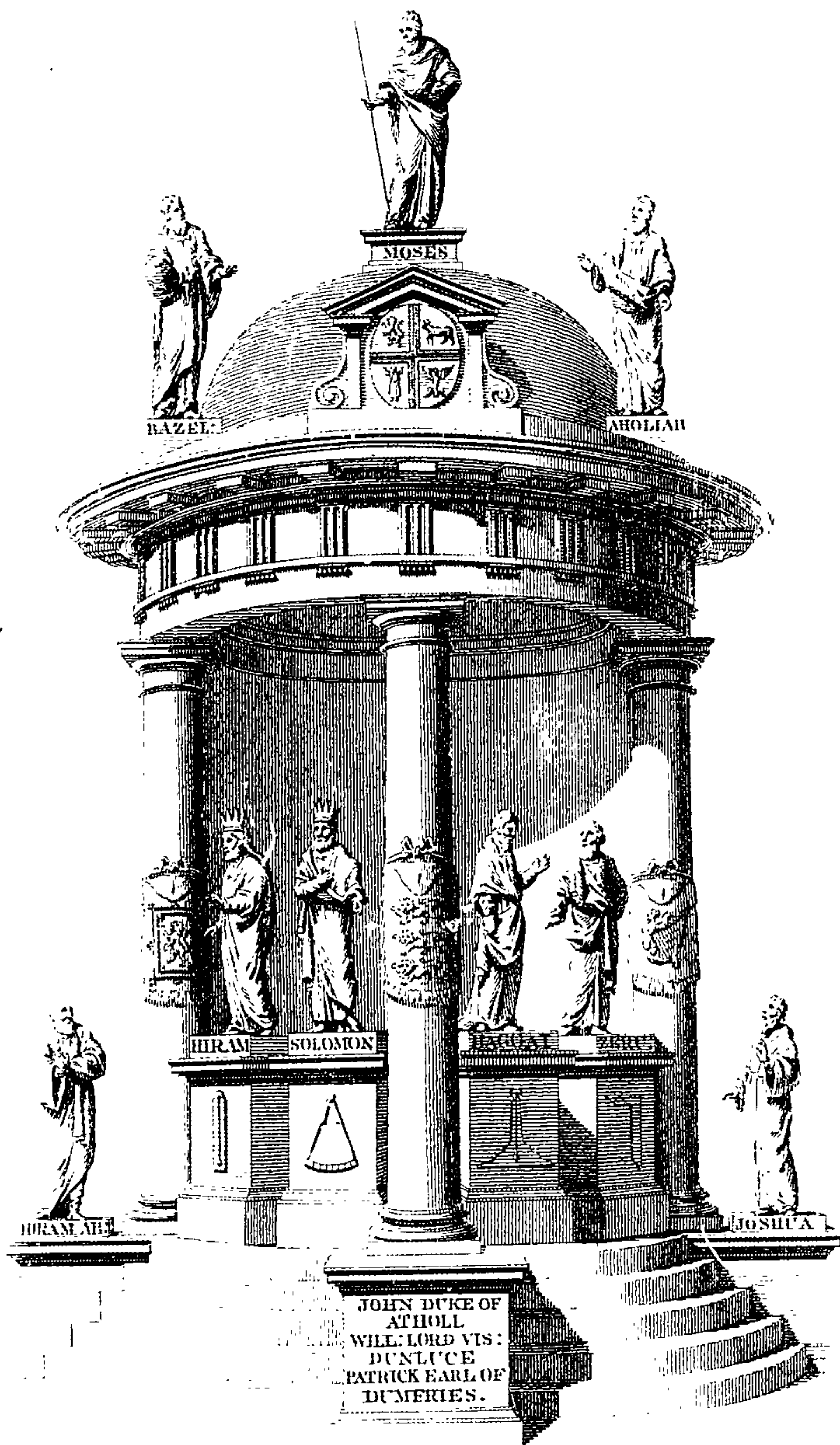


47



Wm. G. Smith sculp.

W. A. Baker delin. et sculp.

A H I M A N R E Z O N :

O R A

Help to all that are, or would be

Free and Accepted Mafons.

(With many ADDITIONS.)

The THIRD EDITION.

By LAU. DERMOTT, D. G. M.

“ As for his Works, in Verse or Prose,
“ I own myself no Judge of those ;
“ Nor can I tell what Criticks thought 'em,
“ But this I know, all People bought 'em.”

SWIFT.

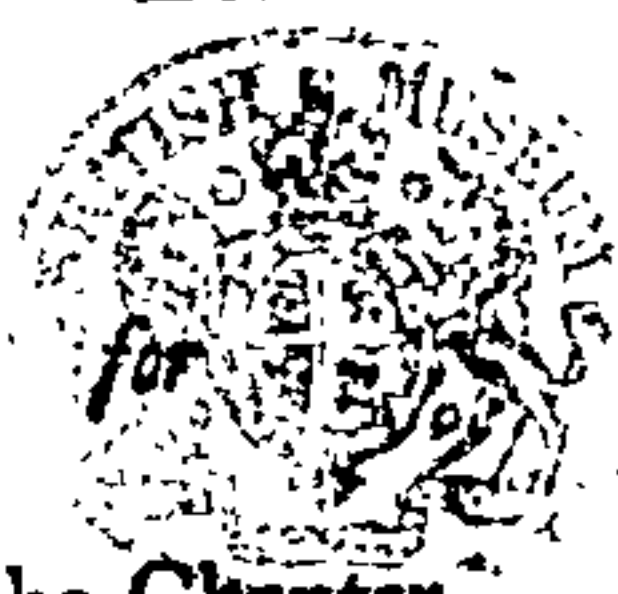
PRINTED FOR
JAMES JONES, GRAND SECRETARY ;

And Sold by

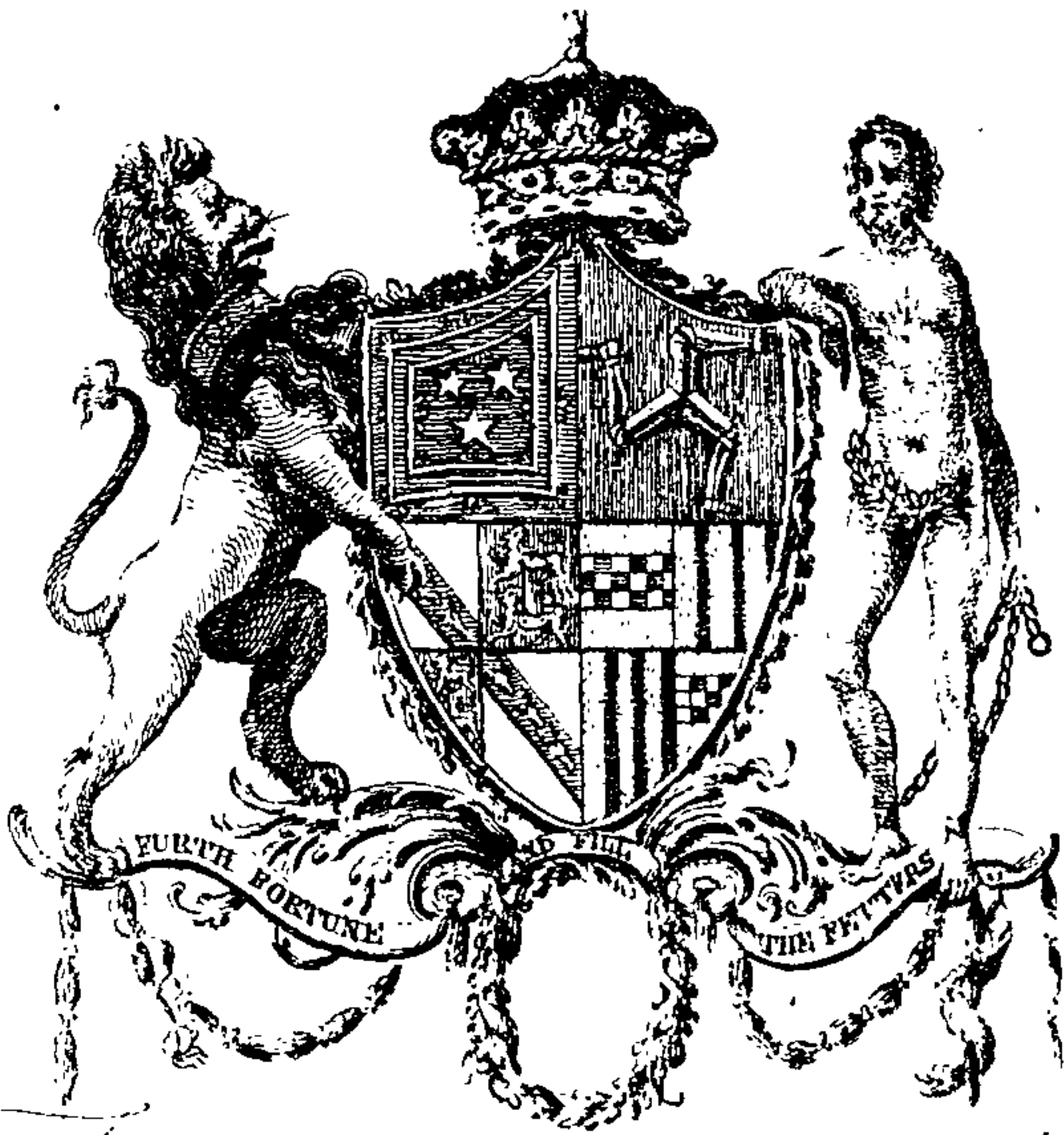
PETER SHATWELL, in the STRAND.

LONDON, 1778.

ERRATA.



<i>Page</i>	<i>line</i>		<i>read</i>
II.	last line	The Chapter	a Chapter
XI.	15	at the same he	at the same time
XXVIII.	6	faithlul	faithful
XXX. in the Note		has not done	has done
XXXI. in the Note		to this book	to this preface
81 in the Note		62	82
98 24		XVIII	XXVIII
125 3		fig	fig
186 last line		Our Charms	Our Arms
219 21		Mulroomy	Mulroony



To the Most Noble Prince JOHN, (the 3.^d) Duke,
 Berquin, & Earl of Atholl; Marquis & Earl of Tullibardine;
 Earl of Strathguy and Strathardle, Viscount of Ballquidder, Glem-
 naldmond, and Glenlyons; Lord Murray, Belveny, and Gask;
 Heritable Captain & Constable of the Castle and Constabulary of
 Kinclaven; Hereditary keeper of the Palace of Falkland;
 and in that part of Great Britain called England & Flavo-
 nial jurisdiction thereunto belonging: Grand Master,
 of the Ancient Masons, And Grand Master & Elect of
 Scotland, &c.

This Edition of the book of the Constitution of the
 most Ancient & honorable Fraternity of Free & Accepted Masons
 Is Most Humbly Dedicated

By His Grace's

Most Obliged

Most Obedient

And Faithful

James Jones,

Grand Secretary

Explanation of the Frontispiece.

THE design is a prostyle temple of the doric order, and is an historical view of Ancient Masonry, I mean that kind of history which is universally received and acknowledged in Ancient Lodges.

The three figures upon the dome represents the three great masters of the tabernacle in the wilderness. The two crowned figures with that on their right hand, represents the three great masters of the holy temple at Jerusalem. The three figures on the left hand represents the three great masters of the second temple at Jerusalem.

The three columns bearing Masons aprons, with the arms of England, Ireland, and Scotland, and supporting the whole fabrick, represents the three grand masters (of England, Ireland, and Scotland) whose names are on the front pedestal, and who wisely and nobly have formed a triple union to support the honour and dignity of the Ancient Craft, for which their Lordship's names will be honoured and revered whilst Free-masonry exists in these kingdoms.

In the pediment under the figure of Moses, is the coat armour of the most ancient and honourable fraternity of Free and Accepted Masons according to the old institution, and is thus emblazon'd,

Quarterly per squares, counter-changed *vert.* In the first quarter *azure*, a lion rampant *or.* In the second quarter *or*, an ox *passant sable.* In the third quarter *or*, a man with hands erect proper, robed crimson and ermine. In the fourth quarter *azure*, an eagle displayed *or.* Crest, the holy ark of the covenant proper, supported by cherubims. Motto, *Kodes la Adonai*, that is, *Holiness to the Lord*,

THE CONTENTS.

ON pretended histories of Free-masonry,	<i>Page</i> I to XII
The origin of Modern Masonry	XII
Modern Masons (by their Grand Secretary) disclaim all right or knowledge of Ancient Masonry	XV
The Moderns censure one of their own lodges for practising Ancient Masonry	XVI
They petition parliament for a charter, and are refused	XX
Advice to such as would become Free-masons	XXII
The difference between Ancient and Modern Masonry	XXIX
Ludicrous description of making Modern Masons	XXXVI
The operative or Stone -masons company in Lon- don, the only society in the kingdom who have a right to the title of Free-masons of England	XXXVIII
Apparent state of Ancient and Modern Masonry in England, in 1778	XL
A letter from the famous philosopher Locke, &c.	XLV
On the seven liberal arts and sciences	LV
Resolutions of the grand lodges of England, Scot- land and Ireland	LVI
The excellency of secrecy	<i>Page</i> I
The character of a just man	II
Free-masons superior to all others in concealing secrets	<i>ibid</i>
The cause or motive of the first institution of Free-masonry	12
Its great use to the world	13
Some of the principles of the craft explained	15
Benefits arising from a strict observance of the craft	19
What sort of men ought to be initiated into the mystery	20
What sort of Masons are fit to govern lodges	23
OLD CHARGES OF FREE-MASONS	27
1 Concerning God and religion	<i>ibid</i>
2 Of the civil magistrate, supreme and subordinate	28
3 Concerning a lodge	29
4 Of masters, wardens, fellow-crafts and apprentices	30
5 Of the management of the craft in working	31
6 Free-masons behaviour in the lodge before closing, after closing, without strangers, amongst strangers, and in the neighbourhood, &c. likewise to foreign brothers, and behind a brothers back, as well as before his face	33
Concerning law suits	36
Charge to a new admitted brother	37
Manner of constituting a lodge	38
Prayer at the opening of a lodge or making a new bro- ther, &c. used by jewish freemasons	42
A prayer used amongst the primitive christian masons	47
Another, now in general use	49
	<i>ibid</i>

The royal arch prayer	50
The general regulations	56
I. Shewing the grand officers power in all lodges	<i>ibid</i>
II. Who ought to preside in the absence of the master of a particular lodge.	58
III. Transactions (fit to be written) to be kept on record	59
No lodge to be moved from their stated place of meeting without previous notice to the grand secretary	<i>ibid</i>
V. Dispensations how obtained	60
VI. Concerning visitors	<i>ibid</i>
VII. Concerning the admission of a new member with regard to a particular lodge and grand fund	62
VIII. Of clandestine makings, and how all parties are to be treated	63
Lodges ceasing to meet shall lose their precedence	64
IX. The manner of removing lodges	66
X. Lodges when congregated have a power to instruct their officers when going to the grand lodge	68
XI. All regular lodges shou'd follow one method	69
XII. What makes a grand lodge, and who are the members	<i>ibid</i>
XIII. Business of the Grand Lodge, &c.	71
Lists of members to be sent to the grand secretary	73
The grand secretary, and grand treasurer, members of the grand lodge by virtue of their offices	77
Grand pursuivant and grand tyler no members of the grand lodge	78
XIV. Who shall preside in the grand master's absence	79
XV. Who shall preside in the grand warden's absence	81
XVI. All applications shou'd be made to the deputy grand master	82
XVII. A grand officer may be an officer of a particular lodge but not act as such in the grand lodge	84
XVIII. Who shou'd supply the deputy's absence, and how the deputy and grand wardens are to be chosen	85
XIX. The grand master abusing his authority how he is to be treated	86
XX. Grand visitation of lodges, and constitution of new lodges	87
XXI. Who should fill the chair in the absence of the grand master and his deputy	89
XXII. Concerning the meeting and business on St. John's day	90
Election of grand officers	<i>ibid</i>
XXIII. Choice and installation of grand master	91
XXIV. Concerning ditto	93
XXV. The grand master has power to chuse his deputy and the grand lodge can chuse grand wardens	95
XXVI. Installation by proxy	96
XXVII. Power of making new regulations vested in the general grand Lodge	97

THE CONTENTS.

iii

XXVIII. Regulations for the government of the grand lodge during the time of business	98
Regulations for charity	102

M A S O N S S O N G S.

The grand master's song	109
The deputy grand master's song	110
The grand warden's song	111
The secretary's song	113
The treasurer's song	114
The master's song	164
The warden's song	116
The fellow-craft's song	117
The enter'd 'prentices song	118
As I at wheelers lodge one night	122
A mason's daughter fair and young	127
A health to our sisters let's drink	129
An ode on Masonry by J Banks	154
As masons once on Skinner's plain	161
Attend attend the strains	172
An ode	181
As long as our coasts does with whiteness appear	192
Arise gentle muse who with wisdom inspires	193
An ode by E. Fenner	198
By masons art the aspiring domes	121
Bless'd be the day that gave to me	175
Begin O ye muses a freemasons strain	194
Come are you prepared	132
Come come my brethren dear	139
Come follow follow me	141
Come boys let us more liquor get	152
Come fill up a bumper and let it go round	180
Come ye elves that be	203

E P I L O G U E S.

With what malicious joy 'ere I knew better	213
Well here I'm come to let you know my thoughts	215
Where are these Hydras let me vent my spleen	216
Well heaven's be prais'd the mighty secret's out	217

S O N G S.

From the depths let us raise	166
Guardian genius of our art divine	153
Hail sacred art by heaven design'd	130
How bless'd are we from ignorance freed	176
Hail sacred art by heaven design'd, a gracious, &c.	182
Hail masonry divine	183

How happy a mason whose bosom still flows	186
If unity be good in every degree	185
King Solomon that wise projector	144
Let malicious people censure	138
Let masons be merry each night when they meet	184
Let worthy brethren all combine	187
Let masons ever live in love	188
On you who masonry despise	120
Of all institutions to form well the mind	147

P R O L O G U E S.

If to delight and humanize the mind	207
As a wild rake that courts a virgin fair	208
As some crack'd chymist of projecting brain	209
You've seen me oft in gold and ermin drest	211
While others sing of wars and martial feats	212
I Darby Mulroony from Moat of Gren Oge	219
God save you gentle-folks both great and small	221

S O N G S.

Pray lend me your ears my dear brethren awhile	157
Some folks have with curious impertinence strove	123
Sing to the honour of those	129
See in the east the master plac'd	171
Solomon's temple an oratorio	225
The curious Vulgar cou'd never devise	133
To the science that virtue and art do maintain	148
'Tis masonry unite mankind	170
To masonry your voices raise	173
We have no idle prating	125
We brethren freemasons let's mark the great name	134
What though they call us masons fools	136
With plumb level and square	142
When earth's foundation first was laid	150
With harmony and flowing wine	164
Wake the lute and quivering strings	181
When masonry by heavens decree	189
When Sol ascending from the east	190
When a lodge of freemasons are cloath'd, &c.	196
With gratefull hearts your voices raise	198
Who ever wants wisdom, &c.	202
You people who laugh at masons draw near	124
Ye ancient sons of Tyre	165
Ye thrice happy few	200
Ye sons of great science impatient to learn.	206



T O T H E
R E A D E R.

IT has been the custom of all my worthy brethren, who have honoured the craft with their books of constitutions, or pocket-companions for free-masons, to give us a long and pleasing history of masonry from the creation, to the time of their writing and publishing such accounts, *viz.* from Adam to Noah, from Noah to Nimrod, from Nimrod to Solomon, from Solomon to Cyrus, from Cyrus to Seleucus Nicator, from Seleucus Nicator to Augustus Cæsar, from Augustus Cæsar to the havock of the Goths, and so on until the revival of the Augustan style, &c. &c. &c. Wherein they give us an account of the drawing, scheming, planning, designing, erecting, and building of temples, towers, cities, castles, palaces, theatres, pyramids, monuments, bridges, walls, pillars, courts, halls, fortifications, and labyrinths, with the famous light-house of Pharos and Colossus at Rhodes, and many other wonderful works performed by the ARCHITECTS, to the great satisfaction of the readers, and edification of free-masons. *

a

HAV-

* Quære, Whether such histories are of any use in the secret mysteries of the craft.

Having call'd to mind the old proverb, *Better out of the world than out of fashion*, I was fully determined to write an history of masonry, whereby I did expect to give the world an uncommon satisfaction; and in order to enable myself to execute this great design, I purchased all or most of the histories, constitutions, pocket-companions, and other pieces on that subject; now extant in the English tongue.

My next step was to furnish myself with a sufficient quantity of pens, ink, and paper: this being done, I immediately fancied myself an HISTORIAN, and intended to trace masonry not only to Adam, in his sylvan lodge in Paradise, but to give some account of the craft even before the Creation: And (as a foundation) I placed the following works round about me, so as to be convenient to have recourse to them as occasion should require, *viz.* doctor Anderson, and Mr. Spratt, before me, doctor D'Assigny and Mr. Smith, on my right hand, doctor Desaguliers and Mr. Pennel on my left-hand, and Mr. Scott and Mr. Lyon behind me; a copy of (that often called) the original constitutions, (said to be in the possession of Mr. John Collins, in Paris) and another copy of the same magnitude handed about in England, together with several pamphlets printed in England, I tied up together, and threw them under the table.

Having tried my pen, and wrote a line not unlike the beginning of the chapter in the
Alco-

Alcoran*, I began to flourish away in a most admirable manner, and in a few days wrote the first volume of the history of masonry, wherein was a full account of the transactions of the first grand lodge, particularly the excluding of the unruly members, as related by Mr. Milton†.

By this time I imagined myself superior to Josephus, Stackhouse, or any other historian whom the reader shall please to think on. And as I intended to give the world a history of masonry for several years before the creation, I made no manner of doubt but my work should live at least two thousand years after the general conflagration.

Perhaps some of my readers (I mean those that are best acquainted with my capacity) will say, he has more vanity than wit; and as to learning, it is as great a stranger to him, as free-masonry is to women; yet he has the folly to think himself an historian, and expects to become a great man, &c.

Whether such an opinion be true or false, it matters nought to me; for the world must allow, that (tho' no man has found out the per-

a 2

petual

* Next after the title at the head of every chapter (except the ninth) of the Alcoran, is prefixed the following solemn form.

In the name of the most merciful God.

† See Paradise Lost.

petual motion) all men ever had, have now, and ever will have a perpetual notion: And furthermore, we read, that the following persons, so much fam'd in history, were not only poor men, but many of them of a very mean extraction. The wise philosopher Socrates, was the son of a poor stone-carver; the tragic poet Euripides, was the son of poor parents; as was Demosthenes, the honour of Greek eloquence; Virgil, the famous Latin poet, was the son of a poor Mantuan labouring potter; Horace, the incomparable Lyric, was the son of a trumpeter in the wars; Tarquinius Priscus, king of the Romans, was the son of a merchant; and Servius Tullius, another king of the Romans, was begotten on a woman slave; Septimius Severus, is said to come of a very base degree; Agathocles, king of Sicilly, was a potter's son; Ælius Pertinax was a poor artificer, or, as some say, a simple seller of wood; the parents of Venadius Bassus, are said to be very miserable poor people; and Arfaces, king of the Parthians, was of so mean and obscure parentage, that no man's memory could make a report of his father or mother; Ptolomy, king of Egypt, was the son of a squire in Alexander's army; the emperor Dioclesian, was the son of a scrivener; the emperor Probus was son of a gardener; and the parents of Aurelius, were so obscure that writers have not agreed who they were; Maximinus was the son of a smith, or as some say, a waggon-wright; Marcus Julius Licinius, was the son of a herdsman;

man; Bonofus was the fon of a poor ftipendary fchoolmafter; Mauritus Iuftinus, predecessor to Iuftinian, and alfo Galerus, were both fhepherds; pope John, the twenty-second of that name, was the fon of a fhoe-maker; pope Nicholas the fifth was the fon of a man that fold eggs and butter about the ftreets; and pope Sixtus the fourth was a mariner's fon; Lamufius, king of the Lombards, was the fon of a common ftumpet, who (when he was an infant) threw him into a ditch, but was taken out by king Agelmond; Primiffaus, king of Bohemia, was the fon of a country peafant; Tamerlane the great was a herdsman; Caius Marius, feven times conful of Rome, was born of poor parents in the village of Arpinum; and Marcus Tullius Cicero, conful of Rome, and pro-conful in Afia, was from the poor Tuguriole of Arpinum, the meanefl parentage that could be; Ventidius, field-martial and conful of Rome, was the fon of a muleteer; and Theophrastus was the fon of a botcher, *i. e.* a mender of garments, &c.

I have heard of many others of later date that have been preferred to places or offices of great truft, and dignified with titles of honour, without having the leaft claim to wit, courage, learning, or honefty; therefore if fuch occurrences be duly confidered, I humbly conceive it will not be deemed as a capital offence, that I fhould entertain my own perpetual notion, while I do not endeavour to difinherit any man of his properties.

I doubt I have tired the reader's patience; and if so, I humbly beg his pardon for this long digression. But to return, while my mind was wholly taken up with my fancied superiority as an historian, &c. I insensibly fell into a slumber, when me-thought four men entered my room; their habits appeared to be of very ancient fashion, and their language also I imagined to be either Hebrew, Arabic, or Chaldean, in which they addressed me, and I immediately answered them after the pantomime fashion: After some formal ceremonies, I desired to know their names, and from whence they came; to which one of them answered me (in English) we are four brothers, and come from the holy city of Jerusalem; our names are Shallum, Ahiman, Akhub. and Talmon. Hearing they were sojourners from Jerusalem, I asked them whether they could give any account of *SOLOMON's TEMPLE*; to which shallum* (the chief of them) made answer and said, the wise KING *SOLOMON*, GRAND-MASTER of Israel, appointed us head porters at the Temple, in the thirty-second year of his age, the twelfth of his reign, and about the year of the world 2492: and therefore we can give a full and particular account of that wonderful fabrick, and likewise of the artists who performed it. I was glad to meet with such brethren, from whom I did expect a great deal of knowledge; which the many ages they had lived in must have taught them, if their memories did not fail:

* 1 Chron. ix, 17.

fail: upon this consideration I told them, that I was writing a history of masonry, and begg'd their assistance, &c.

A history of masonry! (says Ahiman) from the day of the dedication of the holy Temple to this present time, I have not seen a history of masonry, though some have pretended (not only) to describe the length, breadth, height, weight, colour, shape, form, and substance of every thing within and about the temple; but also to tell the spiritual* meaning of them, as if they knew the mind of him who gave orders for that building, or seen it finished: but I can assure you that such surveyors have never seen the temple, nay never have been within a thousand miles of Jerusalem: Indeed (continued he) there was one Flavius § (I think he was a soldier) took a great deal of notice of the temple, and other matters about it; as did another man named Jerry: There were two others, whose names I have forgot, but remember one of them was an excellent dreamer‡, and the other was very handy in collecting all manner of good writings|| after the captivity.

Those were the only men that have wrote most and best upon that subject, and yet all their works together would not be sufficient for a preface to the history of masonry; but for your further instructions, you shall hear an
emi-

* See *Solomon's Temple spiritualized by Bunyan.*

§ Flavius Josephus, the learned and warlike Jew.

‡ *Ezekiel.*

|| *Ezra.*

eminent brother who can inform you in every particular that is necessary to your present undertaking. The words were scarce ended, when there appeared a grave old gentleman, with a long beard; he was dressed in an embroidered vest, and wore a breast plate of gold, set with twelve precious Stones, which formed an oblong square: I was informed that the name of the stones were Sardine, Emerald, Ligure, Beryl, Topas, Sapphire, Agate, Onyx, Carbuncle, Diamond, Amethyst, and Jasper: Upon these stones were engraved the names of the twelve tribes, *viz* Reuben, Judah, Gad, Zebulun, Simeon, Dan, Asher, Joseph, Levi, Naphthali, Issachar, and Benjamin*.

Upon his entrance, the four sojourners did him the homage due to a superior; as to me, the lustre of his breast-plate dazzled my sight, in such a manner that I could scarce look at him. But Ahiman giving him to understand that the people of this country were weak-fighted, he immediately covered his breast-plate; which not only gave me an opportunity of perceiving him more distinct, but also of paying him my respects in the best manner I was capable of; and making a very low bow, I presented him with the first volume of the history of masonry, hoped he would do me the honour of perusing it, and begg'd his advice for my further proceedings: he kindly received it,

* Such was the breast-plate, worn by the High-Priest at the Temple.

it, and read it over, whilst I impatiently waited to hear his opinion; which at last (to my mortification) amounted to no more than an old Hebrew proverb (which Ahiman translated thus; Thou hast div'd deep into the water, and hast brought up a potsherd): nevertheless he took me by the hand, and said*, my son, if thou wilt thou shalt be taught, and if thou wilt apply thy mind thou shalt be witty; if thou love to hear, thou shalt receive (doctrine; and if thou delight in hearing thou shalt be wise: and although your history of masonry is not worth notice, yet you may write many other things of great service to the fraternity.

Certain it is (continued he) that free-masonry has been from the creation (though not under that name); that it was a divine gift from God; that Cain and the builders of his city were strangers to the secret mystery of masonry; that there were but four masons in the world when the deluge happened; that one of the four, even the second son of Noah, was not master of the art; that Nimrod, nor any of his bricklayers, knew any thing of the matter; and that there were but very few masters of the art (even) at Solomon's temple: whereby it plainly appears, that the whole mystery was communicated to very few at that time; that at Solomon's Temple (and not before) it received the name of free-masonry, because

* Eccles. vi. 23, 34.

cause the masons at Jerusalem and Tyre were the greatest cabalists† then in the world ; that the mystery has been, for the most part practised amongst builders since Solomon's time ; that there were some hundreds mentioned (in histories of masonry) under the titles of grand-masters, &c. for no other reason than that of giving orders for the building of a house, tower, castle, or some other edifice (or perhaps for suffering the masons to erect such in their territories, &c.) while the memories of as many thousands of the faithful Craft are buried in oblivion : From whence he gave me to understand, that such histories were of no use to the society at present ; and further added, that the manner of constituting lodges, the old and new regulations, &c. were the only and most useful things concerning free-masonry, that could be wrote : to which I begg'd to be informed, whether songs were to be introduced : his answer was* : if thou be made the master, lift not thyself up ; but be among them as one of the rest : take diligent care for them, and so sit down,

And when thou hast done all thy duty, sit down, that thou mayst be merry with them ; and receive a crown for thy good behaviour.

Speak thou that art the elder, for it becometh thee ; but with sound judgment : and hinder not music.

† People skilled in the cabala, i. e. tradition, their secret science of expounding divine mysteries, &c.

* Eccles. xxxii. 1, 2, 3.

music. * And at all times let thy garments be white.

While he was speaking these last words, I was awaked by a young puppy that got into the room while I slept, and, seizing my papers, eat a great part of them, and was then between my legs, tearing the last sheet of what I had wrote.

I have not words to express the sorrow, grief, trouble, and vexation I was in, upon seeing the catastrophe of a work which I expected would outlast the teeth of time.

Like one distracted (as in truth I was) I ran to the owner of the dog, and demanded immediate satisfaction: he told me he would hang the cur; but at the same he imagined I should be under more obligation to him for so doing, than he was to me for what had happened.

In short, I looked upon it as a bad omen; and my late dream had made so great an impression on my mind, that superstition got the better of me, and caused me to deviate from the general custom of my worthy predecessors; otherwise I would have published a history of masonry: and as this is rather an accidental than a designed fault, I hope the reader will look over it with a favourable eye.

In

To be serious : The reader will do me strict justice in believing, that I do not wish to offend the persons or names of writers of historical truths. My intention being only to expose ridiculous innovations, and fabulous accounts of Grand Masters, whose Masonical authorities never existed.

What man (conversant with real free-masonry and history) can swallow the legendary stories of the Grand Masterhip of the monk St. Austin, St. Swithin, St. Dunstan, and other monkish saints, confessors, cardinals, &c. &c. Is it not more probable, that those legendary Grand Masters, instead of patronizing and protecting a society that was then supposed to raise and converse with familiar spirits, would have excommunicated them by bell, book, and candle ; and by a thundering anathema, consign them over to the devil : did not the behaviour of their contemporaries and successors, favour this opinion?

But to come nearer to the present time : Suppose we were to enquire into the origin of the present Grand Lodge of Modern Masons, who, not satisfied with the old title of Right Worshipful Grand Lodge, have, in their Calendar for 1777, modestly gave themselves the title of the *Supreme Grand Lodge of the Most Ancient and Honourable*, &c. &c. &c. Upon enquiry it would appear, that all their boasted supremacy is derived from an obscure person, who lived about sixty-two years ago, and
whose

whose name is not to be found on record amongst Ancient or Modern Masons.

Whosoever doubts the truth hereof, let him examine Dr. Anderson's Constitutions (printed in 1738) page 109, where it is written; "that
"four lodges;" that is to say, some persons
who were wont to meet

"At the Goose and Gridiron ale-house, in
St. Paul's church-yard.

"At the Crown ale-house, in Parker's-lane.

"At the Apple-tree in Charles-street, Co-
vent-garden.

"And at the Rummer and Grapes, in Chan-
nel-Row, Westminster, did meet at the Apple-
tree aforesaid, in the year 1716, or rather 17,
and having chosen (the nameless person before
hinted) a Chairman, *they constituted themselves
a Grand Lodge.*"

Such are the words of the most authentic
history amongst Modern Masons, and beyond
contradiction prove the origin of their supre-
macy to be a self-created assembly.

Nor was a self-creation the only defect:
They were defective in numbers.

To form (what Masons mean by) a Grand
Lodge, there must have been the Masters and
Wardens of five regular lodges, that is to say,
five

five Masters and ten Wardens, making the number of install'd officers *fifteen*.

This is so well known to every man conversant with the ancient laws, usages, customs, and ceremonies of Master Masons, that it is needless to say more, than that the foundation of the now (wou'd be) supreme, &c. &c. was defective in number, consequently defective in form and capacity.

Nor can it be urged, that such defection, or irregular formation, was owing to necessity, as there were numbers of old Masons then in (and adjacent to) London, from whom the present Grand Lodge of Ancient Masons received the old system without adulteration.

Under such defections as above-mentioned, Mr. Anthony Sayer, (the first Grand Master of Modern Masons found on record) mounted the (now supreme) chair upon the 24th day of June, 1717.

The Moderns (I mean their writers) cunningly call those transactions *a revival of the Grand Lodge*. Plausible as this story of a supposed revival, &c. may appear, yet one minute's reflection will shew (an Ancient Mason) the fallacy of this part of their history.

This will be done, by considering, that had it been a revival of the Ancient Craft, only, without innovations or alterations of any kind,
the

the Free and Accepted Masons in Ireland and Scotland, where no change has yet happened, nay, Freemasons in general would agree in secret language and ceremonies with the members of the Modern Lodges. But daily experience point out the contrary. And this I say, is an incontrovertible proof of the fallacy of their history.

Indeed this is acknowledged by the Moderns themselves, in their Calendar for 1777, page 31, where, speaking of the Old Masons, we find these words: "The Ancient York Constitution, which was entirely dropt at the revival of the Grand Lodge in 1717." By this, it is plain, that instead of a *revival*, a discontinuance of Ancient Masonry then took place.

To put this matter out of the reach of contradiction, take the testimony of Mr. Spencer, one of their Grand Secretaries :

* *Copy of an answer (in writing) given to brother W—— C———ll, a certified petitioner from Ireland.*

" Your being an Ancient Mason you are
 " not entitled to any of our charity. The
 " Antient Masons have a lodge at the Five
 " Bells in the Strand, and their Secretary's
 " name is Dermott.

* The original is in the author's possession.

" Our

“ Our society is neither Arch, Royal
 “ Arch, or *Ancient*, so that you have no
 “ right to partake of our charity.”

Such was the character given of them by their own Grand-Secretary about fourteen years ago : How much they have changed for better or worse, is no business of mine at this time. In the aforesaid Calendar, amongst other things which I am to suppose were extracted from the records of modern Masons, I observed a censure passed (in the year 1755) on persons for calling themselves Ancient Masons.

