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Robert, Trewman

THE

Principles of Free-Masonry

DELINEATED.

Sermo oritur, non de Regnis Domibusve alienis;

led quod magis ad Nos

Pertinet, et nescire malum est agitamus: utrumne

Divitiis Homines, an sint Virtute beati;

Quidve ad Amicitias, Usus, Rectumne trahat nos;

Et quæ sit Natura Boni, summumq: quid ejus.

Hor.

Tros Rutulusve fuat nullo discrimine habebo.

VIRG.

EXETER:

Printed (and fold) by R. TREWMAN, behind the Guildhall.

M,DCC,LXXVII.

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SIR CHARLES WARWICK BAMPFYLDE, Bart.
PROVINCIAL GRAND MASTER

OF THE

ANTIENT AND HONOURABLE SOCIETY

O F

FREE AND ACCEPTED MASONS

F O R

THE COUNTY OF DEVON, AND CITY

AND COUNTY OF EXETER,

THESE PRINCIPLES OF FREE-MASONRY

DELINEATED,

ARE, WITH THE GREATEST RESPECT,
INSCRIBED;

BY, HIS MOST OBEDIENT
SERVANT AND BROTHER,

ROBERT TREWMAN.

The Sanction.

BROTHER ROBERT TREWMAN having compiled a Book called 'The PRINCIPLES of FREE-MASONRY delineated,' and having defired that we would give him our Sanction for its Publication, we, finding it entirely to agree with the antient Practices of the Society, do recommend the fame.

CHARLES BAMPFYLDE, Provincial Grand Master.

John Codrington, D. P. G. M.

CHARLES FURLONG, LAWRENCE WILLIAMS, P. G. Wardens.

JOHN DRAKE, P. G. Secretary.



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PREFACE.

Masonry have been entertained by those who have not been initiated into its Mysteries, in different Ages.—Some have thought it a wicked, others a trisling, Institution.—That both these Opinions are erroneous this little Work will, I trust, clearly evince.—The Secrets of Masonry are known only to Masons, but the Principles of the Order are here plainly delineated;—They are such as do Honour to Humanity,—they expand the Heart, and make its true Profesors the real Friends of Virtue, and of Man.

The Charges, the Prologues and Epilogues, and a Variety of other useful and entertaining Articles were never before published; and I have selected the best Masonic Songs in my Power.—Masonry

has

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has produced numerous Songs, some of which are excellent; but the Generality of them, it must be acknowledged, are not the most poetical Productions in our Language.—In general, however, they abound with Sentiments of those moral and social Virtues, which in its gay, as well as serious Hours, Free Masonry most strongly inculcates.

I have endeavour'd to make this Work useful and entertaining, and I hope my Brethren will kindly receive it; but as it is not design'd for them only, I wish those who are not of the Fraternity may read it, as I flatter myself they will then entertain a favourable Opinion of a very antient and much talk'd of Institution, which Folly has misrepresented, and Malevolence calumniated; and which, if its Followers caught its Spirit, and practised its Precepts, would be one of the most pleasing and beneficial that was ever established.



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W

Rev. Mr. Webber, Bridgewater Capt. Whitborne, Teingmouth

Rev. William Wood, R, W. M. of All Souls Lodge, Tiverton

Mr. Beavis Wood, W. P. M. of ditto

Mr. L. Williams, R. W. M. of the St. George's Lodge, Exeter

Mr. John Woolcombe, W. S. W. of the Topsham Lodge Mr. N. Williams, T. of the St. George's Lodge, Exeter

Mr. William Walker, Exeter

Mr. William Warren, Totnes

Mr. Thomas Warren, Tiverton

Mr. Webb, Wine-Merchant, Plymouth

Mr. John Weech, Tiverton

Mr. Thomas Westley, Plymouth

Mr. John Woodham, Exeter

Mr. Jasper Woodhouse, Bridgewater

Mr. Robert Wood, Exmouth

Mr. Woolcombe, Exeter

Mr. Thomas Whitefield, Bideford

Mr. John Williams, Totnes

Weymouth Lodge, 4 Books

Y

Rev. Francis Yarde, Totnes



ERRATA.





Page.	Line.
16	21, for instructs read directs.
19	12, for Tool read Fool.
21	11, for Nations read Countries.
31	12, for your read our.
ib.	ib. for careful read carefully.
43	19, for preferr'd read prefer'd.
84.	3. for they read these.

A CHARGE

Deliver'd in the *Union Lodge* at *Exeter*, on the Feast of St. John the Baptist, A. L. 5770. *

By BROTHER C- R. W. M.

BRETHREN;

BEING this Day, by your Choice, exalted into this Chair, it is the fervent Wish of my Heart to render myself as little undeserving as possible of the distinguish'd Honour; many important Duties has a Master of a Lodge to perform; and though I despair performing all of them as I ought, yet I shall always endeavour to do so; and therefore

A hope

^{*} Some Expressions, perhaps Sentences in this Charge, belong to different Writers whose Names are not mentioned; it was never intended to be printed, the Author, therefore, at the Time of writing it, never minuted down to whom he was obliged for them, and he tannot now recollect:—He thinks it proper to say this, that it may not be thought, he, in the smallest Degree, assumes to himself what belongs to another.

hope that some Indulgence will be due to the Rectitude of my Intentions, even when I fall into Error.—To give Instruction is one of the Duties of a Master; I do not, however, presume, Brethren, to give Instruction to you, yet I think it incumbent upon me, at this Festival,—I think my Office requires it of me, to consider the Nature of our Institution (the more we consider it, the more we shall admire it), and to remind you of those Duties it prescribes; those Duties are very serious and important, and have this Day, I doubt not, been expatiated upon in many Places, by Reverend Brethren in the solemn Temple.

I speak to a most respectable Assembly; I speak to Men of enlarged Understandings, and liberal Educations; but I speak to those with whom I am connected by the most affectionate Tyes;——I speak to my Brethren; they will make every Allowance which can be expected from fraternal Assection, and that Thought will give me Resolution.

Our Order instructs us in our Duty to the great Artificer of the Universe; directs us to behave as becomes Creatures to their Creator; to be satisfied with his Dispensations, and always to rely upon him whose Wisdom cannot mistake our Happiness, whose Goodness cannot contradict it.

It directs us to be peaceable Subjects, to give no Umbrage to the Civil Powers, and never to be concern'd in Plots and Conspiracies against the Wellbeing of the Nation; and as political Matters have sown the Seeds of Discord amongst the nearest Relations, and most intimate Friends, we are wisely enjoin'd in our Assemblies, never to speak of them.

It inftructs us in our Duty to our Neighbour; teaches us to injure him in mone of his Connections, and in all our Dealings with him to act with Justice and Impartiality.—It discourages Defamation;—It bids us not to circulate any Whisper of Infamy, improve any Hint of Suspicion, or publish any Failure of Conduct.—It orders us to be faithful to our Trusts; to deceive not him who relieth upon us; to be above the Meanness of Dissimulation; to let the Words of our Mouths be the Thoughts of our Hearts, and whatsoever we promise, religiously to perform.

It teaches inviolable Secrefy; bids us to the Unenlighten'd never to discover our mystic Rites, or betray a Considence a Brother has placed in us.—— It warms our Hearts with true Philanthropy,— with that Philanthropy, which directs us never to permit a wretched Fellow-Creature to pass by unnoticed, noticed,---never to pass by, till we have presented him with the Cup of Consolation, and have made him drink copious Draughts of the heart-reviving Milk of human Kindness.---It makes us Lovers of Order; stifles Enmity, Wrath, and Dissention, and nourishes Love, Peace, Friendship, and every social Virtue; it tells us to seek our Happiness in the Happiness we bestow, and to love our Neighbour as ourselves.

It informs us that we are all Children of one Father; that Man is an infirm, short-liv'd Creature, who passes away like a Shadow; that he is hastening to that Place where human Titles and Diffinctions are not confider'd; where the Trappings of Pride will be taken away, and Virtue alone have the Pre-eminence; and thus instructed, we profess, that Merit is the only proper Distinction .--- We are not to vaunt ourselves upon our Riches, or our Honours, but to cloath ourselves with Humility; to condescend to Men of low Estate; to be the Friends of Merit in whatever Rank we find it .---We are connected with Men of the most indigent Circumstances, and in a Lodge, (tho' our Order deprives no Man of the Honour due to his Dignity or Character,) we rank as Brethren on a Level; and

and out of a Lodge, the most abject Wretch we behold, belongs to the great Fraternity of Mankind; and therefore, when it is in our Power, it is our Duty, to support the Distressed, and patronize the Neglected.

It directs us to divest ourselves of confin'd and bigotted Notions, (the Source of fo many cruel Persecutions) and teaches us, that Humanity is the Soul of all Religions .--- We never fuffer any religious Disputes in our Lodges, (such Disputes tend to disturb the Tranquility of the Mind) and as Mafons, we only pursue the universal Religion, the Religion of Nature. Worshippers of the God of Mercy, we believe that in every Nation, he that feareth him and worketh Righteousness, is accepted of him .-- All Masons, therefore, whether Christians, Jews, or Mahometans, who violate not the Rule of Right written by the Almighty upon the Tablets of the Heart, who do fear him, and work Righteousness, we are to acknowledge as Brethren; and tho' we take different Roads, we are not to be angry with each other on that Account; we mean all to travel to the fame Place; we know that the End of our Journey is the same; and we are all affectionately to hope to meet in the Lodge

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of perfect Happiness---How lovely is an Institution fraught with Sentiments like these;---how agreeable must it be to him who is seated on a Throne of everlasting Mercy; to that God who is no Respecter of Persons.

It instructs us likewise in our Duty to ourselves; ---It teaches us to set just Bounds to our Defires; to put a Curb upon our sensual Appetites; to walk uprightly.

Our Order excludes Women; not because it is unwilling we should pay a proper Regard to that lovely Sex, (the greatest, the most valuable Gift that Heaven has bestow'd upon us,) or because it imagines they would not implicity obey the strictest Commands of Secrefy; but it knows if they were to be admitted to our Assemblies, that our Bosoms must often be inflam'd by Love; --- that Jealoufy would fometimes be the Confequence; that then we should no longer be kind Brethren, but detested Rivals, and that our harmonious Institution would by that Means be annihilated :--- But tho' our Order excludes Women, it does not forbid our enjoying the Pleasures of Lave, but it bids' us enjoy them in such a Manner as the Laws of Conscience, Society, and Temperance permit; ---It

It commands us for momentary Gratifications, not to destroy the Peace of Families; not to take away the Happiness, (a Happiness with which Grandeur and Riches are not to be compar'd) which those experience whose Hearts are united by Love,—not to profane the first and most holy Institution of Nature.—To enjoy the Blessings sent by divine Beneficence, it tells us, is Virtue and Obedience; but it bids us avoid the Allurements of Intemperance, whose short Hours of Jollity are follow'd by tedious Days of Pain and Dejection; whose Joys turn to Madness, and lead to Diseases, and to Death.—Such are the Duties which our Order teaches us, and Masonry (the Heavenly Genius) seems now thus to address us:

The Order I have establish'd in every Part of it shews consummate Wisdom; founded on moral and social Virtue it is supported by Strength; it is adorn'd by Beauty, for every Thing is found in it that can make Society agreeable.——In the most striking Manner, I teach you to act with Propriety in every Station of Life;——The Tools and Implements of Architecture, and every Thing about you, I have contrict to be most expressive Symbols to convey to you the strongest moral Truths.——Let

your

your Improvement be proportionable to your Instruction. Be not contented with the Name only of Free Masons; --- Invested with my antient and honourable Badge, be Masons indeed .--- Think not that it is to be so to meet together, and to go through the Ceremonies which I have appointed; these Ceremonies in such an Order as mine are neceffary, but they are the most immaterial Part of it, and there are weightier Matters which you must not omit .--- To be Masons indeed, is to put in Practice the Lessons of Wisdom which I teach you. With reverential Gratitude, therefore, chearfully worship the Eternal Providence; bow down yourfelves in filial and fubmiffive Obedience to the unerring Direction of the mighty Builder; work by his perfect Plans, and your Edifices shall be beautiful and everlasting.

I command you to love your Neighbour; stretch forth the Hand of Relief to him if he be in Necessity;—if he be in Danger, run to his Affistance; tell him the Truth if he be deceiv'd;—If he be unjustly reproach'd and neglected, comfort his Soul, and sooth it to Tranquility;—you cannot shew your Gratitude to your Creator in a more amiable Light, than in your mutual Regard for each other.

Taught

Taught as you are by me to root out bigotted Notions, have Charity for the religious Sentiments of all Mankind; nor think the Mercies of the Father of all the Families of the Earth,—of that Being whom the Heaven of Heavens cannot contain, are confined within the narrow Limits of any particular Sect or Religion.

Pride not yourselves upon your Birth, (it is of no Consequence of what Parents any Man is born, provided he be a Man of Merit) nor your Honours, (they are the Objects of Envy, and Impertinence, and must 'ere long be laid in the Dust;) nor your Riches, (they cannot gratify the Wants they create) but be meek and lowly of Heart:---I reduce all Conditions to a pleasing and rational Equality;--- Pride was not made for Man, and he that humbleth himself shall be exalted.

I am not gloomy and austere; ... I am a Preacher of Morality, but not a cruel and severe one; for I strive to render it lovely to you by the Charms of Pleasures, which leave no Sting behind; by moral Musick, rational Joy, and harmless Gaiety. ... I bid you not to abstain from the Pleasures of Society, or the innocent Enjoyments of Love or of Wine:

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To abstain from them, is to frustrate the Intentions of Providence.---I enjoin you not to confecrate your Hours to Solitude; --- Society is the true Sphere of human Virtue; and no Life can be pleafing to God, but what is useful to Man. On this Festival, in which well-pleased, my Sons, I see you asfembled to honour me; Be happy---let no penfive Look profane the general Joy; let Sorrow cease; let none be wretched, and let Pleasure, and her Bosom Friends, attend this social Board. Pleasure (as one of my Children has elegantly expressed it,) is a Stranger to every malignant and unfocial Paffion; and is formed to expand, to exhilarate, to humanize the Heart. But he is not to be met with at the Table of turbulent Festivity; he disclaims all Connections with Indecency and Excess, and declines the Society of Riot roaring in the Jollity of his Heart. A Sense of the Dignity of human Nature always accompanies him, and he admits not of any Thing that degrades it. Temperance and Chearfulness are his Bosom Friends, and at the social Board where he never refuses his Presence, these Friends are always placed on his Right Hand and on his Left; during the Time he generally addresses himself to Chearfulness, 'till Temperance demands his Attention: --- On this Festival I say, be happy; but.

but, remember now, and always remember, you are Masons, and act in such a Manner, that the Eves of the Censorious (ever fixed upon you) may see nothing in your Conduct worthy of Reproof; that the Tongue of the Slanderer (always ready to revile you) may be put to Silence. Be Models of Virtue to Mankind --- (Examples profit more than Precepts), lead uncorrupt Lives, do the Thing which is right, and speak the Truth from your Hearts; Slander not your Neighbour and do no other Evil unto him, and let your good Actions convince the World of the Wisdom and Advantages of my Inftitution. Oh! my Sons!---The Unworthiness of some of those who have been initiated into my Order, but who have not made themselves acquainted with me, and who, because I am a Friend to rational Gaiety, have ignorantly thought Exceffes might be indulged in, has been difgraceful to themselves, and discredited me.

Have I any Occasion to mention Charity to the UNION LODGE, --- to that Lodge to which no Object of Distress has ever applied, without being relieved; --- to that Lodge, which, catching the true Spirit of my Institution, has decreed that on the Festivals of St. John, there should always be a Collection made

made for charitable Purposes, and that the Master or Wardens should recommend the Propriety of it. --- Whilst free from Care you are enjoying the Blesfings of Providence, you forget not to raise the drooping Spirits, and exhilerate the desponding Hearts of indigent Brethren; and whilst you know one worthy Man is deprived of the Necessaries of Life, you cannot enjoy its Superfluities. Ye have passed from Death unto Life, because ye love the Brethren .--- With the Chains of Benevolence and focial Affection, my Sons, I link the Welfare of eyery Particular with that of the Whole: --- The chief Foundation of my Institution is Charity; --- I cry aloud to my Children, not to pass by on the other Side when they see Objects of Distress, but to go to them, and have Compassion upon them; to bind up their Wounds, pouring in Oil and Wine; to fet them on their own Beafts; to carry them to a Place of Safety, and take Care of them. --- I bid them weep for those who are in Trouble, --- never to fee any perish for Want of Cloathing, or fuffer the Stranger to lodge in the Street, but to open the Door to the Traveller .-- Never to cause the Eyes of the Widow to fail, or eat the Morfel by themselves alone, and the Fatherless not be Partakers thereof. I shew them the Path which is perfumed

fumed by the Breath of Benediction, and which leads to the Celestial Lodge where the Merciful shall obtain Mercy.

But some of my Children might have Inclination to affift the Poor in their Trouble, and not be able to do so without prejudicing themselves or their Families: Remember, my Sons, that when I direct you to be charitable, I direct you to be so as far as you can without doing Injury to yourselves or your Connections .--- But Money is not the only Thing the Unfortunate stand in Need of; --- Compassion points out many Resources to those who are not rich for the Relief of the Indigent; fuch as Confolation, Advice, Protection, &c .-- The Distressed often fland in Need only of a Tongue to make known their Complaints; they often want no more than a Word they cannot speak, --- a Reason they are ashamed to give, --- or Entrance at the Door of a great Man, which they cannot obtain.

Ye are connected, my Sons, by facred Ties; I warn you never to weaken, never to be forgetful of them. I have only to add, that I wish you happy. Virtue, my Sons, confers Peace of Mind here, and Happiness in the Regions of Immortality.



ACHARGE

Deliver'd in the Union Lodge at Exeter, at the Initiation of a Free Mason. *

By BROTHER G. W. M.

BROTHER,

YOU are initiated into the most antient and honourable Order of Free and Accepted Masons; —an Order against which, I doubt not, you have often seen Ridicule point her sharpest Arrows, and Calumny pour out her most copious Torrents of Abuse: I dare say you have heard our Order represented as either wicked or trisling, and our Meetings described as the Assemblies of riotous Jollity, and destructive Intemperance. I rejoice to see that these Representations have had no ill Effect upon you,

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Some Parts of this Charge are translated from the French.

your that they have not frightened you from entering amongst us. You saw Men most renown'd for Wisdom and Honour in the Society, --- saw them exert their utmost Endeavours to support its Interests in the present, and to extend them to future Times, and you knew that could never be the Case, if they had been betrayed into any Thing wicked, trisling, or ridiculous.

The Qualifications necessary to form a worthy Member of our Order are, a wise Philanthropy; pure Morality, inviolable Secresy, and a Taste for the polite Arts.

Lycurgus, Solon, Numa, and all other political Legislators, could not make their Establishments durable: How wise soever their Laws might have been, they could not extend them into every Country, and every Age. As these Laws had in view only Victories and Conquests, military Violence, and the Elevation of one People above another, they could not become universal, nor agree with the Taste, the Genius, and the Interests of every Nation: Philanthropy was not their Basis. The Love of Country, badly understood, and carried to an Excess, often destroyed in those warlike Republics the Love of Humanity in general. Men are

not effentially distinguished by the Difference Languages they speak, the Dresses they wear, of the Dignities with which they are invested; --- The whole World is but one great Republic, of which every Nation is a Family, and every particular Perfon a Child: To revive and spread abroad those antient Maxims drawn from the Nature of Man. is one of the Ends of our Establishment. We wish to unite all Men of an agreeable Humour, and enlightened Understanding, not only by the Love of the polite Arts, but still more by the great Principles of Virtue; and from such a Union, the Interest of the Fraternity becomes that of all Mankind; from fuch, every Nation may draw folid Knowledge, and all the Subjects of different Kingdoms may conspire without Jealousy, live without Discord, and mutually love one another without renouncing their Country.

Masonry instructs us in our Duty to the supreme Architect of the Universe,—to our Neighbours, and Ourselves. It instructs us to be peaceable Subjects to the Civil Powers, and never to be concerned in Plots and Conspiracies against the Well-Being of the Nation It teaches Truth, Peace, and Concord: It bids us open our Ears to the Cries of the Unfortunate, and extend our Hands to them

then with the Cup of Confolation;——It unites Men of all Nations in one affectionate Band of Brotherhood;——It shews us we are all upon a Level; and that Merit is the only just Distinction. It orders us to live within Compass, and always to act upon the Square with the World, and with one another. It is not gloomy, but chearful;——It forbids Intemperance, but encourages rational Mirth, and innocent Pleasure; in short, it is a Superstructure fix'd with solid Firmness on the broad Basis of moral and social Virtue.

Sound Morality is the second Disposition required in our Society.—Let a Man's Religion, or Mode of it, be what it will, we do not exclude him from the Benefits and Advantages of our Order, provided he believes in the glorious Architect of Heaven and Earth, and practises the sacred Duties of Morality. We are directed to expand our Hearts with the most generous Sentiments, to root out Bigotry, and stop the cruel Hand of Persecution.—We are bid to unite with virtuous Men of the most distant Countries, and opposite Opinions,—to unite with them in the firm and pleasing Bond of fraternal Love,—to regard them with the truest

Affection:—Come then ye virtuous Jews, Mañometans, ye faithful Followers of Virtue of every Faith and every Clime; come to us, and we will, with a Brother's Arms, receive you.—You worship the universal Lord of Nature, the bounteous Giver of all Good, in the Way you think most pleasing to him,—you practice every Duty of Morality, and be does not reject you;—And shall we?—No, come to us, and find your Friends, your Brethren. How must such Principles endear our Order to every liberal and benevolent Mind;—how universally useful do they make it, for a Mafon amongst Men of every Nation may find a Friend, a Home in every Climate.

As a severe, cruel, gloomy, and unsociable Philosophy disgusts Men with Virtue, we are desirous of rendering it amiable by the Allurements of innocent Pleasures, agreeable Music, pure Joy, and rational Gaiety.---Our Sentiments are not what the profane World and ignorant Vulgar imagine them to be:---All the Vices of the Heart are banished from them, as well as Irreligion and Libertinism, Excess, and Debauchery.

Here

Here the Love of all good Designs is strengthen'd.

Here; --- Friendship on Wing etherial slying round,
Stretches her Arm to bless the hallow'd Ground.
Humanity well pleas'd here takes her Stand,
Holding her Daughter Pity in her Hand:
Here Charity, which sooths the Widow's Sigh,
And wipes the Dew Drop from the Orphan's Eye:
Here stands Benevolence, whose large Embrace,
Uncircumscrib'd, takes in the human Race;
She sees each narrow Tie, each private End
Indignant, --- Virtue's universal Friend.
Scorning each frantic Zealot, bigot Tool,
She stamps on Masons Breasts her golden Rule.

Prol. by Defire of the Union Lodge.

We banish from our Lodges every Dispute which may tend to alter the Tranquility of the Mind, and Gentleness of the Manners; or to destroy those Sentiments of Friendship, and that persect Harmony to be found only in the retrenching all indecent Excesses, and discordant Passions.

The Obligations, Brother, that the Order lays upon you are, to protect your Brethren by your Authority, Authority, --- to enlighten them by your Underflanding, --- to edify them by your Virtues, --- to facrifice every personal Resentment, and diligently to
seek for every Thing which will best contribute to
the Peace, Concord, and Credit of the Society. --How is it that I have neglected to mention to you
the Necessity of assisting your Brethren in their Distresses. This is the first of all your Obligations;
let your Heart, therefore, be always ready to commiserate Distress, --- your Hand ever open to relieve
it: Drop Balm upon the Wounds Assistion has
made, and bind up the Hearts which Sorrow has
broken, and thus experience the exalted Happiness
of communicating Happiness to others.

We have Secrets amongst us; some of them have been entrusted to you: These compose a Language sometimes mute, and sometimes very eloquent, to be communicated at the greatest Distance, and to know our Brethren by, let their Country or their Language be what it will,

What has scarcely happened to any other Society, has happened to ours: Our Lodges have been established in, and are now spread over, all polite Nations, and yet, amongst so great a Multitude of Men,

Men, no Brother has ever yet betrayed our Secrets: Dispositions the most volatile, the most indiscreets and the least trained up to Secrefy, learn this great Science as foon as they enter amongst us. So great an Empire over the Mind has the Idea of Brotherly Union! This inviolable Secrefy powerfully contributes to link together the Subjects of different Kingdoms, and to facilitate, and render mutual between them, the Communication of Benefits: We have many Examples of it in the Annals of our Order: Brethren travelling over the various Nations of Europe, and finding themselves distressed, have made themselves known to our Lodges, and immediately have they received all necessary Asfistance; [* And you, Brother, should your Country demand your Services in Foreign Wars, and Captivity should be your Portion, you may find affectionate Brethren, where others would only find bitter Enemies.] We are connected by folemn Promises; if any one should fail in the solemn Promises which connect us, you know, Brethren, that there is no greater Punishment than the Remorse of Conscience, the Infamy of Perfidy, and the Exclufion from our Society. The . B 3

Addressed to a Brother who had a Commission in the Army.

The famous Feasts of Ceres at Eleufis, of Ins in Egypt, of Minerva at Athens, of Urania amongst the Phenicians, and of Diana in Scythia, had some Relation to our Solemnities: Mysteries were celebrated in them, in which many Vestiges of the antient Religion of Noah and the Patriarchs are to be met with: They finished by Repasts and Libations, but without the Excesses, Debaucheries, and Intemperance, which the Pagans by Degrees fell into. The Source of all these Infamies, was the Admisfion of Persons of both Sexes to their nocturnal Asfemblies contrary to their primitive Institution. is to prevent fuch Abuses that Women are excluded from our Order. It is not that we do not pay a natural and due Regard to that most beauteous Part of the Creation, or that we are unjust enough to look upon them as incapable of Secrefy, but, because their Presence might insensibly alter the Purity of our Maxims, and our Manners; we are afraid (nor groundless are our Fears) that Love would enter with them, and draw us to his flowery-tempting Paths, where Jealoufy too often would diffuse his Venom through our Hearts, and from affectionate Brethren, transform us into implacable Rivals.

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The fourth Qualification necessary to enter into our Order, is a Taste for useful Sciences, and liberal Arts of every Kind: These improve the Heart as much as the Understanding; moderate the selfish Affections; sweeten and harmonize the Temper, and better fit Men for social Happiness, that Happiness which Free Masonry most zealously endeavours to promote.

The Name of Free-Mason ought not then to be taken in a literal, gross, and material Sense, as if we were simple Workmen in Stone and Marble. We do not consecrate our Talents and our Riches to the Construction of external Temples, but enlighten, edify, and protect the living Temples of the Most High.

Thus, Brother, have I given you some Account of Masonry, and the Qualifications necessary to make a worthy Member of it; by which you see it is not a ridiculous and trisling, but a very serious and important Institution;——an Institution sounded on the most exalted Principles of moral and social Virtue.* May you, Brother, and may all of us,

^{*} Addressed to a Clergyman. — You, Brother, are a Preacher of that Religion, of which the distinguishing Characteristicks are universal

ever keep in View its noble and real Design, and catch the Spirit of it.---May it be our Glory to practice the Duties it prescribes.---Moral Architects as we are, may we build Temples for every Virtue; Prisons and Dungeons for Vice, Indecency, and Immorality.---May we be disposed to every humane and friendly Office, ever ready to pour Wine and Oil

verfal Benevolence and unbounded Charity:---You cannot, therefore, but be fond of the Order, and zealous of the Interests, of Free-Masonry, which, in the strongest Manner, inculcates the same Charity and Benevolence, and which, like that Religion, encourages every moral and social Virtue, which enforces the Practice of all the softer Virtues of Humanity, which introduces Peace and Good Will amongst Mankind, and is the Centre of Union to those who otherwise might have remained at a perpetual Distance; and believe me, Brother, that whoever is warm'd with the true Spirit of Christianity, must esteem, must love Free-Masonry.

Addressed to a French Gentleman:

You, Brother, the Native, and Subject of another, a great and enlighten'd Kingdom, you, by entering into our Order, have connected yourself by sacred and affectionate Tyes with Thousands of Masons in this and other Nations.—Ever reflect, that the Order you have entered into, bids you always look upon the World as one great Republic, of which every Nation is a Family, and every particular Person a Child. When, therefore, you are returned to, and settled in, your own Country, take Care that the Progress of Friendship be not confined to the narrow Circle of national Connections, or particular Religions, but let it be universal, and extend to every Branch of the Human Race. At the same Time, always consider, that besides the common Ties of Humanity, you have this Night entered into other Obligations, which engage you to kind and friendly Actions to your Brother Masons of all Countries and Religions.

Oil into the Wounds of our distressed Brethren, and gently bind them up, ('tis one of the principal Ends of our Institution) so that when those who speak evil or lightly of us behold our Conduct, and see by our Means, the Hungry sed, the Naked cloath'd, the Sick sustain'd and cherish'd,---shall see our Light so usefully shine,---their evil Speaking may be silenced, their soolish Prejudices remov'd, and they may be convinc'd that Masonry is a useful and venerable Structure, supported by the great and everlasting Pillars of Wisdom, Strength, and Beauty.



One



One of the Bye Laws of the Union Lodge, Exeter, directs,

"THAT the Master of the Lodge, or one of the Wardens,
by his Order, do take a proper Opportunity soon after

"Dinner, on every St. John's Day, to recommend to the

Members, and visiting Brethren present, a voluntary

" Contribution towards increasing the Fund for Charity,

and that a Collection be accordingly made by the Trea-

" furer for that Purpofe.

In consequence of which Law

The following CHARGE was deliver'd there on the Feast of St. John the Evangelist, 5769,

By BROTHER C-, S. W.

