and promote the honour of the Fraternity." And never was this precept more satisfactorily exemplified than on the present occasion. Addresses of congratulation on the providential escape of these royal personages were transmitted from every part of the united kingdom. All public bodies, in every department of life, promptly performed this pleasing duty; nor were the Freemasons backward in showing their loyalty and affection for the sovereign. An especial Grand

Lodge was convened for this purpose on the 21st of June, his royal highness the Grand Master being on the throne, when suitable addresses to her majesty, and to his royal highness the duke of Sussex, were unanimously adopted; as well as resolutions of sympathy to his royal highness Prince Albert, and her royal highness the duchess of Kent. The Grand Lodges of Scotland and Ireland pursued the same course; which was also followed by many provincial and private Lodges.

About this time Freemasonry lost one of its most active and valuable members, in the death of the Pro-Grand Master, the earl of Durham, who departed this life, somewhat suddenly, at Cowes, in the Isle of Wight. His lordship was attended by a local physician, who did not consider him in immediate danger; and the sad crisis which followed was but little anticipated by his family; by whom, however, the deceased nobleman had the consolation of being surrounded in his dying hour.

His lordship's Masonic career was long and brilliant. He was appointed, by the duke of Sussex, to the office of P. G. M. for Durham in 1818, and succeeded to the Deputy and Pro-Grand Mastership of Masons for England; and discharged the weighty duties of all these offices with universal satisfaction and applause. The sense of duty and propriety which ever actuated our noble Brother, was thus expressed by himself, when the Brethren in the province of Durham presented his lordship with a splendid Masonic Jewel, "as a token of their fraternal consideration for his constant attention and personal kindness to the Craft; and to mark the high sense of gratitude they entertained for his dignified and zealous discharge of the important duties of Pro-

vincial Grand Master." On this occasion his lordship said, "I have ever felt it my duty to support and encourage the principles and practice of Freemasonry, because it powerfully develops all social and benevolent affections; because it mitigates without and annihilates within, the virulence of political and theological controversy;—because it affords the only neutral ground on which all ranks and classes can meet in perfect equality, and associate without degradation or mortification, whether for the purposes of moral instruction, or of social intercourse."

In this distinguished and noble Brother, the Free and Accepted Mason lost a sincere friend, and the Order a strenuous and consistent defender. In every department of the Craft where his services were in requisition, the benefits conferred by his zeal and assiduity were evident and lasting. His presidency was characterized by mildness and good humour, which found its way to every heart; while his authority was asserted with a firmness and tact which no one cared to question, because every display of power was accompanied by a suavity which won over the affections even of those who were justly exposed to his censure. The esteem of the Fraternity in the provinces over which he presided has not expended itself in mere expressions of sympathy and regret, or in addresses of condolence to his inconsolable widow; but at a meeting, held in Newcastle, to promote the erection of a monument to his memory, upwards of £4,000 were subscribed for that purpose, which sum has been since increased by contributions from every part of the country.

He was interred in the family vault at Chester-le-Street. More than three hundred of the Brethren attended the funeral, and the carriages of his relatives and friends amounted to 175.

The number of persons in carriages would probably be about 450, and there were hundreds who walked the whole way alongside. The distance between Lambton Castle and Chester-le-Street is two miles and a half; and some idea of the length of the procession may be formed from the fact, that the tenantry on horseback had reached Chester before the last of the carriages had left the Castle. The whole length of the road, on each side, was thronged with persons, and the street, windows, housetops, wherever, in short, a coign of vantage could be found, was covered with spectators. Black flags were hung out from the beautiful spire of the church, and from several of the private houses; and the number of persons gathered in the town and immediate neighbourhood, has been estimated at from 30,000 to 50,000.

To express its sense of the irreparable loss of this great Freemason, the Grand Lodge, anxious that every testimony of respect should be paid to the memory of the deceased noble and exalted Brother, ordered that its members, and those of every subordinate Lodge, should be placed in mourning for six months.

Whilst these affairs occupied the attention of the Fraternity in our own island, intelligence was received from India, that the appointment of Provincial Grand Masters for the different districts had been attended with a very beneficial effect to Freemasonry. New Lodges were constituted, and initiations became numerous and frequent. Dr. Grant, Dr. Burnes, Major Macdonald, Major-General Lindsay, Robert Neave, and other eminent Brethren, were placed in offices of trust, and they did ample justice to their appointment. The accounts of their proceedings were most gratifying, and the Brethren in that distant part of the

globe sustained the reputation of Freemasonry in a manner which excited the astonishment of the natives, who could not be persuaded but the Masons are members of an unholy league with some forbidden power." A temple for the meetings of the Craft was in contemplation, to which schools and dwellings were to be attached, for the gratuitous education and maintenance of the children of indigent Brethren and orphans, and a Fund of Benevolence was proposed for the general relief of worthy and distressed Freemasons.

It is to the honour of Freemasonry that a man of Sir Walter Scott's talents and genius had such an affection for the Craft, that he spent, as he himself often testified, many of his most delightful hours within the walls of the Lodge, in the enjoyment of

"The feast of reason, and the flow of soul ;"

and it is equally to the honour of the Masonic body, that its members have been amongst the foremost to confer posthumous honours on the memory of a Great Light, which gladdens mankind by its appearance only, at long and distant inter-

" An amusing anecdote is related in the *Freemasons' Review* for 1859 :—" The lower order of the Hindoos being at a loss to comprehend the occasion of the Freemasons' meetings, conceived their mysteries are expounded by dancing gestures, and likening them to their own natches, they style the Freemasons' ceremonial as the 'Chumera ka natch,' the leather dance, in reference to the apron. They also consider that 'magic' is practised by them, and they term the Lodge building 'Jadoo Gurh,' sorcery or magic-house. Lately, a punkah-puller, who was squatting outside the banquetting-room of a Lodge, was observed to become gradually sleepy over his duty, to the manifest inconvenience of the Brethren, and the punkah at length was still. One of the Brethren left the room, and found the lazy puller fast asleep. A sharp touch with the rope aroused the sleeper, who suddenly awakened, and seeing the Brother in his full paraphernalia, his dream was over ; bewildered and alarmed, he screamed out, 'Jadoo Gurh ! Jadoo Gurh !' and vanished. No consideration could ever induce him to repeat his visit to the portals of the sorcery-house."



vals. Our annals include a Wolsey, a Locke, an Ashmole, a Newton, and a Wren; they also include—and there are many Brethren living who have had the happiness to sit in a Lodge with him—a Scott. The hidden recesses of the human heart were laid bare before his scrutinizing eye, and his graphic fancy conveyed impressions to the mind, which, once planted there, could never be eradicated. We have already seen one Grand Masonic Meeting to erect a trophy to his memory; and his grateful countrymen were again assembled, in the month of August in the present year, to lay the first stone of a metropolitan monument, which is designed to convey to posterity the gratitude that was felt towards this great and good man for the countless benefits which mankind have derived from his immortal works. The solemnity was, in its principal details, Masonic; but it was also attended, as Sir William Rae observed, “by a countless host of all parties, all ranks, and all ages, with a fair proportion of the lovely and the beautiful, who came forward, as with one impulse, to exhibit their admiration and regard for the memory of their distinguished countryman, whose fame has stretched to the utmost bounds of the habitable globe—who has extended the fame of his native country, whether he portrayed the character of her kings, of her ancient nobles, or painted the simple manners of her simple cottagers of his own day. In all of these efforts he alike applied himself to attest his own sense of genuine patriotism, and to advance the cause of virtue and morality.”

This splendid and interesting ceremony, which was anticipated with great anxiety for many weeks, by all classes of the inhabitants, took place under the most favourable circumstances. During the forenoon the city exhibited a constant bustle to

and fro, which indicated, even to the most listless stranger, that something unusual was on the tapis. About one o'clock the shops throughout the line of procession began to shut, and continued so during the day. At one o'clock the Masonic body assembled in the quadrangle of the College, where they were marshalled by their respective officers; and never, on any former occasion in the annals of the city, did the Masonic Brethren turn out in such imposing numbers. It is calculated that 1,500 brethren took a part in the ceremonial of the day. This procession began to move from the College Square about a quarter past two o'clock, preceded by a strong body of the Edinburgh police, in uniform, and the band of the Queen's Bays, the rear being similarly brought up, the band of the 29th Foot taking their station in that part of the procession. A squadron of the Bays lined the streets.

Previous to the procession leaving the quadrangle, the Right Worshipful Master and Wardens of the Lodge of Edinburgh, Mary's Chapel, waited upon the Most Worshipful the Grand Master, and in the name of the ancient Lodge, over which they presided, presented his lordship with an elegant silver trowel.

The M.W. Grand Master was pleased to accept the same, and took the opportunity of thanking the Brethren of that Lodge for the uniform kindness he had received from them since his initiation into the mysteries of Light, and at the same time begged to thank such of the Office-bearers of the Grand Lodge as were present, for the support he had received from them on all occasions.

A few minutes before three o'clock the Grand Lodge and other Masonic bodies took their stations on the eastern gallery, the lord provost, the right hon. Sir James Forrest, of Comiston, Bart., taking his place in front, as Grand Master Mason of

Scotland, supported on the right by the earl of Rothes, Deputy Grand Master, and the earl of Stair, Acting Past Grand Master.

After an eloquent and appropriate prayer, offered up by the Rev. Alexander Stewart, the Grand Chaplain, the ceremony of laying the foundation-stone commenced with the usual Masonic rites, the Grand Master using the silver trowel above mentioned. During the ceremony the band played, with great taste and solemn expression, "The Sicilian Mariner's Hymn."

In the foundation-stone were deposited a glass jar, a plate containing an inscription, and another with the names of the office-bearers of the Grand Lodge, &c.

When the stone was lowered, and the ceremony completed, the band struck up the lively air of "'Tis good to be merry and wise,—'tis good to be honest and true," which was succeeded by three loud and hearty cheers.

The next and truly appropriate air, was the good old tune of "The Masons' Anthem," which the Grand Master, Dignitaries, and all the Brethren present, accompanied with the accustomed joyous action.

The Lord Provost and Sir W. Rae then addressed the assembly at great length, after which the band was requested to play the national air, "Rule Britannia," and that being followed by a salute of seven guns from the Royal Artillery, the procession moved off in reverse order, to their respective destinations, and dispersed.

An important question was mooted in the present year, whether the practice of Freemasonry in the army be consistent with the observance of such a state of military discipline as is required among soldiers in the active service of their country? The question is new, because many regiments have had Lodges attached to them from

time immemorial; but while equal surprise and regret have been expressed that such an objection should be raised in the nineteenth century, when Masonry is in its most palmy state, we frankly confess that we are rather inclined to hail the discussion of any general argument which may be urged against the Craft; because an impartial investigation of its principles cannot fail to end triumphantly. The case was this:—The 38th regiment, stationed in Limerick, having had a Masonic warrant, No. 441, of the Registry of Ireland, in the regiment for the last fifty years, although it being some time since the Brethren met as a Lodge, through the exertions of their Colonel (Piper), who was the W.M. while in India, they revived the Lodge; and having got the Brethren of the Ancient Limerick Lodge to assist, the Master and Officers were installed on the 23rd June. The circumstance, having been inserted in a Limerick paper, came under the notice of Sir Edward Blakeney, who immediately wrote to know if such a transaction occurred amongst the officers and men of the 38th; and being answered, that they considered, while the 42nd, 79th, 4th Dragoons, and several other regiments had Masonic Lodges attached to them, and particularly as they were under the special protection of the law, inasmuch as when all other Secret Societies were prohibited, a special exception was made to Masonry, they could not see any breach of military discipline; but, notwithstanding all these, and other arguments, being used, Sir Edward ordered them to return the warrant at once, and cease to meet as Masons.

The zeal thus displayed by this distinguished Officer is, however, unfortunately a zeal without knowledge. Freemasonry is a system in which subordination is, if possible, more strictly enforced than in the army. How stringent soever may be

the details of military discipline, the discipline of Freemasonry is equally severe. The ancient charges provide, that the Officers of a Lodge, supreme and subordinate, are to be obeyed in their respective stations, with all humility, reverence, love, and alacrity. The Master, in the chair, is as despotic in his power, as the colonel of a regiment ; and if Masons meet in the Lodge on the level, so do the officers at their mess ; and in each case, though a system of equality is observed, so far as regards social intercourse, the distinctions of rank are carefully observed, and the courtesies due to each officer marked by a code of honour, which no one can violate with impunity.

- Thus kept within compass by laws of very ancient date, society can have nothing to fear from the practice of Freemasonry. The proceedings of the fraternity have been tested by the experience of ages ; and the monarchs of every free country have extended their patronage to it, as an institution of peace and unity, whose tenets may improve the mind and humanize the heart ; but cannot, by any possibility, be perverted to sanction the designs of sedition, insubordination to lawful authority, or any conspiracy which may endanger the security of the throne, or affect the liberty of the people.<sup>o</sup>

It would be difficult to conjecture in what respect the service would be benefited by the exclusion of Freemasonry. Would the soldier be more zealous to execute the commands of his superior officers if he were unacquainted with the obligations of Freemasonry ? Would he be more strict in the performance of military discipline, or more punctual in the discharge of his usual and social duties ? If this were capable of proof, the decision of Sir Edward

<sup>o</sup> Lord Combermere observes on this subject, "As a military man I can say, and I speak from experience, that I have known many soldiers who were Masons ; and I never knew a good Mason who was a bad soldier."

Blakeney would doubtless be correct. But the principles of Masonry tend to inculcate a different result. A Mason is bound, by his tenure, not only to yield obedience to his lawful superiors—not only to rule and govern his passions, to keep a tongue of good report, and to practise secrecy (a most estimable virtue in a soldier during the arduous period of actual service), but he is also enjoined to act in every capacity according to the dictates of reason and religion, to cultivate harmony, to maintain charity, and to live in unity and brotherly love. Now what is there in all this which is unfavourable to the existence of military discipline?

But the subject will admit of a still more extended reference; for Freemasonry does not rest its claims to public esteem on the existence of negative benefits. It is believed, that instead of the service being deteriorated by an association with our noble Order, it would derive essential advantages from such a connection. In the details of warlike operations, who could be more safely intrusted to undertake a difficult and hazardous expedition than those who have taken the vow of fraternity?—than those who are solemnly pledged to the practice, not only of secrecy, but of fortitude, and prudence, and justice?—than those who are bound to support each other in weal and in woe, in prosperity and adversity; and to stand by each other to the death? Such men are capable of any enterprize. They form the strength of the army. They are the Nisi and Euryali of the host; and the most implicit confidence may be placed in their good faith, attended with a perfect assurance that it will never be violated. Life may be sacrificed, but Masonic virtue cannot be moved.

Nulla meis sine te quaeretur gloria rebus :

Seu pacem, seu bella geram : tibi maxima rerum

Verborumque fides,

*Æn.* IX. 278.

§ 7. *History of English Masonry from 1840 to the Death of his royal highness the duke of Sussex, G.M.*

WHILE engaged in collecting materials for a condensed history of the Craft, we find events constantly occurring in the provinces which appear worthy of notice, and are yet necessarily omitted, because if all the prominent transactions of private Lodges were to be recorded, the proposed historical sketch would exceed all reasonable limits. As a rule, great occurrences demand a proper share of attention; important questions require ample discussion; new regulations must be exemplified by such appropriate remarks as may elucidate each passing subject, and place the result clearly before the reader's eye. This process will accomplish all that can be expected from an abridged history of Masonry; and, if executed with judgment, will include every remarkable fact which may be interesting to the Fraternity at large. The Lodges, both in the metropolis and the provinces, at the present period were in a most satisfactory state, because they were conducted on the sound principles contained in the Book of Constitutions, which is a sure element of prosperity.

The year 1841 was distinguished by the establishment of that noble institution, the Royal Masonic Benevolent Annuity Fund, according to a scheme promulgated by the Board of General Purposes, who reported to the Grand Lodge at the Quarterly Communication, in September, that they thought it expedient to alter the present mode of distributing Masonic bounty, as it is now effected by the Lodge of Benevolence, by the substitution of a system of annuities to reduced and aged Freemasons, under such guards and control, however, as to insure the application of the Fund of Benevolence towards the support of those whose

characters and misfortunes, as well as Masonic zeal and exertions, had given them a legitimate claim upon the sympathy and aid of the Fraternity.

And it was ultimately agreed "that for the present the sum of £100 be granted quarterly by the Grand Lodge from the Fund of Benevolence; that the Annuity Fund of the Asylum for worthy, aged, and decayed Freemasons, be accepted in aid; and that donations and subscriptions be also solicited for the purpose of granting annuities to reduced, aged, or afflicted and deserving Freemasons. That no Brother be eligible under the age of sixty years, nor unless he has been a registered Master Mason for fifteen years, and a subscribing member to a Lodge for at least ten years of that period, except he shall have been afflicted with total blindness, paralysis, or other visitation of divine Providence, so as to incapacitate him from earning a livelihood, and that the affliction shall have occurred subsequently to his being raised to the degree of a Master Mason, in which case he may be admitted under sixty years of age, if he shall have been seven years a registered Master Mason, and a subscriber to the Lodge for that period." The scale on which annuities are granted is subjoined. From the age of 60 to 70 years, the annuity to be from £15 to £20; from 70 to 75, £20 to £25; and from 75 and upwards, £25 to £30. This scale is for the metropolitan Brethren. A provincial Brother from 60 to 70 years of age will be entitled to an annuity of £10 to £15; from 70 to 75, £15 to £20; 75 and upwards, £20 to £25.

Although our programme is specifically confined to the proceedings of the Craft in England, yet it would be invidious to exclude an occasional notice of the transactions of Masonry under other Grand



Lodges. On this principle, a description of the magnificent Lodge Room of No. 1, at Cork, in the sister country, when fitted up Masonically, in the present year, for a charitable Fancy Dress Ball, ought not to be withheld. At the eastern end was the chastely-executed chair of the Lodge, supported on a pedestal of three steps, and surmounted by a handsome canopy fringed with gold. On each side was a large pillar supporting the celestial and terrestrial globes. From behind and above the chair the banner of the Lodge was suspended, while on the right and left were transparencies of female figures representing Justice and Mercy; and at the other end of the room in front of the music gallery was another transparency representing Charity extending her benevolence to two prostrate female suppliants. On the sides of the room, floated the banners of the different Orders of Prince Masons, Knights of the Eagle and Pelican, Knights Templars, Knights of Malta, Knights of the Sword, Royal Arch Masons, &c. From the centre of the ceiling hung a superb gas chandelier. The company were numerous and highly respectable; and the amount paid over to the treasurer of the Female Orphan Asylum amounted to £153. 9s. 3d.

In this year a valuable testimonial was presented by the Craft to Brother R. T. Crucefix, P.J.G.D., as an acknowledgment of his zeal and assiduity in promoting the interests and advancing the practical utility of the Order. Amongst other services, the programme particularly noticed his exertions in the addition of Past Masters to the Board of General Purposes, which was acknowledged to be a great practical advantage to the Craft; the establishment of the Past Masters' Club; the originating of an Asylum for worthy, aged, and decayed Freemasons; the proposition of a Masonic offering to the Grand Master; and the continued assiduity and exertion

evinced by him in bringing that popular effort to its successful issue; and the establishment of the *Freemasons' Quarterly Review* as a legitimate organ of the Craft. The testimonial was presented at a full meeting of the Bank of England Lodge, on Wednesday, 24th November, in the presence of numerous Brethren from all parts of the Kingdom. The arrangements for the ceremony were complete, and the evening was passed in a manner which was highly gratifying to the members of a Fraternity whose distinguishing characteristic is comprised in the motto, "Peace, Harmony, and Brotherly Love."

Towards the close of the year 1841, some negotiations were entered into for the purpose of amalgamating the two great Masonic Institutions, the Royal Benevolent Annuity Fund, and the Asylum for worthy, aged, and decayed Freemasons, as they embraced the common object of granting annuities to Brethren who were disabled, by an exhaustion of their physical powers, from supplying their daily wants by the labour of their hands. The only difference between these institutions was, that the latter proposed, together with the annuity, to furnish the recipient with a small house of residence. Opinions on this subject were very conflicting amongst the Craft, and the following resolutions were passed at a quarterly meeting of the Asylum:—

"That this meeting acknowledges, with equal satisfaction and gratitude, the declaration of his royal highness the Grand Master in favour of an annuity institution for the relief of aged and decayed Freemasons, and most strongly recommends its adoption by carrying out the annuity principle."

The committee then recommended—

"That the sum of £2,000, now invested in the Three per Cent. Consols for the purpose of erecting an asylum for worthy aged and decayed Freemasons, be denominated the 'Building Fund,'

and that the annual interest of the said fund, together with all donations and subscriptions to that object, be added to it, to accumulate until such time as it shall be deemed expedient to commence the erection of the building. That the sum of £1,000 and upwards, since subscribed, be invested in the public funds, and be denominated the 'Annuity Fund;' and that such portion of the interest thereof, and of the donations and subscriptions to that object as shall not be required for the payment of the annuitants and current expenses of the institution, shall annually be added to the said fund."

These resolutions were submitted to Grand Lodge in December, when the Board of General Purposes demurred, and came to the conclusion that "in consequence of the resolution passed by the members of the Asylum for worthy, aged, and decayed Freemasons, requiring the building fund still to be continued, this Board declines to entertain the proposition; but the Board is willing to receive and consider any proposition that may be made, having reference to the application of the entire fund for annuities."

Thus it appears that the building constituted the sole difficulty, and the sub-committee of the asylum replied, that in their opinion it would be a breach of faith with the subscribers to appropriate the building fund to any other purpose than that of erecting an asylum; and that, whilst regretting the rejection of the former proposition, the sub-committee be instructed to renew the conference with the Board of General Purposes, and to offer the transfer of the annuity fund, without any reference to the building fund, which was again declined.

The question, therefore, remained in abeyance till the next year, when the following resolutions were agreed to at a general meeting of the governors of the asylum: "That the Grand Lodge having sanctioned a place for granting annuities to aged Brethren, no more annuitants be elected on the funds of this institution; and that the proposed

amalgamation of this charity with the one adopted by the Grand Lodge having been rejected, the whole amount of subscriptions and donations already, and to be hereafter collected, after the payment of the present annuitants, be dedicated to the original object of the charity, viz., the building and endowment of an asylum for worthy, aged, and decayed Freemasons."

Although it would be tedious to notice all the dedications, presentation of testimonials to meritorious Brethren, laying foundation stones, and annual festivals, because a tautological repetition of ceremonies which are necessarily uniform, and speeches framed on the same model, could not well be avoided, yet exceptional occasions often arise which cannot be reasonably passed over in silence, particularly when they contribute a freshness and variety to the scene, and impart a fragrance to transactions which would otherwise be little more than dull and uninteresting platitudes. Masonic balls have taken their place as constituent appendages to Freemasonry, and although they do not meet the universal approval of the Craft, yet, as a general expression of cordiality has been pronounced in their favour, it is better to yield to the pressure gracefully than persist in making objections which few Brethren give themselves the trouble to understand. Though originally an innovation, yet, like many other exotics, they have taken root in British soil, and thrive in every province.

A festivity of this description was held at Limerick, on the 27th of December, under the direction of a well-known and highly-esteemed Brother, Michael Furnell, the high sheriff and Provincial Grand Master of North Munster, to whose indefatigable exertions the revival of Masonry in that city is chiefly attributable; and hence he deservedly

won the respect and affection of all his Brethren. Few men, indeed, are so well calculated to secure the confidence and attachment of the Craft. With independent fortune and liberality of disposition, he combines a devotedness to the principles and discipline of Freemasonry, which have placed it in that province amongst its proudest and purest institutions. The present Masonic ball, which was attended by all the beauty and fashion of the city, was held for the charitable purpose of forming the nucleus of a fund for the education and support of six orphan children of deceased Masons, who had been left in a deplorable state of indigence and want.