The compiler seems to be unacquainted with the masonic proceedings of that time, otherwise he would have known that the persons were censured, not for assembling under the denomination of Ancient Masons, but for practising Ancient Masonry, having their constitution from the Modern Grand Lodge. The case was briefly thus : A lodge at the Ben Jonson's Head in Pelham Street, in Spitalfields, were composed mostly of Ancient Masons, tho' under the Modern Constitution. Some of them had been abroad, and received extraordinary benefits on account of Ancient Masonry. Therefore they agreed to practise Ancient Masonry on every third lodge night. Upon one of those nights some Modern Masons attempted to visit them, but were refused admittance : the persons so refused laid a formal complaint before the Modern Grand Lodge,
 the

then held at the Devil Tavern, near Temple-Bar. And the said Grand lodge, though incapable of judging the propriety or impropriety of such refusal (not being Ancient Masons) ordered, that the Ben Johnson's lodge should admit all sorts of Masons without distinction.

And upon non-compliance to that order, they were censured, &c.

The persons thus censured, drew up, printed, and published, a Manifesto, and Masons Creed; (sold by Owen in Fleet-street) which did honour to their hearts, and heads.

The following lines were copied from the preface to their pamphlet:

“ Whereas the genuine spirit of Masonry
 “ seems to be so greatly on the decline, that
 “ the craft is in imminent danger from false
 “ brethren. And whereas its very fundamen-
 “ tals have of late been attacked, and a revo-
 “ lution from its ancient principles, &c. &c.
 “ —It has been thought necessary, by certain
 “ persons, who have the welfare of the craft
 “ at heart, to publish the following little
 “ pamphlet, by means of which it is hoped
 “ the ignorant may be instructed, the luke-
 “ warm inspirited, and the irregular reform-
 “ ed,” &c. &c.

Every real—that is, every Ancient Mason, who had read those publications, were convinced of the injustice done to the Ben Johnson's lodge, in censuring them for doing their duty; a duty which they owed to God and to themselves; and a business which their judges (the then Modern Grand Lodge) were as ignorant of—as a blind man is in the art of mixing colours.

Nevertheless censure was passed, and a minute thereof preserved in the archives of the (wou'd-be) Supreme, &c. From whence it is now published in their calendar as one of the legislative orders on their records, which records have received much honour and amendments from twelve-penny lectures, twelve-penny illustrations, and twelve-penny calenders.

The brethren censured had their constitution from the Modern Grand Lodge, nor had they any connexion with the Ancient Grand Lodge at that time nor since; nevertheless I do affirm (from personal knowledge and public report) they were persons of most amiable characters as men and masons; and the names of the ingenious Marigeot, Cheetham, Cornish, &c. &c. will be long remembered with esteem and veneration, amongst the faithful and legitimate heirs of old Hiram.

In justice to another person, I am under the necessity of taking notice of a plagiarism in the
calendar

calendar aforesaid. In page 41, 42, and 43, the compiler (or author) in describing the ceremonies at laying the foundation, and dedication of the Modern Masons Hall, says, "A
" Grand Anthem, written by H. D. Esq.
" was sung," &c.—in the same page is written the words of the anthem, beginning

“ To heaven’s high Architect all praise,
“ All praise, all gratitude be given, &c.”

This anthem was not written by H. D. Esq. nor by any member of the modern society: It was pilfered from the oratorio of Solomon's Temple, annexed to the prologues in this book, and was written by Mr. James Eyre Weeks, an ancient mason of the city of Dublin.

I should not have taken so much notice of the calendar, were it not that the title page says that it is “published under the sanction of the *Grand Lodge of England.*”

As there are some of the most respectable gentlemen (and I am willing to believe their present Grand Officers such) belonging to the Modern Grand Lodge, I am sorry to find they have acted so incautiously as to give sanction to falsehoods.

Although falsehood found admittance into
the calendar, yet a true and memorable tran-
saction

saction is omitted, viz. That the Modern Masons petitioned parliament to grant them a charter of incorporation, in order to give them the power and pleasure of punishing every Freemason in England, that did not pay quarterage to them. Had they obtained the charter, it would have shut out all Masons of the neighbouring kingdoms, as they could receive no manner of benefit therefrom.

The wisdom of parliament treated the petition with just contempt: And it was reported in the public papers, that the honourable Speaker of the House of Commons said, “that
“if the petition was granted, he made no
“doubt the chimney sweepers would soon ap-
“ply for a charter.”

It is remarkable, that the said petition was presented on (fool's day) the first of April, 1770. For other matters relative to the Moderns, I refer the reader to page 29, &c.

In the following sheets, under the title of *Alhiman Rezon*, I have inserted nothing but what are undeniable truths, which will be found (if observed) to be of great use to the fraternity, and likewise to numbers that are not of the society; to the latter, it will shew them the folly of ridiculing a society founded upon religion, morality, brotherly love, and good fellowship: and to those of a more gentle and
polished

polished nature, in giving them an opportunity of examining whether they are endued with the necessary qualifications to be made free-masons.

How far this may answer the design, I know not; but I hope that my brethren and others will accept the will for the deed, and take this as the widow's mite was received, which will amply reward my trouble.

A P H I-

A

PHILACTERIA

For such

GENTLEMEN, as may be inclined to
become FREE-MASONS.

GENTLEMEN,

IF the love of knowledge, interest, company, or dear curiosity, should take possession of any corner of your heads or hearts, and work you up to a desire of becoming free-masons; in such case, I beg leave to offer my service as your guide to the lodge door: this proposal, will not (I hope) be disagreeable to you, considering that I am the first person that ever offered assistance in this manner. But, before we set out, it is necessary that you carefully examine whether you are properly equipt for such an undertaking.

To this end, be it known to you gentlemen, that in every warranted lodge they have the following order, viz.

“Any person desirous of being made a free mason in the lodge, shall be proposed by a member thereof, that is to say, his name, age, description of his person, title or trade and place of residence; that
such

such propofal fhall be made in lodge hours* at leaft one lodge-night before the initiation, in order, that the brethren may have fufficient time and opportunity to make a ftrict enquiry into the morals, character and circumftances of the candidate; and the brother that propofes him fhall at the fame time depofite fuch a fum (of the candidate's money) as the majority fhall think fufficient (not lefs then one crown) to infure the lodge that the candidate will attend according to the propofal. And if the lodge approve his perfon, age, character and circumftances, and therefore initiate him into the myftery, &c. he fhall pay whatfoever fum the brethren fhall think proper (not lefs than two guineas) and cloath the lodge† if required. But if the lodge think the candidate unworthy, and refuse to make him, his money fhall be faithfully returned to him; but, in cafe the lodge approve his perfon and character, &c. and he refuse to be made, then fhall he forfeit his money for the benefit of diftreffed free mafons. And it is hereby ordered and declared, that no perfon is capable of becoming a member of the lodge, but Such as are of mature age, upright in body and limbs, free from bondage, has the fenfes of a man,

* That is from the vernal to the autumnal equinox. between feven and ten o'clock in the evening, and from the autumnal to the vernal equinox following, between fix and nine o'clock,

† By clothing is meant white aprons and gloves, not only for every member in the lodge, but alfo for all their wives and sweethearts, if they require them.

man, and is endowed with an estate, office, trade, occupation, or some visible way of acquiring an honest and reputable livelihood, as becomes the members of this most ancient and honourable fraternity.*

By this regulation you see that the free masons will make a strict (though private) enquiry into your character and ability: And therefore I advise you to be as circumspect on your side. Perhaps, you may think that it will be impossible for you to distinguish the good from bad, amongst a people who make it their peculiar study to keep all things secret. Let not such a thought discourage you, when I assure you, that you have a faithful guide, who has made free masonry (both ancient and modern) his constant study for thirty three years past, and thinks it a duty incumbent on him, to give you these instructions.

In the first place, when you intend to be made a free mason, go with your friend to the lodge, and desire him to shew you the warrant
or

* To this I beg leave to add a word or two: The persons to whom I now speak, are the men of some education and an honest Character, but in low circumstances; I say, let them first consider their income and families, and know, that free masonry requires ability, attendance, and a good appearance to maintain and support it's ancient and honourable grandeur, Be it also remembered, that they have no title to the general charity, until they prove, that they have been formerly in reputable, at least, in tolerable circumstances.

or dispensation by which the lodge is held? that is to say an instrument printed or written upon parchment, and signed by some noble grand master, his deputy and grand wardens, and grand secretary, and sealed with their grand lodge seal, &c. constituting and appointing particular persons (therein named) as master and wardens, with full power to congregate and hold a lodge at such a place, and therein make and admit free masons, according to the most ancient and honourable custom of the royal craft, in all ages and nations throughout the known world, with full power and authority to nominate, chuse and instal their successors, &c. When they produce this authority or warrant, then call for the by-laws, and (having seriously perused them) consider whether your natural disposition will incline you to be conformable to them. Next call for the roll or list of the members, where you may find the names of some of your intimate and most esteemed friends, or perhaps the names of such (other of your acquaintance) as you would not chuse to associate with. If these researches prove agreeable, then you may venture to lay down the deposite money, (as it is called) but if they do not produce the grand master's authority by warrant or dispensation, you are to look upon them not only as the magma of free masons, but the very dregs of mankind, who (under the cloak of brotherly love) are ever upon the watch for an opportunity to pick your pockets, and make you

con-

contemptible into the bargain*. Doubtless you will wonder how, or by what means, such abandoned wretches got admittance into a fraternity which boast of so much honour and virtue, as to rank themselves with kings and princes, especially, if they adhere strictly to the foregoing regulation. To this I answer, that some of the Landlords, § where the lodges are held, do often recommended persons to be made free masons, and that the lucrative view takes place (too often) where impartiality, honesty and virtue ought to be the points of sight. That others have stood the test of the strictest scrutiny, behaved well for many years, and afterwards fell into all manner of vices, which serves to shew the instability and weakness of mankind, and that all the doctrine and laws upon earth (without the grace of God) is not sufficient to make men wise or deter them from evil. Nevertheless (in the system of freemasonry) there are many ways to mend the manners, polish the disposition, correct the Judgment, and refine the taste of a soul virtuously inclined. And as the
number

* For a confirmation hereof read the eighth Regulation, (page 63) where it is ordered, that no person so made, nor any concerned in making him, shall be a grand officer, nor an officer of any particular lodge, nor shall any such partake of the general charity, if they should come to want it.

§ I do not charge landlords in general with such evil proceedings, because I know many of them that abhor sinister views, and would sacrifice all pecuniary interest, before they would break through any of the sacred rules or orders of the Craft nevertheless much reformation is still wanted, in this quarter.

number of good and wise free-masons have always greatly exceeded that of the foolish and wicked, it would be as absurd to condemn the whole for part, as it would be in the Jews to condemn Shem and Japhet for the curse brought upon Ham; or the Christians, to condemn the eleven apostles, because Judas turned traitor. But this is not altogether the business of a guide, therefore I beg leave to reassume my proper character, and earnestly desire you to shun mason clubs, that is to say, lodges formed without authority, for you may rest fully assured, that such clubs are generally composed of excluded members, or persons clandestinely made by them, and consequently incapable of giving proper instructions to their pupils. Or admit them capable of giving proper instructions, even then, the new brethren will be led in the dark, because it is the interest of the rebel party to conceal the essentials of the craft, which, if revealed, must of course prove themselves to be villains. Therefore, in order to avoid falling into such hands, I earnestly beg of you, to have no communication with any lodge or set of men under the denomination of a free masons lodge, until they produce the grand master's authority, signed and sealed as before mentioned. But having produced such authority, you may then *enter in the name of God!* where you will be acquainted with mysteries, which are not permitted to be revealed by a guide, especially out of the lodge: And if after such entrance or admission you find that

I have

I have misléd you, I do hereby give you full liberty to expose me as a blind guide, &c. but if experience teach you, that my instructions (as well as my intentions) were just, then I hope you will do me the honour of calling me a faithful brother. And that the God of all light and truth (who is the giver of all good gifts and graces) may bless, prosper, and direct you, in all your public and private (lawful) undertakings, is the hearty prayer of,

GENTLEMEN,

Your faithful and obedient servant,

LAURENCE DERMOTT,

Late Deputy Grand Master.

Having taken my leave of the strangers, I now beg leave to address myself to the GENTLEMEN OF THE MOST ANCIENT AND HONOURABLE FRATERNITY.

GENTLEMEN and BRETHREN,

SEVERAL eminent craftsmen residing in Scotland, Ireland, America, and other parts both abroad and at home, have greatly importuned me, to give them some account of what is called modern masonry in London. I cannot be displeased with such importunities, because I had the like curiosity myself in 1748, when I was first introduced into that society. However, before I proceed any farther concerning the difference between ancient and modern, I think it my duty, to declare solemnly before God and man, that I have not the least antipathy against the gentlemen members of the modern society* ; but, on the contrary, love and

* Such was my declaration in the second edition of this book, nevertheless some of the modern society have been extremely malapert of late. Not satisfied with saying the Ancient Masons in England had no Grand Master, some of them descended so far from truth, as to report the author had forged the Grand Master's hand writing to masonic warrants, &c. Upon application his Grace the most Noble Prince John Duke of Atholl, our present Right Worshipful Grand Master, avowed his Grace's hand writing, supported the ancient Craft, and vindicated the author in the public news papers.

and respect many of them, because I have found the generality of them to be hearty cocks and good fellows (as the bacchanalian phrase is) and many of them I believe to be worthy of receiving every blessing that good men can ask or heaven bestow. I hope that this declaration will acquit me of any design of giving offence, especially if the following queries and answers be rightly considered :

Quere 1st. Whether free masonry, as practised in ancient lodges, is universal?

Answer. Yes.

2d. Whether what is called modern masonry is universal?

Answer.

As they differ in matters of masonry, so they did in matters of calumny, for while some were charging me with forgery, others said, that I was so illiterate as not to know how to write my name. But what may appear more strange is, that some insisted, that I had neither father nor mother; but that I grew up spontaneously in the corner of a potato garden in Ireland.

I cannot reconcile myself to the idea of having neither father nor mother: But am so far from contradicting the latter part of this charge that I freely confess there is a probability of the seedling; from whence I sprung being planted in a potato garden.

Be that as it may, as I do not find that the calumny of a few modern masons has not done me any real injury, I shall continue in the same mind as express'd in the declaration to which this note is written.

Answer. No.

3d. *Whether there is any material difference between the ancient and modern?*

Ans. A great deal, because an ancient mason can not only make himself known to his brother, but in case of necessity can discover his very thoughts to him in the presence of a modern, without being able to distinguish that either of them are free masons*.

4th. *Whether a modern mason may, with safety, communicate all his secrets to an ancient mason?*

Ans. Yes.

5th *Whether an ancient mason may, with the like safety, communicate all his secrets to a modern mason, without further ceremony?*

Ans. No. For as a Science comprehends an Art, (though an art cannot comprehend a science) even so ancient masonry contains every thing valuable amongst the moderns, as well as many other things that cannot be revealed without additional ceremonies.

6th. *Whether a person made in a modern manner, and not after the ancient custom of the craft, has a right to be called free and accepted, according to the intent and meaning of the words?*

Ans. His being unqualified to appear in a master's

See Locke's letter with notes, annexed to this book.

ter's lodge, according to the universal system of masonry, renders the appellation improper.

7th. *Whether it is possible to initiate or introduce a modern mason into the royal arch lodge (the very Essence of masonry) without making him go through the ancient ceremonies.*

Ans. No.

8th. *Whether the present members of modern lodges are blameable for deviating so much from the old land marks?*

Ans. No. Because the innovation was made in the reign of king George the first, * and the new form was delivered as orthodox to the present members.

9th. *Therefore as it is natural for each party, to maintain the orthodoxy of their masonical preceptors, how shall we distinguish the original and most useful system?*

Ans. The number of ancient masons, compared with the moderns, being as ninety-nine to one, § proves the universality of the old order

* Anthony Sayer the first Grand Master of modern masons assumed the Grand Mastership on the 24th of June, 1717.

§ This is so well known in Great Britain, Ireland, America, &c. &c. that further assertion is needless.

der, and the utility thereof appears by, the love and respect shewn to the brethren, in consequence of their superior abilities in conversing with, and distinguishing the masons of all countries and denominations, a circumstance, peculiar to ancient masons.

I am so well acquainted with the truth of what I have just now inserted, that I am not in the least apprehensive of being contradicted. But if any person should hereafter labour under the spirit of opposition, I shall (even then) be contented, as I am sure of having the majority upon my side.

Therefore, in order to satisfy the importunities of my good Brethren (particularly the Right worshipful and very worthy Freemasons of America, who for their charitable disposition, prudent choice of members and good conduct in general, deserve the unanimous thanks and applause of the masonical world) be it known, that the innovation, already mentioned, arose upon the fall of a GRAND MASTER, namely Sir Christopher Wren, who (as Doctor Anderson says) neglected the lodges. The Doctor's assertion is certainly true, and I will endeavour to do justice unto the memory of Sir Christopher, by relating the real cause of such neglect. The famous Sir Christopher Wren, Knt. (Master of Arts, formerly of Wadham college, Professor of astronomy at Gresham

ham and Oxford, Doctor of the Civil Law, President of the Royal Society, Grand Master of the most Ancient and Honourable Fraternity of Free and Accepted Masons, Architect to the Crown; who built most of the churches in London; laid the first stone of the glorious cathedral of St. Paul, and lived to finish it) having served the crown upwards of fifty years, was (at the age of ninety) displaced from employments, in favour of Mr. William Benson, who was made surveyor of the buildings, &c. to his Majesty King George the first. The first specimen of Mr. Benson's skill in architecture was a report made to the house of Lords, that their house and the Painted Chamber adjoining were in immediate danger of falling; whereupon the Lords met in a committee, to appoint some other place to sit in, while the house should be taken down. But it being proposed to cause some other builders first to inspect it, they found it in very good condition. The Lords, upon this, were going upon an address to the king, against the modern architect, for such a misrepresentation, but the Earl of Sunderland, then secretary, gave them an assurance that his majesty would remove him.

Such usage, added to Sir Christopher's great age, was more than enough to make him decline all public assemblies. And the master masons then in London were so much disgusted at the treatment of their old and excellent grand master, that they would not meet nor hold any
com-

communication under the sanction of his successor Mr. Benson ; in short, the brethren were struck with a lethargy which seemed to threaten the London lodges with a final dissolution.

Notwithstanding this state of inactivity in London, the lodges in the country, particularly in Scotland and at York, as well as those in Ireland kept up their ancient formalities, customs and usages, without alteration, adding or diminishing, to this hour, from whence they may justly be called the most ancient, &c.

About the year 1717, some joyous companions,* who had passed the degree of a craft, (though very rusty) resolved to form a lodge for themselves in order (by conversation) to recollect what had been formerly dictated to them, or if that should be found impracticable, to substitute something new, which might for

c 2

the

* Brother Thomas Grinfell, a man of great veracity, (elder Brother of the celebrated James Quin, Esq.) informed his lodge, No. 3, in London (in 1753) that eight persons, whose names were Desaguliers, Goston, King, Calvert, Lumley, Madden, De Noyer, and Vraden, were the geniusses to whom the world is indebted for the memorable invention of modern masonry.

Mr. Grinfell often told the author that he (Grinfell) was a free mason before modern masonry was known. Nor is this to be doubted, when we consider that Mr. Grinfel was an apprentice to a weaver in Dublin, when his mother was married to Mr. Quin's father, and that Mr. Quin himself was seventy three years old when he died in 1766.

the future pass for masonry amongst themselves. At this meeting the question was asked, whether any person in the assembly knew the Master's part, and being answered in the negative, it was resolved, *nem. con.* that the deficiency should be made up with a new composition, and what fragments of the old order found amongst them, should be immediately reformed and made more pliable to the humours of the people. Hence it was ordered, that every person (during the time of his initiation) should wear boots, spurs, a sword and spectacles. § That every apprentice (going and coming from work) should carry the plumb rule upon his right side, contrary to the ancients. That every fellow craft should carry the level upon the left side, and not upon his right side, as the ancients did. And that every person dignified with the title of a *master mason*, should wear a square pendant to his right leg. It was also thought expedient to abolish the old custom of studying Geometry in the lodge, and some of the young brethren made it appear, that a good knife and fork in the hands of a dexterous brother (over proper
ma-

§ This may seem a very ludicrous description of making free-masons. But Mr. Thomas Broughton, master of the lodge, No. 11, London, declared that he was present in a modern lodge, not one mile from the Borough of Southwark, when two or three persons dress'd in liveries with shoulder tags, booted and spurr'd, &c. &c. were initiated into modern masonry; and upon enquiry who they were, he was told that they were servants to Lord Carysfort, their Grand Master of modern masons.

materials) would give greater satisfaction, and add more to the rotundity of the lodge, than the best scale and compass in Europe, and furthermore added, that a line, a square, a parallelogram, a rhombus, a rhomboides, a triangle, a trapezium, a circle, a semicircle, a quadrant, a parabola, a cube, a parallelopipedon, a prism, a pyramid, a cylinder, a cone, a prismoid, a cylindroid, a sphere, a spheroid, a parabolick, frustrums, segments, polygons, ellipsis, and irregular figures of all sorts might be drawn and represented upon Bread, Beef, Mutton, Fowls, Pies, &c. as demonstratively as upon slates or sheets of paper; and that the use of the globes might be taught and explained as clearly and briefly upon two bottles, as upon Mr. Senex's globes of 28 inches diameter; and we are told, that from this improvement proceeded the laudable custom of charging to a public health at every third sentence that is spoke in the lodge. There was another old custom that gave umbrage to the young architects, i. e. that is the wearing of aprons, which made the gentlemen look like so many mechanicks, therefore it was proposed, that no brother (for the future) should wear an apron. This proposal was rejected by the oldest members who declared, that the aprons were all the signs of masonry then remaining amongst them, and for that reason they would keep and wear them. It was then proposed, that (as they were resolved to wear aprons) they should be turned upside down, in order to avoid appearing mechanical.

chanical. This proposal took place and answered the design, for that which was formerly the lower part, was now fastened round the abdomen, and the bib and strings hung downwards, dangling in such manner as might convince the spectators, that there was not a working mason amongst them.

Agreeable as this alteration might seem to the gentlemen, nevertheless it was attended with an ugly circumstance: for, in traversing the lodge, the brethren were subject to tread upon the strings, which often caused them to fall with great violence, so that it was thought necessary, to invent several methods of walking*, in order to avoid treading upon the strings. In brief, every meeting produced an addition or a palinody. Amongst other things they seized on the stone masons Arms, § which
that

* After many years observations on those ingenious methods of walking up to a brother, &c. I conclude, that the first was invented by a Man grievously afflicted with the Sciatica. The Second by a Sailor, much accustomed to the rolling of a Ship. And the third by a man, who for recreation or through excess of strong liquors, was wont to dance the drunken Peasant.

§ The operative masons are the 30th company in London; they have a Hall in Basinghall-street, the number of liverymen about 70. Admission fine 1l. 16s. and livery fine, five pounds. They were originally incorporated in the year 1410. by the name and style of the society of free-masons.
And

that good natured company has permitted them to wear to this day, for which reason several of the brethren have turned their aprons in the old fashion, and affect to imitate the operative masons. And it is pleasant enough to see sixty or seventy able men about a little Lewis and capstan, &c. erected upon a mahogany platform (purchased at an extravagant price) all employed in raising a little square piece of marble, which the weakest man in company could take between his finger and thumb and throw it over the house.

I have the greatest veneration for such implements as are truly emblematical or useful in refining our moral notions, and I am well convinced that the custom and use of them in lodges are both ancient and instructive ; but at the same time I abhor and detest the unconstitutional fopperies of cunning avaricious tradesmen, invented and introduced amongst the moderns with no other design but to extract large
iums

And William Hankflow or Hankstow, Clarencieux King at Arms (in the year 1477,) granted them their arms, which the modern masons have usurped as well as that of their title. For the said Company is the only society in the kingdom who have a right to the name of free-masons of England. Nor did the Accepted Masons of old ever claim such a title ; all they assumed was that of Free and Accepted Masons ; but the present Moderns, have been hardy enough to assume the title of free-masons of England, and got their lodge room foisted into Harrison's new history of London, under the name of Free-Masons Hall. But those who admitted Tenducci and Madam D'Eon may do any thing.

sums of money, which ought to be applied to more noble and charitable uses. There is now in Wapping a large piece of iron scrole work, ornamented with foilage, &c. painted and gilt (the whole at an incredible expence) and placed before the master's chair, with a gigantic sword fixed therein, during the communication of the members, a thing contrary to all the private and public rules of masonry: all implements of war and bloodshed being confined to the lodge door, from the day that the flaming sword was placed in the East end of the garden of Eden, to the day that the sagacious modern placed his grand sword of State in the midst of his lodge. Nor is it uncommon for a tyler to receive ten or twelve shillings for drawing two sign posts with chalk, charcoal, &c. and writing Jamaica (rum) upon one, and Barbadoes (rum) upon the other; and all this (I suppose) for no other use, than to distinguish where these liquours are to be placed in the lodge.

There are many other unconstitutional and (perhaps) unprecedented proceedings, which (to avoid giving more offence) I pass over in silence, and shall content myself with shewing the apparent state of ancient and modern masonry in England at the time of this present writing, *i. e.* July 1778.

But let us first consider, that although the laws do not expressly protect free and accepted masonry

maſonry yet neither are freemaſons nor any other (ſuppoſed) innocent or chearful ſociety prohibited hereby. This lenity as given birth to a great number of what may be called tippling clubs or ſocieties in London, ſuch as the

Vertuoſo's Club,	The Beggars Club,
Knights of the Golden Fleece Club,	The Chatterwitts Club,
The No Noſe Club,	The Floriſts Club,
The Long Noſe Club,	The Smoaking Club,
The Farting Club,	The Muſical Club,
The Mankilling Club,	The Beefſtake Club,
The Surly Club,	The Kit Kat Club,
The Atheiſtical Club,	The Bucks Club,
The Ugly Faced Club,	The Gregorian Club,
The Split Farthing Club,	The Salamanders Club,
The Broken Shop Keepers Club,	The Codgers Club,
The Man Hunters Club,	The Old Souls Club,
The Mock Heroes Club,	The Couſins Club,
The Wrangling Club,	The Albions Club,
The Quacks Club,	The Free and Eaſy Club,
The Weekly Dancing Club,	The Anti-gallic Maſons Club,
The Bird Fanciers Club,	The Maccaroni Club,
The Lying Club,	The Choice Spirits Club,
	The Never Frett Club,
	The Kill Care Club.

And many others not worth notice, whoſe chief practice conſiſts in eating, drinking, ſinging, ſmoaking, &c.

Several of thoſe clubs, or ſocieties, have in imitation of the free-maſons, called their club by the name of lodge, and their preſidents by the title of grand maſter, or moſt noble grand.

Hence the meanest club, think they have a right to the freedom of communication
amongst

amongst themselves equal to any unchartered society, though composed of the most respectable persons. Nor is the custom or constitution of the country unfavourable to this opinion.

And whereas a great number of those clubs or societies (without scripture or law to recommend them) have existed and multiplied for several years past, no wonder free masonry shou'd meet with encouragement; as being the only society in the universe which unites men of all professions (believing in the Almighty Creator of all things) in one sacred band. And at the same time carrying in itself, evident marks of its being not only coeval with the scripture, but in all probability prior thereto.

Yet after all this, strange as it may appear, we have no true history of the origin of free masonry in this or any other kingdom in Europe, whatever people may pretend to.

I conceive this defect is owing to the bigotry and superstition of former times when free masons were supposed to have a power of raising the Devil, and with him tempestuous storms, &c. &c. and consequently were forbid by the clergy to use the black art, as it was often called.

In

In such case it was natural, prudent, and necessary for the brethren to conceal their knowledge and meetings. And that this was the case about 350 years ago will clearly appear by reading the great philosopher Locke's letter and copy of an old manuscript (in the Bodleian library) which letter and copy, are annexed.

From what has been said, it is evident that all unchartered societies in England, are upon equal footing in respect to the legality of association.

In this light we are to view the fraternities of ancient and modern free masons, who are become two great communities now in England.

The ancients, under the name of free and accepted masons. The moderns, under the name of free masons of England. And though a familiarity of names, yet they differ exceedingly in makings, ceremonies, knowledge, masonic language, and installations; so much that they always have been and still continue to be *two distinct Societies* totally independant of each other.

As such the moderns having an undoubted right to chuse a chief from amongst themselves: Accordingly they have chosen his Grace the Most Noble Duke of Manchester, to be their Grand Master, and have all the outward appearance

pearance of a Grand Lodge. With equal right the Ancients have unanimously chosen his Grace the Most Noble Duke of Athol (an Ancient Mason and Past Master of a regular lodge, and now Grand Master Elect for Scotland) to be their Grand Master. And his Grace was personally installed in a general Grand Lodge, at the Half-moon tavern, Cheapside, London, in the presence, and with the concurrence and assistance of his Grace the Most Noble Duke of Leinster, Grand Master of Ireland; and the Honourable Sir James Adolphus Oughton, Grand Master of Scotland, with several others of the most eminent brethren in the three kingdoms; an honour never conferred on Modern Masons*.

These are sterling truths, from whence the impartial reader will draw the natural inference.

I shall conclude this as I did in the former editions, with saying, that I hope I shall live to see a general conformity, and universal unity between the worthy Masons of all denominations.

These are the most earnest wishes, and ardent prayers of, Gentlemen and Brethren,

Your sincere friend,

And most obedient servant,

And faithful brother,

THE AUTHOR.

* See the resolutions of the Grand Lodges of England, Ireland, and Scotland, page 106.

A

LETTER

Of the famous PHILOSOPHER,

Mr. JOHN LOCKE, relating to *Free Masonry*.

*A LETTER from the learned Mr. JOHN LOCKE to the Rt. Hon. *** Earl of ***, with an old Manuscript on the Subject of FREE-MASONRY.*

MY LORD,

May 6, 1696.

I Have at length by the help of Mr. C——*ns* procured a copy of that manuscript in the Bodleian Library, which you were so curious to see: and in obedience to your Lordship's commands, I here-with 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 manuscript, 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 one hundred years; for the original is said to have been the handwriting of King Henry

* This letter, seems to have been written at Oates, (the country seat of Sir Francis Masham) in Essex, where Mr. Locke died Oct. 28, 1704, in the 73d year of his age.

Henry VI. where that Prince had it is at present an uncertainty : But it seems to me to be an examination (taken perhaps before the King) of some one of the brotherhood of MASONS ; among whom he entered himself, as it is said, when he came out of his minority, and thenceforth put a Stop to the persecution that had been raised against them : But I must not detain your Lordship longer by my prefaces from the thing itself.



Certain QUESTYONS with AWNSWERES
to the same, concernynge the
MYSTERY of MACONRYE.

Wryttenne by the Haude of Kynge Henrye the Sixthe of the Name, and faythfullye copyed by me (1) JOHAN LEYLANDE, Antiquarius, by the Commande of his (2) Highnesse.

They be us followethe :

Quest. **W**HAT mote ytt be? (3)

Ans. **W**Ytt beeth the *Skylle* of Nature,
the

(1) *John Leylande* was appointed by King *Henry* the eighth, 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.

(2) *His Highnesse*, meaning the said King *Henry* the eighth. Our kings had not then the title of majesty.

(3) *What mote ytt be?* that is, what may this mystery of
masonry

the understondynge of the myghte that ys bereynne, and its sondrye *Werckynge*s; sonderlyche, the Skylle of *Rechtenyngs*, of Waighes, and *Metynge*s, and the treu manere of *Faconnyng*e al thynges for Mannes Use, *headlye*, Dwellynges, and Buyldynges of alle Kindes, and al odher thynges that *make Gudde* to Manne.

Quest. Where dyd ytt begyne?

Ans. Ytt dyd begynne with the (4) fyrste Menne yn the Este, which were before the (5) ffyrste Manne of the Weste; and comynge Westlye, ytt hathe broughte herwyth alle Comfortes to the wylde and Comfortlesse.

Quest. Who dyd you brynge ytt Westlye?

Ans. The (6) Venetians, whoo beyng Grate Merchaundes,

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.

(4, 5) *Fyrste menne yn the Este, &c.* It should seem by this that *Masons* believe there were Men in the *East* before *Adam*, who is called the *ffyrste Manne of the Weste*; and that Arts and Sciences began in the *East*. Some authors of great note for learning have been of the same opinion; and it is certain, that *Europe* and *Africa*, (which in respect to *Asia* may be called western countries) were wild and savage, long after arts and politeness of manners were in great perfection in *China* and the *Indies*.

(6) *The Venetians, &c.* In the times of Monkish ignorance 'tis no wonder that the *Phœnicians* should be mistaken for the *Venetians*. Or, perhaps, if the people were not taken one for the other, similitude of sound might deceive the clerk who first took down the examination. The *Phœnicians* were the greatest voyagers among the ancients, and were in *Europe* thought to be the inventors of letters, which perhaps they brought from the *East* with other arts.

Merchaundes, comed ffyrste ffromme the Este ynn Venetia, ffor the commodytie of Marchaundyfyng beithe Este and Weste, bey the redde and *Myddlelonde* Sees.

Quest. Howe comede ytt yn Engelonde?

Ans^w. Peter Gower (7) a Grecian, journeyedde ffor *kunnynge* yn Egypte, and yn Syria, and yn everyche Londe *whereas* the Venetians hadde plauntedde Maçonrye, *Wynnynge* Entrance ynal Lodges of Maconnes, he lerned muche, and retournedde, and *woned* yn Grecia Magna (8) *wachfyng*, and becommynge a myghtye (9)

Wyseacre

(7) *Peter Gower.* This must be another mistake of the writer, I was puzzled at first to guess who *Peter Gower* should be, the name being perfectly *English*; or how a *Greek* should come by such a name; but as soon as I thought of *Pythagoras*, I could scarce forbear smiling to find that *Philosopher* had undergone a *Metempsychosis* he never dreamt of. We need only consider the *French* pronunciation of his Name *Pythagore*, that is, *Petagore*, to conceive how easy such a mistake might 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 XLVII. of the first book of *Euclid*, for which, in the joy of his heart, 'tis 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.*

(8) *Grecia Magna.* A part of *Italy*, formerly so called, in which the *Greeks* had settled a large colony.

(9) *Wyseacre.* This word at present signifies simpleton, but formerly had a quite contrary meaning. *Weisagor* in the old *Saxon*, is *Philosopher*, wiseman, or wizard; and having frequently

Wyseacre, and gratefullyche renowed, and her he framed a grate Lodge at Groton (10) and maked many Maconnes, some whereoffe dyd journeye yn Fraunce, and maked manye Maconnes, wherefromme, yn Proceſe of Tyme, the Arte, paſſed yn Englonde.

Queſt. Dothe Maconnes deſcouer here Artes unto Odhers ?

Anſw. Peter Gower whenne he journeyedde to lernne, was ffyrſte (11) made, and anonne techedde ; evenne ſoe ſhulde all odhers be yn recht. Natheleſs (12) Maconnes hauethe *always* yn everyche Tyme from Tyme to Tyme communycatedde to Mannkynde ſoche of *her* Secrettes as generallyche myghte be uſefulle ; they haueth keped backe ſoche *allein* as ſhulde be harmefulle yff they commed 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*
d more

(10) *Groton.* *Groton* is the name of a place in *England*. The place here meant is *Grotina* a city of *Grecia Magna*, which in the time of *Pythagoras* was very populous.

(11) *Fyrſte made.* The word *made* I ſuppoſe has a particular meaning among the *Mafons*, perhaps it ſignifies, initiated.

(12) *Maconnes haueth communycatedde, &c.* This *Paragraph* hath ſomething remarkable in it. It contains a juſtification of the ſecrecy ſo much boated of by *Mafons*, 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,

(13) *The Arts.*

more strongelyche togedert bey the Proffytte,
and commodytie comynge to the *Confrerie*
herfromme.

Quest. Whattes Artes haueth the Maconnes
techedde Mankynde?

Ans. The Arts (13) AGRICULTURA,
ARCHITECTURA, ASTRONOMIA, GEOME-
TRIA, NUMERES, MUSICA, POESIE, KY-
MISTRYE, GOVERNEMENTE, and RELY-
GYONE.

Quest. Howe commethe Maconnes more
teachers than odher Menne?