BRETHREN,

THE Propriety of now making a Collection for charitable Purposes, has been so fully explain'd to you by our Right Worshipful Master, that it becomes unnecessary to say any Thing farther upon the Subject: As he has, however, been pleased to call upon me, I must, (tho' I too sensibly feel how incapable I am properly to acquit myself before so respectable an Assembly) I must, in obedience

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to

to him, say something upon it ;--- I must now rise up as the Advocate of Charity: But is there any Occasion for an Advocate of Charity to you?---Are you not all Masons, the Sons of Mercy, and does not Charity herself within your Breasts for ever pathetically plead her own Cause? does she not tell you to look upon the whole World as one Family; every Individual of which is cemented with the rest, and has a just Claim to Friendship and Regard?---That the Divine Artificer has thus cemented you for the Preservation of Harmony in the System of Things which his unerring Wisdom has thought fit to establish?--- That it is not to your own immediate Endeavours to which you are indebted for what you enjoy?-That the Diligence by which you have acquired, or the Genius by which you have commanded, the Goods of Fortune were given to you by the Supreme Benevolence; and given not as Emoluments to yourselves only, or only to be employed for your own Advantage?--- That he is the common Father of All? That he regards the whole Species as his Children, nor excludes the meanest from his paternal Care? That his Mercies (however partially they may feem to be bestowed) are not given for the Advantage of a few, but of the Whole? If he should, therefore, have dealt more favourably with

with you than with thousands around you, equally the Work of his Hands, and who have the same Claim to his Beneficence, look upon yourselves as the happy Agents employed by him for distributing his Goodness to others: --- shew, by your Love of Man, your Gratitude to God; be truly thankful, and obey his Precepts; --- He has commanded you to deal your Bread to the Hungry; to bring the Poor that are cast out into your House; when you see. the Naked to cover them, and not to hide yourselves from your own Flesh .--- "Ye are only the Stewards of his unlimitted Bounty; and are, therefore," to look upon every human Creature; "whatever has the Character of a Man, and wears the same Image of God that you do," as truly your Brethren, as posses'd of a Title to some Part of your Abundance, --- as having a just Claim to your Kindness.

When Charity has thus prepared you, Compaffion easily finds a Way to your Hearts, and your Ears are open to the Cries of the Unfortunate, to the sad Story of the Fatherless, and of him that hath no Helper. She now leads you to the sordid Huts of chearless Poverty,---the Inhabitants of which were born to no Inheritance but Wretchedness and Trouble; She there shews you Groups of miserable Mortals,

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Mortals, some destitute of proper Cloathing, some groaning on the Bed of Sickness; and All eating the bitter Bread, and drinking the nauseous Waters of Affliction: She then bids you carry to them (say, does she not?) the Medicine of kind Consolation;—bids you cherish and sustain them; directs you to take the tatter'd Weed from their cold wintry Limbs, and in its Place put on a warmer Raiment: She bids you pour some cordial Drops into their Cup, and liberally (if liberally you can) to bestow upon them more palatable, more invigorating Sustenance.

She now conducts you to a gloomy Cell; and bids you behold a forrowful and disconsolate Being, the wretched Inhabitant of it: Prosperity, (says she) once smiled upon bim, and then his Eye was never turn'd away from any Fellow-Mortal that wanted his Assistance,—his Hand was never shut against him. As far as he was able he poured Comfort into the Hearts of those whom Misery had bruis'd; was a Father to the Fatherless, and instead of a Husband unto their Mother: Education has refin'd his Sentiments, and given him a quicker Sense of feeling Pain: "He has known the luscious Sweets of Plenty, has slept each Night with soft Content about his Head, and never wak'd but

to a joyful Morning." Alas, how chang'd! Miffortune has dragg'd him down to what you now behold him; see her torturing Arrow in his Breast; fee near him ghaftly Poverty. Oh! quickly try. with gentle Hand, to draw the Arrow out, pour the healing Balm into the Wound, drive away the meagre Fiend, hush all his Complaints, and speak Comfort to his despairing Soul :--- You do as she directs; (True Masons always do as Charity directs) and you, ye generous Philanthropists, you find the Bleffing of a Fellow-Creature that was ready to perish come upon you. By inspiring Gladness into a Heart oppressed with Want, you receive the most rapturous, tho' the most durable Pleasures of which the Heart is capable. Pleasures you have often felt, --- you feel them now; for they are of a Nature fo refin'd and pure, that they burn without confuming: So thoroughly fenfible are you of the Satisfaction which arises from doing Good, so well you know that the best Way of enlarging human Happiness is by communicating it to others, so truly are you Masons, that you have always a Tear of Tenderness ready to shed over the Unfortunate, are always eager to do kind Offices; --- your Hands are never thut when Benevolence commands them to be open'd; they will nöt

not now be thut; the orders a Collection for charitable Purposes, and you will each throw in your Mites to encrease it. On this Festval, dedicated to rational Joy (on which our Profession bids us assemble to use the good Things of Life, without abufing them ;---on which we are directed to be wifely gay, but not one Moment to forget those Lessons of Temperance, Decency, Harmony, and good Decorum, which we have been so often taught; not to forget that the Eyes of the Cenforious are upon us, and therefore for the Honour of Masonry, for your own Honour, are carefull to avoid whatever is in itself improper, --- whatever even has the Appearance of Impropriety.) On this Festival, I say, whilst you are in Plenty, regaling and enjoying the Bleffings fent you by the beneficent Parent of the Universe, you will not be deaf to the pathetic Voice of Compassion, or divest yourselves of benevolent Thoughts and focial Affections, --- will not shut out from your Minds the Calamities of distreffed Brethren, to whom a Morfel of Bread is wanting, nor forget your Obligations as Men, your Obligations as Masons, to relieve them .-- In the House of Feasting you will gladly enter into any Plan calculated for that Purpose, and after you have afforded the Children of Misfortune such Consola-

tion as Prudence directs, you will enjoy the Plean fures presented to you with greater Relish:--- I say as Prudence directs, because you are not under such Obligations to Liberality that nothing will excuse from it: Masonry tells you Charity must be preceded by Justice; and unless a distressed Brother's Calamities call for instant Affistance, you must not, when Humanity prompts you to bestow Bounties, or others call upon you to do fo, you must not be unmindful of those whom Nature has more immediately connected to you :--- you must not forget the Debts that are due to others. The Man who loyes his Fellow-Creatures,---who sympathizes in all their Miseries, and who anxiously wishes it was in his Power to relieve them, tho' his Circumstances allow him to give no pecuniary Affistance, is very charitable; whilst the Rich, destitute of a proper Temper of Mind, may give large Sums without being so at all .-- If you cannot give Alms to the Necessitous, you may recommend them to those who can; --- you may bestow upon them the Balm of Pity, may drop a Tear over their Misfortunes, and in some Thing or other be serviceable to them, and in whatever Way you contribute your Mites, Charity with Pleasure will accept of them: She will only confider the Principles by which you were

were influenced, and if these were proper, she will tell you, you have done your Duty; that you have her Applause; and that, in due Time you will plenteously gather the happy Fruits of your Benevolence. Whatever Collection is now made will be religiously appropriated to the Purposes for which you defign it; industrious, but unfortunate Brethren, and not the idle and dissolute, will be Partakers of it: Some Part of it will go to the Dwellings of Poverty and Disease, there to procure Bread for the Hungry, and Medicines for the Sick; and some Part of it will rejoice the Hearts of the Aged,---of those whose Spirits are exhausted, and whose Arms are unbrac'd by Time, and who are unable to procure for themselves that Sustenance their Fulness of Days requires.

Sensible that I have now offer'd nothing, which has not often occurr'd to every one of you, I beg your Pardon, Brethren, for taking up so much of your Time; and this, I doubt not, you will readily grant me, when you recollect I arose up in Obedience to the Commands of our Right Worshipful Master, and remember that I am your Brother.

M.K.

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An ADDRESS

To CHARLES WARWICKE BAMPFYLDE, Efq; (now Sir Charles)

On his being install'd Provincial Grand Master for the County of Devon, and City and County of Exeter, Dec. 19, 1775.

County of Devon, and City and County of Exeter, has long, Right Worshipful, been the earnest Wish of the zealous and worthy Members of our Order in this Country: They were well persuaded that such an Officer would increase its Interests, and promote its Prosperity; they saw a thousand Advantages which would be the Consequence of such a one, and anxiously looked round them to find a Brother proper to be entrusted with the great and necessary Powers that high Office would convey to him.—They wished to find one illustrious by Birth, by Rank, and by Fortune, whose Mind had received all the Improvements of

a learned and polite Education, and above all, who had the Profperity of Masonry at Heart, and who was willing to exert his best Endeavours to promote its useful and extensive Principles.—Their warmest Wishes, Right Worshipful, are fully gratified;—what they have so long, so earnestly desired, they have sound in you, Sir, and their Hearts are now sensible of the highest Joy at the pleasing Prospect of having you for their Patron.

I am defired, Right Worshipful, to install you into your high Office, and, though I wish this Honour had fallen to the Lot of a Brother, better informed in Matters of this Sort, and more equal to the Task, I cannot but confess it is grateful to me.

Give me Leave, Sir, to seat you in this Chair, and to invest you with this Badge of your Office:—This will silently admonish you always to do Justice to the Cause of Masonry,—to consult, as the exalted Rank you now hold amongst us demands of you, and to promote, its real Interests. It will instruct you to insuse into the many Lodges, of which you are now the Head, the true Spirit of our Order; the Philanthropy, the Charity, the brotherly Affection it so strongly inculcates: It will order you to make wise Regulations for the

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good Government of the Fraternity, to give due Commendation to the worthy Members of it, to rebuke those who act contrary to its Laws, who, instead of promoting Harmony, sow the Seeds of Discord, and are actuated by a Spirit of unjust Opposition, a Spirit which the Principles of Masonry ought ever to check; and it will direct you, Right Worshipful, to fix indelible Marks of Infamy and Reproach upon those whose Lives are a Disgrace to this, and every other Society.

To you, Right Worshipful, I now deliver this Emblem of that Power with which you are now invested; always make Use of it (indeed I have no Doubt, Sir, but you always will) for the Good of our benevolent Institution, and let us all look up to you, as to our Guardian Angel.

I now present to you, Right Worshipful, that Piece of Divine Furniture so essential to our Crast. In those facred Writings are to be found the sub-lime Parts of our antient Mystery; in them are most strongly portray'd the social and moral Duties, without which no Man can be a Mason. These Writings you will, doubtless, direct your Lodges carefully to read, to consult, and to study.

I next, Sir, deliver to you those Tools of operative Masonry, which are to Free and Accepted Masons the most expressive Symbols.—These will direct you, Right Worshipful, to reduce all rude Matter into proper Form,—to bring to due Subjection (should human Frailty render it necessary) the jarring and irregular Passions of your Lodges, and to circumscribe them by Harmony, Order, and good Decorum.

And lastly, Sir, I present to you the Book of Constitutions, in which are contained the Rules and Orders made at different Periods for the good Government of the Society; in which those Charges are to be met with, which shew its Nature, its Wisdom, and its Utility. --- This Book, Right Worshipful, you will, without Doubt, direct your Lodges to make themselves well acquainted with; --- to endeavour to elucidate such Passages as seem obscure; to endeavour to throw upon Masonry that Brightness it deserves, and to make it, in all its Parts, worthy the Attention of Men the most penetrating and judicious.

The Society, Sir, over which in this Country you now preside, is formed upon a more benevolent Plan than any other. In those Regions which

have been peculiarly favoured with the LIGHT WHICH CAME FROM HEAVEN it is possible that there may be fome unhappy Persons whose Minds may not be sensible of its Brightness, and who, therefore, do not receive its falutary Influence .--- Should it be so, you know, Right Worshipful, we should not on that Account shut against them the Door of Masonry; where Benevolence for ever stands to open it to all the Virtuous of the human Race .---Permit me, Sir, one Moment to confider the Advantages of our Institution in this Respect only .---From fome Cause (we leave the Searcher of Hearts alone to judge of it) they cannot become Members of one Society; they come to us, the Professors of an Order which teaches that "Happiness and true Philosophy are of the social and the smiling Kind," they come to us, who, without Austerity and Gloom, recommend to them the strongest Lessons of moral and focial Virtue, and endeavour to engrave upon their Hearts the Necessity of visiting the Fatherless and the Widow, of keeping themfelves unspotted from the World, and doing to their Fellow-Mortals all the Good in their Power. Are not fuch likely to become more happy in themfelves, and better Members of Society than if they had had no fuch Connection? Forgive my Digreffion. fion, Sir; I have a Heart that expands with Kindness for the whole human Race, and I am beyond Measure transported when I see any Scheme, which can in the least contribute to their Felicity.

You are now, Right Worshipful, at the Head of an Order which is calculated to unite Men by the Cement of true Friendship, --- to extend Benevolence, and promote Virtue; and give me Leave to fay that the Honour you possess is not unworthy a Man of the highest Rank, or most distinguished Abilities. Permit me likewise to fay, Sir, that now you have begun the Work, you ought with unremitting Ardour to pursue it; for, by so doing, you may be of the greatest Benefit to one of the most liberal Institutions upon Earth. Long may you enjoy your exalted Station; long may you enjoy the Wishes of your affectionate Lodges for your Prosperity; and may we, Brethren, like true Masons, always pay due Submission to the Powers that be; and always strive, by Well-doing, to put to Silence the Ignorance of foolish and unenlightened Men .--- As Free, but not using our Liberty for a Cloak of Maliciousness, but as the Servants of God and true Profesfors of Masonry .--- Honour all Men to whom Honour is due; Fear God; Love the Brotherhood.



To MASTERS of LODGES.

To open and close the Lodge with a Prayer, has a pleafing Effect, and should never be omitted. The following, or any similar Form, may be made Use of.

A PRAYER to be used at the Opening of the Lodge.

AY the Smiles of our SUPREME GRAND MASTER be upon this our Meeting. May it be begun, continued, and ended, with Order, Harmony, and Brotherly Love. Amen.

A PRAYER to be used at the Closing of the Lodge.

MAY the Bleffing of the UNIVERSAL PARENT be upon us, and all our Brethren. May we be cemented by true Affection, and practice out of the Lodge those moral and social Virtues which we have been taught in it. Amen.

When the Lodge is opened the Senior Warden fhould read the following Laws for the Government of it.

YOU are to falute one another in a courteous Manner, agreeable to the Forms established amongst amongst Masons; you are freely to give mutual Instruction as shall be thought necessary or expedient, not being overseen or overheard, without encroaching upon each other, or derogating from that Respect which is due to any Gentleman, were he not a Mason; for though as Masons we rank as Brethren on a Level, yet Masonry deprives no Man of the Honour due to his Rank or Character, but rather adds to his Honour, especially if he has deserved well of the Fraternity, who always render Honour to whom it is due, and avoid ill Manners.

No private Committees are to be allowed, or feparate Conversations encouraged; the Master or Wardens are not to be interrupted, or any Brother speaking to the Master; but the Brethren are to observe due Decorum, and under no Pretence to use any unbecoming Language, but pay a proper Deference and Respect to the presiding Officers.

These Laws are to be strictly observed, that Harmony may be preserved, and the Business of the Lodge be carried on with Order and Regularity.



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A PRAYER,

Used at the Initiation of a Candidate.

EARTH, we befeech thee to bless our present Undertaking, and to grant that this our Friend may become a faithful Brother, and that he, and all of us may live as Men, duly considering the important Ends for which thy Goodness has created us. Give us, O God, Wisdom to contrive in all our Doings,—Strength to support us under all Difficulties, and Beauty to adorn those Heavenly Mansions where thy Honour dwelleth: and grant that we may be firmly united by Brotherly Love, and in all our Dealings with the World may do Justice to all Men, love Mercy, and walk humbly with thee our God, and that at last an Entrance may be administered unto us into the Lodge of perfect Happiness, O great Jehovah. Amen.

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TO MASONS in GENERAL.

O stretch forth your Hands to assist a Brother, whenever it is in your Power, --- to be always ready to go any where to ferve him, --- to offer up your warmest Petitions for his Welfare, --- to open your Breasts and Hearts to him, --- to affish him with your best Council and Advice, --- to soothe the Anguish of his Soul, and betray no Confidence he reposes in you, --- to support him with your Authority, --- to use your utmost Endeavours to prevent him from falling, --- to relieve his Wants as far as you are able, without injuring yourselves or your Families, --- in short, mutually to support and affift each other, and earnestly to promote one another's Interests, are Duties (which well you know) are incumbent upon you. But do these Duties always influence your Conduct? --- Are they not too often forgotten ?---your worthy Brethren too frequently neglected, and the Stranger preferr'd to those of your own Houshold? ye are connected by folemn Promifes: Let those always be fo remembered as to direct your Actions; for then,

then, and only then, will you preserve Consciences void of Offence, and prepare that firm Cement of Utility and Affection, which Time will have no Power to destroy.

The Privileges of Masonry have been made too common; they have been bestowed upon the Worthless and the Wicked, and the Reputation of the Society has been injured. Good and true Men, not immoral or scandalous, but of good Report, ought only to be honoured with them; and every Mason should be particularly careful to recommend none as Candidates for our Mysteries, but such whose Characters will answer this Description; and previous to his Initiation every Candidate ought to subscribe the following Declaration.

I A. B. do feriously declare upon my Honour, that unbiassed by Friends, and uninfluenced by mercenary Motives, I freely and voluntarily offer myself a Candidate for the Mysteries of Masonry; that I am solely prompted by a favourable Opinion conceived of the Institution, a Desire of Knowledge, and a sincere Wish of being serviceable to my Fellow-Creatures; and that I will chearfully conform

conform to all the antient established Usages and Customs of the Society. As witness my Hand this Day of

(Sign'd)

A. B.

C. D. Witnesses.

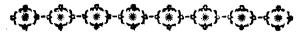
The keeping late Hours on Lodge Nights, has made Families uneasy, and discredited the Society. It has been faid, "Your Practices are inconfistent with those Lessons of Order which you tell us are fo constantly taught you; and therefore, how excellent foever Masonry may be in itself, as it has not Force fufficient to keep you from violating the Laws of Oeconomy, and Regularity, it becomes to you, and to your Families, the Source of Unhappiness."---To prevent such reasonable Objections, it is the Duty of every Mason (as every one is obliged to contribute as much as is in his Power to the Credit of the Fraternity) not to continue late in the House where the Brethren assemble, but foon after the Lodge is closed, (which is always done at a seasonable Hour) to return Home.

A Conduct of this Kind would do Honour to the Professors of Masonry, and to the Order.



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The MANNER of CONSTITUTING a LODGE,

According to ANTIENT USAGÉ: With the Ceremony of CONSECRATION.

NY number of Master-masons, not under seven, resolved to form themselves into a New Lodge, must apply, by petition, to the Grand Master, or Provincial Grand Master; * setting forth, "That they are regular-made Masons, and present "Members of different Lodges under the Constitution of England: That they have the Prospe-"rity of the Society at Heart, and are willing to exert their best Endeavours to promote the Princi-"ples of Masonry: That, for the Conveniency of their respective Dwellings, and other good Reamsons, they have agreed to form themselves into a "New Lodge, to be named -----, and have nomi-"nated A. B. to be the Master, C. D. to be the

[•] Where there is a Provincial Grand Master appointed, Applications for Warrants of Constitution, and for all other Business respecting Masonry, must be made to him, his Deputy, or Secretary, and all Contributions for the General Fund of Charity, registering Fees, &c. must be paid to the Treasurer, or one of the Officers of the Provincial Lodge.

"Senior Warden, and E. F. to be the Junior "Warden: That, in consequence of this Re"folution, they pray for a Warrant of Constitu"tion, to impower them to assemble, and hold
a regular Lodge on the ----- of every Month,
at the House of G. H. known by the sign of
----, in -----, and then and there to make,
pass, and raise Masons, according to the regular Forms of the Society, and to execute all
the other Duties of the Craft: That, the Prayer of their Petition being granted, they will
faithfully obey all the Edicts or Commands of
the Grand Master, and strictly conform to all
the Laws and Regulations of the Grand Lodge."

This Petition, being properly figned and recommended by three Mafters of Regular Lodges, must be delivered to the Grand Secretary, who, on presenting it to the Deputy Grand Master, and his approving of it, will grant a Dispensation; authorifing the Brethren specified in it, to assemble as Masons for forty Days, or until such Time as a Constitution shall be granted, or that Authority be recalled.

In Consequence of this Dispensation, a Lodge may be held at the Place there specified; and its Transactions, Transactions, being properly recorded, will be equally valid, for the Time being, with those of a regular constituted Lodge.

The Petition is presented by the Deputy Grand Master to the Grand Master, who being satisfied of the Truth of the Allegations it contains, appoints a Day and Hour for constituting [and confecrating*] this New Lodge; and for installing the Master, Wardens, and other Officers of the same.

If the Grand Master attends, with all his Officers, the Lodge will be constituted IN AMPLE FORM; if the Deputy Grand Master and the other Grand Officers attend, it will be constituted IN DUE FORM; but if the Power is vested in any subordinate Lodge, it will only be constituted IN FORM.

On the Day and Hour appointed, the Grand Master, with his Officers, [or the Master and Officers of any private Lodge authorized by the Grand Master,] meet in a convenient Room, and being properly clothed, walk in Procession to the

This is too frequently omitted.

the Lodge Room. The Lodge is opened by the Grand Master in all the Degrees of Mafonry. A Prayer being repeated in due Form, and an Ode in Honor of the Society fung, the Grand Master [or Master in the Chair] is informed. 66 That a certain Number of Brethren then or present, duly instructed in the Mysteries of Ma-" fonry, defire to be formed into a New Lodge, " under his Worship's [or the Grand Master's] Patronage; that a Difpensation had been granted to them, by Virtue of which Authority they 46 had affembled as regular Masons; and that the "Transactions of their several Meetings had been " properly recorded." The Petition is then read, as is also the Dispensation, and the Warrant or Charter of Constitution, granted in consequence of it. The Minutes of all the Transactions of the New Lodge, while under Dispensation, are likewife read, and being approved, they are declared to be regular and valid. The the Grand Mafter [or Master in the Chair] was the Wartant in his Hand, and requests the Brethren of the New Lodge, to fignify their Approbation or Disapprobation of the Officers nominated in the faid Warrant to preside over them. This being signified accordingly, an Anthem is fung, and an Oration on the Nature and Design of Masonry is delivered. CERE-

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CEREMONY

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CONSECRATION*.

THE Grand Master, attended by his Officers, and some dignified Clergyman, form themselves in Order round the Lodge in the Center. All devoutly kneeling, the preparatory Prayer is rehearsed. The Chaplain produces his Authority, and being properly assisted, proceeds to consecrate. Solemn Music strikes up, and the necessary Preparations are made. The first Clause of the Consecration Prayer is rehearsed, all devoutly kneeling. The Response is make, Clory to God on High. Incense is scattered over the Lodge, and the Grand Honours of Masonry are given. The Consecration Prayer

This is never to be used but when specially ordered.



Prayer is concluded, and the Response repeated, together with the Grand Honours, as before. All rising up, solemn Music is introduced, after which the Blessing is given, and the Response made as before, accompanied with the usual Honours. An Anthem is then sung, and the Brethren of the New Lodge coming forward and doing Homage, the Grand Master pronounces these Words:

- In this my exalted Character, and in the
- ' Name of the Most High, to whom be Glory
- and Honour, I constitute and form these good
- 6 Brethren into a regular Lodge of Free and Ac-
- cepted Masons; and God be with them.' Amen. [Flourish with Drums and Trumpets.]

The Grand Honours are once more repeated, and the Ceremony of Confectation ends.



CEREMONY

O F

INSTALLATION.

THE Grand Master * then asks his Deputy,
 If he has examined the Master nominated
 in the Warrant, and whether he finds him well
 skilled in the noble Science and the royal Art?"
The Deputy answering in the Assirmative, he, by
the Grand Master's Order, takes the Candidate
from among his Fellows, and presents him at the
Pedestal; saying, Most Worshipful Grand Master, [or Right Worshipful, as it happens,] I
 present my worthy Brother A. B. to be installed
 Master of this New Lodge. I know him to be



^{*} In this, and other fimilar Instances, where the Grand Master is specified as acting, may be understood any Master who performs the Ceremony.

- f of good Morals and of great Skill, true and truf-
- ty, and a Lover of the whole Fraternity, where-
- foever dispersed over the Face of the Earth.

The following Charges are then read by the Grand Secretary [or acting Secretary] to the Mafter Elect.

- I. You are to be a good Man and true, and frictly to obey the moral Law.
 - 'II. You are to be a peaceable Subject, and
- cheerfully to conform to the Laws of the Country
- in which you reside.
 - 'III. You are not to be concerned in Plots or
- · Conspiracies against Government, but submit to
- the Decisions of legislative Power.
 - IV. You are to respect the civil Magistrate, to
- work diligently, live creditably, and act ho-
- onourably by all Men.
 - V. You are to obey the Rulers and Governors
- of the Society, supreme and subordinate, in
- their different Stations, and submit to the Awards
- and Resolutions of your Brethren.

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- VI. You are to avoid private Piques and
- Quarrels, and guard against Intemperance and
- Excess.
- VII. You are to be cautious and prudent in
- 'your Behaviour, courteous to your Brethren,
- and faithful to the Lodge to which you belong.
- VIII. You are to respect your genuine Brethren, and discountenance all false Pretenders.
 - 'IX. You are to promote the general good of
- Society, cultivate the focial Virtues, and be al-
- ways ready to give or to receive Instruction.

The Secretary then reads the following Regulations.

- I. The Grand Master for the Time being, and
- e all his Officers are to be duly Homaged, and
- the Edicts of the Grand Lodge be strictly en-
- forced.
 - 4 II. No alteration or innovation in the Body of
- ' Masonry shall be made without the Consent of
- 6 the Grand Lodge first had and obtained.
 - 'III. The Duties of the Grand Lodge are to

- be regularly attended, and the Dignity of the So-
- ciety supported.
 - · IV. No stated Lodge is to be formed without
- e leave from the Grand Master or his Deputy, or
- any Countenance given to a Mason clandestinely
- made in fuch Lodge.
 - V. No Mason is to be made, or Member ad-
- f mitted, in a regular Lodge, without one Month's
- previous Notice, or due Inquiry into his Cha-
- racter.
 - VI. No Vifitors are to be received into a
- Lodge unless Vouchers can be produced of their
- having been initiated in a regular conflituted
- Lodge, acting under the Authority of the Grand
- Mafter of England, or some other Grand Mafter
- approved by him.
 - VII. No public Processions of Masons,
- clothed with the Badges of the Order are to be
- countenanced without the special Licence of the
- Grand Mafter.
 - 'These are the Laws and Regulations of the
- Society of Free and Accepted Masons."

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The Grand Mafter then addresses the Master elect in the following Manner: Do you submit to these Charges, and do you promise to support these Regulations, as Masters have done in all Ages?' The New Master having signified his cordial Submission, is bound to his Trust, and invested with the Badge of his Office by the Grand Master, who thus salutes him: 6 Brother A. B. in consequence of the Recommendation I have received of you, and your cheerful Conformity to the Charges and Regulations of the Society, I appoint you Master of this New Lodge, not doubting of your Care, Skill, and Capacity.' The Warrant of Constitution is then delivered over to the New Master; after which the Holy Bible, the Square and Compass, the Book of Constitutions, the Minute Book, the Hiram, the moveable Jewels, and all the Infignia of his different Officers, are separately presented to him, and the necessary Charges suitable to each, are properly delivered*. The New Master is then conducted by the Stewards, amidst the Acclamations of the Brethren.



The same Ceremony and Charges attend every succeeding Infallation.

Brethren, to the Grand Master's Left Hand, where he returns his becoming Acknowledgments; to the Grand Master first, and to all the rest in their Order: After which he is saluted by the Music, with a Song suitable to the Occasion. The Members of the New Lodge next advance, pay due Homage to the Grand Master, and signify their Promise of Subjection and Obedience to their New Master, by the usual Congratulations in the different Degrees of Masonry.

The Grand Master orders the New Master to enter immediately upon the Exercise of his Office; to wit, in appointing his Wardens, whom he accordingly names. They are conducted up to the Pedestal, and presented to the Grand Master; after which the New Master proceeds to invest them with the Badges of their Offices in the following Manner:

- Brother C. D. I appoint you Senior Warden
- of this Lodge; and invest you with the Ensign
- 6 of your Office*. Your regular and early At-
- tendance I particularly request; as in my Ab-E fence



^{*} Here specify its moral Excellence.

- fence you are to govern the Lodge, and in my
- Presence to affist me in the Government of it.
- 'Your Attachment to this Lodge, joined to your
- Knowledge of Masonry, will, no doubt, enable
- vou to discharge the Duties of this important
- Station with Honour and Reputation.'
 - 6 Brother E. F. I appoint you Junior Warden
- of this Lodge; and invest you with the Badge of
- vour Office*. To you I intrust the Examina-
- tion of Visitors, and the Introduction of Candi-
- dates. I therefore request your regular and
- punctual Attendance on the Lodge. Your Pro-
- ficiency in Masonry, I doubt not, will qualify
- vou to execute faithfully the Duty you owe to
- vour present Appointment.
 - Brother Wardens, you are both too good
- Members of our Community, and too expert in
- the Principles of Masonry, to require much In-
- formation in the Duties of your respective Of-
- fices: fuffice it to mention, that I expect what
- 4 you have feen Praise-worthy in others, you will
- carefully imitate; and what in them may haveappeared

^{*} Here specify its moral Excellence.

- appeared defective, you will carefully avoid.
- Good Order and Regularity you must endeavour
- to promote. By a due Regard to the Laws in
- vour own Conduct, you can only expect to en-
- force a due Obedience to them in that of the
- 6 other Members.'

The Wardens retire to their Seats, and the Treasurer * is next invested. The Secretary is then called up to the Pedestal, and invested with the Jewel of his Office; upon which the New Master thus addresses him:

- 'I appoint you, Brother G. H. Secretary of
- 4 this Lodge. It is your Province to record the
- Minutes, fettle the Accounts, and iffue out the
- Summons for our regular Meetings. Your good
- 6 Inclinations to Masonry will certainly induce
- 6 you to discharge this Trust with Fidelity, and in
- fo doing you will justly merit the Esteem and
- ' Applause of the Lodge.'

The Stewards are next called up and invested, and the following Charge is delivered by the New Master:

E 2

Brother,

^{*} This Officer is not appointed by the Master, but elected by the Lodge.

- Grother I. K. and Brother L. M. I appoint you Stewards of the Lodge. The Duties of your
- Office are to introduce Vifitors, and to fee that
- they are properly accommodated; to collect the
- Quarterage and other Fees, and to keep an Ac-
- count of the Lodge Expences. Your regular and
- count of the Boage Expenses. I out regular and
- early Attendance will be the best Proof you can
- e give of your Zeal for Masonry, and your At-
- ' tachment to this Lodge.'