On the day preceding this interesting meeting, the Brethren of the Lodge No. 13, of which Brother Furnell was a P.M., held a preliminary meeting at their private hall, for the purpose of presenting him with a testimonial of their fraternal regard. It consisted of a pillar and candelabrum, surmounted by a celestial globe, with the signs of the zodiac, the branches representing the three great mystic Lights, all being of solid silver. The pillar was intended to represent the firmness and rectitude of his Masonic conduct; while the metal was emblematic of his sterling merit and unalloyed zeal.

Unfortunately this festive celebration was seized on by the Roman Catholic hierarchy as a favourable opportunity for denouncing the Order, nor did Brother Furnell himself escape censure. On the Sunday preceding the ball, it was made a subject of commentary at one of the chapels in that city, and the congregation were publicly cautioned by the officiating priest not to attend the fancy ball under the penalty of exposure and denunciation from the altar. As this was essentially a charitable assembly, it seems strange that such a laudable design should be held up to public

scorn, and pronounced by a Christian priest to be unworthy of countenance and support. The reason he assigned for the introduction of the subject was, that the papal bull of 1738 declared, "that no Catholic could be absolved from the sin of being a Freemason, unless by special license from his Holiness."

It is remarkable, that at the latter end of the 17th century, when the Stuarts abdicated the English throne and took refuge on the Continent, Freemasonry was in the hands of the Jesuits, and the Roman Catholics were its chief patrons and supporters, because, as a secret society, it might be made conducive to other purposes besides the practice of morality and benevolence; but when it was transferred to other hands, and spread extensively amongst the Protestant community, they became its most inveterate opponents. "Now there is, perhaps, no country in the world," says the editor of the *Freemasons' Quarterly Magazine*, when commenting on this subject, "where the blessings which Freemasonry can produce and diffuse are more patent than in Ireland. Here it was working to heal divisions and allay the violence of party and religious strife. It was striding onward to achieve a mighty work, and would, had it been permitted to proceed, have largely promoted the regeneration of the sons of that distressed and miserable land. The Roman Catholic priesthood of Ireland trembled at its progress, and, at length, an archbishop, recently sent to Ireland from headquarters, excommunicated every individual of his own faith who was known to be a member of the Masonic body. And to prove how determined is the temper to effect this purpose, a rescript was issued at Rome, which sentenced every Italian who returns to the land of his birth as a Freemason, to *twenty years at the galleys!*"

But the means are inadequate to produce the desired end. Persecution is ever unsuccessful; it may punish, but it cannot reform? What though the pope, cardinals, and Roman Catholic prelates, denounce the thunders of the Vatican against it—what though some Protestant bishops and clergy and almost all classes of nonconformists endeavour to obstruct its progress—its rapid increase throughout the civilized world is a *fait accompli*, and demonstrates the inefficacy of all attempts to extinguish it. The conditions of such an unholy league, with the sole design, as it would appear, of embarrassing its charitable operations, would be worth knowing, if they could be correctly ascertained. But this is extremely doubtful; for what exists in the Masonic Institution to excite the ire of Protestant and Catholic, and cause them to unite like Herod and Pilate against Christ, to disturb the onward progress of an unassuming society, and to restrict its means of doing good?

A few historical facts will show the inefficiency of brute force to crush any flourishing institution. Did the ten primitive persecutions, extending from Nero to Dioclesian, extirpate Christianity? By no means; for even Gibbon could say, "These persecutions served only to revive the zeal and restore the discipline of the faithful." Did the massacre of St. Bartholomew extirpate the Huguenots? Did the persecutions under our own Mary destroy the Protestant succession in England, as was undoubtedly intended? In like manner did the Masonic crusade in the United States (1828—1834), founded on the popular fiction of Morgan's murder, but which in reality was nothing more or less than a political cry to influence the election of a president—did this gigantic persecution, although it was carried to such a length as to number two thirds of the population in the league

against Freemasonry (as in all cases of fermentation, great and small, the scum bubbles on the surface), succeed in banishing, as it threatened, every vestige of the Order from the land? All these tremendous engines of oppression signally failed in their effect; and so will any crusade against our benevolent science at the present day, although Catholic, Protestant, and Dissenter, exert their utmost energies to inflict upon it some grievous injury. The Roman Catholic hierarchy of the period we are recording were probably ignorant of the fact, that the Right Rev. Charles Tuohy, Roman Catholic bishop of the diocese in question, as well as Archbishop Troy, were both Masons, and had a high value for the Institution; and, say what they will, they will never convince us that the Masonic is not vastly superior to the monastic system.

On the visit of Queen Victoria to Edinburgh, towards the latter end of the year, the foundation-stone of the Victoria Hall and buildings erected for the accommodation of the general assembly, was laid by Lord Frederick Fitzclarence, Grand Master Mason of Scotland, in the presence of all his purple Brethren, and assisted by more than 300 Masons, composed of deputations from Lodges in different parts of the kingdom. The ceremony, which took place in the great tower of the hall, was conducted with the utmost solemnity. The addresses of the Grand Master and Chaplain were impressive, and the allusions to the auspicious occasion of her Majesty's visit, were applauded to the skies. A brass plate was deposited in a cavity of the foundation-stone, on which was recorded the names of the founders, the Grand Master, and others, with the date of the day and year; together with a glass jar containing an Edinburgh Almanac, the newspapers of the day, a plan of the city, with



an engraving of the building, and the various coins of the present reign.

At the September Quarterly Communication, a report from the Board of General Purposes was read, stating that a complaint had been preferred by the Lodge of Benevolence against the W.M. of the Lodge, No. 233, for neglecting on three successive meetings to attend and speak to the case of Brother William Armstrong, whose petition had been recommended by that Lodge. The W. M. stated that he did attend on the day when the petition was first presented; but on its being deferred for further information, he understood the intention was to refer the case back to his Lodge, and again bring it before the Lodge of Benevolence should they deem it proper; that he did accordingly bring the subject before his Lodge, when it was decided not to proceed further with it, and he was under the impression that his attendance would not be again required. He expressed deep regret that in consequence of the mistake he had made, an appearance of indifference or disrespect should have been occasioned, as it was the farthest from his intention. The Board thereupon resolved that the explanation of Brother Walker is satisfactory. On a motion made, the report was approved.

A further report of a subsequent date was also read, stating that Brother Armstrong had preferred a complaint against the said W.M., for not supporting his petition at the Lodge of Benevolence, after it had been recommended by his own Lodge. That the parties having attended the Board, pursuant to summons, the W.M. stated that after the petition had been recommended by the Lodge, some circumstances had come to his knowledge, which induced him to think that Brother Armstrong was not a deserving object of the charity;

that he was most unwilling even now to state the facts, as it might appear unkind towards Brother Armstrong, nor would he do so unless with his consent. Brother Armstrong having expressed a wish that the statement should be made, Brother Walker said, that although he could not consistently recommend his case to the Lodge of Benevolence, he had given him the sum of £5 out of his own pocket. Brother Armstrong having admitted the truth of this statement, the Board resolved that the reasons assigned by the W.M. for withholding his support to the petition, were amply sufficient to justify him in so doing.

The following apposite observations are extracted from a contemporaneous publication :—"Taking a retrospective glance at the state of Freemasonry during the year 1842—looking at all the good and evil that has occurred—we have more cause for congratulation than regret. In London party feuds appear to have worn themselves out, and a better spirit is observed in the provinces. Personalities have merged more into principles, and there seems to be a growing disposition to measure men rather by their merits than by the erring scale of prejudice. We hail the exhibition of this feeling as the best augury of good that has prevailed for a long period; and we trust that those who have the power will do their utmost to extend it. Nothing can be more easy if set about with sincerity. Example will do more than precept; and that example is looked for among those who sit in high places. The higher the office in Freemasonry, the more incumbent it is upon the holder to cultivate the most friendly feelings among the great body of the Craft; the more necessary that he should stand aside from prejudice, and show to others how easy it is, where sincerity exists, to make profession and practice agree."

It is a trite saying, but substantially true, that an army of stags led by a lion, is more efficacious than an army of lions led by a stag. If a regiment of soldiers be in a state of mutiny, who are the real delinquents? It will scarcely be asserted that the men are the only delinquents; because they are, or ought to be, under strict discipline, and as regular as a piece of machinery. If a public school falls into disrepute, who is to blame? Not the boys, for they have neither authority nor responsibility. In like manner, if a Lodge of Masons entertain no respect for the tact, energy, and Masonic acquirements of its Masters, it will soon become a bear-garden of insubordination and misrule.

The most singular psychological secret in Freemasonry—and it must for ever remain a secret; for though many Brethren possess and practice it, none can explain either its origin or design—is, the *esprit de corps*, or fervent desire which some Masons have for becoming Master of their Lodge without possessing a single qualification for the performance of its duties. How many Masters are there who, when called on in their official capacity to confer a degree or deliver a lecture, feel their incompetency, and are obliged to submit to the degrading inferiority in the sight of their fellows, of temporarily vacating the chair in favour of some more talented operator, whose ready tact enables him to supply their place, and admit the candidate without subjecting the Lodge to a public scandal? The recollections of the Craft will not be severely taxed to point out many existing types of this deficiency of judgment.

The throne of the Grand Lodge, however, was ably filled, as may be exemplified by the flourishing state of Freemasonry at the beginning of the year 1843, which constituted the third decade since,

by the union of ancient and modern Masonry, the English Craft was formed into one solid and undivided phalanx, governed by the same Grand Officers, animated by the same spirit, and yielding obedience to the same laws. For the long space of thirty years it sustained a uniform current of prosperity under the able and judicious superintendence of the Lion, in the person of H.R.H. the duke of Sussex, whose uniform kindness and courtesy in the execution of his high office, produced a spirit of emulation amongst the Brethren which proved a most powerful agent for the improvement of the Order. During his presidency a purer taste was cultivated; the philosophy of Masonry became more refined, and the more objectionable elements tolerated by our ancient brethren were expunged from the ritual. We need not wonder then that the Lodges were augmented in numbers and respectability by the increasing adhesion of literary and scientific men, and the free patronage of the upper classes of society. In a word, the true spirit of Masonry distinguished this propitious era; but the time had now arrived when a gloomy shade came over its prosperity, in the indisposition and subsequent demise of the Grand Master, which sad event occurred on Friday the 21st of April, and was officially communicated by the Grand Secretary to the Earl of Zetland, Pro. Grand Master, who was at his seat at Aske Hall, Yorkshire, and he directed the following circular to be issued to the Lodges.

“Worshipful Master,—You are hereby required to attend with your Wardens and Past Masters at an especial Grand Lodge, to be holden at Freemasons’ Hall, in full Masonic mourning, on Tuesday next, the 25th inst., at four o’clock in the afternoon precisely, to record the melancholy event of the decease of the M. W. Grand Master his royal highness the duke of Sussex.”

The Grand Lodge consequently presented a funereal aspect. The throne, pedestal, altar, and seats were all covered with black cloth; the badges and collars of the Grand Officers were all full craped; the Brethren had black rosettes on their badges and collars, and all wore black gloves, with full mourning suits. There were no lights except the three candles, and the Grand Secretary's table. The hearts of all the Brethren were in unison with the solemnity of the occasion; each felt that a MASTER IN ISRAEL had departed. The earl of Zetland, with a faltering voice, briefly adverted to the melancholy occasion that rendered it necessary, according to the Constitutions, for him to assume the direction of affairs until the next annual period of election of a Grand Master. His lordship then appointed the Grand Officers, as there was necessarily a Masonic interregnum for the current year.

The funeral took place on the 4th of May, when the city presented the appearance of a sabbath day, scarcely a shop being opened for business, agreeably to the wish of the Lord Mayor, in order to show the respect of the citizens of London to the memory of his royal highness. During the morning, the minute-bell was tolled at the city churches. In other parts of the metropolis the shops were also closed.

The character of his royal highness is above criticism; and his public life, so far as Freemasonry is concerned, to which our analysis must be strictly confined, was a complete success. After receiving a liberal education, his youth was spent abroad in the cultivation of literary and scientific attainments. And hence, at a later period of his life, he was a patron of the fine arts, as well as of the professors in all departments of human knowledge. Besides being the Grand Master of

Masons, he was for many years President of the Royal Society; and treated all who cultivated the *Belles Lettres* with uniform affability, and became their sincere friend and protector. Added to this, he contributed largely to the various charitable institutions of the metropolis, and frequently presided at their public meetings.

His royal highness was elected to the Masonic throne in 1813, and the first act of his administration was the accomplishment of that gigantic measure which had long been a desideratum with the worthier portions of both sections of the Craft—the glorious union of the two great divisions of English Masonry, distinguished by the names of *Ancient* and *Modern*, which he himself pronounced to be his *chef d'œuvre*. In the general conduct of Masonic business he knew the secret of blending the *suaviter in modo* with the *fortiter in re*, and exercised it in such an exemplary manner as to win golden opinions from Brethren of all classes. His sojourn at the university of Gottingen, and his subsequent continental tour, had conferred upon him that art of social intercourse which made his conversation at once easy and pleasing. From hence he derived that affability of demeanour and fluency of language by which he was so highly distinguished at the numerous associations over which he presided. “He was affable,” says a cotemporary writer, “without the offensiveness of condescension; fluent, without the redundancy of verbiage; easy, without the painful simulative of repose, and combined qualities which are the most effective because they are most rare in a chairman of public meetings. By this combination of qualities he succeeded better than he could have done by his unaided, but undoubted benevolence and singleness of purpose.”

He was initiated into Masonry in 1798, at Berlin,

where he served the subordinate offices of the Lodge; and when placed in the Warden's chair, he became the representative of his Lodge in the Grand Lodge of England. He afterwards received the usual compliment paid to a member of the royal family, by being appointed a Past G.W. He joined several English Lodges, and proved himself to be a bright and zealous Mason, until, on the retirement of the prince regent, he was elected to the office of Grand Master. Being thus elevated to the highest rank in Masonry, he accomplished many reforms which have tended to the benefit of the Craft. His appointments were generally judicious, for his appreciation of character was equally acute and just, and it was seldom that he placed a Brother in any office who was incompetent to discharge its duties. In a word, his royal highness himself, in 1842, when a magnificent candelabrum was presented to him, thus described his general policy in the government of the Craft. "I have endeavoured throughout my Masonic career to bring into Masonry the great fact, that, from the highest to the lowest, all should feel convinced that the one could not exist without the other. Every Mason owes respect to the recognized institutions of society; and the higher his station, the more is required from him. The great power of Masonry is example,—the chain extends from the highest to the lowest, and if one link shall break the whole is endangered. I always recommended order, regularity, and observance of Masonic duties. If you differ with any Brother, never attribute sinister motives to him. These are principles which I have uniformly enforced; and many a time have I checked myself from too marked an expression, thinking that a Brother might not be aware of his position, and we have argued the matter in private. The laws of Masonry

are founded on equity, and not on special pleading. Equity is our principle—honour, our guide; and as long as my services are at my own command, the Grand Lodge may claim them; but they shall be given honestly, fearlessly, and faithfully.”

§ 8. *From the Death of his royal highness the duke of Sussex to the Inauguration of a Statue to his Memory.*

The chief characteristic of Freemasonry centres in its charities. All else is subservient to this one great principle. Signs, words, and tokens, are pleasing as distinctive marks of recognition confined to an exclusive circle, and moral lectures are improving to the mind; but both are temporary and applicable alone to self, while the divine attribute of charity, whether it be considered under the denomination of brotherly love or relief, is not only devoted to the benefit of others, but is permanent and enduring as the celestial abodes whence it originated, and where it will return at the sound of the last trumpet. The benevolent institutions of Freemasonry spread their benefits in perpetuity over the surface of the whole globe, to lighten the sorrows of the poor and destitute in every clime; and although one generation of the Fraternity after another passes away, yet they are followed by new races of brethren who recognize the same holy principle, and carry out its details with increasing fervour and more practical usefulness.

The opening of the Masonic interregnum was distinguished by the first annual meeting of the subscribers to the Royal Masonic Benevolent Fund for the relief of distressed and infirm brethren, under the presidency of the earl of Zetland. The business commenced with reading the report, which was pronounced to be of a very satisfactory character, and gave a fair promise of an abundant



increase of usefulness. It was accordingly adopted, and fifteen candidates were elected as life pensioners on the funds.

Freemasonry appears to have been very successful in Western India, under the management of Brother James Burnes, who was now solicited in his capacity of Provincial Grand Master to lay the foundation-stone of the Jamsetjee Jeejeebhoy Hospital at Bombay, in the presence of his Excellency the Governor, and its noble founder; to whom he addressed himself after the stone was duly levelled, by saying that "although it has not fallen to us to initiate you into our mysteries, we cannot doubt after the splendid deeds of love which you have achieved, that you are a wise Master Builder—a living stone, square, polished, fashioned and proved by the hand of the Great Master himself—that your patent is from the Grand Chancery above, and that you need neither sign nor token, warrant, nor diploma, pass-word, nor grip, to ensure you a welcome to the heart of every honest Mason."

Before the period arrived for the election of a Grand Master, the marquis of Salisbury, whose name had been mentioned amongst the Craft as a candidate for the Masonic Throne, tendered to the Grand Lodge his resignation of the Deputy Grand Mastership, as well as his office of P.G.M. for Herts, under an impression that his retirement would conduce to the preservation of peace in the Society; declaring that he had no intention of opposing the election of the earl of Zetland, whose government he felt assured, would increase its prosperity, and redound to his own popularity and reputation. The earl of Zetland was accordingly elected to the vacant throne at the succeeding Quarterly Communication, and saluted with the honours in ancient form.

The newly-elected Grand Master commenced his arduous duties by devising a means of improving the charitable institutions of the Order, as the Board of General Purposes had reported at the Committee of Masters, that the expenses in relieving distressed Brethren greatly exceeded the income, and they therefore thought that some changes in the present mode of distribution might be beneficially adopted; for notwithstanding the transfer of £400 per annum from the Fund of Benevolence to the Benevolent Annuity Fund, the monthly casual grants were still dispensed with the accustomed liberality. They suggested the appointment of a Monthly Committee in lieu of the present Board, and that grants above £5 should wait for confirmation, while smaller sums should be promptly paid; that the qualification for relief, in all cases, should be three years' membership, and that all expenses of whatever kind should be paid out of the fund of the Board for General Purposes.

These recommendations were not agreed to, although it was understood that the Fund of Benevolence was considerably in arrear with the Grand Treasurer, and it was therefore ordered that the expenses of the charity should, for the present, be transferred to the Fund for General Purposes. A few years later the exertions of the Grand Master were rewarded by learning that these unfavourable symptoms had wholly disappeared; for the Grand Secretary reported to the Grand Lodge in 1846, that although the fund had for a few years been in arrear, yet subsequently the case was otherwise, and the balance had gradually increased in its favour, so that on an average of the last few years there was an excess of income over expenditure of £250.

About this time an attempt was again made to

form a library and museum, as an appendage to the Grand Lodge. One hundred pounds had been already granted for that purpose, and Curators had been appointed to carry out the intention. This was a step in the right direction. At the commencement of the present century the philosophy of symbolical Masonry was very imperfectly understood, and its entire literature was comprised in "Anderson's Constitutions," "Preston's Illustrations," "Hutchinson's Spirit," and "Jones's Essayist," and its theology confined to one solitary volume—the Sermons of Brother Inwood. This was the English Mason's Library, and restricted as it was, the works here mentioned, with the exception of Preston, were in very few hands. The studies of Masonry being thus circumscribed, there was a great deficiency in practice; for few Masters of that day were perfectly conversant with the ordinary Prestonian lectures, although their excellence was everywhere acknowledged, and many of them substituted the shorter formula of a much earlier period, as it was presented to them, mutilated and perverted in the pages of a contemptible pamphlet. Hence the little progress that was made in estimating the real design and tendency of the Order; and hence the fiction which was at that period so currently circulated in the profane world, that the name of Freemasonry was synonymous with conviviality, as indeed it is represented in Hogarth's famous picture. The topics of discussion being thus limited, the curt repetitions of this imperfect ritual, tautological and wearisome, could scarcely fail, in exceptional instances to be altogether inoperative; and the members were induced to resort, from mere inanity, to amusements which were more easily attained, and perhaps more congenial to their feelings; and it was not an uncommon event at

initiations, to hear an impatient Brother whisper to the Master—"Cut it short, cut it short, and let us to our cock-a-leekie!"

These practices, how harshly soever they may grate upon the ears of the present generation of scientific Masons, are stern and irrefragible truths, although the detail will scarcely be credited by Brethren who have now a large and diffusive Masonic Library at their command, where the science and philosophy of Freemasonry are exemplified in all their bearings, and none except the lazy, the indifferent, and the careless, need be ignorant of its fundamental principles, or in the dark respecting its beneficent operation. It is unfortunately true, however, that many Masons in our own more favoured times seldom look into a Masonic treatise, and therefore it is no wonder if they remain steeped in ignorance, which is unpardonable because wilful and voluntary. But *ignorantia non excusat legem*, and the Brother who irreverently thanked God that he had never read any Masonic book except the Ahiman Rezon, had not probably made any great proficiency in that.

And further, there are some few living Brethren who decry Masonic erudition, and denounce the publication of any disquisitions on such a forbidden subject. This singular opinion will be scarcely credible in an age of free inquiry like that in which we have the happiness to live, and wherever it exists it is sure to produce the most deplorable consequences to those Lodges where the Brethren have been unfortunate enough to embrace it—loss of popularity, deficiency of members, and pecuniary embarrassment, ending with an announcement like that which stands on the minutes of Grand Lodge of a somewhat later date (and it is not a solitary instance) when the Grand Secretary recommended the erasure of the following Lodges

which had become extinct for lack of members, viz., Wakefield, No. 179; Reigate, No. 603; Deva Lodge, Chester, No. 651; Castle Hedingham, No. 662; Newton Green, No. 675; Ripon, No. 681. He expressed a hope, however, that No. 179 would be resuscitated, and it was ordered to stand over; while No. 603 had, in the interval, made the required returns and payments. The others were ordered to be erased.

Impressed with the importance of these considerations, the Board of General Purposes reported at a subsequent Grand Lodge, that having had a communication from the Library and Museum Committee, representing that they think it highly desirable, both for the interest of the Order, and for the advantage of the Brethren, that a room should be specially appropriated to the purposes of a Museum and Library; they are also of opinion that such an appropriation ought to be immediately effected, and the room thrown open to all members of Grand Lodge at certain specified hours, and under proper regulations. And they further recommended that an earnest invitation be addressed to the Brethren of the Order, wheresoever situate, inviting contributions of Masonic works, or of any objects tending to illustrate the Order, accompanied by an assurance that the Board will spare no efforts to provide a suitable repository for their reception.