Ans. They *hemselfe* haueth allein the (14)
Arte of fyndynge neue Artes, whyche Arte the
ffyrste Maconnes receaued from Godde; by the
whyche Arte they fyndethe whatte Artes *hem*
plesetke, and the treu Way of techynge the
same. Whatt odher Menne doethe ffynde
out,

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

(14) *Arte of ffynding neue Artes.* The art of inventing
arts, must certainly be a most useful art. My *Lord Bacon's*
Novum Organum, is an attempt towards somewhat of the
same kind. But I much doubt, that if ever the *Masons* had
it, they have now lost it; since so few new arts have been
lately invented, and so many are wanted. The *idea* I have
of such an art is, that it must be something proper to be
apply'd in all the sciences generally, as *Algebra* is in numbers,
by the help of which new rules of arithmetic are and may
be found.

(15) *Preise*

out, ys *onelyche* bey chance, and herfore but lytel I tro.

Quest. Whatt dothe the Maconnes concele, and hyde ?

Ans. The concelethe the Arte of ffyndynge neue Artes, and thatys for here owne Proffyte, and (15) *Preise*: they concelethe the Arte of kepyng (16) *Secrettes*, that foe the Worlde mayeth nothings concele from them. Thay concelethe the Arte of *Wunderwerckynge*, and of *fore sayinge thynges to comme*, thatt so thay same Artes may not be usedde of the wyckedde to an euylle Ende; thay also concelethe the (17) Arte of chaunges, the *Wey* of Wynnynge the Facultye (18) of *Abrac*, the Skylle of becommynge gude and parfyghte wythouten the Holypnges of Fere, and Hope; and the Univerfelle (19) Longage of Maconnes.

d 2

Quest.

(15) *Preise*. It seems the *Masons* have a 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 professors of it. I think in this particular they shew too much regard for their own society, and too little for the rest of *Mankind*.

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

(17) *Arte of Chaunges*. I know not what this means, unless it be the transmutation of metals.

(18) *Facultye of Abrac*. Here I am utterly in the dark.

(19) *Univerfelle Longage of Macconnes*. An universal language has been much desired by the learned of many ages.
'Tis

Quest. Wylle he teche me thay same Artes?

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

Quest.

'Tis a thing rather to be wished than hoped for. But it seems the *Masons* pretend to have such a thing among them. If it be true, I guess it must be something like the language of the *Pantomimes* among the ancient *Romans*, who are said to be able, by signs only, to express and deliver any oration intelligibly to men of all nations and languages. A man who has all these arts and advantages, is certainly to be envied: but we are told, that this is not the case with all *Masons*; for tho' 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 Skille of becommynge gude and parfyght*; 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.

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.

* In the *Queries relative to Ancient and Modern Masonry*, page xxxi, the author of *Ahiman Rezon* has said, that he could convey his mind to an Ancient Mason in the presence of a Modern Mason, without

Quest. Dothe alle Maconnes *kunne* more then odher Menne?

Ans. Not so. Thay onlyche haueth *recht*, and *Occasyonne* more than odher Menne to kunne, butt many doeth fale yn Capacity, and manye more doth want Industrie, thatt ys *Pernecessarye* for the gaynyngge all *Kunnyngge*.

Quest. Are Maconnes gudder Menne then oders?

Ans. Some Maconnes are nott so Vertuous as some odher Menn; but yn the moſte Parte, thay be more gude then thay woulde be yf thay war not Maconnes.

Quest. Doth Maconnes love eidther odher myghtyly as beeth ſayde?

Ans. Yea verylyche, and yt may not odherwyſe be: For gude Menne, and true, kennynge eidher odher to be ſoche, doeth always love the more as thay be more Gude.

Here endethe the Queſtyonnes, and Awnſweres.

without the latters knowing whether either of them were Maſons. He now poſitively aſſerts that he is able (with a few Maſonical implements, i. e. Two ſquares and a common gavel or hammer) to convey any word or ſentence of his own (or the immediate dictations of a ſtranger) to ſome ſingle or intelligent Free-maſon of the ancient order, without Speaking, Writing, or Noiſe. And that to any diſtance where the parties can ſee each other and at the ſame time be able to diſtinguiſh ſquares from circles. But as Mr. Locke obſerved this is not the caſe with all Maſons (Note, there were no Modern Maſons in his time) few of them are acquainted with this Secret. — The writer of this note has known it upwards of 30 years and never taught it to more than ſix perſons, of which number our R.W. and very worthy Deputy Grand Maſter, William Dickey, Eſq. is one, and Brother Shatwell, the publiſher of this book, another.

DERMOTT.

A

G L O S S A R Y

To explain the Words in *Italick Characters* as
in the foregoing.

<i>Allein</i> , only	<i>Occasyonne</i> , opportunity
<i>Alweys</i> , always	<i>Oder</i> , or
<i>Beithe</i> , both	<i>Onelyche</i> , only
<i>Commoditye</i> , conveniency	<i>Pernecessarye</i> , absolutely necessary
<i>Confrerie</i> , fraternity	<i>Preise</i> , honour
<i>Faconnynge</i> , forming	<i>Recht</i> , right
<i>Fore sayinge</i> , prophecying	<i>Reckenynge</i> s, numbers
<i>Freres</i> , brethren	<i>Sonderlyche</i> , particularly
<i>Headly</i> , chiefly	<i>Skylle</i> , knowledge
<i>Hem plesethe</i> , they please	<i>Wacksynge</i> , growing
<i>Hemselfe</i> , themselves	<i>Werck</i> , operation
<i>Her</i> , there, their	<i>Wey</i> , way
<i>Hereynne</i> , therein	<i>Whereas</i> , where
<i>Herwyth</i> , with it	<i>Woned</i> , dwelt
<i>Holpynge</i> , beneficial	<i>Wunderwerckyne</i> , working miracles
<i>Kunne</i> , know	<i>Wylde</i> , savage
<i>Kunnynge</i> , knowledge	<i>Wynnynge</i> , gaining
<i>Make Gudde</i> , are beneficial	<i>Wyscacre</i> , learned
<i>Metynge</i> s, measures	<i>Ynn</i> , into
<i>Mote</i> , may	
<i>Myddlelonde</i> , mediterranean	
<i>Myghte</i> , power	

ON THE

Seven Liberal Arts and Sciences.

THE grammar rules instruct the tongue and pen,
 Rhetorick teaches eloquence to men ;
 By logick we are taught to reason well,
 Musick has charms beyond our power to tell ;
 The use of numbers numberless we find,
 Geometry give measure to mankind,
 The heav'nly system elevates the mind,
 All those, and many secrets more,
 The Masons taught in days of yore.

EXTRACT of the RESOLUTIONS
OF THE
Grand Lodges of *England, Ireland, and Scotland,*

AS UNDER:

Grand Lodge of the Most Ancient and Honourable Fraternity of Free and Accepted Masons, held at the Half-Moon Tavern, Cheapside, London, Sept. 2, 1772.

The Most Noble Prince John Duke of Atholl,
Grand Master.

Laurence Dermott, Esq. Deputy Grand Master,
in the Chair.

HEAR D a Letter from Brother Thomas Corker, Deputy Grand Secretary of Ireland, to Lau. Dermott, Esq. D. G. M. of this Grand Lodge, setting forth the State of the Craft, &c. in that kingdom, and having taken the same into Consideration.

Resolved, “ It is the opinion of this Grand
“ Lodge, that a Brotherly Connexion and
“ Correspondence

“ Correspondence with the Right Worship-
“ ful Grand Lodge of Ireland, has been and
“ will always be, found productive of Ho-
“ nour and Advantage to the Craft in both
“ Kingdoms.”

Ordered, “ That the Grand Secretary shall
“ transmit the Names of the Officers of this
“ Grand Lodge to the Secretary of the Grand
“ Lodge of Ireland yearly, or as often as
“ any new Choice is made, together with
“ such informations as may tend to the Ho-
“ nour and interest of the Ancient Craft :
“ And that all such Informations, or Cor-
“ respondence, shall be conveyed in the
“ most respectful Terms, such as may suit
“ the Honour and Dignity of both Grand
“ Lodges.”

Ordered, “ That no Mason (who has been
“ made under the Sanction of the Grand
“ Lodge of Ireland) shall be admitted a
“ Member, nor partake of the General
“ Charity, without having first produced a
“ Certificate (of his good Behaviour) from
“ the Secretary of the Grand Lodge of Ire-
“ land ; but upon producing such Certifi-
“ cate, he shall receive all the Honours due
“ to a faithful Brother of the same Household
“ with us.”

The

The Deputy Grand Master proposed, that a Correspondence should be opened by this Grand Lodge with the Grand Lodge of Scotland, when they unanimously came to the same Resolutions as set forth for the Grand Lodge of Ireland.

Grand

Grand Lodge of the Most Ancient and Honourable Fraternity of Free and Accepted Masons, Dublin, Nov. 5, 1772.

The Right. Hon. William Lord Viscount Dunluce, Grand Master.

Arch. Richardson, Esq. Deputy Grand Master, in the Chair.

RECEIVED and read the Resolutions of the Grand Lodge of England, transmitted by their Grand Secretary, Brother William Dickey, and having taken the same into Consideration, came to the following Resolution:

Resolved, “ That this Lodge do entirely agree
“ with the Grand Lodge of England, that a
“ Brotherly Connexion and Correspondence,
“ between the Grand Lodge of England
“ and the Grand Lodge of Ireland, have
“ been, and will always be, found produc-
“ tive of Honour and Advantage to the Craft
“ in both Kingdoms.”

Ordered, “ That the Grand Secretary shall con-
“ tinue to transmit, from Time to Time, the
“ particular Occurrences of this Grand
“ Lodge to the Grand Secretary of England ;
“ and that hereafter no English Mason shall
“ be considered worthy of their Charity,
“ without producing a Certificate from the
“ Grand

“ Grand Lodge of England ; and that we
“ shall always consider such Brethren as
“ may be recommended to us from the Grand
“ Lodge of England, equally objects of our
“ Attention with those of the Fraternity in
“ Ireland :—Nor can the Grand Lodge of
“ Ireland omit this Opportunity of testify-
“ ing their high Sense of the Honour they
“ have received in this Invitation of a mu-
“ tual and friendly Intercourse, which they
“ shall study to preserve and strengthen by
“ every Act of good Offices and Brotherly
“ Love.”

By Order,

FIELDING OULD (jun.) Grand Secretary,

To the Most Noble Prince John
Duke of Atholl, Grand Master
of England.