The Master then appoints the Tyler, and delivers over in form the Instrument of his Office, with the necessary Charge on that Occasion; after which he addresses the Members of the Lodge as follows:

BRETHREN,

- Such is the Nature of our Constitution, that
- ' as fome must of necessity rule and teach, so
- others must of course learn to submit and obey.
- Humility in both is therefore an essential Duty.
- The Brethren I nave appointed to support me in
- the Government of this Lodge, I hope, are too
- well acquainted with the Principles of Masonry,
- ' and the Rules of good Breeding, to extend their
- ' Power; and the other Members are too fenfible

- of the necessity of their Appointment, and of too
- e generous Dispositions, to envy their Preferment.
- From the Knowledge I have of both, I make no
- doubt but we shall all unite in the grand Design
- of being Huppy, and of communicating Happi-
- nefs.

The Grand Master gives all the Brethren Joy of their Officers, recommends Harmony, and expresses his desire that their only Contention will be a laudable Emulation in cultivating the royal Art, and the social Virtues; upon which all the New Lodge bow together, and return Thanks for the Honour of the Constitution.

The Grand Secretary proclaims the New Lodge three Times, with the Honours of Masenry. Flourish with Horns each Time.

A Song is then fung with a grand Chorus. After which the New Master proceeds to explain the Lodge.

The Grand Master orders the Lodge to be registered in the Grand Lodge Book, and the Grand Secretary to notify the same to all other regular Lodges.

A Song * concludes the Ceremony, and the Lodge is closed with the usual Solemnities in the different Degrees, by the Grand Master and his Officers; after which they return in Procession to the Apartment from whence they came.

This is the usual Ceremony observed by regular Masons, but the Grand Officers can abridge or extend it at Pleasure.



[•] Many of the Songs and Anthems, used upon this and other Occasions, are inserted at the End of this Book.

THE

CEREMONY

OBSERVED AT

FUNERALS,

According to Antient Custom:

With the SERVICE used on those Occasions.

Mason can be interred with the Formalities of the Order, unless by his own especial Request, communicated to the Master of the Lodge, of which he died a Member; nor unless he had been advanced to the third Degree of Masonry*.

The Master of the Lodge, on receiving intelligence of his Death, and being made acquainted with

Foreigners and Sojourners are excepted.

with the Day and Hour appointed for his Funeral, is to iffue his Command for fummoning the Lodge; and immediately to make Application, by the Grand Secretary, to the Deputy Grand Master, for a legal Power and Authority to attend the Procession, with his Officers, and such Brethren as he may approve of, properly Clothed*.

The Dispensation being obtained, the Master may invite as many Lodges as he thinks proper, and the Members of the said Lodges may accompany their Officers in form; but the whole Ceremony must be under the Direction of the Master of the Lodge to which the Deceased belonged; and he, and his Officers, must be duly honoured and cheerfully obeyed on the Occasion.

All the Brethren, who walk in Procession, should observe, as much as possible, an Uniformity in their

An express Law of the Grand Lodge, enacts, That no regular Mason do attend any Funéral, or other public Procession,

selothed with the Badges and Enfigns of the Order; unless a Difpensation for that Purpose, has been obtained from the Grand

Master, or his Deputy, under the Penalty of forseiting all the

the Rights and Privileges of the Society; and of being deprived

of the Benefit of the general Fund of Charity, should be be reduced

to Wante

their Dress. Decent Mourning, with white Stockings, Gloves, and Aprons*, is most suitable and becoming. No Person ought to be distinguished with a Jewel, unless he is an Officer of one of the Lodges invited to attend in Form, and the Officers of such Lodges should be ornamented with white Sashes and Hatbands; as also the Officers of the Lodge to whom the Dispensation is granted, who should likewise be distinguished with white Rods.

In the Procession to the Place of Interment, the different Lodges rank according to their Seniority; the Junior ones preceding. Each Lodge forms one Division, and the following Order is observed;

The Tyler, with his Sword;
The Stewards, with white Rods;
The Brethren out of Office, Two and Two;
The Secretary, with a Roll;
The Treasurer, with his Badge of Office;
Senior and Junior Wardens, Hand in Hand;
The Pastmaster;

The Master;

F "

The

^{*} This is the usual Clothing of Master-Masons.

The Lodge to which the deceased Brother belonged, in the following Order, all the Members having Flowers or Herbs in their Hands:

The Tyler;

The Stewards;

The Music [Drums muffled, and Trumpets covered];

The Members of the Lodge;
The Secretary and Treasurer;
The Senior and Junior Wardens;
The Pastmaster;

The Bible and Book of Constitutions on a Cushion, covered with black Cloth, carried by a Member of the Lodge;

The MASTER;
The Choristers, singing an Anthem;

The Clergyman;

Pall Bearers,

The BODY, with the Regalia placed thereon, and two Swords croffed.

Pall Bearers;

Chief Mourner;
Affistant Mourners;
Two Stewards;
A Tyler;

One

One or two Lodges march, before the Procession begins, to the Church-yard, to prevent Confufion, and make the necessary Preparations. The Brethren are on no Account to desert their Ranks. or change their Places, but keep in their different Departments. When the Procession arrives at the Gate of the Church-yard, the Lodge to which the deceased Brother belonged, and all the rest of the Brethren, must halt, till the Members of the different Lodges have formed a perfect Circle round the Grave, when an Opening is made to receive them. They then march up to the Grave; and the Clergyman, and the Officers of the acting Lodge, taking their Station at the Head of the Grave, with the Choristers on each Side, and the Mourners at the Foot, the Service is rehearfed, an Anthem fung, and that particular Part of the Ceremony is concluded with the usual Forms. In returning from the Funeral, the fame Order of Procession is to be observed.

The FUNERAL SERVICE.

The Lodge is opened by the Master of the Lodge to which the Deceased belonged in the F 2 thir.

third Degree, with the usual Forms, and an Anthem is Sung. The Body being placed in the Center on a Couch, and the Cossin in which it is laid being open, the Master proceeds to the Head of the Corpse, and the Service begins.

MASTER. 'What Man is he that liveth, and fhall not fee Death? shall he deliver his Soul from the Hand of the Grave?

- Man walketh in a vain Shadow, he heapeth up Riches, and cannot tell who shall gather them.
- When he dieth, he shall carry nothing away; his Glory shall not descend after him.
- Naked we came into the World, and naked we must return: the Lord gave, and the Lord hath taken away; blessed be the Name of the Lord.

The grand Honours are then given, and certain Forms used, which cannot be here explained. Solemn Music is introduced, during which the Master strews Herbs or Flowers over the Body; and, taking the SACRED ROLL in his Hand, he says,

· Let

Let me die the Death of the Righteous, and let my last end be like his.'

The Brethren answer,

God is our God, for ever and ever; he will be our Guide even unto Death.

The Master then puts the Roll into the Chest; after which he says,

Almighty Father, into thy Hands we commend the Soul of our loving Brother.

The Brethren answer three Times, giving the grand Honours each Time.

'The will of God is accomplished; so be it.'

The Master then repeats the following Prayer:

- " Most glorious God, Author of all Good, and
- Giver of all Mercy, pour down thy Bleffings upon
- us, and strengthen all our folemn Engagements
- with the Ties of fraternal Affection. Let this
- ftriking Instance of Mortality remind us of our
- approaching Fate; and fo fit and prepare us for
- that awful Period, whenever it may arrive, that
- f after our Departure hence, in Peace and in thy
 Favour

- Favour, we may be received into thine everlast-
- ing Kingdom, and there enjoy, in endless Frui-
- f tion, the just Rewards of a pious and virtuous
- Life. Amen.'

An Anthem being sung, the Master retires to the Pedestal, and the Cossin is shut up. An Oration suitable to the Occasion is then delivered; and the Master recommends Love and Unity, the Brethren join Hands, and renew to each other their pledged Vows. The Lodge is adjourned, and the Procession begins, in the Form already described, to the Church, and from thence to the Place of Interment; where the following Exhortation is given:

- 6 The present Occasion presents to our View a
- firiking Instance of the Uncertainty of Life, and
- demonstrates the Vanity of all human Pursuits.
- As the last Offices paid to the Dead are only use-
- ful as they are Lectures to the Living, we ought
- to derive Instruction from them, and consider
- every Solemnity of this Kind as a Summons to prepare for our approaching Diffolution.
 - 6 Notwithstanding the various Memento's of
- Mortality with which we daily meet, notwith-

- flanding we are convinced that Death has effa-
- blished his Empire over all the Works of Na-
- ture, yet, through some unaccountable Infatua-
- tion; we are still apt to forget we were born to
- die. We go on from one Defign to another,
- add Hope to Hope, and lay out Plans for the Sub-
- ' fistence and Employment of many Years, till we
- are fuddenly alarmed with the Approach of Death
- when we least expected him, and at an Hour
- which we had probably concluded to be the Me-
- ridian of our Existence.
- What are all the Externals of Majesty, the
- · Pride of Wealth, or Charms of Beauty, when
- Nature claims her just Debt? Let us, for a
- Moment, throw our Eyes on the last Scene,
- view Life stript of her Ornaments, and exposed
- in her natural Meanness, and we shall then be
- convinced of the Futility of these empty Delusi-
- ons. In the Grave, all Fallacies are detected,
- ' all Ranks are levelled, and all Distinctions are
- 6 done away.
- 'As, therefore, Life is uncertain, and all
- earthly Pursuits are vain, let us no longer post-
- ' pone the important Concern of preparing for
- Eternity. Let us embrace the happy Moment

- while Time and Opportunity offer, in providing
- with Care against that great Change; when the
- transitory Pleasures of this World can no longer
- delight us, and the Reflections of a Life spent in
- 6 the Exercise of Piety and Virtue yield the only
- Comfort and Confolation.
- While we drop the fympathetic Tear over the
- Grave of our deceased Friend, let Charity induce
- us to throw a Veil over his Foibles, whatever
- they may have been, and let us not with hold
- from his Memory the Praise his Virtues may
- have claimed. Suffer the Apologies of Human
- Nature to plead in his Behalf. Perfection has
- e never been attained, and the wifest as well as the
- best of Men have erred. His meritorious Ac-
- 4 tions let us imitate, and from his Weakness de-
- rive Instruction.
 - Let the Example of his Fate excite our ferious
- Confideration, and strengthen our Resolutions
- of Amendment, lest our Expectations be also
- frustrated, and we be hurried unprepared into
- the Presence of an all-wise and powerful Judge,
- to whom the Secrets of all Hearts are known,
- and from whose dread Tribunal no Culprit can
- escape.

· Te

Joogle

- ' To conclude: Let us support with Propriety
- the Character of our Profession on every Occa-
- 6 fion, advert to the Nature of our folemn Engage-
- ments, and supplicate the divine Grace to enable
- s us to purfue with unwearied Affiduity the facred
- 'Tenets of our Order. Thus we shall secure the
- Favour of that eternal Being whose Goodness and
- whole Power can know no bound; and profecute
- our Journey, without dread or apprehension, to
- our Journey, without dread or apprenention, to
- a far distant Country, from which no Traveller
- returns. By the Light of the Divine Counte-
- f nance, we shall pass without Trembling through
- those gloomy Mansions where all things are for-
- * gotten, and at that great and tremendous Day,
- when arraigned at the Bar of divine Justice,
- . Judgment shall be pronounced in our Favour, we
- fhall receive the Reward of our Virtue, by ac-
- quiring the Possession of an immortal Inheritance,
- . where Joy flows in one continued Stream, and
- on Mound can check its Courfe.

The following Invocations are then made by the Master, and the usual Honours accompany each.

MASTER. ' May we be true and faithful, and may we live and die in Love!'

Answer.

Answer. 'So mote it be.'

MASTER. 'May we always profess what is good, and may we always act agreeably to our Profession!'

Answer. 'So mote it be.'

MASTER. 'May the Lord bless us, and prosper us; and may all our good Intentions be crowned with Success!'

Answer. 'So mote it be.'

The Secretaries then advance, and throw their Rolls into the Grave with the usual Forms, while the Master repeats with an audible Voice:

Glory be to God on high, on Earth Peace, and Good-will towards Men.

Answer. 'So mote it be now, from henceforth, and for evermore.'

The Master then concludes the Ceremony at the Grave in the following Words;

From Time immemorial it has been an esta-

blished Custom among the Members of this re-

fpectable Society, when requested by a Brother,

- 6 to accompany his Corpse to the Place of Inter-
- " ment; and there to deposit his Remains with the
- " usual Formalities.
- In conformity with this laudable Usage, and
- f at the special Request of our deceased Brother,
- whose Memory we revere, and whose Loss we
- onow deplore, we are here affembled, under legal
- Dispensation, in the Form and Character of
- Masons, to resign his Body to the Earth from
- whence it came, and to offer up the last Tribute
- of our fraternal Affection and Regard to his Miss
- mory; thereby demonstrating to the World the
- Sincerity of our past Esteem, and our steady Art.
- tachment to the Principles of our honourable
- · Order.
 - With all proper Respect to the established Cus-
- ' toms of the Country in which we reside, with
- due Deference to our Superiors in Church and
- State, and with unlimited Good-will to all Man-
- kind, we here appear in the Character of our
- Profession .-- Invested with the Badges of our sa-
- cred Institution, we humbly implore the Blessing
- of Heaven on all our zealous Endeavours for the
- e general good of Society, and pray for our steady

G 2 Perseverance

- Perfeverance in the Principles of Piety and Virtue.
 - As it has pleased the great Creator to remove
- our worthy Brother now deceased, from the
- 5 Cares and Troubles of a transitory Existence, to
- a State of eternal Duration; and thereby to
- weaken the Chain by which we are linked one to
- another; may this Example of the Uncertainty
- of human Life remind us of our approaching
- Fate, and may we who furvive him, be more
- and may we who larvive min, be more
- ftrongly Cemented with the Ties of Union and
- Friendship; and so regulate our Conduct here,
- by the facred Dictates of Truth and Wisdom, as
- 6 to enjoy, in the latter Period of Life, that ferene
- Tranquility of Mind which ever flows from a
- clear and unfullied Conscience, void of Offence.
- 'Unto the Grave we have refigned the Body of
- our loving Friend and Brother, there to remain
- until the general Refurrection; in favourable
- Expectation that his immortal Soul will then par-
- stake of those Joys which have been prepared for
- for the Righteous from the Beginning of the
- World: and we earnestly pray Almighty God,
- of his infinite Goodness, at the grand Tribunal

of

- of unbiassed Justice, to extend his Mercy to-
- wards him, and all of us, and to crown our Feli-
- city with everlasting Bliss in the expanded Realms
- of a boundless Eternity. This we beg, for the
- Honour of his holy Name, to whom be Glory.
- 6 now and for ever. Amen.

Thus the Service ends, when the usual Honours are given, and the Procession returns to the Place from whence it came.

The Brethren being all arrived at the Lodge, the necessary Duties are complied with, and the Business of Masonry is renewed. The Regalia, and Ornaments of the Deceased, if an Officer of a Lodge, are returned to the Master in due Form, and with the usual Ceremonies; after which the Charges for regulating the Conduct of the Fraternity are rehearsed, and the Lodge is closed in the third Degree, with a Blessing.



THE



THE following CHARGE ON THE BEHAVIOUR OF MASONS, which should be read or repeated when the Lodge is closed by the Junior Warden, ought to have been inserted after the Laws for the Government of the Lodge, Page 41, but was by some Accident omitted.

BRETHREN,

- HE Lodge being now closed, you may amuse yourselves with rational Gaiety,
- but you must be peculiarly watchful not to run
- into Excefs.---Majonry commands us to force
- ono Brother to do any Thing contrary to his In-
- clination, to offend him neither by Actions or
 - by Words; you will, therefore, permit him to
 - e act as is agreeable to himself, and make him as
 - happy as you can .--- Indecent or immoral Dif-
- course is unbecoming a Mason, and you must
- s always avoid it.
 - 4 At home and abroad shew you have improved
- by the Lessons you have here been taught; shew
- 'yourselves fonder Lovers of Wisdom, and more

ftrict

- ftrict Observers of Morality .--- It is needless to
- warn you to be so cautious in your Words and
- Actions as not to give the most acute and prying
- Stranger the least Opportunity of discovering
- what is not proper to be intimated; or, against
- disclosing the private Transactions of our diffe-
- rent Affemblies; you are all Masons, and Ho-
- onour, and the Reputation of the Society at large,
- will guide your Actions.
- Irregularity and Intemperance must be for ever
- avoided; they will difgrace the Society, deftroy
- the Peace of your Families, impair your Consti-
- tutions, and make you incapable of pursuing your
- e necessary Business.
- · Every strange Brother who applies to you as
- fuch, examine with the utmost Caution, that
- 6 you may not be imposed upon by impudent Pre-
- f tenders, whom you are to reject with Contempt,
- and to whom you must always be careful not to
- e give any Hints of Knowledge. Should you find
- bim who makes his Application to be a true Bro-
- f ther, treat him accordingly .--- If he should be in
- Necessity, relieve him if it be in your Power;
- f if it be not, recommend him to those who can.

If

- If you can employ him in any Business, it is your
- Duty to do fo; if you cannot, you are to recom-
- mend him to be employed; but your Benevolence
- must never, by exceeding the Bounds of Pru-
- dence, be injurious to your Families .---- Never
- forget, however, to employ the poor Brother
- who is good and true, to any other poor Perfons
- s in the fame Situation.
 - · Constantly observe, and enforce these Rules,
- s and always practice those Duties, which, in the
- · Lodge, have been to forcibly and pleasingly Re-
- commended to you. Industriously cultivate bro-
- therby Love, the Foundation and Cap-stone, the
- Glory, and firm Cement of our Fraternity.
- Avoid Disputes and Quarrels, speak as well of a
- Brother in his Absence as in his Presence, and
- s let Slander be unknown to you. Suffer no one
- unreproved to calumniate your honest Brethren,
- but zealously desend their Characters, and do
- them every friendly Office. Hence, the bene-
- ficial Influence of your Order will be diffused far
- saround, and the admiring World will be With
- s nesses of the happy Effects it produces."



GENERAL

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GENERAL OBJECTIONS

AGAINST

FREE-MASONRY,

ANSWERED.

IT is not at all furprifing that Free-Masonry, which has been, through so many Ages, preferv'd by inviolable Secresy, should be calumniated by the Ignorant and Unenlightened. Objections have been, and still continue to be, made against it; some of the Principal of which it will not be foreign to the Intention of this Work to mention.

It has been faid, "That by fuch a numerous Society of Men, Cabals may be formed against the Peace of States, that Government may be destroyed by them, and Revolutions effected." But nothing of this Sort is to be dreaded from Masons, who are Lovers of Order, who are constantly taught to be

fubject to the Civil Powers, and never to be concerned in Plots or Conspiracies against the Well-Being of the Nation. Indeed the most convincing of all Proofs, that States have nothing to fear from them, is, that Kings and Rulers of Nations are Members of the Society, and are its warmest Patrons and Protectors. No political Subject can be discoursed of in the Assemblies of Masons, or religious one agitated; which is a full Answer to another Accusation, viz. that the principal Design of their Meetings is more freely to discuss Subjects of Politicks and Religion.

The Secrefy of Free Masons has been also made an Objection. It has been urged, "If your Infitution had nothing in it disgraceful to yourselves, or injurious to the World; if it really were that System of Wisdom and Virtue which you so loudly declare it to be, why do you confine the Knowledge of it to a Few? why do you not rather, like the real Friends of Mankind, make it universally known, that its Benefits may be universal?" That Secrefy is a Virtue of the most important Kind, recommended in all Ages by the wisest and best of Men, cannot be contradicted; nor can it be denied, but that in all Ages there have been Societies,

cieties, who have had Secrets, which they have not indifcriminately revealed, but have disclosed only to those whom they thought worthy to be at fociated with them. Do we not daily see Corporations, secret Committees, Privy Councils, &c. bind themselves to Secrefy without Censure or Reproach? why then should not Free Masons enjoy the same Liberty, without incurring the saft illiberal Reflections? That Free Masonry contains nothing in it difgraceful to Individuals, or injurious to the World, must be believed by every candid Person, when they see its Cause zealously supported by the Benefactors of Mankind, the Virtuous, the Honourable, and the Wife. Besides, the Door of Masonry is shut only to the Unworthy; He who believes in the glorious Architect of the Universe, and shews by his own Conduct, that he thinks the meral Law ought flrictly to be observed, will, by proper Application, find it open; will be received with fraternal Affection, and be enlightened with the full Knowledge of our Mysteries.

Another Objection to Free Masonry is, "That it is trisling and unimportant." The ignorant Detractor may affirm this; The Mason knows it is not true. He ranks amongst his Brethren the Good, the H2 Wise: Wise; --- those whose Hearts are form'd by Virtue, and whose Understandings are of the most exalted Kind; and would they be the most zealous Promoters of a foolish Institution? or could a foolish Institution have continued to shine out for Ages with undiminished Lustre? --- It must long since have been annihilated, if it had not been of the most important. Nature; if its Principles had not tended to promote public and private Happiness.

Another Objection is, 'That Men who, before they were Free-Masons, were Lovers of Sobriety, and a domestic Life, have afterwards been inteme perate, and fond of reforting to Taverns, and other Places of public Entertainment.'---If any real Foundation were ever given to this Objection, it must be by Men who have shut their Ears to the earnest and repeated Admonitions of their Order; which, though it indulges rational Gaiety, forbids in the strongest Manner, Irregularity and Intemperance .--- The Ingenuous will not form their Opinions of any Institution from the bad Practices of a few of its Professors: -----They know how prone to Error Human Nature is, and are convinced that even DIVINE DIRECTIONS will not always keep unstable Man in the Path of Virtue.

The

The last Objection that will be mentioned is, * That Women are excluded from our Order.'----An Objection, from which Calumny has taken occasion to draw Inferences the most injurious and unjust; but which, however they might have operated at a Time when the Female Mind was less enlightened than it now is, make at present no ill Impression upon that lovely Sex.--- They know that the not admitting them into our Institution is not fingular, but that they are likewise excluded from the Priesthood, from Universities, and many other particular Societies .---- They are well convinced that none esteem and love them more than Free-Masons: and many there are, who will acknowledge to the Honour of the Order, and the Utility of its Precepts, that it has made those with whom they have been connected (what it ought to make all), more faithful Lovers, and more affectionate Husbands.

These, and all other Accusations, brought against Free-Masonry, are incapable of doing it any real Injury. Floods of Calumny and Ignorance may arise, and Storms of Opposition beat violently against it, but shall not shake it; for it is tounded upon a Rock,—the immoveable Rock of Truth and Virtue. That, however, which must recommend

mend it to the Unenlightened must be the good Effects it produces on the Lives of its Followers.—Let every Mason, therefore, remember that his good or bad Behaviour will not affect bis own Reputation only, but the Reputation of the whole Society.



THE

THE

CEREMONY

OBSERVED AT

Laying the Foundation Stones of Public Structures.

Master and his Officers, assisted by the Members of the Grand Lodge. No private Member, or inferior Officer of a private Lodge, is admitted to join in the Ceremony. Provincial Grand Masters are authorized to execute this Trust, in their several Provinces, accompanied with their Officers, and the Masters and Wardens of the several Lodges under their Jurisdiction. The chief Magistrate and other Civil Officers of the Place where the Building is to be erected are generally solicited to attend on the Occasion. The Ceremony is thus conducted:

At



At the Time appointed, the Grand Lodge is convened at time convenient Place approved by the Grand Master. An excellent Band of Martial Music is provided, and the Brethren appear, in the Infignia of the Order, elegantly Dressed, with white Gloves and Aprons. The Lodge is opened by the Grand Master, and the Rules for regulating the Procession to and from the Place where the Ceremony is to be performed are read by the Grand Secretary. The necessary Cautions being given from the Chair, the Lodge is adjourned, and the Procession begins in the following Order:

Two Tylers, with drawn Swords;
Music:

Members of the Grand Lodge, Two and Two;

A Tyler, in his Uniform;

Past Grand Stewards;

Grand Tyler;

Present Grand Stewards, with white Rods;
Secretary of the Stewards' Lodge;
Wardens of the Stewards' Lodge;
MASTER of the Stewards' Lodge;
Choiristers;

Swordbearer, with the Sword of State; Grand Secretary, with his Bag; Grand Treasurer, with his Staff;

Provincial

Provincial Grand Masters;
Past Grand Wardens;
Past Deputy Grand Masters;
Past Grand Masters;
Chief Magistrate of the Place;
Grand Wardens;
Deputy Grand Master;
Grand Chaplain;

The Bible, Square, and Compass on a crimson Velvet Cushion, carried by the Master of the oldest Lodge, supported by two Stewards with white Rods;

GRAND MASTER;

Two Stewards close the Procession.

A triumphal Arch is erected at the Place where the Ceremony is to be performed with proper Scaffolding for the Reception of the Brethren. The Procession passes through the Arch, and the Brethren repair to their Stands, while the Grand Masser and his Officers take their Places on a temporary Platform covered with Carpets. The Grand Masser commands Silence, and an Ode on Masonry is sung. The necessary Preparations are then made for laying the Stone, on which is engraved the Year of our Lord, and of Masonry, the Name of

the reigning Sovereign, the Grand Master's Titles. &c. The Stone being raifed up by Means of an Engine set up for that Purpose, the Grand Chaplain repeats a short Prayer, and the Grand Secretary, by the Grand Master's Command, places under the Stone various Sorts of Coin and Medals. Solemn Music strikes up, an Anthem is sung, and the Stone is let down into its Place and properly fixed; upon which the Grand Mafter descends to the Stone, and gives three Knocks with his Hiram, amidst the joyful Acclamations of the Spectators. The Grand Master re-ascends the Platform, and an Oration fuitable to the Occasion is delivered. A voluntary Subscription is made for the Workmen, and the Sum collected is placed upon the Stone by the Grand Treasurer. A Song in Honour of Masonry concludes the Ceremony. The Procession then returns to the Place from whence it set out, the Lodge is closed by the Grand Wardens. and an elegant Entertainment is provided for the Company.



FREE

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FREE-MASONS HALL.

T was long lamented that a Society fo numerous and respectable as that of the Free and Accepted Masons, composed of Men of such high Rank and folendid Fortunes, should be obliged, when the necessary Business of Masonry called upon them to affemble, to refort to Taverns, or Halls of inferior Communities. Such Places were illadapted to masonic Meetings, and had, besides, the great Inconveniency of affording Calumny an Opportunity of representing them as Meetings dedicated to Feafting and Jollity, and not to Philosophy and Morality .--- In other Countries, Free-Masons were seen to erect Buildings for their particular Use, (and such only can be convenient for them) and to adorn them with the utmost Elegance and Magnificence.---Foreign Brethren, who came from all Parts to be improved in our Order, were furprized, that in England, (the Kingdom in which the Genius of Masonry so much delighted) no Edifice

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fice was erected to his Honour, --- no superb and magnificent Structure was fet apart for the general Assemblies of the Fraternity. His Grace HENRY SOMERSET, DUKE OF BEAUFORT, zealous for the Cause, and anxious for the Prosperity of Mafonry, was uneafy that any Thing should be wanting to its Dignity or Convenience; and therefore, whilst he was Mor Worshipful Grand Master of our Society, * he proposed a Scheme for building a Hall for the Purposes of Free-Masonry only, independant of the Fund of Charity.---The Scheme was approved of, and Regulations made for the Purpose, October 29th, 1768 .--- Joy elated the Heart of every zealous Brother, and the Fraternity readily gave their Affistance to carry it into Execution. In the Year 1774, Ground was purchased in Great Queen-Street, Lincoln's-Inn-Fields for the Purpose; and it must give Pleasure to every true Mason to be informed, that the Foundation Stone was laid May 1st, 1775, and the Hall dedicated to Masonry, May 23d, 1776, in the Presence of 160 Ladies,

^{*} Henry Somerset, Duke of Beausort, was elected Grand Master in the Year 1767, and continued, with the greatest Honour to himself, and Advantage to the Society, in that high Office, till the Year 1771.

and 400 Brethren; at which Time, Lord Petre. our present Grand Master, (a Nobleman, whose Character in private Life is most worthy of Imitation, and who is confrantly zealous in promoting the Prosperity of Masonry,) presented the Society with 2001, towards furnishing the Hall, and Rowland Holt, Esq; Deputy Grand I Jaster with 1001. for the same Purpose; and many liberal Donations were also received from other respectable Brethren. It must likewise be acceptable to the Brethren, and to the Curious who are not of the Society, to give them the Ceremony observed at laying the Foundation Stone, and at the Dedication of Free Masons Hall, with the Anthems, and Ode composed for the Occasion; and also the Oration upon Masonry, delivered at the Dedication, by Dr. Dodd, the Grand Chaplaint.

C E R E-

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The Office of Grand Chaplain was revived in the Year

CEREMONY

OBSERVED AT

Laying the Foundation STONE

OF

FREE-MASONS HALL.

N Monday the 1st of May, 1775, the Right Hon. Lord PETRE, accompanied by his Cateers and a numerous and brilliant Company of Masons, laid the Foundation Stone of Free-Masons' Hall in Great Queen-Street, Lincoln's Inn Fields, in solemn Form, About Twelve o'Clock the Procession

cession entered the Ground where the Hall was to be erected, in the following Order:

Two Tylers with drawn Swords;

An excellent Band of Martial Music provided for the Occasion;

The Brethren who were not in Office, Two and Two, properly clothed;

The Grand Stewards in their Regalia, with white Rods, Two and Two;

Provincial Grand Masters in their Regalia;
Past Grand Officers properly clothed;
Present Grand Officers with their Badges and
Clothing.