Now, in order to profit by this very useful establishment, the inquisitive brother will do well to devote some portion of his time to a study of the volumes thus placed at his disposal; for the question—who can expect to gain a knowledge of Masonry from books?—is a sophism which would scarcely delude the lowest form of a public school. How is a knowledge of classical literature attained? By books. How did our most eminent divines,

lawyers, and physicians, establish their reputation? By constant and unremitting study. In what manner have the arts and sciences been advanced in our own times? By books, and books alone. And that P.G.M. who prohibited the Brethren of his Province from reading any publication on Masonry, was not only a narrow-minded bigot, but was fearful that his Lodges should exceed him in Masonic knowledge; to prevent which he did everything in his power to extinguish all Masonic emulation amongst his subordinates; and he succeeded to his heart's content, for the ineffective state of his Lodges it would be impossible to describe clearly, showing that no perfect and profitable knowledge of Freemasonry, or any other science, can be possibly obtained without reading and reflection. A man may become a bright Mason with comparatively small labour. It lies in a nutshell. The learned languages and the three professions require years of close application before they can be mastered. Not so Freemasonry. A small and inconsiderable sacrifice of time will suffice, if judiciously employed; although it must be confessed that a desultory system of reading will not be of much use; and every Brother who is really desirous of making a progress in Masonic erudition, ought to be carefully guarded against such a superficial substitute for knowledge. He will derive little benefit from perusing a sentence in this book and another in that, on perhaps quite a different subject. Such a course cannot fail to introduce a confusion of ideas which will prove an insuperable bar to all solid improvement. One subject only, or even a division of a subject, should occupy the attention at a time; and when this is perfectly understood, the student may profitably proceed to another, and not before. If he does not instantly comprehend the true meaning of any

symbolical lesson, let him not be disheartened, for by steady perseverance he will soon master, not isolated passages merely, but whole Lectures; he will discover beauties which he thought to be faults, and the puerilities which he once prized will be rejected and lightly esteemed. This is the work of an industrious Brother, and if there is pleasure in its accomplishment, there must be praise in the attempt.

The year 1844 was distinguished by the erection of a monument to the memory of the late earl of Durham, who had rendered many essential services to the Craft. The foundation stone was laid by the earl of Zetland, G.M., with Masonic honours, in the presence of the principal county families. He opened his Grand Lodge in a large pavilion on the south side of Pensher Hill, in the county of Durham, and the usual ceremonies were correctly performed, with the assistance of the Provincial Grand Masters, Officers, and Brethren, of Durham and Northumberland, to the number of 300. The monument is built on the model of the Temple of Theseus, with a rectangular basis of solid masonry 100 feet long by 54 in width. The foundation, 20 feet below the surface of the soil, rests on the limestone rock, and the base rises ten feet above the platform of the hill. At the sides of this rectangle stand eighteen lofty open columns, 30 feet in height, and  $6\frac{1}{2}$  feet in diameter, supporting at each end a magnificent pediment, and at each side a deep entablature, which may serve as a promenade, to be reached by spiral stairs within one of the pillars. The structure stands nearly due east and west, and measures from the ground to the upper point of the pediment 70 feet.

At the quarterly communication in March, 1845, a motion was made pursuant to notice—

“That the rule in the ‘Book of Constitutions’ respecting the quarterly contributions of members shall be altered so as to increase the amount by sixpence per quarter, or two shillings per annum, and stand thus:—Every member of each Lodge within the London district shall pay towards the fund for Masonic Benevolence, 1s. 6d. per quarter, or 6s. per annum, and every member of a country or military Lodge, 1s. per quarter, or 4s. per annum.

“That as an additional contribution of 4s. per annum from each member will materially increase the general fund of Masonic Benevolence, the sum of £200 per annum be paid out of that fund to the Royal Masonic Benevolent Annuity Fund, in addition to the £400 per annum already voted by the Grand Lodge.

“That the widow of any pensioner upon the Royal Masonic Benevolent Fund, who shall have been married to such pensioner previously to his having become a candidate for election thereupon, shall receive a pension equal to half the amount received by her deceased husband, as long as she shall subsequently remain unmarried.

“That the widow of any Brother who would have been eligible as a candidate for the pension out of the said fund, shall be eligible to election as a recipient of a proportionate stipend out of such fund, provided she be upwards of sixty years of age at the time of his death; subject, however, to rules and regulations analogous to those pertaining to the male pensioners upon the funds.”

These important resolutions created much discussion; but the question being at length carried by a considerable majority, the Grand Master was requested to notify the result to the country Lodges, that the Brethren might have an opportunity of taking the matter into their serious consideration before the next Grand Lodge.

On receiving an official notice of the terms of the above motion, the provincial Brethren took the alarm, and pronounced it to be exceedingly unfair that an increase of 100 per cent. should be added to their subscriptions for the “Fund of Benevolence,” without their consent, while the increase on the metropolitan Lodges was only to be one half of that amount. Several Lodges petitioned the Grand Master against it. Not that they entertained the slightest objection to the measure



itself, which was a pure emanation of the system; but they thought that the matter required further deliberation, and less objectionable means of carrying it into execution. Indeed, the mover of the resolutions confessed that "he could hardly trust himself to expatiate on the subject of granting annuities to the widows of Freemasons; it was a subject of such deep importance as to require the sanction and approbation both of the London and country Lodges, who, as they would equally share in the benefit, it was only just that each should also share in the honour of contribution."

At the succeeding Quarterly Communication, therefore, the earl of Fortescue, D.G.M. *pro tem.*, on the question of confirmation being put, called on the Grand Lodge to review the case, and prevent the confirmation of a motion that deviated so widely from the principles of Masonry, and that sound policy by which those principles should be sustained. Innovations on precedent and established custom were at all times to be viewed with doubt; but especially such innovations as involved the security of fundamental principles by passing an unequal tax. He complained of the very inadequate notice that had been given for the motion—a notice, in fact, which informed the provinces that they had been taxed, but gave them no information as to the why and the wherefore—if the confirmation passed, which he sincerely trusted would not be the case, it would tend to the utter destruction of the union so happily effected by the late illustrious Grand Master; and concluded with moving, "that the minutes of the last Grand Lodge, *with the exception of the motion relating to the increase of dues*, be confirmed." A stormy discussion ensued, at the close of which the Grand Master observed, that without attributing unworthy motives to the mover and sup-

porters of the resolution which had been affirmed at the preceding Grand Lodge, he thought some less objectionable means might be adopted to carry out the plan; and then put the amendment of Lord Fortescue, which was carried by a great majority.

This decision, however, did not extinguish the zeal of the Fraternity in behalf of the widows of worthy Brethren deceased, and a few years later they succeeded in the object of making their permanent relief an established institution of the Order.

Some highly interesting transactions took place in India about this time, which merit a brief notice. It had been for some time in agitation to receive into the bosom of Freemasonry the native gentlemen of India, and at length a requisition was addressed to Dr. Burnes, the P.G.M. for Western India, to the following effect:—  
“That the time has arrived when native gentlemen of high character, and all who possess a fear of God and a due sense of moral obligation, should no longer be excluded from the Freemason’s Lodge. That the admission of such natives would give an impulse to the Craft in Bombay and throughout India. That to effect this object a new Lodge is essential; and Dr. Burnes is hereby requested to grant a charter, in which he himself shall be constituted the first Master.”

A warrant was accordingly issued, and the Brethren of this Lodge, which was called the “Rising Star of Western India,” held their first anniversary meeting at the Masonic Rooms in Bombay, on the 16th December, 1844, when many respectable European Brethren as well as natives were affiliated. After the completion of other business, the Secretary, Brother Manockjee Cursetjee, a Parsee Brother and the first native Mason

(who had been initiated in the Lodge La Gloire de l'Univers, under the Warrant of the Grand Orient, by his friend the duke of Caze), stepped forward and addressed the P. G. M. as follows:—"Right Worshipful and esteemed Brother, at a recent meeting of the native members of the Lodge Rising Star, it was unanimously resolved to commemorate its foundation, and at the same time to mark their sense of gratitude to you, as its founder, by striking a medal, bearing on one side your effigy and on the other a suitable inscription indicative of its object. One of these medals to be of gold, for presentation to the P.G.M., whom we humbly solicit to wear on all occasions of Masonic ceremony as a token of the love, respect, and gratitude entertained towards you by the native Brethren of this Lodge, and that the rest of the medals be in silver."<sup>u</sup>

A most graceful and munificent act of the duchess of Inverness distinguishes the present year, and cannot be passed over in silence. In

<sup>u</sup> I subjoin a letter received from the above accomplished Brother, to show that he can write as well as speak the English language with equal elegance:—

*"Bombay, Lodge Rising Star of Western India,  
11th May, 1845.*

"Esteemed and venerated Brother,—It affords me the sincere gratification to announce to you that, at a full meeting of this Lodge, held yesterday, the Right Worshipful Brother James Burnes, K.H. and the Provincial Grand Master of Western India and the Worshipful Master, in the chair, it was carried by acclamation that your name shall be enrolled as an honorary member of the Lodge 'Rising Star of Western India,' in token of the high appreciation entertained by the Right Worshipful Master and the Brethren, both European and native, of your long, faithful, and most distinguished services to the Masonic craft.

Personally requesting you to be assured of my esteem and regard

"I beg to subscribe myself, esteemed Brother,

"Your faithful and obedient servant,

"MANOCKJEE CURSETJEE,

"Rev. G. Oliver, D.D., &c. &c."

"Secretary.

a letter addressed to the Grand Master, which was read at the Quarterly Communication, the duchess stated that, "Having understood from the executors of her late husband, his royal highness the duke of Sussex, that the testimonial which had been presented by the Craft to their beloved protector, the late Grand Master, would be sold, together with his other valuable effects, she had obtained their consent to become the purchaser; and, having succeeded in this object, the duchess requested the Grand Lodge to do her the honour of accepting it, that a chance of a subsequent sale might be altogether prevented. The duchess expressed her conviction that the course she had thus adopted would have met the approval of her illustrious husband if he had been living, and was indeed the most pleasing compliment that could be paid to his memory." It had been purchased for the sum of £500.

A statue of the late Grand Master, as a memorial of his eminent services to the Craft, was now placed in the Grand Lodge. It represents the duke in the robes of a knight of the Garter, with the insignia of the Guelphic order. The sculptor has delineated the features very successfully, and imparted the characteristic traits of the figure of this illustrious personage. It rests upon a small altar at its side, on which are figured the Masonic emblems. The admirable manner in which the decorations of the orders of the Thistle and Garter are blended reflect great credit on the artist. The figure is eight feet high, including a six-inch plinth. It is formed of a beautiful white Italian marble, and weighs about six tons, occupying a conspicuous situation on the dais of Freemasons' Hall, and has the following inscription:—

"H.R.H. Prince Augustus Frederick Duke of Sussex, K.G., born 27th January, 1773, died 21st April, 1843. The United

Grand Lodge of Freemasonry of England, over which he presided 30 years, erect this statue as a memorial of their respect and affection."

At the grand festival, when this noble testimonial was inaugurated, the earl of Zetland proposed the memory of H.R.H. the duke of Sussex, late Grand Master, which was drunk in solemn silence; and the remarks with which the Grand Master prefaced the sentiment were received with reverential respect. After the toast had been drunk, the members of the statue committee drew aside the curtain, and this noble work of art was unveiled amidst the admiration of the assembled Brethren. An effulgent stream of light suddenly poured forth, by the admission of a brilliant jet of gas, and clothed it in an halo of dazzling splendour, which produced an electrical effect on the spectators.

§ 9. *History of Masonry from the Inauguration of a Statue of the late duke of Sussex to the Establishment of a Fund for the Permanent Relief of Masons' Widows.*

A difference of opinion amongst certain continental Grand Lodges was agitated in 1846, which threatened to produce a fearful schism, but was timely allayed by the judicious and temperate action of the Grand Lodge of England; and for that reason it may be necessary in a history of the English Craft to give a brief exposition of the matter in dispute, as it is important that the question should be clearly understood, for which purpose the following general remarks may be useful.

Freemasonry is confessedly a latitudinarian (or, being Masonically interpreted, a *universal*) institution, and by its statutes, any person of irreproachable morals, who will publicly acknowledge and subscribe to the Being of a God, may claim

initiation into its mysteries, whether he be a Jew, a Christian, a Mahometan, an Hindoo, or a North American Indian. At the same time, it must be borne in mind, that the lectures of Masonry contain many symbols of the Triad of Deity, which refer to JEHOVAH or the Great Architect of the Universe, as well as types of the Redeemer of Mankind. Nor can such details be considered unnatural in an institution established by Christians and protected and authorized by the sanction of Christian legislatures. But the laws of Masonry are not exclusive; and its portal is wide enough to admit every worthy man who is willing to accept its conditions. We are not surprised, therefore, from the nature and application of such a provision, that Freemasonry should contain a sprinkling of the professors of other religious systems; and as they are willing to subscribe to our peculiar dogmata, we make no scruple of extending to them the righthand of fellowship. But, on the contrary, if any Brother professing an adverse religion, on a more perfect acquaintance with our doctrines, should believe them to be of an exclusive or sectarian character, he would have the power of absenting himself from our meetings; for as the Masons who are alien to our faith do not bear the proportion of one in a thousand amongst those who profess the Christian religion, if they cannot smooth down their prejudices to meet the requirements of our practice, it is scarcely to be expected that such an overwhelming majority should consent to remodel the Institution in compliance with the wishes of so small a portion of the Society as is formed of Brethren of other modes of faith and worship. However we may respect their peculiar religious opinions and principles; although we may greet them thrice heartily, and accept their fraternity without

hesitation or remark, yet we cannot consent to tamper with the old landmarks of Masonry. If they are desirous of practising our beautiful system, they must take it as it is, and not as they would probably have it to be; and then they will possess the good wishes of the Craft, and every loving Brother will bid them "God speed."

Hence, to exclude a Brother from a Lodge on account of his religion is unmasonic, and cannot legally be tolerated by any Lodge which professes to adhere to the true principles of the Order. The Grand Lodge of Prussia, however, under an assured belief that Freemasonry is exclusively a Christian society, has directed its subordinate Lodges to close their doors against the admission of persons professing any other religion. In consequence of this order, representations were made to the earl of Zetland that an English Brother who had been admitted into a Lodge at Berlin, by his certificate from this Grand Lodge, was discovered during the progress of the ceremonial to be of the Hebrew religion, and the Master, in obedience to the injunctions of his Grand Lodge, requested him to withdraw. It was further represented that two other members of the Craft with English certificates had been refused admission into the same Lodge for a similar reason.

This exclusive practice created a great sensation in every part of the Masonic world. The Grand Orient of France expressed its opinion on the subject by addressing a friendly communication to the Prussian Grand Master, repudiating the principles adopted by his Grand Lodge, and requesting him to correct the error and restore to Masonry in his dominions its universal character. The Grand Lodges of Sweden and Holland followed this example; which was also taken up in the United States; and the Grand Lodge of

New York, having received information that one of its members had been refused admission into a Lodge at Berlin on account of his religion, expostulated warmly with Prussia on the subject; and concluded by saying, "We do not as yet insist upon our rights, although one of our members has been unmasonically refused admission into one of your Lodges on account of his religious creed. On the concession of this point, in our opinion, depends the glory and honour of the Institution, which ought always to exhibit the union and friendship of a single family, uninfluenced by any question of religion or politics." The Brethren of St. George's Lodge at Hamburg published a declaration, in which it was stated that "All persons uniting in the universal feeling of fraternal love, good citizenship, and honourable conduct, were fit and proper to be admitted into Masonic Lodges, *unless they were known to be atheists.*"

The subject being introduced in the Grand Lodge of England by a formal notice, the earl of Zetland announced as his opinion that Freemasonry, being a pure system of morality, ought to embrace within its illimitable range the rich and the poor, the Christian, the Jew, and all who acknowledge the great Creator. She knew no distinction, and when her landmarks were attacked must assert her power; and that power was great, being the power of reason itself. England was the country of free institutions, and her system of Freemasonry was in strict accordance with them. As an empire she could maintain her just rights; and in analogy with this view the Grand Lodge of England could and would maintain its dignity, but without improper interference with the laws and privileges of any other Grand Lodge. He was most desirous to cultivate a Masonic alliance with all Grand Lodges, but



could not allow any to treat it with disrespect. He regretted, however, that the Brethren had stated what their religion was when they presented themselves for admission; had they not done so, no obstacle would have existed. After due consideration he had determined to instruct the Grand Secretary to require of the Grand Lodge at Berlin to receive and acknowledge all certificates from the Grand Lodge of England, without regard to the religion of the Brothers presenting them.

In answer to this demand, the Grand Master of the Royal York at Berlin explained that for upwards of forty years none but Christian Brethren had been admitted into the Grand Lodges of the Royal York, the Three Globes, and the Provincial of Germany, and no complaint was ever made until 1838, since which period the question has been continually agitated in all the German Lodges, and it has been settled to admit Jewish Brethren by all but the Prussians; that the prince of Prussia is the protector of Freemasonry, and as the Prussian Lodges have determined to exclude Jewish Brethren, the prince feels himself bound to act with strict deference to such law. Under these circumstances the Grand Master of the Royal York trusted that the earl of Zetland would accept his most sincere regret that any misunderstanding should prevail, and expressed a hope that amity with the English Grand Lodge would be perfectly restored.

In reply to this avowal the English Grand Secretary was instructed to say, amongst other things, that "When members of English Lodges bearing diplomas from the Grand Lodge of England, duly authenticated under her seal, are not recognized, but, on the contrary, are rejected on account of their particular faith, it becomes an imperative

duty of the Grand Master to vindicate the rights, the honour, and the integrity of the body over which he has been called on to preside, whose branches extend into every quarter of the habitable globe. In the discharge of that duty the Grand Master of England protests against the refusal which has been made to acknowledge the legitimate children of a lawfully-constituted English Lodge; and at the same time is constrained to recall from his post the R.W. Brother the Chevalier Esser as the representative of England in the Grand Lodge Royal York of Friendship at Berlin, the Grand Master of England, in his own name and on behalf of his Grand Lodge, begs to re-assure you, M.W. Grand Master, and your R.W. Grand Lodge, of his and their high consideration and brotherly affection, while he laments the occurrences which for a time unfortunately impede the wonted intercourse."

The year 1847 was ushered in by the erection and dedication of a grand Masonic Hall in Dublin. His grace the duke of Leinster, Grand Master of Ireland, performed the ceremony gracefully and with Masonic dignity, amidst the marked applause of the spectators. The hall is 50 feet long by 27 feet wide, and 19 feet in height. The centre portion of the ceiling is formed into compartments, and divided by large Gothic moulded beams, the intersections of which are ornamented by bosses of open foliage and panels with Gothic tracery. In the four centre compartments are pendant ribbed ornaments of perforated work for ventilation, through the centre of which the gas-lights descend. The sides of the ceiling are coved, and at their springing is a horizontal cornice with a Gothic tracery frieze. The hall is fitted up with ranges of stalls on each side, numbering forty in all, with canopied heads in rich open tracery, and

crockets and finials, surmounted by the cross of the Order, supported on projecting brackets, terminated by pendants. The throne is raised on a dais of three steps, and surmounted by a canopy corresponding with the stalls, the front forming three sides of an octagon, with a niched recessing at the back for the throne; on each side of which are two stalls of the same character as those already described, supported by Gothic pillars. The dedication was inaugurated with a flourish of trumpets, accompanied by the beautiful and impressive ceremonies with which such solemn occasions are always distinguished by the Craft.

Some further steps were made this year by the English Fraternity towards the establishment of an annuity system for the widows of deceased Brethren; and the wonder is that, amidst all the benevolent institutions of Masonry, a fund for their permanent relief and sustentation had not been provided many years ago. It was not, however, too late. Poor, aged, infirm, and destitute Brethren were already provided for; orphans of both sexes fed, clothed, and educated; and to the honour of the Craft, it may be added that the charities were not only well conducted, but the purposes for which they had been established were practically and beneficially carried out by the discriminative character of their distribution; thus contributing fully and completely to the real and substantial benefit of the recipients. A motion was made at an especial Grand Lodge, on the 29th November, that "A grant of £300 per annum be given to establish a fund for annuities to the destitute widows of Masons, under such laws as the Board of General Purposes shall agree upon with the sanction of Grand Lodge."

A measure of this kind had long been wanted to complete the holy chain of Masonic charity;

and as it involved the true principles of the Order, it was secure in the sympathies of the Brethren, although reluctantly opposed by a few members of the Grand Lodge on the ground of expediency. But as the mover observed, "To cheer the heart of the desolate widow who had been bereaved by the chastening hand of Providence, became the duty of man, and more especially of the Freemason, who in this age of improvement would, he hoped, be at least unselfish, and having provided for his indigent Brethren, might at length seriously consider the desolation of that better sex to whom he was indebted for the lessons of piety, virtue, and honour, and to whom he owed whatever happiness he was permitted to enjoy."

An eminent and influential Brother expressed a decided opinion that a grant from the funds of Grand Lodge annually to form annuities for the widows of Masons was very desirable; and the more extended the charity that Grand Lodge could grant the more praiseworthy it would be. He had always advocated the extension of Masonic charities, and in his own person had, to the extent of his means, acted upon that principle; indeed he might say that he had done other charities injustice by the disproportionate sum she gave to them in comparison with the Masonic charities. But the present was not the time to ask for a money grant. The large sums given at the Board of Benevolence made a heavy drain upon the funds, and by the vote which had been passed on that very evening, £200 per annum more would now be required for the Annuity Fund than had been already given. For these reasons he felt bound to oppose the motion, which, however, after a full discussion, was carried without a division.

But, alas! at the succeeding Grand Lodge, the P.G. Reg. moved that the grant of £300 per

annum towards a fund for the relief of the widows of Masons which had been passed at the especial Grand Lodge in November last, *be not confirmed*. He undertook to move that, because the Masonic body were not in a position to grant so large a sum out of their revenues. If any one would look at the sums that they already stood pledged to give, together with their casual charity, he would find that they amounted to all they could afford. Last year the balance was against them, and from the badness of the times a like unfortunate result might be again anticipated. One other weighty consideration was that this proposition was not for a temporary purpose, but if passed and acted upon was for perpetuity; if they once made the contract they were bound at all risks to fulfil it, and where was the money to come from? To vote away £500 per annum they should be sure of its receipt; but such not being the case, he hoped Grand Lodge would not confirm the grant. And after a long discussion the confirmation was refused, and the cause of the widow once more defeated, although the buoyant hopes of her advocates were still in the ascendant.

At the next Grand Lodge it was moved that the Board of Benevolence should be empowered to confirm at a subsequent meeting any grant of money not exceeding £50; which sum having received the sanction of the Grand Master, should be paid. At present if a grant of £50, or any amount above £20, was voted by the Board, it required to come before the Grand Lodge in the way of a recommendation, and then a long discussion generally ensued, which caused great delay. The mover observed that, "whatever might be thought by the Brethren, he had but one object in view, and that was to disburse the relief voted by the Board as quickly as possible, which was the in-

tended effect of his proposition, as four weeks after the grant it might be confirmed, then submitted to the Grand Master, and paid forthwith ; while at present three months would elapse between the award and the confirmation of it by Grand Lodge." An amendment was then proposed, which it was stated would simplify the proceeding, to the effect that the recommendation of grants of money for benevolent purposes, when passed by Grand Lodge, should be paid by an order made immediately on being passed without requiring confirmation. This amendment was incorporated with the original motion, and they were together unanimously adopted.

In the next year the widows' annuity system was doomed to be effectually accomplished ; and all objections were silenced by a more moderate proposition than any which had hitherto been made. It was now simply demanded that £100 per annum be given out of the funds of Grand Lodge, and exclusively devoted to the use of Freemasons' widows ; and that a plan for its distribution be devised by the Board of General Purposes. It is true the advocates for economy expressed some doubts whether it would not be unjust and legally incorrect to take from a fund appropriated to Masons for the purpose of relieving Masons' widows ; because if they agreed to that proposition, they must first provide for all the claimants on the funds, and it was a fact that at the last election, out of forty candidates six only could be relieved, on account of the inefficiency of the fund ; that, although a similar resolution but for a larger grant, had been carried in a preceding year, it had been refused on confirmation ; that they already had pensioners whose income might be endangered by the establishment of a new charity ; and that, though it was said that this

would complete the circle of Masonic benevolence, he would defer that completion till he found it just and safe to do so.

In reply, it was contended that the argument against using their funds to relieve widows till all the Masons were taken care of, was evidently unsound, if it was true that they could relieve only six out of forty applicants at the last election; because, at that rate, a poor widow would not have the slightest chance, for twenty male applicants would spring up in the place of every one who was provided for.