Grand

~~~~~  
Grand Lodge of the Most Ancient and Honourable Fraternity of Free and Accepted Masons in Scotland, held in the City of Edinburgh, Nov. 30, 1772.

The Right Honourable and Most Worshipful  
Patrick Earl of Dumfreys, Grand Master.

The Right Honourable and Most Worshipful  
George Earl of Dalhousie, late Grand  
Master, in the Chair.

**I**T was reported to the Brethren, that the Grand Lodge of England, according to the old Institutions, had, on the 2d of September last, pass'd a Resolution and Order relative to a constant Correspondence betwixt them and the Grand Lodge of Scotland, a Copy of which had been lately transmitted by their Secretary, along with a Letter, containing the Names of their Officers, to the Secretary of this Grand Lodge.

The Resolution and Letter being read, the Grand Lodge were of Opinion, that the Brotherly Intercourse and Correspondence, which the Right Worshipful the Grand Lodge of England were desirous to establish, would be serviceable to both Grand Lodges, and productive of Honour

nour and Advantage to the Fraternity in general, and to promote this beneficial Purpose :

*Ordered,* “ That the Grand Secretary do transmit to the Secretary of the Grand Lodge of England, the Names of the Officers of the Grand Lodge of Scotland, elected this Day; and shall henceforth transmit the Names of the Grand Officers yearly, or as often as any new Change is made, and shall lay such Letters, Orders, or Informations, as he may, from Time to Time, receive from the Grand Lodge of England, before this Grand Lodge, their Quarterly Communications, or Standing Committee: And also shall transmit such Informations as may tend to the Honour and Advantage of the Craft, according as he shall be by them directed; and that he assures the Right Worshipful Grand Lodge of England, in the most respectful Manner, the Desire the Grand Lodge of Scotland have to cultivate a Connexion with them by a regular Correspondence for the Interest of the Ancient Craft, suitable to the Honour and Dignity of both Grand Lodges.”

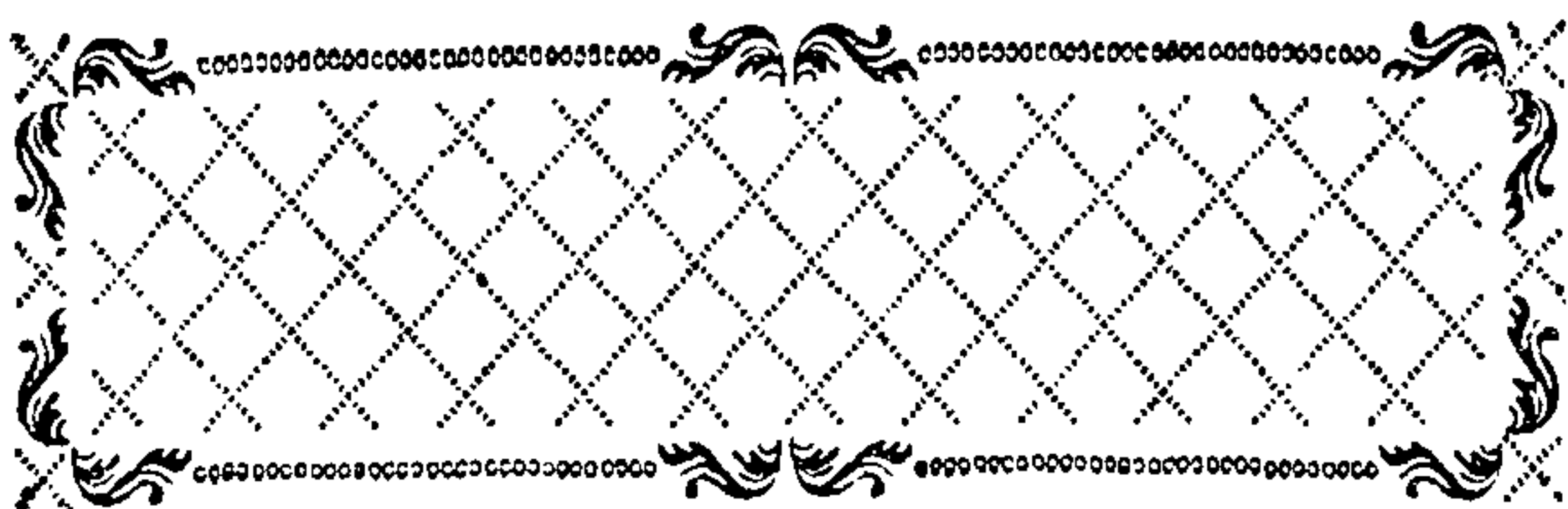
*Ordered,* “ That no Mason, (made under the Sanction of the Grand Lodge of England, according to the old Institution) shall be admitted a Member of the Grand Lodge of Scotland, nor partake of the General Charity, without having first produced a Certificate



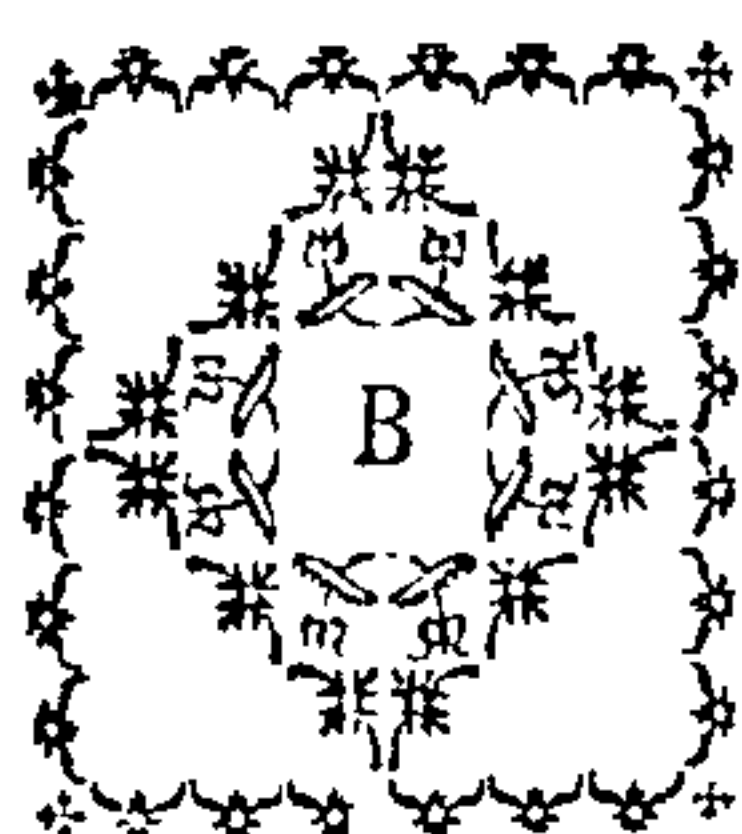
“ tificate (of his good Behaviour) from the  
“ Secretary of the Grand Lodge of England ;  
“ but upon producing such Certificate, he  
“ shall receive all the Honours and Bounty  
“ due to a faithful Brother of the same  
“ Household with us.”

By Order of the Grand Lodge of Scotland,  
**ALEX. M'DOUGALL, Grand Secretary.**

To the Right Worshipful the  
Grand Lodge of England.



## A H I M A N R E Z O N.



BEFORE we enter into the cause or motive of the first institution of Free-Masonry, it is necessary in some measure to shew the Excellency of Secrecy, and with what great care it is to be kept.

ONE of the principal parts that makes a man be deemed wise, is his intelligent strength and ability to cover and conceal such honest Secrets as are committed to him, as well as his own serious affairs. And whoever will peruse sacred and profane history, shall find a great number of virtuous attempts (in peace and war) that never reached their designed ends, through defect of secret Concealment; and yet, besides such unhappy prevention, infinite evils have thereby ensued. But before all other examples, let us consider that which excels all the rest, derived ever

B

from

from God himself. Who so especially preserves his own secrets to himself, never letting any man know what should happen on the morrow; nor could the wise men in ages past, divine what should befall us in this Age: Whereby we may readily discern that God himself is well pleased with Secrecy. And altho' (for man's good) the Lord has been pleased to reveal some things, yet it is impossible at any time to change or alter his Determination, in regard whereof the reverend wise men of ancient times, evermore affected to perform their intentions secretly.

WE read that *Cato* the Cenfor often said to his Friends, that of three things he had good reason to repent, if ever he neglected the true Performance of them: The first, if he divulged any Secret; the second, if he adventured on the Water when he might stay on dry land; and thirdly, if he should let any day neglectedly escape him without doing some good Action. The latter two are well worthy of observation; but the first concerns our present undertaking. *Alexander* having received divers letters of great importance from his mother; after he had read them, in the presence of none but his dear friend *Ephesion* and himself, he drew forth his signet which sealed his  
most

most private letters, and without speaking, set it upon *Ephestion's* Lips, intimating thereby, that he in whose bosom a man buries his secrets, should have his lips locked up from revealing them.

AMONG the rest it may not be disagreeable to the reader to peruse the following story, as told by *Aulus Gellius* in his *Attic Nights*, and by *Macrobius* in his *Saturnals*.

THE senators of *Rome*, at their usual sitting in the senate-house, had constituted a Custom among themselves, that each brother senator who had a son, should be admitted with his father to abide in the senate-house during their sitting, or depart if occasion required ; nor was this favour general, but extended only to noblemen's sons, who were tutor'd in such a manner as enabled them to become wise governors, capable of keeping their own secrets. About this time it happened that the senators sat in consultation of a very important cause, so that they stayed much longer than usual, and the conclusion referred to the following day, with express charge of secrecy in the mean time. Among the other noblemen's sons who had been at this weighty business, was that faithful youth the son of the grave *Papirus*, whose family was one of the most noble and illustrious in all *Rome*.



THE young lad being come home, his mother (as most of the fair-sex are highly affected with novelty) intreated him to tell her what strange case had been that day debated in the senate, that had power to detain them so long beyond their usual hours : The virtuous and noble youth courteously told her that it was a business not in his power to reveal, he being in a solemn manner commanded to silence : Upon hearing this answer, her desires became more earnest in stricter enquiries into the case, and nothing but intelligence thereof could any way content her : So that first by fair speeches and intreaties, with liberal promises, she endeavoured to break open this poor little casket of secrecy : But finding these efforts in vain, she made use of violent threats, and stripes, thinking, that force might compel, where lenity could not.

THE admired noble spirit finding a mother's threats to be very harsh, but her stripes more bitter than any thing beside ; comparing his love to her as his mother, with the duty he owed to his father ; the one mighty, but the other impulsive ; he lays her and her fond conceit in one scale ; his father, his own honour, and the solemn injunctions to secrecy, in the other scale ; and finding her intrinsic

trinsic weight as being his mother, but lighter than wind being thus gone out of herself; whetting his tender wit upon the sandy stone of her edging importunity, to appease her, and preserve his own honour by remaining faithful, he thus resolved her :

MADAM, and dear mother, you may well blame the senate for their long sitting, at least for calling in Question a case so impertinent ; for except the wives of the senators be admitted to consult thereon, there can be no hope of a conclusion : I speak this but out of my young apprehension, for I know their gravity may easily confound me ; and yet, whether nature or duty so instruct me, I cannot tell : But to them it seems necessary, for the increase of people, and for the public good, that every senator should be allowed two wives ; or otherwise, their wives two husbands : I shall hardly under one roof call two men by the name of father ; I had rather call two women by the name of mother. This is the question, mother ; and tomorrow it must have determination.

THE Mother hearing this, and his seeming unwilling to reveal it, took it for infallible truth : Her blood quickly fired, and rage ensued. I need not put the reader in mind that

## 6      A H I M A N   R E Z O N.

such sudden heats seldom admit of consideration ; but on the contrary, hurry the senses and faculties further to rashness, and other follies ; by which they are rendered incapable of doing themselves such good actions, or service, as their case often require : So without requiring any other counsel, she immediately sent to the other ladies and matrons of *Rome*, to acquaint them with this weighty affair, wherein the peace and welfare of their whole lives was so nearly concerned. This melancholy news blew up such a brain-sick passion, that the ladies immediately assembled ; and though (some say) that a parliament of women are very seldom governed by one speaker, yet this affair being so urgent, the haste as pertinent, and the case (on their behalf ) merely indulgent, the revealing woman must prolocute for herself and the rest. And on the next morning such a din was at the senate door, for admission to sit with their husbands in this wonderful consultation, as if all *Rome* had been in an uproar. Their minds must not be known before they have audience ; which (though against all order) being granted, such an oration was made by the woman speaker, with request that women might have two husbands

bands

bands rather than men two wives, who could scarcely content one, &c. Upon the riddle's solution, the noble youth was highly commended for his fidelity, and the ladies greatly confounded, and departed very likely with blushing cheeks. Nevertheless, to avoid the like inconveniency for the future, it was determined that thence forward they should bring their sons no more into the senate; only young *Papirus*, who was freely accepted, and his secrecy and discreet policy not only applauded, but himself with titles of honour dignified and rewarded.

NOR should we forget the faithful *Anaxarchus* (as related by *Pliny*, in his seventh book and twenty-third chapter) who was taken in order to force his secrets from him, bit his tongue in the midst between his teeth, and afterwards threw it in the tyrant's face.

THE *Athenians* had a statue of brass, which they bowed to; the figure was made without a tongue, to declare secrecy thereby.

LIKEWISE the *Egyptians* worshipped *Harpocrates*, the god of silence; for which reason he is always pictured holding his finger on his mouth.

THE *Romans* had a goddess of silence named *Angerona*, which was pictured like  
*Harpocrates*,



*Harpocrates*, holding her finger on her mouth, in token of secrecy. Hence the Latin sentence *linguam digito compesce*.

THE servants of *Plancus* are much commended, because no torment could make them confess the secret which their master intrusted them with.

LIKEWISE the servant of *Cato* the orator was cruelly tormented, but nothing could make him reveal the secrets of his master.

*Quintius Curtius* tells us, that the *Persians* held it as an inviolable law to punish most grievously (and much more than any other trespass) him that discovered any secret ; for confirmation thereof, he says, that king *Darius*, being vanquished by *Alexander*, had made his escape so far as to hide himself where he thought he might rest secure ; no tortures whatsoever, or liberal promises of recompence, could prevail with the faithful brethren that knew it, or compel them to disclose it to any person : And furthermore says, that no man ought to commit any matter of consequence to him that cannot truly keep a secret.

*Lycurgus*, among his continual laws, would have every man keep secret whatsoever was done or said : For this reason the  
*Athenians*

*Athenians* were wont (when they met at any feast) that the most ancient among them should shew every brother the door whereat they entered, saying, Take heed that not so much as one word pass out from hence, of whatsoever shall here be acted or spoken.

THE first thing that *Pythagoras* taught his scholars was to be silent, therefore (for a certain time) he kept them without speaking, to the end that they might the better learn to preserve the valuable secrets he had to communicate to them, and never to speak but when time required, expressing thereby that secrecy was the rarest virtue: *Would to God that the masters of our present lodges would put the same in practice!*

*Aristotle* was demanded what thing appeared most difficult to him; he answered, to be secret and silent.

To this purpose *St. Ambrose*, in his offices, placed among the principal foundations of virtue, the patient gift of silence.

THE wise king *Solomon* says in his proverbs, that a king ought not to drink wine, because drunkenness is an enemy to secrecy; and in his opinion, he is not worthy to reign that cannot keep his own secrets; he furthermore says, that he which discovers

discovers secrets is a traitor, and he that conceals them is a faithful brother: He likewise says, that he that refraineth his tongue is wise: And again, he that keeps his tongue, keeps his soul. To these I shall add the words of another wise man, Ecclesiasticus, chap. xxvii, to the 22d verse. “Whosoever discovereth secrets looseth his credit, and shall never find a friend to his mind. Love thy friend, and be faithful unto him: But if thou bewrayest his secrets, follow no more after him: For as a man hath destroyed his enemy, so hast thou lost the love of thy neighbour. As one that letteth a bird go out of his hand, so hast thou let thy neighbour go, and shalt not get him again. Follow after him no more, for he is too far off: He is as a Roe escaped out of the snare. As for a wound it may be bound up, and after reviling there may be reconciliation, but he that bewrayeth secrets is without hope.”—I could mention many other circumstances of the excellency of secrecy; and I dare venture to say that the greatest honour, justice, truth, and fidelity, has been always found amongst those who could keep their own and others Secrets; and this is most nobly set forth by *Horace*, who says:

The

The man resolv'd and steady to his trust,  
 Inflexible to ill, and obstinately just ;  
 May the rude rabble's insolence despise,  
 Their senseless clamours and tumultuous cries ;  
 The tyrant's fierceness he beguiles,  
 And the stern brow and the harsh voice defies,  
 And with superior greatness smiles :  
 Not the rough whirlwind, that deforms  
*Adria's* black gulph, and vexes it with storms ;  
 The stubborn virtue of his soul can move :  
 Not the red arm of angry *Jove*,  
 That flings the thunder from the sky,  
 And gives it rage to roar and strength to fly.

Should the whole frame of nature round him break,  
 In ruin and confusion hurl'd ;  
 He unconcern'd would hear the mighty crack,  
 And stand secure amidst a falling world.

THEREFORE I am of opinion, that if secrecy and silence be duly considered, they will be found most necessary to qualify a man for any business of importance : If this be granted, I am confident that no man will dare to dispute that Free-Masons are superior to all other men, in concealing their secrets, from times immemorial : which the power of gold, that often has betrayed kings and princes, and sometimes overturned whole empires, nor the most cruel punishments could never extort the secret (even) from the weakest member of the whole fraternity.

THEREFORE



THEREFORE I humbly presume it will of consequence be granted, that the welfare and good of mankind was the cause or motive of so grand an institution as Free-Masonry (no art yet ever being so extensively useful) which not only tends to protect its members from external injuries, but to polish the rusty dispositions of iniquitous minds, and also to detain them within the pleasant bounds of true religion, morality and virtue; for such are the precepts of this royal art, that if those who have the honour of being members thereof would but live according to the true principles of the ancient craft, every man that is endowed with the least spark of honour or honesty, must of course approve their actions, and consequently endeavour to follow their steps. And altho' very few or none of the brethren arrive to the sublimity and beautiful contrivance of *Hiram Abif*; yet the very enemies of Free-Masonry must own, that it is the most renowned society that ever was, is now, or (perhaps) ever will be upon earth. The following true description of the royal art, will clearly shew its great use to mankind.

Hail

Hail mighty ART! gracious gift of heaven,  
 To aid mankind by our Creator given:  
 It was you alone that gave the ark its form,  
 Which sav'd the faithful from impending storm;  
 When sinful Cowans were grov'ling in the tide,  
 The Masons ark triumphantly did ride  
 O'er mighty waves, nor car'd they where it steer'd,  
 'Till floods abated and dry land appear'd:  
 On *Arraret's* mount, after the dreadful storm,  
 There stood their ark and open'd lodge in form;  
 There the good mason of his own accord,  
 An altar built to serve the heavenly lord;  
 Returned thanks with off'ring sacrifice,  
 Which pleased *Jove*: and to himself he cries,  
 For sake of man I'll curse the ground no more,  
 Nor smite the living as I've done before:  
 While earth remain this blessing I'll bestow,  
 A proper time when you your seed may sow;  
 The harvest-time to bless the lab'ring swain,  
 With fruitful crops for all his care and pain:  
 Nights, days and seasons shall surround this ball,  
 Nor shall they cease until the end of all:  
 And to confirm my promise unto thee,  
 Amidst the clouds my bow a witness be:  
 An heav'nly arch shews how God sav'd the lives  
 Of masons four, likewise their happy wives.  
 Such the blessings of each time and season,  
 God has promis'd to that master-mason;  
 By which we see that mighty things were done  
 By this great art, since first the world began.  
 What mortal living, whether far or near,  
 Around the globe within the heav'nly sphere,  
 Can name one art so much by God approv'd,  
 As masonry in *David* whom he lov'd;

Witnefs

Witness *Moriah*, where God appear'd to man,  
 And gave the prince the holy temple's plan ;  
 Which charge *Solomon* after did fulfill,  
 By aid from *Tyre* and *Hiram's* mighty skill.  
 This is the art that did the world excel,  
 And pleas'd the Lord of Host to come and dwell  
 Amongst the men, who did the temple frame,  
 To worship God and keep his sacred name.  
 By Masons art aspiring domes appear,  
 Where God is worship'd still in truth and fear :  
 By Masons art the greedy miser's breast,  
 (Tho' iron-bound, much closer than his chest)  
 Compassion feels, values not his store,  
 And freely gives what he ne'er thought before :  
 By Masons art the busy tongue doth fall  
 Before the throne, when awful silence call :  
 By Masons art the wings of loose desire,  
 Are clipt short, prevents their soaring higher ;  
 The vicious mind the ancient craft restrain,  
 From immodest bents, unlawful and profane :  
 By Masons art the puny foppish ass,  
 (Mankind's disgrace, and sport of ev'ry lass)  
 Soon quits his folly, and more wiser grown,  
 Looks on himself as one before unknown :  
 By Masons art the proud ensigns of state,  
 (Ambition's nurs'ry, and her lofty seat)  
     Are deemed vain and useless toys,  
     Free-Masons prize more solid joys.

But methinks I hear some of my readers  
 say, surely if Free-Masonry be such as it is  
 here represented, the Brotherhood most cer-  
 tainly

tainly are the happiest men living ; and yet, on the contrary, we often meet some very miserable, others very great knaves, and a number of ignorant, illiterate stupid fools of the society ; or at least would ende vour to make the World believe so. This has been duly considered, and answered, in the instructions for such as would become Free-Masons. In the mean time I am well assured, that none but strangers to the craft, and ungenerous enemies to good society, will doubt the veracity of what is here inserted concerning Free-Masonry. And for further satisfaction to my female readers, and such of the male sex as have not the honour of being initiated into the mystery, I here beg leave to treat of the principles of the craft (so far as comes under the limitation of my pen) which I hope will meet with a just admiration, because they are founded upon religion, morality, brotherly-love, and good fellowship.

A MASON is obliged by his tenure to believe firmly in the true worship of the eternal God, as well as in all those sacred records which the dignitaries and fathers of the church have compiled and published for  
the



the use of all good men : So that no one who rightly understands the art, can possibly tread in the irreligious paths of the unhappy libertine, or be induced to follow the arrogant professors of atheism or deism ; neither is he to be stained with the gross errors of blind superstition, but may have the liberty of embracing what faith he shall think proper, provided at all times he pays a due reverence to his creator, and by the world deals with honour, and honesty, ever making that golden precept, the standard-rule of his actions, which engages, To do unto all men as he would they should do unto him : For the craft, instead of entering into idle and unnecessary disputes concerning the different opinions and persuasions of men, admits into the fraternity all that are good and true ; whereby it hath brought about the means of reconciliation amongst persons, who, without that assistance, would have remained at perpetual variance.

A MASON is a lover of quiet ; is always subject to the civil powers, provided they do not infringe upon the limited bounds of religion and reason : and it was never yet known, that a real craftsman was concerned in any dark plot, designs, or contrivances against the  
state,

state, because the welfare of the nation is his peculiar care, so that from the highest to the lowest step of magistracy due regard and deference is paid by him.

BUT as Masonry hath at several times felt the injurious effects of war, bloodshed, and devastation, it was a stronger engagement to the Craftsmen to act agreeable to the rules of peace and loyalty, the many proofs of which behaviour hath occasioned the ancient kings and powers to protect and defend them. But if a brother should be so far unhappy as to rebel against the state, he would meet with no countenance from his fellows; nor would they keep any private converse with him, whereby the government might have cause to be jealous, or take the least umbrage.

A MASON, in regard to himself, is carefully to avoid all manner of intemperance or excess, which might obstruct him in the performance of the necessary duties of his laudable profession, or lead him into any crimes which would reflect dishonour upon the ancient fraternity.

HE is to treat his inferiors as he would have his superiors deal with him, wisely considering that the original of mankind is the

C

same

same ; and though masonry divests no man of his honour, yet does the craft admit that strictly to pursue the paths of virtue, whereby a clear conscience may be preserved, is the only method to make any man noble.

A MASON is to be so far benevolent, as never to shut his ear unkindly to the complaints of wretched poverty ; but when a brother is oppressed by want, he is in a peculiar manner to listen to his sufferings with attention ; in consequence of which, pity must flow from his breast, and relieve without prejudice according to his capacity.

A MASON is to pay due obedience to the authority of his master and presiding officers, and to behave himself meekly amongst his brethren ; neither neglecting his usual occupation for the sake of company, in running from one lodge to another ; nor quarrel with the ignorant multitude, for their ridiculous aspersions concerning it : But at his leisure hours he is required to study the arts and sciences with a diligent mind, that he may not only perform his duty to his great Creator, but also to his neighbour and himself : For to walk humbly in the sight of God, to do justice, and love mercy, are the certain  
cha-

characteristics of a real free and accepted ancient mason : Which qualifications I humbly hope they will possess to the end of time ; and I dare venture to say, that every true brother will join with me in, *Amen*.

THE benefits arising from a strict observance of the principles of the craft, are so apparent, that I must believe every good Man would be fond to profess and practise the same ; because those principles tend to promote the happiness of life, as they are founded on the basis of wisdom and virtue.

IN the first place ; our privileges and instructions, when rightly made use of, are not only productive of our welfare on this side of the grave, but even our eternal happiness hereafter.

FOR the craft is founded on so solid a basis that it will never admit blasphemy, lewdness, swearing, evil-plotting, or controversy ; and though they are not all of the same opinion in matters of faith, yet they are ever in one mind in matters of masonry ; that is, to labour justly, not to eat any man's bread for nought, but to the utmost of our capacity to love and serve each other, as bre-



thren of the same household ought to do: Wisely judging, that it is as great an absurdity in one man to quarrel with another because he will not believe as he does, as it would be in him to be angry because he was not exactly of the same size and countenance, &c.

THEREFORE to afford succour to the distressed, to divide our bread with the industrious poor, and to put the misguided traveller into his way, are qualifications inherent in the craft and suitable to its dignity, and such as the worthy members of that great body have at all times strove with indefatigable pains to accomplish.

THESE and such like benefits, arising from a strict observance of the principles of the craft (as numbers of brethren have lately experienced) if duly considered, will be found not only to equal, but to exceed any society in being.

IF so, the worthy members of this great and useful society, can never be too careful in the election of members; I mean, a thorough knowledge of the character and circumstance of a candidate that begs to be initiated into the mystery of free-masonry.

UPON

UPON this depends the welfare or destruction of the craft; for as regularity, virtue, and concord, are the only ornaments of human nature, (which is often too prone to act in different capacities) so that the happiness of life depends, in a great measure, on our own election, and a prudent choice of those steps.

FOR human society cannot subsist without concord, and the maintenance of mutual good offices; for, like the working of an arch of stone, it would fall to the ground provided one piece did not properly support another.

IN former times every man (at his request) was not admitted into the craft, (tho' perhaps of a good and moral reputation) nor allowed to share the benefits of our ancient and noble institution, unless he was endued with such skill in masonry, as he might thereby be able to improve the art, either in plan or workmanship; or had such an affluence of fortune as should enable him to employ, honour, and protect the craftsmen.

I WOULD not be understood by this to mean, that no reputable tradesman should receive any of our benefits; but on the con-

trary, am of opinion that they are valuable members of the commonwealth, and often have proved themselves real ornaments to lodges.

THOSE whom I aim at, are the miserable wretches of low-life, (often introduced by excluded men \*) some of whom can neither read nor write ; and when [by the assistance of masonry] they are admitted into the company of their betters, they too often act beyond their capacities ; and under pretence of searching for knowledge, they fall into scenes of gluttony or drunkenness, and thereby neglect their necessary occupation and injure their poor families, who imagine they have a just cause to pour out all their excla-

\* That is, men excluded from their lodges for misdemeanors, &c. (who finding themselves deemed unworthy of so noble a society) still endeavour to make the rest of mankind believe, that they are good and true, and have full power and authority to admit, enter, and make freemasons, when and wheresoever they please, &c. These traders, (though but few in number) associate together, and for any mean consideration admit any person to what little they know of the craft. Little I say, for I honestly assure my readers, that no man who rightly understands the craft, can be so blind as to trample over its ancient landmarks ; therefore all victuallers, &c. ought to be very cautious of entertaining such, from whom neither benefit nor credit can be expected. *See New Regulation, VIII.*

mations

mations and invectives against the whole body of free-masons, without considering or knowing that our constitutions and principles are quite opposite to such base proceedings.

THE next thing to be considered is the choice of officers to rule and govern the lodge, according to the ancient and wholesome laws of our constitution ; and this is a matter of great concern, for the officers of a lodge are not only bound to advance and promote the welfare of their own particular lodge, but also whatever may tend to the good of the fraternity in general.

THEREFORE no man ought to be nominated or put in such election, but such as by his known skill and merit, is deemed worthy of performance, *viz.* He must be well acquainted with all the private and public rules and orders of the craft ; he ought to be strictly honest, humane of nature, patient in injuries, modest in conversation, grave in counsel and advice, and (above all) constant in amity and faithful in secrecy\*.

\* A man may possess all these good qualifications, and yet (if in low circumstances) be incapable of filling his office with credit to the lodge or himself : and this I recommend as a matter well worth the consideration of all the constituents,

SUCH



SUCH candidates well deserve to be chosen the rulers and governors of their respective lodges, to whom the members are to be courteous and obedient, and from whom they may learn to despise the over-covetous, impatient, contentious, presumptuous, arrogant, and conceited praters, the bane of human society.

HERE I cannot forbear saying, that I have known men whose intentions were very honest, and without any evil design commit great errors, and sometimes been the destruction of good lodges ; and this occasioned by their brethren hurrying them indiscreetly into offices, wherein their slender knowledge of masonry rendered them incapable of executing the business committed to their charge, to the great detriment of the craft and their own dishonour.

AMONGST the qualities and principles of the craft, I have given a hint concerning the behaviour of a mason in the lodge, to which I beg he may add the few following lines, *viz.* he is to pay due respect, and be obedient (in all reasonable matters) to the master and presiding officers : He must not curse, swear, nor offer to lay wagers ; nor use any  
lewd

lewd or unbecoming language, in derogation of GOD's NAME, and corruption of good manners ; nor behave himself ludicrously, nor jestingly, while the lodge is engaged in what is serious and solemn : Neither is he to introduce, support, nor mention any dispute or controversy about religion or politics ; nor force any brother to eat, drink, or stay against his inclination ; nor do or say any thing that may be offensive, or hinder a free and innocent conversation ; least he should break the good harmony, and defeat the laudable designs and purposes of the ancient and honourable fraternity.

AND I honestly recommend free-masonry, as the most sovereign medicine to purge out the above, or such other vices ; and regular lodges, as the only seminaries where men (in the most pleasant and clearest manner) may hear, understand, and learn their duty to God ; and also to their neighbours. And this without the multiplicity of spiteful and malicious words, long arguments or fierce debates ; which have been made use of, among mistaken mortals, upwards of a thousand years past : And instead of uniting men in one sacred band (as the servants of God,

and

and brethren of the same household) have divided them into as many different opinions, as there were (not only languages, but even) men at the confusion of *Babel*.

As to the behaviour of the brethren when out of lodge, I hope the short space between each lodge-night will not admit of forgetfulness of the decency and good decorum observed in the lodge, which may serve them as an unerring rule for their behaviour and conduct in all other companies and places; and like the worshipful discreet master of a lodge, rule, govern, and instruct their families at home in the fear of God and love of their neighbours, while they themselves imitate the member's obedience, &c. in paying due respect to their superiors.

THESE few hints may serve to put the brethren in mind of the duty incumbent on them as free-masons; and likewise, how to behave themselves in such a manner as may be acceptable to God, agreeable to the principles of the craft, and much to their own honour: But for further satisfaction to my readers in general, I shall here insert the several old charges of free and accepted masons.

T H E



T H E  
O L D C H A R G E S  
O F T H E  
Free and Accepted M A S O N S.



C H A R G E I.

*Concerning* G O D *and* R E L I G I O N.

**A** M A S O N is obliged by his tenure to observe the moral law as a true N O A - C H I D A \* ; and if he rightly understands the craft, he will never be a stupid atheist, nor an irreligious libertine, nor act against conscience.

I N ancient times, the christian masons were charged to comply with the christian usages of each country where they travelled or worked ; being found in all nations, even of divers religions.

T H E Y are generally charged to adhere to that religion in which all men agree (leaving each brother to his own particular opinion ;)

\* Sons of Noah, the first name of Free-Masons.

that



that is, to be good men and true, men of honour and honesty, by whatever names, religions, or persuasions they may be distinguished; for they all agree in the three great articles of *Noah*, enough to preserve the cement of the lodge.

Thus masonry is the center of their union, and the happy means of conciliating persons that otherwise must have remained at a perpetual distance.

## C H A R G E    I I.

*Of the* CIVIL MAGISTRATE, supreme  
and subordinate.

**A** MASON must be a peaceable subject, never to be concerned in plots against the state, nor disrespectful to inferiour magistrates. Of old, kings, princes, and states, encouraged the fraternity for their loyalty, whoever flourished most in times of peace; but though a brother is not to be countenanced in his rebellion against the state, yet, if convicted of no other crime, his relation to the lodge remains indefeasible \*.

\* That is, he is still a Mason, although the brethren may refuse to associate with him: However, in such case, he forfeits all benefits from the lodge.

C H A R G E

## C H A R G E III.

*Concerning a LODGE.*

**A** LODGE is a place where masons meet to work in; hence the assembly, or organized body of Free-Masons, is called a lodge; just as the word church is expressive both of the congregation and the place of worship.

EVERY brother should belong to some particular lodge, and cannot be absent without incurring censure, if not necessarily detained.

THE men made masons must be free-born (or no bondmen,) of mature age, and of good report; hale and sound, not deformed or dismembered, at the time of their making; but no woman, no Eunuch\*.

WHEN men of quality, eminence, wealth, and learning apply to be made, they are to be respectfully accepted, after due examination; for such often prove good lords (or'

\* This is still the law of ancient masons, though disregarded by our brethren (I mean our sisters) the modern-masons, who (some years ago) admitted Signiour Sing-song, the Eunuch, T-nd-ci, at one of their lodges, in the Strand, London. And upon a late tryal at Westminster, it appeared, that they admitted a woman called Madam D'E—.

founders)

founders) of work, and will not employ Cowans when true masons can be had; they also make the best officers of lodges, and the best designers, to the honour and strength of the lodge; nay, from among them the fraternity can have a noble GRAND MASTER; but those brethren are equally subject to the charges and regulations, except in what more immediately concerns operative masons.

#### C H A R G E IV.

*Of MASTERS, WARDENS, FELLOWS,  
and APPRENTICES.*

**A**LL preferments among masons, is grounded upon real worth and personal merit only, not upon seniority. No master should take an apprentice that is not the son of honest parents, a perfect youth without maim or defect in his body, and capable of learning the mysteries of the art; that so the lords (or founders) may be well served, and the craft not despised; and that when of age and expert, he may become an entered apprentice, or a free-mason of the lowest degree; and upon his improvements, a fellow-craft and a master-mason, capable to undertake the lord's work.

THE

THE wardens are chosen from among the master masons, and no brother can be a master of a lodge till he has acted as warden somewhere, except in extraordinary cases, or when a lodge is to be formed, and none such to be had, for then three master masons, tho' never masters nor wardens of lodges before, may be constituted master and wardens of that new lodge.

But no number, without three master-masons, can form a lodge; and none can be the Grand Master, or a Grand Warden, who has not acted as the master of a particular Lodge.

## C H A R G E V.

*Of the Management of the CRAFT in Working.*

ALL masons should work hard and honestly on working days, that they may live reputably and appear in a decent and becoming manner on holidays; and likewise the working hours appointed by law, or confirmed by custom, shall be observed.

A master-mason only must be the surveyor or master of the work, who shall undertake the lord's work reasonably, shall truly dispend his goods as if they were his own,



own, and shall not give more wages than just, to any fellow or apprentice.

THE wardens shall be true both to master and fellows, taking care of all things both within and without the lodge, especially in the master's absence; and their brethren shall obey them.

THE master and the masons shall faithfully finish the lord's work, whether task or journey; nor shall they take the work at task, which hath been accustomed to journey.

NONE shall show envy at a brother's prosperity; nor supplant him, nor put him out of his work, if capable to finish it.

ALL masons shall meekly receive their wages without murmuring or mutiny, and not desert the master till the lord's work is finished; they must avoid ill language, calling each other brother or fellow with much courtesy, both within and without the lodge; they shall instruct a younger brother to become bright and expert, that the lord's materials may not be spoiled.

BUT free and accepted masons shall not allow Cowans to work with them, nor shall they be employed by Cowans without an urgent necessity; and even in that  
case

case they must not teach Cowans, but must have a separate communication ; no labourer shall be employed in the proper work of Free-Masons.

## CHARGE VI.

### *Concerning* M A S O N S Behaviour.

#### 1. *Behaviour in the lodge before closing.*

**Y**OU must not hold private committees, or separate conversation, without leave from the master ; nor talk of any thing impertinent, nor interrupt the master or warden, or any other brother speaking to the chair ; nor act ludicrously while the lodge is engaged in what is serious and solemn ; but you are to pay due reverence to the master, wardens, and fellows, and put them to worship.

EVERY brother found guilty of a fault, shall stand to the award of the lodge, unless he appeals to the grand lodge, or unless a lord's work is retarded ; for then a particular reference may be made.

No private piques, no quarrels about nations, families, religions, or politics, must

D be

be brought within the doors of the lodge ; for as masons, we are of the oldest Catholic Religion, before hinted ; and of all nations upon the square, level, and plumb ; and like our predecessors in all ages, we are resolved against political disputes, as contrary to the peace and welfare of the lodge.

*2. Behaviour after the lodge is closed, and brethren not gone.*

You may enjoy yourselves with innocent mirth, treating one another according to ability, but avoiding all excess ; not forcing a brother to eat or drink beyond his own inclination (according to the old regulation of King *Abasuerus*), nor hinder him from going home when he pleases ; for tho' after lodge-hours you are like other men, yet the blame of your excess may be thrown upon the fraternity, though unjustly.

*3. Behaviour at meeting without strangers, not in a formed lodge.*

You are to salute one another as you have been, or shall be, instructed ; freely communicating hints of knowledge, but without disclosing secrets, unless to those that have  
given

given long proof of their taciturnity and honour, and without derogating from the respect due to any brother, were he not a mason; for though all brothers and fellows, are upon the level, yet masonry divests no man of the honour that was due to him before he was made a Mason, or that shall become his due afterwards; nay, it rather adds to his respect, teaching us to give honour to whom it is due, especially to a noble or eminent brother, whom we should distinguish from all of his rank and station, and serve him readily, according to our ability.

4. *Behaviour in the presence of strangers, not Masons.*

You must be cautious in your words, carriage, and motions; so that the most penetrating stranger may not be able to discover what is not proper to be intimated: And the impertinent or ensnaring questions, or ignorant discourse of strangers, must be prudently managed by free-masons.

5. *Behaviour at home, and in your neighbourhood.*

MASONS ought to be moral men, as above charged; consequently good husbands, good parents, good sons, and good neighbours;



not staying too long from home, and avoiding all excess : yet wise men too, for certain reasons known to them.

6. *Behaviour towards a foreign brother, or stranger.*

You are cautiously to examine him, as prudence shall direct you, that you may not be imposed on by a pretender, whom you are to reject with derision, and beware of giving him any hints ; but if you discover him to be true and faithful, you are to respect him as a brother, and if in want, you are to relieve him if you can, or else direct him how he may be relieved ; You must employ him if you can, or else recommend him to be employed ; but you are not charged to do beyond your ability.

7. *Behaviour behind a brother's back, as well as before his face.*

FREE and accepted masons have ever been charged to avoid all manner of slandering and backbiting of true and faithful brethren, or talking disrespectfully of a brother's performance or person, and all malice or unjust resentment ; nay, you must not suffer any others to reproach an honest brother, but defend his character as far as is consistent with honour, safety and prudence ; tho' no further.

C H A R G E

## C H A R G E VII.

*Concerning L A W - S U I T S.*

**I**F a brother do you injury, apply first to your town or his lodge, and if you are not satisfied, you may appeal to the Grand Lodge; but you must never take a legal course, till the cause cannot be otherwise decided; for if the affair is only between masons, and about masonry, law-suits ought to be prevented by the good advice of prudent brethren, who are the best referees of differences.

But if that reference is either impracticable or unsuccessful, and the affair must be brought into the courts of law or equity; yet still you must avoid all wrath, malice, and rancour in carrying on the suit; not saying or doing any thing that may hinder the continuance or renewal of brotherly love and friendship, which is the glory and cement of this ancient Fraternity; that we may shew to all the world the benign influence of masonry, as all wise, true, and faithful brethren have done from the beginning of time, and will do till Architecture shall be dissolved in the general conflagration.