In this Form the Procession continued three Times round the Ground.—Then the present Grand Officers, preceded by Thomas Sanby, Esq; the Architect, entered a Trench, which had been cut for the Occasion, and proceeded to the North-East Corner of the Ground. The other Grand Officers and Brethren, with the Music, were ranged on each Side the Trench on Scassfolding. After a solemn Piece of Music had been played, the Grand Secretary read aloud the tollow-

ing Inscription, which was Engraved on a Plate, to be deposited within the Foundation Stone:

ANNO REGNI GEORGII TERTII QUINDECIMO, SALUTIS HUMANÆ MDCCLXXV. MENSIS MAII DIE PRIMO,

HUNC PRIMUM LAPIDEM

AULÆ LATOMORUM

(ANGLICE, FREE AND ACCEPTED MASONS)

POSUERIT

HONORATISSIMUS ROB. EDV. DOM. PETRE, BARO PETRE DE WRITTLE,

SUMMUS LATOMORUM ANGLIÆ MAGISTER;
ASSIDENTIBUS

VIRO ORNATISSIMO ROWLANDO HOLT, ARMIGERO,
SUMMI MAGISTRI DEPUTATO;
VIRIS ORNATISSIMIS

JOH. HATCH ET HEN. DAGGE, SUMMIS GUBERNATORIBUS;

PLENOQUE CORAM FRATRUM CONCURSU,

Quo etiam tempore regum, principiumque virorum favore studioque sustentatum maximos per Europam honores occupaverat

NOMEN LATOMORUM.

Qui instiper nomini summum Angliæ conventum præesse secerat aniversa Fratram per orbem multitudo

E Cœlo descendit.

TNΩΘΙ ΣΕΑΥΤΟΝ.

The

The following Translation in English was then read by the Grand Secretary.

The Right Hon. ROBERT EDWARD LORD PETRE,
BARON PETRE of WRITTLE,

Grand Master of the Society of Free and Accepted
Masons, of England;
Attended by Royaland Hold. Est.

Attended by Rowland Holt, Esq;
Deputy Grand Master;

JOHN HATCH, and HENRY DAGGE, Esqrs.

Grand Wardens;

And in the Presence of a large Assembly of Brethren,
Laid this first Stone of Free Masons Hall,
In the xvth Year of the Reign of George III.
On the first Day of May, A. D. MDCCLXXV,

At which Time, supported by the Favour and Patronage of Kings, and illustrious Men, the Society of Free Masons was in every Part of Europe, held in the highest Estimation.

Over which Society, by the Universal Consent of .
the Fraternity throughout the World, the Grand
Lodge of England presided.

From Heaven descended.

KNOW THYSELF.

The Grand Master then deposited the Foundation Stone with the usual Formalities. After K which which the Deputy Grand Master presented the Square to the Grand Master, when his Lordship tried the Corners of the Stone, and then returned it to the Deputy, who gave it to the Architect.—
The Senior Grand Warden next presented the Level to the Grand Master, who therewith tried the Stone horizontally, and returned it as before.——
The Junior Grand Warden then presented the Plumb Rule to the Grand Master, who applied it properly, and returned it as before.——His Lordship then struck the Stone three Times with a Mallet, on which the Grand Treasurer waved his Wand, and the Brethren joined in the Grand Honours of Masonry.

The following ANTHEM composed for the Occasion by H—D—, Esq; was then sung by Brother Du Bellamy, concluding with a grand and solemn Chorus.

All praise, all gratitude be given, [Da Cape. Who deign'd the human Soul to raise,

By mystic Secrets sprung from Heaven. [Da Cape.

CHORUS. (Thrice repeated.)
Sound aloud the great Jehovah's Praise,
To him the Dome, the Temple raise.

An

An Oration in honour of Masonry and the prefent Ceremony, was delivered by Brother Bottomly, Master of the Stewards Lodge; after which the Grand Treasurer waved his Wand, and the Grand Honours were given as before.----A grand Piece of Music was then performed by the Instruments, and an Ode on Masonry rehearsed; after which the Grand Officers left the Trench, and the Procession was resumed, and continued three Times round the Ground, as at Entrance.

The whole Ceremony was conducted with great Order and Decorum. The Grand Master and the rest of the Company then proceeded through the City in Procession in their Carriages, without exposing any of the Insignia of the Order, to Leather-sellers-Hall, in Bishopsgate-Street, where an elegant Entertainment was provided, and the Evening concluded with Joy and Festivity.



CEREMONY

OBSERVED AT THE

Dedication of FREE-MASONS HALL.

N Thursday the 23d of May, 1776, the Right Hon. Lord Petre, the Grand Master, and his Officers, and a numerous and brilliant Company of Past Grand Officers and Brethren of Eminence and Distinction, with the Members of the Hall Committee and their Assistants, assembled in the Committee-Room adjacent to the Hall, where the Grand Lodge was opened in ample Form, about Twelve o'Clock. Upwards of 160 Ladies, who were complimented with Tickets to see the Ceremonies and hear the musical Performances, attended, and were introduced by the Assistants to the Hall Committee into the Galleries of the Hall. In the upper Part of the Hall the Orchestra

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chestra was built, where above sixty instrumental and thirty vocal Performers were placed. The Masters and Wardens of Lodges, and private Brethren, were arranged in particular Seats set apart for their Reception in the Hall. The Procession was formed in the Committee-Room, and consisted only of Present and Past Grand Officers, Grand Stewards, Members of the Hall Committee and their Assistants, and the Masters of the seven oldest Lodges present. About half past Twelve o'Clock the Procession entered the Hall in the sollowing Order:

Grand Tyler, with a drawn Sword;

Four Tylers, carrying the Lodge covered with

white Sattin;

Master of the seventh Lodge, carrying two Silver Pitchers, confaining Wine and Oil;

The Master of the fixth Lodge, carrying a Gold Pitcher containing Corn;

Affistants to the Hall Committee, with white Rods,
Two and Two;

Members of the Hall Committee, who were not Grand Officers, Two and Two;

The Brethren from the Lodge of Alfred, in Oxford, in their Academical Dress, Two and Two;

Grand

Grand Stewards, Two and Two;
The first Light, carried by the Master of the fourth Lodge;

Wardens of the Stewards Lodge;
Master of the Stewards Lodge;

Past Grand Sword Bearer;

Architect carrying Square, Level, and Plumb-rule; Master of the fifth Lodge, carrying the Bible, Compasses and Square, on a Velvet Cushion;

Grand Chaplain;

Grand Secretary, with the Bag; Grand Treasurer, with the Staff;

Provincial Grand Masters, Juniors walking first;
The second Light, carried by the Master of the third Lodge;

Past Junior Grand Wardens, Juniors walking first;
Past Senior Grand Wardens, Juniors walking first;
The third Light, carried by the Master of the fecond Lodge;

Junior Grand Warden; Senior Grand Warden; Deputy Grand Master;

Master of the Senior Lodge, carrying the Book of Constitutions :

Grand Sword Bearer, carrying the Sword of State;
GRAND MASTER.

On

On the Procession reaching the Grand Master's Chair, the Brethren who formed the Procession were proclaimed, and from that Station walked round the Hall three Times; at the End of the third Procession, the Present and Past Grand Officers repaired to their Seats on a Platform at the upper Part of the Hall, and the other Grand Officers to the upper Part of the front Seats on each Side of the Lodge; and the Grand Stewards and Members of the Hall Committee to the lower Part of the fame Seats. Immediately on the Grand Mafter being proclaimed the Music began to play, and continued to perform a grand Piece till all the Members in the Procession were seated. The Lodge was then placed in the Centre of the Hall, and the three Lights, and one Gold and two Silver Pitchers, containing Corn, Wine, and Oil, were placed there on; the Bible, Compasses, Square, and Book of Conflitutions, on a Velvet Cushion, being placed on the Pedestal .--- The Foundation Stone Anthem* was then fung; and an Exordium on Masonry given by the Grand Secretary; concluding with an Intimation of the Architect's defire to return the **Implements**

[†] See Page 98.

Implements intrusted to his Care at laying the Foundation Stone; on which the Architect addreffed the Grand Master, who expressed his Approbation of the Architect's Conduct, and commanded the Grand Officers to receive back the Implements which had been delivered to the Architect at laying the Foundation Stone. A Solemn Piece of Music was next performed, during which the Ladies withdrew to Tea and Coffee, and fuch of the Musicians who were not Masons, retired to accompany them. The Grand Master then ordered the Hall to be tiled .-- On which the Lodge was uncovered, and the Grand Secretary informed the Grand Master, that it was the Defire of the Society to have the Hall dedicated to Masonry; on which the Grand Master commanded the Grand Officers to affist in that Ceremony, during which the Organ kept playing folemn Music. The Grand Officers then walked round the Lodge in Procession three Times, stopping each Time for the CEREMONY of DEDI-CATION .--- At the End of the first Procession, the Organ was filent, and the Grand Master declared in folemn Form the Hall dedicated to MASONRY, which being proclaimed by the Grand Secretary, the Grand Honours were given, ---- At the End of the fecond Procession, the Organ was filent, and the the Grand Master in solemn Form declared the Hall dedicated to VIRTUE, which being proclaimed, the Grand Honours were given as before.—At the End of the third Procession, the Organ was silent, and the Grand Master in solemn Form declared the Hall dedicated to UNIVERSAL CHARITY and BENEVOLENCE, which being proclaimed, the Grand Honours were given as before.——The Lodge was then covered, and the Ladies introduced amidst the Acclamations of the Brethren.

The following ANTHEM, felected by Dr. Dodd, and fet to Music by Mr. Fisher, was then sung by Mr. Hudson of St. Paul's Cathedral, and Others.

CHORUS.

BEHOLD, how good and joyful a Thing it is, Brethren, to dwell together in Unity!

AIR.

It is like the Dew of Hermon, which fell upon the Hill of Sion: For there the LORD promised his Bleffing, and Life for evermore. PSAL. 133.

L RECI-

(106)

RECITATIVE.

Oh Pray for the Peace of Jerusalem! They shall prosper that Love thee.

CHORUS.

Yea, because of the House of the Lord, I will seek to do thee Good!

An Oration on Masonry* was then delivered by William Dodd, L. L. D. Grand Chaplain, and the Coronation Anthem performed; after which Donations from several respectable Brethren were proclaimed.

The following new ODE, written by a Member of the Alfred Lodge at Oxford, and set to Music by Mr. Fisher, was sung by Messrs. Vernon, Reinhold, Norris, &c.

STROPHE.

A I R. Norris.

WHAT folemn Sounds on holy Sinai rung,
When Heav'nly Lyres, by Angel-Fingers
ftrung,

Accorded

[#] See Page 1114

Accorded to th' immortal Lay, That hymn'd Creation's natal Day.

RECITATIVE, accompanied. VERNON.

'Twas then the shouting Sons of Morn
Bless'd the great omnific Word:---

- " Abash'd hoarse jarring Atoms heard,
- " Forgot their pealing Strife,
- "And foftly crouded into Life,"
 When Order, Law, and Harmony were born.

CHORUS.

The mighty Master's Pencil warm Traced out the shadowy Form, And bade each fair Proportion grace Smiling Nature's modest Face.

A I R. VERNON.

Heaven's rarest Gifts were seen to join, To deck a finish'd Form Divine,

And fill the fov'reign Artist's Plan;
Th' Almighty's Image stamp'd the glowing Frame,
And seal'd him with the noblest Name,
Archetype of Beauty, MAN.

L₂ ANTI-

(108)

ANTISTROPHE.

SEMI-CHORUS and CHORUS.

Ye Spirits pure, that rous'd the tuneful Throng,
And loos'd to Rapture each triumphant Tongue,
Again, with quick inftinctive Fire,
Each harmonious Lip inspire:
Again bid ev'ry vocal Throat
Dissolve in tender votive Strain.

A I R. VERNON.

Now while yonder white-rob'd Train

Before the mystic Shrine

In lowly Adoration join,

Now Sweep the living Lyre, and swell the melting

Note.

RECITATIVE. REINHOLD.

Yet ere the Holy Rites begin, The conscious Shrine within, Bid your magic Song impart.

A I R. REINHOLD.

How within the wasted Heart Shook by Passion's ruthless Power, Virtue Amm'd her saded Flower, To op'ning Buds of sairest Fruit.

How



(109)

* How from majestic Nature's glowing Face, She caught each animating Grace, And planted there th' immortal Root.

E P Q D E.

RECITATIVE, accompanied. Norris.

Daughter of Gods, fair Virtue, if to Thee,
And thy bright Sifter, Universal Love,
Soul of all good, e'er flow'd the foothing Harmony
Of pious Gratulation---from above
To Us, thy duteous Votaries, impart
Presence Diving.----

A I R. Norris.

* The Sons of antique Art,
In high mysterious Jubilee,
With Pæan loud, and solemn Rite
Thy holy Step invite,
And court thy list'ning Ear,
To drink the Cadence clear
That swells the choral Symphony.

C H O-

^{*} The Lines in Italic were omitted in the Music.

(011.)

CHORUS.

To Thee, by Foot profane untrod, Their votive Hands have rear'd the high Abode.

RECITATIVE. REINHOLD,

Here shall your impulse kind Inspire the tranced Mind;

A I R. REINHOLD.

And Lips of Truth shall sweetly tell
What Heavenly Deeds besit,
The Soul by Wisdom's Lesson smit:
What Praise he claims, who nobly spurns
Gay Vanities of Life, and tinsel Joys,
For which unpurged Fancy burns.

CHORUS.

What Pain he shuns, who dares be Wise; What Glory wins, who dares excel.





A N

ORATION

DELIVERED AT THE

DEDICATION

Ó F

FREE-MASONS' HALL.

By WILLIAM DODD, LL.D. G.C.

Most Worshipful Grand Master, and Brethren all,

THERE never was a stranger Paradox advanced, than that, which the gloomy Philosopher of Malmsbury hath laboured to support, against the Sociability of Man. Every Feeling of the human Heart, ---every Trait in the human Character, ---every Line in the History of Civilized Nature, serves to explode the Idea; and to convince us, "That Man

" is a Being formed for Society, and deriving from thence his highest Felicity and Glory+." Nay, indeed, the History of Mankind might well be considered as "the History of Social Life; perpetually and invariably tending more and more to Perfection."

It is not to be doubted, that the mighty Masterhand, which with so much Facility created from the

† The ingenious and excellent Abbé Reynall, in his admirable History of the political and commercial State of the East and West Indies," speaks thus on the subject of Sociability. "Society naturally results from Population, and Government is a Part of the focial State. From considering the few Wants that Men have, in proportion to the Resourses which Nature affords them; the little Assistance and Happiness they find in the Civil State, in comparison of the Pains and Evils they accumulate in it; their instinct for Independence and Liberty, common to them with all other living Beings, together with a number of Reasons drawn from their natural Construction; from considering all these Things, it has been doubted, whether Sociability was so natural to Mankind as it has generally been thought to be.

"But on the other Hand, the Helplessness and Duration of Man's

"Infancy; the Nakedness of his Body, not covered either with

"Hair or Feathers; the Tendency of his Mind to Persection, the

"necessary Consequence of the Length of his Life; maternal Fond
"ness, which is increased by Cares and Fatigues; which, after it

has corried the Child in the Worth Sizzine Movethe Sixtles if

ss has carried the Child in the Womb for nine Months, suckles it,

the Dust of the Earth the two first Inhabitants of it. could, with equal Ease, have created thousands of the fame Species, and have given them all the Means and Advantages of perfect Civilization .--- But He thought good to create two only, with an evident Purpose to a gradual Population of the Earth which he had formed; and to a gradual Advancement of those Improvements, for which He wifely fitted the hu-M

" and bears it in its Arms for whole Years; the reciprocal Attachment arising from this Habit between two Beings that relieve and carefs each other; the numerous Marks of intercourse in an Or-" ganization, that adds to the Accents of the Voice, common to fo " many Animals, the Language of the Fingers, and of Gestures that " are peculiar to the human Race; natural Events, which in a 66 hundred different Ways may bring together, or re-unite wandering and free Individuals; Accidents and unforeseen Wants, which oblige them to meet for the purposes of Hunting, Fishing, or even of Defence; in a Word, the Example of fo many Creatures that " live in Herds, such as amphibious Animals and Sea-Monsters, " flights of Cranes and other Birds, even Insects that are found in "Columns and in Swarms: all these Facts and Reasonings seem to of prove, that Man by his Nature tends to Sociability, and that he " reaches that End fo much the more speedily, as he cannot popu-" late much under the torrid Zone, without being collected into " wandering or fedentary Tribes; nor spread himself much under " the other Zones, without affociating with his fellow Creatures, " for the Prey and the Spoils which the wants of Food and Cloth-" ing require."

Vol. iv. p. 397. English Translation.

man Mind; and in which He as wifely determined to keep that Mind continually occupied.

Hence, we perceive, that from this fertile and unexhausted Storehouse of human Intelligence and Invention, Arts, Sciences, and Culture of every Kind have proceeded, with gradual Progress; and Man,----peculiarly distinguished as he is from the whole Animal Creation, by his boundless Capability of Invention and Improvement---Man hath still gone on to cultivate and adorn social Life: And to beautify and bless that Life with all which Utility could ask; which Reason could approve; nay, or even the Luxuriance of Fancy itself, with charmed Eyes, could delight in and admire!

Immortality and Glory crown the Mea---those truly great and distinguished Worthies, who have nobly added to the Advancement of human Happiness, by the Advancement of Civilization!---who, by the invention or improvement of Arts and Sciences,---of Religion and Laws, by human or civil Culture,---have been instrumental to exalt the Dignity, and to enlarge the Comforts of their Species!

Kings

Kings of the Earth!---who have furled with exulting Triumph your Standards, crimson'd in Fellow-Creatures' Blood!---mighty Conquerors!---who have proudly built your Fame, on wide-spread Ruin, and fearful Devastation!---how doth your false Honour fade, and fink into Darkness and Obscurity, before the everlasting Lustre of their genuine Glory---those Fathers, Friends, and Benefactors of Mankind---those true Heroes, who, like their just Emblem, the Sun, have perpetually diffused Life, Blessing, Beneficence; have existed only to instruct, improve, and humanize the World!

These---Illustrious Hearers! are the Men, whom we exult to call BRETHREN: And of this truly honourable Fraternity it is, that MASONRY, throughout all Ages, hath been composed: An Institution,---not, as the Ignorant and Uninstructed vainly suppose, founded on unmeaning Mystery, and supported by mere Good-Fellowship:---but "an Institution founded on eternal Reason and Truth; "whose deep Basis is the Civilization of Mankind; and whose everlasting Glory it is, to have the immoveable Support of those two mighty Pillars, "Science, and Morality!"

Įn

In Proof of what I advance, permit me just to touch, with a passing Pencil,—as the Time,—not as the unlimited Nature of my Subject, will admit;—just to touch upon—(I.) the Antiquity;—(2.) the Extent;—(3.) the Comprehensiveness;—(4.) the Excellence and Utility of our Royal Art; of whose daily-advancing Progress; highly-shourishing State, and unquestionable Merit, who can doubt a Moment—that beholds this splendid Edifice; that considers this lovely, honourable, and illustrious Assemblage?

Titles suffer no diminution of Lustre; nay, that Nobility itself derives Distinction, from the Support and Countenance of an Institution so venerable. For, if Antiquity merits our Attention, and demands our Reverence,—where will the Society be found, that hath an equal Claim?—Masons are well informed from their own private and interior Records, that the Building of Solomon's Temple is an important Æra, from whonce they derive many Mysteries of their Art. Now be it remembered, that this great Event took Place above a thousand Years before the Christian Æra; and consequently more than a Century before Homer, the First of the Grecian

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cian Poets, wrote; and above five Centuries before Pythagoras * brought from the East his sublime System of truly masonic Instruction, to illuminate our Western World.

But, remote as is this Period, we date not from thence the Commencement of our Art. For though it might owe to the wise and glorious King of Israel some of its many mystic Forms and hieroglyphic Ceremonies, yet certainly the Art itself is coval with Man, the great Subject of it. Nay, it may be well stilled coval with Creation; when the Sovereign Architect raised on masonic Principles this beauteous Globe; and commanded that Master-Science Geometry to lay the Rule to the planetary World, and to regulate by its Laws the whole stupendous System, in just unerring Proportion rolling round the central Sun!

2. And as Majorry is of this remote Antiquity, to is it, as might reasonably be imagined, of boundless Extent. We trace its Footsteps in the most distant, the most remote Ages and Nations of the World. We find it amongst the first and most

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See Dacier's Life of Pythagores

'lebrated Civilizers of the East*: We deduce it regularly, from the first Astronomers on the Plains of Chaldea, to the wise and mystic Kings and Priests of Egypt; the Sages of Greece, the Philosophers of Rome:—Nay, and even to the rude and Gothic Builders of a dark and degenerate Age; whose vast Temples still remain amongst us, as Monuments of their Attachment to the Masonic Arts, and as high Proofs

^{* &}quot; The beauty and fertillity of those Climes [the Eastern]." favs Abbé Reynal, " hath ever engendered a most numerous Race of People, as well as abundance of Fruits of all Kinds. There " Laws and Arts, the Offspring of Genius and Tranquility, have arisen from the settled State of Government; and Luxury, the 66 Parent of every Enjoyment that attends Industry, has forung out of the Richness of the Soil. India, China, Persia, and Egypt. were in Possession not only of all the Stores of Nature, but also of 46 the most brilliant Inventions of Art. War has frequently oblite- . at rated every Monument of Genius in these Parts, but they revive again out of their own ruins, as well as Mankind. Not unlike 66 those laborious Swarms we see perish in their Hives by the wintry Blaft of the North, and which reproduce themselves in Spring ; " retaining still the same Love of Toil and Order. There are ceree tain Affatic Nations, which have still preserved the Arts of Lux-" ury with their Materials, notwithstanding the Incursions and 66 Conquests of the Tarters." Vol. iv. p. 489.

[†] The regal and sacerdotal Offices, in the antient World, were frequently united; *Melebizedec* was King and Priest; and Virgil speaks of Anius under the Tame Characters:

Rex Anius, ren Idem bominum Phoebique facerdos. Æn. iii. 80

Proofs of a Taste, which, however irregular, must always be esteemed awful and venerable *.

In Truth, in no civilized Age or Country hath Majorry been neglected: The most illustrious Characters,-Kings and Nobles,-Sages and Legislators,-Authors and Artists, have thought it their Glory to protect and honour it.—And at the present Hour, while we find the Brotherhood successfully established in every Kingdom of the Earth, we are happy to rank in that List many Names, which do Honour to their own, -would have done Honour to any, Age. To enumerate them would be a Task abundantly pleasing; but the Time allows me not. It would, however, be inexcusable to omit particularifing that Hero-King, that bright and northern Star, whom the admiring World allows to be one of the greatest Princes, and of whom we may justly boast as one of the first and most distinguished Friends and Lovers of our Art! +- that ancient, honourable



So Abbé Reynall observes,—" The Gothic Ages have left us fome Monuments, the Boldness and Majesty of which still strike the Eye amids the Ruins of Taste and Elegance." P. 526.

[†] I cannot with-hold from my Reader the following Eulogium on the King of Pruffia, by the Historian to often quoted, and whole Work

honourable Art, for whose Promotion and Dignity Lodges are opened in every Quarter of the Globe.

—For I cannot but remark with peculiar Pleasure, that in whatsoever else Men may dispute and disagree, yet they are all unanimous to respect and to support a singularly amiable Institution; which annihilates all Parties; conciliates all private Opinions; and renders those who by their Almighty Father were made of one Blood, to be also of one Heart and one Mind;

Work alone would confer Immortality. "The King of Prussia alone 46 hath invented a new Method of disciplining Armies, of heading Battles, and of gaining Victories. This Prince who would have been 66 better ferved by another Nation, and certainly better commended "than he could possibly be by his own; who hath not had, since Alex. " ander, his equal in History, for extent and variety of Talents; who, without having been himself formed by Greeks, hath been 44 able to form Lacedæmonians; he, in a Word, who hath deserved, 66 beyond all others, that his Name should be recorded in his Age, 46 as a Distinction vying in greatness with those of the finest Ages of " the World: this same King of Prussia hath totally changed the " Principles of War, by giving in some Measure to the Legs an 46 Advantage over the Arms; that is to fay, that by the Rapidity of his Evolutions, and the Celerity of his Marches, he hath al-66 ways excelled his Enemies, even when he hath not conquered "them. All the Nations of Europe have been obliged to imitate " his Example, in order not to be obliged to fubmit to him. He " will enjoy the Glory, fince it is one, of having raifed the Art of War to a Degree of Perfection, from which, fortunately, it cannot but degenerate." P. 452.

Mind; BRETHREN, bound, firmly bound together by that indiffoluble Tie--" the Love of their God, and the Love of their Kind."

3. This alone might well be judged a fufficient Reason for the Extent, and, if we may so say, Universality of the Craft. But, when to this we farther add, the COMPREHENSIVENESS of the Institution, and the vast Circle of Arts and Sciences which it takes in, we shall no longer wonder at that Extent; but be fatisfied, "That MASONRY must and " will always keep pace, and run parellel with the " Culture and Civilization of Mankind." Nav. we may pronounce, with strict Truth, That where Masonry is not, Civilization will never be found. And in fact it appears: For, in favage Countries, and barbarous Climes, where operative Majorry never lays the Line, nor stretches the Compass; -where skilful Architecture never plans the Dome, nor rears the well-ordered Column ; --- on those benighted Realms, liberal Science never fmiles, nor does ingenuous Art exalt, refine, embellish, and foften the Mind *!

N

But.

^{*} Ovid's famous Line is so well known, and become, as it were, such a general Axiom, that it is scarce needful even to hint at it.

Ingenus didicife, &c.

But, give MASONRY once to exert her heaven-descended Talents, even in Realms like those;—let her rear the Dwelling, and teach the losty Temple to emulate the Clouds;—see what a Train of Arts immediately enter, and join, in ample Suite, to give their patron Architecture Completion and Glory*!—Lo! at their Head, Sculpture with his animating Chissel bids the forming Marble breathe!—See Painting with his vivid Pencil steal Natures fairest Tints, while the glowing Canvas starts beneath his Touch into Beauty and Life! See the long Labours of the Loom; the storied Tapestry

* " The Genius," fays Abbé Reynall, " which prefides over " Design raised three of these Arts at once; I mean Architecture, " Sculpture, and Painting. Architecture, in which Convenience of itfelf regulated those Proportions of Symmetry that contribute to give Pleasure to the Eye; Sculpture, which flatters Princes, 46 and is the Reward of great Men; and Painting which perpetu-4 ates the Remembrance of noble Actions, and the Instances of 66 mutual Love." And speaking of the Union and Dependance of the Arts and Manufactures, he goes on, "Manufactures contribute " to the Advancement of Knowledge and of the Sciences. 66 Torch of Industry serves at once to enlighten a vast Horizon. 66 No Art is fingle: The greater Part of them have their Forms, 66 Modes, Instruments, and Elements, in common. 66 nics themselves have contributed prodigiously to extend the Study of Mathematics. Every Branch of the genealogical Tree of Sci-66 ence has unfolded itfelf with the Progress of the Arts and Handitry, and the rich wrought Silk, employed to decorate the Habitation which every Art and every Exertion of the Manufacturer and Mechanic are busied to complete.

But not the manual Arts alone attend: Hark!—through the finished Dome divine Music pours her soul-commanding Sounds; with her artful Hand and finely-varied Tones sweetly enforcing the losty and instructive Lessons of heaven-born Poesy!—which, whilst it wraps the delighted Mind in deep Contemplation, gives Birth and Being to those sage, those civil, those legislative and moral Plans;—

N' 2

or.

crafts. Mines, Mills, Cloth-Works, Dying, have enlarged the 66 Sphere of Philosophy and natural History. Luxury has given rife " to the Art of Enjoyment, which is entirely dependant on the 66 liberal Arts. As foon as Architecture admits of Ornaments without, it brings with it Decorations for the Infide of our 66 Houses; while Sculpture and Painting are at the same Time at Work for the Embelhihment and Adorning of the Edifice. " Art of Design is employed in our Dress and Furniture. " Pencil, ever fertile in Novelty, is varying without End its 66 Sketches and Shades on our Stuffs and our Porcelain. " Powers of Genius are exerted in composing at leifure master-" pieces of Poetry and Eloquence, or those happy Systems of Policy and Philosophy, which restore to the People their natural Rights, 44 and to Sovereigns all their Glory, which confifts in reigning over " the Heart and the Mind, over the Opinion and Will of their Subjects, by the Means of Reason and Equity." P. 492.

or, in one Word, to all that round of speculative Mafonry, which secures, adorns, and dignifies Society; and represents in strong Contrast the savage, and the civilized Man *!

Thus Comprehensive is the noble Art we boast; and such are the Triumphs of Architecture alone, in whose ample Grasp are contained such numberless Benefits to human Nature, and which may justly be deemed the peculiar and favourite Child of Civilization, as well as the unerring Mark and Criterion of that Civilization, and of the Progress of the sine Arts in every State.—Were I to proceed—or had

[•] See the Histories of the Savages in America, Kamfebatza, Greenland, &c. The ingenious Author of The View of the internal Ewidence of the Christian Religion, (to whom I am happy in an Opportunity to pay my feeble Tribute of Thanks for his useful, welltimed, and irrefragable Work) observes, "That if we turn our Eyes to those remote Regions of the Globe, to which supernatural Assistance has never yet extended, we shall there see Men, endued with Sense, and Reason, not inferior to our own, so far from being capable of forming Systems of Religion and Morality, that they are at this Day totally unable to make a Nail or a Hatcheful — From whence we may surely be convinced, that Reason alone is so far from being sufficient to offer to Mankind a perfect Religion, that it has never yet been able to lead them to any Degree of Culture or Civilization?" P. 116, &c.

had I assumed for my Proof that wonderful, 'all-informing Science on which Masonry is built; nav. and which, -proud Mistress of Arts!-iffues forth her commanding Laws not only to those Arts, but even to Nature-even to Nature's amplest roundthe folar System itself:-Had Geometry been my Theme—the Time would have failed me to have recounted even a Part of that comprehensive Extent and Reach of Instruction; -that inexhausted Fund of Information and Knowledge, of Improvement and Advantage, which it imparts to its studious Votaries. Happy Votaries, -Adepts in true Masonry, -ever the zealous and most ardent Admirers of natural and moral Beauty! for they are especially fensible of the Beauties of that World, which amongst the intelligent Greeks, knew no other Name. And well indeed might it be stiled Koopos, essential "BEAUTY,"-for it excels, at once, in all the Regularity of Order, the Exactness of Proportion, the Glow of Colouring, the Force of Expression, and the Strength of Defign.

4. But future and more extensive Discussions of this high and entertaining Theme may one Day, perhaps, through your honourable Sanction, happily

pily engage my Pen*. For the Present,—after what hath been already advanced, can any Man doubt a Moment of "the Excellence and Utility of "Masonry," thus deep in Antiquity, boundless in Extent, and universal in its comprehension of Science, operative and speculative: Thus, in its wide Bosom, embracing at once the whole Circle of Arts and Morals?