At the close of the debate the motion was affirmed by a small majority, and finally established at the succeeding Grand Lodge by a confirmation of the minutes. Thus the widows' cause was at length triumphant; and the inhabitants of that bright sphere to which departed spirits wing their flight, rejoiced with anthems of never-ending joy. The Board of General Purposes lost no time in issuing their report on this benevolent scheme, and it has now taken its place amongst the established Masonic charities. The Grand Chapter of the Royal Arch passed a resolution to the effect that the sum of £35 be paid annually out of the funds of the Grand Chapter to the fund established by the Grand Lodge for granting annuities to the widows of worthy Freemasons; and that in consideration of such grant the First Principal of every Royal Arch Chapter shall be entitled to one vote at each election of an annuitant, provided the Chapter shall have made its returns and payments to the Grand Chapter for the preceding year. In 1855 a second grant was made by the Grand Lodge, and in 1858 a third, of each an additional £100 a year, thus making the entire sum equivalent to that which had been prayed for in 1848.

This important measure having been brought to a satisfactory conclusion, the next object was to amalgamate the existing benevolent societies, and place them under the direction of a responsible Board. For this purpose, Sub-Committees of the Annuity Fund and the Asylum were formed to make the necessary arrangements; and both agreed that it would be desirable to amalgamate the two institutions, provided certain legal difficulties could be removed by the managers of the Asylum for Aged and Decayed Freemasons. At a joint meeting of the Sub-Committees later in the year, it was announced that the proceedings in Chancery had been withdrawn, and that the Trustees of the funds belonging to that institution were now at liberty to expend the whole amount for the purpose of building an asylum without further application to the court. After the legal technicalities had been disposed of, and some other difficulties removed, the two Committees unanimously resolved to submit to their respective constituencies a scheme to which they had both agreed for uniting the two societies, provided the management of the widows' fund shall be undertaken by the Governors of the Royal Masonic Benevolent Annuity Fund, in accordance with the suggestion and recommendation of the Grand Lodge.

The thanks of both the Sub-Committees were then conceded to Brother Dobie, P.G.M. for Surrey, and G. Reg, for the great interest he had at all times taken in promoting the prosperity of the Institution, especially for his unremitting exertions and devoted zeal in aiding and greatly contributing to the proposed amalgamation of the Royal Masonic Benevolent Annuity Fund with the Asylum for Aged and Decayed Freemasons; for the independence and promptitude of action by which he succeeded in overcoming all difficul-



ties; and, lastly, for the courteous and conciliatory manner in which he presided over numerous meetings of the two Sub-Committees, thereby greatly conducing to the attainment of the object which these Committees were desirous of carrying into effect.

The Report of the Sub-Committees was laid before the Grand Lodge in June, and the Grand Master expressed his opinion that the proposed amalgamation of the two institutions would tend greatly to the advantage of both, and be the means of getting rid of those little jealousies which had unfortunately subsisted; although he was sure that they had arisen only from the anxiety of Brethren to promote the success of that particular charity to which they had more immediately attached themselves. His lordship then proposed, "That this Grand Lodge do hereby express their entire approval and concurrence of the proposed amalgamation of the Royal Masonic Benevolent Annuity Fund and the Asylum for Aged and Decayed Freemasons, and of the schemes and regulations which have been adopted by a general meeting of the subscribers." The question being put, it passed unanimously in the affirmative.

The united societies were henceforward to be distinguished by the name of the Royal Masonic Benevolent Institution for Aged Freemasons and their Widows; although a separate fund was established called the Freemasons' Widows' Fund, consisting of the sums annually granted by the Grand Lodge, together with such subscriptions of private Lodges, Chapters, and individual Brethren as may be given in augmentation, for the purpose of granting annuities to the widows of Freemasons, according to the following scale, viz.:—From 50 to 65 years of age, £15; from 65 to 70, £20;

and 70 years and upwards, £25. That no widow be eligible unless her late husband was a subscribing member to a Lodge for at least ten years, and continued so till within five years of his death; nor unless she had been married to him for at least ten years; nor if she have an income of £20 per annum; and if an annuitant shall marry, her annuity shall thereupon cease and determine.

§ 10. *View of the Proceedings of Masonry in England from the establishment of the Widows' Fund to the death of Brother Sir Charles Napier, G.C.B.*

Notwithstanding the amalgamation of the Masonic charities, as described at the conclusion of the preceding section, the design for building an asylum for the residence of worthy aged and decayed Freemasons was not abandoned, although some difference of opinion existed amongst the Fraternity respecting the expediency of such a measure—the one party contending that the funds would be more beneficially employed in granting annuities to deserving Brethren, and the other claiming equal credit for their belief, that an edifice where aged Freemasons might congregate together and spend the evening of their lives in brotherly fellowship, would be more in accordance with the holy principles of the Craft; and with some degree of justice demanding that the money which they had subscribed for that particular purpose ought not to be applied to any other. The latter opinion prevailed, and a building was erected at Croydon, in Surrey, the consecration of which formed the striking feature of the year 1850, and constituted another public triumph of Masonic benevolence. The building is a picturesque structure, and consists of a central edifice and wings. Each inmate is accommo-

dated with two rooms and their attendant conveniences.

The 1st of August was the day appointed for the above imposing ceremony, and it was performed in the presence of more than 500 of the most distinguished Freemasons in London and the neighbouring provinces, who were eager to assist at the inauguration of the first building which had been erected in this country for the exclusive use of worthy aged and decayed Brethren. The Building Committee, who had the sole management, applied to the earl of Zetland to preside at the ceremony; but his lordship, being prevented by other important engagements, deputed Brother Alexander Dobie, the P.G.M. for the county, to officiate on the occasion, and right worthily did that distinguished Brother discharge the duties of his office.

On the day appointed, the P. G. Lodge was opened in the Town Hall; and after the P.G.M. had made a few appropriate observations on the approaching solemnity, the Brethren proceeded to St. James's Church, on Croydon Common, where the consecration sermon was preached by the Rev. J. E. Cox, Grand Chaplain. Having retired from the church, a procession was formed in the usual order to the Asylum, where the Brethren, having taken their places in the committee-room, which is a very handsome apartment lighted by stained glass windows in elegant devices, and decorated with an admirable portrait of the founder, Brother Robert Thomas Crucefix, P.G.D., the P.G. Lodge was resumed and the ceremony of consecration performed. The P.G.M. then delivered an admirable oration, in which he minutely detailed the origin and progress of the Masonic charities, after which an anthem was sung, and the Grand Lodge was closed in due form. At a subsequent

quarterly communication of the Grand Lodge the sum of £500 was ordered to be invested as the nucleus of a permanent fund for keeping the building in repair.

As a set off against the completion of this benevolent design, the next event we have to record is a furious onslaught which was made upon the Order by a Cornish man, named Trevilian, and created a great sensation amongst the Craft. Mr. Trevilian, himself a Mason, though a seceder, assuming as an incontrovertible axiom, that Freemasonry is "an anti-Christian, deistical, or infidel society," published his opinions in an octavo volume, under the title of "The Anti-Christian Character of Freemasonry," where he reproduced the oft-refuted arguments of Barruel, Mirabeau, Le Franc, Weishaupt, Zwack, and others of the same school, who swarmed at the French revolution like flies about carrion, and endeavoured to prop up his hypothesis by the collateral evidence of a few clerical Brethren who had previously renounced the Institution. Thus in defence of his book he boldly asserted in the *Plymouth Gazette*, that "the rector of Buckland had given him leave to say, that, though a Freemason of many years' standing, he entirely concurred in his views of the Institution, its principles, and tendency," adding, "that being the son of an eminent Mason, he had often been solicited to become the Master of a Lodge, but that his conscience would never permit it; that in taking orders he saw at once it would not do; and that he never knew any one of standing in the ministry who continued to frequent a Masonic Lodge." Another reverend gentleman, according to the same authority, who had attained to the Royal Arch Degree, and then left the Society, says, that "Masonry lends to Christianity no help whatever, which in a Christian land I take

to be equivalent to Deism." And he quotes a passage from a notice of his book in the *Church of England Quarterly Review*, by the Rev. T. Hartwell Horne, to the following effect: "A careful examination of Mr. Trevilian's volume constrains us to deliver it as our deliberate judgment, that he has proved that the religious principles of Freemasonry can be nothing more than deism." Such bold assertions constitute a modern indorsement of Barruel's mendacious charge that "The Freemasons acknowledge Jehovah, but deny Christ." <sup>v</sup>

Pudet hæc opprobria nobis,  
Et dici potuisse, et non potuisse refelli.

But a word to these worthy gentlemen, who must have had a very superficial knowledge of the true principles of the Order, or they could not *conscientiously* have exhibited such a sweeping charge against it; although, certainly, if they really believed it to be a system of deism and infidelity, they could not do less than withdraw themselves from it. However this may be, it would be unpardonable in an historian of Masonry to allow such an impudent fallacy to pass unquestioned; for the Order, in its ancient and primitive form, discountenances all such heterodox opinions; and although Freemasonry is not a system of religion, yet the sacred truths of Christianity run like a vein through all its ordinary lectures. <sup>w</sup>

<sup>v</sup> The abbé has made a slight mistake here, and hence the above assertion defeats itself. Christian theologians of every grade, of whom Bishops Patrick and Mant, Matthew Henry, Adam Clark, &c., may be taken as types, understand Jehovah and Christ to be only different names of the same divine being; while it is clear that the abbé intends to indicate two distinct persons, the Father and the Son.

<sup>w</sup> An esteemed friend and Brother writes to me thus:—"Did it ever occur to you that Freemasonry is entirely a Christian institution, and that the story of H. A. B. was got up only a few

Indeed, the possibility of any genuine Mason acceding without a blush to an open profession of infidelity, may be reasonably doubted; and it would require some extraordinary pressure to induce a well-instructed Brother to subscribe to the insidious hypothesis which would persuade him that Masonry repudiates the Redeemer of mankind, or ignores and banishes from the Order those ameliorating doctrines and influences which are derived from His moral teaching. It would be a sacrifice to the idol of expediency, which few would feel inclined to accept under any circumstances, or at any man's dictation; for every Christian Mason is bound to believe with St. Paul, who calls himself "a wise MASTER MASON" (Σοφὸς Ἀρχιτεκτων),<sup>x</sup> that "no man speaking by the spirit of God calleth Jesus accursed, and that no man can say that Jesus is the Lord, but by the Holy Ghost."<sup>y</sup> Whoever refuses this test must renounce the distinctive title of a Christian man.

It is true the Lodge of Reconciliation at the Union, in 1813, displaced the ancient patrons and parallels of Masonry, who were Christian saints, and exalted two eminent Jews to the vacant seat of honour. This was done professedly to establish the doctrine of universality as an essential attribute of the Craft. But it will scarcely be asserted that the Levitical dispensation was either permanent or universal; or that the sectarian character of Masonry is more transparent under the presidency of

centuries ago. I am very unwilling to admit this myself; but there are several circumstances which favour the hypothesis. At all events, it has undergone so many alterations to adapt it to the Christian religion, that the original secret history has probably been long lost. If this conjecture be tenable, there can be no doubt but the death of H. A. B. is intended to represent the crucifixion of our Saviour, and that the builder who was smitten was Jesus Christ."

<sup>x</sup> 1 Cor. iii. 10.

<sup>y</sup> 1 Cor. xii. 3.

Christians than of Jews. 'It was doubtless this change in the landmarks of Masonry that afforded Trevilian and his compeers, Soane and Carlile, a vantage-ground to assail the Institution, and affix on our Lodges the disreputable imputation of ignoring our holy religion.

On this subject I quote an editorial remark from the *Freemason's Magazine*,<sup>2</sup> which is the legitimate organ of the Craft. "The masonic world has been told that the universality of the Craft means the admission into the Order of all persons, whatever their creed or belief. We deny that this is so, and most emphatically state that no Brother, unless he be a hypocrite, can be a Master Mason, or a Royal Arch Mason, as sanctioned by the Grand Lodge or Grand Chapter, without he be a believer in revealed religion as found in the Old Testament. What! we who have reared the Temple, and had King David, King Solomon, and Zerrubbabel for our Grand Masters, and Ezra and Nehemiah for our Scribes—not believers in revealed religion! The idea is preposterous. The cant of the words alone it is that has made the meaning of the thing obscure. The universality of the Craft means the eligibility of those to admission into the Order who admit the moral law, that Decalogue revealed to Moses on Mount Sinai, as part of their belief and the foundation of their morality. The Grand Lodge and the Grand Chapter acknowledge no universality in the Craft beyond this."

There is an ancient adage which is equally applicable to kingdoms, societies, and families, to the effect that unless discipline be strictly observed, no institution can reasonably be expected to prosper. This aphorism is peculiarly applicable to the Order of Freemasonry, and an apt illustration

<sup>2</sup> 1853, p. 580.

of it was enunciated at the Quarterly Communication at the close of the present year, when the Board of General Purposes reported that the Lodge No. 43 having recommended a petition from the widow of a Brother who had been initiated in that Lodge on the 12th February, 1849, and was drowned at sea in the August following, the same was laid before the Lodge of Benevolence, when it appearing that the name of the Brother had never been returned for registry, the case was referred to the Board for inquiry, and a letter for that purpose was written to the Master of the Lodge, who replied that although the Brother was initiated in the Lodge, he had not been raised to the third degree. It appeared, however, that he had paid the Lodge for his registry and certificate; and by the laws of Masonry every Brother is entitled to a Grand Lodge Certificate immediately upon his being registered; that each Lodge, therefore, when it makes a return of the Masons initiated therein, shall pay for the certificate. And the Board resolved that the W. Master be admonished for his neglect, because *it is his bounden duty to make himself acquainted with the laws of the Craft, especially those which he has to carry out in the faithful discharge of his important office*; and the withholding fees which are intrusted to his keeping is not only a wrong towards the Grand Lodge funds, but unjust towards individuals who have paid the money in full confidence of their being placed in a position to claim and enjoy those privileges and advantages which upon their initiation they are led to expect.

In 1851 the earl of Zetland consented to hold a Grand Lodge at Bradford for the purpose of levelling the footstone of St. George's Hall, and a very splendid affair it was. The Grand Lodge having been opened in ample form at the Exchange



Buildings, the procession moved off at half-past one o'clock to the site of the intended operations. When the Brethren arrived there, they divided to the right and left, and faced inwards, forming an avenue through which the M.W. Grand Master, preceded by the Grand Sword-Bearer, passed through, and was conducted to the north-east corner, where preparations had been made for laying the foundation stone, which was suspended by appropriate mechanism, under a canopy tastefully constructed in the Masonic colours, and surmounted by a tall flag-staff. The steps leading to the stone below were covered with crimson cloth. On these steps the earl of Zetland stood conspicuous amongst his Brethren by the splendour and richness of his decorations. A large gallery had been erected for the spectators, and was filled with a gay and fashionable company, amongst whom were many ladies richly dressed. After a short interval the upper stone was raised, and the lower one having been properly adjusted, the Grand Treasurer deposited a glass bottle, hermetically sealed, containing one of each of the coins of the present reign, in the cavity of the lower stone. The Grand Secretary then placed a brass plate in its proper place, bearing the following inscription:—

“ This foundation-stone of St. George's Hall, Bradford, Yorkshire, was laid by the right honourable the earl of Zetland, the M.W. Grand Master of the Freemasons of England, on Monday the 22nd day of September, in the fifteenth year of the reign of her Majesty Queen Victoria, and in the year of our Lord 1851.”

The ceremony lasted about three quarters of an hour, when the procession was remarshalled, and proceeded in the usual order to the place where the banquet had been set out; and the Brethren assembled in an adjoining room, where the Grand Lodge was solemnly closed with prayer.

Such displays are calculated to enhance the credit and promote the popularity of Freemasonry in the estimation of the outer world; the earl of Zetland truly merited the thanks of the Fraternity of Bradford, for honouring them on such an occasion with the sanction of his presence. If it had been in the North or East Riding of York, the Brethren might have had some claim upon him as their P. G. Master, but in the West Riding, their pretensions rested solely on his position as the Grand Master of the English Craft; and in that character he cheerfully complied with the solicitations of more than thirty Lodges. Hence the vicar of Bradford, in his speech after dinner, appropriately observed:—

“If there be one thing that could add to the gratifications of this day, unsullied by a single stain—a day without one single chord of discord to vibrate in it—a day, I trust, holding forth the prospect of the harmonious sounds which we shall hear at the inauguration of this mighty edifice. If anything could add to this feeling of gratification, it would be the extreme propriety that has accompanied the arrangements of the day. It has been in the propriety of good taste that the ancient Craft of Freemasonry has been solicited to inaugurate the proceedings; and we are all greatly indebted for the honour we have received, to the earl of Zetland, G.M., and many of the highest Officers from distant quarters. I cannot conceive anything more in harmony, when an edifice for the benefit of all the grades of society has been inaugurated by a brotherhood, who, whatever mysteries they may have of their own, have placed before the world the one practical faith of universal benevolence.”

The wide circle of Masonic charity includes many parallel glories; amongst which, its educational institutions for orphans, both male and female, are not the least remarkable. “Train up a child in the way he should go,” says a traditional Grand Master of Masonry, “and when he is old he will not depart from it.” This is the great principle on which Masonry provides for the future usefulness of a coming generation, the orphan offspring of deceased Brethren. We live

in an age of progress. A century ago such schools were scarcely thought of; and the children of the working classes were sent into the world without education, to wend their way to the grave as best they could. But now schools are the rule in every town and village, and poor as well as rich have an opportunity of being taught how to avoid the snares of vice and folly, and to become useful members of society on earth, in the hope of reaping a future reward.

The state of the Masonic schools is highly satisfactory. The children of both sexes are regular and orderly, and their acquirements in useful learning, and a knowledge of such things as may assist their progress in after life, are equally creditable to themselves and their teachers, between whom a perfect good understanding exists. If the latter be indefatigable in their efforts to communicate useful instruction, the former meet their endeavours by corresponding industry and diligent application, and the results have elevated these schools to a superior station amongst the public institutions of a similar nature which are entirely supported by private contributions. In the examinations before the earl and countess of Zetland, during the present year, the children exhibited a proficiency which spoke volumes for their training, not only in literary attainments, but also in the more important studies of morality and religion, and the useful operations of domestic life.

These observations have been elicited by the solemn dedication of a newly-erected and more commodious schoolhouse for the female orphan children of Freemasons, on Wandsworth Common; which took place on the 2nd of August, 1852, under the supervision of the earl of Zetland, G.M., who conducted the ceremonial. The house is built of red and grey bricks, in the Elizabethan

style of architecture. It has a central tower and turrets, with two front wings and receding appurtenances, all admirably adapted for the object in view.

The proceedings commenced by the performance of Divine service in the church of St. Ann, at which a large number of Brethren were present. A portion of the service was chanted by a choir of vocalists, in which the children of both schools took a part; and the sermon was preached by the Rev. W. Gleadall, P.G. Chaplain. The procession then circumambulated the buildings, and proceeded to the room in which the dedication was intended to take place, where it halted, and the Brethren, dividing to the right and left, faced inwards, so as to form an avenue, through which the Grand Master passed into the chamber, preceded by the Grand Swordbearer, and Brethren bearing ewers of wine and oil, and the cornucopia containing the corn, and followed by the Deputy Grand Master and the other Grand Officers. The Grand Master having taken his seat, the vessels were deposited on pedestals prepared for their reception, and the Brethren, being ranged in Masonic order, the dedication was performed with the accustomed ceremonies.

At the Quarterly Communication in December, it was agreed, on the recommendation of the Grand Master, that the sum of £500 be granted out of the fund for general purposes to the Royal Masonic Institution for clothing, educating, and apprenticing the sons of indigent deceased Freemasons, to be invested in the public funds in the names of trustees, towards the formation of a fund, to be kept separate and distinct, and to be applied exclusively for the purpose of upholding, repairing, sustaining, and maintaining the structure about to be known as the Royal Masonic

Institution for Boys; the dividends arising from the stock to be purchased with the said sum of £500, and of any increase and augmentation thereof, to be applied from time to time, as need may be, for the purpose of repairing the said building when erected and completed; and in the event of the dividends receivable at any time not being required for such repairs, then the sum to be invested in augmentation of the capital stock.

After the revival of Masonry in the last century, the rule was, and there were very few (if any) exceptions, to hold Masonic Lodges in taverns; and, as they had no names, they were usually distinguished by the sign of the house where the Brethren assembled; but the extensive social improvements of modern times have convinced the Craft that Lodges would be more perfectly matured, and conducted with greater order and effect, if held in buildings exclusively appropriated to the purpose. This belief having become firmly established in the Masonic mind, it naturally followed that where the members were sufficiently numerous and opulent to bear the expense, Masonic Halls would be substituted for the old tavern Lodge-room, which being also appropriated to other club purposes, the regalia and furniture were either improperly exposed to the curious inspection of cowans and antimasons, or periodically consigned to some lumbering closet, where it could not escape present injury and ultimate destruction; to say nothing of the breaches of Masonic law in endowing landlords with power over the funds, which melted away like snow before the sun under the effects of an improvident expenditure.

A writer in the *Magazine* enumerates a still more imposing list of evils arising out of this practice. "Every colonial and foreign Mason,"

he remarks, "who comes to London, expresses his annoyance and disgust at finding the Lodges and Chapters without local habitations, and meeting in taverns. At one first-rate tavern he will find the chambermaids and barmaids drawn up regularly on Lodge-nights to join at the procession of members passing from the Lodge-room to the banquet-room; in another he finds a sideboard of wine-glasses left to complete the fittings for a serious ceremonial; and he notices many unseemly things which the London Brethren, by being accustomed to, do not think of grumbling about. He attires himself in a passage or corridor, and is prepared for the accommodation which is eked out to him. He is not afterwards surprised to find that there is no preparation-room available, and that no preparation is undergone, and would not be surprised if he were told that the coal-cellar or the wash-house were allotted for such purpose."

The evil, however, has at length, in a great measure, effected its own cure; and the erection of Masonic halls in various parts of England has caused a revival of the genuine spirit of Masonry, and an increased conservation of its resources, which have produced the extension of the Order, the augmentation of its charities, and the general stability of the institution. Much might be added on this interesting subject if space were available, but inevitable necessity compels us to proceed to facts.

Under the pressure of these and similar considerations, the Brethren of Liverpool determined to build a Masonic hall for the meetings of the Craft, and the foundation-stone was laid with such ceremonies as were practised by Sir Christopher Wren on laying the corner-stone of St. Paul's Cathedral. The Brethren, including the

Mayor of Liverpool as Provincial J. G. Warden, Rev. G. Robinson, D. P. G. M., Rev. J. Birchall, P. G. Chaplain, E. G. Willoughby, of Birkenhead, and several other Officers of the P. G. Lodge of the Western division of Lancashire, besides the Masters, Officers, and Members of all the Liverpool Lodges, assembled at the Queen's Hotel, and from thence proceeded in Masonic array to the ground, where the chief Officers arranged themselves round the foundation-stone in the form of a Lodge of Masters. Every officer being thus stationed in his legitimate place, the Mayor demanded—

“To whom is this building to be dedicated?” and the D. P. G. M. answered, “To MASONRY in the name of the Great JEHOVAH, to whom be all honour and glory; to VIRTUE and to UNIVERSAL BENEVOLENCE.”

The Mayor then said, “Let the plans and designs be presented;” which was done by the architects, and the P. G. Chaplain invoked a blessing on the proceedings.

The trowel was then placed in the hands of the Mayor, who spread the mortar scientifically, and the stone was lowered into its place by three several movements, at each of which the band played a solemn piece of music. When in its true position the Mayor struck the stone three times and declared it properly laid. The benediction having been pronounced by the G. Chaplain, the proceedings terminated by the band striking up the National Anthem.