Amen! So mote it be!

*\*\*\* All these charges you are to observe, and also those that shall be given to you in a way that cannot be written.*

A S H O R T



A

SHORT CHARGE

To a new admitted

MASON.

BROTHER,

YOU are now admitted (by the unanimous consent of our lodge) a fellow of our most ancient and honourable society; ancient, as having subsisted from time immemorial; and honourable, as tending in every particular, to render a man so who will be but conformable to its glorious Precepts: The greatest monarchs in all ages, as well of *Asia* and *Africa* as of *Europe*, have been encouragers of the Royal Art; and many of them have presided as GRAND MASTERS over the masons in their respective Territories, not thinking it any lessening to their imperial dignities, to level themselves with their brethren in Masonry, and to act as they did.

THE world's great architect is our Supreme

preme Master; and the Unerring Rule he has given us, is that by which we work; religious disputes are never suffered within the lodge, for as Masons we only pursue the universal religion, or the religion of nature; this is the center which unites the most different principles in one sacred band, and brings together those who were the most distant from one another.

THERE are three general heads of duty which Masons ought always to inculcate, viz. to GOD, our neighbour, and ourselves; to GOD, in never mentioning his NAME but with that reverential awe which a creature ought to bear to his CREATOR, and to look upon him always as the *Summum Bonum* which we came into the world to enjoy, and according to that view to regulate all our pursuits: to our neighbours, in acting upon the square, or doing as we would be done by; to ourselves, in avoiding all intemperance and excesses, whereby we may be rendered incapable of following our work, or led into behaviour unbecoming our laudable profession, and always keeping within due bounds and free from all pollution.

In the state, a Mason is to behave as a  
peaceable



peaceable and dutiful subject, conforming chearfully to the government under which he lives.

HE is to pay a due deference to his superiors ; and from his inferiors he is rather to receive honour, with some reluctance, than to extort it: He is to be a man of benevolence and charity, not fitting down contented while his fellow creatures (but much more his brethren) are in want, when it is in his power (without prejudicing himself or family) to relieve them.

IN the lodge he is to behave with all due decorum, least the beauty and harmony thereof should be disturbed or broke: He is to be obedient to the MASTER and the presiding officers, and to apply himself closely to the business of masonry, that he may the sooner become a proficient therein, both for his own credit, and for that of the lodge.

HE is not to neglect his own necessary Avocations \* for the sake of masonry, nor to

\* Here you are to understand that a Mason ought not to belong to a number of lodges at one time, nor run from lodge to lodge; or otherwise, after Masons or Masonry, whereby his business or family may be neglected;  
but

to involve himself in quarrels with those who through ignorance may speak evil of or ridicule it.

He is to be a lover of the Arts and Sciences, and is to take all Opportunities to improve himself therein.

If he recommends a friend to be made a Mason, he must vouch him to be such as he really believes will conform to the afore-said duties, lest by his misconduct at any time, the lodge should pass under some evil imputations.

Nothing can prove more shocking to all faithful Masons, then to see any of their brethren profane or break through the sacred Rules of their order ; and such as can do it, they wish had never been admitted.

but yet every Mason is subject to all the bye-laws of his lodge, which he is strictly and constantly to obey ;—for the attendance and dues of one lodge, can never prejudice neither him nor his family.

T H E  
A N C I E N T M A N N E R  
O F

Constituting a L O D G E.

A NEW lodge, for avoiding many irregularities, should be solemnly constituted by the Grand-Master, with his deputy and wardens ; or, in the Grand-Master's absence, the deputy acts for his worship, the senior grand-warden as deputy, the junior grand-warden as the senior, and the present master of a lodge as the junior : Or if the deputy is also absent, the grand-master may depute either of his grand-wardens, who can appoint others to act as grand-wardens, *pro tempore* \*.

T H E

\* When constitutions are required, where the distance is so great as to render it impossible for the Grand Officers to attend. In such case, the Grand Master, or his Deputy, issues a written instrument, under his hand and private seal, to some worthy brother (who has been properly installed master of a lodge) with full power to congregate, install, and constitute the petitioners.

If the Grand Master, or Deputy, be absent, or (through sickness) rendered incapable of acting, the Grand Wardens, and Grand Secretary, jointly, may issue a like power under their hands and seal of the Grand Lodge ; providing the Grand Master has first signed a warrant for holding such new lodge : But the Grand Wardens must never issue any Masonical writings under their private seal or seals.

THE lodge being opened, and the candidates or new master and wardens being yet among the fellow-crafts, the grand-master shall ask his deputy if he has examined them, and whether he finds the master well skilled in the noble science and the royal art, and duly instructed in our mysteries, &c. the deputy answering in the affirmative, shall (by the grand-master's order) take the candidate from amongst his fellows, and present him to the grand-master, saying, *Right Worshipful Grand Master, the brethren here, desire to be formed into a regular lodge; and I present my worthy brother A. B. to be (installed) their master, whom I know to be of good morals and great skill, true and trusty, and a lover of the whole fraternity, wheresoever dispersed over the face of the earth.*

THEN the grand-master placing the candidate on his left hand, and having asked and obtained the unanimous consent of the brethren, shall say (after some other ceremonies and expressions that cannot be written) *I constitute and form these good brethren into a new regular lodge, and appoint you, brother A. B. the master of it, not doubting of your capacity and care to preserve the cement of the lodge, &c.*

UPON



UPON this the deputy, or some other brother for him, shall rehearse the charge of a master; and the grand-master shall ask the candidate, saying, *Do you submit to these charges as masters have done in all ages?* And the new master signifying his cordial submission thereto, the grand-master shall by certain significant ceremonies and ancient usages, install him and present him with his warrant, the book of constitutions, the lodge-book, and the instruments of his office, one after another; and after each of them the grand-master, his deputy, or some brother for him, shall rehearse the short and pithy charge that is suitable to the thing present.

NEXT, the members of this new lodge, bowing altogether to the grand-master, shall return his worship their thanks (according to the custom of masters) and shall immediately do homage to their new master, and (as faithful craftsmen) signify their promise of subjection and obedience to him by usual congratulations.

THE deputy and grand-wardens, and any other brethren that are not members of this new lodge, shall next congratulate the new master,

master, and he shall return his becoming acknowledgments (as master-masons) first to the grand-master and grand officers; and to the rest in their order.

THEN the grand-master orders the new master to enter immediately upon the exercise of his office, and calling forth his senior-warden, a fellow-craft\* (master-mason) presents him to the grand-master for his worship's approbation, and to the new lodge for their consent; upon which the senior or junior grand-warden, or some brother for him, shall rehearse the charge of a warden, &c. of a private lodge; and he, signifying his cordial submission thereto, the new master shall present him singly with the several instruments of his office, and, in ancient manner and due form, install him in his proper place †.

IN like Manner the new master shall call forth his junior warden, who shall be a master-mason, and presented (as above) to the junior grand-warden, or some other

\* They were called fellow-crafts, because the Masons of old times, never gave any man the title of Master-mason, until he had first passed the chair.

† The Grand-wardens generally install the Wardens at new constitutions; as being best qualified for transacting such business.

brother

brother in his stead, and shall in the above manner be installed in his proper place; and the brethren of this new lodge shall signify their obedience to these new wardens, by the usual congratulations due to wardens.

THE Grand-Master then gives all the brethren joy of their master and wardens, &c. and recommends harmony, &c. hoping their only contention, will be a laudable emulation in cultivating the royal art, and the social virtues.

THEN the grand-secretary, or some brother for him, (by the grand-master's order) in the name of the grand-lodge, declares and proclaims this new lodge duly constituted No.     , &c.

UPON which all the new lodge together (after the custom of masters) return their hearty and sincere thanks for the honor of this constitution.

THE grand-master also orders the grand-secretary to register this new lodge in the grand lodge-book, and to notify the same to the other particular lodges; and, after some other ancient customs and demonstrations of joy and satisfaction, he orders the senior grand-warden to close the lodge.

*A P R A Y E R*



*A PRAYER said at the opening of the Lodge, or making a new Brother, &c. used by Jewish Free-Masons.*

**O** LORD, excellent art thou in thy truth, and there is nothing great in comparison to thee; for thine is the praise, from all the works of thy hands, for evermore.

ENLIGHTEN us, we beseech thee, in the true knowledge of masonry: By the sorrows of *Adam*, thy first made man; by the blood of *Abel*, the holy one; by the righteousness of *Seth*, in whom thou art well pleased; and by thy covenant with *Noah*, in whose architecture thou was't pleased to save the seed of thy beloved; number us not among those that know not thy statutes, nor the divine mysteries of the secret Cabala.

BUT grant, we beseech thee, that the ruler of this lodge may be endued with knowledge and wisdom, to instruct us and explain his secret mysteries, as our holy brother



brother *Moses* \* did (in his lodge) to *Aaron*, to *Eleazar* and *Ithamar*, (the sons of *Aaron*,) and the seventy elders of *Israel*.

\* IN the preface to the *Mishna*, we find this tradition of the *Jews*, explained as follows :

GOD not only delivered the law to *Moses* on *Mount Sinai*, but the explanation of it likewise : When *Moses* came down from the mount, and entered into his tent, *Aaron* went to visit him ; and *Moses* acquainted *Aaron* with the laws he had received from GOD, together with the explanation of them : After this *Aaron* placed himself at the right-hand of *Moses*, and *Eleazar* and *Ithamar* (the sons of *Aaron*) were admitted, to whom *Moses* repeated what he had just before told to *Aaron* : These being seated, the one on the right-hand, the other on the left-hand of *Moses* ; the seventy elders of *Israel*, who composed the Sanhedrim, came in ; and *Moses* again declared the same laws to them, with the interpretation of them, as he had done before to *Aaron* and his sons. Lastly, all who pleased of the common people were invited to enter, and *Moses* instructed them likewise in the same manner as the rest : So that *Aaron* heard four times what *Moses* had been taught by GOD upon *Mount Sinai*, *Eleazar* and *Ithamar* three times, the seventy elders twice, and the people once. *Moses* afterwards reduced the laws which he had received into writing, but not the explanations of them ; these he thought it sufficient to trust to the memories of the abovementioned persons, who, being perfectly instructed in them, delivered them to their children, and these again to theirs from age to age.

AND

AND grant that we may understand, learn, and keep all the Statutes and commandments of the Lord, and this holy mystery, pure and undefiled unto our lives end. Amen, Lord.



*A PRAYER used amongst the primitive  
Christian M A S O N S.*

**T**HE might of the Father of heaven, and the wisdom of his glorious Son, through the grace and goodness of the Holy Ghost, being three persons in one Godhead, be with us at our beginning, and give us grace so to govern us here in our living, that we may come to his bliss that never shall have end. Amen.



*Another Prayer, and that which is most general at Making or Opening.*

**M**O S T holy and glorious Lord God, thou great architect of heaven and earth, who art the giver of all good gifts and graces, and hast promised that when two  
E or

or three are gathered together in thy Name, thou wilt be in the midst of them: In thy Name we assemble and meet together, most humbly beseeching thee to bless us in all our undertakings, that we may know and serve thee aright, that all our doings may tend to thy glory and the salvation of our souls.

AND we beseech thee, O Lord God, to bless this our present undertaking, and grant that this our new brother may dedicate his life to thy service, and be a true and faithful brother among us: Endue him with a competency of thy divine wisdom, that he may, with the secrets of Free-masonry, be able to unfold the mysteries of godliness and Christianity. This we most humbly beg, in the Name, and for the sake, of JESUS CHRIST our Lord and Saviour. Amen.

\*\*\*\*\*

\* A H A B A T H O L A M.

*A Prayer repeated in the Royal-Arch Lodge  
at Jerusalem:*

**T**HOU hast loved us, O Lord our God,  
with eternal Love; thou hast spared

\* See Dr. Wootton, on the *Mishna*.

us with great and exceeding patience, our Father and our King, for thy great NAME's sake, and for our father's sake who trusted in thee, to whom thou didst teach the statutes of life, that they might do after the statutes of thy good pleasure with a perfect heart: So be thou merciful unto us, O our Father, merciful Father, that sheweth mercy, have mercy upon us we beseech thee, and put understanding into our hearts, that we may understand, be wise, hear, learn, teach, keep, do, and perform all the words of the doctrine of thy law in love, and enlighten our eyes in thy commandments, and cause our hearts to cleave to thy law, and unite them in the love and fear of thy NAME; we will not be ashamed, nor confounded, nor stumble, for ever and ever.

BECAUSE we have trusted in thy HOLY, GREAT, MIGHTY, and TERRIBLE NAME, we will rejoice and be glad in thy salvation, and in thy mercies, O Lord our God; and the multitude of thy mercies shall not forsake us for ever: Selah. And now make haste and bring upon us a blessing, and peace from the four corners of the earth: for thou art a God that workest salvation, and



has chosen us out of every people and language; and thou, our king, has caused us to cleave to thy GREAT NAME, in love to praise thee and to be united to thee, and to love thy name: blessed art thou, O Lord God, who hast chosen thy people *Israel* in love.



**H**AVING inserted this prayer, and mentioned that part of Masonry commonly called the Royal Arch (which I firmly believe to be the root, heart, and marrow of masonry) I cannot forbear giving a hint of a certain evil designer \*, who has made a trade thereof for some time past, and has drawn in a number of worthy, honest men, and made them believe that he and his assistants truly taught them all and every part of the abovementioned branch of masonry, which they soon communicated to the worthy brethren of their acquaintance, without being able to form any sort of judgment whereby

\* I am sorry to find he has a second in iniquity, but as they are both overwhelmed with years and poverty, e'en let them die in ignominy and silent contempt.

they

they might distinguish truth from falsehood, and consequently could not discern the imposition; but, as the wise *Seneca* justly observes, it fares with us in human life as in a routed army, one stumbles first and then another falls upon him; and so they follow, one upon the neck of the other, till the whole field comes to be but one heap of miscarriages. This is the case of all those who think themselves Royal-Arch Masons, without passing the chair in regular form, according to the ancient custom of the craft: To this I will add the opinion of our worshipful brother, Doctor *Fifield D'Assigney*, printed in the year 1744. “Some of the  
 “fraternity (says he) have expressed an uneasiness at this matter being kept a secret  
 “from them (since they had already passed through the usual degrees of probation) I  
 “cannot help being of opinion, that they  
 “have no right to any such benefit until  
 “they make a proper application, and are  
 “received with due formality: And as it is  
 “an organized body of men who have passed  
 “the chair, and given undeniable proofs of  
 “their skill in architecture, it cannot be  
 “treated with too much reverence; and more  
 “especially

“ especially since the characters of the pre-  
 “ sent members of that particular lodge are  
 “ untainted, and their behaviour judicious  
 “ and unexceptionable : So that there cannot  
 “ be the least hinge to hang a doubt on, but  
 “ that they are most excellent masons.”

THE respect I have for the very name of free-mason, is sufficient to make me conceal the name of the person here pointed at ; and, instead of exposing him, or stigmatizing him with a name he justly deserves, I earnestly wish that GOD may guide him back, out of his present labyrinth of darkness, to the true light of masonry ; which is, truth, charity, and justice.

I make no manner of doubt, but that this will reach the hands of the person aimed at ; and as my intention is rather to reform than offend, I hope he will answer my expectation, in laying aside such evils as may bring dishonour to the craft and himself ; and I assure him (upon the honour of a mason) I have no evil design against him, no more than *Hesiod* had against his brother *Perfes*, when he wrote the following advice.

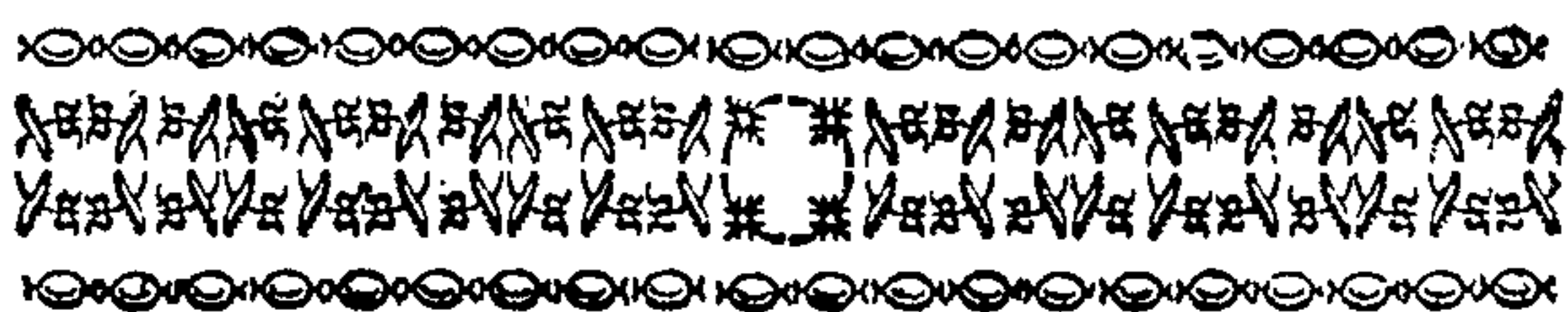
O *Perfes*,

O Perſes, fooliſh Perſes, bow thine ear,  
To the good counſels of a ſoul ſincere ;  
To wickedneſs the road is quickly found,  
Short is the way and on an eaſy ground ;  
The paths of virtue muſt be reach'd by toil,  
Arduous and long and on a rugged ſoil ;  
Thorny the gate, but when the top you gain,  
Fair is the future and the proſpect plain :  
Far does the man all other men excel,  
Who from his wiſdom thinks in all things well ;  
Wiſely conſidering to himſelf a Friend,  
All for the preſent beſt and for the end :  
Nor is the man without his ſhare of praiſe,  
Who well the dictates of the wiſe obeys ;  
But he that is not wiſe himſelf, nor can  
Hearken to wiſdom, is a uſeleſs man.



T H E





T H E  
G E N E R A L   R E G U L A T I O N S  
O F   T H E  
F R E E   a n d   A C C E P T E D  
M A S O N S.



*Old Regulations.*

*New Regulations.*

I. T H E grand-master  
or deputy has full  
authority and right,  
not only to be pre-  
sent, but also to pre-  
side in every lodge  
with the master of the  
lodge on his left-  
hand ; and to order  
his grand-wardens to  
attend

I. T H A T is only  
when the grand-war-  
dens are absent, for  
the grand-master can-  
not deprive them of  
their office without  
shewing cause, fairly  
appearing to the  
grand-lodge, accord-  
ing to the old regu-  
lation,

*Old Regulations.*

attend him, who are not to act as wardens of particular lodges, but in his presence, and at his command; for the grand-master, while in a particular lodge, may command the wardens of that lodge, or any other master-masons, to act as his wardens, *pro tempore*.

*New Regulations.*

lation, XVIII: So that if they are present in a particular lodge with the grand-master, they must act as wardens there.

Some grand-lodges have ordered that none but the grand-master, his deputy, and wardens (who are the only grand officers) should wear their jewels in gold, pendant to blue \* ribbons about their necks, and white leather aprons with blue silk; which sort of aprons may also be worn

## II. The

worn

\* I shall at all times be conformable, and pay due respect to every right worshipful grand lodge of regular free-masons, and am well assured that grand officers only should be distinguished by gold jewels, and them according to their proper order; but at the same time I am certain, that every member of the grand lodge has an undoubted right to wear purple, blue, white, or crimson.

*Old Regulations.*

II. The master of a particular Lodge, has the right and authority of congregating the members of his lodge into a chapter, upon any emergency or occurrence, as well as to appoint the time and place of their usual forming; and in case of death or sickness, or necessary absence of the master, the senior warden shall act as master, *pro tempore*, if no brother is present who has been master of that lodge before; for the absent master's authority reverts to the last master

*New Regulations.*

worn by former grand officers.

II. It was agreed, that if a master of a particular lodge is deposed, or demits, the senior warden shall forthwith fill the master's chair till the next time of choosing, and ever since in the master's absence he fills the chair, even though a former master be present; except he has a mind to honour a more skilful past-master; which is frequently the case.

III. No

*Old Regulations.*

master present, though he cannot act till the senior warden congregates the lodge.

III. The master of each particular lodge, or one of the wardens, or some other brother by appointment of the master, shall keep a book containing their bye-laws, the names of their members, and a list of all the lodges in town, with the usual times and places of their forming, and also the transactions of their own lodge, that are proper to be written.

IV. No lodge shall make more than five new brothers at one and

*New Regulations.*

III. No lodge shall be moved from their stated place of meeting, to another house, without giving previous notice to the Grand secretary (containing reasons for the removal) under the forfeiture of one guinea to the grand charity.\*

IV. This regulation is neglected for several Reasons, and is now obsolete.

\* For the method of removing, see the 9th Regulation.



*Old Regulations.*

and the same time, without an urgent necessity; nor any man under the age of twenty-five years, (who must also be his own master) unless by a dispensation from the grand-master.

V. No man can be accepted a member of a particular lodge, without previous notice one month before given to the lodge, in order to make due inquiry into the reputation and capacity of the candidate, unless by a dispensation.

VI. But no man can be entered a brother in any particular lodge, or admitted

*Old Regulations.*

V. The grand secretary can direct the petitioners in the form of a dispensation, if wanted; but if they know the candidate, they do not require a dispensation.

VI. No visitor, however skilled in masonry, shall be admitted into a lodge, unless

*Old Regulations.*

ted a member thereof, without the unanimous consent of all the members of that lodge then present, when the candidate is proposed, and when their consent is formally asked by the master, they are to give their consent in their own prudent way ; either virtually, or in form ; but with unanimity : Nor is this inherent privilege subject to a dispensation, because the members of a particular lodge are the best judges of it ; and because, if a  
turbulent

*New Regulations.*

unless he is personally known too, or well vouched and recommended by one of that lodge then present\*.

But it was found inconvenient to insist upon unanimity in several cases, and therefore the grand-masters have allowed the lodges to admit a member if there are not above three ballots against him ; though some lodges desire no such allowance.

\* I shall not mention the cause of the above new regulation being made, but certain it is that real Free Masons have no occasion for any such regulation, they being able to distinguish a true brother, let his country or language be ever so remote or obscure to us : nor is it in the power of false pretenders to deceive us.

*Old Regulations.*

turbulent member should be imposed on them, it might spoil their harmony or hinder the freedom of their communication, or even break or disperse the lodge, which ought to be avoided by all that are true and faithful.

VII. Every new brother, at his entry, is decently to cloath the lodge, that is, all the brethren present, and to depofite something for the relief of the indigent and decayed brethren, as the candidate shall think fit to bestow, over and above the small allowance that may be stated in the bye-laws of that particular lodge, which charity shall be kept  
by

*New Regulations.*

VII. See this explain'd in the account of the constitution of the general charity; only particular lodges are not limited, but may take their own method for charity.

VIII. Every

## *Old Regulations.*

by the cashier ; also the candidate shall solemnly promise to submit to the constitutions, and other good usages, that shall be intimated to him, in time and place convenient.

VIII. No set or number of brethren shall withdraw or separate themselves from the lodge in which they were made, or were afterwards, admitted members, unless the lodge become too numerous ; nor even then, without a dispensation from the Grand master or deputy ; and when thus separated, they must either immediately join themselves to  
such

## *New Regulations.*

VIII. Every brother concerned in making masons clandestinely, shall not be allowed to visit any lodge till he has made due Submission, even tho' the brother so admitted may be allowed.

None who make a stated lodge without the grand - master's warrant shall be admitted into regular lodges, till they make due submission and obtain grace.

if



*Old Regulations.*

such other lodges that they shall like best (who are willing to receive them,) or else obtain the Grand-master's warrant to join in forming a new lodge, to be regularly constituted in good time.

If any Set or number of masons, shall take upon themselves to form a lodge without the Grand Master's warrant, the regular lodges are not to countenance them, nor own them as fair brethren duly formed, nor approve of their acts and deeds; but must treat them as rebels, until they humble themselves as the grand master shall in his prudence direct

*New Regulations.*

If any brethren form a lodge without leave, and shall irregularly make (that is without the grand-master's warrant) new brothers, they shall not be admitted into any regular lodge, nor as visitors, till they render a good reason, or make due submission.

If any lodge within the limits of the city of *London*, cease to meet regularly during twelve months successive, and not keep up to the rules and orders of the grand lodge, its number and place shall be erased and discontinued in the grand lodge-books; and if they petition to be inserted or owned

*Old Regulations.*

direct, and until he approve of them by his warrant signified to the other lodges, as the custom is when a new lodge is to be registered in the Grand lodge-book.

*New Regulations.*

ed as a regular lodge it must lose its former place and rank of precedence, and submit to a new constitution.

Seeing that some extraneous brothers have been lately made in a clandestine manner ; that is, in no regular lodge, nor by any authority or dispensation from the grand-master, and upon small and unworthy considerations, to the dishonour of the craft.

The grand lodge decreed, that no person so made, nor any concerned in making him, shall be a grand officer, nor an officer of any particular lodge ;

*Old Regulations.*

IX. But if any brother so far misbehave himself, as to render his lodge uneasy, he shall be thrice duly admonished by the master and wardens in that lodge formed; and if he will not refrain his imprudence, nor obediently submit to the advice of his brethren, he shall be dealt with according to the bye-laws of that particular lodge; or else in such a manner as the grand lodge shall in their great prudence think fit, for which a new

Regu-

*New Regulations.*

lodge; nor shall any such partake of the general charity, if they should come to want it.

IX. Whereas several disputes have arisen about the removal of lodges from one house to another, and it has been questioned in whom that power is invested, it is hereby declared, *That no lodge be removed without the master's knowledge, that no motion be made for removing in the master's absence, and that if the motion be seconded, or thirded, the master shall order summons's to every individual member, specifying the business, and appointing a day for bearing*

*Old Regulations.*

Regulation may be afterwards made.

*New Regulations.*

*hearing and determining the Affair, at least ten Days before, and the determination shall be made by the majority; but if he be of the minority against removing; the lodge shall not be removed, unless the majority consists of full two thirds of the members present.*

But if the master refuse to direct such Summons's either of the Wardens may do it; and if the master neglects to attend on the day fixed, the warden may preside in determining the affair in the manner prescribed; but they shall not, in the master's absence, enter upon any other cause



*Old Regulations.*

X. The majority of every particular lodge, when congregated (not else) shall have privilege of giving instructions to their master and wardens before the meeting of the grand chapter, because the said officers are their representatives, and supposed to speak the sense-

*New Regulations.*

but what is particularly mentioned in the same summons.

And if the lodge is thus regularly ordered to be removed, the master or warden shall send notice to the secretary of the grand lodge, for the publishing the same at the next grand lodge.

X. Upon a sudden emergency, the grand lodge has allowed a private brother to be present, and, with leave asked and given, to signify his mind if it was about what concerned masonry, but not to vote.

XI. The

*Old Regulations.**New Regulations.*

sentiments of their brethren, at the said grand lodge.

XI. All particular lodges are to observe the like usages as much as possible; in order to which, and also for cultivating a good understanding among Free-Masons, some members of every lodge shall be deputed to visit other lodges, as often as shall be thought convenient.

XII. The grand lodge consists of, and is

XI. The same usages for substance are actually observed in every regular lodge (of real free and accepted masons) which is much owing to visiting brethren, who compare the usages\*.

XII. There must be no less than the masters

\* It is a truth beyond contradiction, that the free and accepted Masons in Ireland, Scotland, and the ancient Masons in England, have one and the same customs, usages, and ceremonies: But this is not the case with the modern Masons in England, who differ materially not only from the above, but from most Masons under Heaven.

*Old Regulations.*

is formed by, the masters and wardens of all the particular lodges upon record, with the grand master at their head, the deputy on his left hand, and the grand-wardens in their places.

These must have their quarterly communications, or monthly meetings and adjournments, as often as occasion requires, in some convenient place, as the grand master shall appoint, where none shall be present but its own proper members, without leave asked and given; and while

*New Regulations.*

masters and wardens of five regular lodges, together with one or all of the grand officers at their head, to form a Grand Lodge.

No new lodge is owned, nor their officers admitted into the grand lodge, unless it be regularly constituted and registered.

All who have been or shall be grand masters, shall be members of and vote in all grand lodges.

All who have been or shall be deputy grand masters, shall be members of and vote in all grand lodges\*.

such

All

\* Past Masters of warranted lodges on record, are allowed this privilege, whilst they continue to be members of any regular lodge.

*Old Regulations.*

such a stranger (tho' a brother) stays, he is not allowed to vote, nor even to speak to any question, without leave of the grand lodge, or unless he is desired to give his opinion.

All matters in the grand lodge are determined by a majority of votes, each member having one vote, and the grand-master two votes, unless the grand lodge leave any particular thing to the determination of the grand-master, for the sake of expedition.

XIII. At the grand lodge meeting, all matters that concern  
the

*New Regulations.*

All who have been or shall be grand wardens, shall be members of and vote in all grand lodges.

Masters or wardens of particular lodges, shall never attend the grand lodge without their jewels, except upon giving good and sufficient reasons.

If any officer of a particular lodge cannot attend, he may send a brother of his lodge (that has been in that or a higher office before) with his jewel and cloathing, to supply his room and support the honour of his lodge.

XIII. What business cannot be transacted at one lodge,  
may



*Old Regulations.*

the fraternity in general or particular lodges, or single brothers, are sedately and maturely to be discoursed of.

1. Apprentices must be admitted fellow-crafts and masters only here, unless by a dispensation from the grand-master\*.

2. Here also all differences that cannot be made up, or accommodated privately,

*New Regulations.*

may be referred to the committee of charity, and by them reported to the next grand lodge.

The master of a lodge with his wardens and a competent number of the lodge assembled in due form, can make masters and fellows at discretion.

It was agreed in the grand lodge, that no petitions or appeals

\* This is a very ancient regulation, but seldom put in practice; new Masons being generally made at private lodges; however the Right Worshipful Grand Master has full power and authority to make (or cause to be made in his Worship's presence) free and accepted Masons at sight, and such making is good. But they cannot be made out of his Worship's presence, without a written dispensation for that purpose. Nor can his Worship oblige any warranted lodge to receive the persons so made if the members should declare against him or them; but, in such case, the Right Worshipful Grand Master may grant them a warrant and form them into a new lodge.

*Old Regulations.*
*New Regulations.*

vately, nor by a particular lodge, are to be seriously considered and decided; and if any brother thinks himself aggrieved by the decision, he may appeal to the grand lodge next ensuing, and leave his appeal in writing with the grand master, the deputy or grand wardens\*.

Hither also all the officers of particular lodges shall bring a list of such members as have been made, or even admitted by them since the last grand lodge.

4. There shall be books kept by the grand

peals shall be heard on the annual grand-lodge or feast-day; nor shall any business be transacted that tends to interrupt the harmony of the assembly, but all shall be referred to the next grand lodge, or stewards lodge.

These lists are brought to the grand lodge every quarter, viz. on the first Wednesday in March, June, September, and December.

Another

\* This was the custom in time of old; but ever since the institution of the office of grand secretary, all writings in the nature of appeals and petitions are left with him.

*Old Regulations.**New Regulations.*

grand master or deputy, or rather by some other brother appointed secretary of the grand lodge, wherein shall be recorded all the lodges, with the usual times and places of their forming, and the names of all the members of each lodge; also all the affairs of the grand lodge that are proper to be written.

5. The grand lodge shall consider of the most prudent and effectual means of collecting and disposing of what money shall be lodged with them on charity, towards the relief only of any true brother fallen  
into

See

## *Old Regulations.*

## *New Regulations.*

into poverty and decay, but none else.

6. But each particular lodge may dispose of their own charity for poor brothers, according to their own bye-laws, until it be agreed by all the lodges (in a new regulation \*) to carry in the charity collected by them, to the grand lodge at their quarterly or annual communication, in order to make a common stock for the more handsome relief of poor brethren.

See Regulations for Charity, page 92.

7. They shall appoint a treasurer, a brother of wordly substance, who shall be

Another

\* See this explained in the regulation for charity.



*Old Regulations.**New Regulations.*

be a member of the grand lodge by virtue of his office, and shall be always present and have power to move to the grand lodge any thing that concerns his office.

8. To him shall be committed all money raised for the general charity, or for any other use of the grand lodge, which he shall writedown in a book, with the respective ends and uses for which the several sums are intended, and shall expend or disburse the same by such a certain order signed, as the grand lodge shall hereafter agree to in a new regulation.

But

Another

*Old Regulations.*
*New Regulations.*

But by virtue of his office, as treasurer, without any other qualification, he shall not vote in choosing a new grand master and grand wardens, tho' in every other transaction.

9. In like manner the secretary shall be a member of the grand lodge, by virtue of his office, and shall vote in every thing, except in choosing grand officers.

10. The treasurer and secretary may have each a clerk or assistant if they think fit, who must be a brother and a master mason, but must never

Another

*Old Regulations.*

never be a member of the grand lodge, nor speak without being allowed or commanded.

11. The grand master or deputy, have authority always to command the treasurer and secretary to attend him, with their clerks and books, in order to see how matters go on, and to know what is expedient to be done upon any emergency.

12. Another brother and master mason should be appointed the tyler, to look after the door; but he must be no member of the grand lodge.

13. But

*New Regulations.*

Another brother and master mason is appointed pursuivant and stationed at the inward door of the grand lodge; his business is to report the names and titles of all

*Old Regulations.*

13. But these offices may be further explained by a new regulation, when the necessity or expediency of them may more appear than at present to the fraternity.

XIV. If at any grand lodge, stated or occasional, monthly or annual, the grand master and deputy should both be absent, then the present master of a lodge that has been longest a free-mason, shall take the chair and preside as Grand Master, *pro tempore*, and shall be vested with all the honour and power for the time being, provided there

*New Regulations.*

all that want admittance, and to go upon messuages, &c. but he is not a member of the grand lodge, nor allowed to speak without orders.

XIV. In the first edition the right of grand wardens was omitted in this regulation, and it has been since found that the old lodges never put into the chair the master of a particular lodge, but when there was no grand-warden in company, present nor former; and that in such a case, a grand officer always took place of any master of a lodge that



*Old Regulations.*

there is no brother present that has been grand-master or deputy formerly ; for the last former grand master or deputy in company, takes place of right in the absence of the grand master or deputy.

*New Regulations.*

that has not been a grand officer.

Therefore, in case of the absence of all grand masters and deputies, the present senior grand wardens fills the chair ; and in his absence, the junior grand warden ; and in his absence the oldest former grand - warden in company ; and if no former grand officer be found, then the oldest free-mason who is now the master of a lodge\*.

But to avoid disputes, the grand-master usually gives a particular commission, under his hand

XV. In

and

\* The pre-eminence is generally given to the master of the senior lodge, without regard to the age of the masters.

*Old Regulations.*
*New Regulations.*

and seal of office counter-  
signed by the grand  
secretary, to the seni-  
or grand warden, or  
in his absence to the  
junior, to act as de-  
puty grand master,  
when the deputy is  
not in town.

XV. In the grand  
lodge none can act as  
wardens but the pre-  
sent grand wardens,  
if in company ; and if  
absent the grand mas-  
ter shall order pri-  
vate wardens to act  
as grand wardens *pro*  
*tempore*, whose places  
are to be supplied by  
two fellow-crafts,\*  
or master masons of  
the same lodge, called  
forth to act, or sent  
thither by the master  
thereof ; or if by

XV. Soon after the  
first edition of the book  
of constitutions, the  
grand lodge finding it  
was always the an-  
cient usage that the  
oldest former grand  
wardens supplied the  
places of those of the  
year when absent, the  
grand-masters ever  
since has ordered them  
to take place im-  
mediately, and act as  
grand wardens, *pro*  
*tempore*, which they  
always do in the ab-

G

fence

\* See page 62.

*Old Regulations.*

him omitted, the grand master, or he that presides, shall call them forth to act; so that the grand lodge may be always compleat.

*New Regulations.*

fence of the grand-wardens for the year, except when they have waved their privilege for that time, to honour some brother, whom they thought more fit for the present service.

But if no former grand-wardens are in company, the grand-master, or he that presides, calls forth whom he pleases, to act grand-wardens, *pro tempore* \*.

XVI. 1. The grand-wardens, or any others, are first to advise with the deputy about the affairs of the lodges of private single brothers, and

are

XVI. 1. This was intended for the ease of the grand master, and for the honour of the deputy.

2. No

\* Preference is given to the master or past-master of the oldest lodge present.

*Old Regulations.*
*New Regulations.*

are not to apply to the grand master without the knowledge of the deputy, unless he refuse his concurrence.

2. In which case, or in case of any difference of sentiment between the deputy and grand-wardens, or other brothers, both parties are to go to the grand-master by consent; who, by virtue of his great authority and power can easily decide the controversy, and make up the difference.

3. The grand master should not receive any private intimations of business concerning masons and masonry, but from his deputy first, ex-

2. No such case has happened in our time, and all grand masters govern more by love than power.

3. No irregular applications have been made (in our time) to the grand master.



*Old Regulations.*

cept in such cases as his worship can easily judge of: and if the application to the grand master be irregular, his worship can order the grand-wardens, or any so applying, to wait upon the deputy, who is speedily to prepare the business, and lay it orderly before his worship.

XVII. No grand-master, deputy grand-master, grand warden, treasurer, or secretary, or whoever acts for them, or in their stead, *pro tempore*, can at the same time act as the master or warden of a particular lodge; but as soon as any of them has discharged his pub-

*New Regulations.*