To attempt its Encomium (particularly after what has been already so ably, so elegantly, advanced by my worthy Brother+) would be "waste-

CONDITIONS.

The Work to be handsomely Printed in two Volumes, Quarto.—Price to Subscribers two Guineas, one to be paid at the Time of Subscribing, the other at the Delivery of the Book, stirched in blue Paper; no more to be printed than the Number subscribed for.—Subscriptions received by the Author; the Grand Secretary; the Deputy Secretary; by Mr. Kearsly, Bookseller in Fleet-Street; and Mr. Dilly, in the Poultry.

^{*} Dr. Dodd here alludes to a Work, Proposals for Printing of which by Subscription, he has just published, called FREE-MASONRY: or, a general History of Civilization. In which the Rise and Progress of Arts, Science, Laws and Religion, will be detailed: Together with an Account of the Lives of such Sages, Philosophers, Eminent Men and Masons, as have added to the Improvement and Cultivation of Mankind.

⁺ Mr. Heseltine, the Grand Secretary, whose Exordium was not more elegant and instructive, than ably and eloquently Delivered.

- " ful and superfluous Excess;" would be in the fine Language of our first and sublimest of Bards,
- "To gild refined Gold, to paint the Lilly,
- ". To throw a Perfume on the Violet;
- " To smooth the Ice; to add another Hue
- "Unto the Rainbow; or, with Taper-Light
- " To feek the beauteous Eye of Heav'n to garnish."

For who, in this polished, this improving Age, is insensible of the Attraction, the Excellence, the Utility of the Fine Arts, the Liberal Sciences *?

Who

Æn. vi. 847.

Biftop Hall, in his Quo Vadis (p. 644.) fpeaking of England, fays, "The double Praise which was of old given to two great Nations, that Italie could not be put downe for Armes, nor Greece for Learning, is happily met in our one Iland. Those therfore that cross the Seas to fill their Braine, do but Travell Northward for Heat, and seeke that Candle which they carry in their Hande."

It is a Pleasure to remark, that while our Country has equalled Rome in Arms, she is every Day advancing, and we trust will rival Greece in Arts;—so that Virgil's fine Compliment to both the Countries, we may hope, will be completely applicable to her;

[&]quot; Excudent alii spirantia mollius Æra,

[&]quot; Credo equidem: Vivos ducent de marmore vultus;

[&]quot;Orabunt causas melius, cœlique meatus

[&]quot; Describent radio, et surgentia fidera dicent :

[&]quot;Tu regere imperio populos, Romane, memento!

[&]quot; Hæ tibi erunt Artes ; pacisque imponere morem,

[&]quot; Parcere subjectis, & debellare superbos.

Who in this peculiarly humane and philanthropic Era, is cold to the Call of Benevolence,—that never failing Attendant on the ingenuous Arts;—that all-pervading, all-performing Virtue, which in one short and easy Word, Thou shalt Love thy Neighbour as thyself, comprizes all Duty, and confurmates the round of moral Perfection.

Indeed, the celebrated Eulogy which CICERO passeth on Philosophy, may with equal Propriety be applied to MASONRY, duly practised and rightly understood. For in that View, it will be found eminently "the Improvement of Youth and the "Delight of old Age. The Ornament of Prospe-"rity, the Resuge and Solace of adverse Hours: "It pleases at home; is no Incumbrance abroad:

"It lodges with us; travels with us; and adds
Amusement and Pleasure to our rural Retire-

" ment †."

With

Vitruv. Præfat. L. vi.

^{*} Hæc studia adolescentiam alunt, senectutem oblectant; se-"cundas res ornant; adversis persugium ac solatium præbent; de-

[&]quot; lectant domi; non impediunt foras; pernoctant nobifcum; peregrinantur; rusticantur." And so also Vitruvius, in his Preface,

P. 14. finely observes, "Doctum (hac in scientia) solum ex omni-"bus, neque in alienis locis peregrinum esse, neque, amissis fami-

[&]quot; liaribus & necessariis, inopem amicorum; sed in omni civitate

[&]quot; civem censeri, adversosque fortunaæ casus posse despicere."

With heart-felt Zeal and Sincerity, allow me then, right noble and worthy Brethren, to congratulate you on the Advancement, the Progress, and present State of our useful, excellent, antique, and mystic Lore! more particularly allow me to congratulate you on this great and sessive Day; on this solemn Dedication with high Pomp and Song, of an Edisce, which does equal Credit to its Architect, and to the Crast; and which promises a long Line of Stability and Glory to Massonry, in this its savourite Land!

And while by our fincere Good-will and friendly Regard each for the other;—while by our liberal and merciful Relief of the Brethren in Distress;—while by the Establishment of an universal Language and Communication, for the Attainment of those two important Purposes throughout the Earth, under the Seal of the most sacred and inviolable Secress;—whilst thus, we seem to have amply provided for the Interests of Benevolence; so let us, by every Method, and by every Encouragment in our Power, court the LIBERAL ARTS to come and dwell amongst us: Let the Means of their Cultivation and Improvement be the frequent Subject of our best and most serious Disquisitions:

O

Let

Let us endeavour to hold forth every engaging Allurement, that they may approach and apply their elegant and wonder-working Fingers, to finish the Beauties of this well-ordered Dome; and to make it, what we wish, the distinguished Residence of immortal MASONRY!

An Æra, which cannot be far distant: For the Magnificence of our Building, in so short a Period, thus wonderfully grown up before us, speaks in emphatic Language, at once the Zeal and the Ability of its Friends; and stimulates,—with a Force far beyond all the Eloquence of the most persuasive Orator;—stimulates every noble Heart to a gallant Emulation, and must inspire a Wish to contribute towards the Persection of so beautiful and elegant a Design.

Nor can the brilliant and generous Example of that illustrious Nobleman, who so honourably presides over us, want its due Effect;—a Nobleman,—you, my Brethren, all agree with me—not more distinguished as a Mason than as a Man! whose Love of liberal Arts, and whose Regard for moral Virtue, are not confined to the Lodge, but accompany and adorn him in all the Walks of Life!

Under such Auspices may the Craft rest happy and secure, and slourish for ever as the Palm!— and may this HALL, awefully dedicated to Mason-ry, to Virtue, to Benevolence*, still and for ever behold each ennobling Science, each ingenuous Art, smile and triumph, soften and civilize beneath its Roos!—May private Friendship and public Virtue dignify and distinguish the Heart and Character of every Mason, who here shall form and fill the mystic Lodge!

And when the facred folemn Rites are done, when festive Hilarity assumes his focial Seat, may decent Politeness, and sweetly smiling Innocence, for ever wreathe the Chaplet for his Brow, crown his Bowl, and command his Song!

And while, amidst the scientific Labours of the Lodge, elevated Schemes of improving Art engage and enrapture our Minds; while holy and ancient Mysteries warm the Imagination with Improvement's kindred Glow: While in the mournful Investigation of a Brother's Wants pleading Pity O 2 melts

[·] See the Ceremonial of Dedication.

melts our Eye, and generous Compassion swells the feeling Breast:—While amidst the chearful Exertions of inosensive Mirth, of heart-enlarging, friendly Communication,—Reslection shall be enabled to look back with Pleasure, and impartial Conscience shall find nothing to disapprove: then, my Brethren, may we, with Comfort and with Considence, lift up our adoring Hearts:—

AND WE DO LIFT THEM UP TO Thee, Great Nature's adorable and wonderous Geometrician! Almighty Parent of the World! wife Former of Man! imploring on this, and all our other laudable Undertakings, thy Favour, thy Bleffing, thy Aid, without which, vain and fruitless are all the Efforts of feeble Men !-'Tis from Thee, beneficent Founder of our Frame, that we have received the Heart to feel; the Hand to labour; the Eve to behold; the Ear to hear; the Tongue to proclaim; and all the Faculties which make us fulceptible of moral, Partakers of natural Good!-Teach us, then, to delight in them, to improve them as thy Bleffing; and through the Beauty, Order, and Excellence of created Things, to view, contemplate, and adore thy uncreated Excellence and Beauty!

Formed



Formed as thy Temple, and enriched with the Ornaments of thy creative Wildom, -confummate Architect of thy master building, Man !-we look up to Thee, to inspire us with Understanding, with Science, with Virtue, with all which can dignify, refine, and exalt our Nature, and render the Temple at least not wholly unworthy of its facred Inhabitant !- To this End, direct us to make the BLESSED VOLUME of thy instructive Wisdom, the never-erring Square to regulate our Conduct *; the Compass within whose Circle we shall ever walk with Safety and with Peace; the infallible Plumb-Line and Criterion of Rectitude and Truth! Enable us to fill up every Sphere of Duty with Exactness and Honour; and by our amiable Attention to all the fweet and bleffed Offices, the endearing Charities of focial Life in particular

^{*} Shakespeare—that all comprehending Genius,—in his Play of Autony and Cleopatra, puts a Speech into the Mouth of Antony, Act ii. Scene 3. which plainly shews that immortal Bard was one of our Brethren:

[&]quot; My Octavia,

[«] Read not my Blemishes in the World's Report,

^{. &}quot; I have not kept my Square; but that to come

[&]quot; Shall all be done by Rule."

particular, teach us to win the Love of those who unite in those tender Offices with us: and as Fathers, Husbands, Friends,—as worthy *Men* and worthy *Masons*,—to distinguish and exalt the Profession which we boast!

And, while through thy Bounty-rich Dispenser of every Bleffing !- our Cups o'erflow with Plenteousness, and Wine, and Corn, and Oil*, delight and cheer our Boards: Oh, may our full Hearts never be wanting in Gratitude, and in the Voice of Thanksgiving to Thee; in liberal Sentiments and Succour towards every laudable Undertaking; in the quickest Sensibility, and readiest Relief we can give to the Woes and Distresses of our Fellow-Creatures-of all Mankind; -of every Being, Universal Lord! who bears thy Image, and looks up to thy Providence; who is fed by thy Hand, hopes for thy future and all comprehending Mercy, and can and will triumphantly unite with us, with the general Voice of Majons and of Men, -earnestly and emphatically faying,

se Father

^{*} See the Ceremon al of the Dedication.

'(135)

- Father of All! in every Age,
 In every Clime ador'd;
- " By Saint, by Savage, and by Sage, " Jehovah, Jove, or Lord!
- "To Thee, whose Temple is all Space, "Whose Altar, Earth, Sea, Skies;
- One Chorus let all Being raife,
 46 All Nature's Incenfe rife!"





A CHARGE.

Delivered at a Quarterly Communication for the County of Devon, and City and County of Exeter, held at the Globe Tavern, Exeter, Jan. 17, 1777.

By Brother —, D. P. G. M.

BRETHREN,

THE respectable Office I hold in the Society calls upon me at this Meeting, to address you upon the general Cause, in which we are all embark'd.



N.B. The Office of Provincial Grand Master was established, and the first Deputation granted for Wales, in the Year 1726, when the Earl of Inchiquin was Grand Master.

A Provincial Grand Master is invested with the Power and Honour of a Deputy Grand Master, and is authorized to constitute Lodges within his Province.—He is intitled to wear the Cloathing of a Grand Officer, and ranks in all publick Assemblies immediately after the Past Deputy Grand Masters. He is enjoined to correspond with the Grand Lodge, and to transmit a circumstantial Account of his Proceedings to the Grand Secretary at least once in every Year.—The Deputy Provincial Grand Master, Wardens, Treasurer, Secretary, and Sword Bearer, of the Provincial Lodge, are entitled to wear the Cloathing of Grand Officers, while they officiate as such, within their particular District, but at no other Time or Place.

embark'd.—You are the Officers of Lodges;—to you much of the Interests of Masonry are intrusted, and I should appear a lukewarm Member of the Society, were I not to express my Sentiments of what I think will best support its Credit, and extend its Influence.

Advanced fo far as you are, and bearing honourable Testimonies of your Knowledge, in our Order, there is no Occasion for me to enter into a nice Disquisition of it.—You are all, I know, convinced, that it was contrived by Wisdom,—that it is supported by the Strength of Science and Morality, and adorn'd by the Beauty of Harmony, Order, and Decorum.

You must frequently congratulate yourselves on being Members of an Institution, which teaches to combat all disorderly Passions;—which is calculated to form Men, and amiable Men,—good Citizens and good Subjects;—which inspires the Love of Fidelity, and of Truth;—warms the Heart to Friendship and to Honour, and encourages all the softer Virtues of Humanity.

Your expanded Hearts must often have admired the extensive Benevolence of its Plan.—Confin'd

P by

by the Limits of no Country, of no Religion, it admits to its Privileges the Professors of Virtue of every Faith, and every Clime; and bids us unite as Friends, as Brethren, with All who regulate their Conduct by the facred Laws of Morality, and believe in the all-wise Contriver of the Universe, however different from ours their Manner of worshiping him may be.—Delightful Plan! what generous Heart but must admire it.

The Equality establish'd by our Order must frequently charm you;—which, without depriving any Man of the Honour due to his Rank or Character, teaches us, that we are all Children of the same Family,—Brethren connected by the same Ties,—and that, therefore, we have a Claim upon each other for every obliging Office,—for every Mark of fraternal Affection.

You must often have been pleased with the Attention our Order pays to Reputation,—that inestimable Jewel;—with its Discouragement of Desamation, and the Obligations it lays upon us to have a Tongue of good Report,—ever practised to speak as well of a Brother behind his Back as to his Face.

The



The effectual Method taken by our Institution, to fix the Foundations of moral and social Virtue, not by Gloom and Austerity, but by moral Music, decent Gaiety, and the forceable Attraction of rational Pleasures, must surely delight you.—

You cannot but frequently have admired, that the Tools and Implements of Architecture are made to us the most expressive Symbols; are made to convey, from Age to Age, the Principles of our benevolent Fraternity.

You must certainly be transported with the Philanthropy of our Order; which irresistibly influences its Followers to adorn themselves with the Ornaments of Mercy; to sooth the Sighs of the Widow, and wipe away the Tears of the Orphan; to drop Balm upon the Wounds which Affliction has made, and to bind up the Hearts which Sorrow has broken.

You know the Advantages and Pleasures, and you must often have thought yourselves happy to be Members of our Society;—and it is your Duty, (and I doubt not but it is your Inclination;) to promote its Interests to the utmost of your Power.—

I be-

I believe I have no Occasion to direct you to a constant Attendance upon the Lodges over which you preside.—There Duty calls,—Pleasure invites you there; and unless compel'd by the most important Occasions, I dare say you are never absent.

The improving yourselves in every Part of our Institution, I most earnestly recommend to you.— Masonry is a very extensive Art, nor, unless by diligent Study, and assiduous Application, can any one arrive at Persection in it—That Persection you should endeavour to obtain;—You are to enlighten the Minds of your Brethren;—You are seated in the Chairs of Instruction, and must, therefore, take every Method to render yourselves worthy of your honourable Situations.

Men who fill the most important Offices, but who are incapable of performing the Duties they require, disgrace themselves and dishonour Masonry; and, therefore, I beg of you, as much as is in your Power, to prevent those whose Minds are not stored with proper Knowledge, or who are incapable of communicating it, from being appointed to them.

Masonry

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Masonry has been greatly injured by admitting improper Persons to its Privileges .- I warn you to be particularly Cautious not to initiate any but such as are worthy. - Be well affured that their Conduct is regulated by Virtue, and their Bosoms inspired by the Love of Knowledge. - All are not proper to be admitted into Masonry; whose Influence ought to be universal, but whose Privileges should not be made too common; and you are well convinced that there are some amongst us who take the Shadow for the Substance,—who are acquainted with the Ceremonies, but catch not the Spirit, of the Profession. -Morality, Philanthropy, Secrefy, should adorn the Candidate for Masonry, but a Taste for the polite Arts ought to form part of his Character; for Improvement in Arts and Sciences, as well as in moral and focial Virtues, should be the Business of a Lodge; which is, if properly conducted, not only the School of Virtue, but of Knowledge.

At the Initiation of a Candidate, you ought to explain to him the Nature and Advantages of our Order, that his Mind may be early and agreeably impressed with its great Importance.

With

With the different Lectures of Masonry (which, without breaking in upon our antient Land Marks, may certainly be made more perfect) it is your Duty to be well acquainted; and you should constantly endeavour (and encourage the Members of your Lodges to do the same) to display the Beauties, and to illustrate the difficult Parts of them in the most agreeable Manner.—Then will the Man of Genius and liberal Education associate with you, and contribute his Snare of Pleasure and Improvement.

Constantly remind every Member of your Lodges, that it is incumbent upon him to labour to improve himself in our Art,—and to study to promote its Credit, and to increase the Happiness of its Professors. To obtain Persection in Masonry, Application, as in other Arts, is necessary; (nor indeed can any tolerable Progress be expected without it;)—to promote its Credit, is to practice its Precepts;—to increase the Happiness of its Professors, is to behave to them as Brethren.

Often direct your Lodges strictly to observe their various Obligations;—remind them of those Points of Fellowship which are so strongly impressed upon them,

them, and which, if constantly regarded, would form the firmest Cement of our Order.

Warn them to fly from the Allurements of Intemperance; and for the Honour of Masonry, and their own Reputation, to return early to their Families on Lodge Nights; for though they may devote the Time to decent Mirth and improving Conversation, yet the keeping unseasonable Hours gives the Slanderer an Opportunity of representing our Assemblies as the Seats of Riot and Intemperance; and our own Families cannot entertain an high Opinion of a Society, the Members of which break in upon the Laws of Order and Regularity.

Forcibly impress upon your Lodges the Dignity and high Importance of Masonry; seriously admonish them never to disgrace it; Charge them to practice out of the Lodge, those Duties which they have been taught in it; and by Example to convince Mankind of the Goodness of the Institution; so that, when any one is said to be a Member of it, the World may conclude he is one, to whom the burthen'd Heart may pour out its Sorrows and not be betray'd; to whom, Distress may preser her Suit, and not be rejected;—whom Bigotry has never

never provented from being the Friend of virtuous Men of all Professions;—whose Hand is guided by Justice, and Heart expanded by Benevolence;—who listens to the Admonitions of Temperance, and the modest Voice of Humility;—in a Word, whose whole Life demonstrates his Love of God, and Regard for Man. Tell them, whatever Eloquence they may exert in speaking of the Excellence of their Order, it is their Example only, which can recommend and do Service to it; and whilst you hold this Language to others, you cannot but be careful yourselves to be Patterns of what you recommend.

I enjoin you to a strict Compliance with the Directions of the *Provincial Lodge*, which acts in Subordination to, and implicitly follows the Orders of the Grand Lodge; at this Time so deservedly honour'd through the whole World.—Every Society which pays not a due Subjection to those who are properly placed in Authority, must soon fall into Disorder and Consusion.

Free-Masonry, Brethren, is now most highly and deservedly esteemed;—and, by our own Behaviour, and by properly exerting ourselves in the honourable

honourable Stations in which we are placed, it is our Duty zealously to endeavour to continue its Reputation, and effectually to render impotent the Malevolence of its Adversaries.

I rejoice to find fo pleafing an Account of the State of Masonry in this Province; and now, Brethren, with the truest Affection I wish you happy.-May Prosperity attend your Labours for the public Service (especially for the Service of Masonry), and Success your private Concerns; and may we, and all the Fraternity, by always acting upon the Square, by looking upon all Mankind as our Brethren, and treating them accordingly,-and by walking uprightly, now acquire a good Name, and carry it with us to the End of Life; not doubting but it will prove the certain Pass-Word to gain us Admittance into the CELESTIAL LODGE, where our SUPREME and MERCIFUL GRAND MASTER will receive, to the full Enjoyment of perfect Happiness, the worthy Mafons of all Nations and Religions, of all Orders and Degrees.



ANTIENT



ANTIENT MASONS.

S there is a Set of Men who call themselves ANTIENT MASONS, who pretend to greater Antiquity than the regular Masons of this Kingdom, and assume a Power independent of the Grand Lodge of England; and by these and other false Pretences impose upon the World, and even endeavour to turn from their Allegiance to the Grand Master those Brethren who associate under a legal Power derived from him, it cannot be unacceptable to the Fraternity, to give the best Account of their Origin that can be obtained, and the Proceedings of the Grand Lodge relative to them.-It certainly will not be useless, as there are, at this Time, fome Brethren, ignorant of the Laws of the Society, who give a Sanction to them by admitting them to visit our regular Lodges, and by sometimes being present at their unlawful Assemblies.

"The

"The Laws of the Society expressly order the regular Lodges not to admit them as Visitors, and firstly command them not to countenance them, or own them as fair Brethren, duly form'd, nor approve of their Acts and Deeds; but to treat them as Rebels until they humble themselves as the Grand Master shall in his Prudence direct, and until he approves of them by his Warrant fignished to the other Lodges."

In the Year 1739 (when Lord Raymond was Grand Master) the Grand Lodge was informed that the Brethren (who about two Years before, improperly disgusted at some of its Proceedings, withdrew from the Society) had met together in the Character of Masons, and unfurnished with any Power from the Grand Master, and contrary to their solemn Ties, and the original Laws of the Society, had, on unworthy and triffing Confiderations, initiated feveral Perfons into the Order.--The Grand Lodge confidering that by these Proceedings the original Laws were violated, the Society encroached upon, and the charitable Fund defrauded, refolved to discourage their Assemblies, and to put the Laws in Force against such Brethren, who should give any Assistance, at any

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of these unlawful Conventions, to the clandestine Reception of any one into Masonry. --- The Brethren, who had incurred the Censure of the Grand Lodge, were incensed at this, and, instead of acknowledging their Error, and returning to their Duty, they persevered in their Obstinacy, and openly refused to acknowledge the Authority of the Grand Master, or to pay any Obedience to the Commands of the Grand Lodge.—They contemptuously disregarded the antient and established Laws of the Society, -- they fet up a Power independant, -and taking Advantage of the Ignorance and Weakness of their Associates, insisted that they had an Authority to make, pass, and raise Masons, equal with the Grand Lodge. (At this Time no private Lodge was empowered to pass or raise Masons, nor could any Brother, except in the Grand Lodge, be advanced to either of these Degrees; and then only, by the unanimous Confent of all the Brethren asfembled in Communication.) They now proceeded further, and prefumed to claim the Right of conftituting Lodges, under the false Sanction of the antient York Constitution, which, at the Revival of the Grand Lodge in 1717, was dropt. - Some Brethren, however, at York, notwithstanding the Revival of the Grand Lodge continued to act under

der their original Constitution, but they never gave any Patronage to the irregular Masons in London. This unconstitutional and illegal Measure of conflituting Lodges, obliged the regular Masons to adopt new Measures, that these Impostors may more effectually be detected; and they, and their Encouragers be excluded from the Countenance and Protection of the regular Lodges. More effectually to accomplish this Purpose, the established Forms received fome Variations and Additions.-Perfectly entire, however, were the antient Land Marks preserved, and no Change admitted but what would be approved of by the most Scrupulous.—But this gave Rife to one Evafion, at which the contumacious Brethren eagerly caught.—They proclaimed themselves Enemies to every Innovation, insisted that the antient Usages of the Society were alone preserved by them, and that new, illegal, and unconflitutional Methods were adopted by the regular Lodges, on whom they conferred the Name of MODERN MASONS.—Their Party by this Artifice was strengthened; and to support their assumed Power, they immediately resolved to interrupt the regular Mode of Succession to the Office of Grand Master, (which had been strictly observ'd since the Revival of the Grand Lodge,) and to elect from

their own Body a chief Ruler under the Title of Grand Master. A Code of Laws was framed for their Government,-Patents for new Lodges were issued, and, in hopes to raise a Fund sufficient to establish their usurped Dignity, they exacted certain Fees of Constitution. - This new Plan for some Time fucceeded, and many Perfons really acknowledged them to be the antient and regular Society of Free and Accepted Masons.-On that Supposition, many Gentlemen of Family and Fortune entered amongst them; and many even of the regular Man fons, were so much unacquainted with the Laws of the Society, as to acknowledge their Power, and to give a tacit Sanction to their Proceedings, by attending their Lodges .- Lately, however, they have not been so successful.-Regular Masons, better understanding the Laws of the Institution, have more clearly discovered the Impropriety of giving the least Appearance of favouring their Measures; and their Meetings have not only been less encouraged, but have been deserted by many of their best Members.

In the Administration of Lord Aberdour, (who was elected Grand Master in the Year 1757,) the Grand Lodge took into Consideration a Complaint against

against certain Brethren, for assembling under the false Denomination of antient Masons, who, as such, confidered themselves independant of the Society, and not subject to the Laws of the Grand Lodge, or to the Controul of the Grand Master. - Doctor Manningham (the Deputy Grand Master) pointed out the Necessity of discouraging all such Meetings, as being not only contrary to the original Laws of the Society, but an open Violation of the Allegiance due to the Grand Master .- He, likewise observed, that they tended to introduce into the Craft, the Novelties and Conceits of opiniative Persons, and to raise a Belief, that there have been other Societies of Masons more antient than that of our antient and honourable Society.-Upon which, the Grand Lodge resolved that the Meeting of any Brethren of this Society, under any Denomination of Masons, without a legal Power or Authority granted by the Grand Master 'for the Time being, is inconfistent with the Honour and Interest of Masonry, and an open Violation of the established Laws of the Order; and fourteen Persons were foon after expelled the Society for countenancing these irregular Assemblies.

YORK



YORK MASONS.

THE York Constitution having been mentioned, it will not be improper to give some Account of it.—

Previous to the Invasion of the Romans, and under the Deuids, (who had amongst them many Customs, like those of Masons,) the History of our Order is somewhat obscure.—The Wars between the Romans and Britons gave a Check to its Increase.-It revived, however, under the Emperor Caraufius who shook off the Roman Yoke.-He held the Masons in great Estimation, and named his Steward Albanus, (who was the first who suffered Martyrdom on account of the Christian Religion, in Great Britain,) Superintendant over their Assemblies. - Under him the Lodges of the Fraternity were regularly carried on, and through his Influence a Charter was obtained from Caraufius, to hold a general Council, (to which the Name of Affembly

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Affembly was afterwards given,) at which he prefided in Person as Grand Master, so that the first Grand Lodge was held in Britain, A. D. 287 .-From this Time to the Year 925, Masonry sometimes flourished, at others, not.-In this Year ATHELSTAN began to reign, who appointed his Brother Prince Edwin, Patron of the Masons. He granted them likewise a CHARTER, empowering them to meet annually at YORK; and in this City the first Grand Lodge of England was formed in the Year 026, at which Edwin presided as Grand Master.-The Reason of its being formed at York was, that Athelstan for a considerable Time kept his Court, and received several Embassies from foreign Princes, in that City.-From this Time to the Revival of the Grand Lodge in the Year 1717, Masonry was sometimes patronized, sometimes persecuted, and sometimes neglected. - Lodges, however, met in different Parts of England, particularly at York, where the Masons, under the Charter granted them by King Athelstan, now and then held Communications; but York being in a remote Part of the Kingdom, it was many Years ago shought proper, for the Convenience of the Fraternity, to remove the Grand Lodge from that City to the Metropolis.—In the Reign of Queen Anne

Anne, Masonry being at a low Ebb, the annual Festivals, Communications, &c. were entirely neglected. On the Accession of George the First, the Lodges, zealous for the Welfare of the Society, and anxious to see it under proper Directions, resolved to unite under a new Grand Master, to be elected annually as in former Times, - to revive the Communications and Festivals, - to regulate the antient Usages and Customs of the Fraternity, -and to establish such Modes only as might correspond with the Practices of the Members, of which the Lodges were principally composed; and the Grand Lodge was revived, and Anthony Sayer, Esq; elected Grand Matter, June 24, 1717, fince which Time patronized by Men of the first Rank, and most amiable Characters, Masonry has hap pily flourished, and is now, (as it ought to be) propagated and reverenced through the whole World. Upon the whole, the Grand Lodge of York was (as has been faid before) removed to the Capital for Convenience, and the present Grand Lodge of England are the true York Masons.-The antient York Masons were confined to one Lodge, which is still extant, but consists of very few Members, and will probably foon be altogether annihilated. PRO-STORY OF THE

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PROLOGUES and EPILOGUES,

· SPOKEN AT

PLAYS perform'd at EXETER,

BY DESIRE OF THE

UNION LODGE.



Prologues,

Prologues, Epilogues, &c.

P R O L O G U E. January 7, 1771.

HO' SLANDER follows wherefoe'er I go. To villify the Art she does not know, Undaunted (Guilt alone has cause to fear) Cloath'd with this honour'd Badge, I now appear, Owning myself a Mason; -at the Name, No guilty Redness dyes my Cheek with Shame: Let Slander follow; -I her Darts defy, And laugh at fneering Folly's oft-told Lye: But what our Order teaches I will shew; The Leffons you must leve-when once you know. It always bids us, humbly to adore Th' ALMIGHTY ARCHITECT (-by whose great Pow'r The Universe was built; -to his Decree, Which Wisdom ever guides, resign'd to be. It makes us zealous in our Country's Cause, True to its Prince, and faithful to its Laws; Forever bids us, with the firictest Care, To act with all the World upon the Square;

Never

Never to publish a frail Neighbour's Shame. Or filch away a Brother's honest Name: To be fincere; -his Secrets ne'er reveal, And him to serve, with Fervency and Zeal. With true PHILANTHROPY it warms our Breast. With useful Zeal to succour the Distrest: Bids us fhew Mercy when we have the Pow'r. And to the houseless Stranger ope the Door; The Naked with warm Vestments to infold. And guard the shiv'ring Wand'rers from the Cold: To feed the Hungry-bid them eat and live, And to the thirsty Lip the Cup to give; To visit Wretches tortur'd by Disease. Make smooth their Bed, and pour the Balm of Ease. The Widow's Tale, the Orphan's Cry to hear, And from their Eyes wipe off Affliction's Tear: "To know each Office, each endearing Tye. " Of foft-eyed, Heav'n-descended CHARITY," Upright it bids us walk; -to put a Rein On fenfual Appetites,—and Pride restrain, It roots out narrow Notions from the Mind. And plants a gen'rous Love for all Mankind; Regards not Modes of Faith, but cries, Unite With ALL, who work by the nice Rule of Right; All have one Father; -all good Men and true, In diff'rent Roads, the same great End pursue.