The Lodges from one end of England to the other, appear to have been in active operation at this period, and their public demonstrations attracted the attendance of great multitudes of curious spectators, which is a clear indication that Masonry has at length taken a permanent place

as one of the beneficent institutions of the country in which scientific research and benevolent practice are harmoniously blended together. In the year 1853, a grand procession of the Provincial Grand Lodge of Kent took place at Folkestone, attended by fourteen private Lodges, to celebrate the installation of Brother C. Purton Cooper, Q. C., the newly appointed P. Grand Master, and the ceremony was correctly performed by Brother Dobie, the Grand Registrar. At the banquet a distinguished Hindostanee Brother named Jevanjee Pestonjee being present, his health was drank with the honours, and he replied by saying—

“ To acknowledge this distinguished mark of your friendship I find rather difficult, your language being so foreign to my own ; but when I look at this goodly assembly, presided over by a Grand Master whose talents and virtues add a lustre to our Order, I congratulated myself on being present at this ceremony of an Institution which makes no distinction between Christian or Mahometan, Jew or Parsee ; an Institution based on the pillars of Faith, Hope, and Charity. I thank the Fraternity for my reception in England. Far from home, country, and friends, I have found family, country, and home with Freemasons.”

Then followed the Masonic ceremony of laying the foundation-stone of a noble building for the meetings and museum of the Literary and Philosophical Society at Hull, by Lord Londesborough, the Senior Grand Warden, assisted by the Brethren of the Provincial Grand Lodge, and various other Lodges in the province, all arrayed in Masonic costume, and bearing the insignia of their order. At a subsequent meeting of the Humber Lodge, a deputation of the Brethren was appointed to wait on Lord Londesborough at Grimston Park, for the purpose of presenting to his lordship a resolution of the members, electing him an honorary member of the Lodge. His lordship received the deputation in the most cordial manner, and in accepting the proposed honour, took occasion to



assure the Brethren of the high appreciation in which he held it, and expressed his determination to do all in his power for the Humber Lodge, and to forward its interests on every occasion. His lordship concluded by inviting the deputation, with other members and friends by whom they were accompanied, to an elegant *déjeuner*.

The next demonstration of Freemasonry was a similar ceremony at Leamington Spa, where the foundation-stone of a public Lecture Hall was levelled by Lord Leigh, the P.G. Master of Warwickshire, who made the preliminary arrangements with great taste and judgment. The Brethren of Warwickshire, Oxfordshire, Worcestershire, Staffordshire, and other provinces attended in great numbers, twelve Lodges being represented on the occasion; for it was generally understood that the earl of Zetland himself would perform the ceremony.

The consecration of the Lodge of the Marches at Ludlow, with the installation of its first Master, was then performed by Sir Watkin William Wynn, Bart., P.G. Master for Shropshire and North Wales; and the foundation-stone of a new church at Colchester was laid by Brother R. Alston, P.G. Master, in the presence of nearly 200 Officers and Brethren belonging to the Lodges in the counties of Essex, Suffolk, Norfolk, and Middlesex. The regalia belonging to the Grand Lodge of England was lent for this latter occasion.

In recording these details, it will be observed that we have uniformly refrained from including the particulars of processions and banquets, because the record would occupy too much space, and the programme is well known. A few prominent instances of the inauguration of churches, Masonic halls, and public institutions have been noticed, because the proceedings are highly honourable to the Craft by displaying the usefulness

and elasticity of the Order; but the minute particulars have been omitted as tedious and uninteresting.

About this time a grand Masonic ball was given by the Fraternity in Dublin to his excellency the Lord Lieutenant and his suite, under the patronage of the duke of Leinster, the Grand Master of Ireland. This magnificent entertainment took place in the Rotunda, where a degree of brilliancy and splendour was displayed which has seldom been equalled. The entire suite of rooms in this spacious building were thrown open for the occasion, and were tastefully and elegantly decorated. The walls of the chief rooms were hung with scarlet and white silken drapery, the arches being fluted with azure, blue, and white; and under each window was placed a helmet with two swords in saltire, and three Masonic banners, which were repeated in profusion on the walls, and, together with a number of large mirrors, filled up the entire space. Over the orchestra was a magnificent standard twenty feet square, in the centre of which were the arms of his grace the duke of Leinster, G.M., within a scroll-work of garter blue and gold, surrounded by a wreath of the shamrock, rose, and thistle, with Masonic devices in the angles. On the opposite side of the room, facing the orchestra, thrones were erected for the Grand Master and their excellencies the Lord Lieutenant and countess of St. Germain's. The refreshment-room was fitted up in the Swiss style. At half-past nine o'clock the Grand Master was conducted to his throne, the band playing a Masonic anthem. Their excellencies arrived at eleven o'clock with their staff, and were conducted to their thrones, the band playing "God save the Queen." The dancing then commenced, and continued till one o'clock, when supper was announced. A great

number of noble and aristocratic families were present, and added grace and dignity to the occasion.

On the 18th of August, Brother W. Tucker, P.G. Master for Dorset, held his annual P.G. Lodge at Wareham, and took his seat in the gorgeous regalia of a Sovereign Grand Inspector General of the 33rd Degree; and on returning from church, he delivered an admirable charge, in the course of which he said:—

“I will now draw the attention of the younger Brethren to a subject of the most vital importance to them,—and that is, the necessity, if any Brother wishes to rise to eminence in the Craft, of deep study and much thought, as well as of constant antiquarian research. Masonry is a well-stored mine; dig deep, and you will find treasures. Do not imagine that you are a perfect Mason if you merely remember the ceremonies and lectures of the Order. You must lay them to heart,—you must dissect them,—you must digest them, and see how perfect they are in all their points, parts, and bearings, and how truly they are veiled in allegory, and illustrated by symbols. Masonry is a science which once entered on, heart and soul, never tires the mind, but ever finds fresh incentives to energy and activity.”

The worthy P.G. Master, however, made a sad mistake in using the regalia of a degree which is not acknowledged by the English Grand Lodge; for which offence it will only be necessary to observe here that he subjected himself to pains and penalties, and was superseded in his office of P.G. Master. This occurrence may be a useful lesson to the Craft at large to abstain from mixing up with their Masonic habiliments the insignia of any order unconnected with symbolical Masonry.

A few days later the Craft assembled in the island of Guernsey, on the anniversary of Her Majesty's visit in 1846, to lay the foundation-stone of the harbour of St. Peter Port. The Brethren, attended by the “Royal Court,” marched in procession, headed by a company of rifles, as a guard of honour, and attended by the band of the first

regiment; while a battery of four guns, drawn by four horses each, took position on the south beach. The stone being lowered with the usual Masonic forms, prayer was offered up by the P.G. Chaplain; and the P.G. Master, striking the stone thrice with his mallet, said:

“As P.G. Master of Free and Accepted Masons of England for the Province of Guernsey and its dependencies, I declare this stone to be duly and Masonically laid; and may the Great Architect of the Universe, without whose invocation no work of importance should be begun, grant a blessing on this undertaking. May He enable us to carry on and complete the building, and of His infinite providence guard and protect the structure from ruin and decay to the latest posterity. GOD SAVE THE QUEEN.”

We have now to record the last obsequies of a warm-hearted Mason of great eminence:—no less a person than Brother Lieutenant-General Sir Charles Napier, G.C.B., which took place at Portsmouth in the presence of 50,000 spectators. On his decease becoming known, a meeting of the three Masonic Lodges in the Borough of Portsmouth was held at the Phoenix Lodge Rooms, which was presided over by the W.M. of that Lodge, numerously attended. Dr. Scott, of Southsea, one of the medical attendants of the deceased, was present, who represented that the relatives of our distinguished Brother highly appreciated the proposed mark of respect to his memory; and further stated that a short time before his death Sir Charles took his hand as a Master Mason, and thus died giving a filial proof of his appreciation of Freemasonry by dying with his hand thus laid in that of a Brother. It was then unanimously resolved that a letter of condolence should be addressed to his sorrowing widow, and that the Brethren should take part in the funeral ceremony.

Accordingly, on Thursday, September 8, the day named for the funeral, upwards of sixty

Brethren assembled, uniformly dressed in black, with white neckties and white gloves, and meeting the corpse at the entrance of the town, headed the melancholy procession from thence to the Garrison Chapel on the Grand Parade, the place of interment. Arriving there, they divided right and left, thus forming a double line, through which the corpse, accompanied by the distinguished mourners and their numerous followers and friends, passed into the body of the church. The portion of the burial service there performed being concluded, the Brethren again took their places as before, and through them the body again passed to its final resting-place.

§ 11. *View of Freemasonry in England from the Death of Brother Sir C. Napier, G.C.B., to the Foundation of a Charitable Institution in Memory of the late Grand Master.*

Towards the conclusion of the year 1853 a magnificent Masonic procession took place at Stockport, headed by the Lord Viscount Combermere, P.G. Master, which must not pass unnoticed. An arch of magnificent dimensions was thrown over the Wellington Road, with pinnacles at each end, bearing the inscription RIGHT WELCOME COMBERMERE, in blue letters on a white ground, on the south side, and LONG LIVE THE CHRISTIAN HERO, on the north, and elaborately ornamented with flags, floral and other devices, the whole structure being covered with evergreens on dark drapery. Another arch over Vernon Street was most appropriately decorated with warlike emblems, and a list of the principal victories, painted on drapery, in which Lord Combermere had signalized himself. The third triumphal arch was erected in Church Gate, of similar dimensions, bearing the inscription "Hail to the Craft," in China asters, and in point of decorative and floral

arrangement was much admired. After the procession and sermon the Brethren adjourned to the banquet at the Wellington Bridge Hotel, the room being elaborately ornamented with shields, banners, and other warlike and Masonic emblems. A gallery for the accommodation of a limited number of ladies was fitted up, that they might have an opportunity of witnessing the proceedings at the banquet, in which Lady Combermere and her daughter, the Hon. Lady Cotton, occupied the front seats.

It is quite refreshing to contemplate the state of Freemasonry in Oxford. There the science is conducted on sound principles, and assumes a position which secures universal respect. It maintains its legitimate rank in a city famous for learned and scientific institutions, and the Lodges of Oxford constitute a model which some others would do well to imitate. Among the many festivities which characterized the installation of the earl of Derby as Chancellor of the University, there was not one which, in point of interest, splendour, or influence, equalled the grand Masonic ball, given in honour of the event by the Apollo University Lodge. This ball took place on the Wednesday in the installation week, at the Town Hall, of which the stewards obtained possession ten days previously, that it might be fitted up and decorated in a manner worthy of the occasion.

The splendid Masonic attire of the Brethren, with their jewels, collars, and other decorations glistening in the mazes of the dance, the handsome dresses of the ladies, and the objects of taste and beauty which met the eye in every direction, combined to make a spectacle which for striking effect has seldom been equalled. All that ingenuity could devise, taste suggest, and

skill execute, were brought into play, and the result was successful in the highest degree. The Grand Jury Room, the platform at the end of the Town Hall, and the Council Chamber, were fitted up as refreshment rooms, and there was a bountiful supply of refreshments and wines of the choicest character throughout the whole night. The supper, which was served in the Council Chamber, was distinguished for its elegance and abundance; and the table was covered with a profusion of plate, candelabra, vases, and ornaments, amounting in value to upwards of £2,000. The earl of Derby and most of the distinguished visitors at Oxford made a point of attending this grand festivity, and those who neglected to do so missed one of the most interesting scenes of the season. The profits of this ball, amounting to sixty guineas, were handed over to the treasurer of the Ratcliffe Infirmary.<sup>a</sup>

The second week in February is usually devoted to Masonic purposes in that city, and the arrangements were thus conducted in the year 1854. *Ex uno disce omnes.* On Monday the Alfred Chapter of Royal Arch Masons was convened, and several candidates exalted. On Tuesday morning the Brethren of the Apollo University Lodge held a Lodge of Emergency; and in the evening a similar meeting was held by the Alfred City Lodge, at the conclusion of which Brother R. J. Spiers, Past Grand Sword-Bearer of England, and mayor of Oxford, gave a Masonic *soirée* at his residence, which was attended by about seventy Brethren of the *élite* of the Craft. On Wednesday morning the retiring W. Master of the Apollo gave a public breakfast to the Fraternity at the Masonic Hall;

<sup>a</sup> A full account of these proceedings may be found in the *Freemasons' Magazine* for the above year, p. 378.

and at twelve o'clock on the same day the Provincial Grand Master held his Provincial Lodge, which was numerously attended. At five o'clock in the evening the members of the Apollo met to install their new Master, and an unusual number of Brethren assembled to witness the ceremony. On Thursday the anniversary festival of the Cœur de Lion Encampment of Knights Templar was held, and another day was delightfully spent by those visitors and Brethren who had attained to that degree. This meeting concluded the proceedings, and brought to a satisfactory issue a series of ceremonies and festivities such as few provinces in England would have been able to carry out. Can any one be found bold enough to reproduce the melancholy sentiment of Madame de Stael, and say of these exciting demonstrations—*C'est un triste plaisir?*

The proceedings of the sister university must not be left unrecorded; and this year, in the month of March, the Brethren of Cambridge celebrated the centenary of the Scientific Lodge, No. 105, as the Report affirms, by a grand banquet and ball, which will long be remembered by those who were present as a bright page in the history of that prosperous Lodge. The earl of Zetland, Grand Master, accepted the invitation to be present on the occasion, and was the guest of the Provost of King's College. The W.M. Brother Ward, of St. John's College, having summoned the Lodge at two o'clock, it was opened punctually at that hour. Shortly afterwards the Grand Master was announced, and introduced according to ancient custom, but declined taking the chair, which was offered to him, and seated himself on a prepared dais at the right hand of the W.M. He was then saluted by the Brethren with the usual Masonic honours. After the Lodge had



gone through its work, the Grand Master expressed his approval of it, and complimented the Lodge on having so efficient a Master and Officers. The Brethren then adjourned to the banquet, which took place about five o'clock; and at ten the ball was opened by the enlivening strains of an excellent band, which performed the various dances in a most admirable manner. Thus concluded a meeting which will doubtless live long in the remembrance of Cambridge Masons, and give an impetus to the cause of Freemasonry in that town and university.

At the annual gathering of the friends and supporters of the Royal Benevolent Institution, the Grand Master thus explained its birth and maturity:—"It originated," he said, "in two distinct plans, one of which was brought forward by the late Grand Master, for granting annuities to aged and distressed Masons. At the same time there was a counter project, originating in feelings equally charitable and equally laudable, viz., to found an asylum for aged and decayed Masons. Both these plans were prompted by the most benevolent intentions, and both were capable of doing much good; but unfortunately, as in all such projects, some little jealousies prevailed—one set of men were anxious to outdo the other. These two schemes are now happily united; and another object has since been set on foot, prompted by the same laudable motives, and attended with the same gratifying amount of success, viz., the granting of pensions to the widows of Freemasons. This is an object which is deserving of our support. The asylum, which forms one branch of this charity, is now completed. There is in that building a suite of apartments for any annuitants or widows who may choose to avail themselves of them." And there is no lack of

candidates for their occupation. If the number of tenements had been doubled, or even quadrupled, applicants would not have been wanting to fill them up.

In this year the Grand Lodge gave £350 to the building fund of the asylum, the same sum to the building fund of the boy's school, and £350 to the funds of the girl's school.

The ceremony of laying the foundation-stone of the church of St. Thomas, in Newport, Isle of Wight, was attended by a new and peculiar feature, highly creditable to the fraternity. The honour of depositing that stone in the north-east angle of the building was shared by the Masonic body with H.R.H. the Prince Consort. A guard of honour from the garrison lined the streets through which the procession passed, which were spanned by triumphal arches, and numerous banners and streamers were displayed from the upper windows of the houses on both sides. Nine Lodges were represented on the occasion, and the Brethren met the Prov. Grand Master at the Masonic Hall in the forenoon for the despatch of business; whence they marched in procession to the Guildhall to await the arrival of the Prince, and there the municipal body took their places in the procession, which moved forward to the church; and after divine service his royal highness laid the foundation-stone with the usual ceremonies. The cement being handed on a salver, the Prince spread it on the lower stone, and the upper one being deposited upon it, he said:—"We place this stone in Faith, and Hope, and Charity, to the glory of God through Jesus Christ our Lord. AMEN." The Bishop of Winchester then offered up an appropriate prayer, and the Prov. Grand Master having performed his part of the ceremony, announced to his royal highness and the

Mayor that the stone was duly and properly levelled. A benediction delivered by the Bishop concluded the ceremony.

With such a series of demonstrations on record, not cribbed and cabined up in secret conclaves and closely tyed Lodges, but publicly displayed before the open face of men and angels, what becomes of the objections which were formerly alleged against the institution; and still, though with subdued force, are privately urged as unanswerable arguments to prove its inutility at the least, if, like Trevilian, they fail to establish its anti-christian character. Even when the general principles of benevolence with which the Order is invested are spoken of, there are still some captious individuals who will carp and cavil, although their allegations assume a negative form, for they know as little respecting Masonry as they do of the Polar regions, and yet are anxious to get up a popular cry against it. The Oxford celebrations alone, if they stood isolated and unsupported by similar demonstrations elsewhere, ought to convince them that as their premises are unsound, their endeavours will certainly be fruitless.

There are few living Brethren who have not heard an argument to this effect:—If Masons do not intend the public to believe that their Society is greatly superior to other institutions of a similar nature, how is it that they are continually dilating on the privileges of the “divine science”—the authority and immutability of its landmarks—the beauty of its moral system—the unsullied purity of its principles, and the superior excellence of its laws and ordinances? Either these high flown expressions mean something or nothing. If the former are attainable, perfection is undoubtedly implied; and if the latter, the boast is simply an imposition and used as a spring to ensnare the unwary.

It is a pretty argument—specious, but not true—for the laudations of Masonry (which have a peculiar interpretation known to the Craft alone) are not intended to indicate an absolute freedom from error, which is not indeed a human, much less a Masonic attribute. No sane person would contend for the existence of Masonic impeccability, although the Order contains within itself a vital principle of good, which, if rightly applied, will not fail to induce the practice of those virtues that lead to perfection, viz., Faith, Hope, Charity, Temperance, Fortitude, Prudence, Justice, Brotherly Love, Relief, and Truth.

These virtues resolve themselves into a practical benevolence which is unimpeachable; and as an irrefragable evidence of the fact, it will only be necessary to remark, that the casual relief which was distributed by the Masonic Board to indigent Brethren during the present year, without including the annuities, the maintenance of the two prosperous schools, or the numerous unrecorded charities of provincial and private Lodges, amounted to £839. 13s., and was thus distributed monthly: At the Lodge of Benevolence, in December, £61 were voted to Brethren in temporary distress; in January, £25; in February, £78; in March, £106. 15s.; in April, £43; in May, £70; in June, £94; in July, £25; in August, £70; in September, £50. 10s.; in October, £75. 17s.; in November, £88; in December, £63.

It may not be altogether useless to remark, that at the beginning of the year 1855, the only existing periodical organ of the Craft was changed from a quarterly to a monthly serial. “We have such confidence in our Brethren,” says the editor, in his introductory address to the subscribers, “that we have converted the Quarterly into a Monthly Magazine, not only to meet their sug-

gestions, but to give the most ample opportunities for the publication of their communications, which the former could not always permit, but which the latter will fully allow. If we are met, as we believe we shall be, in this respect, with that truly fraternal aid which has ever been accorded to us since the organ of the Craft came into our hands, we have no fear of making the magazine a welcome guest at every Mason's fireside, without which he will feel at a loss to know how the interests of the Craft are faring, and what is the progress its principles are making."

The editor might, with great justice, have said much more than this in behalf of his Masonic periodical, without exceeding the bounds of a becoming modesty. The experimental working of Masonic progress in our own times has placed at our command an element of correction, which contributes in no slight degree to restrain abuses which are not cognizable by the authorities, viz., public opinion—not as enunciated by a non-Masonic tribunal, which, from ignorance of our habits and the peculiarities of our jurisprudence, could contribute little towards the rectification of our short comings, misdemeanours, or deficiencies, and would prove a useless element in the castigation or punishment of Masonic transgression; but by the press, as exhibited in the periodical organs of the Craft in every country where Masonry flourishes.

It is here that our indemnity from innovation and irregularity chiefly lies—here the most minute trespasses may find their remedy—here the petty tyrant of the Lodge may be admonished, and his misrule exposed—here every act of discourtesy, incivility, breach of decorum, or disregard of the established laws of the Craft, may be rectified by a statement addressed to the editor; and

even such open violations of the law as would subject the offender to condign punishment, may be atoned for by a gentle rebuke, and thus relieve the authorities from the discharge of an onerous and unpleasant duty.

The existence of these periodicals further tends to stimulate the ruling Brethren and keep them steady in the strict discharge of their official duties by solving doubts, removing difficulties, answering objections, and giving advice, to say nothing of their infinite value to the Fraternity as authorized reporters of Masonic meetings and the transactions of Grand Lodge. In these respects their utility in such a system as Freemasonry cannot be over-estimated. Their pages afford a summary method of settling difficult questions relating to discipline. Few aggrieved Brethren are willing to apply for redress to the Grand Lodge, because, if the appellant reside at any distant place, the prosecution of his appeal would be both troublesome and expensive; and even those to whom this objection does not apply frequently consider such a course invidious, and likely to produce greater evils than it remedies, and hence they prefer "to bear the ills they have rather than fly to others that they know not of."

These convenient periodicals being open to all communications and complaints which are expressed in proper language, constitute a more potent engine for the prevention of irregularities than the terrors of the law, so long as they are not used as vehicles for the display of private animosity, which could not fail to peril their usefulness. Many an eccentric Master has been kept in check by the fear of exposure, who would have disregarded the equivocal interference even of the Grand Lodge itself. And the results of their operation in every country where they exist, are visible in the

present palmy state of the Craft, the number of its Lodges, the correct demeanour of its Brethren in their vigorous attention to the requirements of Masonic law, and the practice of Masonic duty.

Amongst the transactions of the year 1855, one of the most prominent and honourable to the Craft was the vote of £1,000 by Grand Lodge as a subscription to the Patriotic Fund. The Fraternity throughout the whole length and breadth of the land were impressed with an idea that some steps ought to be taken for placing the highly-extolled charity of the Masonic Society in its proper position, when the appeal was made for a fund as a national provision for the widows and orphans of those brave men who were fighting their country's battles in the Crimea, and, accordingly, at the quarterly communication in March, the Grand Master, pursuant to notice, proposed, "that £1,000 be voted from the Fund of General Purposes as a subscription from the United Grand Lodge of England to the Royal Patriotic Fund," which was seconded by the Deputy Grand Master, and carried unanimously. This noble example was followed by many Provincial Grand and private Lodges, and a very large sum was realized, which was handed over to the trustees of the fund, as a contribution from the Fraternity of Free and Accepted Masons.<sup>b</sup>

The Provincial Grand Lodge in the West Riding of Yorkshire meet quarterly, for the purpose of benevolence, when there is any application for relief. At the latter end of the present year

<sup>b</sup> I subjoin a few of these contributions:—The Province of Somerset, £181. 16s. ; London, £63. 13s. ; Leicester, £50 ; Birmingham, £30. 15s. ; Suffolk, £26. 5s. ; Stafford, £25 ; Kent, £20. 15s. ; Oxford, £20 ; Salop, £12. 12s. ; Cambridge, £19. 10s. ; Durham, £10. 10s. ; Northampton, £10. 10s. ; Monmouth, Limerick (Ireland), £10. 10s., &c. &c.

its members met at Keighley, and several petitions were disposed of. The sum of £5 was voted to Widow Baltye, of Huddersfield. The same sum was assigned to Grace Heywood, widow of Major Heywood, late of Meltham. £10 were appropriated to the use of a distressed Brother belonging to the Lodge No. 591, Haworth; and the same sum to Widow Sykes, of Sheffield. This example is worthy of record as a pattern for the imitation of other Lodges.