XVII. Old grand officers, are now some of them officers of particular lodges, but are not deprived of their privilege in the grand lodge, to sit and vote there as old grand officers; only he deposes a past officer of his particular lodge to act, *pro tempore*, as the officer of that

*Old Regulations.*

public office, he returns to that post or station in his particular lodge, from which he was called to officiate.

XVIII. 1. If the deputy be sick, or necessarily absent, the grand-master can chuse any brother he pleases to act as his deputy, *pro tempore*.

2. But he that is chosen deputy at the installation, and also the grand wardens, cannot be discharged, unless the cause fairly appear to the grand lodge.

\* This is done by courtesy, the grand master (only) having power to appoint and discharge his deputy at pleasure.

G 3

*New Regulations.*

that lodge, at the grand lodge.

XVIII. 1. The senior grand warden now, ever supplies the deputy's place\*; the junior acts as the senior; the oldest former grand warden, as the junior; also the oldest mason, as above.

2. This was never done in our time. See *new regulation* I.

3. For

*Old Regulations.*

3. For the grand-master, if he is uneasy, may call a grand lodge, on purpose to lay the cause before them, for their advice and concurrence.

And if the members of the grand lodge cannot reconcile the grand-master with his deputy or wardens, they are to allow the grand master to discharge his deputy or wardens, and to choose another deputy immediately, and the same grand lodge, in that case, shall forthwith choose other grand wardens so that harmony and peace may be preserved.

XIX. If the grand-master should abuse  
his

*New Regulations.*

3. Should this case ever happen, the grandmaster appoints his deputy, and the grand lodge the other grand officers.

But if the grand lodge want to get rid of the deputy they must choose a new grand master, by which means the deputy's chair becomes vacant.

XIX. The Free-Masons firmly hope,  
that

*Old Regulations.*

his great power, and render himself unworthy of the obedience and submission of the lodges, he shall be treated in a way and manner to be agreed upon in a new regulation: because hitherto the ancient fraternity have had no occasion for it.

XX. The grand-master, with his deputy, grand-wardens, and secretary, shall at least once go round and visit all the lodges about town during his mastership.

XXI. If

*New Regulations.*

that there will never be occasion for such a new regulation.

XX. Or else he shall send his grand officers to visit the lodges: This old and laudable practice often renders a deputy necessary: When he visits them, the senior grand-warden acts as deputy, the junior as the senior, as above; or if both or any of them be ab-



*Old Regulations.**New Regulations.*

absent, the deputy, or he that presides for him, may appoint whom he pleases in their stead, *pro tempore* \*.

For when both the grand masters are absent, the senior or junior grand warden may preside as deputy in visiting the lodges or in the constitution of a new lodge; neither of which can be done without at least one of the present grand officers; except in places at too great a distance from the grand lodge, and in such case some faithful brother, who has passed the chair, &c. shall have a proper deputation under the  
grand

\* The brother appointed must be a master mason.

*Old Regulations.*
*New Regulations.*

grand lodge seal,\* for the constituting of such new lodge or lodges, in distant or remote countries, where the grand officers cannot possibly attend.

XXI. If the grand master dies during his mastership; or by sickness, or by being beyond sea, or any other way to be rendered incapable of discharging his office; the deputy, or in his absence the senior grand warden, or in his absence the junior grand warden, or in his absence any three masters of lodges

XXI. Upon such a vacancy, if no former grand master, nor former deputy be found, the present senior grand warden fills the chair, or in his absence the junior, till a new grand master is chosen; and if no present nor former grand warden be found, then the oldest free mason who is now the master of a lodge.

\* The grand master or his deputy may use their private seals; but if the order is made in their absence, the grand lodge seal must be affixed thereto.

*Old Regulations.*

lodges, shall assemble at the grand lodge immediately, in order to advise together upon the emergency, and to send two of their number to invite the last grand master to resume his office, which now of course reverts to him; and if he refuses to act, then the next last, and so backward: but if no former grand master be found, the present deputy shall act as principal till a new grand master is chosen; or if there be no deputy, then the oldest mason the present master of a lodge.

XXII. The brethren of all the regular lodges in and  
near

*New Regulations.*

lodge. This privilege is generally given up to the master of the oldest lodge, without regard to the age of the man, or the time he was made.

XXII. Or any brethren around the globe (who are true  
and

*Old Regulations.*

near the city of *London*, shall meet in some convenient place on every St. JOHN's day; and when business is over, they may repair to their festival dinners, as they shall think most convenient; and when St. JOHN's day happen to be on a Sunday, then the public meeting shall be on the next Monday.

The grand lodge must meet in some convenient place on St. JOHN the evangelist's day, in every year, in order to proclaim the new, or recognize the old grand master, deputy and grand wardens.

XXIII. If the present grand master shall consent to continue a second year, then  
one

*New Regulations.*

and faithful members of the ancient craft) at the place appointed, till they have built a place of their own; but none but the members of the grand lodge are admitted within the doors during the elections of grand officers.

*N.B.* It is the general custom to chuse the grand officers a considerable time before St. *John's* day; viz. on the first Wednesday in December or sooner.

XXIII. Application shall be made to the grand master, by the deputy (or such  
bro-



*Old Regulations.*

one of the grand lodge (deputed for that purpose) shall represent to all the brethren, his worship's good government, &c. and turning to him, shall in the name of the grand lodge, humbly request him to do the FRATERNITY the great honour (if nobly born, if not, the great kindness) of continuing to be their grand-master for the year ensuing; and his worship declaring his consent thereto (in manner he thinks proper) the Grand SECRETARY shall thrice proclaim him aloud,

GRAND

*New Regulations.*

brother whom the grand lodge shall appoint, in case of his failure) at least one month before St. John the evangelist's day, in order to enquire whether his worship will do the fraternity the great honour (or kindness) of continuing in his office a second year, or of nominating his successor; and if his worship should at that time happen to be out of town, or the person whom he shall think proper to succeed him; then the secretary shall write to either, or both, concerning the same, the copies of which letters shall be transcribed in the transaction

*Old Regulations.*

*New Regulations.*

\*GRAND MASTER  
O F  
M A S O N S.

action-book of the  
grand lodge, as also  
the answers received.

All the members of  
the grand lodge shall  
salute him in due  
form, according to  
the ancient and laud-  
able custom of free  
masons.

XXIV. The pre-  
sent grand master shall  
nominate his succef-  
for for the year en-  
fuing; who, if una-  
nimoufly approved of  
by the grand lodge,  
and there present, he  
shall be proclaimed,  
faluted and congra-  
tulated, the new  
grand

XXIV. This is the  
general practice of  
grand lodges, for they  
feldom or never dif-  
approve the choice.

The present grand  
master may order any  
brother (well skilled  
in the ceremony) to  
affift him in installing  
the new grand master.

There

\* The mafons of old addreffed their grand mafters by the  
title of Right Worfhipful; but the modern mafons (by a  
refinement peculiar to themfelves) give the title of Right  
Worfhipful to every mafter of a private lodge. And that  
of Moft Worfhipful not only to their grand mafter, but  
even to the deputies of provincials.

*Old Regulations.*

grand-master, as before hinted; and immediately installed by the last grandmaster, according to an ancient \*usage.

But if that nomination is not unanimously approved, the new grand master shall be chosen immediately by ballot, *viz.* every master and warden writing his man's name, and the last grand master writing his man's name too, and the man whose name the last grand master shall first take out casually or by chance, shall be GRAND

MAS-

*New Regulations.*

There has been no occasion for this old regulation in our time, the grand lodge (as before) having constantly approved of the grand master's choice; *and my reason for inserting it is, lest any brother acquainted with the old constitutions, should think the omitting it a defection.*

XXV. I. A

\* This is a most noble and grand ceremony, but cannot be described in writing, nor ever known to any but master masons.

*Old Regulations.*
*New Regulations.*

MASTER of MASONS for the year ensuing: And if present, he shall be proclaimed, saluted, and congratulated, as beforehinted, and forthwith installed by the last grand master, according to usage.

XXV. 1. The last grand master thus continued, or the new grand master thus installed, shall next, as his inherent right, nominate and appoint his deputy grand master, (either the last or a new one) who shall also be proclaimed, saluted and congratulated in due form.

2. The new grand master shall also nominate his new grand war-

XXV. 1. A deputy was always needful when the grand master was nobly born, and this old regulation has been always practised in our time.

2. This old regulation has sometimes been found inconvenient,



*Old Regulations.*

dens; and, if unanimously approved by the grand lodge, they shall also be forthwith proclaimed, saluted, and congratulated in due form.

XXVI. That if the brother whom the present grand master shall nominate for his successor, or whom the grand lodge shall choose by ballot, (as above) be out of town, and has returned his answer, that he will accept of the office of grand master, he shall be proclaimed, as before in old regu-

*New Regulations.*

venient, therefore the grand lodge reserve to themselves the election of grand wardens; where any member has a right to nominate one, and the two persons who have the majority of votes (still preserving due harmony) are declared duly elected.

XXVI. The proxy must be either the last or former grand master, or else a very reputable brother.

Nor is the new deputy, nor the grand wardens, allowed proxies when appointed.

XXVII. All

*Old Regulations.*

regulation xxiii, and may be installed by proxy, which proxy must be the present or former grand master, who shall act in his name, and receive the usual honours, homage, and congratulations.

XXVII. Every grand lodge has an inherent power and authority to make new regulations, or to alter these for the real benefit of the ancient FRATERNITY, provided always that the old landmarks be carefully preserved, and that such new regulations and alterations be proposed and agreed to by the grand lodge,  
H

*New Regulations.*

XXVII. All the alterations, or new regulations above written, are only for amending or explaining the old regulations for the good of masonry, without breaking in upon the ancient rules of the fraternity, still preserving the old landmarks, and were made at several times (as occasion offered) by the grand lodge, who  
have

*Old Regulations.*

and that they be offered to the perusal of all the brethren in writing, whose approbation and consent (or the majority thereof) is absolutely necessary to make the same binding and obligatory; which must therefore, after the new grand master is installed, be solemnly desired and obtained from the grand lodge, as it was for these old regulations by a great number of brethren.

*New Regulations.*

have an inherent power of amending what may be thought inconvenient, and ample authority of making new regulations for the good of free-masonry, which has not been disputed; for the members of the grand lodge are truly the representatives of all the fraternity, according to old regulation X.

*End of the old Regulations.*

*REGULATIONS for the Government of the Grand Lodge, during the Time of Public Business.*

XVIII. 1. That no brothers be admitted into the grand lodge, but the immediate members thereof, *viz.* the four present and  
all

*New Regulations.*

all former grand officers, the treasurer and secretary, the masters, wardens, and past-masters, of all regular lodges, except a brother who is a petitioner, or a witness in some case, or one called in by motion.

2. That at the third stroke of the grand master's gavel, there shall be a general silence; and that he who breaks silence; without leave from the chair, shall be publicly reprimanded.

3. That under the same penalty every brother shall keep his seat, and keep strict silence whenever the grand master or deputy shall think fit to rise from the chair, and call *To order*.

4. That in the grand lodge every member shall keep in his seat (according to the number of his lodge) and not move about from place to place during the communication, except the grand wardens, as having more immediately the care of the grand lodge.

5. That no Brother is to speak but once to the same affair, unless to explain himself, or when called upon by the chair to speak.



*New Regulations.*

6. Every one that speaks shall rise, and keep standing, addressing himself in a proper manner to the chair; nor shall any presume to interrupt him, under the aforesaid penalty; unless the grand master find him wandering from the point in hand, shall think fit to reduce him to order; for then the said speaker shall sit down: But after he has been set right, he may again proceed if he pleases.

7. If in the grand lodge any member is twice called to order at any one assembly, for transgressing these rules, and is guilty of a third offence of the same nature, the chair shall peremptorily order him to quit the lodge-room for that night.

8. That whoever shall be so rude as to hiss at any brother, or at what another says or has said, he shall be forthwith solemnly excluded the communication, and declared incapable of ever being a member of any grand lodge for the future, till another time he publicly owns his fault, and his grace be granted.

9. No motion for a new regulation, or for the continuance or alteration of an old one, shall be made 'till it be first handed up in writing to the chair; and, after it has  
been

*New Regulations.*

been perused by the grand master, at least about ten minutes, the thing may be moved publickly, and then it shall be audibly read by the secretary ; and if he be seconded and thirded, it must immediately be committed to the consideration of the whole assembly, that their sense may be fully heard about it ; after which the question shall be put, *pro* and *con*.

10. The opinion, or votes of the members are to be signified by holding up of hands ; that is, one hand each member ; which uplifted hands the grand wardens are to count, unless the number of hands be so unequal as to render the counting them useless.

Nor should any other kind of division ever be admitted among free-masons.

In order to preserve harmony, it was thought necessary to use counters and a balloting box when occasion requires.

*End of the New Regulations.*

*My Son, forget not my law ; but let thine heart keep my Commandments ; and remove not the ancient Land Mark which thy fathers have set.*

SOLOMON.

END of the REGULATIONS.

T H E  
REGULATIONS FOR CHARITY.

I.

THIS Committee shall be and consist of all present and former grand officers, secretary, and treasurer, with the masters of ten regular lodges, who shall be summoned, and obliged to attend in their turns: That is to say, five from the oldest lodges, and five from the youngest, shall be summoned to meet \* upon the third Wednesday in every Kalendar month, to hear all petitions, &c. and to order such relief to be given to distressed petitioners, as their necessity may appear, and prudence may direct.

II. That all collections, contributions, and other charitable sum or sums of money, of what nature or kind soever, that shall at any time be brought into the grand lodge, shall be deposited in the hands of the treasurer (or such other persons as the grand lodge shall appoint) who is not to disburse or expend the same, or any part thereof, on any account whatsoever, without an order from the said committee, which order shall be sign'd by

\* The stewards for distributing the charity, meet at the Half-Moon Tavern, Cheap-side, London.

the presiding officer, and countersign'd by the secretary.

III. That neither the grand officers, secretary, or any other person whatever, shall give or sign any order on the treasurer, for any sum or sums of money, until the same be first approved of by the majority of the committee (or stewards) then present, and entered in their transaction-book, together with the name or names of the person or persons to whom the same is given.

IV. That no anonymous letter, petition or recommendation by or from any person, or on any account or pretence whatsoever, be introduced or read in this committee.

V. That registered masons (only) who have contributed (not less than) twelve months, and a member of a warranted lodge during that time, shall be considered and relieved, &c. And sojourners, or travelling masons, shall be relieved (if certified) by private contribution, or out of the fund, as the majority shall think proper.

VI. That all petitions or recommendations shall be signed by the master and wardens of the petitioner's lodge, who shall (if in town) attend the steward's lodge (or committee) and assert the truth of the petition.

The



The petitioners shall also attend (if in or adjacent to London, except in cases of sickness, lameness, or imprisonment) and prove to the satisfaction of the stewards, that he or they have been formerly in reputable, or at least in tolerable circumstances.

VII. That any brother may send in a petition or recommendation, but none shall be admitted to sit or hear the debates, but the grand officers, secretary and treasurer, with the ten masters summoned for that purpose.

VIII. That it shall be the inherent power of this committee (or steward's lodge) to dispose of the fund laid in for charity, to charitable uses, and no other (and that only to such persons who shall appear by their petitions aforesaid to be deserving and in real want of charitable and brotherly assistance) and that either by weekly support, or as they shall judge most prudent and necessary.

IX. That no extraneous brother that is not made in a regular lodge, but made in a clandestine manner, (without the grand master's warrant) or only with a view to partake of this charity, nor any assisting at such irregular makings, shall be qualified to receive any assistance therefrom, according to the sixth regulation for charity.

X. The

X. That this committee shall have full power and authority to hear and adjust all matters (concerning free masons or free masonry) that shall be laid before them (except making new regulations, which power is wholly invested in the grand lodge) and their determinations shall be final, except when an appeal shall be made to the quarterly grand lodge.

XI. That for the speedy relief of distressed petitioners, any three of the masters, summoned for that purpose (with or without the grand officers, the secretary and books always present) shall be a quorum, and may proceed to business as prudence and brotherly love shall direct them.

XII. That all the transactions of this steward's lodge or committee of charity, shall be read audibly (by the grand secretary) before all the members of the grand lodge, upon the first Wednesdays in March, June, September, and December, yearly.

XIII. This committee being invested with full power to hear complaints of a masonic nature (as appears by regulation X.) and to punish delinquents according to the laws of the craft; for that reason they shall most religiously adhere to the old Hebrew

brew regulation, viz. If a complaint be made against a brother by another brother, and he be found guilty, he shall stand to the determination of (this or) the grand lodge: But if a complaint be made against a brother, wherein the accuser cannot support his complaint to conviction, such accuser shall forfeit such penalty as the person so accused might have forfeited had he been really convicted on such complaint.



A  
C O L L E C T I O N  
O F  
M A S O N S S O N G S,

WITH SEVERAL INGENIOUS  
PROLOGUES and EPILOGUES.

TO WHICH IS ADDED,  
*SOLOMON'S TEMPLE,*

A N  
O R A T O R I O,

As it was performed for the

B E N E F I T

Of sick and distressed

F R E E - M A S O N S.





A

C O L L E C T I O N

O F

M A S O N S S O N G S, &c.



In the old book of constitutions, the Master's song was of too great a length to be sung at one time, therefore the brethren never sing more than the following verse and chorus.

I. *The Grand Master's Song.*

**T**HUS mighty Eastern kings, and some  
Of *Abram's* race, and monarchs good  
Of *Egypt, Syria, Greece and Rome,*  
True ARCHITECTURE understood;

No

No wonder then if masons join,  
 To celebrate those mason kings;  
 With solemn note and flowing wine,  
 Whilst e'ery brother jointly sings.

## C H O R U S.

Who can unfold the Royal Art,  
 Or shew its secrets in a song;  
 They're safely kept in mason's heart,  
 And to the ancient lodge belong.

II. *The Deputy Grand-Master's Song.*

N. B. The two last lines of each verse is the chorus.

## I.

On, on, my dear brethren, pursue your great Lecture,  
 And refine on the Rules of old Architecture;  
 High honour to Masons the Craft daily brings,  
 To those Brothers of Princes and Fellows of Kings.

## II.

We've drove the rude *Vandals* and *Goths* off the Stage,  
 Reviving the Arts of *Augustus'* fam'd Age;  
*Vespasian* destroy'd the vast Temple in vain,  
 Since so many now rise in Great *George's* mild Reign,

## III.

Of *Wren* and of *Angelo*, mark the great Names,  
 Immortal they live as the *Tiber* and *Thames*;  
 To Heav'n and themselves, they've such Monuments  
     rais'd,  
 Recorded like Saints and like Saints they are prais'd.

The

IV.

The five noble Orders compos'd with such Art,  
Will amaze the fix'd Eye and engage the whole Heart;  
Proportion's dumb Harmony gracing the whole,  
Gives our work, like the glorious Creation, a Soul.

V.

Then Master and Brethren preserve your great Name:  
This Lodge so majestic will purchase you Fame;  
Rever'd it shall stand till all Nature expire,  
And its Glories ne'er fade, till the world is on Fire.

VI.

See, see, behold here what rewards all our Toil,  
Enlivens our Genius and bids Labour smile;  
To our noble Grand-Master let a Bumper be crown'd,  
To all Masons a Bumper, so let it go round.

VII.

Again, my lov'd Brethren, again let it pass,  
Our ancient firm Union cements with the Glass;  
And all the Contentions 'mongst Masons shall be,  
Who better can work or who best can agree.

*To the Right Worshipful the Grand Master.*

III. *Grand-Warden's Song.*

I.

Let Masonry be now my Theme,  
Throughout the Globe to spread its Fame,  
And eternize each worthy Brother's Name;

In

Your praise shall to the Skies resound,  
 In lasting Happiness abound,  
 And with sweet Union, all your noble Deeds be  
 crown'd. *[Repeat this last line.]*

## C H O R U S.

Sing then my Muse to Mason's Glory,  
 Your Names are so rever'd in Story  
 That all th' admiring World do now adore ye.

## II.

Let Harmony divine inspire  
 Your Souls with love and gen'rous Fire;  
 To copy well wise *Solomon* your Sire;  
 Knowledge sublime shall fill each heart,  
 The Rules of G'ometry to impart,  
 While Wisdom, Strength, and Beauty, crown the  
 royal Art.

*Chorus.* Sing then my Muse, &c.

## III.

Let ancient Masons Healths go round,  
 In swelling Cups all Cares be drown'd,  
 And Hearts united 'mongst the Craft be found;  
 May everlasting Scenes of Joy,  
 Our peaceful Hours of Bliss employ,  
 Which Time's all-conqu'ring hand shall ne'er destroy.

*Chorus.* Sing then my Muse, &c.

## IV.

My Brethren thus all Cares resign,  
 Your Hearts let glow with Thoughts divine,  
 And Veneration show to *Solomon's* Shrine;

Our



Our annual Tribute thus we'll pay,  
That late Posterity shall say,  
We've crown'd with Joy this happy, happy Day.  
*Chorus.* Sing then my Muse, &c.

*To all the Noble Lords, and Right Worshipful  
Brethren, that have been Grand-Masters.*

VIII. *The Secretary's Song.*

I.

Ye Brethren of the ancient Craft,  
Ye fav'rite Sons of Fame;  
Let Bumpers cheerfully be quaff'd,  
To each good Mason's Name;  
Happy, long happy may he be,  
Who loves and honours Masonry.  
*With a fa, la, la, la, &c.*

II.

In vain would *D'Anvers* with his wit\*,  
Our slow Resentment raise;  
What he and all Mankind have writ,  
But celebrates our Praise:  
His wit this only truth imparts,  
That Masons have firm faithful Hearts.

I

Ye

\* That those who hanged Captain Porteous, at Edinburgh, were all Free-masons, because they kept their own secrets. See the Craftsman of the 16th of April, Numb. 563. The Affair was thus, Captain Porteous having committed Murder, was tried, convicted, and ordered for Execution at Edinburgh; but

## III.

Ye *British* Fair, for Beauty fam'd,  
 Your Slaves we wish to be ;  
 Let none for Charms like yours be nam'd,  
 That loves not Masonry ;  
 This Maxim *D'Anvers* proves full well,  
 That Masons never kiss and tell.

## IV.

Free-Masons ! no offences give,  
 Let fame your worth declare ;  
 Within your Compass wisely live,  
 And act upon the Square ;  
 May Peace and Friendship e'er abound,  
 And every Mason's Health go round.

V. *The Treasurer's Song.*

Tune.] Near some cool Shade.

## I.

Grant me kind Heav'n what I request,  
 In Masonry let me be blest ;

but his Friends at Court prevail'd on the Queen to reprieve him ; this gave Umbrage to the People, who assembled in the Night, broke into (and took him out of) the Prison, from thence to the Place of Execution, ordered him to kneel down, which was also done by the whole Company, who joined him in Prayers for a considerable Time, and then all of them laid hold on the rope, and hawled him up, as they do on board a Man of War. It is remarkable that they all wore white leather aprons, which (by the by) is a certain Proof that they were not Free-masons.

Direct

Direct me to that happy Place,  
Where Friendship smiles in every Face ;  
Where Freedom and sweet Innocence,  
Enlarge the Mind and cheers the Sense.

## II.

Where scepter'd Reason from her Throne,  
Surveys the Lodge and makes us one ;  
And Harmony's delightful Sway,  
For ever shed's ambrosial Day ;  
Where we blest *Eden's* pleasures taste,  
While balmy Joys are our Repast.

## III.

Our Lodge the social Virtues grace,  
And Wisdom's Rules we fondly trace ;  
Whole nature open to our View,  
Points out the Paths we should pursue ;  
Let us subsist in lasting Peace,  
And may our happiness increase.

## IV.

No prying Eye can view us here,  
No Fool or Knave disturb our Cheer ;  
Our well-form'd Laws set Mankind free,  
And give Relief to Misery ;  
The Poor, oppress'd with Woe and Grief,  
Gain, from our bounteous Hands, Relief.

*To all well disposed charitable Masons.*

*In the old book this Song was thought too long, therefore the following last verse and chorus is thought sufficient.*

### VI. *The Warden's Song.*

From henceforth ever sing,  
 The Craftsman and the king,  
 With poetry and music sweet,  
 Resound their harmony compleat;  
 And with geometry in skilful hand,  
 Due homage pay,  
 Without delay,  
 To the king and to our master grand;  
 He rules the free-born sons of art,  
 By love and friendship, hand and heart.

### C H O R U S.

Who can rehearse the praise,  
 In soft poetic lays;  
 Or solid prose of mason's true,  
 Whose art transcends the common view;  
 Their secrets ne'er to strangers yet expos'd,  
 Reserv'd shall be,  
 By Mason's free,  
 And only to the ancient lodge disclos'd;  
 Because they're kept in mason's heart.  
 By brethren of the royal art.

*To all the kings, princes, and potentates, that ever  
 propagated the royal excellent Art.*



VII. *The Fellow-Craft's Song.*

I.

Hail masonry ! thou craft divine !  
 Glory of earth, from heav'n reveal'd !  
 Which doth with jewels precious shine,  
 From all, but masons eyes conceal'd.

*Chor.* Thy praises due who can rehearse,  
 In nervous prose or flowing verse.

II.

As men from brutes distinguish'd are,  
 A mason other men excels ;  
 For what's in knowledge choice and rare,  
 Within his breast securely dwells.

*Chor.* His silent breast and faithful heart,  
 Preserve the secrets of the art,

III.

From scorching heat and piercing cold,  
 From beasts whose roar the forest rends ;  
 From the assaults of warriors bold,  
 The mason's art mankind defends.

*Chor.* Be to this Art due honour paid,  
 From which mankind receive such aid.

IV.

Ensigns of state that feed our pride,  
 Distinctions troublesome and vain ;  
 By masons true are laid aside,  
 Art's free-born sons such toys disdain.

*Chor.*

*Chor.* Innobl'd by the name they bear,  
Distinguish'd by the badge they wear.

## V.

Sweet Fellowship from envy free,  
Friendly converse of brotherhood;  
The lodge's lasting cement be,  
Which has for Ages firmly stood.

*Chor.* A lodge thus built, for ages past  
Has lasted, and shall ever last.

## VI.

Then in our songs be justice done,  
To those who have enrich'd the art;  
From *Adam* down until this time,  
And let each brother bear a part.

*Chor.* Let noble masons healths go round,  
Their Praise in lofty lodge resound.

*To the Right Worshipful Grand Masters, Atholl,  
Dulce, Dumfreys, and Dalhousie.*

VIII. *The Enter'd 'Prentices Song.*

## I.

Come let us prepare,  
We brothers that are,  
Assembled on merry occasion;  
Let's drink, laugh and sing,  
Our wine has a spring.  
Here's a health to an accepted mason.

And

## II.

The world is in pain,  
Our secrets to gain,  
And still let them wonder and gaze on;  
Till they're brought to the light,  
They'll ne'er know the right  
Word or sign of an accepted mason.

## III.

'Tis this and 'tis that,  
They cannot tell what,  
Why so many great men of the nation,  
Should aprons put on,  
To make themselves one,  
With a free and an accepted mason.

## IV.

Great kings, dukes, and lords,  
Have laid by their swords,  
Our myst'ry to put a good grace on;  
And thought themselves fam'd,  
To hear themselves nam'd,  
With a free and an accepted mason.

## V.

Antiquity's pride,  
We have on our side,  
Which maketh men just in their station;  
There's nought but what's good,  
To be understood,  
By a free and an accepted mason.

## VI.

We're true and sincere,  
And just to the fair,

They'll trust us on any occasion ;  
 No mortal can more,  
 The ladies adore,  
 Than a free and an accepted mason.

## VII.

Then join hand in hand,  
 By each brother firm stand,  
 Let's be merry and put a bright face on :  
 What mortal can boast,  
 So noble a toast,  
 As a free and an accepted mason.

[Thrice repeated in due form.]

*To all the Fraternity round the Globe.*

IX. Song. *The same Tune as the IV.*

## I.

On you who Masonry despise,  
 This Counsel I bestow ;  
 Don't ridicule, if you are wise,  
 A Secret you don't know :  
 Yourselfs you banter, but not it :  
 You shew your Spleen, but not your Wit.  
*With a fa, la, la, &c.*

## II.

Inspiring Virtue by our Rules,  
 And in ourselves secure :  
 We have Compassion for those Fools  
 Who think our Acts impure :

We



We know from Ignorance proceeds,  
Such mean Opinion of our Deeds;  
*With a fa, la, la, &c.*

III.

If Union and Sincerity,  
Have a Pretence to please;  
We Brothers of Free-masonry,  
Lay justly claim to these:  
To State-Disputes we ne'er give birth,  
Our Motto Friendship is, and Mirth;  
*With a fa, la, la, &c.*

IV.

Some of our Rules I will impart,  
But must conceal the rest;  
They're safely lodged in Masons Hearts,  
Within each honest Breast:  
We love our country and our king;  
We toast the ladies, laugh and sing;  
*With a fa, la, la, &c.*

*To the Worshipful Grand Wardens.*

X. S O N G.

I.

By mason's art th' aspiring domes,  
In stately columns shall arise;  
All climates are their native homes,  
Their well-judg'd actions reach the skies;

Heroes

Heroes and kings revere their name,  
While poets sing their lasting fame,

## II.

Great, noble, gen'rous, good and brave,  
Are titles they most justly claim;  
Their deeds shall live beyond the grave,  
Which those unborn shall loud proclaim;  
Time shall their glorious acts enroll,  
While love and friendship charm the soul.

*To the perpetual honour of Free-Masons.*

## XI. S O N G.

## I.

As I at *Wheeler's* lodge one night,  
Kept *Bacchus* company;  
For *Bacchus* is a mason bright,  
And of all lodges free.

## II.

Said I, great *Bacchus* is a-dry,  
Pray give the god some wine;  
*Jove* in a fury did reply,  
October's as divine.

## III.

It makes us mason's more compleat,  
Adds to our fancy wings;  
Makes us as happy and as great,  
As mighty lords and kings.

*To the masters and wardens of all regular lodges.*

## XII. S O N G.

## XII. S O N G.

## I.

Some folks have with curious impertinence strove,  
From free-masons bosoms their secrets to move,  
I'll tell them in vain their endeavours must prove,  
Which nobody can deny, &c.

## II.

Of that happy secret, when we are possess'd,  
Our tongues can't explain what is lodged in our  
breasts,  
For the blessings so great, it can ne'er be express'd.  
Which nobody can deny, &c.

## III.

By friendship's strict ties we brothers are join'd,  
With mirth in each heart and content in each mind,  
And this is a difficult secret to find.  
Which nobody can deny, &c.

## IV.

But you, who would fain our grand secret expose,  
One thing best conceal'd to the world you disclose,  
Much folly in blaming what none of you knows.  
Which nobody can deny, &c.

## V.

Truth, charity, justice, our principles are,  
What one doth possess the other may share,  
All these in the world are secrets most rare,  
Which nobody can deny, &c.

To

## VI.

While then we are met the world's wonder and boast,  
And all do enjoy what pleases each most,  
I'll give you the best and most glorious toast.

Which nobody can deny, &c.

## VII.

Here's a health to the gen'rous, brave and the good,  
To all those who think and who act as they should,  
In all this the free-mason's health's understood

Which nobody can deny, &c.

*To all true and faithful brethren, &c.*

## XIII. S O N G.

*Tune.* O Polly you might have toy'd and kiss'd.

## I.

You people who laugh at masons draw near,  
Give ear to my song without any sneer ;  
And if you'll have patience you soon shall see,  
What a noble art is masonry.

## II.

There's none but an Athiest can ever deny,  
But that this great art came first from on high ;  
The almighty God here I'll prove for to be.  
The first great master of masonry.

## III.

He took up his compass with masterly hand,  
He stretch'd out his rule and he measur'd the land ;  
He laid the foundations o' th' earth and the sea,  
By his known rules of masonry.

Our



IV.

Our first father *Adam*, deny it who can,  
A mason was made as soon as a man;  
And a fig-leaf apron at first wore he,  
In token of his love to masonry.

V.

The principal law our lodge does approve,  
Is that we should live in brotherly-love;  
Thus *Cain* was banish'd by heav'n's decree,  
For breaking the rules of masonry.

VI.

The temple that wise king *Solomon* rais'd,  
For beauty, for order, for elegance prais'd;  
To what did it owe its elegancy?  
To the just form'd rules of masonry.

VII.

But shou'd I pretend in this humble verse,  
The merits of free-masons arts to rehearse;  
Years yet to come too little would be,  
To sing all the praises of masonry.

VIII.

Then hoping I've not detain'd you too long,  
I here shall take leave to finish my song;  
Health to the master and those that are free,  
That live to the rules of masonry.

*To all the free-born sons of the ancient and ho-  
nourable C R A F T.*

## XIV. S O N G.

## I.

We have no idle prating,  
 Of either Whig or Tory ;  
 But each agrees,  
 To live at ease,  
 And sing or tell a story.

## C H O R U S.

Fill to him.  
 To the brim,  
 Let it round the table rowl ;  
 The divine,  
 Tells you wine,  
 Cheers the body and the soul.

## II.

We're always men of pleasure,  
 Despising pride and party ;  
 While knaves and fools,  
 Prescribe us rules,  
 We are sincere and hearty.

*Chor.* Fill to him, &c.

## III.

If an accepted mason,  
 Should talk of high or low church ;  
 We'll set him down,  
 A shallow clown,  
 And understand him no church.

*Chor.* Fill to him, &c.

The

IV.

The world is all in darknefs,  
About us they conjecture ; .

But little think,  
A fong and drink,  
Succeeds the mafon's lecture.

*Chor.* Fill to him, &c.

V.

Then landlord bring a hogfhead,  
And in a corner place it ;

Till it rebound,  
With hollow found,  
Each mafon here will face it.

*Chor.* Fill to him, &c.

*To the memory of him who firft planted a vine.*

XV. S O N G.

*Tune.* Young Damon once the happy fwain.

I.

A mafon's daughter fair and young,  
The pride of all the virgin throng,  
Thus to her lover faid ;  
Tho' Damon I your flame approve,  
Your actions praife your perfon love,  
Yet ftill I'll live a maid.

None

## II.

None shall untie my virgin zone,  
 But one to whom the secret's known,  
     Of fam'd free-masonry ;  
 In which the great and good combine,  
 To raise with generous design,  
     Man to felicity.

## III.

The lodge excludes the fop and fool ;  
 The plodding knave and party-tool,  
     That liberty wou'd sell ;  
 The noble, faithful, and the brave,  
 No golden charms can e'er deceive,  
     In slavery to dwell.

## IV.

This said, he bow'd and went away,  
 Apply'd was made without delay,  
     Return'd to her again ;  
 The fair-one granted his request,  
 Connubial joys their days have blest,  
     And may they e'er remain.

*To masons and to masons bairns,  
 And women with both wit and charms,  
 That love to lie in masons arms.*



XVI. S O N G.

I.

A health to our sisters let us drink ;  
 For why should not they,  
 Be remember'd, I pray,  
 When of us they so often do think,  
 When of us they so often do think,

II.

'Tis they give the chiefest delight ;  
 Tho' wine cheers the mind,  
 And masonry's kind,  
 These keep us in transport all night;  
 These keep us in transport all night.

*To all the female friends of Free-masons.*

XVII. S O N G.

Tune The merry ton'd horn.

I.

Sing to the honour of those,  
 Who baseness and error oppose ;  
 Who from fages and magi of old,  
 Have got secrets which none can unfold ;  
 Whilst thro' life's swift career,  
 With mirth and good cheer,  
 We're revelling,  
 And levelling

K

The

The monarch, till he  
Says our joys far transcend  
What on thrones do attend,  
And thinks it a glory, like us, to be free.

## II.

The wisest of kings pav'd the way,  
And his precepts we keep to this day ;  
The most glorious of temples gave name  
To free-masons, who still keep the same ;  
Tho' no prince did arise,  
So great and so wise ;  
Yet in falling,  
Our calling  
Still bore high applause,  
And tho' darkness o'er-run,  
The face of the sun,  
We, diamond-like, blaz'd to illumine the cause.

*To him that first the work began, &c.*

## XVIII. S O N G.

## I.

Hail secret art ! by heav'n design'd,  
To cultivate and cheer the mind ;  
Thy secrets are to all unknown,  
But masons just and true alone.  
But masons just and true alone.

CHORUS.

C H O R U S.

Then let us all their praises sing,  
Fellows to peasant, prince, or king,  
Fellows to peasant, prince, or king.

II.

From west to east we take our way,  
To meet the bright approaching day;  
That we to work may go in time,  
And up the sacred ladder clime.  
And up the, &c.

Chor. Then let us all, &c.

III.

Bright rays of glory did inspire,  
Our master great who came from *Tyre*;  
Still sacred history keeps his name,  
Who did the glorious temple frame.  
Who did, &c.

Chor. Then let us, &c.

IV.

The noble art divinely rear'd  
Uprightly built upon the square;  
Encompass'd by the powers divine,  
Shall stand until the end of time.  
Shall stand, &c.

Chor. Then let us all, &c.

V.

No human eye thy beauties see,  
But masons truly just and free;

Inspir'd by each heav'nly spark,  
 Whilst Cowans labour in the dark:  
 Chor. Then let us all, &c.

*To the memory of the Tyrian artist, &c.*

## XIX. S O N G.

To the tune of —the Enter'd-'Prentice.

### I.

Come are you prepar'd,  
 Your scaffolds well rear'd,  
 Bring mortar and temper it purely;  
 'Tis all safe I hope,  
 Well brac'd with each rope,  
 Your ledgers and putlocks securely.

### II.

Then next your bricks bring,  
 It is time to begin,  
 For the sun with its rays is adorning;  
 The day's fair and clear,  
 No rain you need fear,  
 'Tis a charming, lovely, fine morning.

### III.

Pray where are your tools,  
 Your line and plumb-rules,  
 Each man to his work let him stand, boys.  
 Work solid and sure,  
 Upright and secure,  
 And your building be sure will be strong, boys.

Pray

IV.

Pray make no mistake,  
But true your joints break,  
And take care that you follow your leaders ;  
Work, rake, back, and tueth,  
And make your work smooth,  
And be sure that you fill up your headers.

*To the memory of Vitruvius, Angelo, Wren, and  
other noble artists, &c.*

XX. S O N G.

*Tune.* On, on my dear Brethren.

I.

The curious vulgar could never devise,  
What social free-masons so highly do prize ;  
No human conjecture, no study in schools,  
Such fruitless attempts are the actions of fools.

II.

Sublime are our maxims, our plan from above,  
Old as the creation cemented with love ;  
To promote all the virtues adorning man's life,  
Subduing our passions, preventing all strife.

III.

Pursue, my dear brethren, embrace with great care,  
A system adapted our actions to square ;  
Whose Origin clearly appeareth divine,  
Observe how its precepts to virtue incline.

The



## IV.

The secrets of nature king *Solomon* knew,  
 The names of all trees in the forest that grew ;  
 Architecture his study, free-masons sole guide,  
 Thus finish'd his temple, antiquity's pride.

## V.

True ancient free-masons our arts did conceal,  
 Their hearts were sincere and not prone to reveal ;  
 Here's the widow son's mem'ry, that mighty great sage,  
 Who skilfully handled plumb, level, and gage.

## VI.

Toast next our grand-master of noble repute,  
 No brother presuming his laws to dispute ;  
 No discord, no faction, our lodge shall divide ;  
 Here truth, love, and friendship, must always abide.

## VII.

Cease, cease, ye vain rebels, your country's disgrace,  
 To ravage like *Vandals*, our arts to deface ;  
 Learn how to grow loyal, our king to defend,  
 And live like free-masons, your lives to amend.

*To the ancient sons of peace.*

## XXI. S O N G.

To the foregoing tune.

## I.

We brethren free-masons, let's mark the great name ;  
 Most ancient and loyal recorded by fame:  
 In unity met, let us merrily sing ;  
 The life of a mason's like that of a king.

No

## II.

No discord, no envy, amongst us shall be,  
 No confusion of tongues, but let's all agree:  
 Not like building of *Babel*, confound one another;  
 But fill up your glasses, and drink to each brother.

## III.

A tower they wanted to lead them to bliss,  
 I hope there's no brother but knows what it is;  
 Three principal steps in our ladder there be,  
 A myst'ry to all but those that are free.

## IV.

Let the strength of our reason keep th' square of our  
 heart,  
 And virtue adorn ev'ry man in his part;  
 The name of a Cowan we'll not ridicule,  
 But pity his folly and count him a fool.

## V.

Let's lead a good life whilst power we have,  
 And when that our bodies are laid in the grave,  
 We hope with good conscience to heav'n to climb,  
 And give *Peter* the pass-word, the token and sign.