When

When to the Longe we go—that happy Place. + There, faithful Friendship smiles in every Face. What the our Toys are hid from public View. They on Reflection please, and must be true. + The Lodge, the focial Virtues fondly love; † There, Wisdom's Rules we trace, and so improve : There We, (in moral Architecture skill'd) Dungeons for Vice-for Virtue Temples build: † Whilst scepter'd Reason from her steady Throne, + Well pleas'd furveys us all, and makes us one. There Concord and Decorum bear the Sway. And moral Music tunes th' instructive Lay: There on a pleasing Level all appear, And Merit only is distinguish'd There. Fraternal Love and Friendship There increase, And decent Freedom reigns, and lasting Peace. Secrets we have—but those we gladly shew To proper Persons,—who apply to know. Re not offended, lovely, BEAUTEOUS FAIR, That you from Mason's Rites excluded are: 'Tis not because we think you would disclose, Whate'er within your Breasts we might repose; But we're afraid (and fure our Fears are true) Were you admitted, Love would enter too;

The Lines marked with this Reference † are closely imitated from the FREE MASONS beautiful and well-known Anthem.

That Jealoufy might then our Hearts inflame,
And to a RIVAL'S, turn a BROTHER'S Name;
Break all our Bonds, annihilate our Joy,
And foon our antient Order quite deffroy:
Be not offended!—we your Sex adore,
And pay true Homage to your fov'reign Pow'r.
Thus, I, the Lessons which we're taught, have
shewn,

Which furely must be lov'd, as soon as known;
If e'er with these, our Actions disagree,
Censure the Men—but blame not Masonry:
We do not blame, when Christians go astray,
The Light that came from Heav'n, to shew their
Way.



P O L O G U E. January 31, 1772.

SPEAKERS, A FATHER, A MOTHER, A DAUGHTER about Ten Years old.

The Curtain draws up, and discovers the Mother sitting at a Table Knotting, upon which lies a Play-Bill; the Daughter enters and takes it up.

DAUGHTER.

PY Desire of THEUNIONLODGE!--What's this?
This Union Lodge, Mamma?---Moth. FreeMasons, Miss.

DAUGHTER.

FREE MASONS, my good Madam! Lack-a-day,

What Sort of Things (I long to know) are they?

MOTHER.

DAUGHTER.

Do they, Mamma?---Indeed that's very rude;

Fond as I am of Plays, I'll ne'er be seen

At any Play bespoke by such wile Men.

M O T H E R.

Call them fot vile---I, Masons much approve;

And there is one whom you with Fondness love;

Your'

(tốt)

Your Father;—but behold, he now appears, And from the Lodge the Mason's Badge he wears.

[The Father enters, cloathed as a Mason, the Daughter runs towards him.]

DAUGHTER.

PAPA, are you a Mason?---Do tell me,

Now do, my good Papa, what's Masonry?

FATHER.

I will, my Dear; --- Our Order is defign'd, To expand the human Heart--- and bless Mankind. WISDOM herself contriv'd the mystic Frame: STRENGTH to support ;--- t'adorn it BEAUTY came. We're taught, with ever grateful Hearts, t'adore, The God of ALL,—the Universal Pow'r; To be good Subjects;—ne'er in Plots to join, Or aught against the Nation's Peace design. We're taught to calm destructive Anger's Storm, And bring rude Matter into proper Form; Always to work by the unerring SQUARE, With Zeal to serve our Brethren, -be sincere, And by our Tongues let our whole Hearts appear; Lowly of Mind, and meek, we're bid to be, And ever cloath'd with true Humility. ALL, Children of one gracious Father, are, To whom no Ranks of Rich and Poor appear; "He

"He sees with equal Eye, as God of all,
"A Monarch perish, and a Beggar fall."
We're taught our Conduct by the Plumb to try,
To make it upright to the nicest Eye.
The Compass is presented to our Eyes,
And, circumscribe your Actions, loudly cries;
We're strictly order'd never to pass by,
Whene'er we see a Fellow-Creature lie
Wounded by Sorrow;—but with Hearts to go,
Which with the Milk of Kindness overslow,
And make a careful Search each Wound to find,
To pour in Oil and Wine,—and gently bind;
On our own Beasts to place him;—to convey
Where All may strive to wipe his Tears away.

MOTHER.

Go on, ye good Samaritans, to bless, And may your generous Hearts feel no Distress.

FATHER.

Whoe'er believes in an Almighty Cause,
And strict Obedience pays to moral Laws,
Of whatsoever Faith or Clime he be,
He shall receive a Brother's Love from me.
"For Modes of Faith let graceles Zealots sight,
"We know he can't be wrong whose Life is right.
What

VY HAL

(163)

What tho' we here such diff'rent Roads pursue,
All upright MASONS,—all good Men and true,
Shall meet together in the Lodge above,
Where their good Names shall certain Pass - Words
prove.

MOTHER.

No,—God respects not *Perfons*,—but will bless Those of all Climes who follow Righteousness.

FATHER.

Whene'er Philosophy,—by rigid Law,
And Brow severe, to Virtue strives to draw,
Men are disgusted;—Wk take diff'rent Ways,
And make fair Virtue and her Lessons please.
We at our Work are rationally gay,
And Music call to tune the moral Lay.
Intemp'rance never at our Lodge appears,
Nor noisy Riot e'er assails our Ears;
But Pleasure, always, with her Bosom Friends,
With Chearfulness, and Temperance there attends.
Our Secrets (of Importance to Mankind)
The upright Man, who seeks, may always find.

MOTHER.

But Women ever feeking, feek in vain;
Be kind enough this Myst'ry to explain.

S 2 FATHER.

(164) FATHER.

Tho' Women from our Order we exclude,
Let not that beauteous Sex at once conclude
We love them not;—or think they would reveal,
What we as Secrets wish them to conceal;
We fondly love,—and think we might impart,
(Sure of their Faith) our Secrets to their Heart.
But we're afraid, if once the lovely Fair
Were at our happy Lodges to appear,
That Love and Jealousy would both be there.
Then Rivals turn'd,—our focial Bonds destroy'd,
Farewell the Pleasures now so much enjoy'd!
We're taught to build 'gainst Vice the strongest
Fence,

And round us raise the Wall of Innocence:
Happy! thrice Happy! could we Masons see
Such perfect Workmen as they're taught to be;
Could we behold them every where appear,
Worthy the honourable Badge they wear.
Thus I've explain'd, my Child, our ROYAL ART,

DAUGHTER.

I'm mucheoblig'd,—I thank you from my Heart.

All you have faid I have not understood,

But Masonry, I'm sure, is very good;

And if to marry 'tis my Lot in Life,

If you approve, I'll be a Mason's Wife.

EPILOGUE.



E P I L O G U E.

January 31, 1772.

Enter A followed by B fpeaking to him.

NAY, but my dear good Brother, why to nice?

Split me! but Secrecy is grown a Vice; You say you've given your Promise,—all a Joke, A Promise, like a Pye-Crust, should be broke. Tell me your Secret, I'll tell you a Score.

A. You Beaux tell every Thing you know, and more.

But we who walk by Reason's friendly Aid, Neither betray, or fear to be betray'd. Nor think it fit that Wisdom's facred Rules, To all divulg'd, become the Sport of Fools. With these, thank Heav'n, we seldom are perplex'd,

B. Well preach'd, good Brother, and without a Text.

Tho' you won't tell the Secret, I could guess, If I knew what to make of that strange Dress:

Gloves

Gloves, Square, and Apron, to be fure they're fpruce,

But rather feem too nice for Workmens Use.

Perhaps, [pauses] ay that will do—you leave your

Spouses,

And at the Lodge conspire to build Card Houses. There, as at White's, your tedious Vigils keep, And 'tis Quadrille, or Whist, that murder Sleep: Subjects perhaps of Pleasure's golden Reign, Mirth is your Business, and the Word Champagne.

Perhaps of Harmony you own the Pow'r,
And sprightly Glees beguile the fleeting Hour;
Or else around the busy Scandal flies,
And at each Breath a Lady's Honour dies.
You mark their little Foibles there, and rate 'em;
Since you exclude 'em, to be sure you hate 'em.
If this is all you meet for, this you'll see
In more Persection at the Coterie:
But in one Thing we differ much,—for there
In all our Joys, the Ladies have a Share:
At our harmonic Meetings they preside,
And Love, and Wine, the blissful Scene divide.
There dazzling Lights each wond'ring Scene
consound,

And there we seem to dance on Fairy Ground;
And

And there—A. A Moment's Respite if you can, And hear how widely you mistake our Plan; Know, if in Splendors any Joys you place, Superior Lights our happy Lodges grace; Serenely bright they lead no Sense astray, But point to Wissom's Throne the arduous Way. Yet think not that we pass the churlish Night, Without Refreshment—B. Then I'm in the right.

- A. The moderate Glass with Caution we dispense, Not to bewilder, but to chear the Sense. We Masons aim not to be more than Men. Music we have too—B. Then I'm right again.
- A. Yet no loose Strains excite unchaste Desire,
 Nor wanton Sounds profane Urania's Lyre:
 Chaste as the Muse, the Lessons we are taught,
 Nor Cards nor Scandal there deserve a Thought.
- B. No Cards !- No Scandal! now you've spoilt the Whole,

A very pretty Meeting by my Soul!

A modest Set who neither Game nor Swear,

Egad, I fancy you'll not catch me there.

In search of Joys I vanish to Soho,

But stay—I'll leave one Secret e'er I go;

[affects to whisper]

I find your Order fuits not Lads of Spirit,

A. For ever welcome to it Men of Merit.

To fuch of every Clime, of every Station,
We give at once a general Invitation.



PROLOGUE.

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PROLOGUE.

February 5, 1778.

ADIES, perhaps you've heard of Gyges' Ring, Of which Historians write, and Poets fing: Form'd by a Lydian Sage with potent Spell, This Ring its Wearer made invisible. After his Death it often chang'd its Master, At length Fate destin'd it to Zoroaster. By his Successors carefully possest, Long did the Magi flourish in the East; 'Till Ammon's Son with Thais thither came, Who fir'd Perfepolis to please the Dame. Beneath its Ruins long the Treasure lay, 'Till by an Arab Robber brought to Day. Unconscious of the Prize he trudg'd along, And fold it to a Bramin for a Song. Thence in Bengal thro' various Hands it past, And to a Kinfman of my own at last; By which such Deeds he saw (the more's the Pity) As ne'er will be explain'd to the Committee*: He

* A Committee of the House of Commons, then sitting to examine into East India Affairs.

He dying gave it me, its Virtues rare Unfolded, and foon left a joyful Heir: To pass where'er I pleas'd, unseen and free, O what a Feast for Curiofity! No more shall Masonry, I cried, conceal Its Mysteries; all its Secrets I'll unveil. No more the Fair shall languish; I'll explain What they all wish to know, and wish in vain. I faid, and clapp'd my Ring upon my Finger, Away I went in haste; I did not linger; At a fat Brother's Back, close as his Shade I follow'd, and with him my Entry made. The Brethren all were met, a focial Board; I saw unterrified the guardian Sword. I faw-I faw-and now your Ears prepare, What I then faw I'll publicly declare. Clear'd was my mental Eye-I saw each Grace. And each protecting Genius of the Place: FRIENDSHIP on Wing ethereal flying round, Stretch'd out her Arm, and blest the hallow'd Ground.

HUMANITY well-pleas'd there took her Stand,
Holding her Daughter PITY in her Hand:
There CHARITY which fooths the Widow's Sigh,
And wipes the Dew-Drop from the Orphan's Eye;
There

There stood BENEVOLENCE; whose large Embrace Uncircumscrib'd, took in the Human Race: She faw each narrow Tie, each private End Indignant, Virtue's universal Friend: Scorning each frantic Zealot, bigot Fool, She stampt on every Breast her Golden Rule. And tho' the Doors are barr'd 'gainst you ye Fair, Your darling Representative was there, Sweet Modesty Amid the moral Lay, To you her Tribute did Remembrance pay? I saw each honest Heart with Transport flow. I faw each honest Cheek with Rapture glow. These little Absences I found would prove. But added Fuel to the Torch of Love. Smit with Delight-at once reveal'd I stood, And begg'd Admission of the Brotherhood: They kindly heard, and pardon'd my Offence, I barter'd Curiofity for Sense. My magic Ring destroy'd, reduc'd to Dust, Taught what was right, and generous, and just. For Masonry, tho' hid from prying Eyes, In the broad World admits of no Difguise.



EPILOGUE.

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E P I L O G U E.

February 5, 1773.

Mrs. H. struggling as if to come on the Stage.

I'm not prepar'd you say—perhaps you're bit—Alas, you little know of Woman's Wit.

Prologue, and Songs, and all! 'tis rather hard, I should not in the Deal put in my Card.

Encroach on Mason Ground! no Lodge is here, Ill speak the Épilogue, that's stat and fair.

[Coming forward]

Brethren, (for by your Smiles I well can see, You bear our Sex no great Antipathy)
Forgive this little Bustle and Intrusion,
For whence did Order spring, but from Consusion?
And sure you'll deem a Lady not absurd,
To claim her Right in having the last Word,
Besides, to be more plain, and tell you true,
We have our Mysteries as well as you.

In

In short, (the' I'm not apt to be Latonic)
Our Aprons, the' not Sheep's-skin, are Masonic.

[Pointing to her Head-Dress.]

Behold this Tower suspended in the Air, What Master Mason with his Line and Square, E'er form'd a juster Plan? 'tis built t'a Hair.

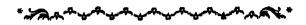
[Turning half round and pointing to the hinder Hair.] This Demi-bassion! is it not compleat? See you not here the beautiful and great? Am I not qualified to give a Lecture. Who boast such noble Piles of Architecture? You fix your Scale-or spread your Compass wide Eccentric Fashion is the nobler Guide. Your Figures! pshaw! e'en Euclid's self perhaps 'Twould poze to draw the Figure of our Caps. And as for Squares and Hexagons, ye Wife, We beat you quite; for Instance-Christmas Pies. Talk you of Instruments? Our simple Feet Shall dance, and form a Labyrinth of Crete: In Circles most exact you deal; -mere Rote! What Circle's equal to our Peticoat? You fage Philosophers may laugh or stare, But if we please, we'll make the Circle square; Think you, you e'er will see in Bedford Place*, An Oval finer than the Female Face? But

Alluding to the Plan for re-building Bedford, Exeter, in an Oval Form.

But not to Matter and its Laws confin'd, Our nicer Art attempts the Human Mind. We turn the Soil, fix firm Foundations there, And Fanes to Love, and facred Hymen rear. As the Ground varies, whether Vale or Hill, We Masons vary our Materials still. Some use gay Airs, yet innocently free, Join'd with a Dash of harmless Coquetry: Some coy Reserve, some Wit's enlivening Fire, Others Amphion-like, the melting Lyre. The Prude indeed could never build at all, For Scandal's fandy Pillars quickly fall. Two radiant Eyes have often rais'd a Pile, As the Sun quickens Infects in the Nile: Yet Time we own will shake our firmest Mound, Unless by Virtue's lasting Cement bound; Unless Good-Temper veils each latent Flaw, And Decency her Polish will bestow. Thus Brethren stands our Claim to Masonry, Let a free Sister then accepted be. Know then that all true Adepts have their Sign, Discover yours, I'll frankly tell you mine.



PROLOGUE.



PROLOGUE.

January 14, 1774.

A S lately, Brethren, from the Lodge I came, Warm'd with our Royal Order's purest Flame; Absorb'd in Thought;—before my ravish'd Eyes, I saw the Genius Masonry arise:

A curious hieroglyphic Robe he wore,
And in his Hand the sacred Volume bore:
On one Side was divine Astræa plac'd,
And soft-ey'd Charity the other grac'd;
Humanity, the gen'ral Friend, was there,
And Pity, dropping the pathetic Tear;
There too was Order;—there with rosy Mein
Blithe Temp'rance shone, and white rob'd Truth
was seen.

There, with a Key, suspended to his Breast,
SILENCE appear'd;—his Lips his Finger prest:
With these, soft warbling an instructive Song,
Sweet Music, gaily smiling, tripp'd along.
Wild Laughter, clam'rous Noise, and Mirth ill bred,
The Brood of Folly, at his Presence sted.

The

The Genius spoke,—" My Son, observe my

- "Which, of my Order diff'rent Parts explain.
- " Look up-Behold the bright Astrea there,
- She will direct thee how to use the Square;
- 66 Pity will bid thee grieve, with those who grieve,
- Whilst Charity will prompt thee to relieve;
- Will prompt thee ev'ry Comfort to bestow,
- " And draw the Arrow from the Breast of Woe;
- " Humanity, will lead to Honour's Goal,
- "Give the large Thought, and form the gen'rous Soul;
- "Will bid thee thy fraternal Love expand,
- "To Virtue of all Faiths, -and ev'ry Land.
- " Order will kindly teach her Laws of Peace,
- "Which Discord stop, and social Joys increase;
- "Iemp'rance instruct thee all Excess t' avoid,
- " By which fair Fame is loft, and Health destroy'd;
- "Truth warn thee ne'er to use perfidious Art,
- " And bid thy Tongue be rooted in thy Heart;
- " Silence, direct thee never to disclose,
- "Whate'er thy Brethren in thy Breast repose;
- " For thee shall Music strike th' harmoniques Lyre,
- " And whilst the charms thy Ear, Morality inspire.
- "These all observe;—and let thy Conduct shew,
- " What real Bleffings, I on Man bestow."

He



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He said, and disappear'd:—and Oh! may we, Who wear this honour'd Badge, accepted, free, To ev'ry Grace and Virtue Temples raise, And by our useful Works our Order praise.



EPILOGUE.



EPILOGUE,

Spoken in the Character of VIOLANTE, in the Comedy of the WONDER, or a WOMAN keeps a SECRET.

January 14, 1774.

YE, who posses that Secret, which to gain, We oft' have sued, as often sued in vain! Ye, whom th' Entreaties of the Fair you love In some soft Moment never yet could move! Once more with you the BRETHREN of the UNION, Our injur'd Sex claims sull and free Communion. Nay, after what you've heard and seen to Night, We ask no Favor—we demand our Right; Since neither Fear, nor Shame, nor Love, could wrest

The facred Trust from VIOLANTE's Breast.

And let me tell you, Sirs, the Trial's such,

I doubt you'd squeak were you press'd half as much.

Well then—out with your Secret—what, all dumb!

Will you accept of us?—Deuce take your Mum!

I vow, these Masons are mere Turkish Foels,
Who dare believe we Women have no Souls,

And



And yet, I'm sure, amongst them all who stout us,
Not One can fancy PARADISE without us.
But henceforth, if they still deny our Merit,
We'll shew them, if no Soul—we have a Spirit.
'Tis painly all a Plot against your Wives;
But we may lead your Worships blessed Lives.
Ye, who abroad with Aprons gaily roam,
May, sadly, find the Breeches worn at Home.
Masters of Lodges, not so of their Houses,
May read their treais nous Lectures 'gainst their
Spouses;

Yet fay, ye gallant Sons of Architecture,
Could not we match you with a Curtain-Lecture!
Should this not mend you—we fuch Tricks may fhew,

As did the Sex some thousand Years ago:

The Ladies then—(who dares the Fact dispute?)—
As now were curious, and the Men as mute;
At length, beyond all semale Patience grown,
They constituted Lodges of their own;
Had their own Signs, and Words, and (doubtless)

Jewels,

Aprons, and Squares, and Compasses, and Trowels, Nay, arm'd with Sword and Buckler to defy 'em, And murder'd every Male who ventur'd nigh 'em.

U 2

How

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How 'twould affright you mute Masonic Dons,
Should we revive the Lodge of AMAZONS!

Heav'ns!—neither Promise, Threat, nor
Love prevails.

Indeed!—and will you MASONS ne'er tell Tales? 'Faith then I will—and own, as 'tis but just t'ye, Since you're so close—why, we may safely trust ye. For sure (my lovely Sisters) they alone Can keep our Secrets, who can keep their own.



PROLOGUE.

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PROLOGUE.

January 12, 1775.

THRO' many an Age, amid the Shock of Arms, Religion's Jars, and Party's fell Alarms; Mid Folly's Lies, and Slander's forged Stains, Still unsubverted, MASONRY remains; Begot by Wisdom, and upheld by Truth, Still feels the Vigour of unfading Youth. The mystic Building stands mid Envy's Flood, And Evil finds itself o'ercome by Good. Still lock'd in Secrecy the hallow'd Tye; Its generous Virtues meet the public Eye; And Actions now are candidly confest, To shew the hidden Motives of the Breast. Hypocrify awhile may cheat the Sight, But Time will bring the fnaky Pest to Light. Ages have stampt a Value on our Art. But 'tis our Deeds that must convince the Heart.

The Mason views you glitt'ring Orbs on high,

Fix'd in the vast o'er-arching Canopy,

And from the Architect benignant, draws

His humbler Actions, less extensive Laws,

Benevolence

Benevolence is hence his darling Theme,
His waking Monitor, his midnight Dream.
He views the various Races of Mankind,
And views them always with a Brother's Mind.
No Modes of Faith restrain his friendly Zeal;
The World is but one larger common Weal.
Yet not alone the fruitles Will to bless,
The Mason's Heart is open to Distress;
His Eye sheds Pity's Dew,—his Hand is near
To wipe away Affliction's starting Tear;
The Wislow smiles;—Compassion waves her Wing;
The Prisoner leaps for Joy,—the Orphans sing.

O, Brethren! still pursue the Task divine;
For us hath Rectitude mark'd out the Line.
Behold Humility the Level bear,
And Justice, steady-handed, fix the Square.
Within our Lodge hath Friendship plac'd her
Throne;

There Unity hath knit her facred Zone;
There Reason with Simplicity of Soul;
There modest Mirth and Temperance guard the
Bowl;

There moral Music lists her tuneful Lore, And Secrecy sits smiling at the Door; Conscious, tho' not to prying Mortals giv'n, That all our Actions are approv'd by Heav'n;

Confcious

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Conscious, that all who aim at Virtue's Goal, Bear our essential Myst'ries in their Soul.

To you, ye Fair, adorn'd with ev'ry Grace,
Tho' antient Custom hath forbid that Place:
We know your Worth, your Excellence we prize,
We own your Charms,—the Magic of your Eyes:
The Wretch who loves not you,—upon our Plan,
Forseits the Name of Mason, and of Man.





EPILOGUE,

Spoken by Mrs. HUDSON.

January 12, 1775.

N Days of Yore, 'tis said, the merry Greek, Old Æsop,—held, that Birds and Beasts could speak:

Owls moraliz'd,—Jackdaws could Reason finely,
Horses neigh'd Sense,—Apes chatter'd most divinely.
Lucky it is for you this Gift is lost,
A Rat might else have lurk'd beneath a Post;
Tho' you expel us Women from your House,
You could not banish each insidious Mouse:
A Fly might then have whisper'd to the Gale;
A tiny Cricket might have told the Tale;
Happy the Woman!—Happy were the Men!
You could have kept no Secrets from us then.
Yet can our Days some Prodigies afford,
The Cock-Lane Ghost scratch'd on the Vocal
Board;

Fanny revisited the upper Air, And caught all London by the list'ning Ear.

The

The Stockwell Conj'rer his Enchantments brew'd, Saucers and Cups, with motive Powers endu'd; The active Glasses nimbly danc'd the Hays; Th' unwieldy Dresser, and the wooden Trays Jump'd Rigadoons;—the Pudding piping hot Came tumbling, rolling, bouncing from the Pot. Now, my good Sirs, if all these Facts have been; Why may not greater Miracles be seen? Things that can move against the Course of Nature, May likewise speak,—you grant it,—ergo datur. O should I learn the Secret from your Bowl, Would it not vex you to the very Soul? What say'st thou, honest Bowl?—when met together,

What's the chief Subject of Discourse? the Wea-

True Englishmens' Discourse;—'tis cold to Night—'Tis very cold indeed; you're right, Sir, right, Or is it Scandal, honest Bowl?—Oh me! I ask your Pardon, that's the Vice of Tea. Or is it Politicks?—the Boston Boys? Tarring and Feathering? Rioting and Noise? But, serious now,—all Raillery apart; I honour and esteem you from my Heart; Knowing yourselves, you scorn the dead-born Jest; Yours is the seeling Mind, the virtuous Breast.

W

Should

Should the Laugh echo from the Weak and Vain,
The Laugh of Folly cannot fix a Stain.
Your Souls attend to Pity's Voice fincere;
Friendship and mild Affection harbour there.
Your Wives, your Children, will approve the Lay;
And conscious own the Truth of what I say.
On you the Fair with Safety may rely;
Masons exist but by Fidelity.
Accept this Eulogy upon your Art,
The humble Tribute of a grateful Heart.
I, to its Worth, its Benefit agree,
The Time is not far off,—then think of me.



PROLOGUE.



PROLOGUE.

January 19, 1776.

N earliest Times, as Man with Man combin'd, And Science taught them, and the Arts refin'd, The Tragic Muse arose,—and o'er the Stage Wept with seign'd Grief, or rav'd with mimic Rage;

Nor these alone her Talents to convey
Th' instructive Moral in a pleasing Lay;
To paint fair Virtue in her loveliest Guise,
Or hold the frightful Mirror up to Vice:

'Twas her's besides, by Strokes of magic Art,
To raise the Feelings, and expand the Heart;
To touch those secret Springs within, that move
The tender Sympathy of social Love;
To melt us to Compassion's softest Mood,
And rouze the slumb'ring Soul to active Good.
Whilst Nature thus by Art, her Hand-Maid,
drest,

Refines and modulates the human Breast; Here, to affish the Muses' great Design, With Smiles the Sons of Masonry may join.

 W_2

Benignant

Benignant Art! whose Heav'n-born Precepts tend In larger Paths to that same glorious End. Blest Art! in whose harmonious sweet Controul, Soul vibrates perfect Unison with Soul; Which prompts the precious Drop in Pity's Eye, And lifts the graceful Hand of Charity; Enkindles Love and Friendship's sacred Flame, And gives a Foe distrest a Brother's Name.

Ye, who this Night (to mild Affections prone)
Relieve our Feelings, and indulge your own!
Still be your Task to feel, and to relieve!
Still may you share that Comfort which you give!
And whilst the Scenes our Shakespeare's Pencil drew

Stand thus approv'd and fanctified by you;
Whilst here his moving Tale shall reach your Heart,
May your good Deeds abroad this Truth impart!
The Tear which FEIGN'D Distress has taught to
flow,

Will shed its lenient Balm o'er REAL Woe.



EPILOGUE.

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EPILOGUE.

January 19, 1776.

OH! pray pardon my Hurry—indeed I'm fo

Well — to fee with what Infolence Women are treated!

I protest what this white-apron'd Fellow has said

Has put the whole *Epilogue* out of my Head: Good lack! 'twas the fairest, the prettiest Petition,

That you Masons repeal your old stale Prohibition,

And grant to us Females an equal Admission.

"What, shall they (fays yon Brute) on our Lodges intrude,

Whom the Church, and the Bar, and the Senate exclude?"

Struck dumb at this Infult, with Mortification, Strait hither I flew to give Vent to my Passion;

But

But here each mild Brother wears such a kind Face, That I feel more inclin'd in the Epilogue's Place, Thus cooly and fairly to argue the Case.

To these you aver we have no Right of Common-

Like the Crown of the French, Fruit forbidden to Woman:

For the Church you object, with (be fure) deep difcerning,

That we fail of your Meekness, your Grace, and your Learning;—

At the Bar-it perhaps may be urg'd that our Clack Would confound Right with Wrong, or turn White into Black.

You might question our Conscience to either Fee pliant,

Or doubt our Concern for the Wrongs of a Client.—In the Senate—when Women fit there (you will fay)
Poor ruin'd Old England may rue the fad Day:
For a Title the Sen MAGNA CHARTA may barter,
Or the great BILL of RIGHTS, for a Ribbon or
Garter;

But whilst Man, mighty Man, at the Bar shall preside,

Guard the Fold of the Church, or the State-Rudder guide,

In



In Security (doubtless) Religion shall smile, And Law and sweet Liberty brighten our Isle.

Yet, O ye select ones, who boast of your Feel-

Your Charity, Candour, and fair open Dealing; Ye Masons! come, now for your Reasons, and tell us

Why you from your Order for ever expel us?

Is it fome treas'nous Plot that you wickedly dive
in?

No-a Plot would have call'd for fine Female Contriving.

Or is it for fear we should blab all we know?

No-you'll own we can keep fome few Secrets from you.

Or is it—but hold—I've a Tale in my Head,
('Tis a Story mayhap you have formerly read)
How Samson was wheedled and teiz'd by his Wife,
'Till he gave up his Secret, his Strength, and his
Life.

Alas! if like Dalilah, thus we should court ye,
'Till our PIANO at last charm you out of your
FORTE;

Who knows, (and I fairly acknowledge my Fears)
But like her we may bring an old House o'er our
Ears?

Then

Then be warn'd, O ye Fair! Curiofity cease, Let us leave them their Myst'ries and Secrets in Peace;

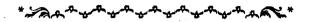
And with Candour confess the Men most to our Mind,

Whom Secrefy, Truth, and Fidelity bind.—
The Fruits of their UNION our Bleffing shall prove,

For the Heart that buds Friendship, must blossom with Love.



PROLOGUE.



PROLOGUE.

January 27, 1777.

HE mighty Conq'rors who aspire to Fame, And, who by wide-spread Ruin, raise a Name, Who glory in the Battles which they gain, And ride, exulting, o'er th' enfanguin'd Plain: Such Men as these my Heart can ne'er approve, Terror they cause,—but cannot win my Love; These, by eternal Justice, were design'd, For righteous Ends, the Scourges of Mankind. My Heart delights in these,—the truly wise, Who,-Men to make most happy,-civilize; The Band illustrious,—the benignant Few, Who teach the boist'rous Passions to subdue; Instruct Mankind in ev'ry gen'rous Art, And, by Example, humanize the Heart; Who, like the Sun, their Bleffings widely spread, Who Comfort give to Grief, -to Hunger, Bread; Whose Minds, contracted by no narrow Plan, Own as a Brother, ev'ry virtuous Man \mathbf{W} ho Х

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Who Science and Morality improve, And, to all Climes, diffuse fraternal Love: These only, Heroes in my Eyes appear, And fuch I more than honour, -I revere. To form such Heroes Masonry was giv'n; Most gracious Gift of ever-bounteous Heav'n! And oh! what Pleasure now expands my Mind, To fee around, the Friends of Human-kind; My Brethren, -Sons of Mercy, -who bestow With lib'ral Hand, the Balm for Mortal's Woe; Who, unconfin'd, Benevolence impart, Dilate the narrow Soul, -and mend the Heart. Go on, ye wise Philanthropists, pursue The certain Path which leads to Honour true; Still live as ye are taught,—that Men may see, What human Nature can, and ought to be; Then Masonry,—the Source of Truth and Peace, Will spread its Influence far, and far increase: Unfading Glory deck the Mason's Name, Whilst, built on Virtue, stands his spotless Fame.