A Masonic Congress was convened at Paris during the Great Exhibition, as a centre of union for Masons of every country in the world, by Prince Lucien Murat, Grand Master of French Masonry, in the following terms:—

“A universal Masonic Congress shall assemble at Paris on the 1st of June, 1855, in the Hall of the Grand Orient of France, Rue Cadet, 16. All Foreign Masonic constituencies with which the Grand Orient of France is in relation, shall be invited to represent themselves by deputations, furnished with the requisite powers. The Grand Orient of France shall be represented by our two Grand Masters adjunct, and the members of our Council. We reserve to ourselves the right to nominate, as part of the Congress, such Masons as we shall deem worthy thereof. The Committee already nominated shall submit to us the programme of the Congress convoked by the present decree. Our Grand Master adjunct Heullant is charged with the execution of this decree.”

It is evident from many concurrent circumstances, that his royal highness the late Grand Master, had left behind him a permanent impression of respect and esteem in the minds of the Fraternity; and a subscription, which had been gradually progressing, was now brought to a close, for the purpose of inaugurating some more public and enduring testimony of their high veneration of his character and sense of the value of his services than had hitherto been accomplished. Such an intention could not fail to be popular with the Brethren as well as honourable to the Society.



Gratitude towards those who have effected any solid improvement in our affairs is a Divine aspiration, inducing an abnegation of self, and a commendable display of duty and respect to our benefactor. The rare occurrence of this amiable virtue renders its exhibition so much the more acceptable. On the present occasion, the sincerity of the Brethren was unquestionable. There had been no pressure upon them, in compliance with a well-known aphorism of the noble duke, whose constant advice, when consulted about the decadence of Masonry in any particular province, was, "Let it have a free course, and do not attempt to force it;" and the sum of £1,500 had been silently realized for the purpose of leaving behind a solid memorial, which should convey the name of his royal highness the duke of Sussex to all posterity.

After due deliberation, the subscribers determined to present the entire subscription to the governors of the Royal Free Hospital in Gray's Inn Road, who were about to construct a new wing to their building, on condition that it should have the name of "THE SUSSEX WING;" to which the governors cheerfully assented. As the duke of Sussex was a warm supporter of all charitable institutions, it was thought that such an appropriation of the money would constitute a more fitting memorial than a statue of brass or marble; and accordingly, the foundation-stone of the building was laid by the earl of Zetland with Masonic honours, on the 30th July. Grand Lodge was opened in the board-room of the Welsh school, which adjoins the hospital, and a procession was formed to the site. All previous ceremonies having been arranged, the upper stone was raised, and the Grand Secretary placed in the lower one a brass plate, with the following inscription:—

“As a Memorial in most strict conformity with the whole tenor of the life of his late royal highness Prince AUGUSTUS FREDERICK DUKE OF SUSSEX, and therefore the most fitting to secure and perpetuate the memory of his many virtues, this Foundation-stone of the SUSSEX WING to the Royal Free Hospital was laid, in ample Masonic form, on the 30th day of July, 1855, and in the eighteenth year of the reign of her most gracious majesty Queen Victoria, by the right honourable the earl of Zetland, Grand Master of the Fraternity of Freemasons of England, assisted by the Sussex Memorial Committee, and the Governors of the Royal Free Hospital.”

The Grand Treasurer then deposited a phial containing the coins, and one of the vice-presidents of the hospital a copy of the laws of the institution; after which the band performed the national anthem; and the Brethren returned to the Welsh school. The Sussex Wing was opened by Lord Leigh, the Prov. G. M. for Warwickshire, on the 18th of June, 1856.

Towards the end of this year the members of the Silurian Lodge No. 693, at Newport, determined to secure for themselves in future a perfect independence of action by erecting a Masonic Hall, in shares; and the sum of £1,400 was speedily raised. The plans and specifications having been approved, the foundation-stone was levelled by Col. Charles T. Kemeys Tynte, M.P., Prov. G. M. for Monmouth, amidst a large assembly of Brethren from that and the adjacent provinces; who, after anointing the stone with corn, wine, and oil, revived the good old system of sprinkling *salt* upon it, as a significant symbol of incorruptibility and permanence.<sup>c</sup>

<sup>c</sup> Thus Virgil — *Sparge molam* (Ecl. viii. 82), which the scholiast explains by *sacrificium ex sale et farre confectum*. Salt preserves from decay and putrefaction, and therefore is a correct emblem of duration and perpetuity. But the “covenant of salt” (Numb. xviii. 19) seems to refer to the making of an agreement, wherein salt was used as a token of confirmation. In some countries the eating of bread and salt with any person is esteemed a token of inviolable friendship. And when this

§ 12. *From the building of the Sussex Wing of the Royal Free Hospital to the visit of the prince of Prussia.*

The Prov. Grand Lodge of Canada, in the year 1856, for various assigned reasons, renounced its allegiance to the Grand Lodge of England, and formed itself into an independent Grand Lodge, a proceeding which excited considerable discussion as well as regret amongst the English Fraternity on this side the water. The arguments and replications are too extensive, as they spread over full two years, to have a place in our brief analysis. Suffice it to say, that the matter was at length compromised; and at the Quarterly Communication in December, 1858, the earl of Zetland moved the following resolution:—"That official intimation having been received of the formation of a Grand Lodge of Ancient Free and Accepted Masons in Canada, this Grand Lodge recognizes that body as an independent Grand Lodge, having jurisdiction over the province hitherto known as Canada West, and expresses its desire to entertain henceforth with it such a cordial and paternal intercourse as will serve to promote the interests of Masonry in both countries;" which, after an animated debate, was agreed to without a division.

The excitement which accompanied this measure being at an end, it may be useful to suggest a few of the considerations which—it is not improbable—might have induced the Brethren of Western Canada to assume the responsibility of

ceremony takes place at a Masonic celebration, the formula should be, — "As the Most High made a covenant of salt with Aaron in token of the everlasting protection of his people, so I strew salt upon this stone as a symbol of fidelity, friendship, and hospitality, and as a pledge that the building to be erected thereon shall be dedicated to the purposes of Masonry for ever."

inaugurating an independent Grand Lodge. Having constantly before their eyes the successful operation of the numerous jurisdictions into which Masonry is divided in the United States, they might probably entertain the opinion that their neighbours on the other side of the St. Lawrence possessed advantages which would prove very convenient and useful to themselves, because the private Lodges being immediately under the inspection of the governing powers, innovations in the Ritual and Landmarks would be scarcely possible; and hence they naturally concluded that Masonry in the United States is necessarily more perfect than under the English system, where the Grand Lodge is thousands of miles from its colonial branches. Nor is it impossible but they might also believe that a friendly emulation amongst these Grand Lodges was calculated to elevate Freemasonry into a social position which the most sanguine Brother in the mother country would find it difficult to imagine.

But even if this were true, it would admit of some palliation, when we consider that the institution, being essentially democratic, with its ballot-box and universal suffrage, does not freely assimilate with the prejudices and feelings of men who have been born and live under a monarchical form of government. The traditions of an aristocracy are naturally opposed to the progress of democratic prepossessions; and habit, as well as education, instructs the inhabitants of all European nations to be chary of giving a sanction to systems that appear adverse to their cherished feelings. And this furnishes a cogent reason why the institution is less prosperous elsewhere than under a republic.

Again, they might assume the hypothesis—and it is evident they acted upon it—that if Free-

masonry in all countries had many Grand Lodges independent of each other, and relying solely on themselves for their prosperity and standing in the Craft, instead of having provinces with few effective Lodges in each, they would speedily be counted by hundreds instead of decades. Every market-town and every populous village might have its Lodge; and the proceeds, usually devoted to charitable purposes, would, in such a case, reach ten times the present amount. The publications on Masonry would most likely increase, because there would be a large accession of readers; the science would be more respected, and men of higher literary attainments would become candidates for admission. If such were their arguments, and such their expectations, we sincerely hope that both will be eventually realized.

About this time the revival of Mark Masonry became a subject of discussion amongst the Fraternity, and produced, as might be expected, a diversity of opinion. Although it may not be expedient to enter on a detail of the various and conflicting theories which were agitated respecting the authenticity of the degree, and the means which ought to be adopted for its resuscitation, yet a few explanatory remarks will not be altogether out of place. Before the Union, it was practised in many lodges in connection with the Ark and Link; and some Lodges in North Britain added another degree called the Wrestle; but the latter were considered by many worthy Brethren surreptitious, and alien to the general design of Masonry. The Mark Rituals which were then in use contained many variations, although embracing references to the payment of wages, the Key-stone, the Cypher, the Carbuncle, and the Stone rejected by the builders, which became the head-stone of the corner. Some gave a practical illustration of

the five external senses, while others omitted it ; some worked the degrees with Overseers, and others without, and they used, during the ceremonies, various texts of Scripture.<sup>d</sup>

This unsettled state of the degree evinces a modern character, although it may be difficult to point out its origin or to prescribe its age ; but from the legend and general construction of the degree, it may be fairly classed with Ineffable Masonry, which was fabricated on the Continent after the revival in 1717.

If it be a genuine branch of the science, which some of our most competent authorities seem inclined to doubt, it is exclusively operative, and consequently applicable to the fellow-craft alone, as is verified by many of the rituals. Tradition affirms that the Mark Masters, at the building of the Temple, were selected from the superior Order of Fellow Crafts, who were each intrusted with a mark to indicate their respective performances, after the stones had been carefully hewn, squared, polished, and numbered. Such was the opinion of old Masons before the Union, and the same view appears to be entertained by the authorities at the present day, for the Grand Lodge officially repudiates its practice as a separate Order. It is true the Grand Chapter of Scotland admits it to a higher rank by classing it amongst the Capitular Degrees ; and some of our Scottish Brethren are inclined to identify it with the Ark ; or perhaps to class the Ark, Mark, and Link, as well as the Veils, amongst the degrees preparatory to the Royal Arch. A great deal might be added in a Tyled Lodge on this subject, which

<sup>d</sup> The following are some of the texts which were used in the Mark Lodges :—2 Chron. ii. 16 ; Ps. cxviii. 22 ; Isai. xxviii. 16 ; Ezek. xlv. 1, 3, 5 ; Mat. xxi. 42 ; Mark xii. 10 ; Luke xx. 17 ; Acts iv. 11 ; Eph. ii. 20 ; 1 Peter ii. 6, 7, 8 ; Rev. ii. 17.

would be improper here. Suffice it to say that in English Masonry it is nothing more than a branch—and that not absolutely essential, as is evident from its absence in a great majority of our Lodges—of the second degree.

Hence, at the quarterly communication in March, the Board of General Purposes reported that the committee for investigating the subject of the Mark Degree had decided that it formed no part of the Royal Arch Degree; but they were of opinion that it was a link between the second and third degrees of Craft Masonry, and as it was not at variance with the Constitutions, the committee recommended it to be added to the Fellow Craft's Degree. Thereupon the Senior Grand Deacon proposed, "that the degree of Mark Mason not being at variance with Craft Masonry, may be added thereto by the English Lodges, under proper regulations," which was carried in the affirmative, but was rejected at the succeeding Grand Lodge by a large majority.<sup>e</sup>

<sup>e</sup> In the United States the Order is much more expansive, and a variety of side and honorary degrees are conferred there, of which the very names are scarcely known in England. Some of them are solemn and impressive, while others are trivial and ludicrous. I subjoin a few of their titles:—The Mediterranean Pass, Knights of the Three Kings, Knights of Constantinople, Knights of Constantine, Knights of the White Rod, the Seven Golden Candlesticks, the Eureka Hiatus, the Secret Monitor, Knights of Birmingham, the Cable Tow, Phi Beta Kappa, and many others. It must be added, however, that none of these are conferred as Degrees of Masonry, nor is there any fee demanded; but the candidates are usually brought in at the closing of the Lodge, and serve the purpose of promoting good fellowship. Some of the Grand Lodges have passed resolutions deprecating the practice of these side degrees, as turning away attention from the regular work, but it is generally considered that such matters lie out of the pale of Grand Lodge legislation. They are harmless if not instructive. In connection with this subject, we may add a list of the Female Lodges in which the following adoptive degrees are conferred, viz., the Heroine of Jericho, the Good Samaritan, the Mason's Daughter, the Holy Virgin, the Ark and

The Degree, however, is still in a very confused and unsatisfactory condition; and there are many conflicting rituals, a collation of which would be a labour of love. In the United States it is conferred in a Chapter as the first of three intermediate degrees between Craft Masonry and the Royal Arch; and the Scottish Royal Arch Chapter issues warrants authorizing its practice in the southern division of the island; but they are generally repudiated by the English Craft; and the eligibility of a candidate amongst ourselves, according to the regulations of the Mark Grand Lodge, consists simply in his ability to prove himself a Master Mason. This degree might be made very interesting if judiciously blended with some of the earlier degrees of the ancient and accepted. A Grand Lodge of the Mark has recently been established in England, but its powers are only partially acknowledged, although it is to be hoped that its proceedings may have a tendency to reduce the degree to order, if its acts be sanctioned by the authority of the Grand Lodge of England.

A new Town Hall was erected at Sowerby Bridge, Yorkshire, in the year 1856, and the ceremony of consecrating the foundation was committed to the Brethren of the Lodge of Probity, in the neighbouring town of Halifax, who performed

Dove, &c. The two former are confined, for the most part, to the wives of Royal Arch Masons; but the best and most popular of these female degrees is the Eastern Star, which is very extensively disseminated, being given to the wife, widow, sister, and daughter of any Master Mason who should become candidates for it. Its lessons are eloquent, instructive, and peculiarly attractive to the female mind; while its means of recognition render it far more practicable than any other. There are many instances of the value of these androgyne degrees to travelling females when placed by accident or misfortune in need of advice, protection, or material aid.—BROTHER ROBERT MORRIS.



the work in an unexceptionable manner. The procession was attended by fifteen Masonic Lodges, besides the directors of the building, the magistrates, clergy, gentry, and several benefit and friendly societies, each being preceded by a separate band of music; and the cavalry, in full uniform, accompanied by their band. The elements of consecration were borne by select Brethren; the corn in a cornucopia,<sup>f</sup> the wine and oil in ewers; and the stone was deposited with the usual honours. The National Anthem was then chanted by ten thousand voices, and the several portions of the procession returned to the places where they had originally assembled.

On the 11th August, in this year, the town of Glastonbury was favoured with the presence of a large assembly of Masons, on the unusual occasion of a Masonic pic-nic, which left behind it such a favourable impression that shortly afterwards a Lodge was established in the town. It had been noised abroad for some time that the Rural Philanthropic Lodge at Burmham had invited a Masonic gathering of Freemasons at Glastonbury, on that day. The inhabitants raised their expectations very high on this occasion, for as there was no Lodge in the place, they entertained very indistinct notions of what Freemasonry was; and

<sup>f</sup> The Craft are not agreed on the propriety of using the Cornucopia as a vehicle for the corn. And some think that if, as a Horn of Plenty (*Cornu-copia*), it be a correct appendage to a Masonic procession, it could only be intended at its original adoption to represent an active symbol of abundance, as the Wardens' Pillars are emblematical of strength and fortitude, and the Officers' Jewels of other moral virtues; and that, therefore, it ought not to be used as a passive vehicle for an element of consecration. According to ancient practice the corn should be carried in a *golden* pitcher as an honorary distinction, because it is an absolute necessary of life, and the wine and oil in vessels of *silver*, to intimate that they are only comforts or luxuries, and consequently of inferior value.

their expectations were not disappointed, for Brethren from twenty-two Lodges were present, and they bestowed upon the Fraternity their most cordial greeting. After partaking of a cold collation at the George Hotel, they proceeded to visit the Tor, or in other words the Mount of St. Michael; and from thence they proceeded to view the beautiful remains of the venerable abbey, once sacred to the Benedictine monks, and now the favourite resort of the artist and poet. At three o'clock the Brethren assembled in the old hall, which was handsomely decorated with flags and evergreens of an emblematic character, and an immense Masonic banner hung suspended from the roof of the building. Here a sumptuous banquet was prepared, and good cheer and harmony prevailed throughout the day. With that feeling of benevolence and brotherly love which is the very life and soul of Freemasonry, the Brethren did not break up without making a liberal subscription for the poor of Glastonbury, in remembrance of the Masonic pic-nic.

At an especial Grand Lodge, holden Nov. 19, Brother Warren moved a resolution, "That the charity jewel now conferred on Brethren who had served as stewards to the girls and boys schools, should be so extended as to include the Benevolent Institution for aged Freemasons and their widows, so that Brethren serving as stewards at the Festival of any two of the charities, should be entitled to wear the medal, and those who served the three stewardships should be further entitled to wear a clasp on the ribbon by which the medal was suspended." Brother Warren observed that his object was simply to place the three charities upon an equal footing. He did not wish to hurt any one of the charities, nor did he believe that his motion would have the slightest tendency to do so. Brother

Hervey opposed the motion. If Masonic Charities, he said, were to depend for their prosperity upon the privilege of wearing a medal, the sooner they had done with them the better. Brother Barrett also opposed the motion. He said that as the Steward of the Boys' School had paid for the die of the medal, it would be a fraud to use it for any charity which had been subsequently established. Brother Binkes said he was at a loss to understand how this resolution could be opposed. All the charities should have an equal hold upon their affections. He would not support the motion at all if he thought it would injure either of the other charities. The Rev. Brother Portal thought that all the charities should be placed on an equal footing. When they made exertions for any one particular charity, they were sure, more or less, to benefit the whole. The Rev. Brother Cox thought differently, and opposed the motion on the ground that the jewel was instituted for the benefit of the two charities established a long time ago, and not for that charity which was more recent in its origin. Brother Dobie said that these were matters which had much better be left for decision in the hands of the Grand Master. The Grand Lodge, however, divided on the motion, and it was affirmed by a majority of eighteen.

In December the Grand Master announced from the throne, that in consideration of the increasing business of the Craft, added to the age and infirmities of the Grand Secretary, Brother White, he had tendered his resignation of the office, which he had held during the greater portion of the present century. The resignation was accepted, and at the next installation of officers Brother William Gray Clarke was appointed in his place; and at the following Quarterly Communication the Grand Master moved, "That in consideration of

the faithful and distinguished services rendered by Brother White to the Craft, during a period exceeding fifty-five years, the Grand Lodge concede to him, as a retiring pension, an amount equal to the full salary and gratuity he has hitherto been receiving as the Grand Secretary," which was unanimously agreed to. In this year the Grand Lodge made the following donations out of the Fund for General Purposes to the charities:—To the General Fund of the Girl's School, £1000; to the Building Fund for the Boys' School, £1000; to the Benevolent Annuity Fund, £1000; to the Widows' Fund, £500.

Intelligence was received towards the close of the present year that a sentence had been pronounced by the military commission sitting at Massa, on four persons who were charged and convicted of having belonged to the Society of Free and Accepted Masons, in which they swear to exterminate true religion, to overthrow kings, &c. By this sentence two of the prisoners were condemned to *imprisonment in irons with hard labour for life*; another to the same punishment for twenty years, and the fourth to ten years' hard labour. In consequence of these and similar persecutions, the earl of Carnarvon, at the beginning of the year 1857, called the attention of the Grand Lodge to the antagonistic position assumed by the Roman Catholic Church towards Freemasonry, and moved that the Board of General Purposes draw up a statement of the principles of the Order, that the same be sent to the Masters of all Lodges under the Grand Lodge of England in Roman Catholic countries, to be read by them as they should think fit. He lamented the persecutions which so many of our Brethren abroad had suffered; and regretted that there should exist at the present day a Church which can believe that her faith is upheld, and the

cause of religion is advanced, by placing under the ban of excommunication, and by subjecting to oppressions so undeserved, those members of her communion who differ from her on no article of her faith, refuse assent to no one single dogma, but only claim the right of membership in our ancient, noble, and honourable Order. But unhappily such is the case. The "Roman Catholic Church now, as in former times, does not hesitate to avow its intolerance of every study and pursuit which she cannot control; and unfortunately untaught by tradition, and by the experience of centuries, she commits herself now to a strife in which, I venture to say, she will prove ultimately unsuccessful. In Belgium, Malta, the Mauritius, China, and several other parts of the world, Roman Catholic Freemasons have undergone very severe persecutions, and have been interdicted almost from civil as well as from religious privileges. The remedy I propose is simply this; that a statement of the principles of our Order be drawn up with the greatest possible care and dispatch, showing the basis of our society in every age. Let that statement clearly show, that if there be one great principle which has been the main-spring of our Order, that principle has been religion. And that if there be any practice which has been rigidly adhered to, it has been that of non-intervention in political and religious matters."

The motion was opposed by Lord Panmure, who contended that the Grand Lodge would fall into a great error if they passed this motion. "No person," he said, "can sympathize more deeply than I do with any one who is persecuted for his opinions. Any man persecuted for conscientiously adhering to an opinion is worthy of the sympathies of all good men; and if a Mason be

persecuted for being a Mason, he is not only deserving of our sympathy, but the persons who persecute him are guilty of a great crime. But it is one thing to see suffering and sympathize with it, and it is a totally different thing to attempt to relieve a man's sorrows by remonstrating with his persecutors. If we have authority over the persecutor, let us put an end to the persecution by all means; but in this case, I am afraid, our interference would only make their persecutions worse. It is proposed to declare to the world what are the principles on which the Craft is founded. That is unnecessary, because all the world knows what our principles are." The noble Brother concluded by protesting against the resolution, as calculated to give the persecutors an opportunity of offering a direct and open insult to Grand Lodge; and he begged of them not to allow the Grand Lodge to be drawn into the false position to which this motion would infallibly lead. The motion was negatived without a division.

In the year 1819, Brother Preston, the erudite author of the "Illustrations of Masonry," had bequeathed by will the sum of £300 Consols, for the purpose of perpetuating the excellent version of the ritual which he had, with so much pains and expense, brought to a comparative state of perfection, and of providing an easy and certain method by which the Fraternity might become acquainted with it. The proceeds of the above sum were directed to be paid to a lecturer appointed by the Grand Master, whose duty it should be to give one or more lectures on the Ritual in any Lodge which the Grand Master should consider most eligible for that purpose.

Before the Union this formula constituted the legitimate basis on which all Lodge work was, or

ought to have been, grounded; and every Master was expected to deliver it in its integrity, section by section, without abbreviation or curtailment; but when the revision of Dr. Hemming and the Lodge of Reconciliation received the official sanction of the Grand Lodge, the Prestonian formula fell into partial disuse, particularly in the metropolis, whose Lodges freely adopted the new "Union Lectures;" although in the provinces the old forms still maintained their influence; and it was some years before the revised Lectures made their way into general use, for the old Brethren were averse to the substitution of a formula which, though founded on the same basis and regulated by the same landmarks, they considered to be inferior to their own. Nay, there are many Masons at the present day who prefer the arrangement of Preston to that of Dr. Hemming.<sup>g</sup>

These were doubtless the reasons which induced our worthy Brother to secure to the Craft a perpetual knowledge of his own scheme by the expedient of providing a small annual stipend of £10 for a lecturer, who should be enjoined to deliver the formula verbatim, accompanied by a history of its compilation, and such appropriate illustrative remarks as might tend to explain the views by

<sup>g</sup> An intelligent Brother writes to me as follows:—"When I occupied the chair of my Lodge I patronized neither the Prestonian nor the Hemming Lectures, because I think they both involve an alteration of the Landmarks. You know my peculiar way of thinking on these points. I do not object to the introduction of the arts and sciences, but *cui bono*. I always told the candidate that before the art of printing was invented, information on all Masonic subjects could only be communicated orally, and as a great secret, but that in the present diffusion of knowledge I refer him to books to improve his mind. It appears to me consummately ridiculous to explain such subjects as hearing, seeing, &c., or to define the five orders of architecture, about which, wise as Solomon was, he knew nothing."

which the compiler arrived at his conclusions. All this could not possibly be accomplished at a single sederunt, for Preston himself, when at work on the first degree only, assembled his Masonic friends together once or twice a week, and frequently confined himself to a short section, on which he invited the Brethren present to start objections and offer free remarks, that he might have an opportunity of giving his own explanations as well as profiting by their suggestions. On this plan, the lecturer ought to be restricted, at the least, to one degree at a time, with intervals of a month between each, and the Grand Lodge, with all the Fraternity invited, should be the place of delivery. The plan ought to be that which our worthy Brother himself adopted when he formed his Lectures into a regular course, and delivered them on consecutive evenings, at the Mitre Tavern, in Fleet Street, during the year 1774.