## VI.

Saint *Peter* he opens, and so we pass in,  
 To a place that's prepar'd for all those free from sin;  
 To that heav'nly lodge which is tyl'd most secure,  
 A place that's prepar'd for all masons that's pure,  
*To all pure and upright masons,*

## XXII. S O N G.

*Tune.* What tho' they call me country lads.

## I.

What tho' they call us mason-fools,  
 We prove, by g'ometry, our rules  
 Surpafs the arts they teach in fchools,  
 They charge us falſely then :  
 We make it plainly to appear.  
 By our behaviour every where,  
 That when you meet with mafons there,  
 You meet with gentlemen.

## II.

'Tis true we once have charged been,  
 With difobedience to our queen \*,  
 But after monarchs plain have ſeen,  
 The ſecrets ſhe had fought :  
 We hatch no plots againſt the ſtate,  
 Nor 'gainſt great men in pow'r prate,  
 But all that's noble, good, and great,  
 Is daily by us taught.

THESE

\* Queen Elizabeth hearing the mafons had certain ſecrets that could not be revealed to her (for that ſhe could not be grand-maſter) and being jealous of all ſecret aſſemblies, &c. ſhe ſent an armed force to break up their annual grand lodge at York, on St. John's day, the 27th of December, 1561. Sir Thomas Sackville (then grand-maſter) inſtead of being diſmayed at ſuch an unexpected viſit, gallantly told the officers, that nothing could give him

## III.

These noble structures which we see,  
 Rais'd by our fam'd society,  
 Surprise the world ; then shall not we,  
 Give praise to masonry :  
 Let those who do despise the art,  
 Live in a cave or some desert,  
 To herd with beasts from men apart,  
 For their stupidity.

## IV.

But view those savage nations, where  
 Free-masonry did ne'er appear,  
 What strange unpolish'd brutes they are ;  
 Then think on masonry.  
 It makes us courteous men alway,  
 Gen'rous, hospitable, and gay,  
 What other art the like can say ;  
 Then a health to masons free.

*Prosperity to the most ancient and most honour-  
 able C R A F T.*

him greater pleasure than seeing them in the grand lodge, as it would give him an opportunity of convincing them, that free masonry was the most useful system that ever was founded on divine and moral laws—, &c. The consequence of his arguments were that he made the chief men free masons, who (on their return) made an honourable report to the queen, so that she never more attempted to dislodge or disturb them, but esteemed them as a peculiar sort of men, that cultivated peace and friendship, arts and sciences, without meddling in the affairs of church or state.

XXII. SONG

## XXIII. S O N G.

## I.

Glorious craft, which fires the mind,  
 With sweet harmony and love ;  
 Surely thou wer't first design'd,  
 A fore-taste of the Joys above.

## II.

Pleasures always on thee wait,  
 Thou reformest *Adam's* race ;  
 Strength and beauty in thee meet,  
 Wisdom's radiant in thy face.

## III.

Arts and virtues now combine,  
 Friendship raises cheartul mirth ;  
 All united to refine,  
 Man from's grosser part of earth.

## IV.

Stately temples now arise,  
 And on lofty columns stand ;  
 Mighty domes attempt the skies ;  
 To adorn this happy land.

*To the secret and silent, &c.*

## XXIV. S O N G.

## I.

Let malicious people censure,  
 They're not worth a mason's answer ;  
 While we drink and sing,  
 With no conscience sting ;

Let



Let their evil genius plague 'em,  
 And for Mollics, devil take 'em ;  
     We'll be free and merry,  
     Drink port and sherry ;  
 Till the stars at midnight shine,  
 And our eyes with them combine ;  
     The dark night to banish,  
     Thus we will replenish  
     Nature, whilst the glasses  
     With the bottle passes ;  
     Brother mason free,  
     Here's to thee, to thee ;  
 And let it run the table round,  
 While envy does the masons foes confound.  
*To all masons who walk the line, &c.*

## XXV. S O N G.

## I.

Come, come, my brethren dear,  
 Now we're assembled here,  
 Exalt your voices clear,  
     With harmony ;  
 Here's none shall be admitted in,  
 Were he a lord, a duke, or king,  
 He's counted but an empty thing,  
     Except he's free.

CHORUS.

## C H O R U S.

Let ev'ry man take glaſs in hand,  
 Drink bumpers to our maſter grand,  
 As long as he can ſit or ſtand,  
 With decency.

## II.

By our arts we prove,  
 Emblems of truth and love,  
 Types given from above,  
 To thoſe that are free ;  
 There's ne'er a king that fills a throne,  
 Will ever be aſhamed to own,  
 Thoſe ſecrets to the world unknown,  
 But ſuch as we,

*Chor.* Let ev'ry man, &c.

## III.

Now, ladies, try your arts,  
 To gain us men of parts,  
 Who beſt can charm your hearts,  
 Becauſe we're free ;  
 Take us, try us, and you'll find,  
 We're true, loving, juſt, and kind,  
 And taught to pleaſe a lady's mind,  
 By maſonry.

*Chor.* Let ev'ry man, &c.

## G R A N D C H O R U S.

God bleſs king GEORGE, long-may he reign,  
 To curb the pride of foes that's vain,  
 And with his conqu'ring ſword maintain,  
 Free-maſonry.

*To the King's good health ;  
The nation's wealth ;  
The Prince God blefs ;  
The fleet fuccefs ;  
The lodge no lefs.*

## XXVI. S O N G.

*Tune.* The Fairy Elves.

## I.

Come follow, follow me,  
Ye jovial mafons free ;  
Come follow all the rules,  
That e'er was taught in fchools,  
By *Solomon*, that mafon king,  
Who honours to the craft did bring.

## II.

He's juftly call'd the wife,  
His fame doth reach the fkies ;  
He flood upon the fquare,  
And did the temple rear ;  
With true level, plumb, and gage,  
He prov'd the wonder of the age.

## III.

The mighty mafon lords,  
Stood firmly to their words ;  
They had it in efteem,  
For which they're juftly deem'd ;  
Why fhould not their example prove,  
Our prefent craft to live in love.

The

## IV.

The royal art and word,  
Is kept upon record ;  
In upright hearts and pure,  
While sun and moon endure ;  
Not written but indented on,  
The heart of e'ery arch-mason.

## V.

And as for *Hiram's* art,  
We need not to impart :  
The scripture plainly shews,  
From whence his knowledge flows ;  
His genius was so much refin'd,  
His peer he has not left behind.

## VI.

Then let not any one,  
Forget the widow's son ;  
But toast his memory,  
In glasses charg'd full high ;  
And when our proper time is come,  
Like brethren part, and so go home.

*To him that did the temple rear, &c.*

## XXVII. S O N G.

## I.

With plumb, level, and square, to work let's prepare;  
And join in a sweet harmony ;

Let's

Let's fill up each glaſs, and around let it paſs,  
To all honeſt men that are free,  
To all honeſt men that are free.

C H O R U S.

Then a fig for all thoſe, who are free maſon's foes,  
Our ſecrets we'll never impart;  
But in unity we'll always agree,  
And chorus it, proſper our art, proſper our art,  
And chorus it, proſper our art.

II.

When we're properly cloath'd, the maſter diſcloſes  
The ſecrets that's lodg'd in his breaſt;  
Thus we ſtand by the cauſe, that deſerves great  
applauſe,  
In which we are happily bleſt.  
In which, &c.

*Chor.* Then a fig for all thoſe, &c.

III.

The bible's our guide, and by that we'll abide,  
Which ſhews that our actions are pure;  
The compaſs and ſquare, are emblems moſt rare,  
Of juſtice our cauſe to inſure,  
Of juſtice, &c.

*Chor.* Then a fig for all thoſe, &c.

IV.

The Cowan may ſtrive, nay plot and contrive,  
To find out our great myſtery;

The



The inquisitive wife, may in vain spend her life;  
For still we'll be honest and free.  
For still, &c.

*Chor.* Then a fig, &c.

V.

True brotherly love, we always approve,  
Which makes us all mortals excel;  
If a knave should by chance, to this grandeur advance,  
That villain we'll straightway expel.  
That villain, &c.

*Chor.* Then a fig, &c.

VI.

Our lodge that's so pure, to the end will endure,  
In virtue and true secrecy;  
Then let's toast a good health, with honour and wealth,  
To attend the blest hands made us free,  
To attend, &c.

*Chor.* Then a fig for all those, &c.

*To each true and faithful heart,  
That still preserves the secret art.*

XXVIII. S O N G.

I.

King *Solomon*, that wise projector,  
In masonry took great delight;  
And *Hiram*, that great architector,  
Whose actions shall shine ever bright:

From

From the heart of a true honest mason,  
There's none can the secret remove;  
Our maxims are justice, morality,  
Friendship, and brotherly love.

Then who would not be a Free-mason,  
So happy and jovial are we;  
To kings, dukes, and lords, we are brothers,  
And in every lodge we are free.

## II.

We meet like true friends on the square,  
And part on a level that's fair;  
Alike we respect king and beggar,  
Provided they're just and sincere:  
We scorn an ungenerous action,  
None can with free-masons compare;  
We love for to live within compass,  
By rules that are honest and fair.

Then, &c.

## III.

Success to all accepted masons,  
There's none can their honour pull down;  
For e'er since the glorious creation,  
These brave men were held in renown:  
When *Adam* was king of all nations,  
He form'd a plan with all speed,  
And soon made a sweet habitation,  
For him and his companion *Eve*.

Then, &c.

L

We

## IV.

We exclude all talkative fellows,  
That babble and prate past their wit;  
They ne'er shall come into our secret,  
For they're neither worthy nor fit:  
But the persons that's well recommended,  
And we find them honest and true;  
When our lodge is well tyl'd we'll prepare 'em,  
Like masons our work we'll pursue.

Then, &c.

## V.

There's some foolish people reject us,  
For which they're highly to blame;  
They cannot shew any objection,  
Or reason for doing the same:  
The art's a divine inspiration,  
As all honest men will declare;  
So here's to all true-hearted brothers,  
That live within compass and square.

Then, &c.

## VI.

Like an arch well cemented together,  
So firmly cemented we stand;  
And lovingly drink to each other,  
With plumb, line and level in hand:  
Till the world is consumed by fire,  
And judgment is pass'd on us all,  
There's none shall come into our secrets,  
Nor we from Free-masonry fall.

Then, &c.

*To all those who live within compass and square.*

Note. The last verse and chorus were composed by another hand.

## XXIX. S O N G.

By brother R—— P——, Esq;

Tune.—By Jove I'll be free.

I.

Of all institutions to form well the mind,  
And make us to every virtue inclin'd;  
None can with the craft of free-masons compare;  
Nor teach us so truly our actions to square;  
For it was ordain'd by our founder's decree,  
That we should be loyal, be loving, and free,  
be loving, and free, &c.

II.

We in harmony, friendship, and unity meet,  
And every brother most lovingly greet;  
And, when we see one in distress, still impart  
Some comfort to cheer and enliven his heart;  
Thus we always live and for ever agree,  
Resolved to be loyal, most loving, and free,  
most loving and free, &c.

III.

By points of good fellowship we still accord,  
Observing each brother's true sign, grip, and word;  
Which from our Great Architect was handed down,  
And ne'er will to any but masons be known;  
Then here's to our brethren of every degree,  
Who always are loyal, are loving, and free,  
are loving, and free, &c.

## IV.

Thus we interchangeably hold one another,  
 To let mankind see how we are link'd to each brother;  
 No monarch that secret knot can untie,  
 Nor can prying mortals the reason know why;  
 For our hearts, like our hands, united shall be;  
 Still secret, still loyal, still loving, and free,  
 still loving and free, &c.

*To all free, social masons, &c.*

XXX. *Song to the foregoing tune.*

By brother B——d Cl——ke.

*Magna est Veritas et prævalebit.*

## I.

To the science that virtue and art do maintain,  
 Let the muse pay her tribute in soft gliding strain;  
 Those mystic perfections so fond to display,  
 As far as allowed to poetical lay;  
 Each profession and class of mankind must agree,  
 That masons alone are the men who are free,  
 the men who are free, &c.

## II.

Their origin they with great honour can trace,  
 From the sons of religion and singular grace;  
 Great *Hiram* and *Solomon*, virtue to prove,  
 Made this the grand secret of friendship and love;  
 Each profession and class of mankind must agree,  
 That masons, of all men, are certainly free,  
 are certainly free, &c.



III.

The smart and the beau, the coquet and the prude,  
 The dull and the comic, the heavy and rude;  
 In vain may enquire, then fret and despise  
 An art that's still secret 'gainst all they devise;  
 Each profession and class of mankind must agree,  
 That masons, tho' secret, are loyal and free,  
 are loyal and free, &c.

IV.

Commit it to thousands of different mind,  
 And this golden precept you'll certainly find;  
 Nor interest nor terror can make them reveal,  
 Without just admittance, what they should conceal;  
 Each profession and class of mankind must agree,  
 That masons alone are both secret and free,  
 both secret and free, &c.

V.

Fair virtue and friendship, religion and love,  
 The motive of this noble science still prove;  
 'Tis the lock and key of the most godly rules,  
 And not to be trusted to knaves or to fools;  
 Each profession and class of mankind must agree,  
 That ancient free-masons are steady and free,  
 are steady and free, &c.

VI.

Th'Isr'lites distinguish'd their friends from their foes,  
 By signs and characters; then say why should those  
 Of vice and unbelief be permitted to pry,  
 Into secrets that masons alone should descry;  
 Each profession and class of mankind must agree,  
 That masons, of all men, are secret and free,  
 are secret and free, &c.

## VII.

The dunce he images, that science and art  
 Depend on some compact or magical part;  
 Thus men are so stupid, to think that the cause  
 Of our constitution's against divine laws;  
 Each profession and class of mankind must agree,  
 That masons are jovial, religious, and free,  
 religious, and free, &c.

## VIII.

Push about the brisk bowl, let it circling pass;  
 Let each chosen brother lay hold on his glass,  
 And drink to the heart that will always conceal,  
 And the tongue that our secrets will never reveal;  
 Each profession and class of mankind must agree,  
 That the sons of old *Hiram* are certainly free,  
 are certainly free, &c.

*To the innocent and faithful craft, &c.*

## XXXI. S O N G.

By Brother *Y——C———*.

Tune—Rule Britannia, &c.

## I.

When earth's foundation first was laid,  
 By the Almighty artist's hand;  
 It was then our perfect, our perfect laws were made,  
 Establish'd by his strict command.  
 Hail! mysterious hail! glorious masonry,  
 That makes us ever great and free.

*As*

## II.

As man throughout for shelter sought,  
 In vain from place to place did roam;  
 Until from heaven, from heaven he was taught,  
 To plan, to build, and fix his home.  
 Hail! mysterious, &c.

## III.

Hence illustrious rose our art,  
 And now in beauteous piles appear;  
 Which shall to endless, to endless time impart,  
 How worthy and how great we are.  
 Hail! mysterious, &c.

## IV.

Nor we less fam'd for ev'ry tie,  
 By which the human thought is bound;  
 Love, truth, and friendship, and friendship socially,  
 Doth join our hearts and hands around.  
 Hail! mysterious, &c,

## V.

Our actions still by virtue blest,  
 And to our precepts ever true;  
 The world admiring, admiring shall request  
 To learn, and our bright paths pursue.  
 Hail! mysterious, &c,

*To all true masons and upright,  
 Who saw the East where rose the light.*

## XXXII. S O N G.

## I.

Come, boys, let us more liquor get,  
 Since jovially we are all met,  
 Since jovially, &c.

Here none will disagree;  
 Let's drink and sing, and all combine,  
 In songs to praise that art divine,  
 In songs, &c.

That's call'd free-masonry.

## II.

True knowledge seated in the head,  
 Doth teach us masons how to tread,  
 Doth teach, &c.

The paths we ought to go;  
 By which we ever friends create,  
 Drown care and strife, and all debate,  
 Drown care, &c.

Count none but fools our foe.

## III.

Here sorrow knows not how to weep,  
 And watchful grief is lull'd asleep,  
 And watchful, &c.

In our lodge we know no care;  
 Join hand in hand before we part,  
 Each brother take his glass with heart,  
 Each brother, &c.

And toast some charming fair.

Hear

## IV.

Hear me, ye gods, and while I live,  
 Good masons and good liquor give,  
 Good masons, &c.

Then always happy me;  
 Likewise a gentle she I crave,  
 Until I'm summon'd to my grave,  
 But when I'm, &c.

Adieu my lodge and she.

*To each charming fair and faithful she,  
 That loves the craft of Masonry.*

## XXXIII. S O N G.

## I.

Guardian genius of our art divine,  
 Unto thy faithful sons appear;  
 Cease now o'er ruins of the East to pine,  
 And smile in blooming beauties here.

## II.

*Egypt, Syria, and proud Babylon,*  
 No more thy blissful presence claim;  
 In *England* fix thy ever-during throne,  
 Where myriads do confess thy name.

## III.

The sciences from eastern regions brought,  
 Which, after shewn in *Greece* and *Rome*,  
 Are here in several stately lodges taught;  
 To which remotest brethren come.

Behold



## IV.

Behold what strength our rising domes uprears,  
 Till mixing with the azure skies ;  
 Behold what beauty thro' the whole appears,  
 So wisely built they must surprize.

## V.

Nor are we only to these arts confin'd,  
 For we the paths of virtue trace ;  
 By us man's rugged nature is refin'd,  
 And polish'd into love and peace.

*To the increase of perpetual friendship, and peace  
 amongst the ancient craft.*

## XXXIV.

An ODE on MASONRY.

By brother J. Banks.

Genius of masonry descend,  
 In mystic numbers while we sing ;  
 Enlarge our souls, the craft defend,  
 And hither all thy influence bring ;  
 With social thoughts our bosoms fill,  
 And give thy turn to every will,

While yet *Batavia's* wealthy powers  
 Neglect thy beauties to explore ;  
 And winding *Seine* adorn'd with towers,  
 Laments thee wandering from his shore ;  
 Here spread thy wings and glad these isles,  
 Where arts reside and freedom smiles.

Behold

Behold the lodge rise into view,  
The work of industry and art;  
'Tis grand, and regular, and true,  
For so is each good mason's heart;  
Friendship cements it from the ground,  
And secrecy shall fence it round.

A stately dome o'er-looks our East,  
Like orient *Phœbus* in the morn;  
And two tall pillars in the West,  
At once support us and adorn;  
Upholden thus the structure stands,  
Untouch'd by sacrilegious hands,

For concord form'd our souls agree,  
Nor fate this union shall destroy;  
Our toils and sports alike are free,  
And all is harmony and joy;  
So *Salem's* temple rose by rule,  
Without the use of noxious tool.

As when *Amphion* tun'd his song,  
Ev'n rugged rocks the music knew;  
Smooth into form they glide along,  
And to a *Thebes* the desert grew;  
So at the sound of *Hiram's* voice,  
We rise, we join, and we rejoice.

Then may our vows to virtue move,  
To virtue own'd in all her parts;  
Come candour, innocence, and love,  
Come and possess our faithful hearts;

Mercy, who feeds the hungry poor,  
And Silence, guardian of the door.

As thou *Astræa*, tho' from earth,  
When men on men began to prey ;  
Thou fled'st to claim celestial birth,  
Down from *Olympus* wing'd thy way :  
And mindful of thy ancient feat,  
Be present still where masons meet.

Immortal Science too, be near ;  
We own thy empire o'er the mind ;  
Dress'd in thy radiant robes appear,  
With all thy beauteous train behind ;  
Invention young and blooming there,  
Here's Geometry with rule and square.

In *Egypt's* Fabric learning dwelt,  
And *Roman* breasts could virtue hide ;  
But *Vulcan's* rage the building felt,  
And *Brutus* last of *Romans* died ;  
Since when, dispers'd the sisters rove,  
Or fill paternal thrones above.

But lost to half of human race,  
With us the virtues shall revive :  
And driven no more from place to place,  
Here Science shall be kept alive ;  
And manly taste, the child of sense,  
Shall banish vice and dulness hence.

United

United thus, and for these ends,  
 Let scorn deride and envy rail;  
 From age to age the craft descends,  
 And what we build shall never fail;  
 Nor shall the world our works survey,  
 But every brother keeps the key.

*To each faithful brother, both ancient and young;  
 That governs his passion, and bridles his tongue.*

## XXXV.

## The P R O G R E S S of M A S O N R Y.

## I.

Pray lend me your ears my dear brethren awhile;  
 Full sober my sense tho' joaking my style;  
 I sing of such wonders unknown to all those,  
 Who flutter in verse or who hobble in prose.

Derry down, down, down derry down.

## II.

As all in confusion the chaos yet lay,  
 E're evening and morning had made the first day;  
 The unform'd materials lay tumbling together,  
 Like so many Dutchmen in thick foggy weather.

Derry down, &c.

## III.

When to this confusion no end there appear'd,  
 The sovereign mason's word sudden was heard;

Then

Then teem'd mother Chaos with maternal throes;  
 By which this great lodge of the world then arose.  
 Derry down, &c.

## IV.

Then earth and the heavens with jubilee rung;  
 And all the creation of masonry sung;  
 When lo! to compleat and adorn the gay ball;  
 Old *Adam*, was made the grand master of all.  
 Derry down, &c.

## V.

But *Satan* met *Eve*, when she was a gadding;  
 And set her (as since, all her daughters) a madding;  
 To find out the secrets of free-masonry,  
 She eat of the fruit of the forbidden tree.  
 Derry down, &c.

## VI.

Then as she was filled with high-flowing fancies,  
 As e'er was fond girl who deals in romances;  
 She thought her with knowledge sufficiently cramm'd,  
 And said to her spouse, *My dear, eat and be d--d.*  
 Derry down, &c.

## VII.

But *Adam* astonish'd like one struck with thunder,  
 Beheld her from head to foot over with wonder;  
*Now you have done this thing, Madam*, said he,  
*For your sake no women free-masons shall be.*  
 Derry down, &c.

Now



## VIII.

Now as she bewail'd her in sorrowful ditty,  
The good man beheld her, and on her took pity ;  
Free-masons are tender, so for the sad dame,  
He made her an apron to cover her shame.

Derry down, &c.

## IX.

Then did they solace in mutual joys,  
Till in process of time they had two chopping boys ;  
The priests of the parish, as gossips devis'd,  
By names *Cain* and *Abel* the youths circumcis'd.

Derry down, &c.

## X.

Old father *Seth* next mounts on the stage,  
In manners severe, but in masonry sage ;  
He built up two pillars that were tall and thick ;  
One was made of stone, the other of brick.

Derry down, &c.

## XI.

On them he engrav'd with wonderful skill,  
Each lib'ral science with adamant quill ;  
Proportion and rule he form'd by the square,  
And directed the use of all masonry there.

Derry down, &c.

## XII.

But soon did mankind behave past enduring,  
In drinking, in swearing, in fighting and whoring ;  
Then *Jove* arose, and fierce in his anger,  
Said, *That he wou'd suffer such miscreants no longer.*

Derry down, &c.

Then

## XIII.

Then from their high windows the heavens did pour;  
 Forty days and nights one continual shower;  
 Till nought could be seen but the waters around,  
 And in this great deluge most mortals were drown'd.  
     Derry down, &c.

## XIV.

Sure ne'er was beheld so dreadful a sight,  
 As the old world in such a very odd plight;  
 For there were to be seen all animals swimming,  
 Men, monkeys, priests, lawyers, cats, lapdogs, and  
     women.  
     Derry down, &c.

## XV.

There floated a debtor away from his duns;  
 And next father grey-beard stark naked 'midst nuns;  
 Likewise a poor husband not minding his life,  
 Contented in drowning to shake off his wife.  
     Derry down, &c.

## XVI.

A king and a cobbler next mingled to view,  
 And spendthrift young heirs there were not a few:  
 A whale and a Dutchman came down with the tide,  
 And a reverend old bishop by a young wench's side.  
     Derry down, &c.

## XVII.

But *Noah* being wisest, faithful, and upright,  
 He built him an ark so stout and so tight;  
 Tho' heaven and earth seem'd to come together,  
 He was safe in his lodge and fear'd not the weather.  
     Derry down, &c.

XVIII.

Then after the flood, like a brother so true,  
Who still had the good of the craft in his view,  
He delved the ground and he planted the vine,  
He form'd a lodge, aye, and gave his lodge wine.

Derry down, &c.

XIX.

Let statesmen tofs, tumble, and jumble the ball;  
We sit safe in our lodge, and we laugh at them all;  
Let bishops wear lawn sleeves, and kings have their  
ointment,

Free-masonry sure is by heaven's appointment.

Derry down, &c.

XX.

Now charge, my dear brethren, and chorus with me,  
A health to all masons both honest and free;  
Nor less be our duty unto our good king,  
So God bless Great *George* let each brother sing:

Derry down, &c.

*To the King and the craft (as the Master song.)*

XXXVI. S O N G.

By brother *Lau. Dermott*.

*Tune.* Mutual Love.

I

As *Masons* once on *Shinar's* plain,  
Met to revive their arts again,  
Did mutually agree,  
Did mutually, &c.

M

So

So now we met in *Britain's* Isle,  
 And make the royal craft to smile,  
 In ancient masonry,  
 In ancient, &c.

## II.

The masons in this happy land,  
 Have reviv'd the ancient grand,  
 And the strong *Tuscan* laid,  
 And the, &c.  
 Each faithful brother, by a sign,  
 Like *Salem's* sons each other join,  
 And soon each order made,  
 And soon, &c.

## III.

Thrice happy, blest fraternity,  
 Whose basis is sweet unity,  
 And makes us all agree,  
 And makes, &c.  
 Kings, dukes, and lords to us are kind,  
 As we to beggars, when we find  
 Them skill'd in masonry,  
 Them skill'd &c.

## IV.

How happy are the ancient brave,  
 Whom no Cowan can deceive,  
 And may they so remain,  
 And may, &c.  
 No modern craftsman e'er did know,  
 What signs our masters to us shew,  
 Tho' long they strove in vain,  
 Tho' long, &c.

V.

The horn'd Buck and Gallican \*,  
 As the monkey imitates the man,  
 Their clubs do lodges call,  
 Their clubs, &c.

While ancient masons know full well,  
 No fools like those amongst them dwell,  
 No, no, nor never shall,  
 No, no, nor never shall.

VI.

My brethren all take glaſs in hand,  
 And toast our noble maſter grand,  
 And in full chorus ſing,  
 And in, &c:

A health to ancient maſons free,  
 Throughout the globe where'er they be,  
 And ſo God ſave the King,  
 And ſo God ſave the King.

*To all ancient Maſons, whereſoever diſper'd or  
 oppreſs'd, round the globe, &c. &c.*

\* Here is meant a certain club who call themſelves  
*Antigallic* Maſons, and not the laudable aſſociation of  
*Antigallicans*, whom I eſteem as an honourable and uſe-  
 ful Society and worthy of imitation.



## XXXVII. S O N G.

By the foregoing Hand.

*Tune Greedy Midas.*

## I.

With harmony and flowing wine,  
My brethren all come with me join,  
To celebrate this happy day,  
And to our master homage pay:

## II.

Hail! happy, happy, sacred place,  
Where friendship smiles in ev'ry face;  
And royal art doth fill the chair,  
Adorned with his noble square.

## III.

Next sing, my muse, our warden's praise,  
With chorus loud in tuneful lays;  
Oh! may these columns ne'er decay,  
Until the world dissolves away.

## IV.

My brethren all come join with me,  
To sing the praise of masonry;  
The noble, faithful, and the brave,  
Whose arts shall live beyond the grave.

Let

V.

Let envy hide her shameful face,  
Before us ancient sons of peace ;  
Whose golden precepts still remain,  
Free from envy, pride, or stain.

*To Salem's Sons, &c.*

XXXVIII. S O N G.

By the foregoing Hand.

*Tune.* Ye mortals that love drinking.

I.

Ye ancient sons of *Tyre*,  
In chorus join with me :  
And imitate your sire,  
Who was fam'd for masonry :  
His ancient dictates follow,  
And from them never part ;  
Let each sing like *Apollo*,  
And praise the royal art.

II.

Like *Salem's* second story,  
We raise the craft again ;  
Which still retains its glory,  
The secret here remain :  
Amongst true ancient masons,  
Who always did disdain  
These new invented fashions ;  
Which we know are vain.

## III.

Our Temple now rebuilding,  
 You see grand Columns\* rise;  
 The MAGI they resembling,  
 They are both good and wise;  
 Each seems as firm as *Atlas*,  
 Who on his shoulders bore,  
 The starry frame of heaven;  
 What mortals can do more?

## IV.

Come now, my loving brethren,  
 In chorus join all round;  
 With flowing wine full bumpers,  
 Let masons' healths be crown'd;  
 And let each envious Cowan,  
 By our good actions see;  
 That we are made free and loving,  
 By art of Masonry.

*To the memory of P. H. Z. L. and J. A.*

## XXXIX. S O N G.

*Tune.* The Enter'd 'Prentice.

## I.

From the depths let us raise,  
 Our voices, and praise  
 The works of the glorious creation;  
 And extol the great fame,  
 Of our Maker's great name,  
 And his love to an accepted mason.

\* Grand Officers.

II.

In primitive times,  
 When men by high crimes,  
 Had caused a great devastation ;  
 When the floods did abound,  
 And all mankind were drown'd,  
 Save the free and the accepted masons.

III.

There were architects four,  
 Where billows did roar,  
 Were saved from that great inundation ;  
 Who's father on high,  
 Taught Geometry,  
 That honour'd science of a mason,

IV.

In an ark that was good,  
 Made of good *Gopher* wood,  
 And was built by divine ordination ;  
 And the first in his time,  
 That planted a vine,  
 Was a free and an accepted mason,

V.

Then *Nimrod* the great  
 Did next undertake  
 To build him to heav'n a station ;  
 But tongues of all kind,  
 Prevented his mind,  
 For he was no excellent mason,

When

## VI.

When *Pharaob* the king  
Of *Egypt*, did bring  
To bondage our whole generation ;  
That king got a fall,  
And his magicians all,  
By a princely and learned wise mason.

## VII.

Then thro' the *Red Sea*,  
Heav'n guided their way,  
By two pillars of divine ordination ;  
And *Pharaob's* great train,  
Were lost in the main,  
For pursuing an army of masons.

## VIII.

When *Ameleck's* king  
Great forces did bring,  
Likewise the great *Midianite* nation ;  
Those kings got a fall,  
And their great armies all,  
And their wealth fell a spoil to those masons.

## IX.

On a hill they did rear  
A pavillion fair,  
The beauty of all the creation ;  
Each part in its square,  
Which none could prepare,  
Save a free and accepted mason.

They



## X.

They to *Jordan* did go,  
And met their proud foe,  
And fought the great *Canaanite* nation;  
Whose gigantic strain  
Could never sustain  
The force of an army of masons.

## XI.

King *Solomon*, he  
Was known to be free,  
Built a holy grand lodge in his nation;  
Each beautiful part  
Was due to the art  
Of *Hiram*, the great learned mason.

## XII.

Let each mason free,  
Toast his memory,  
Join hands without dissimulation;  
Let Cowans think on,  
We know they are wrong,  
*Drink a health to an accepted mason.*

## XIII.

But if any so mean,  
Thro' avarice or stain,  
Should debase himself in this high station;  
That person so mean,  
For such cursed gain,  
Should be slain by the hand of a mason.

*To all true and faithful Masons.*

## XL. SONG.

## XL. S O N G.

## I.

'Tis masonry unites mankind,  
To gen'rous actions forms the soul;  
In friendly converse all conjoin'd,  
One spirit animates the whole.

## II.

Where-e'er aspiring domes arise,  
Where-ever sacred altars stand;  
Those altars blaze unto the skies,  
Those domes proclaim the mason's hand.

## III.

As passions rough the soul disguise,  
Till science cultivates the mind;  
So the rude stone unshapen lies,  
Till by the mason's art refin'd.

## IV.

Tho' still our chief concern and care,  
Be to deserve a brother's name;  
Yet ever mindful of the fair,  
Their kindest influence we claim:

## V.

Let wretches at our manhood rail;  
But they who once our order prove,  
Will own that we who build so well,  
With equal energy can love.

VI.

Sing brethren then the craft divine,  
(Best band of social joy and mirth ;)  
With choral sound and cheerful wine,  
Proclaim its virtues o'er the earth.

XLI, S O N G,

By Brother *John Jackson*, S. G. W.

I.

See in the East the master plac'd,  
How graceful unto us the sight ;  
His wardens just he doth intrust,  
His noble orders to set right.  
Where-e'er he list, his deacons straightway run,  
To see the lodge well tyl'd and work begun.

II.

Like *Tyre's* sons we then pursue  
The noble science we profess,  
Each mason to his calling true  
Down to the lowest from the best.  
Square, plum, and level we do all maintain,  
Emblems of justice are and shall remain.

King

## III.

King *Solomon*, the great mason,  
 Honour unto the craft did raise;  
 The *Tyrian* prince and widow's son,  
 Let ev'ry brother jointly praise:  
 Drink to the memory of all the three,  
 And toast their names in glasses charg'd full high.

## XLII. S O N G.

By brother *John Cartwright* of *Cheadle* in *Lancashire*.

*Tune.* Smile Britannia,

## I.

Attend, attend the strains  
 Ye masons free, whilst I  
 To celebrate your fame,  
 Your virtues sound on high;  
 Accepted masons, free and bold,  
 Will never live the dupes to gold.

## II.

Great *Solomon* the king,  
 Great architect of fame;  
 Of whom all coasts did ring,  
 Rever'd a mason's name:  
 Like him, accepted, free, and bold,  
 True wisdom we prefer to gold.

Since

## III.

Since him the great and wise  
Of every age and clime,  
With fame that never dies,  
Pursued the art sublime;  
Inspir'd by heav'n, just and free,  
Have honour'd much our mystery.

## IV.

The glorious paths of those,  
With heav'n-born wisdom crown'd;  
We every day disclose,  
And tread on sacred ground;  
A mason, righteous, just and free,  
Or else not worthy masonry.

## XLIII. S O N G.

*By the foregoing Hand.*

*Tune.* The Bonny Broom.

## I.

To masonry your voices raise,  
Ye brethren of the craft;  
To that, and our great master's praise,  
Let bumpers now be quaff'd:  
True friendship, love and concord join'd,  
Possess a mason's heart;  
Those virtues beautify the mind,  
And still adorn the art.

CHORUS.



## C H O R U S.

Hail, all hail, my brethren dear,  
All hail to ye alway ;  
Regard the art, while ye have life,  
Revere it every day.

## II.

Whilst thus in unity we join,  
Our hearts still good and true ;  
Inspired by the grace divine,  
And no base ends in view :  
We friendly meet, ourselves employ,  
To improve the fruitful mind ;  
With blessings which can never cloy,  
But dignify mankind.

*Chor.* Hail, all hail, &c.

## III.

No flinty hearts amongst us are,  
We're generous and kind ;  
The needy man our fortune shares,  
If him we worthy find :  
Our charity from East to West,  
To each worthy object we  
Diffuse, as is the great behest,  
To every man that's free,

*Chor.* Hail, all hail, &c.

Thus

IV.

Thus blest'd and blessing well we know,  
 Our joys can never end;  
 For long as vital spirits flow;  
 A mason finds a friend.  
 Then join your hearts and tongues with mine,  
 Our glorious art to praise;  
 Discreetly take the generous wine,  
 Let reason rule your ways.  
*Chor.* Hail, all hail, &c.

XLIV.

*An O D E by the same Hand.*

R E C I T A T I V E.

Blest'd be the day that gave to me  
 The secrets of free-masonry;  
 In that alone m' ambition's plac'd,  
 In that alone let me be grac'd;  
 No greater titles let me bear,  
 Than what's pertaining to the square.

A I R.

Tho' envious mortals vainly try,  
 On us to cast absurdity,

We

We laugh at all their spleen ;  
 The levell'd man, the upright heart,  
 Shall still adorn our glorious art,  
 Nor mind their vile chagrin :  
 The ermin'd robe, the rev'rend crozier too,  
 Have prov'd us noble, honest, just, and true.

## C H O R U S.

In vain then let prejudic'd mortals declare  
 Their hate of us masons, we're truly sincere ;  
 If for that they despise us, their folly they prove,  
 For a mason's grand maxim is brotherly love ;  
 But yet, after all, if they'd fain be thought wise,  
 Let them enter the lodge, and we'll open their eyes.

## XLV. S O N G.

## I.

How blest'd are we from ignorance freed,  
 And the base notions of mankind,  
 Here every virtuous moral deed  
 Instructs and fortifies the mind ;  
 Hail ! antient, hallow'd, solemn ground,  
 Where light and masonry I found.

## II.

Hence vile detractors from us fly,  
 Far to the gloomy shades of night,  
 Like owls that hate the mid-day sky,  
 And sink with envy from its light ;

With

With them o'er graves and ruins rot,  
For hating knowledge you know not.

## III.

When we assemble on a hill,  
Or in due form upon the plain;  
Our master doth with learned skill  
The secret plan and work explain:  
No busy eye, nor Cowan's ear,  
Can our grand mystery see or hear.

## IV.

Our table deck'd with shining truth,  
Sweet emblems that elate the heart;  
While each attentive list'ning youth  
Burns to perform his worthy part.  
Resolving with religious care,  
To live by compass, rule, and square.

## V.

Our master watching in the East  
The golden streaks of rising sun;  
To see his men at labour plac'd,  
Who all like willing crafts doth run:  
Oh! may his wisdom ever be  
Honour to us and masonry.

## VI.

Not far from him as Gnomon true,  
Beauty stands with watchful eye,  
Whose chearful voice our spirits renew,  
And each his labour doth lay by;

His kind refreshing office still,  
Inspires each craft in mason's skill.

## VII.

See in the West our oblong's length,  
The brave *Corinthian* pillar stands  
The lodge's friend and greatest strength,  
Rewarding crafts with liberal hands;  
Sure this our lodge must lasting be,  
Supported by these Columns three.

## VIII.

As bees from flowers honey brings,  
Sweet treasure to their master's store;  
So masons do all sacred things,  
And wonders from the distant shores;  
To enrich the lodge with wisdom's light,  
Where babbling folly's lost in night.

## IX.

Each *Roman* chief did proudly view  
Their temples rising to the sky,  
And as they nations did subdue,  
They rais'd triumphal arches high;  
Which got us masons such a name,  
As vies with mighty *Cæsar's* fame.

## X.

\* The kings who rais'd *Diana's* columns,  
With royal art, by skilful hands;  
As priests recorded in their volumes,  
And poets sung to distant lands:

Th'ador-

\* The Temple of *Diana*, at *Ephesus*.



Th'adoring world that did them see,  
Forgot the enshrin'd deity.

XI.

Such is our boast, my brethren dear,  
Fellows to kings and princes too,  
The master's gift — was proud to wear;  
As now the great and noble do;  
The great, the noble, and the sage,  
Masons rever'd from age to age.

C H O R U S.

Then to each brother in distress,  
Throughout the nations, parts, or climes;  
Charge, brethren, to his quick redress,  
As masons did in ancient times;  
From want and hardships set them free;  
Bless'd with health and masonry.

Nor once forget the lovely fair,  
Divinely made of *Adam's* bone;  
Whose heav'nly looks can banish care,  
And ease the sighing lover's moan;  
To them whose soft enjoyment brings  
Us heroes, architects and kings.

## XLVI. S O N G.

By brother *E—— P——*.

I.

Come fill up a bumper, and let it go round,  
Let mirth and good fellowship always abound;  
And let the world see,  
That free-masonry,  
Doth teach honest hearts to be jovial and free.

II.

Our lodge, now compos'd of honest free hearts,  
Our master most freely his secrets imparts;  
And so we improve,  
In knowledge and love,  
By help from our mighty grand master above.

III.

Let honour and friendship eternally reign,  
Let each brother mason the truth so maintain;  
That all may agree,  
That free masonry,  
Doth teach honest hearts to be honest and free.

IV.

In mirth and good fellowship we will agree,  
For none are more blest or more happy than we;  
And thus we'll endure,  
While our actions are pure,  
Kind heaven those blessings to us doth insure.

An

XLVII.

An O D E.

I.

Wake the lute and quivering strings,  
 Mystic truths *Urania* brings ;  
 Friendly visitant to thee,  
 We owe the depths of masonry :  
 Fairest of the virgin choir,  
 Warbling to the golden lyre ;  
 Hail, divine *Urania* hail.

II.

Here in friendship's sacred bower,  
 Thy downy wing'd and smiling hour ;  
 Mirth invites, and social song,  
 Nameless mysteries among :  
 Crown the bowl and fill the glass,  
 To ev'ry virtue, ev'ry grace ;  
 To the brotherhood resound  
 Health, and let it thrice go round.

III.

We restore the times of old,  
 The blooming glorious age of gold ;  
 As the new creation free,  
 Blest with gay *Euphrosyne* :  
 We with god-like science talk,  
 And with fair *Astrea* walk ;  
 Innocence adorns the day,  
 Brighter than the smiles of *May*.

## IV.

Pour the rosy wine again,  
 Wake a louder, louder strain ;  
 Rapid Zephyrs, as ye fly,  
 Waft our voices to the sky ;  
 While we celebrate the nine,  
 And the wonders of the trine.  
 While the angels sing above,  
 As we below, of peace and love.

## XLVIII. S O N G.

By brother E—— P——.

## I.

Hail, sacred art, by heav'n design'd  
 A gracious blessing for all mankind ;  
 Peace, joy, and love, thou dost bestow,  
 On us thy votaries below.

## II.

Bright wisdom's footsteps here we trace,  
 From *Solomon* that prince of peace ;  
 Whose glorious maxims we still hold,  
 More precious than rich *Ophyr's* gold.

## III.

His heavenly proverbs to us tell,  
 How we on earth should ever dwell ;  
 In harmony and social love,  
 To emulate the blest above.

Now

IV.

Now having wisdom for our guide,  
By its sweet precepts we'll abide;  
Envy and hatred we'll dispel,  
No wrathful fool with us shall dwell.

V.

Vain, empty grandeur shall not find  
Its dwelling in a mason's mind;  
A mason who is true and wise,  
Its glitt'ring pomp always despise.

VI.

Humility, love, joy, and peace,  
Within his mind shall fill their place;  
Virtue and Wisdom thus combin'd,  
Shall decorate the mason's mind.

XLIX. S O N G.

*Tune*—God save the King,

I.

Hail! Masonry divine,  
Glory of ages shine,  
Long may'st thou hold;  
Where-e'er thy lodges stand,  
May they have great command,  
And always grace the land,  
Thou art divine.



## II.

Great fabrics still arise,  
 And touch the azure skies,  
     Great are thy schemes ;  
 Thy noble orders are  
 Matchless beyond compare,  
 No art with thee can share,  
     Thou art divine.

## III.

*Hiram*, the architect,  
 Did all the craft direct,  
     How they should build ;  
*Solomon*, great *Israel's* king,  
 Did mighty blessings bring,  
 And left us room to sing,  
     Hail ! royal ART !

## L. S O N G.

## I.

Let masons be merry each night when they meet,  
 And always each other most lovingly greet,  
 Let envy and discord be sunk in the deep  
 By such as are able great secrets to keep,  
 Let all the world gaze on our art with surprise,  
 They're all in the dark till we open their eyes.

## II.

Whoever is known to act on the square,  
 And likewise well skill'd in our secrets rare,

Are

Are always respected, whether wealthy or poor,  
 And ne'er yet was careless of matters that's pure.  
 Their actions are bright, and their lives spent in love,  
 At length will be happy in the grand lodge above.

## III.

We are brothers to princes, and fellows to kings,  
 Our fame thro' the world continually rings;  
 As we lovingly meet, so we lovingly part,  
 No mason did ever bear malice at heart:  
 The fool that's conceited we'll never despise,  
 Let him come to the lodge, and we'll make him  
 more wise.

## IV.

The sanctum sanctorum by masons was fram'd,  
 And all the fine works which the temple contain'd,  
 By *Hiram's* contrivance, the pride of my song,  
 The noise of a tool was not heard along;  
 And the number of masons that round it move,  
 By him were directed, inspir'd from above.

## LI. S O N G.

## I.

If unity be good in every degree,  
 What can be compar'd with that of masonry?  
 In unity we meet, and in unity we part;  
 Let every mason chorus, hail, mighty art!  
 Let every, &c.

The

## II.

The vulgar often murmurs at our noble art,  
 Because the great arcanum we don't to them impart ;  
 In ignorance let them live and in ignorace let them die,  
 Be silent and secret let every mason cry.

Be silent, &c.