EPILOGUE.

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EPILOGUE,

Spoken in the Character of COLIN MACLEOD, in the Comedy of the FASHIONABLE LOVER.

January 27, 1777.

COLIN Macleod you see again appears,
And these white Gloves, and this white Apron
wears;

He's a Free Mason;—you, Brethren, ken it well, But how you ken it, that I shanna tell.

Frown not my pretty Lasses,—tho' from you
Our Secret is conceal'd, we still are true;
None will more constant Lovers prove, believe me;
And We 're no Masons, if we e'er deceive ye.

In Edinburgh I lately was, and there
Of Masons, muckle good I chanc'd to hear:
They told me they were helpful to the Poor,
Lov'd all Mankind,—and ope'd their friendly Door
To Men of mean, as well as noble Blood,
If they had honest Hearts;—were true and gude;
Aw my poor Father left was Honesty,
And by my Sol it is not spent by me;

X 2

I offer'd,—was receiv'd,—and quickly found What they had told me was not empty Sound. Then I to Lodges, overjoy'd, repair'd, And I will now disclose what there I heard: They told me in my Dealings to be just, To keep my Word,—be faithful to my Trust; To love the Man whose Heart no Falshood knew, Whether a Turk, a Christian, or a Jew; They told me that the gracious God above, Did gude Men of all Faiths and Climates love. They said,—Ne'er let Affliction pass thee by, And not ask what it ails;—they bid me try To ease the troubled Mind,—to wipe the tearful Eye.

Ah! when I see Distress, my Heart receives
Ecod sike Grief, and sike a Pull it gives,
I canna for my Soul, without great Pain,
I canna get it bock t' its Place again;
And to my Laps it jumps for Joy, when I
Can find the Means to stop a Brother's Sigh:
I want to help all those who feel Distress;
Cold Hearts all hanna who cold Climes posses.
Since Heav'n has done so much for me,—I were
A graceless Loon, a little not to spare:
A little, my dear Brethren in Distress,
Muckle I'll spare to make your Suff'rings less,

I canna happy be,—and you not fo, I take a Share in ev'ry human Woe.

Oh! Masonry, 'twas you my Heart inclin'd, Thus with effectual Love, to love Mankind; You taught me Mercy, and enlarg'd my Mind. May all your Lessons through the World extend, Then Man will be of Man the certain Friend; No diff'rent Faith, or Party disunite, And doing Gude be ev'ry Mon's Delight.

A H Y M N,

By Brother CH-B.

Sung in Bridgewater Church on St. John's DAY, 1775.

Myftic Rites, and facred Song!
Lowly bending at thy Shrine,
We hail thy Majesty divine!
Glorious Architect above,
Source of Light, and Source of Love!
Here thy Light and Love prevail—
Hail!—Almighty Master—hail!

Whilst in yonder Regions bright
The Sun by Day, the Moon by Night,
And the STARS that gild the Sky,
BLAZON forth thy Praise on high;
Join O EARTH, and (as you roll)
From East to West, from Pole to Pole,
Lift to HEAV'N your grateful Lays;
Join the universal Praise.

Warm'd by thy benignant Grace, Sweet Friendship link'd the human Race:

PITY



PITY lodg'd within the Breast, CHARITY became her Guest. There the Naked Rayment found, Sickness Balsam for its Wound, Sorrow Comfort, Hunger Bread, Strangers there a welcome Shed.

Still to us, O GOD, dispense
Thy divine Benevolence!
Teach the tender Tear to flow,
Melting at a Brother's Woe!
Like Samaria's Son, that we,
Blest with boundless Charity,
To th' admiring World may prove,
They dwell in GOD, who dwell in LOVE.



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ANTHEM.

GRANT us, kind Heav'n, what we request;
In MASONRY let us be blest:
Direct us to that happy Place,
Where Friendship smiles in ev'ry Face;
Where Freedom and sweet Innocence
Enlarge the Mind, and cheer the Sense.

Enlarge the Mind, &c.

Where scepter'd Reason from her Throne Surveys the Lodge, and makes us one;
And Harmony's delightful Sway
Forever sheds ambrosial Day;
Where we blest Eden's Pleasure taste,
Whilst balmy Joys are our Repast.

Whilst balmy Joys, &c.

Our

(203)

Our Lodge the focial Virtues grace, And Wisdom's Phles we fondly trace; Whole Nature men to our View, Point at the Paths we should pursue. Let us subsist in lasting Peace, And may our Happiness increase.

And may our Happinels, &c.

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.

Gain from our bounteous, &c.

ANTHEM II.

OH! Masonry our Hearts inspire,
And warm us with thy facred Fire;
Make us obedient to thy Laws,
And zealous to support thy Cause;
For thou and Virtue are the same,
And only differ in the Name.

Pluck narrow Notions from the Mind, And plant the Love of Human Kind.

Y 2

Teach



Teach us to feel a Brother's Woe,
And feeling, Comfort to bestow;
Let none, unheeded, draw the Sigh,
No Grief, unnoticed, pass us by.

Let swelling Pride a Stranger be,
Our Friend,—compos'd Humility.
Our Hands let steady Justice guide,
And Temp'rance at our Boards preside;
Let Secrecy our Steps attend,
And injur'd Worth our Tongues desend.

Drive Meanness from us,—sly Deceit,
And Calumny, and rigid Hate:
Oh! may our highest Pleasure be,
To add to Man's Felicity:
And may we, as thy Votaries true

And may we, as thy Votaries true, Thy Paths, Oh! Masonry, pursue.

An ODE on MASONRY.

WAKE the Lute and quiv'ring Strings,
Mystic Truths Urania brings:
Friendly Visitant, to thee
We owe the Depths of MASONRY;
Fairest of the Virgin Choir,
Warbling to the golden Lyre,

Welcome

Welcome here, thy Art prevail, Hail! divine Urania, hail!

Here in Friendship's facred Bow'r,
The 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.

We restore the Times of old,
The blooming glorious Age of Gold;
As the new Creation free,
Blest with gay Euphrosyne:
We with Godlike Science talk,
And with fair Astrea walk;
Innocence adorns the Day,
Brighter than the Smiles of May.

Pour the rofy 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 fing above,
As we below, of Peace and Love.

ODE

ODE II.

HAIL to the CRAFT! at whose serene Command,
The gentle ARTS in glad Obedience stand:
Hail, sacred MASONRY! of Source divine,
Unerring Sov'reign of th' unerring Line:
Whose Plumb of Truth, with never failing Sway,
Makes the join'd Parts of Symmetry obey:
Whose magic Stroke bids fell Consusion cease,
And to the finish'd Orders give a Place:
Who rears vast Structures from the Womb of Earth,
And gives imperial Cities glorious Birth.

To Works of Art HER Merit not confin'd,
SHE regulates the Morals, squares the Mind;
Corrects with Care the Sallies of the Soul,
And points the Tide of Passions where to roll;
On Virtue's Tablet marks HER moral Rule,
And forms her Lodge an universal School;
Where Nature's mystic Laws unspided stand,
And Sense and Science join'd, go Hand in Hand.

O may HER social Rules instructive spread, Till Truth erect HER long neglected Head! Till thro' deceitful Night SHE dart HER Ray, And beam full glorious in the Blaze of Day!

Till

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Till Men by virtuous Maxims learn to move, Till all the peopled World HER Laws approve, And Adam's Race are bound in Brothers' Love.

SONG I.

WE fing of Masons antient Fame!

Lo, Eighty Thousand Craftsmen rise

Under the Masters of great Name,

More than Three Thousand Just and Wise.

Employ'd by Solomon the Sire,

And Gen'ral Master Mason too,

As Hiram was in stately Tyre,

Like Salem built by Masons true.

The Royal Art was then divine,
The Craftsmen counsell'd from above,
The Temple was the grand Design,
The wond'ring World did all approve.
Ingenious Men from every Place
Came to survey the glorious Pile;
And when return'd, began to trace
And imitate its losty Stile.

At length the Grecians came to know Geometry, and learn'd the Art Pythagoras was rais'd to show,
And glorious Euclid to impart:

Great

Great Archimedes too appear'd,
And Carthaginian Masters bright;
Till Roman Citizens uprear'd
The Art with Wisdom and Delight.

But when proud Asia they had quell'd,
And Greece and Egypt overcome,
In Architecture they excell'd,
And brought the Learning all to Rome:
Where wise Vitruyius, Warden prime
Of Architects, the Art improv'd
In great Augustus' peaceful Time,
When Arts and Artists were belov'd.

They brought the Knowledge from the East,
And as they made the Nations yield,
They spread it thro' the North and West,
And taught the World the Art to build.
Witness their Citadels and Tow'rs,
To fortify their Legions fine;
Their Temples, Palaces, and Bow'rs,
That spoke the Masons grand Design.

Thus mighty Eastern Kings, and some Of Abram's Race, and Monarch's 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 slowing Wine, Whilst every Brother jointly sings.

Chorus.

Who can unfold the Royal Art,
Or fing its Secrets in a Song?
They're fafely kept in Mason's Heart,
And to this antient Lodge belong.

SONG II.

FROM henceforth ever fing
The Craftsman and the King,
With Poetry and Musick sweet
Resound their Harmony compleat.
And with Geometry in skilful Hand
Due Homage pay,
Without Delay,
To noble Manchester our Master Grand.
He rules the freeborn Sons of Art
By Love and Friendship, Hand and Heart.

CHORUS of the Song.

 ${f z}$

Who can rehearfe the Praise In soft poetick Lays,

;

Or

Or folid Profe, of Masons true,
Whose Art transcends the common View?
Their Secrets ne'er to Strangers yet expos'd,
Preserv'd shall be
By Masons Free,
And only to the faithful Lodge disclos'd;
Because they're kept in Mason's Heart
By Brethren of the Royal Art.

SONG III.

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.
Thy Praises due who can rehearse,
In nervous Prose, or slowing Verse?

All Craftsmen true, distinguish'd are,
Our Laws all other Laws excell;
And what's in Knowledge choice and rare,
Within our Breasts securely dwells.
The filent Breast, the faithful Heart,
Preserve the Secrets of the Art.

From scorching Heat and piercing Cold, From Beasts, whose Roar the Forest rends;

From

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From the Assault of Warriors bold,

The Mason's Art Mankind defends.

Be to this Art due Honour paid,

From which Mankind receives such Aid.

Ensigns of State that feed our Pride,
Distinctions troublesome and vain,
By Masons true are laid aside;
Art's free-born Sons such Toys distain.
Ennobled by the Name they bear,
Distinguish'd by the Badge they wear.

Sweet Fellowship, from Envy free,
Friendly Converse of Brotherhood;
The Lodge's lasting Cement be,
Which has for Ages firmly stood.
A Lodge thus built, for Ages past
Has lasted, and shall ever last.

Then in our Songs be Justice done
To those who have enrich'd the Art,
To MANCHESTER from Adam down,
And let each Brother bear a Part.
Let noble Masons' Healths go round,
Their Praise in lofty Lodge resound.

CHORUS.

No Craft with Masons can compare, Ennobled by the Badge they wear.

 $Z_{.2}$

No Craft with Masons can compare, Distinguish'd by the Badge they wear. No Craft with Masons can compare, Let none despise the Badge they wear.

SONG IV.

COME let us prepare,
We Brothers that are
Affembled on merry Occasion;
Let's be happy, and fing,
For Life is a Spring,
To a Free and an Accepted Mason.

The World is in Pain

Our Secrets to gain,

And still let them wonder and gaze on,

They ne'er can divine

The Word or the Sign,

Of a Free and an Accepted Mason.

'Tis This and 'tis That,
Thy 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.

Great

Great Kings, Dukes, and Lords,
Have lain by their Swords,
Our Myst'ry to put a good Grace on;
And ne'er been asham'd
To have themselves nam'd
With a Free and an Accepted Mason.

Antiquity's Pride We have on our Side,

And it maketh Men just in their Station; There's nought but what's good To be understood

By a Free and an Accepted Majon.

We're true and fincere, 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.
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?

CHORUS.

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CHORUS.

No Mortal can boast
So noble a Toast
As a Free and an Accepted Mason.

SONG V.

ON, on, my dear Brethren, pursue the 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.

We drove the rude Vandals and Goths off the Stage,

Reviving the Art of Augustus' fam'd Age:
And Vespasian destroy'd the vast Temple in vain,
Since so many now rise under MANCHESTER'S
Reign.

The noble five Orders, compos'd with fuch Art, Will amaze the fixt Eye, and engage the whole Heart:

Proportion's fweet Harmony gracing the Whole, Gives our Work, like the glorious Creation, a Soul.

Then

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 sade till the World is on sire,

See, see, behold here, what rewards all our Toil, Inspires our Genius, and bids Labour smile; To our noble Grand Master we're solemnly bound, With Honour we're deck'd, and with Virtue we're crown'd.

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

SONG VI.

[Tune, Let Ambition fire thy Mind.]

GLORIOUS Craft, which fires the Mind With sweet Harmony and Love; Surely thou wert first design'd A Foretaste of the Joys above.

Pleasures always on thee wait, Thou reformest Adam's Race;

Strength



Strength and Beauty in thee meet, Wisdom's radiant in thy Face.

Arts and Virtue now combine,
Friendship raises cheerful Mirth;
All united to refine
Man from grosser Parts of Earth.

Stately Temples now arise,
And on lofty Columns stand;
Mighty Domes attempt the Skies,
To adorn this happy Land.

S O N G VII.

[Tune, Goddess of Ease.]

GENIUS of Masonry descend,
And with thee bring thy spotless Train;
Do thou our facred Rites attend,
While we adore thy peaceful Reign:
Bring with thee Virtue, brightest Maid,
Bring Love, bring Truth, and Friendship here;
Let social Mirth too lend her Aid,
To smooth the wrinkled Brow of Care.

Let Charity, with Goodness crown'd, Encircled in her heav'nly Robe,

Diffuse

Diffuse thy Bleffings all around,
To ev'ry Corner of the Globe.

See where she comes with Pow'r to bless,
Grasping in either Hand a Heart,
Which wounded is at Man's Distress,
And bleeds at ev'ry human Smart.

Tho' Envy Mischies may devise,
Tho' Falshood be thy constant Foe,
Thou Masonry shalt tow'ring rise,
And sink thy Adversaries low:
Thy well-built Pile shall long endure,
Thro' rolling Years preserve its Prime;
It stands upon a Rock secure,
And brayes the rude Assaults of Time.

Ye happy Few, who here extend
In perfect Lines from East to West,
With fervent Zeal the Lodge defend,
And lock its Secrets in your Breast.
Since ye are met upon the Square,
Bid Love and Friendship jointly reign;
Be Peace and Harmony your Care;
They form an adamantine Chain,

In Order see the Planets move, Directed by the Hand divine,

Then

Then imitate those Lights above,
And as the Sun resplendent shine:
That suture Masons when they meet,
and say all our glorious Deeds rehearse,
And say their Fathers were so great,
That they adorn'd the Universe.

13.3

S O N G VIII.

[Tune, Rule Brittannia.]

'ERE God the Universe began,
In one rude Heap all Matter lay,
With wild Disorder over-ran,
Nor Light sent forth one glimmering Ray.
Darkness broaded o'er the Whole,
Confusion reign'd without Controul.

Then God his awful Thunder hurl'd,
And bad the Elements arise;
In Air he hung the pendant World,
And o'er it spread the azure Skies;
Stars in Circles caus'd to run,
And in the Centre fix'd the Sun.

Then Man he call'd from out the Dust, And form'd him with a living Soul;

Committed



Committed all Things to his Trust,
And made him Ruler of the Whole.
But ungrateful soon to Heaven
Man prov'd, and was from Eden driven.

From thence proceeded all our Woes;
Nor cou'd Mankind one Comfort share,
Until our Order greatly rose,
And form'd another Eden here;
Where true Pleasure ever reigns,
And native Innocence remains.

Here Virtue all her Treasures shews;

Here nothing vile can enter in;

See here the Tree of Knowledge grows,

Whose Fruit we taste, yet free from Sin;

Whilst Friendship and sweet Peace abound,
And guardian Angels hover round.

SONG IX.

[Tune, The Attic Fire.]

ARISE, and blow thy Trumpet Fame!
Free-Masonry aloud proclaim,
To Realms and Worlds unknown:

Aa2

Tell

Tell them 'twas this great David's Son, The wife, the matchless Solomon, Priz'd far above his Throne.

The folemn Temples, Cloud-capt Towers,
Th' aspiring Domes are Works of ours,
By us those Piles were rais'd:
Then bid Mankind with Songs advance,
And thro' th' ethereal vast Expanse,
Let Masonry be prais'd.

We help the Poor in Time of Need,
The Naked cloath, the Hungry feed,
'Tis our Foundation Stone:
We build upon the noblest Plan;
For Friendship rivets Man to Man,
And makes us all as one.

CHORUS 3 Times.

Still louder Fame thy Trumpet blow;
And let the distant Regions know
Free-Masonry is this:
Almighty Wisdom gave it Birth,
And Heaven has fixt it here on Earth,
A Type of suture Bliss.

SONG

SONG X.

[Tune, He comes, &c.]

UNITE, unite, your Voices raise; Loud, loudly sing Free-Masons Praise: Spread far and wide their spotless Fame, And glory in the sacred Name.

Behold, behold, the upright Band, In Virtue's Paths go Hand in Hand; They speak no Ill, they do no Wrong, And Truth is seated on their Tongue.

How just, how just, are all their Ways, Superior far to common Praise; Their Worth Description far exceeds, For matchless are Free-Masons Deeds.

Go on, go on, ye Just and True, Still, still the same bright Paths pursue; Th' admiring World shall on you gaze, And Friendship's Altar ever blaze.

Be gone, be gone, fly Discord hence, With party Rage and Insolence: Sweet Peace shall bless this happy Band, And Freedom smile throughout the Land.

SONG

SONG XI.

'TIS Masonry unites Mankind;
To gen'rous Actions forms the Soul;
So strict in Union we're conjoin'd,
One Spirit animates the Whole.

Chorus, to be repeated at every Verse.

Then let Mankind our Deeds approve, Since Union, Harmony, and Lave, Shall waft us to the Realms above.

Where'er aspiring Domes arise,
Wherever sacred Altars stand;
Those Altars blaze up to the Skies,
Those Domes proclaim the Mason's Hand.

The Stone unshap'd as Lumber lies
'Till Masons Art its Form refines;
So Passions do our Souls disguise,
Till social Virtue calms our Minds.

Ye Fair! tho' we admit not you,
Yet when our constant Hearts you prove,
You'll own that we who build so true,
With equal Energy can love.

Though



Though still our chief Concern and Care
Be to deserve a Brother's Name:
For ever mindful of the Fair,
Their choicest Favours still we claim.

From us pale Discord long has fled,
With all her Train of mortal Spite,
Nor in the Lodge dares shew her Head;
Sunk in the Gloom of endless Night.

My Brethren charge your Glasses high, To our Grand Master's noble Name: Our Shouts shall beat the vaulted Sky. And ev'ry Tongue his Praise proclaim.

S O N G XII.

[Tune, Derry Down.]

FIDELITY once had a Fancy to rove, And therefore she quitted the Mansions above; On Earth she arriv'd, but so long was her Tour, Jove thought she intended returning no more.

Derry Down.

Then Merc'ry was hasten'd in quest of the Dame, And soon to this World of Consussion he came;

Αt

At Paris he stopp'd, and enquir'd by Chance, But heard that Fidelity ne'er was in France.

Derry Down.

The God then to Portugal next took his Rout, In hopes that at Lisbon he might find her out; 'But there he was told she had mock'd Superstition, And left it for fear of the grand Inquisition.

Derry Down.

Being thus disappointed to Holland he flew, And strictly enquir'd of an eminent Jew; When Mordecai readily told him thus much, Fidelity never was liked by the Dutch.

Derry Down.

Arriving at London, he hasten'd to Court,
Where Numbers of little great Men oft resort;
Who all stood amaz'd when he ask'd for the Dame,
And swore they had scarce ever heard of the Name.

Derry Down,

To Westminster Hall next the God did repair, In hopes with Dame Justice she might be found there;

For both he enquir'd, when the Court answer'd thus,

The Persons you mention, Sir, ne'er trouble us.

Derry Down.

Then



Then bending his Course to the Cyprean Grove, He civilly ask'd of the young God of Love; The Urchin reply'd, cou'd you think here to find her,

When I and my Mother you know never mind her?

Derry Down.

In one only Place you can find her on Earth,
The Seat of true Friendship, Love, Freedom, and
Mirth;

To a Lodge of Free-Masons then quickly repair,

And you need not to doubt but you'll meet with
her there.

Derry Down.

SONG XIII,

[Tune, God fave the King.]

LET Masons' Fame resound Thro' all the Nations round, From Pole to Pole: See what Felicity, Harmless Simplicity, Like Electricity, Runs thro' the Whole.

Bb

Such

Such sweet Variety
Ne'er had Society
Ever before:
Faith, Hope, and Charity,
Love and Sincerity,
Without Temerity,
Charm more and more.

When in the Lodge we're met,
And in due Order fet,
Happy are we:
Our Works are glorious,
Deeds meritorious,
Never censorious,
But great and free.

When Folly's Sons arife,
Masonry to despise,
Scorn all their Spite;
Laugh at their Ignorance,
Pity their want of Sense,
Ne'er let them give Offence,
Firmer unite.

Masons have long been free, And may they ever be Great as of yore:

For

For many Ages past, Masonry has stood fast, And may its Glory last, 'Till Time's no more.

S O N G XIV.

[Tune, Balance a Straw.]

WHEN the Sun from the East first salutes mortal Eyes,

And the Sky-Lark melodiously bids us arise;
With our Hearts full of Joy, we the Summons obey,

Strait repair to our Work, and to moisten our Clay.

On the Traffel our Master draws Angles and Lines,

There with Freedom and Fervency forms his Defigns;

Not a Picture on Earth is so lovely to View, All his Lines are so perfect, his Angles so true.

In the West, see the Wardens submissively stand,
The Master to aid, and obey his Command;
The Intent of his Signals we perfectly know,
And we ne'er take Offence when he gives us a
Blow.

B b 2

In

In the Lodge, Sloth and Dulness we always avoid,

Fellow-crafts and Apprentices all are employ'd:

Perfect Ashlers some finish, some make the rough plain.

All are pleas'd with their Work, and are pleas'd with their Gain.

When my Master I've serv'd seven Years, perhaps more,

Some Secrets he'll tell me I ne'er knew before; In my Bosom I'll keep them as long as I live, And pursue the Directions his Wisdom shall give.

I'll attend to his Call both by Night and by Day, It is his to command, and 'tis mine to obey; Whenfoe'er we are met, I'll attend to his Nod, And I'll work till high Twelve, then I'll lay down my Hod.



SONG XV.

Sung at the Installation of Sir Charles Warwick Bampfylde, Bart. Provincial Grand Master for the County of Devon, and City and County of Exeter, Dec. 19, 1776.

WAKE the Lute and quiv'ring String, Let us all united fing, All with Fervency and Zeal Express the Happiness we feel.

CHORUS.

BAMPFYLDE now o'er us presides,
And our social Order guides:
Happy, happy, happy Day,
Let us all be wisely gay.

Masonry with Smiles looks down, From his Star-encircled Throne; He approves our well-made Choice, And bids each Mason's Heart rejoice. Сно. Bampsylde, &c.

Our Order daily shall increase
The Source of Truth, Relief, and Peace:
And Devon's Sons shall daily see
The pleasing Fruits of Masonry.

Сно. Bampfylde, &c.

SONG

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S O N G XVI.

[Tune, Miller of Mansfield.]

HOW happy a Mason, whose Bosom still slows With Friendship, and ever most chearfully goes; Th' Effects of the Mysteries lodg'd in his Breast, Myst'ries rever'd, and by Princes posses'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

Direct all our Actions in Virtue's fair Rules, Direct all our Actions, &c.

To Mars and to Venus we're equally true,
Our Hearts can enliven, our Arms can subdue.
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?

If so happy, &c.

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S O N G XVII.

YE thrice happy Few
Whose Hearts have been true,
In Concord and Unity sound;
Let us sing and rejoice,
And unite ev'ry Voice,
To send the gay Chorus around.

Chorus.

Like Pillars we ftand
An immovable Band,
Cemented by Power from above;
Then freely let pass
The temp'rate Glass,
To Masonry, Friendship, and Love.

The Grand Architect,
Whose Word did erect
Eternity, Measure, and Space;
First laid the fair Plan
Whereon we began,
The Cement of Friendship and Peace.
Like Pillars we stand, &c.

Whose Firmness of Hearts
Fair Treasure of Arts,
To the Eye of the Vulgar unknown;

Whole

Whose Lustre can beam
New Splendor and Fame,
To the Pulpit, the Bar, and the Throne.

Like Pillars, &c.

The great David's Son,
Unmatch'd Solomon,
As written in Scripture's bright Page,
A Mason became
The Fav'rite of Fame,
The Wonder and Pride of his Age.
Like Pillars, &c.

Indiffoluble Bands
Our Hearts and our Hands,
In focial Benevolence bind;
For true to his Cause,
By immutable Laws,
A Mason's a Friend to Mankind.
Like Pillars, &c.

Let Joy flow around, And Peace Olive-bound, Prefide at our mysfical Rites:

5 mg.

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Whose Conduct maintains
Our auspicious Domains,
And Freedom with Order unites,
Like Pillars, &c.

Nor let the fair Maid,
Our Mysteries dread,
Or think them repugnant to Love;
To Beauty we bend,
And her Empire defend,
An Empire deriv'd from above.
Like Pillars, &c.

Then let us unite,
Sincere and upright,
On the Level of Virtue to stand:
No Mortal can be
So happy as we,
With a Brother and Friend in each Hand.

CHORUS,

Like Pillars we stand
An immovable Band,
Cemented by Power from above;
Then freely let pass
The temperate Glass,
To Masonry, Friendship, and Love,

℃ c

SONG

S O N G XVIII.

By Brother BRICE, of Exeter.

[Tune, Ob! the brave Tars of Old England!]

WHEN a Lodge, just and perfect, is form'd all aright,

The Sun-beams celestial (altho' it be Night)
Refulgent and glorious, appear to the Sight
Of hearty and faithful True Masons,
True Masons in Heart, Word, and Act.

Their Eastern mild Ruler then lays the first Stone;
The Crastsmen, obedient, united as One,
Him copy, and chearfully work till High Noon,
As hearty and faithful True Masons, &c.

Rough Ashler they hew, and form by the Square, By the Level lay Solids, and by the Plumb rear Their Uprights: Strength beautiful being the Care Of hearty and faithful True Masons, &c.

Hence a Building, by Wisdom contriv'd, does arise, Well fixt in the Centre, sublime to the Skies, Which Storms, Thunder, War, and Time's Envy defies,

Blest Labour of faithful True Masons, &c.

Strong



Strong Net-Work they carve—(its Emblem they know)—

Where Lillies milk-white, and rich Fruit feem to grow;

Concord, Peace, and Plenty; -- How lovely the Show

To all hearty and faithful True Masons! &c.

No Babel Distraction is heard, no Debate;
The Cock's Crow they need not, the Dog's Barking hate;

Decorum they keep, and avoid idle Prate, Being hearty and faithful True Masons, &c.

Intent on their Task, their Labour's their Pleasure, Nor seems it, however prolong'd, beyond Measure; But all appear tir'd most—when most at Leisure; Such trusty true Workmen are Masons, &c.

When dismist,—Wages paid,—and all satisfy'd, As loth to depart, they yet social abide, Join Hands, with join'd Hearts, toasting,—Joy e'er betide

All hearty and faithful True Masons, &c.

Then,—Brothers well met,—charge right,—and let's fing,

C c 2

Like

Like ourselves, trebly thrice, To the Craft and the King!

And crowning three Cheers make the happy Lodge ring,

Proclaiming us happy True Masons, True Masons in Heart, Word, and A&.

S O N G XIX.

By Brother BRICE.

[Tune, Of noble Race was Shenkin.]

COME, now, lov'd loving Brothers, Since ferious Work is ended, Let Wine give Birth To focial Mirth, With tuneful Songs attended.

Charge, then, with liquid Powder Each his found-bottom'd Bumper;
For as to the King
And the Craft we fing,
It should be with a Thumper.

Off with it; clap; huzza! Boys; As do our Rites require;

Thrice

Thrice Three make Nine; Mind Discipline, And all as one give Fire.

Again replenish high, Lads,
To the Grand Lodge's Grand Master,
And his Wardens Two,
Our next Toast's due:
Heav'n shield them from Disaster!

Next, To all worthy Masons, Howe'er by Fortune batter'd, And poor as Job, Where, o'er the Globe, Them Providence hath scatter'd.

And, as the Fair Sex ever By Masons are adored, Health to their Charms Who in Masons Arms Lig, in true Love assured.



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SONG XX.

By Brother BRICE.

[Tune, So blythe as the Limet, &c.]

OUR grave Work is o'er:—High Twelve beats the Clock:

High Time, high Time, in Chear to regale; So, whilft we obey the regulating Knock, Let focial, focial, Glee prevail.

But how much soe'er abounds our Joy, Decorum, Decorum, wait on each Side; And though requisite the Glasses to employ, The Graces, Graces, still preside.

Each kind Brother tune, the best as he may, In Turn, in Turn, some brotherly Song, And, chorusing all, in sull Harmony, The chearful, chearful, Note prolong.

Be our Odes all humane, all generous, and free From Railing, Railing, Envy, Rage; Incentive to Love, inchanting to agree, Nor rude, nor rude, Contention wage.