The Prestonian lecturer was originally selected from the Lodge of Antiquity, of which Brother Preston was a Past Master; Brother Stephen Jones, a personal friend of Preston's, being first appointed to the office by his royal highness the duke of Sussex, which he held till his death, and was succeeded by Brother Laurence Thompson, who delivered an annual lecture; but for some unrecorded reason the custom fell into abeyance, and no brother was appointed to discharge the duties of the office for some years, until, in 1856, it was conferred on a member of the Royal York Lodge. A writer in the *Freemasons' Magazine* thus ably enumerates the essentials for the appointment of a lecturer; which, he contends, should not be Masonic rank alone, but a thorough acquaintance with the subject; a careful and discreet power to annotate the materials presented to him; an aptitude for illustration such as should



at once seize possession of the minds of his hearers, who may be said to be a mixed assembly of intellectual standing; and last, though by no means least, a pleasing and distinct delivery.

A question of great importance respecting the lawfulness of printing and publishing the transactions of Grand Lodge, had been discussed at intervals during the preceding ten years with more or less acrimony, without producing any decided result until the present period, when it was finally settled on a plain common-sense principle, as appears from a correspondence which took place between the editor of the *Freemasons' Magazine* and the Grand Secretary, to whom the former had forwarded certain proof-sheets of the proceedings of Grand Lodge, with a request that he would lay them before the Grand Master, in the hope of having his consent to their publication in the magazine—and that in future, “reporters, being members of Grand Lodge, may be allowed to take notes of the proceedings at quarterly communications, with a view to their publication, if approved by the Grand Master.” To this request the Grand Secretary replied—

“The M.W. Grand Master having been pleased to consent to such publication, provided the Grand Registrar on examination of the transcript saw no objection, I am requested by the Grand Registrar to inform you that, on examination, he finds nothing in the transcript unfit, in his opinion, for publication; and that he sees no objection to such publication, assuming that the statements are substantially correct. On those points the responsibility rests on you. Subject to that responsibility you are at liberty to publish the matters contained in the transcript.”

The present race of Masons, wiser than some of their ancient Brethren, are sadly at a loss to understand how any stringent prohibitory law against printing and publishing Masonic information could have originated. The most eminent Brethren in

the 18th century entertained no apprehensions on the subject, and Dr. Anderson himself published an essay, in which he admits the truth of Pritchard's pamphlet, called "Masonry Dissected," and in reply, reveals everything that was taught in the Lodges of the day. And what benefit did his communication confer on the outer world? Did they become better acquainted with the secrets of Masonry from its perusal? Not a jot. The fact, however paradoxical it may appear, is, that even Masons of long standing would find great difficulty in communicating the real mystery. They conceived, as it was when Preston flourished, 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. They are apt to think that the essence of Masonry consists in the knowledge of particular secrets or peculiar forms. But this is not the case; they are only the keys to our treasure, and having their use, are carefully preserved." Who, then, is competent to solve the problem? A select few, perhaps of the learned Epopots, who have drank deeply in the Heliconian fountain of its esoteric arcana. The homage universally paid to it is psychological. Some Brethren consider it very plain and simple, others palpably obscure. By the connoisseur it is ignored, by the priest it is denounced, by the cowan it is ridiculed, and scoffed at by the man of science. Are these worthies quite sure that their denunciations and ridicule are rightly directed? Such men are sure of nothing. They would like to attract attention to their several hypotheses; but, to their utter mortification, they never succeed. They are assiduous, they are unwearied; but they always fail. Masonry will continue to progress in spite of their unceasing efforts, and an admiring world defeats

their deep-laid schemes, and frustrates all their envious machinations.

It is true, seceding Brethren may decry the Institution; for every person who changes his mode of faith is more bitter against the sect he has left than against any other; *but they will not betray the secret.* Of that we do not entertain the slightest apprehension; for its ethereal spirit who can describe? They may with Trevilian pronounce the Lodge "a nest of infidels," or treat the Order, with Carlile, as "an idle and useless association" (for, while the one condemns us because we are Christians, the other repudiates us because we are not Christians); *but they will not reveal our mystery.* Do you ask why? Simply because it is an aspiration of unrevealed wisdom—the wisdom which inspired the son of Sirach, and taught him that its fountain is the Word of God.<sup>h</sup> Besides, if he pretended to tell, who would believe him?

In the month of May, the Brethren of the Westminster and Key-stone Lodge, No. 10, were honoured with such a gathering of purple Brethren, including the Grand Master, the Deputy Grand Master, with other officers of rank in the Grand Lodge, and an innumerable assembly of Provincial Grand Masters, as seldom occurs in the history of a private Lodge. It was on the occasion of the earl of Carnarvon being installed its W. Master. The Temple attached to the Freemasons' Hall was densely crowded. The Lodge was opened at four o'clock, by its W. Master, Brother Wyndham Portal, who at once proceeded to the dispatch of Masonic business. Shortly after five the arrival

<sup>h</sup> "To whom hath the root of wisdom been revealed? or who hath known her wise counsels? Unto whom hath the knowledge of wisdom been made manifest? and who hath understood her great experience? There is one wise and greatly to be feared: the Lord sitting upon his throne."—Eccles. 6—8.

of the earl of Zetland was announced, and he was conducted to the dais amidst loud applause. The W. Master tendered his jewel to the Grand Master, who courteously declined to receive it, and took a seat on the left of the Master's chair, while Lord Panmure, the D.G.M., seated himself on the right. After the installation, the Brethren, to the number of upwards of two hundred, adjourned to the great hall to dinner. The earl of Carnarvon, on returning thanks after his health had been drank, observed towards the conclusion of a brilliant speech—

“To our country Brethren who have come to see us, many of them from a distance, we are grateful for the honour they have done us. In former days when two friends parted for some distant country, they exchanged tokens of their friendship; and, as years rolled by and generations passed away, the sons of those men met each other again, perhaps on some distant shore, and they exchanged the tokens of their parents. They acknowledged the old alliance, and from the ashes of that ancient friendship there arose a newer but undying flame. So it is with us. But while these tokens could be mislaid, or broken, or even lost, we carry ours about our hearts. Many of us in this room have not seen each other before; but we do not meet as strangers. Each fresh step I take in the study of our great science—each fresh line I find in the pages of our history—convinces me still further of its incalculable ramifications, and makes me gaze with wonder and with awe on the boundless horizon of its influence. And now one word more, and that will be to our London Brethren. Many of us have met before within these walls, even in this room, when engaged in the discussion of duller and, I hope, drier subjects than we have any chance of being engaged upon this evening. We have met sometimes to agree, and perhaps sometimes to differ; but, let me assure you, that whenever we do meet nothing can be more pleasant or more congenial than the thought that, when we do differ, it is only from a sense of duty,—from a conviction of principle. That difference of principle, therefore, need not imply any diminution of the respect and regard which is due from Mason to Mason.”

The summer of this year furnishes many instances of the consecration of benevolent institutions by the assistance of the Fraternity, not only of Masons' halls, but of other buildings dedicated to charitable purposes; and the historian will be

expected to record some slight sketch of the proceedings. And first we may allude to the ceremony of laying the foundation-stone of the Carmarthenshire Infirmary, which took place on the 14th May. The procession was formed in the Town Hall, and, headed by the Carmarthen brass band, started at one o'clock for the site of the building, where a spacious platform was erected for the Corporation and principal inhabitants, besides spacious seats constructed for the ladies, of whom there were about 250 present. The bishop of St. David's, who joined the procession on its way to the intended building, spread the cement on the lower stone, and the P.G.M. Bro. Johnes, holding up the square with which he had tried the stone, addressed the bishop by saying,

"Thus, my lord, ladies, and gentlemen, this emblem of ninety degrees teaches that **"BY SQUARE CONDUCT;"**

The S.G.W Brother Ribbons then held up the level, saying, **"BY LEVEL STEPS;"**

And the J.G.W. Brother Gardner, elevating the plumb-rule, repeated, **"AND BY UPRIGHT INTENTIONS;"**

The Grand Master concluded by holding up both his hands and saying, **"WE HOPE TO FIND PEACE AT LAST."**

The lord bishop then gave three taps with his mallet; and the Grand Master poured wine and oil upon the stone, when the superincumbent one being lowered in the usual manner, the ceremony concluded.

The Brethren of Torquay now determined to erect a Masonic Hall for their Lodge meetings, because at a recent Pro. Grand Lodge they had been greatly embarrassed for want of a room large enough to contain their numerous visitors. This

inconvenience gave the first suggestion of an independent Lodge-room. The only place at their disposal had hitherto been small, badly situated, and not adapted for the purposes of Freemasonry; and they came to a resolution of building an edifice which should be creditable to the town, as well as consistent with the great principles they professed, and the beautiful ceremonies which were to take place within its walls. Subscriptions were opened, and the amount soon realized; and the ceremony of laying the foundation-stone was performed by Brother Huyshe, D.P.G.M., assisted by the Officers of the Prov. Grand Lodge, with all the solemnity which characterizes the public demonstrations of the Craft. The attendance was numerous, and the procession was at least a quarter of a mile in length. The effect it produced upon the dense body of spectators through which it passed was very pleasing. On arriving at the building, the stone was laid with the usual ceremonies, and the procession returned to the temporary Lodge-room.

About the same time two new Lodges were consecrated at Woolwich, the Nelson and the Florence Nightingale; one at Hampton Court called the Carnarvon; others at Bridport, at Basingstoke, at Clapton, and at Wednesbury. Indeed, during the present year, the Grand Lodge issued thirty-eight new warrants. Of these, thirteen were for the colonies, one for Cadiz, and the remainder for England and Wales. Upward of four thousand certificates for new members were also issued under the authority of the Grand Master. On the Continent, the king of Hanover joined the Order; an example which was followed by the emperor of Russia. In a word, Freemasonry is extending its reign over the whole world.

The Masons of the province of Worcester were

engaged during the present year in the interesting ceremony of laying the foundation of new schools at Malvern. The ceremony was performed by Brother Henry Charles Vernon, Prov. Grand Master, assisted by Lady E. Foley; and the fair *élève* proved an apt pupil, for she handled the trowel and applied the level, plumb, and square like an experienced Craft's woman. The usual preliminary ceremonies having been arranged, a procession was formed at the Boarding-house to the abbey; and after divine service at the church, it returned to the site of the schools, at a short distance from the town. The Lady Emily Foley, accompanied by the Prov. Grand Master, and other Officers and Brethren, surrounded the stone, placed at the north-east angle. Lady Emily having presented to the vicar and churchwardens a deed of conveyance of the land on which the building was to be erected, the Grand Treasurer handed to her ladyship a porcelain box containing the current coins of the realm, which she deposited in an excavation in the stone, and covered it with a brass plate bearing an inscription to the effect that the foundations of the building had been laid by Lady Emily Foley, assisted by the Masonic body, on June 3rd, 1857. The covering-stone was then lowered into its bed, the cement having been spread by Lady Emily, when she addressed the assembly as follows:—

“Having had the pleasure of presenting to the vicar and churchwardens of Great Malvern the conveyance from the late Lady Lambert and myself of the site for the proposed schools, of which the foundation-stone has just been laid, I beg now to express my gratitude to the late Charles Morris, Esq., to his sister, Miss Morris, and to his surviving brother, for their munificent donations to these schools. My best thanks are also due to the Prov. Grand Master of Worcestershire, and all his brother Freemasons who have had the kindness to attend this day, for the honour which they have conferred on the proceedings by giving the sanction of their presence at this ceremony,

and for the important assistance which they have kindly rendered in the performance of it. In conclusion, I pray that the Almighty will bless this good work through Jesus Christ, to His glory and to the good, both spiritual and temporal, of those who may be educated in these schools."

At a Special Grand Lodge, holden August 11, the interesting ceremony of inaugurating the new school-house for such of the sons of Freemasons as may be elected by the Brethren at large to partake of the benefits of this valuable institution. Grand Lodge having been opened, the Brethren marched in procession to the plot of ground in front of the principal entrance, when the band and a portion of the procession filed off, and the children of the schools, with the stewards, proceeded to the dedication hall, to which the ladies and other friends of the institution had been previously admitted. The Grand Master having taken his seat, the vessels were deposited on the pedestal placed for their reception; and the proceedings commenced with prayer and the singing of a hymn by the children. After the ceremony of dedication another hymn was sung, and prayer offered up to the Almighty Architect for his blessing on the institution; and the procession directed their steps to St. Michael's Church, where a sermon was preached by the Rev. J. E. Cox, the Grand Chaplain, at the conclusion of which he observed that—

"The purpose which has called so many of the Masonic Fraternity to this place to-day, is an assurance that they have been influenced by the great principle of brotherly love, which binds them together,—an evidence of that charity which is the brightest jewel of the system by which they are conjoined in the bonds of one co-union brotherhood, and a proof that its rule and directions have applied to the contributions already offered and to those which will be presented this day. And rarely can you be solicited in a case more important than the present. With all our doings we have hitherto not done enough in this direction. Whilst we have employed our means exten-



sively upon the care of the female children of our Brethren, we have hitherto comparatively forgotten the boys. This can no longer be, for, although we cannot do at present all that we would, to prove that the great principle of charity is the motive by which we are guided, the work of this day is an assurance that we have the good-will; and with that good-will must follow the working which shall establish our institution on the broadest basis of usefulness."

At the conclusion of the service the procession returned to the school-house, where the Grand Lodge was closed in due form.

At the close of the year, the Grand Lodge of England was honoured with a visit from H.R.H. the prince of Prussia, who was received in the temple by the Grand Master and his staff with all Masonic solemnity; and when ushered into Grand Lodge in due form, he was greeted with the honours of the Craft by the assembled Brethren. The prince remained for some time to observe the peculiar working of the Grand Lodge; and, amongst other matters brought under the notice of the members, the Grand Master, in a most able and feeling speech, proposed the grant of £1,000 to the Indian Relief Fund, explaining that the money would not be taken from the Fund of Benevolence—which is religiously preserved for the sole relief of distressed Brethren and their widows—but from the General Fund, which the Grand Lodge has an undoubted right to dispose of at their pleasure. Some opposition to the vote was talked of before it was brought forward, but none was offered, and it was unanimously carried, amidst loud applause. On his retirement, the prince was presented with a splendidly-bound copy of the Book of Constitutions.

The year 1857 proved an eventful and honourable period for Masonry, although some of its transactions elicited no little discordance of opinion amongst the Craft, which is scarcely to be won-

dered at, because different men view an occurrence, of whatever nature, through a medium produced by the peculiar constitution of their own minds. While England was advancing in science, art, and literature, in the ways of peace, the practice of friendship, and the development of charitable institutions, it cannot be truly said, that Freemasonry was, in any of these respects, behind the times. It is true, that although placed under a regular system of government, well conducted, and free from glaring faults, yet, in some instances, hostile and unsatisfactory views were entertained respecting the working of the Order; and this feeling, combined with the discontent arising out of a clash of opinions or disappointed ambition, occasionally threatened to loosen its most prominent characteristics — peace, harmony, and brotherly love; for the passions, feeling, and propensities of mankind are the same in every son of Adam, whether he be a Mason or not.

Again, we occasionally differ, as the debates in Grand Lodge abundantly testify, on points of minor importance; but our disagreements are the offspring of love and charity, and therefore the chain of fraternal union is seldom broken. In the present year, many instances of social progress occurred. As superstition flies away at the approach of knowledge, so the absurd prejudices which were formerly entertained against the Order vanish before the blaze of light and truth which follows and attends on the advent of Masonry as the pioneer of civilization. We never hear in these enlightened times, when Masonry flourishes in every province of the empire, the puerile cries of hot pokers, brands, ladders, dark rooms, &c., &c., or any other of the absurdities which were prevalent at the beginning of the century. They have all been silenced by the gradual progress of the

Order during the last fifty years, and quietly consigned to the tomb of the Capulets.

§ 13. *History of English Masonry from the Visit of the Prince of Prussia to the Year 1860.*

In 1858 some discussions were held in various Lodges on the subject of irregularities, and the necessity of uniformity in the mode of working. The editor of the "Freemasons' Magazine," on whose authority we would much rather rest the complaint than on our own, says—

"Upon entering into the Order the Brethren are informed that Masonry is of high antiquity, *unchanged and unchangeable*. Ere long the young and zealous Brother visits sister Lodge, or Lodges of Instruction, where he hears and sees different modes of working our ceremonials, and illustrating their connection with those ancient historical events which we propose to typify; and the promulgation of each system loudly declares that the one which he teaches is the purest and the best. Under these circumstances can we wonder if the Brother becomes confused, if not altogether sceptical as to the oneness of our Institution? These differences of procedure have been allowed to go on for years without any remark from any authoritative body; but with the increased activity which has of late sprung up in our Lodges, and the large accessions daily making to the number of our members, they have excited considerable discussion, and it appears to be the general impression that the time has arrived when all differences of ritual should be put an end to."

To exhibit the progressive improvements in Freemasonry, it may be useful to take a brief and rapid sketch of the Order as it was practised before the union. And there are still a few living Brethren who have witnessed the two distinct phases of Masonry which existed before and after that auspicious event, as the patriarch Noah saw both the ante and postdiluvian worlds. The Brethren, under the former *régime*, were often impatient of restraint, and somewhat regardless of discipline; for few in those halcyon days thought it worth their while to study either the Prestonian Lectures which were then the legitimate ritual, or the

Book of Constitutions, although the latter was spread open on the Senior Warden's desk at every ordinary meeting. They saw the goodly tome, it is true, but did not possess sufficient curiosity to ascertain the nature of its contents; because they considered the laws of Masonry as a kind of King Log in a trance, without sufficient animation either to reward their obedience or punish their neglect.

This ignorance of the ritual, and indifference to a knowledge of the law, necessarily produced a certain amount of irregularity in many of the Lodges. Some Masters did not scruple to set an example of insubordination to their Brethren by keeping "uncanonical hours;" and with a marked apathy for the moral lecture, were enraptured by the magic words "CHARGE BRETHREN;" and on this principle encouraged an excessive use of the song, the glee, and their accompaniments, which always took place during Lodge hours, and in some instances constituted the chief business of the meeting. Such masters were further remiss in allowing candidates not only to be proposed and balloted for, but actually to receive the entire three degrees on the same evening, and dismissed, after all fees and demands were duly paid, with a Lodge certificate; particularly in large seaport-towns, where the candidate happened to be the captain of a ship under sailing-orders; for these were the most profitable customers, and it was dangerous to refuse them every possible accommodation. Some Lodges made Masons for unworthy considerations, and never paid the Grand Lodge fees. In others, disputes were perpetuated, party expulsions inflicted, mock degrees practised, unqualified Brethren passed through Lodges of Installed Masters, and novices illegally advanced in rank and station. Solitary instances occurred

where Brethren were nominated and installed to the Senior Warden's chair before they had been raised to the Third Degree, and inducted into the high office of Deputy Provincial Grand Master before they had passed the chair. These and many other irregularities were perpetrated under both the modern and ancient jurisdictions, because the authorities were usually lenient; except on occasions where the laws of Masonry had been grossly infringed; and hence such violations of propriety occurred from time to time with absolute impunity.

If we turn to the present state of Masonry in England, we shall find its discipline, as Noah found the world after the flood, considerably improved and tolerably perfect, but not angelic, as may be gathered from the reports of the Board of General Purposes; and the editor above cited correctly observes that "the first question which naturally suggests itself to every Brother, after seeing the two existing systems worked, or hearing, as he is sure to do, that there is a difference between them, is—which is the *established* mode, and how he is to ascertain its correctness? Those who, like ourselves, have been many years in Freemasonry, may remember that in their younger days they were informed that the Grand Stewards' Lodge being exclusively composed of Master Masons, and having power to confer degrees, was established for preserving the authorised mode of working; and public nights were specially set aside to enable the Brethren to attend and see what that working was. If that were the object of the establishment of the Grand Stewards' Lodge, it should have been so declared in the Book of Constitutions; and then it would have been looked to and followed as an authority. But in order to make it such an authority, it must be altogether

reconstituted; the Grand Stewardship must be made an honorary office conferred upon Brethren to be chosen for their Masonic lore, and their power of imparting instruction, and not depending upon the fact that they belong to certain Lodges, and are able to disburse some fifteen or twenty pounds for the distinction of wearing a red apron instead of a blue; and, moreover, it must be compulsory on those Brethren to become Members, for at least a certain time, of the Grand Stewards' Lodge, the expenses of which should be so arranged as not to press unduly upon their pockets."<sup>i</sup>

As such a reform is scarcely to be expected, the remedy must be looked for elsewhere; and nothing will effectually answer the purpose but an improved ritual promulgated under the sanction of Grand Lodge (including the Qualification Questions; a strict adherence to the letter of which should be enjoined under censure), in a Lodge especially formed and devoted to that exclusive object, every Member of which shall be verbally and literally acquainted with all its details, and salaried by the Grand Lodge for one year at the least; to meet weekly for the sole purpose of instruction; that the Provincial Brethren in their periodical visits to the metropolis may be furnished with facilities for becoming acquainted with the legitimate mode of working a Lodge. Some such expedient ought to be adopted, because the present law is wholly inoperative in practice.

"All Lodges are particularly bound to observe the same usages and customs; every deviation, therefore, from the established mode of working is highly improper, and cannot be justified or countenanced. In order to preserve this uniformity, and

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<sup>i</sup> *Freemasons' Magazine*, May 1858, p. 917.

to cultivate a good understanding among Freemasons, some members of every Lodge should be deputed to visit other Lodges as often as may be convenient."

No questions of minor importance, however, were able to check the onward progress of Masonry. Even at the Cape of Good Hope the Masonic influence was in requisition to assist his excellency the Governor in levelling the foundation-stone of the library and museum which were about to be erected in the Government Gardens; and the procession was thus formed. First came the Tylers, Stewards, Banners, &c., of the Craft Lodges; then followed the Companions of the Royal Arch and Scotch Masters; the Chevaliers de L'Orient, the Knights Rose Croix, the Knights Kadosh, the Masters and Officers of the Chapter, each being distinguished by its peculiar banner. These were succeeded by a Brother bearing a box containing the inscriptions and coins, and another with the Holy Bible on a cushion; the W. M. of the Lodge Goede Hoop, carrying the cornucopia and square; the W. M. of Lodge Goede Trouw, carrying the silver ewer with wine, and the level; the W. M. of the British Lodge, carrying a silver ewer with oil and the Plumb; the W. M. of the Hope Lodge, carrying the trowel on a cushion, and the mallet; and lastly his excellency the Governor with his suite. The procession on entering the Botanic Gardens, proceeded through the main avenue to the reserved portion of the ground, where a dais had been erected for his excellency, and where the stone was suspended prior to being lowered into its place.

In North Britain, Freemasonry was lengthening its cords and strengthening its stakes beyond all former precedent, although the English Board of General Purposes reported that—complaints having been made of the facility with which degrees may

be obtained in Scotland, and it having been alleged that occasionally three degrees have been conferred on Englishmen on the same evening, the Board, believing that such a practice is likely to lead to very injurious results, recommended that a friendly representation be made to the Grand Lodge of Scotland, drawing its attention to the circumstances, and suggesting that private Lodges in Scotland should not be permitted to confer degrees on Englishmen visiting that country, within the periods prescribed by the constitutions of the Grand Lodge of England.