## III.

Let a bumper be crown'd unto the art of masonry,  
 And to each jovial brother that is a mason free ;  
 We act upon the square, on the level we'll depart,  
 Let every mason sing, hail, glorious art.

Let every, &c.

## LII. S O N G.

*Tune*—The Miller of Mansfield.

## I.

How happy a mason whose bosom still flows  
 With friendship, and ever most chearfully goes ;  
 The effects of the mysteries lodg'd in his breast,  
 Mysteries rever'd and by princes possess'd.  
 Our friends and our bottle we best can enjoy,  
 No rancour or envy our quiet annoy,  
 Our plumb, line, and compass, our square and our tools  
 Direct all our actions in virtue's fair rules.

## II.

To *Mars* and to *Venus* we're equally true,  
 Our hearts can enliven, our charms can subdue ;  
 Let

Let the enemy tell, and the ladies declare  
 No class or profession with masons compare;  
 To give a fond lustre we ne'er need a crest,  
 Since honour and virtue remain in our breast;  
 We'll charm the rude world when we clap, laugh and  
     sing,  
 If so happy a mason, say who'd be a king.

### LIII. S O N G.

*Tune*—Hail Masonry, &c.

#### I.

Let worthy brethren all combine  
 For to adorn our mystic art,  
 So as the craft may ever shine,  
 And cheer each faithful brother's heart;  
 Then, brethren, all in chorus sing,  
 Prosper the craft and bless the king.

#### II.

We level'd, plumm'd and squar'd, a right,  
 The five noble orders upright stands,  
 Wisdom and strength, with beauty's height,  
 The wonder of the world commands.  
 Then brethren all, &c.

#### III.

Ye fools and Cowans all, who plot  
 For to obtain our mystery,  
 Ye strive in vain, attempt it not,  
 Such creatures never shall be free;  
 Then brethren all, &c.

The

## IV.

The wife, the noble, good, and great,  
 Can only be accepted here ;  
 The knave or fool, tho' deck'd in state,  
 Shall ne'er approach the master's chair,  
 Then brethren all, &c.

## V.

Now fill your glasses, charge them high,  
 Let our grand master's health go round ;  
 And let each here o'er-flow with joy,  
 And love and unity abound.  
 Then brethren all, &c.

## LIV. S O N G.

## I.

Let masons ever live in love,  
 Let harmony their blessings prove,  
 And sacred lodge on earth the place,  
 Where freedom smiles in every face.

## C H O R U S.

Live free-masons, free-masons live and love,  
 And shew that your types are from above.

## II.

Behold the world all in amaze,  
 Each curious eye with transport gaze,  
 They look, they like, they wish to be,  
 What none can gain, except he's free.  
*Chor.* Live free-masons, &c.

Then



III.

Then let each brother charge full high,  
And let us drink the memory,  
Of *Hiram* and king *Solomon*,  
Whose fame has thro' all ages run.

*Chor.* Live free-masons, &c. ;

LV. S O N G.

By brother *Robert Hall*.

*Tune*—Rule Britannia.

I.

When Masonry, by heav'n's decree,  
Arose from father *Adam's* brain,  
This, this was the charter of the fraternity,  
And secrecy shall guard the same.

C H O R U S.

Hail masonry, for ever, ever may thou be,  
To all but us a mystery.

II.

The brethren all upright and just,  
Shall ever act upon the square;  
Until that the world dissolves to dust,  
The needy shall their bounty share.

*Chor.* Hail masonry, &c.

True

## III.

True moral men, sincere and free,  
 Shall wisdom's dictates still impart,  
 And mirth and joy, and true social unity,  
 Shall bless those peaceful sons of art.

*Cho.* Hail masonry, &c.

## IV.

The Coward and the crafty knave,  
 Shall never tread the sacred ground,  
 The griping miser, traitor, nor the abject slave;  
 In masons lodge shall ne'er be found.

*Cho.* Hail masonry, &c.

## V.

But if he's honest, just and true,  
 His life and actions clear and bright;  
 Report him, and prepare him, and invest him too;  
 For he's the man shall see the light.

*Cho.* Hail masonry, &c.

## LVI.

## A NEW SONG,

By the foregoing Hand.

## I.

When Sol, ascending from the East,  
 Projects his rays into the West,

And

And darknefs turns to light :  
 With upright emblem wifdom ftands,  
 And quickly he does give commands,  
 To fee the lodge til'd right.

## II.

In folemn form he then declares,  
 The lodge is open, work prepares,  
 No greater joys we ask ;  
 Attentive then to work we fall,  
 Obedient to our mafter all,  
 Each to perform his task :

## III.

We fquare our deeds by virtue's plan,  
 And dignify each honeft man,  
 With fecrets ftill unknown ;  
 The monarch, ftatefman, and divine,  
 Unite in mafons grand defign,  
 And in the lodge have fhone.

## IV.

But when the bright meridian fun,  
 One half his daily courfe has run,  
 And makes the fhorteft fhade ;  
 We then erect fair beauty's pile,  
 Which makes each mafon fing and fmile,  
 For virtue's joys ne'er fade.

## V.

Our glaffes charg'd in folemn ftate,  
 We drink to all the good and great,

That

That love free-masonry ;  
 We toast our brethren, friends, and wives,  
 And thus we masons always strive,  
 In friendship to agree.

VI.

In mirth we spend the time of East,  
 'Till Sol declines into the West,  
     Then strength performs his part ;  
 And to compleat the mason's life,  
 Each hastes unto his girl or wife,  
     To propagate the art.

LVI.

A NEW MASON'S SONG.

I.

As long as our coast does with whiteness appear,  
 Still masons stand foremost in verse ;  
 Whilst harmony, friendship, and joys are held dear,  
 New bands shall our praises rehearse.

CHORUS.

Though lodges less favoured, less happy, decay,  
 Destroyed by old time as it runs ;  
 Tho' Albions, Gregorians and Bucks fade away,  
 Still masons shall live in their sons.

If

II.

If envy attempts our fuccels to impede,  
 United we will trample her down :  
 If faction fhould threaten, we'll fhew we're agreed,  
 And difcord fhall own we are one.

*Chor.* Tho' lodges, &c.

III.

Whilst with ardour we glow, this our order to raife,  
 Promoting its welfare and peace :  
 Old mafons return, our endeavours to praife,  
 And new ones confirm the increafe.

*Chor.* Tho' lodges, &c.

IV.

Go on, cries our parents, for time is your friend,  
 Its flight fhall increafe your renown ;  
 And mirth fhall your gueft be, and Bacchus attend,  
 And joy all your meetings fhall crown.

*Chor.* Tho' lodges, &c.

LVIII. S O N G,

I.

Arife gentle mufe, who with wifdom infpires,  
 Each bofom that's ardent in virtuous defires ;  
 For from glorious actions, the blifs that accrues,  
 Is the worth all admire, and each mafon purfues.

C H O R U S.

Hence harmony fprings, 'tis the cement of love,  
 Fair freedom on earth, and bright union above.

O

Indig-



## II.

Indignant around us, tho' discord is seen,  
 And malice full loaded, venemous spleen;  
 To the one we'll be deaf, to the other be blind,  
 For virtue will always give strength to the mind.

Hence harmony springs, &c.

## III.

Thus beauty's gay charms, with lustre divine,  
 Our art shall adorn, which for ever will shine,  
 'Till time circling round shall unfold the great truth  
 Which thus has united the sage and the youth.

Hence harmony springs, &c.

## LIX. S O N G.

## I.

Begin, O ye muses, a free-mason's strain;  
 Let the numbers be gentle, and easy, and plain;  
 While thus in concert we joyfully sing,  
 Each brother's happy and blest as a king,  
 For princes disdain not companions to be,  
 With a man that's own'd for a mason and free.

## II.

Why seek the best nobles our mystery to know,  
 And rather sing here than sip tea with a beau;  
 The notes of knowledge more powerfully call,  
 Than fav'rite at court, or toast at a ball;  
 For truth's sake a lord is of equal degree\*,  
 With a man that is own'd for a mason and free.

\* The highest person in the lodge is upon a level with the lowest (the officers excepted) but when out of the lodge, all due distinction is strictly observed: and free masons are so far from taking any liberty with noble brothers on account of masonic familiarity, that they pay them more homage than the rest of mankind.

## III.

Great *Jove* first lighted the glorious flame  
Of science, that sages free-masonry name,  
From *Adam* it past to the patriarchs old,  
And wisest of kings did prefer it to gold;  
*Hiram* of *Tyre* join'd with him to be,  
Of the number of those that were masons and free.

## IV.

The *Gregs* and the *Gallics* \*, and others they say,  
Have set up their lodges, and mimic our way;  
But frogs claim a curse when they croak from the fen,  
And monkies a kick when they imitate men;  
In vain shallow mortals the rivals would be,  
To the man that is own'd for a mason and free.

## V.

The wisdom of *Greece* and old *Rome* we explore,  
Nay pass to the learn'd of the *Memphian* shore,  
What secrets *Euphrates* and *Tygres* have known,  
And *Palestine* gather'd, are here made our own;  
Well may the world wonder what strange things we see,  
With the man that is known a free mason to be.

## VI.

Tho' women from lodges are always debarr'd,  
Dear fair ones repent not, nor censure too hard;  
No rivals are here, no not even in glafs,  
Where fribbles so doat on the shade of an afs;

Q. 2

Your

\* See the note to the 36th Song.

Your own dearest pictures, our hearts could you see,  
Would be found in the bosom of him that is free.

## VII.

The graces and virtue here mutually join,  
And science and knowledge the soul to refine :  
Bless'd concord and eagle-high truth hover round,  
And face to face friendship cries, see the bowl crown'd ;  
Here's a health, let it pass with the number of three,  
To him that is known a good mason and free.

## LIX. S O N G.

## I.

When a lodge of free masons are cloath'd in their  
aprons,  
In order to make a new brother,  
With firm hearts and clean hands they repair to  
their stands,  
And justly support one another.

## II.

Trusty brother take care, of *Eve's* droppers beware,  
'Tis a just and a solemn occasion ;  
Give the word and the blow, that workmen may know  
You are going to make a free mason.

## III.

The master stands due, and his officers too,  
While craftsmen are plying their station ;  
The deacons doth stand right for the command  
Of a free and an accepted mason.

## IV.

Now traverse your ground, as in duty you're bound,  
And revere the most sacred oration,  
That leads to the way, and proves the first ray,  
Of the light of an accepted mason.

## V.

Here's tokens and signs, with problems and lines,  
And room too for deep speculation;  
Here virtue and truth are taught to the youth,  
When first he is bound to a mason.

## VI.

Hieroglyphicks bright, and light reverts light,  
On the rules and tools of vocation;  
We work and we sing, the craft and the king,  
'Tis both duty and choice in a mason.

## VII.

What's said or is done, is here truly laid down,  
In form of our high installation,  
Yet I challenge all men to know what I mean,  
Unless he's an accepted mason.

## VIII.

The ladies claim right to come into our light,  
Since the apron they say is their bearing;  
Can they subject their will, and keep their tongues still,  
And let talking be chang'd into hearing.

## IX.

This difficult task is the least we can ask  
 To secure us on sundry occasions,  
 When with this they comply, our utmost we'll try  
 To raise lodges for lady free masons.

## X.

'Till this can be done, must each brother be mum,  
 Tho' the fair one should wheedle and tease on,  
 Be just, true, and kind, but still bear in mind,  
 At all times, that you are a free mason.

## An O D E.

By brother *Edward Fennor*.

With grateful hearts your voices raise,  
 To sound the great Creator's praise,  
 Who by his word dispell'd the night,  
 And form'd the radiant beams of light ;  
 Who fram'd the heav'ns, the earth, the skies,  
 And bid the wondrous fabric rise,  
 Who view'd his work and found it just,  
 And then created man from dust.

Happy in *Eden* was he laid,  
 Nor did he go astray,  
 Till, by the serpent, *Eve* betray'd,  
 First fell and led the way.

But



But falling from this happy plain,  
 Subject to various wants and pain,  
 Labour and art must now provide;  
 What *Eden* freely once supply'd;  
 Some learn'd to till th'unwilling ground;  
 Some bid the well-strung harp to sound;  
 Each different arts pursu'd and taught,  
 Till to perfection each was brought.

Masons pursue the truth divine,  
 We cannot go astray;  
 Since three great lights conjointly shine,  
 To point us out the way.

Zion appears, rejoice, rejoice;  
 Exult, and hear, obey the voice,  
 Of mercy and enlightening grace;  
 Recalling us to *Eden's* place;  
 With faith believe, and hope pursue,  
 And mercy still for mercy shew;  
 Proclaim aloud, with grateful theme,  
 The great Redeemer's blessed name.

The Eastern star now shews us light,  
 Let us not go astray;  
 Let faith, hope, charity unite,  
 To chear the gladsome way.

## LXI. S O N G.

I.

Ye thrice happy few,  
 Whose hearts have been true;  
 In concord and unity found;  
 Let's sing and rejoice,  
 And unite ev'ry voice,  
 To send the gay chorus around, to send the gay chorus  
 around.

## C H O R U S;

For like pillars we stand,  
 An immovable band,  
 Cemented by powers from above;  
 Then freely let's pass  
 The generous glaſs,  
 To masonry, friendship and love, to masonry, friend-  
 ship and love.

II.

The grand architect,  
 Whose word did erect  
 Eternity, measure, and space,  
 First laid the fair plan,  
 On which we began,  
 Cement of harmony and peace, cement of harmony  
 and peace.

*Chor.* For like pillars we stand, &c.

Whose

III.

Whose firmness of hearts,  
 Fair treasure of arts,  
 To the eyes of the vulgar unknown;  
 Whose lustre can beam,  
 New dignity and fame,  
 On the pulpit, the bar, or the throne.

*Encore.*

*Chor.* For like pillars we stand, &c.

IV.

Indissoluble bands,  
 Our hearts and our hands;  
 In social benevolence bind;  
 For true to his cause,  
 By immutable laws,  
 A mason's a friend to mankind.

*Encore.*

*Chor.* For like pillars we stand, &c.

V.

Let joy flow around,  
 And peace olive-bound,  
 Preside at our mystical rites,  
 Whose candour maintains  
 Our auspicious domains,  
 And freedom with order unites.

*Encore.*

*Chor.* For like pillars we stand, &c.

VI.

Nor let the dear maid  
 Our mysteries dread,

Nor

Nor think them repugnant to love;

To beauty we bend;

And her empire defend,

Her empire deriv'd from above.

*Encore:*

*Chor.* For like pillars we stand, &c.

## VII.

Then let's all unite,

Sincere and upright,

On the level of virtue to stand;

No mortals can be,

More happy than we,

With a brother and friend in each hand.

*Chor.* For like pillars we stand, &c..

## LXII. S O N G.

### I.

Whoever wants wisdom, must with some delight,

Read, ponder, and pore, noon, morning, and night;

Must turn over volumes of gigantic size,

Enlighten his mind, tho' he puts out his eyes.

Derry down, &c.

### II.

If a general wou'd know how to muster his men,

By thousands, by hundreds, by fifties, by ten;

Or level his siege on high castle or town,

He must borrow his precepts from men of renown.

Derry down, &c.

Wou'd

## III.

Wou'd a wry-fac'd phyfician or parfon excel,  
 In preaching or giving a fanctified fpell;  
 He firft muft read *Galen* and *Tillotfon* thro'  
 E'er he gets credentials or bufinefs to do.

Derry down, &c.

## IV.

But thefe are all follies, free-mafons can prove,  
 In the lodge they find knowledge, fair virtue and love;  
 Without deaf'ning their ears, without blinding their  
 eyes,

They find the compendious way to be wife:

Derry down, &c.

## LXIII. S O N G.

## I.

Come, ye elves that be,  
 Come follow, follow me;  
 All you that guards have been  
 Without, and ferv'd within:  
 Sing, let joy thro' us refound,  
 For all this lodge is facred ground.

## II.

Guides too, that fairies are,  
 Come five by five prepare:  
 Come bring fresh oil with fpeed,  
 Your dying lamps to feed;  
 All trimm'd in new and glitt'ring light,  
 To welcome garments that are white.

Come



## III.

Come seraphs too; that be  
Bright rulers, three by three ;  
Attend on me your queen,  
Two handmaids led between :  
Whilst all around this health I name,  
Shall make the hollow sounds proclaim,

## IV.

Whilst sylvans and sylvan loves,  
O'er mountains and in groves ;  
With brighter gems and sprightly dames;  
Of fountains and of flames :  
With joyful noise our hands and feet,  
Shall echo, and the sound repeat.

## V.

Whilst we who sing and love,  
And live in springs above ;  
Descend, descend, do we,  
With macons to be free :  
Where springs of wine revive each face,  
And streams of milk flow round the place;

## VI.

Whilst cherubs guard the door,  
With flaming sword before ;  
We thro' the key-hole creep,  
And there unseen we peep :  
O'er all their jewels skip and leap,  
And trip it, trip it, step by step.

Or

## VII.

Or as upon the green,  
We fairies turn unseen,  
So here we make a ring,  
While merry masons sing :  
Around their crowns we whirl apace,  
And not one single hair misplace.

## VIII.

And down from thence we jump,  
All with a silent thump ;  
None hear our feet rebound,  
Round, round the table, round :  
Nor sees us whilst we nimbly pass,  
Thrice round the rim of ev'ry glass.

## IX.

But if any crumbs withal,  
Down from their table fall ;  
With greedy mirth we eat,  
No honey is so sweet :  
And when they drop it from their thumb,  
We catch it *supernaculum*.

## X.

Now as for masonry,  
Altho' we are not free,  
In lodges we have been,  
And all their signs have seen :  
Yet such love to the craft we bear,  
Their secrets we will ne'er declare.

LXIV. S O N G.

*Tune*—The Mulberry Tree.

Ye sons of great science, impatient to learn  
What's meant by a mason, you here may discern :  
He strengthens the weak, is a guide to the blind,  
And the naked he cloaths, and befriends human kind.

*Cho.* All shall yield to Masonry, all shall yield to  
Masonry, [Masonry ;  
Bend to thee, blest Masonry ; bend to thee, blest  
Matchless was he, who founded thee,  
And thou like him immortal shall be,  
And thou like him immortal shall be.

He walks on the level of honour and truth,  
And shuns the vile passions of folly and youth;  
The compass and square all his actions improve,  
And his ultimate object is brotherly love.

*All shall yield, &c.*

By feeling inspir'd, he doth bounty impart,  
For charity reigneth at large in his heart ;  
The indigent brother reliev'd from his woes,  
Feels a pleasure inferior to him who bestows.

*All shell yield, &c.*

In the temple of Truth he nobly shall rise,  
Supported by that which *Solomon* did prize ;  
Thus rear'd and adorn'd, strength and beauty unite,  
And he views the fair structure with inward delight.

*All shall yield, &c.*

With fortitude blest, he's a stranger to fears,  
And govern'd by prudence, he cautiously steers ;

Till temperance shews him the part of content,  
And justice unveil'd gives a sign of consent.

*All shall yield, &c.*

Thus a mason I've drawn and set forth to your view,  
And envy must own that the picture is true;  
Then members become, let's be brethren and friends,  
There's a secret remaining will make you amends.

*All shall yield, &c.*



# Prologues and Epilogues.

## A P R O L O G U E.

Spoken by Mr. *Griffith*, at the Theatre Royal, &c.

**I**F to delight and humanize the mind,  
The savage world in social ties to bind;  
To make the moral virtues all appear  
Improv'd and useful, soften'd from severe:  
If these demand the tribute of your praise,  
The teacher's honour, or the poet's lays;  
How do we view them all compris'd in Thee,  
Thrice honour'd and mysterious MASONRY!  
By Thee erected, spacious domes arise,  
And spires ascending glittering in the skies;  
The wond'rous whole by heav'nly art is crown'd,  
And order in diversity is found;  
Thro' such a length of ages, still how fair,  
How bright, how blooming do thy looks appear;  
And

And still shall bloom.—Time, as it glides away,  
 Fears for its own, before thine shall decay ;  
 The use of accents from thy aid is thrown,  
 Thou form'st a silent language of thy own :  
 Disdain'st that records should contain thy art,  
 And only liv'st within the faithful heart.—  
 Behold where kings and a long shining train  
 Of garter'd heroes wait upon thy reign,  
 And boast no honour but a mason's name.  
 Still in the dark let the unknowing stray ;  
 No matter what they judge, or what they say ;  
 Still may thy mystic secrets be conceal'd,  
 And only to a brother be reveal'd.

## P R O L O G U E,

As a wild Rake that courts a virgin fair,  
 And tries in vain her virtue to ensnare :  
 Tho' what he calls his heav'n he may obtain,  
 By putting on the matrimonial chain :  
 At length enrag'd to find she still is chaste,  
 Her modest fame maliciously would blast ;  
 So some at our fraternity do rail,  
 Because our secrets we so well conceal,  
 And curse the sentry with the flaming sword,  
 That keeps eve-droppers from the mason word ;  
 Tho' rightly introduc'd all true men may  
 Obtain the secret in a lawful way,  
 They'd have us counter to our honour run ;  
 Do what they must blame us for when done ;

And



And when they find their teasing will not do,  
 Blinded with anger, heighth of folly show,  
 By railing at the thing they do not know.  
 Not so the assembly of the *Scottish* kirk,  
 Their wisdoms went a wiser way to work :  
 When they were told that masons practis'd charms,  
 Invok'd the de'il, and rais'd tempestuous storms,  
 Two of their body prudently they sent,  
 To learn what could by masonry be meant.  
 Admitted to the lodge and treated well,  
 At their return the assembly hop'd they'd tell.  
 We say nea mere than this (they both reply'd)  
 Do what we've done and ye'll be satisfy'd.

## A P R O L O G U E.

As some crack'd chymist of projecting brain,  
 Much for discovering, but more for gain ;  
 With toil, incessant labours, puffs and blows  
 In search of something nature won't disclose.  
 At length his crucibles and measures broke,  
 His fancy'd gain evaporate in smoke.  
 So some presumptuous still attempt to trace  
 The guarded symbol of our ancient race ;  
 Enwrapp'd in venerable gloom it lies,  
 And mocks all sight but of a mason's eyes ;  
 Like the fam'd stream enriching *Egypt's* shore,  
 All feel its use—but few its source explore.

All ages still must owe, and every land  
Their pride and safety to the mason's hand:  
Whether for gorgeous domes renown'd afar,  
Or ramparts strong to stem the rage of war;  
All we behold in earth or circling air,  
Proclaims the power of compasses and square.  
The heaven-taught science queen of arts appears,  
Eludes the rust of time, and waste of years.  
Thro' form and matter are her laws display'd,  
Her rule's the same by which the world was made.  
Whatever virtue grace the social name,  
Those we profess, on those we found our fame;  
Wisely the lodge looks down on tinsel state,  
Where only to be good, is to be great.  
Such souls by instinct to each other turn,  
Demand alliance, and in friendship burn;  
No shallow schemes, no stratagems nor arts,  
Can break the cement that unites their hearts.  
Then let pale envy, rage, and every name  
Of fools mistaking infamy for fame;  
Such have all countries and all ages borne,  
And such all countries and all ages scorn;  
Glorious the temple of the sylvan queen,  
Pride of the world at *Ephesus* was seen,  
A witless wretch, the *Prichard* of those days,  
Stranger to virtue and unknown to praise,  
Crooked of soul and fond of any name,  
Consign'd the noble monument to flame:  
Vain madman! if so thinking to destroy,  
The Art which cannot but with nature die.

Still

Still with the craft, still shall his name survive,  
And in our glory his disgrace shall live;  
While his Cowans no more admittance gain  
Then *Epheraimites* at *Jordan's* passage slain.

## A P R O L O G U E.

You've seen me oft in gold and ermin dress,  
And wearing short liv'd honours on my breast;  
But now the honourable badge I wear,  
Gives an indelible high character:  
And thus by our grand master am I sent;  
To tell you what by masonry is meant.  
If all the social virtues of the mind;  
If an extensive love to all mankind;  
If hospitable welcome to a guest,  
And speedy charity to the distress'd:  
If due regard to liberty and laws,  
Zeal for our king and for our country's cause;  
If these are principles deserving fame,  
Let MASONS then enjoy the praise they claim:  
Nay more, though war destroys what masons build,  
E'er to a peace inglorious we would yield,  
Our squares and trowels into swords we'll turn,  
And make our foes the wars they menace mourn;  
For their contempt we'll no vain boaster spare,  
Unless by chance we meet a MASON there.

Spoken by a BROTHER.

While others sing of wars and martial feats,  
Of bloody battles and of fam'd retreats ;  
A more noble subject shall my fancy raise,  
And MASONRY alone shall claim my praise :  
Hail ! Masonry, thou royal art divine,  
Blameless may I approach thy sacred shrine ;  
Thy radiant beauties let me there admire,  
And warm my heart with thy celestial fire :  
Ye wilful blind, seek not your own disgrace,  
Be sure you come not near the hallowed place,  
For fear too late your rashness you deplore,  
And terrors feel by you unthought before.  
With joy my faithful brethren here I see,  
Joining their hearts in love and unity ;  
Still striving each other to excel  
In social virtues and in doing well :  
No party jars, no politic debate,  
Which often wrath excites, and feuds create ;  
No impious talk, no fleerings jests nor brawls,  
Was ever heard within our peaceful walls,  
Here in harmonious concert friendly join,  
The prince, the soldier, tradesman, and divine,  
And to each other mutual help afford ;  
The honest farmer, and the noble lord.  
Freedom and mirth attend the cheerful bowl,  
Refresh the spirits, and enlarge the soul ;  
The cordial we with moderation use,  
For temperance admits of no abuse ;

Pro-

Prudence we praise and fortitude commend,  
 To justice always and her friends a friend :  
 The scoffing tribe the shame of *Adam's* race,  
 Deride those mysteries which they cannot trace ;  
 Profane solemnities they never saw,  
 And lying libels to them are a law ;  
 The book of masonry they may in vain explore,  
 And turn mysterious pages o'er and o'er ;  
 Hoping the great arcanum to attain,  
 But endless their toil, and fruitless all their pain :  
 They may as well for heat to *Greenland* go,  
 Or in the torrid regions seek for snow ;  
 The royal craft the scoffing tribe despise,  
 And veils their secrets from unlawful eyes.



## An E P I L O G U E.

Spoken by Mrs. *Thurmond*, a mason's wife.

With what malicious joy, e'er I knew better,  
 Have I been wont the masons to be-spatter ;  
 How greedily have I believ'd each lie  
 Contriv'd against that fam'd society ;  
 With many more complain'd—'twas very hard,  
 Women should from their secrets be debar'd,



When kings and statesmen to our sex reveal  
Important secrets which they should conceal,  
That beauteous ladies by their sparks ador'd  
Never cou'd wheedle out the mason's word ;  
And oft their favours have bestow'd in vain,  
Nor could one secret for another gain :  
I thought, unable to explain the matter,  
Each mason sure must be a woman hater ;  
With sudden fear and dismal horror struck,  
I heard my spouse was to subscribe the book.  
By all our loves I begg'd he would forbear ;  
Upon my knees I wept, and tore my hair ;  
But when I found him fix'd, how I behav'd,  
I thought him lost, and like a fury rav'd ;  
Believ'd he would for ever be undone,  
By some strange operation undergone,  
When he came back, I found a change 'tis true,  
But such a change as did his youth renew :  
With rosy cheeks and smiling grace he came,  
And sparkling eyes that spoke a bridegroom's flame.  
Ye married ladies 'tis a happy life,  
Believe me, that of a free-mason's wife,  
Tho' they conceal the secrets of their friends,  
In love and truth they make us full amends.

Spoken

Spoken by Mrs. BELLAMY.

Well, here I'm come to let you know my thoughts;  
Nay, ben't alarm'd, I'll not attack your faults;  
Alike be safe, the cuckold and the wit,  
The cuckold-maker and the solemn cit.

I'm in good humour, and am come to prattle;  
Han't I a head well turn'd, d'ye think, to rattle?

But to clear up the point, and to be free,  
What think you is my subject? MASONRY:

Tho' I'm afraid, as lawyers cases clear,  
My learn'd debate will leave you as you were.  
But I'm a woman—and when I say that,  
You know we'll talk—altho' we know not what:

What think you, ladies, e'nt it very hard,  
That we should from this secret be debarr'd.

How comes it that the softer hours of love,  
To wheedle out this secret fruitless prove?  
For we can wheedle when we hope to move.

}  
}

What can it mean, why all this mighty pother,  
These mystic signs, and solemn calling, brother;  
That we are qualify'd in signs are known,

We can keep secrets too, but they're our own.

When my good man first went to be a mason,  
Tho' I resolv'd to put the smooother face on;

Yet to speak truly, I began to fear

He must some dreadful operation bear;

But he return'd, to satisfy each doubt,

And brought home ev'ry thing he carried out:

Nay

Nay, came improv'd, for on his face appear'd  
 A pleasing smile that ev'ry scruple clear'd.  
 Such added complaisance, so much good nature,  
 So much, so strangely alter'd for the better;  
 That to increase the mutual dear delight!  
 Wou'd he were made a mason ev'ry night.

## E P I L O G U E.

Spoken by Mrs. HORTON.

Where are these hydras? let me vent my spleen;  
 Are these free-masons? Bless me! these are men!  
 And young and brisk too: I expected monsters,  
 Brutes more prodigious than *Italian* songsters.  
 Lord, how report will lie, how vain's this pother;  
 These look like sparks who only love each other!

Let easy faiths on such gross tales rely,  
 'Tis false by rules of physiognomy,  
 I'll ne'er believe it, poz, unless I try.

[Ironically.]

In proper time and place, there's little doubt  
 But one might find their wond'rous secrets out;  
 I shrewdly guess, egad, for all their shyness;  
 They'd render signs and tokens too of kindness;  
 If any truth in what I here observe is,  
 They'll quit ten brothers for one sister's service:  
 But hold, wild fancy, whether hast thou stray'd?  
 Where man's concern'd, alas, how frail's a maid!

I'm

I'm come to storm, to scold, to rail, to rate,  
 And see, the accuser's turn'd the advocate,  
 Say to what merits might I not pretend,  
 Who, tho' no sister, do yet prove your friend:  
 Wou'd beauty thus but in your cause appear,  
 'Twere something, Sirs, to be accepted there:  
[Pointing to the boxes.]
 Ladies, be gracious to the mystic arts,  
 And kindly take the gen'rous masons parts;  
 Let no loquacious fop your joys partake,  
 He sues for telling, not for kissing sake:  
 Firm to their trust, the faithful craft conceal;  
 They cry no roast-meat, fare they ne'er so well;  
 No tell-tale sneer shall raise the conscious blush,  
 The loyal brother's word is always—hush.  
 What tho' they quote old *Solomon's* decree,  
 And vainly boast that thro' the world they're free;  
 With ease you'll humble the presumptuous braves,  
 One kind regard makes all these freemen slaves.

### An E P I L O G U E.

Well, heavens be prais'd, the mighty secret's out;  
 The secret that has made so strange a rout:  
 This moment I was taught behind the scenes,  
 What every word, and sign, and token means;  
 A charming secret, but I must conceal it,  
 If time, at nine months end, does not reveal it:  
 What monstrous horrid lies do some folks tell us,  
 Why masons, ladies, are quite clever fellows:  
They're

They're lovers of our sex, as I can witness,  
 And ne'er act contrary to \* Moral Fitness :  
 If any of ye doubt it, try the masons,  
 They'll not deceive your largest expectations ;  
 Let no misgrounded apprehensions seize ye,  
 They won't do any thing that can displease ye ;  
 They're able workmen, and compleatly skill'd in  
 The truest arts and mysteries of building :  
 They'll build up families, and as most fit is,  
 Not only will erect, but people cities ;  
 They'll fill as well as fabricate your houses,  
 And propagate a race of strong-built spouses.  
 If such their gifts ; such, ladies, is their merit,  
 So great their skill, and strength, and life, and spirit ;  
 What female heart can be so very hard,  
 As to refuse them their deserv'd reward.  
 Once on a time (as heathen story say)  
 Two mason-gods to *Troy* town took their way :  
 Arriv'd, and hir'd to work, to work they fell ;  
 Hard was their task, but executed well :  
 With more than human strength, these heav'nly powers,  
 Rais'd the impregnable *Dardanian* towers ;  
 Those towers which long secur'd the *Trojan* dames,  
 From *Grecian* ravishers, and *Grecian* flames :  
 Gratis they did it, whatsoe'er was done,  
 Wrong'd of their pay by king *Laomedon* ;  
 Base fordid soul, of princes the disgrace ;  
 But heav'n his guilt aveng'd upon his race :

Most

\* Alluding to CHUBB's Essay—so intitled.



Most rudely did his *Troy* at length expire,  
 Reduc'd to ashes by vindictive fire.  
 Ladies, this story's written for your learning;  
 Let *Troy's* example fright you all from burning;  
 Let it this truth in every breast inspire,  
 That every workman's worthy of his hire;  
 But sure such virtue in the present age is,  
 None will defraud the brethren of their wages;  
 None will transgress the laws of common sense,  
 Which gives both sexes due benevolence:  
 A mason's full reward then do not grudge,  
 As every mason is your humble drudge:  
 Then treat the craft, ye fair, with kind regard;  
 And give 'em, in your smiles, their best reward:  
 Give 'em to boast, where'er their art extends,  
 That they and beauty from this hour are friends.

### A New PROLOGUE,

Spoken in the character of an Irish Free-mason, at  
 the Theatre-Royal in the Hay-market.

Written by *Lau. Dermott*, D. G. M.

I Darby Mulroomy, from Moat of Grenoge,  
 Beg leave to be spaking by way of proloag:  
 And first to begin, this night is the day,  
 Appointed for L'Esrange's benefit play:  
 I heard him, just now, telling an actor,  
 He'd soon be as rich as Jew or contractor;

His

His lodge congregated, and ready for certain,  
 To open in form, behind this big curtain.  
 But he admits women, because they are skill'd in  
 (As well as free masons) the new art of building:  
 O the sweet creatures! they're cunning projectors,  
 They build without rule, square, compass, or sectors,  
 Their stones are all curls, their bricks are all wool,  
 Their mortar's pomatum, foundation a skull;  
 On which they can build (I'm sure 'tis no lie)  
 As broad as a turf-stack, but three times as high.  
 The men too can build as fancy best suits,  
 With curls on each side like a pair of volutes;  
 High tupees in front, just like a key-stone,  
 To wedge up the brains in skulls that have none,  
 For freize and festoons, they use Brussels laces;  
 And like the fine ladies, can white-wash their faces;  
 With long tails behind, and nothing before,  
 Except down this way a little tom bore.

*Meaning tambour.*

Thus some have describ'd our actors at large;  
 You visitors are not subject to this charge.

[Bowing to the audience.]

In our ancient craft true friendships abound,  
 I wish, amongst brethren, the like could be found.  
 Were Yankees free-masons, and the Britons too,  
 They'd hearken to reason, old friendship renew;  
 They'd drink, and shake hands, become mighty civil,  
 And throw all their guns and their swords to the devil.  
 But I'll say no more——(*pause*) the time's very quare,  
 They never shall catch poor Darby in the snare:

My

My political bundoon \* shall not appear,  
 My business to night is to welcome you here.  
 Welcome, brethren of the square and compass,  
 Welcome, bucks, who love to make a rompus;  
 Welcome, cits, who love to sit in quiet;  
 Welcome, above, who never love to riot:  
 Welcome, critics, dread of every poet,  
 You spare the craft, because you do not know it.  
 Ten thousand welcomes Darby does decree  
 To all the ladies; welcome gra ma chree. †

\* Posteriors or nonsense.      † My heart's love.

### A New PROLOGUE,

Spoken in the character of a Teague, for the benefit  
 of an English Free-mason in distress.

Written by *Lau. Dermott*, D. G. M.

God save you, gentle folks, both great and small,  
 I'm come to tell——(*pause*) phuh, I forgot it all.  
 You, mister Prompter, there behind the screen,  
 Why don't you spake, and tell me what I mean?  
 I have it now, I'm sorry I confess,  
 A brother mason is in great distress;  
 Nothing to ate, and what you all will think  
 Ten times worse, the devil a sup of drink.  
 To-day I ax'd him, how did matters go;  
 He shook his head, and cry'd, but so and so;  
 What want you, said I, come tell me, honey?  
 Nothing said he—but a bag of money:

For

For want of which, all my guts are aching ;  
 Why do you laugh,—is it game you're making ?  
[To the galleries.]
 The devil burn me, but he'll be running creazy,  
[In a heat.]
 Except, this night, you make his stomach easy.  
 He is London born, a true patriot really,  
 And I'm his brother, born in Shileally.  
 Arra, yes, why not,—pray where's the blunder ?  
 It is but three hundred miles afunder :  
 What though our parents never seen each other,  
 Faith that's no reason that he's not my brother ?  
 For we are masons, and our union hence  
 Hath made us brothers in the strictest sense.  
 Our union such, that 'all alike partakes,  
 Whether England, Ireland, or the land of cakes ;  
 Nay round the globe, where'er a mason roam,  
 He finds a brother, and a kindly home.  
 Therefore, my jewels, let us all befriend him,  
 And when in danger, Hannum an Boul defend him.

**SOLOMON'S TEMPLE:**

**A N**

**ORATORIO.**

As it was perform'd for the Benefit of

**SICK AND DISTRESSED**

**F R E E - M A S O N S.**



---

# SOLOMON'S TEMPLE:

## AN ORATORIO.

### *Dramatis Personæ.*

|                                    |                                    |
|------------------------------------|------------------------------------|
| <i>Solomon</i> , the Grand-Master. | <i>Uriel</i> , Angel of the Sun.   |
| High Priest.                       | <i>Sheba</i> , Queen of the South. |
| <i>Hiram</i> , the Workman.        | Chorus of Priests and Nobles.      |

---

### A C T I.

#### S O L O M O N.

##### *Recitative.*

Conven'd we're met—chief oracle of heav'n,  
To whom the sacred mysteries are given;  
We're met to bid a splendid fabric rise,  
Worthy the mighty Ruler of the skies.

##### *High Priest.*

And lo! where *Uriel*, angel of the sun  
Arrives to see the mighty business done:

##### *Air.*

Behold he comes upon the wings of light,  
And with his sunny vestments cheers the sight.

Q

U R I E L.

U R I E L .

*Recitative.*

The Lord supreme, grand-master of the skies,  
 Who bid creation from a chaos rise;  
 The rules of architecture first engrav'd,  
 On *Adam's* heart.

*Chorus of Priests and Nobles.*

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

S O L O M O N .

*Recitative.*

*Adam*, well vers'd in arts,  
 Gave to his sons the plumb and line:  
 By masonry sage *Tubal Cain*,  
 To the deep organ tun'd the strain.

*Air.*

And while he swell'd the melting note,  
 On high the silver concord float.

*High Priest.**Recitative accompanied.*

Upon the surface of the waves,  
 (When God a mighty deluge pours)  
*Noah*, a chosen remnant saves,  
 And laid the ark's stupendous floors.

U R I E L .

U R I E L.

*Air.*

Hark from on high, the mason-word !  
• *David*, my servant, shall not build  
• A lodge for heav'n's all-sov'reign Lord,  
• Since blood and war have stain'd his shield ;  
• That for our deputy his son  
• We have reserv'd—Prince *Solomon*. Da capo.

*Chorus of Priests and Nobles:*

Sound great JEHOVAH's praise !  
Who bid young *Solomon* the temple raise.

S O L O M O N.

*Recitative.*

So grand a structure shall we raise,  
That men shall wonder ! Angels gaze !  
By art divine it shall be rear'd,  
Nor shall the hammer's noise be heard.

*Chorus.*

Sound great JEHOVAH's praise,  
Who bid king *Solomon* the temple raise.

U R I E L.

*Recitative.*

To plan the mighty dome,  
*Hiram*, the master-mason's come.

*Air by Uriel.*

We know thee by thy apron white,  
We know thee by thy trowel bright,  
Well skill'd in masonry.

Q 2

We

We know thee by thy jewel's blaze,  
 Thy manly walk and air ;  
 Instructed thou the lodge shalt raise,  
 Let all for work prepare.

*H I R A M.*

*Air.*

Not like *Babel's* haughty building,  
 Shall our greater lodge be fram'd ;  
 That to hideous jargon yielding,  
 Justly was a *Babel* nam'd :  
 There Confusion all o'er-bearing,  
 Neither sign nor word they knew ;  
 We our work with order squaring,  
 Each proportion shall be true.

*S O L O M O N.*

*Recitative.*

Cedars, which since creation grew,  
 Fall of themselves to grace the dome ;  
 All *Lebanon*, as if she knew  
 The great occasion, lo is come.

*U R I E L.*

*Air.*

Behold, my brethren of the sky,  
 The work begins worthy an angel's eye :

*Chorus of Priests and Nobles.*

Be present all ye heavenly hosts ;  
 The work begins, the Lord defrays the cost.

A C T

## A C T II.

MESSENGER.

*Recitative.*

Behold, attended by a numerous train,  
Queen of the South, fair *Sheba*, greets thy reign !  
In admiration of thy wisdom, she  
Comes to present the bended knee.

*S O L O M O N to H I R A M.*

Receive her with a fair salute,  
Such as with Majesty may suit.

*H I R A M.**Air.*

When allegiance bids obey,  
We with pleasure own its sway.

*Enter S H E B A attended.*

Obedient to superior greatness, see  
Our sceptre hails thy mightier Majesty.

*S H E B A.**Air.*

Thus *Phæbe*, queen of shade and night,  
Owning the sun's superior rays ;  
With feebler glory, lesser light,  
Attends the triumph of his blaze :  
Oh, all excelling Prince, receive,  
The tribute due to such a king ;  
Not the gift, but will, believe,  
Take the heart, not what we bring.

Da capo.

*S O L O.*



230 S O L O M O N's T E M P L E.

S O L O M O N.

*Recitative.*

Let measures softly sweet,  
Illustrious *Sheba*'s presence greet.

S O L O M O N.

*Air.*

Tune the lute and string the lyre,  
Equal to the fair we sing :  
Who can see and not admire,  
*Sheba*, confort for a king!  
Enliv'ning wit and beauty join,  
Melting sense and graceful air,  
Here united powers combine,  
To make her brightest of the fair.      *Da capo.*

S O L O M O N.

*Recitative.*

*Hiram*, our brother and our friend,  
Do thou the Queen with me attend.

S C E N E II.

*A View of the Temple.*

*High Priest.*

*Recitative.*

Sacred to heav'n, behold the dome appears ;  
Lo, what august solemnity it wears ;  
Angels themselves have deign'd to deck the frame,  
And beauteous *Sheba* shall report its fame.

*Air.*

*Air.*

When the Queen of the South shall return  
To the climes which acknowledge her sway;  
Where the sun's warmer beams fiercely burn,  
The Princess with transport shall say :  
Well worthy my journey, I've seen  
A monarch both graceful and wise,  
Deserving the love of a Queen,  
And a temple well worthy the skies. *Da capo.*

*Chorus.*

Open ye gates, receive the Queen who shares,  
With equal sense, your happiness and cares.

*H I R A M.*

*Recitative.*

Of riches much, but more of wisdom see;  
Proportion'd workmanship, and masonry.

*H I R A M.*

*Air.*

Oh, charming *Sheba*, there behold  
What massy stores of burnish'd gold,  
Yet richer is our art;  
Not all the orient gems that shine,  
Nor treasures of rich *Ophir's* mine,  
Excel the mason's heart :  
True to the fair, he honours more,  
Than glittering gems or brightest ore,  
The plighted pledge of love :  
To ev'ry tie of honour bound,  
In love and friendship constant found,  
And favour'd from above.

*SOLO-*

232 SOLOMON'S TEMPLE &c.

SOLOMON and SHEBA.

*Duet.*

*Sheba.* One gem beyond the rest I see,  
And charming Solomon is he.

*Solom.* One gem beyond the rest I see,  
Fairest of fair ones, thou art she.

*Sheba.* Oh, thou surpassing all men wise.

*Solom.* And thine excelling women's eyes.

H I R A M.

*Recitative.*

Wisdom and beauty doth combine;  
Our art to raise, our hearts to join.

*Chorus.*

Give to Masonry the prize,  
Where the fairest chuse the wife;  
Beauty still shou'd wisdom love;  
Beauty and order reign above.

18 40159

F I N I S.