Be Pride well supprest, ill Passions subdued, And Candor, Candor, still bear Sway;

The

The pleasant Path of Peace be e'er pursued, Nor Self-will, Self-will, lead astray.

As link'd are our Hands, link'd too be our Hearts, No Force, no Fraud, shou'd break the Chain; To prompt mutual Good all do our proper Parts, And Mason Mason-Faith maintain.

Hark! a fov'reign Decree issues from the East

To charge.—Let's charge; but charge at our

Will:

No Compulsion's allow'd where Reason rules the Feast:

We'll comfort, comfort, (Boys)-not kill.

Our Glasses are crown'd, with Moderation due:
Attend, attend, the benevolent Vote:
Bib at once; bear in Mind the triple-thrice Cue;
The Table, Table, Hands, and Throat.

S O N G XXI.

By Brother FOOTE, of Exeter. [Tune, My fond Shepherds of late, &c.]

ASSIST me ye fair tuneful Nine,

Euphrosyne grant me thy Aid,

Whilst the Honours I sing of the Trine,

Preside o'er the Numbers, blythe Maid!

Ceafe





Cease Clamour and Faction, oh! cease,

Fly hence all ye cynical Train,

Disturb not, disturb not, the Lodge's sweet Peace.

Where Silence and Secresy reign.

Religion untainted here dwells,

Here the Morals of Athens are taught;

Great Hiram's Tradition here tells

How the World out of Chaos was brought.

With Fervency, Freedom, and Zeal,

Our Mafter's Commands we obey;

No Cowan, no Cowan, our Secret can steal,

No Babler our Myst'ries betray.

Here Wisdom her Standard displays.

Here nobly the Sciences shine;

Here the Temple's vast Column we raise,

And finish a Work that's divine.

Illum'd from the East with pure Light,

Here the Arts do their Blessings bestow;

And all persect, all persect, unfold to the Sight,

What none but a Mason can know.

If on Earth any Praise can be found, Any Virtue, unnam'd in my Song, Any Grace through the Universe round, May these to a Mason belong.

May

May each Brother his Passions subdue,
Practice Charity, Concord, and Love;
And be hail'd, and be hail'd, by those thrice happy Few,
Who preside in the Grand Lodge above.

S O N G XXII.

By Brother Foote.

[Tune, Green Sleeves.]

WHILST fome fing of Love and its powerful Flame,

Whilst others the King or the Ministry blame,
We glory to chaunt the immortaliz'd l'ame
Of Masonry.

Tho' Titles and Orders do greatly abound, Examine each Herald thro' Christendom round, Not the Fleece, Star, or Garter, so antient is found,

As Masonry.

Tho' Malice has oft times misconstru'd our Rules, Spite of villainous Lyes or the Ign'rance of Fools, Strict Honour & Justice are taught in the Schools Of Masonry.

 \mathbf{D} d

Should

Should any but dare from these Precepts to stray, Or decline the bright Path where the Sun lights the Way,

Our Gavel should hack the Excrescence away

From Masonry.

Geometry, Chief of all Science, we trace, Where Doric, Corinthian, Composit, find Place, The Ionic and Tuscan too each add a Grace To Masonry.

The Use of these Orders not those can divine
Who ne'er had the Light, or the Word, or the
Sign;

And cannot most truly a Letter define,

In Masonry.

We labour most chearful in Hill or in Dale, At Moriah's fam'd Mount, or Jehosaphat's Vale, And whene'er tis High-twelve, with due order regale

In Mafonrya

No Noise, no Disorder, no Riot we know, But strictest Decorum and Harmony shew, Whilst the Graces on each do their Favors bestow In Masonry.

Whilft

Whilst *Phæbus* with Splendor shall govern the Day, Or pale *Luna* the Night with her absolute Sway, So long could we live, we would walk in the Way Of Masonry.

Whilst the Sea ebbs and flows, or the Stars shed their Light;

'Till all Nature dissolve like the Visions of Night;
So long will true Brothers in Friendship unite
In Masonry.

S O N G XXIII.

WHEN Earth's Foundation first was laid,
By the Almighty Artist's Hand;
'Twas then our perfect, our perfect Laws were
made.

Establish'd by his strict Command.

Chorus.

Hail! mysterious, hail! glorious Masonry, That makes us ever great and free.

Mankind in vain for Shelter fought,
From Place to Place did idly roam;
Until they were from Heaven taught
To plan, to build, and fix their Home,
Hail! mysterious, &c.

D d 2

Hence

Hence most illustrious rose our Art,
And now the beauteous Piles appear;
Which shall to endless, to endless Time impart,
How worthy and how great we are.

Hail! mysterious, &c.

Nor we less fam'd for ev'ery Tie,

By which the human Thought is bound;

Love, Truth, and Friendship, and Friendship socially,

Connect our Hands and Hearts around. Hail! mysterious, &c.

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, hail! glorious Masonry,
That makes us ever great and free.

S O N G XXIV.

[Tune, God fave Great George our King.]

HAIL! Masonry divine, Glory of Ages shine, Long may'st thou reign;

Where'er

Where'er thy Lodges stand,
May they have great Command,
And always grace the Land,
Thou Art divine!

Great Fabricks 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!

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 fing, "Hail! Royal Art."

>Chorus 3 Times.

SONG XXV.

[Tune, Attic Fire.]

WHEN first a Mason I was made, What Terrors then did me invade, Oh! how I was alarm'd:

But

But when the folemn Scene was o'er, My Fears and Terrors were no more; I found myself unharm'd.

For fince a Brother I'm become,

A Member of the focial Room,

The Scene is alter'd quite:

With Pleasure now my Hours pass;

With Breth'ren free, and temp'rate Glass,

I spend the chearful Night.

My grateful Thanks I now return,
And will with Emulation burn,
Such Favours to deserve;
From Masons antient mystic Rites,
Which Truth with Friendship e'er unites,
From such I'll never swerve.

Hail Masonry! thou glorious Art,

Which to thy Vot'ries dost impart

Truth, Honour, Justice, Love.

Thy facred Name rever'd shall stand
In Foreign Climes, and distant Land,

Which Slander shall not move.



(247)

S O N G XXVI.

[Tune, Sailor Jack:]

ONCE I was blind and could not fee,
And all was dark around,
But Providence protected me,
And foon a Friend I found:
Through hidden Paths my Friend me led,
Such Paths as Bablers never tread,
With a fa, la, la, la, la, &c.

He took all flumbling Blocks away,
That I might walk fecure;
And brought me long ere break of Day,
To Sol's bright Temple Door,
Where foon we both Admittance found,
By Help of magic Spell, and Sound.
With a fa, la, &c.

The Curber of my rash Attempt
Did then my Breast alarm;
And hinted I was not exempt,
Nor free from double harm:
Which put a Stop to rising Pride,
And made me trust more to my Guide.
With a fa, la, &c.

With

With fober Pace I then was led,
And brought to Sol's bright Throne;
And there I was oblig'd to ftop,
T'ill I myself made known:
With mighty Noise I round was brought,
That to obtain which much I fought,
With a fa, la, &c.

In humble Posture and due Form,
I list'ned with good Will;
Instead of mighty Noise and Storm,
All then was calm and still,
Such charming Sounds I then did hear,
As quite expell'd all Doubt and Fear.
With a fa, la, &c.

The mighty Monarch from his Throne,
Bid Darkness then withdraw;
No sooner said than it was done,
And then great Things I saw;
But what they were I'll not now tell,
But such they were as here shall dwell.

With a fa, la, &c.

Then round and round me he did tye
A noble antient Charm,

All future Darkness to defy,
And ward off Cowan's Harm:
So I return'd from whence I came,
Not what I was, but what I am.
With a fa, la, &c.

S O N G XXVII.

[Tune, Come let us prepare, &c.]

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.

WHEN a Lodge of Free-Masons

Trusty Brother, take Care,
Of Eaves-droppers beware,
'Tis a just and a solemm Occasion;
Give the Word and the Blow,
That Workmen may know,
There's one asks to be made a Free-Mason.

The Master stands due,
And his Officers too,
While the Craftsmen are plying their Station,

Еe

The

The Apprentices stand, Right for the Command Of a free and an Accepted Mason.

Now traverse your Ground,
As in Duty you're bound,
And revere the authentic Oration,
That leads to the Way,
And proves the first Ray
Of the Light of an Accepted Mason.

Here are Words and here Signs,
Here Problems and Lines,
And here's room too for deep Speculation;
Here Virtue and Truth
Are taught to the Youth,
When first he's call'd up to a Mason.

Hieroglyphics shine bright,
And here Light reverts Light
On the Rules and the Tools of Vocation:
We work, and we sing
The Crast and the King,
'Tis both Duty and Choice in a Mason.

What is faid or is done
Is here truly laid down,
In this Form of our high Installation;

Yet I challenge all Men To know what I mean, Unless he's an Accepted Mason.

S O N G XXVIII.

[Tune, From the East breaks the Morn.]

WHEN the Deity's Word
Thro' all Chaos was heard,
And the Universe role at the Sound,
Trembling Night skulk'd away,
Bursting Light hail'd the Day,

And the Spheres did in Concert refound.

Then the Grand Architect, In Omnipotence deck'd,

Into Order the Mass did compound;
Deem'd the Sun King of Light,
Crown'd the Moon Queen of Night,
And the Earth with an Atmosphere bound.

Mighty Man.then was form'd,
With five Senfes adorn'd,
Which the noble five Orders expound:
With the Birth of the Sun
Architecture begun,

And 'till Nature expires 'twill abound,

E e 2

Bible

Bible, Compass, and Square, As our Ensigns we wear,

The bright Symbols of Wisdom profound;
And while these are our Guide,
Ev'ry Mystery beside,

As a Foil to our Art-will be found.

S O N G XXIX.

[Tune, In Infancy, &c.]

LET Masonry from Pole to Pole
Her sacred Laws expand,
Far as the mighty Waters roll,
To wash remotest Land:
That Virtue has not left Mankind,
Her social Maxims prove,

For stamp'd upon the Mason's Mind,

Are Unity and Love.

Ascending to her native Sky, Let Masonry increase;

A glorious Pillar rais'd on high, Integrity its Base.

Peace adds to Olive Boughs, entwin'd, An emblematic Dove,

As stamp'd upon the Masons' Mind Are Unity and Love,

SONG

S O N G XXX.

A MASON's Daughter, fair and young,
The Pride of all the Virgin Throng,
Thus to her Lover faid:
Though, Damon, I your Flame approve,
Your Actions praife, your Person love,

Your Actions praise, your Person love, Yet still I'll live a Maid.

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
Mankind to raise with high Design,
To true Felicity.

The Lodge excludes the Fop and Fool,
The plodding Knave and party Tool,
That Liberty would fell:
The Noble, Faithful, and the Brave,
No golden Charms can e'er deceive
In Slavery to dwell.

This faid, 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 still remain.

SONG

S O N G XXXI.

[Tune, A Begging we will go, &c.]

OF all the Places in the Town
That's for Instruction good,
There's none like to a Mason's Lodge,
If rightly understood:
And to the Lodge we'll go, &c.

There what is good is to be learnt
From Brethren just and true;
In Harmony we all agree,
And Deference pay where due.
And to the Lodge we'll go, &c.

The Master he is in the East,

Due Homage to him pay;

The Wardens sitting in the West;

His Will well pleas'd obey.

And to the Lodge we'll go, &c.

The Craft and 'Prentices around
Their Orders always take,
And in the Rules of Masonry
Due Progress daily make.
And to the Lodge we'll go, &c.

And

And after we've our Bus'ness done,
Then we rejoice and fing;
To our Grand Master take a Glass,
And George the Third our King,
And to the Lodge we'll go, &c.

Then if the Master will permit,

Dear Brethren, join with me;

To all Free Masons drink a Health,

And give them three Times Three.

And to the Lodge we'll go, &c.

S O N G XXXII.

[Tune, Behold this fair Goblet, &c.]

YE Sons of great Science, impatient to learn What's meant by a Mason; you here may discern; He strengthens the Weak, and gives Light to the Blind,

And the Naked he cloaths, & befriends human Kind.

Chorus.

All shall yield to Masonry, all shall yield to Masonry, Bend to thee, blest Masonry! bend to thee, blest Masonry!

Matchless was he who founded thee, And thou like him immortal shalt be, And thou like him immortal shalt be.

He

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 rangeth at large in his Heart; And an indigent Brother reliev'd from his Woes, I'eels a Pleasure inserior to him who bestows. All shall yield, &c.

The Temple of Knowledge he nobly doth raise,
Supported by Wisdom, and Learning its Base:
Thus rear'd & adorn'd, Strength and Beauty unite,
And he views the fair Structure with conscious Delight.

All shall yield, &c.

With Fortitude bleft, he's a Stranger to Fears,
And govern'd by Prudence, he cautiously steers,
'Till Temperance shews him the Part of Content,
And Justice unask'd, gives a Sign of Consent.
All shall yield, &c.

Thus a Mason I've drawn, & set forth to your View, And Truth must acknowledge the Picture is true; Then Members become, let's be Brethren & Friends, There's a Secret remaining will make you amends. All shall yield, &c.



CORRECT LIST

OF THE

REGULAR LODGES under the Conflitution of England,

ALPHABETICALLY ARRANGED.

Lodges in London and the Neighbourhood.

	•
No.	•
370	Aldersgate-street, Castle & Falcon, 2d & last Wednesday
183	Arlington-street, Piccadilly, Blue Posts, 4th Tuesday
358	Artichoke-lane, Wapping, G. Anchor, 1st & 3d Wed.
153	Bennet-street, Rathbone place, D. of York, 2d Monday
34	Bishopsgate-street, Old Magpie, 2d Monday
324	London Tavern, 1st and 3d Wednesday
	Bloomsbury, Buffalo, 2d and 4th Tuesday in Winter
	and 4th Thursday in Summer
3	Bond-street, Star and Garter, 2d and 4th Wednesday
31	Arron Arms, 2d and 4th Tuesday
74	Braund's Head, 1st and 3d Tuesday
. 37	Borough, High-street, King's Head, 3d Monday
317	Broad Wall, Christ Ch. Southwark, Angel, 3d Tuesda
176	Burlington-street, White Horse, 1st and 3d Thursday
300	Cannon-street, London-stone Tavern, 1st Wednesday
24	Castle-str. Leicesfields, Pons' Coff,-H. 1st & 3d Tuef.

13 Cateaton-

140.
13 Cateaton-street, Paul's Head, 2d and 4th Monday
477 — Ditto, Helvetick Union Lodge
14 Chancery-lane, Crown and Rolls, 2d & last Thursday
16 — Ditto, 1st Thursday
96 Charing Cross, 2 Chairmen, 2d Thursday
263 Cheapside, Half Moon, 1st Monday
285 Chelsea, Robinson's-lane, Duke's Head, 3d Monday
193 Church-str. Soho, Golden Lion, 3d Wednesday
179 Covent-Garden, Shakespeare, 2d and 4th Wednesday
26 Cranbourn-alley, Crown, 1st and 3d Thursday
Rider's Court, Swan, 4th Friday
140 Crown-str. Westminster, Rose & Crown, 2d Tuesday
8 David-str. Grov. square, Running Horse, 3d Tuesday
21 Doctors Commons, Horn, 2d and 4th Monday
75 Drury-lane, Shakespeare, 1st Tuesday
35 East Smithfield, Ship, 2d Monday
57 East Smithfield, Strong Man, 1st and 3d Thursday
157 Edmond's Court, Soho, Swan, 1st and 3d Tuesday
367 Effex-street, Strand, Crown
1 Fleet-street, Mitre, 1st and 3d Wednesday
23 - Globe, 1st and 3d Monday
341 Fleet Market, White Horse, 2d Wednesday.
164 Great Earl-ftr. 7 Dials, Royal Oak, 1st and 3d Monday
36 George-str. Foster-lane, Anchor, 1st and 3d Monday
76 — ditto 4 Gerard-street, Mill's Cossee-house, 2d and 4th Tuessday
Gerard-itreet, Willi's Conec-nouncy 24 and 4 and 4
369 — King's Head 144 Golden-lane, Angel and Porter, 1st Monday
126 Grosvenor-street, Lion and Goat, 2d and 4th Monday
91 Halfmoon-street, Piccadilly, Griffin, 4th Tuesday
360 Hammersmith, Bell and Anchor, 1st Tuesday
236 Hampstead, King's Head, 1st Thursday

18 Hatton

-	(259)	, ,
203 Hermitage, 59 Holborn, C 77 — ditte 90 — Que 204 — Wh 309 — Blu 359 — Kin 88 Horsleydow	den, Cross-street, 2d St. Andrew, 1st and oach and Horses, 1st o, 2d and 4th Monda en's Head, 3d Mond ite Hart, 4th Friday e Boar, 4th Wednesd g's Arms, 4th Wedr n-lane, Red Lion, 1st Corner, Red Lion, 1st	3d Friday Wednefday Y ay lay nefday t and 3d Wednefday
25 St. James's 33 — ditt 251 — ditt	-fireet, Thatch'd Hou o, Britannic Lodge o, Royal Lodge, 1st et, Horshoe, 1st and	nse, 1st Monday Friday
492 Kew, King	g's Arms	
399 Leather-lan 346 Limehouse 1 397 — Chu	ftreet, Nag's-head, 1 e, Windmill, 4th M br. River Lee Tavern Irch-row, Lord Camo l, London Coffee-hoo	onday , 1st & 3d Wednesday den
43 Mary-le-bo 490 Mary-le-bo 326 Mercer-stre 248 Minories, S	ne, Queen Anne-stree	. Arms, 2d & 4th Tueset, Coach and Horses ers' Arms, 1st Monda
357 New-str. Hi		an, 2d & 4th Monday & Anchor, 2d Monday ns, 2d Tuefday
42 Old-street R 6 Oxford stree	Load, Sir John Falstanet, Roebuck, 1st and ord Buildings, Red I	ff, 1st Thursday 3d Wednesday

No.	
304	Oxford-fireet, Swan, 3d Wednesday
128	Paddington, Pontefract Castle, 1st and 3d Monday
328	Parker-str. Lincoln's Inn-sields, Crown, 3d Tuesday
464	Pearl-street, Spital-fields, Three Tongues
122	Piccadilly, George-street, George, 3d Tuesday
200	Union Coffee-House, 3d Friday
87	Playhouse-yard, Black-fryars, Crown, 1st Tuesday
208	Poultry, King's Head, 2d and 4th Wednesday
80	Prince's-street, Lothbury, Crown, 2d Tuesday
133	Cavendish-sq. King's Head, 2d & 4d Wednesday
417	Soho, Falcon, 1st Thursday
20	Quaker-street, Spitalfields, Castle, 1st Friday
-	Great Oueen-fir. Free-masons Tavern, 11t & 3d Friday
- 60	ditto, Stewards Lodge, Public Nights 3d Wed-
	nefday March and December
127	ditto, Foundation-Lodge, Free-Masons Coffee-
	House, 2d Wednesday.
-:-6	Ratcliff Cross, Ship, 2d and 4th Monday
37.0	Red Lion-square, Blue Lion, 3d Friday
•	Red Lion-str. Wapp. Dundee Arms, 2d & 4th Friday
0	Clerkenw, Jerusalem Tavern, 1st & 3d Wednes.
48	Rosamond's Row, Jerusalem Tavern, 2d & 4th Wednes.
297	Shad Thames, King's Arms, 1st Monday
185	Shadwell, Sun, 1st and 3d Monday Shoe-lane, Ben Johnson's Head, 2d Thursday
409	Shoreditch, Swan, 2d and 4th Wednesday
65	May Bush, 2d and 4th Friday
	Shug-lane, Black Horse, 4th Monday
	Silv freet. Golden-fa. 2 Companes, 2d & 4th I hunday
80	South Audley-str. Albemarle Arms, 20 & 4th Wedner.
	a 1 White Lion and Erving Pan
	Church-str. St. John's, 2 Giants, 2d Worlday
4 2 2	Snow's-helds, Role & Glapes, 34 Garding
73	Spital-fields, Three Tons, 3d-and 4th Thursday

Nο.

- 2 Strand, Adelphi Tavern, united with No. 319, 1st and 4th Monday
- 276 White Hart, 2d Monday
- 68 Titchfield-street, Globe
- 329 Tooley-street, Black Raven, 2d Wednesday
 - 5 Tottenham Court Road, Talbot, 1st Thursday
- 315 Tower Hill, Crown and Thiftle, 2d and 4th Monday
- 339 Turnagain-lane, Crown and Anchor, 3d Friday
- 440 Vauxhall, King's Arms, 1st Thursday
- 407 Victualling-office-square, Black Horse, 1st Tuesday
 - 11 Wandsworth, King's Arms, 1st Tuesday
- 273 Wardour-street, Soho, George, 1st and 3d Tuesday
- 271 Warwick-lane, Newgate-str. 3 Butchers, 1st & 3d Tuck.
 - 84 Whitechapel, Crown and Magpie, 3d Wednesday
- 261 Worcester-str. Southw. Horse Shoe & Magpie, 2d Tuel.

COUNTRY LODGES.

- 492 Baldock, White Horse
- 406 Barnard Castle, Hare and Hounds
- 49 Bath, White Hart, 1st and 3d Friday
- 287 Greyhound and Shakespeare, 2d and 4th Tuesday
- 380 Cheap-street, Queen's Head, 2d and 4th Monday
- 53 Birmingham, New-street, King's Head, 1st & 3d Friday
- 217 Digbeth-street, George, 1st and 3d Tuesday
- 411 Blandford, Greyhound, 1st and last Wednesday
 - 36 Bolton Lee Moor, Anchor & Hope, 1st and 3d Monday
- 413 Bridgnorth, Hand and Bottle, 1st and 3d Wednesday
- 264 Bridgewater, Swan Inn, 1st and 3d Monday
- 461 Lodge of Liberty, 2d and 4th Monday
- 330 Bristol, Three Tons, 2d and 4th Tuesday.
- 92 ---- Bull
- 190 Beaufort Lodge, 2d and 4th Friday

320 Briftol,

(262)
No.
3to Briftol, Bath Barge
382 — Goat on the Quay, 2d and 4th Monday
431 — White Hart
489 — Duke William, King-street
247. Burnley, Lancashire, White Bull, every Saturday nearest the Full Moon
51, Bury, Hare & Hounds, next Thursday to every F. Moon
403 — Lodge of Temperance
437 Bury St. Edmunds, Royal Edmund Lodge, Wednesday preceding, or on the Full Moon.
110 Cambridge, Black Bull Inn, 2d Monday
143 — Black Bear, 4th Monday
238 — Sun, 2d Thursday
432 Rose Tavern, 1st and 3d Monday
306 Carlisle, Black Bull, 1st and 3d Friday
482 New Lodge
10 Chatham, Mitre, 1st and 3d Monday
250 Chelmsford, Saracen's Head, 2d and 4th Monday.
78 Chester, Coach and Horses, 2d Tuesday
166 Three Black Birds
171 — Feathers
312 - Watergate-street, Star, 3d Thursday
454 ——— Rifing Sun Lodge
405 Christ Church, New Inn
64 Colchester, Angel, 2d and 4th Monday
496 King's Head
216 Colne, Hole in the Wall, 1st Thursday
284 Cornwall, St. Ives, Ship, 1st and 3d Tuesday
279 Coventry, Black Bull, 1st and 3d Monday
197 Crediton, Angel, 1st Monday
210 Darlington, Restoration Lodge, last Saturday
480 Dartford, Kent, Rose Inn, 2d Tuesday
229 Deal, East India Arms, ist Monday
398 Devizes, Wilts, Crown, 1st and 3d Monday
404 Difs.

(203)
No. 404 Diss, Norfolk, Royal Alfred Lodge, Monday after every Full Moon
100 Dolgelly, North Wales, Angel, 1st Tuesday 476 Dorchester, King's Arms, Dunnoverian Lodge 243 Dover, King's Head, 1st and 3d Thursday 245 Durham, Duncow-lane, Castle, 1st Tuesday
262 Ely, Isle of, Red Lion, 1st Wednesday 401 Epsom, Spread Eagle, Thursday nearest Full Moon 48 Exeter, Fore-street, Half Moon, 1st and 3d Tuesday 213 —— Bear Inn, 2d and 4th Thursday 307 —— Globe, 1st and 3d Tuesday 311 —— Valiant Soldier, 1st and 3d Tuesday
283 Fakenham, Red Lion 116 Falmouth, King's Arms, 2d and last Thursday 259 Feversham, Ship, every other Wednesday 321 Folkstone, Kent, Hart
456 Gateshead, Durham 118 Gravesend, King's Head, 1st and 3d Thursday 15 Greenwich, Golden Anchor, 2d and 4th Tuesday 301 ———— Crown and Sceptre
81 Halifax, Yorshire, Cock, 2d and 4th Wednesda. 383 ——Bacchus, 1st and 3d Monday 257 Harwich, Globe, 2d and 4th Tuesday 233 Hereford, Green Dragon, 1st Tuesday 350 Holyhead, Eagle and Child, every third Friday 206 Holywell, King's Head, 2d and 4th Wednesday
214 Ipswich, Green Man
256 Kendal, Rose and Crown, 1st Wednesday
345 Launceston, Cornubian Lodge 205 Leeds, Golden Lion, 1st Wednesday, and 4th a Maste Lodge

462 Leigh

No	
462	Leigh, Punch Bowl
1 60	Liverpool, George's Coffee-house
253	Lyme Regis, Royal Edwin Lodge, 1st and 3d Monday
2 58	Lymington, Nag's Head, 1st and 3d Friday
20	Lynn Regis, Norfolk, White Lion, 1st Friday
18E	Star, 4th Wednesday
2 30	Lodge of Friendship, 3d Friday
4 20	Malden, King's Head
82	Manchester, Fox, 1st and 3d Monday
3 54	Crompton's Coffee-house, 1st & 3d Tuesday
310	Fletcher's Tavern
307	——— Fleece
373 472	Middleham, Wild Man
28 I	Mitcham, Nag's Head, Wednesday nearest Full Moon
474.	Monkwearmouth Shore, L. of Harmony, 1st & 3d Mond,
388	Neston, Golden Lion
184	Newcastle upon Tyne, St. John's Lodge, 1st Monday
313	St. Nicholas' Lodge
455	Newmarket, St. John's Lodge
3 96	Newton Abbott, Sun, 2d Tuesday
3 7, 7	Royal George Lodge
19	Norwich, Thatch'd House, 1st Thursday
66	King's Head, last Thursday
3 03	Angel, 2d and 4th Tuesday
305	Maid's Head, 3d Tuesday
	Bear and Ragged Staff
314	Wax Candle, 2d and 4th Wednesday
3 34	Church Style, St. Peter's Mancroft, 1st and 3d
	Wednesday
	St. Martin's at Oak, Royal Oak, 1st & 3d Mond.
165	Duke St. Augustine's, 1st and 3d Monday
168	Twins, 1st and 3d Friday
3 E Z	Dove, St. Lawrence, 2d Wednesday
3 S &	Three Tons, Aysham, every other Saturday
	282 Norwich,

(265)
No. 282 Norwich, Blue Boar, 2d and 4th Monday 236 Nottingham, Feathers, 3d Tuesday
391 Oxford, Lodge of Alfred 396 Oxford, Constitution Lodge
Paington, Torbay Lodge 106 Plymouth, Prince George, 1st and 3d Monday 189 ——— King's Arms, 2d and 4th Monday, and 1st Tuesday a Master's Lodge
390 — Mitre 195 Plymouth Dock, King's Head, 1st and 3d Tuesday 416 — Bunch of Grapes, 1st and 3d Wednesday, last Friday Master's Lodge
275 Pool, Old Antelope Inn, 1st and 3d Wednesday 20 Portsmouth, Three Tons 136 Prescot, Royal Oak 484 Preston, Turk's Head
139 Redruth, Druids Lodge, 1st and 3d Thursday 242 Richmond, Yorkshire, Blue Bell, 1st Monday 495 Rippon, Royal Oak 281 Rye, Red Lion, 1st and 3d Tuesday
277 Sheffield, Rose and Crown, 2d Friday 314 Shields, North, Lion Lodge 471 ——— South, King of Prussia. 491 Southampton, Lodge of Concord
22 Stockton upon Tees, Black Lion, 1st and 3d Friday 372 Stourbridge, Three Tons 267 Swaffham, Crown, 1st Monday 61 Swalwell, Masons Arms, 1st Monday & 3d Saturday
378 Swaniea, Beaufort Lodge 169 Sunderland, High-str. Golden Lion, 1st Friday 177 — King's Head, 1st and 3d Tuesday
255 Taunton, St. George's Lodge 449 Union Lodge, 1st and 3d Tuesday G g 374 Teingmouth,

No.

374 Teingmouth, Globe Inn, ist and 3d Monday

343 Tiverton, All Souls Lodge, 1st and 3d Thursday

260 Topsham, Salutation, 2d and 4th Wednesday

296 Wakefield, George and Crown

289 Warrington, Woolpack, last Monday

493 Weymouth, Good's Rooms, 2d and 4th Friday

423 Whitby, Plough

209 Whitehaven, Square and Compass, 2d Monday

58 Woolverhampton, Swan, 1st and 3d Thursday

463 Woolwich, Crown and Anchor

478 Workington, Sun and Sector

431 Wrothan, Kent, Bull

415 Wynstay Lodge

117 Yarmouth, Angel

194 - Swan, 2d Tuesday

450 York, Apollo Lodge

ZAAAAAAAAZZAAAAAAA

MEDAL of the Union Lodge, Exeter.

THE elegant Medal of the Union Lodge, at Exeter, (of which an Engraving by a capital Hand in London, is given as a Frontispiece) was design'd by Brother JOHN CHUBB, of Bridgewater.

The Figure is that of TRUTH, as represented by the Antients, under the Form of a Woman in flowing Robes, with a Mirror in her right Hand; her left leaning upon a Shield which has upon it the Face of the Sun, and which rests upon a broken Rock. Around her are masonic Implements; and to the Figure is added a Veil, which hides Part of her Face, and which is alluded to in the Inscription, QUAMVIS VELATA, VERITAS: this being most applicable to Free Masonry, which is also THE TRUTH ALTHOUGH IT BE VEILED.

The Reverse is the Free Mason's Arms with an Escutcheon of Pretence bearing the Union (or Hand in Hand), to denote the Lodge to which it belongs.

FINIS.



DRINCETON U.