An event now happened highly honourable to our Scottish Brethren, in the inauguration of a noble Hall for their Grand Lodge, which occurred on the day of St. John the Evangelist, 1858, and constituted the great event of the year. The spectacle, says the report, was one which for grandeur has never been surpassed by any celebration in Scotland. To the thousands of Masons who inundated Auld Reekie, from all quarters of the country, to assist at the ceremony, the proceedings must have afforded unqualified satisfaction, marking, as they did, an era which will remain conspicuous for ever in the chronicles of their Order, and by the uninitiated also the day will be long remembered.

In addition to the ordinary constituents of the Grand Lodge, there were present numerous stranger Brethren of distinction; and after the usual formalities, the reception of the deputies from the sister Grand Lodges of England and Ireland were received with the stately ceremonial which the Brethren love to practise on such occasions. The deputation from the Grand Lodge of England consisted of the R.W. Lord Panmure, D.G.M.; the Hon. Frederick Dundas, S.G.W.; Wyndham Portal, J.G.W.; and R. Jennings,



G. Director of Ceremonies. The deputation from the Grand Lodge of Ireland consisted of, Brothers Quinton, G. Treas., and Dr. Hyndman, G. Sec. After the necessary business had been completed, the Grand Master adjourned the Lodge. The Brethren who were not members of the Grand Lodge having in the mean time been marshalled in the palace yard, the grand procession was then set in motion, the junior Lodge taking the lead.

It would be a *labor ineptiarum*, for reasons already stated, to describe the minutiae of the ceremony, as the prescribed formula was strictly observed. Suffice it to add, that the moment the stone was deposited in its bed, a loud huzza broke from the assembled Masons; a flag was immediately hoisted on the roof of the Hall, and in answer to this signal the cannon of the Castle thundered forth their repeated salvos, announcing that a foundation-stone had been laid for the Freemasons' Hall of Scotland. Amongst the speeches of the day, none were so effective as that of Sir Archibald Alison, Provincial Grand Master of Glasgow, in the course of which he related the following thrilling anecdote:—

“I am happy to say there is no part of the United Kingdom which feels more zeal in the cause of Freemasonry than the west of Scotland; and I am sure I say with truth, there is not one in that great community that feels a warmer zeal in the cause than myself. There is no individual who has so great a reason to say that he is grateful to Freemasonry; for I question whether there is any one who now hears me who has a family anecdote so interesting to narrate, or which shows how much the principles of Freemasonry may surmount even the animosities and the anger of war. In the American war there was a young English officer who was wounded, and had a bayonet pointed towards his breast in one of the intrenchments that he was storming in the United States. When the bayonet was at his breast he saw a young American officer, to whom he gave the Freemason's sign. The American officer knocked up the bayonet and saved the Englishman's life. He brought him to his own home and treated him as a brother; and for two or three months he lived in his family. That young officer, thus saved

by Freemasonry, came back to Scotland, married a young lady, a relative of the noble family of Erskine, and the issue of that marriage was Lady Alison, my wife, and mother of two sons who have bled for their country in India."

At an especial Grand Lodge in June, a motion was made to increase the salary of Brother Farnfield, by an additional gratuity of £100 per annum, in doing which, Brother Whitmore called upon the Grand Lodge to accept the motion, not so much through a feeling of generosity towards Brother Farnfield, as on the justice of the case. Brother Farnfield entered the Grand Secretaries' Office in 1825, as a clerk, upon a salary of £100 per annum, at which it remained until 1838, when, on the death of Brother Harper, who had been joint Grand Secretary with Brother White, it was increased to £150, on account of the additional duties which then devolved upon Brother Farnfield. In 1856 another annual gratuity of £50 was added to his salary, making it in all £200 per annum, which he at present received. In 1854, the Grand Master, as a mark of his respect for Brother Farnfield, appointed him Assistant Grand Secretary. After a long discussion, the motion was affirmed by an overwhelming majority.

In the month of August the foundation-stone of a new tower to the church of St. Mary Magdalene, at Taunton, was laid by the Provincial Grand Master of Somersetshire, in connection with which ceremony there was a coincidence somewhat singular and interesting. It is supposed that the foundation-stone of the old tower was laid by King Henry VII., as Grand Master of Masons. If this supposition be correct, it is an extraordinary circumstance that a descendant of that monarch, the present Provincial Grand Master of Somersetshire, Colonel Charles Kemeyes Kemeyes Tynte, should, after a period of nearly four hundred years,

be the person selected to perform a ceremony so similar in every particular. The wide-world reputation which Masonry has attained, and the moral influence which is enjoyed by its members, stamp its superiority over every other institution. On the present occasion, it is a source of gratification to know that the august ceremony of laying this foundation-stone on both occasions was entrusted to a member of the Craft. The weather was extremely propitious, and hundreds of persons were imported into the town by the different railways; besides which, vehicles of every description contributed their quota to swell the numbers, which at length amounted to more than 30,000 of both sexes.

Colonel Tynte arrived about one o'clock, and proceeded at once to the new Shire Hall, where the Officers and Brethren of the Provincial Grand Lodge of Somerset were waiting to receive him. The business of the Lodge having terminated, the procession, in the usual Masonic order, marched to the sacred edifice, when the ceremony immediately commenced. The Provincial Grand Master called upon the officiating Brethren to assist him in their several capacities. As the different tools were handed, the colonel used them severally, saying, "I declare the stone to be perpendicular, level, and square." Corn, wine, oil, and the coins of the present reign were then placed in the cavity, the brass plate laid over them, and Colonel Tynte called upon the Provincial Grand Chaplain to offer up a prayer to the Almighty, after which the stone was lowered in the usual manner, and the Provincial Grand Master declared the foundation-stone of St. Mary Magdalene's tower to be laid in true Masonic form, to the glory of God.

The inmates of the Girls' Masonic Schools at Wandsworth, seventy in number, were this sum-

mer invited by the members of the Royal York Lodge, at Brighton, and other Brethren residing at that celebrated watering-place, to pass a day of pleasure and relaxation there; and the sub-joined account, extracted from the pages of the *Freemasons' Magazine*, will be found peculiarly interesting.

“The children were taken to Brighton by the train, and were met at the terminus by several of the Brighton Masons; and many ladies were also assembled on the platform to witness their arrival. On quitting the terminus the children were arranged in processional form, and were taken by the way of West Street and the Cliff, in order that they might have a view of the sea, which, no doubt, many of them saw for the first time, to the Pavilion. Here they were received by the mayor, who as a Mason had taken a warm interest in the matter from the first, and was determined that the children should need nothing which his official or personal influence could procure, and by the mayoress, who took them through the suite of state apartments, with which they appeared much delighted. On reaching the banquetting-room they found a row of tables covered with fruit, biscuits, lemonade, &c., which the mayor had thoughtfully caused to be provided as a slight refreshment after their journey. While this was being consumed, the Brethren present, with their friends, partook of the claret cup and other beverages, on the invitation of the mayor, who seemed determined to do the honours in right Fraternal style. At the conclusion of the repast the children disported themselves for an hour on the lawn, where the town band was stationed; and when, in the course of the programme, a polka was played, they started off with one accord in the dance, and seemed to enjoy that part of the fun amazingly.

“The children were then formed once more into procession, and conducted to the Old Ship Hotel, where an elegant dinner was provided for them, to which they did ample justice. One or two hymns were sung by the children with good effect, and afforded much gratification to a large party of ladies and gentlemen who were present. Towards the close of the proceedings several ladies retired to present to each child a memento of the visit to Brighton, consisting of work-boxes, battledores, transparent slates, &c., according to the respective ages of the children. About seven o'clock, after having sung ‘Good night,’ they proceeded to the railway station, and returned home by the eight o'clock train.”

The feelings which actuate the members of a Lodge in the erection of buildings for their own exclusive accommodation, and inaugurating them

by solemn ceremonies, may be easily conceived; for they constitute a graceful and popular demonstration of the benevolent principles by which the Brethren hope to secure public sympathy and undisguised approval. An instance of the successful operation of this postulatam occurred at Whitby in the present year, and the ceremony of levelling the first stone of a Masonic Hall produced such a marked expression in favour of the Order, that the tradesmen of the town, as a token of respect, closed their shops, set their banners floating to the breeze, and kept the day as a universal holiday. Nor were the public disappointed; for the procession, consisting of more than 300 Brethren, with the earl of Zetland at their head, and the Sacred Book of the Covenant in the centre, was gorgeous in the extreme, and placed Masonry before the public eye in its most glowing form. Two platforms erected near the site of the building were crowded with well-dressed ladies, who evinced the most lively interest in the proceedings, and the stone was laid by the Grand Master amidst the repeated acclamations of the spectators.

After the ceremony, Bro. Marwood, D.P.G.M., by command of the earl of Zetland, delivered an admirable oration, in the course of which he said:—

“ We wish it to be fully understood by all here present that we do not, as Masons, arrogate to ourselves the character of being better men than others. Far from us be any such intention. There are many thousands who have not joined our Fraternity who are as good and true men as any of us can be; but we believe that the true practice of Masonry has a natural tendency to refine and improve the hearts of all those who truly follow its precepts; that it awakens in our minds feelings of brotherly love and universal benevolence, thereby enabling us to become better members of society than we were before. The speculative Freemasonry of the present day has been justly denominated a peculiar morality, not that cold morality of the schools, but the genuine morality which springs from religious feeling, instilled into our hearts by the persual of the volume of the sacred law,

which Holy Book is ever in our Lodges, the unerring standard of truth and justice, the one Great Light to rule and govern our faith."

There is much truth in these observations, and they are sure to be realized in a well-conducted Lodge under the government of a judicious Master. And happily there is in Freemasonry no lack of able tacticians in the chairs of our Lodges, who confer a lustre on the science by their energy and strict attention to the duties of their office; yet it must be admitted that there are also inefficient Masters, and Masters who do not possess a single qualification worthy of the name. Hence we have flourishing Lodges continually progressing in popularity and respect; and, alas! Lodges paralyzed and ultimately becoming extinct by negligence, insubordination, and laxity of discipline. From this cause it is that complaints frequently arise on petitions for relief, that the recommendatory certificates from the Lodges overstate the number of years that the petitioners have paid their annual contributions; a fallacy which generally arises from a careless method of keeping the Lodge accounts, and constitutes another sign of an inefficient Master, because he is personally responsible for all dues and fees payable to Grand Lodge, which indeed ought to be deposited in his hands and not in those of the Treasurer. Happily these deviations are few and gradually declining in number. But careless Masters produce more lamentable effects than these, even the disorganization and ruin of their Lodges.

Some preliminary steps were taken at the beginning of the year 1859, to enlist the sympathies of the Provincial Brethren in favour of the Masonic Schools, in order to increase their efficacy by augmenting the number of children on the foundation, and committees were appointed to

communicate with the provinces on the desirableness of establishing some kind of provincial organization which should make more generally known throughout each province the claims of the Masonic Schools, and most probably result in obtaining for them increased and continuous support. And it was ultimately arranged that each province should form a committee for promoting the interests of these schools; to consist of one member of each Lodge in the province, annually elected by the Lodge on the night of Installation of the W. Master. That the Secretary of each Lodge should transmit to the Secretary of each School the name and address of the Brother so appointed; and that such committee be requested to hold a general meeting under the presidency of the Prov. Grand Master, at least once a year, and to present a report, showing the results of the labours of its members individually and collectively.

This is a subject on which a Mason may expatiate with becoming pride. We are polishing the rough ashlar, and preparing it for the intended building—a house not made with hands, eternal in the heavens; and furnishing an example to the world of the successful training of immortal souls for a glorious destination in the Grand Lodge above, by teaching them to avoid the snares of vice and folly, that they may become useful and conscientious members of society. By such a preparatory course they will be less contaminated with evil, and better prepared for the discharge of their civil and religious duties; and the natural consequence will be, that they will become faithful and honest in their respective stations; diligent and industrious in their habits; and thus be a blessing and a benefit to the community in which they live.

The province of Leicester has always enjoyed the good fortune to be well managed, and consequently prosperous. One of its Lodges has been in existence 125 years, another 70, and others, though of more modern date, are sound and flourishing. Amidst the short-comings of some neighbouring provinces, that of Leicester has been found faithful. The Prov. Grand Masters have not only been "men of eminence and ability in the Craft," which, though absolutely essential, is not the only requisite, but also active and intelligent working Masons; and, what is of greater importance, they have been fortunate in their selection of Deputies, to whom is usually entrusted the management of the details; and the prosperity of the Lodges depends in a great measure on their tact and knowledge of the forms and ceremonies in every department of the executive. If they are careless and inattentive, the Craft loses its prestige, the Brethren become indifferent, and the Lodges sink into oblivion. But in all provinces which have the advantage of spirited and energetic Deputy Provincial Grand Masters, Freemasonry cannot fail to become more accessible, more abundantly useful, and more highly esteemed by the public as a genuine county institution; attended with the respect and reverence that are usually attached to all public societies of which benevolence and charity form the leading characteristics.

The Brethren of the two Leicester Lodges in the present year having purchased a convenient piece of ground as a site for a new Freemasons' Hall, the Provincial Grand Lodge was summoned by Earl Howe, P.G.M., to lay the first stone, with Masonic honours, which was accomplished by the noble Brother, assisted by his worthy Deputy, Brother Kelly, who used the elements of consecration, corn, wine, oil and salt, with remarkable



judgment and propriety, according to the precedent used in the middle ages, when the Fraternity of Freemasons, privileged by royal charters, and personally patronized by kings, many of whom were enrolled amongst its members, travelled from town to town over the face of Europe, and divided into Lodges, each under the rule of its Master and Wardens, as overseers of the work, erected those glorious churches and cathedrals, many of which still remain to be the wonder and admiration of the architect and the delight of the man of taste. At the commencement of any noble edifice, it was customary to level the foundation-stone in solemn form by some royal patron of the art or eminent prelate; or, in the instance of country churches, by some potent earl, or mail-clad baron, whose piety, or whose superstition, led him to apply a portion of his substance to founding the sacred edifice. Within the stone were usually placed records and coins; and after it was fixed, the founder usually deposited upon it a deed of gift of the land and building; and other eminent persons in the assembly offered thereon their contributions to the good work.<sup>k</sup> The room is 60 feet long, 25 wide, and 22 high, and the expense of its erection was £1,500, wholly subscribed by the Brethren.

The Masons of St. Helier, in the island of Jersey, appear to have been on the *qui vive* this year, by projecting a Temple, devoted to the purposes of Freemasonry, on the following judicious plan:—

“ 1. To the street an iron palisading with a gate, and two pillars in the form of a pedestal, on which should be placed Egyptian sphynxes in Caen stone. 2. A grass plot. 3. The house with a peristyle, the front to bear an especial character, referring to the early period of initiation. In the house there

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<sup>k</sup> See the Report in the *Freemasons' Magazine*, 1859, p. 365.

will be, on the ground-floor, a parlour for the Brethren, serving as a library; a preparing-room; a robing-room; a parlour for the Tyler, serving also as a chamber; at the end of a broad passage will be the temple in the form of a double square, terminating in a semicircle, with an arch dome; it will be 48 feet long, 24 feet wide, and 24 feet high. On the first story will be a large banquetting-room; and underneath the whole there will be a kitchen and a warming apparatus for the temple."

§ 14. *Statistics of English Masonry.*

This brief record of the proceedings of Freemasonry, from its first establishment in England under Athelstan, A.D. 926, sufficiently proclaims the absorbing interest which it has established in our own times amongst all classes of society. It has been working its way for the last half century, silently, perhaps, but not the less surely, to a steady preponderance in religious as well as secular affairs. In the present year there are 145 Lodges in London, and 496 in the country, arranged in 42 Provinces, without taking into account the Lodges in Scotland and Ireland, but confining our statistics exclusively to the jurisdiction of the Grand Lodge of England. It appears from the returns, that an average of between two and three thousand certificates are annually issued, besides many additional warrants for new Lodges, not only in England, but in our dependencies abroad, where Masonry is extremely popular: and this furnishes a favourable idea of colonial life.

In the Canadas, there were nearly 40 Lodges under the banner of the Grand Lodge of England when the declaration of independence was proclaimed. In the West Indies there are 35 Lodges, of which Jamaica alone has 13; and a school at Kingston, with about 100 children, supported by the Sussex Lodge, No. 447. Other parts of our dominions in the same quarter contain 50 flourishing Lodges; and in South America are 7 acting under English warrants. In the East Indies

there are more than 60, 11 of which are in Madras, the same number in Calcutta, 7 in Bombay, others at Ceylon, Singapore, Sumatra, St. Helena, Malta (in which latter place the returns give 563 initiations and 44 joinings in seven years); and many detached places. The report from Rangoon is—"All goes on well in the Masonic world here, and there will shortly be an application for another Lodge."

The Masons in these Lodges constitute a body of men whose munificence is unbounded, in proof of which it need only be mentioned, that a grant of £150 was voted by a single Lodge in Bengal, in aid of the distressed Irish during the famine, and another gave the sum of £80 to the same fund. The Provincial Grand Lodge of Bengal contributed £130 to a similar object. In Africa we have fourteen Lodges; and there are twenty-two under warrants from our own Grand Lodge in different parts of Europe, including the Channel Islands, with ten in military corps not stationary; in Australia, seventy-four, of which there are thirty-two in Victoria, sixteen in New South Wales, eight in New Zealand, the same number in South Australia, seven in Tasmania, and two in Australia West.

It may be noted here, that in 1858 a memorial was presented to the Colonial Board from the district Provincial Grand Lodge of Victoria, praying for a reduction of the fees payable to the Grand Lodge of England for registration and certificates. From the date of the memorial the Board were of opinion, that the law recently passed by the Grand Lodge, in reduction of the fees payable by Lodges in the colonies and foreign parts, had not come to the knowledge of the Brethren in Victoria when the memorial was drawn up, more especially as the sum proposed by the memorialists to be paid

for registry and certificate differs but little from the sum already fixed by the Grand Lodge, viz., 7s. 6d., including the Grand Lodge certificate.

Thus it is clear that Masonry is progressing all over the world. The dragon's teeth have been sown, and the crop is most abundant. The fact cannot be questioned; for it is not only patent under the working of English Masonry, but under all other Grand Lodges on the whole face of the globe. In the United States it was recently reported, that Freemasonry was "in the highest condition of prosperity." We hear from Prussia, that "in every town in the Germanic Confederation, of any note, flourishing Lodges are in active operation." In France, Holland, Denmark, Sweden, Helvetia, &c., Masonry is in the ascendant; the Persian Brotherhood are said to amount to 50,000 in number. Even in Turkey, the Order exists, and in September, 1856, several Brethren residing at Constantinople met together for the purpose of forming a Lodge, when it was resolved to apply to the Grand Lodge of England for a warrant, and the sum of £52 was subscribed on the spot towards paying the expenses. The warrant was accorded under the title of "The Oriental Lodge, No. 988." After it had been consecrated, the first Master was installed in the presence of twenty-seven Brethren; and at the end of six months, twenty-one initiations, fifteen passings, and six raisings had taken place.

In the Celestial Empire Freemasonry is found, and the Lodges at Hong Kong have been enabled to provide funds for building a Masonic Hall in that island, the want of which has long subjected the Brethren to serious inconvenience. It was completed in a short time, and solemnly inaugurated according to ancient custom. There are also Lodges at Canton and Shanghai, making a

grand total, at the commencement of the year 1861, of 1,142 Lodges under the constitution of England; while in 1858 there were only 945. The number of new warrants in 1860 was 36; in 1859, 34; in 1858, 36; in 1857, 39; and in the last ten years, 241; while the number of initiations under the English constitutions is estimated, how truly we have not the means of knowing, at between three or four thousand annually. But to balance against this rapid increase, it must be observed, that every year produces secessions and erasures, which diminish in a slight degree the total amount.

The number of Lodges and R.A. Chapters at the end of the year 1860 may be thus correctly stated:—

	Lodges.	R.A. Chapters.
The Metropolis with Middlesex . . . . .	150	33
Berkshire, Buckinghamshire, and Bedfordshire . . . . .	10	1
Bristol . . . . .	6	3
Cambridgeshire . . . . .	3	2
Cheshire . . . . .	26	14
Cornwall . . . . .	13	2
Cumberland and Westmoreland . . . . .	8	4
Derbyshire . . . . .	10	2
Devonshire . . . . .	25	13
Dorsetshire . . . . .	9	4
Durham . . . . .	15	7
Essex . . . . .	10	5
Gloucestershire . . . . .	8	2
Guernsey . . . . .	5	3
Hampshire . . . . .	15	7
Herefordshire . . . . .	3	1
Hertfordshire . . . . .	5	1
Isle of Wight . . . . .	5	2
Jersey . . . . .	5	2
Kent . . . . .	18	6
Lancashire, West . . . . .	29	17
Lancashire, East . . . . .	47	35
Leicestershire . . . . .	4	2
Lincolnshire . . . . .	10	3
<i>Carried forward</i>	439	171

	Lodges.	R.A. Chapters.
<i>Brought forward</i>	439	171
Monmouthshire .....	4	1
Norfolk .....	9	2
North Wales and Shropshire .....	8	3
Northampton and Huntingdon .....	8	1
Northumberland .....	10	4
Nottinghamshire .....	5	1
Oxfordshire .....	4	1
Somersetshire .....	12	8
South Wales, East Division .....	7	3
South Wales, West Division .....	6	2
Staffordshire .....	17	6
Suffolk .....	11	4
Surrey .....	6	3
Sussex .....	9	5
Warwickshire .....	16	6
Wiltshire .....	7	1
Worcestershire .....	8	3
Yorkshire, North and East Ridings ..	16	7
Yorkshire, West Riding .....	34	19

## FOREIGN LODGES.

New South Wales .....	17	} 11
Australia .....	10	
Victoria .....	32	
Tasmania .....	7	0
New Zealand .....	8	0
The Bahamas and North America .....	10	1
Bengal .....	35	12
Bombay .....	7	2
China .....	3	1
The Eastern Archipelago .....	2	1
Gibraltar and Malta .....	7	4
Jamaica and West India Islands .....	33	17
Madras .....	20	6
Montreal .....	16	3
Quebec .....	27	6
New Brunswick .....	20	2
Nova Scotia .....	26	1
Sumatra, Ceylon, Mauritius, &c. ....	6	0
Military .....	11	4
In other parts of Europe .....	6	1
Africa .....	14	2
South America .....	7	0
Extinct .....	182	0
<b>TOTAL</b> .....	<b>1,142</b>	<b>325</b>

The number of Masons in England has been estimated at 150,000; in Scotland, 100,000; in Ireland, 50,000; on the continent of Europe, 600,000; in the United States, 300,000; and in other parts of the world, 50,000, making a gross total of a million and a quarter, being an increase of more than one half during the last thirty years, in spite of the Morgan persecution, which almost extinguished Freemasonry in the United States, and the revolt in India, which materially affected its progress.

To what can such a prodigious increase be attributed, except to the native purity and benevolence of the Order? There has been no external pressure, nor any extraordinary internal resources brought into operation. It has been a peaceful movement, and purely voluntary. The power of the Grand Lodge has had neither part nor lot in the matter, for it exercises no influence over the outer world, nor offers any inducements to augment the number of initiations.

The Royal Arch degree has been equally prosperous and significant of a healthy progression, as will appear from the preceding tables. Numerous warrants have been issued of late years; and it is to be hoped that the time is not far distant when every Lodge will have a Chapter attached to it, as a necessary appendage to the complete development of the true principles of the Order.

THE END.





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